

# 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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For Terms, See Page 15.

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Jesus Christ is the One Great Physician; for He heals not only the body but the soul. He cleanses us from sin and also from disease.

The work of Christ when here on earth in person was largely that of healing the sick. He showed most clearly in this that He is not the author of disease, but that, on the other hand, sickness is a foe to be combated by the divine Spirit of God, the same as any other evil.

The work of the Master upon earth also showed that even those who have suffered the extreme penalty of sickness are to be raised up; for He not only healed the sick, but on several occasions did He raise the dead. Thus is death, as well as sickness, pointed out as a foe of mankind that the great Conqueror has overthrown. And what could be more profitable to us, or serve better to strengthen our faith, than to read again and again those inspired accounts of the Saviour's mighty working in healing the sick and raising the dead?

"And it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, and much people. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And He came and touched the bier; and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all; and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited His people. And this rumor of Him went forth throughout all Judea, and

throughout all the region round about." Luke 7:11-17.

There is nothing to indicate that God is any the less willing to work for mankind to-day than He was when Christ was personally in Palestine. In fact, everything in the Word shows that the Lord is willing and anxious to heal our physical ills as well as our defects of character and to cleanse us from all sin. "Be-

lust, and have not; ye kill, and desire to have, and can not obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." James 4:2, 3. The Lord can not give us physical soundness when the only reason we desire it is that we may further debase ourselves in lust. Satan has so thoroughly degraded many persons that they can think of no higher enjoyment than the sensual gratification of some fleshly desire. But the Lord knows better, and so He will not give us health when the gift would be an encouragement to us to wander farther away into the miseries of sin. The Lord has our best welfare at heart, and we can safely trust Him. And if we are sick and desire Him to heal us, the first thing for us to do is to seek to know His will and then fully yield to that. And as we yield to Him He sends us the best that heaven can devise and bestow.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles,

then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. Here is a list of some of the things that God hath set in the church. Note particularly that these things are set in the church, and furthermore that they are set in the New Testament church, and above all that it is God who has set them there. It would be impossible for anything to be made plainer than this verse of scripture makes this great truth.

And is it not, indeed, a great source of comfort to us to know that our God has set these good "gifts" in His church? And how particularly should we observe that "gifts of healings" are among these things that the kind



"And he that was dead sat up, and began to speak. And He delivered him to his mother."

loved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Here the prosperity of the physical man is clearly placed on the same plane with the prosperity of the soul. In fact, if we would enjoy the very highest pleasures of the soul we need physical soundness, for any mutilating of the handiwork of God obscures more or less our vision of His pure spirituality. Hence "above all things" the Lord would have us prosper and be in health, even as our soul prospereth.

But the Lord can only work on right principles. And when we refuse to go with Him in the path of right, He can not help us. "Ye



Father in heaven bestows upon us in this dispensation? The apostles in their day had wonderful power in healing the sick, and even raising the dead. But after the apostles passed off the stage of action this precious gift of healing was largely withdrawn from the church. Only here and there do we hear of any well-authenticated cases of the divinely miraculous interposition in the healing of disease. Can it be true that God set these "gifts of healings" in the church to be obscured in this way?—Certainly it can not be so. Then may we not look for the cause of the frustration of the plan of God in the shortcomings of humanity? And if we wish to enjoy these wonderful gifts of God is it not the first thing for us to do to go to searching our hearts to find out what rubbish sin has drifted in upon us to thus shut out the blessings from on high?

God created us, and in that creation He formed us to be governed by certain laws. And while we are in harmony with those laws, everything runs smoothly because we are in the powerful and health-giving currents of the Divine. But when we turn our backs upon God, and say that we will have our own way, then we begin to run against the breakers, and one disaster follows another in quick succession. Disease tortures us, and death consumes us. God did not intend it to be this way. But since He saw that the only thing to make us perfectly happy was to give us the power of choice, and since we have chosen the road of transgression, the Lord can not help it and we alone are to blame.

So, then, is it not perfectly clear that the road to "divine healing" is to first make a study of God's Word, so as to know His way, and then follow it to health? Sometimes He will heal us instantly when we turn back to Him, and sometimes His all-seeing eye can detect that it will be better for us to be allowed to get well gradually. But in either case it is "divine healing" just the same. Indeed there is no real healing except the divine. If some natural remedy is applied and the patient gets well, we are apt to say that it was the remedy that cured the person of disease. But instead of that it was God acting through the law that He had long ago established.

The world is all out of harmony with God. Men eat and drink for gluttony and drunkenness. They seek to gratify the earthly and sensual, when, if they would only look up, they would see that the Lord is holding blessings of untold value over their heads. And they may have these at any time when they are willing to take the best, instead of clamoring for something that is inferior.

The Word of God clearly shows that healing is one of the gifts of our Father in heaven. And everything indicates that we are coming into a time when there will be those who will let the Lord have His own good way and work for them wonderfully in the healing of disease.

But it has been true in all the history of the past that when God set His hand to do a mighty work Satan has exercised his most powerful cunning to lead men away from the genuine blessings of God into that which will please, intoxicate, and finally destroy. So we need to be on the lookout for the spurious. And the one sure way to be able to detect the spurious is to make a close study of the genuine. For if we know the genuine perfectly when we see it we are able to discard the counterfeit at once.

The Guide-book that tells us all about the genuine working of God is the Bible. And if we make a close study of that Book we will be led aright, provided we submit to its teaching, and freely drink in its depths of spiritual truth. And in studying the Bible, we should be sure that we study the Bible itself, and not what some person has taught about the Bible. We may use the help that men can give us in the study of the Bible, but we must be sure that our faith reaches clear through any of the sayings of men and lays hold on the Word itself. We are in the perils of the last days, and we must absolutely know that we stand with God, else we will go down in the storm of delusions that will sweep over the world.

#### REJOICE.

I HEAR the bells on Sabbath morn  
Ring merrily from the town;  
And sweetly on the air is borne  
Glad voices up and down;  
The children sing,  
And robins sing,  
And the swallow gay is flying;  
The lark is making the fields to ring,  
And all the world seems crying,  
"Rejoice."

Here mothers croon to little ones,  
And little ones, aglee,  
Laugh till their merry music runs  
In rippling harmony;  
Their cheeks are bright,  
Their eyes are bright,  
With every nod espying—  
Their little souls so pure and white—  
They too are gladly crying,  
"Rejoice."

And here an old man, thin and gray,  
Sits musing in the shade;  
His toil has lasted many a day  
In harvest field and glade;  
His pulse is slow,  
His step is slow,  
But tho' he's surely dying,  
His soul its journeying fain would go;  
He hears all nature crying,  
"Rejoice."

Thanks be to Thee, Thou God of love,  
For this sweet day of rest,  
Thanks to the Christ in heaven above,  
In whom our souls are blessed.  
This day is Thine  
And we are Thine.  
Should any heart be sighing?  
May God forbid that ever mine  
Shall other be than crying,  
"Rejoice."

FLOYD D. RAZE.

Charlotte, Mich.

#### TAKE HEED HOW YE HEAR.

GOD desires us to give attention to the words of truth. We are to hear and practise them; for the truth is a message of heaven to those who take heed. The oft-repeated charge of the Lord is, "He that hath ears to hear, let him hear." Of the Israelites the apostle says, "The Word preached did not profit them, not being mixed with faith in them that heard it." This opens before us the reason why so little is accomplished by the many discourses given. The words may be indited by the Holy Spirit, but if those who hear do not hear with a desire to be benefited, the words spoken do not profit them.

It makes every difference whether the Word spoken is received into good and honest hearts. The Israelites had the Word spoken to them by Christ from the pillar of cloud, but, like many who to-day hear the glad tidings of truth and righteousness, they did not hear with consecrated ears. They brought guilt upon them-

selves by failing to hear by faith, and practise the Word spoken. Selfishness and pride, murmuring and unbelief, compassed them about as with a garment.

It was faith that men lacked in the days of Noah, and it was this lack that brought destruction upon them. How different would have been the result had they heeded Noah's appeals as the voice of God speaking through him! But they were unwilling to hear and receive the Word which would have saved them.

The teacher of truth is to take heed how he presents the truth. He is to speak every word plainly and distinctly, with that earnest conviction which carries conviction to hearts. If the words spoken are crowded upon each other, the impression that should be made is lost. The talent of speech needs to be cultivated, that the truth be not spoken in an excited, spasmodic style, but slowly and distinctly, that not a syllable may be lost.

Rapidity of speech can and should be corrected. The teacher must learn daily in the school of Christ, that he may speak in such a way as to make the best and most lasting impression upon his hearers. The appointed guardian of truth, he must conscientiously guard the sacred treasures. He is not to gather only a limited number of surface truths, but is to purchase the field, that he may possess the treasure it contains. He is to seek to improve in methods of labor, and make the very best use of the organs of speech. If the words of truth are of sufficient importance to be spoken before an audience, they are of sufficient importance to be spoken distinctly. The guidance of the Spirit never leads to indistinctness of speech. The Spirit takes the things of God and presents them through the human instrument to the people. Then let them come from our lips in the most perfect manner possible.

When the pure Gospel of Christ is cherished and appreciated, the jewels of truth will be presented as precious pearls. Every teacher in our schools, every minister in our conferences, is to make an earnest effort to obtain knowledge from the Source of all knowledge. All are to have a daily increasing appreciation of the wisdom which is eternal life to the receiver. The teacher of truth needs to learn daily of Christ. He is not to be satisfied with human acquirements; for they are narrow and insufficient. He is to hunger for a deeper knowledge of Christ. "This is life eternal," the Saviour said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

God would have us realize that as His delegated messengers we are to grow in grace and in the knowledge of Christ, until we perfect a character that is in entire conformity to His will. His attributes have been presented to us that we may cherish them, and thus learn to use the treasures of truth in such a way as to draw souls to Him.

Christ says to us, "A new heart also will I give you." You shall act on new, strong principles. By believing and obeying, we are brought into fellowship with Christ, and we partake of the glory revealed by Him. The willing, obedient soul will continue to advance, following the Lord Jesus step by step, until he is complete in Him. God loves those who are one in Christ, even as He loves His only-begotten Son.

Earnest and sincere is the Author of our redemption. He humbled Himself that He might uplift the perishing and give them a knowledge of the true God. He desires His followers to represent Him by showing a faith that works by love and purifies the soul, by



telling others of the love that has done so much for them. He has made the plan of redemption so definite and complete that the attention of all who are led to look to Him will be attracted.

The words of the true Christian are a power for good; for they are the living echo of the Scriptures. When the teachers of truth learn from Christ as they should, those who listen to their words will not say with indifference, I have heard that discourse a number of times; it is only a repetition. If the Lord's ambassador is what he should be—an earnest seeker for the hidden treasure—he will have a daily-filled treasure-house from which he can draw things new and old; and if his hearers take heed how they hear, they will go from the service fully prepared to testify. Did not our hearts burn within us, while he talked with us, and opened to us the Scriptures?

Many religious teachers have opposed the precious light sent from heaven. They have refused to obey the words, "Take heed how ye hear." They think they complete their work and secure their conquests by a continual repetition of fables and traditions, and by shouting, "Victory." But their efforts are the essence of feebleness, tho put forth with an authority which misleads those who do not search the Scriptures for themselves.

Through His Holy Spirit the Lord is seeking to teach men humility. Those who are privileged to hear truth need to listen with receptive minds, appreciating the precious words spoken. Those who are trusted with the presentation of the sacred oracles need to feel the necessity of being taught by the great Teacher. They must remember that instruction is often sent through their fellow-laborers and through laymen whom the Lord has set apart to teach the truth.

Let every teacher be a constant worker. Then the Lord will educate and train the soul, molding and fashioning it after the divine similitude. Teachers may learn in many ways. They are to gather every ray of light from those who, they have reason to know, have a living experience in the things of God. They are to accept abundantly from the great Teacher, that they may give abundantly. They are not to depend on old discourses, which they have had for years, but they are to go on progressing, digging for the precious jewels of truth, that they may present them to their hearers.

The teacher must be willing to surrender his will to the will of God. Preparation for the Gospel ministry can be obtained only by searching the Scriptures and seeking the Lord with full purpose of heart. At the altar of God, by self-renunciation, the soul is educated to believe and receive and impart. Those who receive this education realize their own insufficiency and the wonderful power of God.

MRS. E. G. WHITE.

### LOVE AND HATRED.

WE may make a diagram illustrating the spirit of Christianity contrasted with the spirit of persecution, in this manner: Draw a circle, and have the area white; and write beneath it, "Spirit of Christianity." Draw another circle, and blacken the area; and under it write, "Spirit of Persecution." Allowing the New Testament to be our guide, this diagram is a true representation of the spirit of genuine Christianity, and its opposite spirit of hatred and persecution. Love never leads to persecution; but hatred is the source of all persecution. Who can read the New Testament without often seeing the truth cropping out, that love

"suffereth long and is kind," "envieth not," "vaunteth not itself," "rejoiceth not in iniquity, but rejoiceth in the truth," and "endureth all things"? But how different is the spirit of hatred and persecution! We trace this spirit of hatred through the New Testament history. Taking up subsequent history, we trace the same in Christian spirit through paganism, then through the apostasy of Christianity down to the present day. Can a persecuting church be the church of the God of love? Did genuine Christianity ever persecute? Is not the spirit of persecution a sure sign of the apostasy of the persecutors?

E. S. BROOKS.

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FAITH that increaseth, walketh in light;  
Hope that aboundeth, happy and bright;  
Love that is perfect, casting out fear—  
These will insure you a happy career.  
—Frances Ridley Havergal.

THE happiest heart that ever beat  
Was in some quiet breast  
That found the common daylight sweet,  
And left to heaven the rest.  
—J. V. Cheney.

### THE MANNER OF CHRIST'S COMING.

JESUS is coming again. The pen of every inspired writer proclaims this glorious truth. He is coming to usher in the glad day of redemption. He is coming to break the power of sin and death, and set every captive free. He is coming to take His children home unto Himself.

As we contemplate the many important events growing out of His return, the questions naturally present themselves to every thoughtful mind, How are these things to be accomplished? How will Christ return to the earth? What will be the manner of His coming?

Regarding these inquiries there are many diverse views entertained by His professed children to-day. Is this because the Bible is silent upon this point, and each one is left to conjecture for himself? God has revealed in His Word every essential to salvation, and upon this all-absorbing theme He has not left us in darkness. Hence, upon the authority of the Scriptures of truth, we are prepared to state that the second coming of Christ to this earth will be—

#### 1. Personal.

He says, "And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also."

The second coming of Christ will be—

#### 2. Literal.

He will not come through a representative. Since His departure, Christ has been with His people by His Holy Spirit, and thus in their need has more fully supplied their lack than could the personal presence of Christ; but now that their warfare is over, the Lord Jesus Christ comes to receive them unto Himself. Says the apostle Paul in scripture already quoted, "The Lord Himself shall descend from heaven with a shout," and in the words of the angel as recorded in the first chapter of Acts, "This same Jesus which is taken up from you into heaven," will come again. These words must have indeed imparted comfort to the sorrowing hearts of the disciples. It was to be the same Jesus who was to come; not another, but the One with whom they had been associated during His earthly ministry for three and one-half years. The One who had raised the dead, who had opened the eyes of the blind, who had unstopped the ears of the deaf; the One who had

broken for the hungry multitude the bread created by His power; the One who had stilled the tempest on the stormy Sea of Galilee and saved them from a watery grave, and who, when their sorrows and perplexities and discouragements were ready to overwhelm, had stood as their ready friend and sympathizer. He was coming once again to receive them unto Himself. His Spirit would sustain while He was absent; but His blessed Spirit could not make up or fill the place of His own blessed personal presence.

The coming of Christ will be—

#### 3. Visible.

In the hour of death, Jesus comes near by His blessed Spirit, to console and comfort. Many a weary warrior, as he has come down to the end of his pilgrimage, has been given blessed experiences in the Lord as a crowning evidence and assurance of his acceptance by the Saviour. Some have even seen visions of the heavenly land, and their eyes have been opened so that they have seen the angels of God about their bedside; but this, altho so blessed and a foretaste of the heavenly glories, was not the coming of Jesus. Says our Saviour, in speaking of that time, "Wherefore, if they shall say unto you, behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." The words of the angels at the ascension may again be quoted with special application to this point: "This same Jesus, . . . shall so come in like manner as ye have seen Him go into heaven." Then if we are to determine how Christ will come the second time, it is but necessary for us to determine how He went away, and that can readily be done by the ninth verse of the first chapter of Acts, where it says, "While they beheld, a cloud received Him out of their sight." He went away with the clouds of heaven; He is to come again in like manner. And this is confirmed by the words of the beloved disciple, "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him; and all the nations of the earth shall wail because of Him." Rev. 1:7. It does not follow that the clouds spoken of in these scriptures are the misty, vapory clouds of our atmosphere, but doubtless the myriads of angels that surround the Son of God as He will descend to this earth—angels whose glories are veiled from mortal sight, appearing in the far distance as the clouds of our natural atmosphere. But as Christ nears the earth the glory will become brighter and more resplendent, until it will become to the wicked a consuming fire, and to the righteous a transforming power, changing them into the glory of immortality.

Hence, in these days of peril, it is not for us to be deceived by the voice of pretenders. Says Christ of this time, "If any man shall say unto you, Lo, here is Christ, or there," "believe it not." The second coming of Christ is not in the deserts of the west, not in the regions of the Sahara, nor will any land or nation or clime vie with another in claiming that honor. His return will be worldwide in knowledge and results. If we pay heed to the "sure word of prophecy," we shall not be deceived, and so ensnared and engulfed.

May the Lord anoint our eyes with the heavenly anointing, that we may be able to discern between the true and the false, the chaff and the wheat. To every humble, believing, trusting soul, God will reveal a knowledge of His will, and will show unto him the salvation of our God.

F. M. WILCOX.





### TAUGHT TO MEDO-PERSIA.

THE night in which Babylon fell Daniel had been appointed by King Belshazzar "the third ruler in the kingdom" because of his interpretation of the terrible handwriting on the wall. The reason that the highest honor that could be bestowed on him was that of *third* ruler was that Belshazzar was only associate king with his father. This gave two kings, and so a first and second ruler; and another could not be higher than *third* ruler.

Thus it was with Daniel; and when that same night Babylon fell, Belshazzar was slain, and his father was a prisoner, and no longer king, this left Daniel the chief official, with whom the conquerors could communicate in rearranging the affairs of the Babylonian state. Because of this, and more particularly "because an excellent spirit was in him," the king of conquering Media and Persia thought to set him over "the whole realm." Thus "this Daniel was preferred above the presidents and princes."

When all the other presidents, princes, governors, and captains saw that Daniel, a captive Jew, was preferred before themselves, who were high and mighty Medes and Persians, they were much dissatisfied. And when they discovered that he was likely to be yet further promoted, they determined to break him down utterly. Therefore they formed a conspiracy, and diligently "sought to find occasion against Daniel concerning the kingdom."

But with all their diligence, and with all their suspicions and prejudiced care, "they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." There was, however, one last resource, which, by a trick, they might employ. They knew that he feared God. They knew that his service to the Lord was actuated by such firm principle that, in rendering that service, he would not dodge, nor compromise, nor swerve a hair's breadth, upon any issue that might be raised.

"Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God." But even in this there was nothing upon which they might find an "occasion." In order to find it they must create it; and create it they did. Pretending to be great lovers of their king and country, and to have much and sincere concern for the honor of the king and the preservation of the State, "they assembled together to the king," and proposed "to establish a royal statute, and to make a firm decree," that whosoever should ask any petition of any god or man for thirty days, save of King Darius, should be cast into the den of lions. They presented the case in such a plausible way, and with such evident care for the public good, that Darius was completely hoodwinked, and "signed the writing and the decree." Thus the invention of the conspirators became "the law of the land."

Daniel knew that the writing was signed. He knew that it was now the law—the law of the Medes and Persians too, which could not be altered. Yet, knowing this, "he went into his house" and "kneeling upon his knees three times a day, and prayed, and gave thanks be-

fore his God, as he did aforetime." He knew perfectly that no law of the Medes and Persians, nor of any other earthly power, could ever, of right, have anything to say or do with any man's service to God. He went on just as aforetime, because, practically, and in principle, all things were just as aforetime; so far as concerned the conduct of the man who feared God, any law on that subject was no more than no law at all on that subject.

In the Medes and Persians a new set of men had come upon the world's stage; the power of empire had passed into new hands. And these new rulers, as well as Nebuchadnezzar, must be taught the truth of the separation of religion and the State. And in order that they should have opportunity to learn this, Daniel, who was the possessor and representative of this great truth, must stand, unswervingly, to the principle. And so he did.

"Then these men assembled, and found Daniel praying and making supplication before his God." They expected to find him praying; that was exactly what they "assembled" for. And Daniel was not afraid that they would find him doing so. They immediately hurried away to the king, and asked him: "Hast thou not signed a decree, that every man that shall ask a petition of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day."

Then the king suddenly awoke to the fact that he had been duped. And "he was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him." But it was all of no avail; the conspirators were persistent to frustrate every effort which the king could make. And they had a ready and conclusive argument against everything that might be proposed. That argument was the law: "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." There was no remedy; the law must be enforced. Accordingly, the most reluctantly, "the king commanded, and they brought Daniel, and cast him into the den of lions."

The king passed the night in fasting and sleeplessness, and very early in the morning went in haste to the den of lions, and "cried with a lamentable voice, . . . O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions?" To the infinite delight of the king, Daniel answered: "O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him INNOCENCY was found in me; and also before thee, O king, have I done no hurt."

That is divine testimony, published to all the world, that innocence before God is found in the man who disregards any law touching his

service to God. It is also divine testimony that the man who disregards such laws, in so doing does "no hurt" to the king, to the State, nor to society.

Thus God taught to the rulers of the Medo-Persian Empire the separation of religion and the State, that with men's relationship to God, rulers and States can have nothing whatever to do. And it was written for the instruction of all rulers and States unto the world's end.

In these two experiences recorded in the book of Daniel—the one of Nebuchadnezzar and the worship of his great golden image, the other of the conspirators against Daniel's service to God—all people are taught in the most impressive way that the God of heaven forbids any ruler to require his subjects to conform to his ideas in religion, and forbids all people to frame any law on any subject touching men's relation to God. In these two experiences the God of heaven, in the strongest possible way, teaches all people, and particularly *His own people*, that in the presence of the rights of conscience, in the presence of men's relationship to God, and in all matters of religion, the word and authority of every king or ruler must give way; that all laws framed, which touch in any manner men's relationship to God, which touch any matter of religious observance, are simply *naught*—are no more than no law at all on such subject. In it all the God of heaven also teaches to all that He vindicates and declares innocent all who refuse obedience to such decrees of kings and rulers, all who utterly disregard all such laws; and also certifies to all kings, rulers, and people that those who do disregard all such laws do "no hurt" to either king, ruler, or people.

And these lessons need to be perseveringly taught everywhere to-day, and, of all places, in the United States. In almost every State in this Union, and in the national government, the schemes and inventions of men in matters religious, and particularly as to the observance of Sunday, are crowded into the law and so forced upon all the people. These men profess to be jealous guardians of religious liberty and the rights of conscience. They "do not believe in enforcing religion upon anybody." Yet all the time they are steadily working to get religious dogmas and institutions recognized and fixed in the law, and then demand *obedience to the law*, and throw upon the dissenter the odium of "lawlessness, and disrespect for constituted authority," while they pose as the champions of "law and order," the "conservators of the State, and the stay of society;" exactly as did the conspirators against Daniel.

Sunday, not only according to their own showing, but by every other fair showing that can be made, is a religious institution, a church affair, only. This they all know. And yet, all over this land, those people are working constantly to get the church institution fixed, and more firmly fixed, *in the law*, with penalties attached that are more worthy of barbarism than of civilization; and then, when anybody objects to the enforcement of such laws, they all cry out: "It is not a question of religion at all; religion hasn't anything to do with it; it is simply a question of regard for law. The law! The law! It is the law of the land! We are not asking any religious observance by anybody; all that we ask is *respect for the law!*"

But the lessons in the book of Daniel teach to all people that no religious or ecclesiastical institution or rite has *any right to any place in the law*. And that when against right it is put into the law, it gains no force whatever from that, and is to receive no respect nor recognition whatever.

And thus by the word and work of God in the book of Daniel, there is taught to all kings and all people unto the end of the world, the total separation of religion and the State.

ALONZO T. JONES.



## KNOWING GOD.

"CAN two walk together except they be agreed?" Amos 3:3. When we see two persons walking together for any length of time, we conclude there must be some agreement between them. And when they choose to spend their lives together, there is, or should be, complete harmony between them; for people of good judgment do not go into partnership with strangers. They first become acquainted with them and satisfy themselves that they can be trusted.

So it is in the Christian life. In order to desire to walk with God we must *know* Him or become acquainted. We read in Job 22:21, margin. "Acquaint now thyself with God, and be at peace; thereby good shall come unto thee."

When we see the goodness and love of God, and what He has done for us, while we were enemies, we are led to desire to be like Him. We therefore surrender to Him, and the result is peace. God is not fighting us; we are at variance with Him. And all we have to do to have peace is to stop fighting; then there is harmony.

And more than this, with the "peace of God" will come to us eternal life—the one thing without which all other gifts are of no value whatever. "This is *life eternal* that they might *know* Thee, the only true God, and Jesus Christ, whom Thou hast sent." *Eternal life!* That is what the Lord wants each one of us to receive, and what we shall have if we walk with Him through this life.

"We love Him, because He first loved us," 1 John 4:19. When we see His love and compassion to us while we were yet sinners and enemies to Him, we are led to love Him and to desire to have His law, which expresses His character, written in our hearts. All who are finally saved will have this experience, for we read: "They shall *all know Me*, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sins no more." Jer. 31:34.

But there is a sure test, whereby we may *know*, in this life, whether we *know* God or not. Let us read: "And hereby *we do know* that we *know* Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected; hereby *know* we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:3-6.

If, therefore, we are keeping all of God's commandments, we may *know* that we *know* Him. But if not, let us in the fear of God examine our lives to find where we are at variance, and then get in harmony with Him while yet there is hope.

And we are "to walk even as He walked." He says: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." And further it is said of Him, "He went about doing good." And this will be the result to each one of us when we *know* God. We will go about "doing good." We will feel the same spirit of compassion and love for those around us that He manifested while here in the world.

And when we *know* the Lord,  
And strive to do His will,  
We'll trust in Him, and then we'll *know*  
Each promise He'll fulfil.

Soon will this life be o'er,  
So full of sin and strife,  
And if we're faithful, He will give  
To us *eternal life*.

Bastrop, La.

IRVING E. BAKER.

## THE BEGINNING OF OUR LOVE.

"WE love Him because He first loved us." Here is the starting-point of love's race. This is the rill which afterward swells into a river. The emancipated spirit loves the Saviour for the freedom which He has conferred upon it; it beholds the agony with which the priceless gift was purchased, and it adores the bleeding Sufferer for the pains which He so generously endured. On taking a survey of our whole life, we see that the kindness of God has run all through it like a silver thread.—*T. S. Doolittle*.

## 2 KINGS 19:35.

THE Assyrian came down like a wolf on the fold,  
And his cohorts were gleaming in purple and gold;  
And the sheen of their spears was like stars on the sea,  
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,  
That host with their banners at sunset were seen;  
Like the leaves of the forest when autumn hath blown,  
That host on the morrow lay wither'd and strown.

For the Angel of Death spread his wings on the blast,  
And breathed on the face of the foe as he pass'd;  
And the eyes of the sleepers wax'd deadly and chill,  
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostrils all wide,  
And through it there roll'd not the breath of his pride;  
And the foam of his gasping lay white on the turf,  
And cold as the spray of the rock-beaten surf.

And there lay the rider, distorted and pale,  
With the dew on his brow and the rust on his mail;  
And the tents were all silent, the banners alone,  
The lances uplifted, the trumpet unblown.

And the widows of Asshur are loud in their wail,  
And the idols are broke in the temple of Baal;  
And the might of the Gentile, unsmeared by the sword,  
Hath melted like snow in the glance of the Lord.

—Byron.

## THE POWER OF OPINION.

WHY must we be affected by what people say? Why is it that popular opinion has so much weight with us? There are in this world many people who season their conversation with disagreeable sayings, unpleasant comments, uncomfortable insinuations.

In the first place, we must realize that certain remarks indicate certain conditions of our friends' minds, which, as we can not hope to alter, we must resign ourselves to. A disagreeable thing is either true in itself, or true as representing the speaker's state of feelings. All of us, no doubt, have friends, relatives, and acquaintances who think it quite a sufficient reason for saying a thing, that it is true. We ourselves know the state of mind in which we find a certain fact or opinion a load to be got rid of; and, under the gross mistake that all truth must be spoken, and convinced that truth, like murder, will out, we ourselves take the part of executioner. Most of us have suffered from the crude simplicity of some one who has acted the *enfant terrible*.

There are many who even turn friendship into a system of lawful and unpunishable impertinence. "Why did you tell that young lady her dress was very unbecoming?"

You say, "I really thought so."

It is, strange to say, noticeable in persons of this obtrusive candor that they have eyes for blemishes only. They are never impelled to tell pleasant truths. They seem always to hit

upon the wrong thing and instinctively ferret out sore subjects.

We must care for the opinion of a person in order to have sayings of this sort keenly annoy us. A real expert in this art can hit one in his most vulnerable part, and send him off depressed and uncomfortable, without a word that can be fairly taken hold of.

If we should seek the cause of the unrest and unhappiness of most people, we would find that it came primarily from the fear of what people will say and what they will think of me, of my actions, and my surroundings. "So they say," is a common expression, and "they" will say anything and everything. "They" say things that break up families, crush hearts, blight hopes, and smother worthy aspirations. Never repeat those words, "So they say."

There are many who spend their entire lives in trying to conform to the opinions of others. What is there in opinion that we should bow down to it? It is man-made, merely human conjecture, and not necessarily true. Cast away all regard for opinion and you are saved much labor and suffering. Consider that everything is merely a matter of opinion, and opinion is in your power. Who can hinder you from casting it away? It is your God-given right to live in the greatest tranquillity of mind even if all the world cry out against you.

If you are doing your duty and living up to your highest light, whether ill-spoken of or praised, nothing which can be said concerning you can in the slightest degree change you. You are the same whether praised or blamed, and why then should you be elated or depressed by either? It is in the power of each soul to maintain its own serenity and tranquillity. You can live as on a mountain and still hear all the noise and turmoil in the valley.

Think every morning as soon as you awake, whether it makes any difference what another does, as long as you do what is just and right. Think as much as possible of the virtues of those about you, and never of their evil qualities. Cultivate the habit of searching as earnestly for good in everything as you have for evil. Remember, if we can not make ourselves perfect how then can we expect those about us to be perfection? We notice small things in others, and pass over great matters in ourselves.

How seldom we weigh ourselves in the same balance with our neighbors? We call to mind a man who was always finding fault with those about him. He had moved many times, but never found pleasant neighbors, and one day he remarked to his little daughter:—

"Mary, no one seems to understand or appreciate me, and the people next door are so very disagreeable I think we will move again."

The little girl looked up in his face and said, "But, papa, you will be there."

That is it, we think if people only treated us better, or had a higher opinion of us, we would be happy; but it is the "old man" within. "Nothing can bring you peace but yourself." Let us learn first to keep ourselves in peace, and then we shall know how to make peace among others; and remember ever that the most profitable lesson is a true knowledge of ourselves. Let us have that perfect love which shall overlook the faults of others, and which shall make us invincible to either praise or blame.

"What is man that Thou art mindful of him?" Say to thy soul in seasons of unrest, "What is that to thee? follow thou Me." There is but One whom we should strive to please, even the Father.

HELEN ELIZABETH JEFFERS.

Montour Falls, N. Y.





### THE SABBATH THE TEST OF OBEDIENCE.

THE present is but a continuation of the theme of my last article, as space forbade me to complete it then.

On earth, the highest type of Divinity is noble fatherhood. Jesus taught us to pray, "Our Father, who art in heaven."

In Christ's recorded words, oftener than any other name or title for God occur the sweet words, "My Father," and, "Your heavenly Father." It is scarcely too much to say that the whole teaching of Jesus was an effort to make men practically realize the fact of the divine Fatherhood.

Since God is the ideal Father, it follows that His government is but that of the loving, tender parent for his children.

The good father does not seek to ostentatiously display his authority, he does not arbitrarily command his child. His laws are but family regulations, given not merely to manifest his authority, but because they are absolutely necessary to the happiness and well-being of his children.

But while the father has some loving reason for every requirement, many of these reasons are as yet not apparent to the children.

The only reason he assumes the right to command them, is because they *are* children, and as yet not wise enough to know the best way. So far from seeking to keep them in a state of vassalage, where they will continually require to feel the restraining force of his laws, his one object is to so instil the principles of his government into their lives that they may become capable of self-government, or of absolute liberty. At the age of twenty-one, it is hoped that these principles may have been so written in the heart as to have become the inner actuating law of the life ever after. Then the outer parental restraint does not consciously fall off all at once, but it has unconsciously and imperceptibly become the law of the inner desires of the heart, leaving the child absolutely free to do as he pleases, since he now pleases to do only those things which are in harmony with the liberty and joy and peace of all the members of the family.

This is a perfect illustration of the divine government.

He required us all to give to Him, the one Father, our supreme love and worship, not only because He loved us and it was the only natural, normal attitude of the soul to love Him, but also that by that common love of the one all Father, He might forever unite us all in one loving family of brothers and sisters.

Image-worship was forbidden because He foresaw that by it men would get to worshipping different gods, and so disregard and deny the universal brotherhood.

An image also is a creed in marble, holding the mind to its present conceptions of God instead of leaving it free to forever progress to higher, nobler thoughts of Him. That holy name must not be taken vainly or lightly upon the lips, lest it lose its power to lift all hearts into the attitude of reverent, loving, brotherly praise, so bringing them nearer to God and nearer to each other.

The Sabbath was the sign that the only true

God was the Creator, so if all men continued to worship the Creator only, as the one Father, the brotherhood could never be broken.

Then, too, there is an infinity of beauty in every flower, which, with all our microscopes, we can never fathom.

How, then, if we worship the Creator only, can we expect to ever fathom the spiritual beauty of Him who made the flower, or hold ourselves other than ever ready to receive higher, truer, more loving thoughts of Him, that shall bring us all nearer together, and nearer to His great heart?

To honor the father and the mother is necessary to the happiness of every family.

"Thou shalt not kill." This guards the joy of living. "Thou shalt not commit adultery." This guards our sacred domestic happiness. "Thou shalt not steal." This guards the joy of honest possession. "Thou shalt not bear false witness." This guards also the joy of property and life, as well as of reputation honestly earned. "Thou shalt not covet." This is to cut off the thought of sin, and so leave the soul safe and secure in its joy forevermore.

It is easy to believe that God, who made this heaven and this earth, might unmake them if He chose. But it is not even thinkable that He could ever so make them over that the disregard of these precepts would not surely be fatal to the happiness of all intelligent beings who should inhabit them. This is what Christ said: "It is easier for heaven and earth to pass, than for one tittle of the law to fail."

This, then, is God's law unchangeable, everywhere.

It is perfectly obvious that the only way such a law as this can ever be abolished, or done away, is by so writing its divine principles of love in the inner life of the soul that they shall be our own, and so actuate us from within, instead of restrain us from without. We then can do what we please, because we please to do only what the law requires, and so there is an end of all legal restraint. This is how Christ is the end of the law for righteousness to every one who believes.

As illustrated at the beginning of this article, our Father gave these laws to His children, because they were absolutely necessary to our happiness and life as members of His family. He did not even then compel us to keep them, but lovingly warned us by telling us the result of not obeying them. Altho through our disobedience misery and death have come, He still seeks, by His love, through the Gospel, to so write these precepts in our hearts as to make us capable of happiness and perfect liberty forevermore.

So far from seeking to keep us under the arbitrary control of even this necessary and loving law, He seeks in this childhood state to so educate us and write these principles in our inner souls, that He may give us our majority by and by as men and women in Christ, and make us perfectly free to do as we please forevermore, since we will then please to do only those things which are in harmony with liberty and life.

What has all this to do with the Sabbath? We answer, Very much. The Sabbath is the

only point in all this law which tests us upon obedience to God's *naked Word*.

We can easily see that if God had not said so, to lie, to steal, to kill, to commit adultery, and to covet, and to dishonor our parents, would have made every world a hell, and rendered happiness, and even life in the end, impossible.

So, too, to have imaged God, would have inevitably led to the worship of different gods, and this would have destroyed the peace and unity of the family, and filled the world with hostile tribes, who disowned and denied their brotherhood. To take God's name in vain would as surely have destroyed the reverence for the universal Father, and the happiness of His family, as is disrespect of an earthly parent destructive of family happiness here.

These principles are all written in the inner nature of things. It is not thinkable that they should be different. They are not so merely because God said so, but He said so because they were so.

Of the Sabbath, however, it is apparently different. If God had seen fit to put His blessing upon some other day, setting it apart, and commanding us to keep it, we can not see but that it would have done as well.

So far as we can understand, this matter of the precise day of the Sabbath rests solely on the fiat of God, as does no other part of the law.

It is for this reason that men argue that it is unnecessary to strictly obey here. This is precisely the reasoning of the disobedient child.

No child refuses obedience when he sees and fully understands the reason of love back of the command, and so finds it in accord with his own desires, and proceeding from his own enlightened soul, as well as from the father's will.

It is only when he sees no reason that appeals to his own soul, but must obey, if at all, simply because the father requires it,—it is only then that his faith in the father's wisdom and love is tested at all. At other times he is really obeying his own will, since the two, his will and the father's, are in accord; it is only now that his obedience is tested, and he is learning to say, "*Thy will, not mine*, be done."

As we have seen, the good father commands his child only because he is above him in knowledge and wisdom, and he seeks to lift him to his own higher and wider range of vision, and to set him free.

The child that refuses to yield to the father only where he can now see and comprehend the reason, stops all this beneficent work of the father in his life, and condemns himself to stay at his present low level of ignorance and imperfection.

So also our heavenly Father seeks to command us only that He may broaden our view by lifting us unto love's everlasting mountain-top with Him, so making us free forevermore.

How much of real Christian experience lies right here! It is this walking with God in ways that we do not know, and can not yet understand, content to go only because He leads the way, and we have learned, since He is Lord, that His way is best, that leads us always to pray, "Not my will, but Thine, be done."

As Whittier says, "The steps of faith fall on the seeming void, but find the rocks beneath." It is thus that Jesus was ever saying: "Not My way," "Not My will," "Not My word," "My doctrine is not Mine, but His that sent Me."

Submission to the higher will and the infinite intelligence, is the very key-note of the Christian life.

Without this submission, God can not make



with us His covenant and work out His ideals in our lives.

The Christian must learn with Christ, not on the transfiguration summits only, but also in the Gethsemane valleys, as well, to pray, "Not my will, but Thine, be done."

Now the Bible says, "The law of the Lord is perfect, converting the soul." And I ask you, dear hearts, if it did not test us on this one, all-important point, whereon all Christian growth and true conversion depends,—if it did not test us on this point of submission to the naked will of God, would it be a perfect law? Could the Spirit's Gospel power use a law that was minus this test to convert the soul? I know you will answer that it could not, for the conversion of the soul is simply the soul's change from following the *ignes fatui* of our own wills, to submission to the abiding will of God.

But it is the Sabbath pre-eminently, if not exclusively, as we have shown, that, of all the requirements of the law, tests us on yielding our wills to God's naked Word.

The child who will obey his father implicitly, when he can see no other reason, only because the father says so, and he knows his way is best, that child will render unfailing submission and obedience elsewhere and everywhere. So, also, the Christian who will obey God's will, yielding his life in trusting submission to do His will, merely because God requires it and the soul recognizes His command as sacred, that soul will yield to God everywhere and at all times, and the Father can work His own will in that life. The Sabbath alone, of all the requirements of the law, tests the soul on this kind of submission to God. It is therefore the test of true obedience, the sign of the soul's submission to God, that enables God to make with us His covenant.

"It is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you."

G. E. FIFIELD.

### THE BLOOD.

[Gleaned from a sermon delivered by Mr. D. L. Moody, in Oakland, Cal.]

THE churches do not like to talk about "the blood" nowadays. "It is old-fashioned," they say. So they devote their time to subjects which they believe will be more pleasing to their congregations, and more in keeping with advanced thought. O, my brethren, why do you make such a terrible mistake? The power of the church is in the blood of Christ.

A Sunday-school teacher asked a little girl in her class if she could think of anything that God could not do. "Yes, ma'am," she replied, "God can not see my sins through the blood of Christ." Praise the Lord! The little girl told the truth.

The blood of Christ pleads for the salvation of the sinner who accepts it; but it cries out for the condemnation of the man who tramples it underfoot. What are you doing about it, my brother?

The story is told of a man who was accused of a crime, the penalty of which was death. He obtained an audience with the king, who promised him that his life should be spared. But the king's pardon was not to be made known unless the man was found guilty. The court assembled, the trial proceeded, the evidence was clearly against the prisoner, he was declared guilty, and the fearful sentence of death was pronounced. But to the surprise of the judge and all assembled the condemned

man displayed no trace of fear. With firm step and face radiant with joy, he approached the judge, handed to him the reprieve signed by the king, and walked away a free man. Have you the King's pardon in your pocket, my poor condemned brother? Why will you die for your sin when you may live for the asking? Secure the pardon to-day. In the name of the King I offer it to you freely.

Give me the good old hymns that exalt the blood of Christ. They thrill my soul and melt my heart as nothing else can. They never lose their glorious power. Listen to this:—

"Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O, Lamb of God, I come!"

If you want power with God and man exalt the blood. O, how I pity the church that does not let the scarlet thread run through its hymns!

God thinks a good deal of this world. His Son bought it with His blood. When He ascended He left His blood on earth, and to-day it is the only antidote for sin and death. If I have a remedy which is a sure cure, I don't waste my time discussing the value of other remedies. Praise God, the blood of Christ will surely heal and redeem you.

"THE captive's oar may pause upon the galley;  
The soldier sleep beneath his plumed crest;  
And peace may fold her wings o'er hill and valley;  
But thou, O Christian, must not take thy rest!"

### A CLERGYMAN AND THE SABBATH.

A METHODIST clergyman stated recently that the Sabbath, a memorial of creation, was obligatory before the death of Christ, but that since that event the Lord's day, a separate and distinct institution, should be observed upon the first day of the week, as appointed by Christ. The Sabbath ended at the cross, he said, where the Lord's day began. But are these statements true?

That the Sabbath did not cease at the cross is shown by the following facts: (1) The first thing we meet with after the cross is Sabbath observance. Luke 23:55, 56. (2) Inspiration recognizes the Sabbath over twenty years this side of the cross. Acts 17:2; 18:4. (3) Paul and the early church kept it twenty years after the cross. Acts 16:13. (4) Christ commanded His disciples to remember the Sabbath in their prayers as late as the destruction of Jerusalem, in A.D. 70, thirty-seven years after the cross. (5) John, the beloved disciple, was in the spirit on the Sabbath (Rev. 1:10; compare with Mark 2:28), A.D. 97, sixty-four years after the cross.

That the first day of the week has not been kept as the Lord's day since the cross, and was not so instituted by Christ, is shown by the total silence of the Scriptures concerning such a change. It was first called "Lord's day" by Tertullian, A.D. 200. This is the earliest authentic instance. See Kitto's "Cyclopædia of Bible Literature," original edition, article "Lord's Day." It was first authoritatively so called by Pope Sylvester, at Constantine's request, about A.D. 324. Hence Christ did not establish this institution, but "the church" did.

It is evident that a change in the Sabbath would necessitate the abolition of, or a change in, that part of the Decalogue relating to the Sabbath, *i. e.*, the fourth commandment. But did Christ do either of these things? John Wesley, the founder of Methodism, says:—

The moral law, contained in the Ten Com-

mandments . . . He [Christ] did not take away. It was not the design of His coming to revoke any part of this. Every part of this law must remain in force upon all mankind and in all ages, as not depending on either time or place, or any other circumstance liable to change, but on the nature of God and the nature of man, and their unchangeable relation to each other.—*Sermons*, pp. 221, 222.

This law is spiritual and perfect . . . and can never be changed or annulled.—*Binney's Theological Compend, Improved*, p. 153.

The ablest exponent of Methodism in this country says:—

Let us not suppose that His [God's] will concerning this matter [of Sabbath observance] has changed. The obligation to obey Him in this [the fourth] commandment, is universal and perpetual. And what is true of the fourth commandment is equally true of every other part of the Decalogue.—*Christian Advocate, New York, June 20*.

The following official utterance is worthy of attention:—

The Sabbath instituted in the beginning, and confirmed again and again by Moses and the prophets, has never been abrogated. A part of the moral law, not a jot or tittle of its sanctity has been taken away.—*M. E. Bishop's Pastoral, 1874, published in New York Herald*.

So, according to these high Methodist authorities, the law has not been abolished. It has not been changed by Christ or by any one else having authority to change it. The obligation enjoined by the fourth commandment is "universal and perpetual," and "what is true of the fourth commandment is equally true of every other part of the Decalogue." Conversely, what is true of every other part of the Decalogue is true of the fourth commandment. But every other part of the Decalogue is understood to be *literally* binding upon all men, hence the fourth commandment is binding upon all, just as it reads: "The seventh day is the Sabbath."

How do the admissions made in these extracts annihilate the theory that a new institution has superseded the Sabbath "instituted in the beginning," the Sabbath that is "a part of the moral law," the Sabbath "confirmed again and again by Moses and the prophets!" And where do these admissions place our Methodist brethren? How do they relate them to the Decalogue? Plainly they bind all Methodists to the observance of the fourth commandment, the original seventh-day Sabbath. There can be no other just conclusion. We trust that many of them will see this matter in its true light, and respect these teachings of their church, which are clearly in harmony with the Word of God.

GEO. W. SPIES.

A CHRISTIAN woman in Illinois, says the London *Freeman*, recently followed a drinker, in whom she was deeply interested, into a saloon. Just as he was about to take a glass she tapped him gently on the shoulder and requested him to go with her. He complied, and as they marched toward the door the saloon-keeper recovered sufficiently from his amazement to ejaculate, "That beats the devil!" The lady turned and emphatically retorted, "Yes, sir; it was my intention to beat the devil." If it is the intention of the church to beat the devil, his Gibraltar of intemperance must not be ignored.

THE United States has one Christian minister to every six hundred persons. Only one is allotted to every half million in heathen lands.—*Christian Worker*.

"DO MEN make circumstances, or circumstances make men?"

"TRIALS are spiritual thermometers."





## THE OUTLOOK

### THE TROUBLE IN THE TRANSVAAL.

WARLIKE preparations are still being pushed strongly in both England and the Transvaal. In a recent speech Mr. Chamberlain, England's secretary of state for the colonies, said that he thought some little progress had been made in the way of a settlement, but that the crisis is not yet past. And, judging from the preparations that are going on, one would think that he was decidedly correct in this statement.

Mr. Chamberlain accuses President Krueger with procrastination in his replies, and adds:—

"I do not think it will be denied that we have exhibited unparalleled patience in the relations between a paramount and a subordinate state. The situation is too fraught with danger, it is too strained for indefinite proposition. The knot must be loosened, to use Mr. Balfour's words, or else we shall have to find other ways of untying it.

"If we are forced to do that, then I would repeat now the words used by Lord Salisbury in the House of Lords. I say that, if forced to make further preparation, if this delay continues much longer, we shall not hold ourselves limited by what we have already offered, but, having taken this matter in hand, we will not let go until we have secured conditions which, once for all, will establish us as the paramount power in South Africa, and secure for us our objects there,—equal rights and privileges promised by President Krueger when the Transvaal's independence was granted."

The foregoing utterances can not be construed to be the language of peace. England seems to have some definite aims in South Africa, and it would seem from her colonial secretary's talk that she does not propose to allow the Transvaal Republic to stand in the way of her realizing them.

In view of conditions similar to this, holding sway all over the world, how can people look upon these as times of peace? There may be a few resolutions in favor of peace, but the acting is all in the other direction, so far as the nations of earth are concerned.

T.

### TRUSTS IN ENGLAND.

We have had occasion a time or two to mention the work of consolidating capital into trusts, that is going on in England. A cable to the New York Tribune says:—

"The English manufacturers are continuing to avail themselves of their legal privilege to sell out their property to themselves, and to substitute a gigantic limited company for many competing rivals. This week there has been talk of an enormous wall paper syndicate which will control the bulk of the trade. . . . The *Economist* to-day remarks that it is absurd to keep going a hundred inefficient competing agencies to do badly what one efficient consolidated agency can do as well, and adds that, while the dismissal of useless employees is an unfortunate result of this process, it must be accepted as a part of the inevitable development of capitalism if it works large economies in production. This is a philosophical method of discussing trusts and aggregations of capital as modern and inevitable phenomena, whether they occur in Europe or America."

It is one of the peculiarities of these times that "trusts and aggregations of capital" are considered "as modern and inevitable phenomena." The trusts are certainly "phenomena." They are also modern, and the Lord knew that men would reach the point where they would consider them inevitable, and so He told beforehand of the "heaping together" of treasure that would take place in "the last days." Read the whole Scripture account as given in the fifth chapter of James, and see how clearly present-day conditions are set forth.

Note particularly that this prophecy in James says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." And it is to be wondered at that "miseries" will come upon men that are so heartless in their heaping together of treasure into trusts, that they speak of the dismissal of numerous employees as "an unfortunate result of this process"? It is certainly very "unfortunate" for a man who has a family dependent upon him to have his work suddenly taken from him in order that the trust can make things more economically. There

is no doubt but that there is one kind of economy in having this work done by the trusts. But the economy is all in favor of the trust and seriously against the laborer that is thrown out of work.

The Lord tells us in 2 Timothy, chapter 3, verses 1 and 2, that "in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." What could be a greater manifestation of self-love and covetousness than the way in which men are to-day heaping to themselves the wealth of the world? Those who have millions and who can not possibly find time to use to good account their vast possessions, are still grasping for more millions and do not seem to care how much others have to suffer, provided they can get more and more gold.

But the covetousness is not confined to the rich by any means. This bane of covetousness is a characteristic of the age. And rich and poor alike possess it, unless they are regenerated by the Spirit of God. And the perils of these last days will be occasioned by the clashing covetousness of the rich and the poor.

If the rich people, however, would take some of these things to heart they might relieve the situation greatly. For they might set an example to the poor by using their vast possessions in doing good. But, instead of doing anything of this kind, the rich are rushing on, heaping to themselves more and more treasure, and the sure Word shows us that they will soon "weep and howl" because of the "miseries" that shall come upon them. We sincerely hope that some of them at least may see the danger that hangs over the world, and flee to the city of refuge. A great crisis is upon every son and daughter of Adam, and all should be able to see it.

T.

### THE CHANGE THAT HAS COME.

ON returning home from Europe recently, Archbishop Ireland, through the New York Sun, said:—

"The opinion of Catholics in Europe is that the church is far safer under American dominion, that the rights of the church will be much better guarded by Americans than by a native government in the Philippines, and that it is really in the interest of the church that America should suppress the rebellion."

How is it that America, that has stood for freedom of conscience, and that has taught that the church should have nothing to do with the State, becomes so suddenly the great friend and benefactor of the Catholic Church? This shows an absolute reversal of the principles that have held sway in this country heretofore. When Rome can openly affirm that she can safely trust her interests with a professedly Protestant republic, is it not perfectly clear that both the Protestantism and the republic are such only in name? For if Rome is anything she is a pure despotism. One man stands at the head of the Papal church, and that one man speaks the word of law. How can the principles of such a despotism be in harmony with a republic where the people are supposed to rule? Rome says that she never changes. Then what about the United States? This country is making changes that are bringing her to the place where Rome says that she can safely trust her.

These things are a subject of prophecy, and we hope that all our Catholic friends will understand the spirit in which we speak of them, and furthermore that they will give close heed to the study of this subject. We are in times that are too full of eternal import to let any prejudices stand in our way of knowing the truth of God. And that truth is in His Word. Hence every prophecy of that Word should be closely studied in connection with passing events. The Lord is the Father of us all, and He seeks to have us understand Him. So we must come directly to His Word, and not allow any human being to keep us back from the knowledge of Christ. Come to God's Word with the sincere desire of knowing the truth, and we will then see what all these things that are taking place to-day mean. Their significance is that of eternity.

### A NEW RELIGIOUS(?) ORGANIZATION.

THE latest fad in confederations is "The Actors' Church Alliance," for the purpose of bringing "together the church and the stage on a common basis of fellowship." So states the Rev. William Rader, the "president-chaplain" of the San Francisco local branch. "It aims simply to cultivate an understanding between stage and church. Each has much to learn from the other. Each must learn to respect the other. Invectives from the pulpit do no good." "Between the church and the theater there is a gulf. The Actors' Church Alliance is supposed to bridge this gulf." The "constitution" of the alliance states that "the council shall appoint clergymen as chaplains in all theatrical centers, who shall visit members as temporary parishioners, provide special services whenever necessary, welcome them to the social life of the parish, and particularly care for any one who may be left sick in the town; that any member of the dramatic profession and members of any church are eligible for membership. Fees, \$1.00 per year;" and that, on the part of the church, "ministers and church-members will not hesitate to take their families to the opera and theater where performances of good moral tone are presented."

All that we care to say is this, We wish, from the very depth of our soul, that the gulf between the church and the theater was a hundred times wider than now. It would not then be felt that it could be bridged over by the unsafe, rotten planks of merely human expediency, but that this gulf could be and was bridged by One alone, Jesus Christ. This reflection is not against the theater. That is of the world—always was, and always will be, of the world. But,

"The church has fallen, the beautiful church;  
And her shame is her boast and pride."

### THE EVIDENCE OF IMMORTALITY.

THE late R. G. Ingersoll was only a few days dead when mediums began to tell of communications that they were having with what they call his departed spirit. It is claimed that this is a great proof of immortality. But if immortality could be proven by any such process, why is it necessary for it to be proven so often? Nearly every prominent person that dies, especially if he has been an avowed disbeliever in the inspiration of the Bible, is said to come back to earth to communicate with some spirit medium. And each time this occurs it is affirmed anew that here is an added proof of immortality.

No one, however, is satisfied with any such evidence. No one is ever made sure of immortality in any such ways or by any such assurances. The most ardent believer in modern spiritism is never satisfied, and is always seeking for new evidence from the spirits to convince him that he may have another life after this one is gone. He is constantly confronted with the fact that there can be no doubt but that some of these spirits, as they communicate with him, tell him lies, and he is not real sure that they will not all lie more or less. And so he goes through life in a constant uncertainty, always seeking and never finding. And even when he does seem to find what he is looking for, he is soon cast into doubt, and tremblingly goes on seeking for some further evidence that he hopes will finally make him sure that he is to have a life in the great beyond.

How different is it with him who comes directly to Christ and His living Word! He learns at once, and ever after that knows positively, that we actually and really have eternal life in the Son of God. He is no longer tossed about amid doubts and fears concerning a future state. Listen to the following words of God:—

"Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel." 2 Tim. 1:8-10.

Jesus Christ "hath abolished death, and hath brought life and immortality to light through the Gospel." The light of immortality shines in the Gospel with all the brilliancy of the independent orb. There is no borrowed luster there, and it—this light—shines nowhere else. It is useless to look for it any place else, for it is not there. Jesus Christ has brought life and immortality to light. And the light of immortality is in the Gospel. Tell it to all the



world, and tell every one that it is useless to look for life anywhere outside of Christ. But tell every seeker after life that Jesus, the Light of immortality, is indeed the life of men. And He offers immortal life free to all. And, best, above everything, tell them that we know this life when we get it, and are therefore at rest.

#### ARBITRATION

THE San Francisco *Chronicle* quotes from the New York *Herald* quite a list of international disputes that have been settled in recent years by arbitration, and concurs in the *Herald's* statement that the arbitration sentiment that was manifested at the late Peace Congress, "must result in the preservation of the civilized world, and, as a necessary corollary, in the disarmament of nations."

We would that it could be possible for arbitration to settle every dispute, both national and international. Indeed, we would go still farther, and wish there were no disputes to arbitrate. But the spirit of the times is such that any one who will but reflect a little may readily see that the arbitrament of the sword is that which will dominate this world. The men of this age live at the highest key of excitement all the time. And the idea that people are more peaceably disposed now than formerly is one of the greatest delusions of the age.

The three days immediately preceding the date of the *Chronicle* from which the foregoing sentiments are taken were given up in San Francisco to the glorification of war. The California troops had just returned from Manila, and they were crowned as the heroes of the hour. About \$60,000 was spent by the people of the city in giving them a public reception, and the amount that was spent in private ways we have no means of knowing. Every boy and girl that witnessed that demonstration was impressed with the idea that the highest point of glory was not in peace, but in war. The little boy's heart would be made to throb with the strong desire for the time to come when he could take sword and gun to go forth to win fame and glory on the battle-field.

People seldom do anything but what they are educated to do. And, despite all the great talk in these times of arbitration and a universal and lasting peace, the education is practically all for war. The pulpit and the religious press vie with the rostrum and the secular press in extolling the heroism of the battle-field. As long as this is the kind of seed sowing, we may know of a surety what will be the harvest.

There is but one way to promote real and lasting peace, and that is by acquainting the people with the Prince of Peace. He has peace for all that will come to Him, and there is peace for this world nowhere else.

**The Drift toward Rome.**—Not long ago Mr. G. L. Morrill, of Minnesota, was a prominent anti-Catholic pastor of the Calvary Baptist Church of Minneapolis. When Pere Chiniquy was in Minnesota, Mr. Morrill was a prominent coworker. He saw then reason why Rome should be opposed. Not long ago, according to the Catholic *Irish Standard*, of Minneapolis, Mr. Morrill called at the *Standard* office and found the individual who bestowed upon him the mellifluous sobriquet of "Go-lightly," by which he is widely known. He acknowledged his youthful indiscretion in throwing verbal projectiles at Rome, declared he had turned over a new leaf, and would leave Catholics severely alone for the rest of his days. The writer assured him that the Catholics of this city are willing to forgive and forget the past; and wished him every happiness, both here and hereafter.

Mr. Morrill said, in a daily paper, as quoted by the *Standard*: "I have changed, decidedly changed. Since I left Minneapolis, several years ago, I have had some interesting experiences, and I must say I am a broader man than before."

•The *Irish Standard* remarks: "If Rev. Mr. Morrill was honest in his antagonism to the Catholic Church while in Minneapolis, there is hope of his conversion. He is not the first Protestant clergyman who began as a hater of Catholicity and afterward discovered his mistake."

Mr. Morrill, of course, may change as he will, but it is sad to see this drift in Protestantism.

THE Socialists in Belgium are again uttering threats with the hope of alarming the government, so says a despatch from Antwerp.

**Gospel Wanted, Not More Civil Law.**—One of those "family feuds" for which Eastern Kentucky is famous has once more called attention to the peculiar temperament of at least some of the people in that region. This time the feud was or is in Letcher County; the names of the families have been made too prominent already. The purpose of this item is to emphasize an expression of Principal Burns, of the Burning Springs Baptist College, in Clay County. He says that "aggressive evangelistic work and Christian education offer the only cure for these fierce outbreaks of elemental passion." In these days of dependence upon civil law as the great cure-all for the various phases of evil that infest the world, it is refreshing to hear men here and there acknowledging the true Source of reform. Speaking of the young men and women among those "primitive mountaineers," Professor Burns further says: "Christian education will save this brave and loyal people, and no money could be more patriotically and Christianly spent than in providing them with the facilities for acquiring it." We wish to emphasize the fact that the feuds and other forms of lawlessness in those mountain regions so frequently mentioned, are not because of any lack of civil law; but they are because of a want of pure Gospel teaching and consequent Christian principle. While we are hearing so much about the need of more civil law, with which to eradicate evil, it is time for Christian people to be propagating the Gospel, that men may be led to an acknowledgment of the law of God, and the voluntary practise of it in their lives.

A TRUST called the "American Automobile Company" was recently organized in New York to control the manufacture and operation of all the automobiles and motors in which kerosene or gasoline is used. The trust is capitalized at ten million, and will operate not only in America, but in France, Germany, and other countries of Europe as well. This is another straw showing that the great money power is rapidly becoming international and worldwide. Every commodity and useful invention is grasped and heaped into these great masses of treasure that are being piled up in these last days. An awful condition is before the world because of this and other evils that are so actively working in these times. The one and only place of safety is with God, standing upon His truth. Are you anchored to the Rock of Ages, so as to stand the storm that is bursting over the world? No matter how grasping the rich may become, we have no time to quarrel with them. The thing for us to do is to get right with God, and thus learn the spirit of the blessed Jesus, and so be saved from the doom of the ungodly world.

BISHOP ANTHONY KOZLOWSKI, head of the Independent Catholic movement in America, has made his will, bequeathing all his property to the church, because he fears assassination. In explaining his reasons to a committee of All Saints' Church, Chicago, he said:—

"I make my last will and testament now because I believe the enemies of the Independent Church movement may murder me at any time. They incite religious fanatics, who believe that killing me would be an act which would take them straight to heaven and make saints of them. Within the last month I have been attacked three times. Stones, clubs, and irons were hurled at me, and in the last instance a man attacked me with a club. I believe that my life is in danger, but I am not afraid. If I am done away with now, there will be no legal squabble over my property after my death."

Clubs and stones, and all other means of human force, are always the argument of those who have no other evidence with which to maintain the prestige of their cause.

THE German papers are having much to say in regard to the troubles in France. Emperor William says that "revolution is in full swing in Paris." The Germans doubt if the great French Exposition of 1900 will be held. They fear that things will be so unsteady in France at that time that life and property will not be safe. And some of the German editors are asking the question, "Who will be the saviour to rescue France from perdition?" The significance of this last question is very apparent. The weakening of a nation is the signal to the "powers" to pounce upon the unfortunate country, and by the intrigues of diplomats and the cruelties of war, to divide up the territory among the strongest and shrewdest. Is France, as well as China, to be a bone for the powers to quarrel over?

In her fight with the Yaquis Indians, the Mexican Government has determined on prosecuting a war of extermination, and the territory of this unfortunate tribe will be opened up for colonization. With all the unoccupied land that there is in the world, how sad it is that these poor creatures have to be hunted and killed like wild animals, and all that the white man may have a little more land! But, in prosecuting this work, Mexico is simply following the example that has been set her by this "Christian nation," the United States. The course pursued by this nation toward the Indians has not been by any means along the lines of the "Golden Rule." Then wherein has the title of "Christian nation" really been merited?

THE Lord is thorough with us. He is not willing that we should be satisfied with anything short of perfection. He does not clothe us with mere outward embellishments, with no higher thought than to make us appear well to the superficial eyes of men. But He says, "My son, give Me thine heart." He desires to begin with the heart, and work from within, so that when His work is done we will be perfect through and through. And the very fact that our heavenly Father is so thorough with us is the foundation for our most perfect joy; for while any imperfection remains, there will always be disappointment and sorrow. But God destroys every evil by making us perfect in Him.

A FIRE in St. Peter's (Episcopal) Church, Westchester, N. Y., causing damage to the extent of \$100,000, is gravely charged to enemies of the rector, who are of the same faith. Dr. Clendenin was outspoken against the admission of Dr. Briggs (formerly Presbyterian) to the Episcopal ministry, and he gives out the opinion that the incendiary was the agent of "Broad Church" partisans. Whether the charge be true or not, is it not a sign of "perilous times" when such conditions of animosity exist under the name of Christianity? The adversary of souls must be highly delighted to hear such grave charges passing between "brethren" who claim to be working to save souls.

ON August 28, twelve steel arches, each weighing thirty tons, which were to have supported the superstructure of the large colosseum that is being built on Wabash Avenue, Chicago, collapsed, and ten men were killed outright, and numerous others were seriously injured. The contractor who is putting up the building is said to be one of the most skilful and careful men in the country, and he had personally inspected everything as the arches were being put up. He says that he can not account for the accident.

DOCTOR SIMPSON, leader of the Christian Alliance, held his annual contribution services on August 13, in connection with the camp-meeting at Old Orchard, Me. The amount donated was \$54,881, all of which goes to foreign mission work. This collection is not so large as Bishop Simpson has taken up in the past, but it has the advantage of being more largely cash and not so many pledges, many of which, given on former occasions, have not been paid.

GEORGE J. SCHWEINFURTH, of Rockford, Ill., who has posed in the past as the Messiah, publishes now that he was deluded and in error. He says that he has been studying Christian Science for the past year, and that he thinks he understands that doctrine now well enough to offer himself as a member of that organization. Thus do men who are not anchored to the Word of God swing from one delusion to another.

A NEWSPAPER published in Macao, the Portuguese seaport at the southwest entrance of the Canton River, reports that France has occupied the island of San Chau, west of Macao, as an assertion of her right to the province of Kwang Tun, in the event of the partition of China.

EMPEROR NICHOLAS has issued a decree declaring Talien-Wan (the port leased from China by Russia for 99 years) to be opened free for the merchant ships of all nations. The czar's decree goes into effect upon the completion of the railway that is to terminate at that port.

THERE has been some heavy fighting between the government forces and those of the revolutionists in Santo Domingo.

THE plague is on the increase at Newchwang, China. There have been seventy-three deaths in four days.



**ONWARD.**

FROM the past of barren darkness move we ever to the light,  
Working for the reign of mercy, toiling for the sway of right.

And the records of the ages heart and soul with courage fill—  
If the present laws are noble, future shall be nobler still.

For the destiny of mortals fans the Spirit's sacred fire;

Have ye climbed so high? she asketh; I would have ye even high'r.

Have ye struck the galling chains from off the weak and broken slave?

Go ye further—men that slaughter lie within a living grave.

Have ye fenced the horse with pity, burned the modern tyrant's racks?

From the knife enfranchise lambs, and free the bullock from the ax.

Pause not, O ye stubborn fighters, strike for mercy blow on blow,

Ever crying, "Upward! upward! on to strength! to victory go!"

Know ye this, that peace shall conquer. Tho the soul of hell enticed,

Murder dare not stay on earth to meet the question of the Christ.

—E. H. Begbie.

### THE CLEVELAND HELPING HAND MISSION.

WITHIN the past five years many missions for the relief and betterment of the fallen and destitute have been established by our denomination, in cities of this country, and all are doing a great amount of good.

Among the best of these, both as regards financial prosperity and spiritual results, is the Helping Hand Mission of Cleveland, Ohio. Beginning in a very humble way, in an old "rookery" on Wood Street, a part of the so-called "tenderloin" district of the city, it grew rapidly, until to-day, two and a half years from its opening, it occupies a large four-story building, having a capacity of 200 beds, where the destitute are lodged. Starting in a frame house at a rental of \$18 per month, it now pays a rental of \$125 per month, for one-half of a former popular hotel building; yet in winter it is taxed to its utmost capacity to care for all who apply.

Its appointments are of the best, and its family of workers, serving without compensation, are so completely in accord, and all acting in harmony, that there are not, and need not be, any masters, laws, rules, or human control, as each one seeks to find his or her place, and to fill it with gladness and faithfulness, vying with one another in their efforts, to not only prosper the work, but to "in honor prefer one another." So far the mission has been entirely self-sustaining, that is, has not been in debt, and the receipts from its patrons and donations from its friends have supported the work.

During the past year, ending July 1, over 20,000 men have been housed and fed, and over 150,000 penny lunches served; hundreds have been clothed, more or less completely, and over 1,500 influenced to abandon their life of sin and depredation, and many have been fully converted.

This record is extraordinary, considering that the mission is not yet three years old; still there is a sufficient reason for it all—and that is, that the work is based upon the princi-



Our Helping Hand Mission, Cleveland, Ohio.

ple of sacrifice, and every worker strives to sacrifice in a willing, thankful spirit, appreciating the goodness of God in permitting him or her to have even the most humble part in the work, which enables the Spirit of God to work in and through them in power, and the angels to co-operate. Therefore the peace of God reigns supreme.

W. S. CHAPMAN.

AMONG the Masai tribe, in Africa, a woman has a market value equal to five glass beads, while a cow is worth ten of the same.—*Christian Worker*.

### "TURNING TURTLE."

[By Ada Melville Shaw, in *Union Signal*.]

THE soul gathers object lessons from every occurrence in this busy world. Here is a piece of information from the New York Navy Yard that sets us thinking:—

"Two cruisers of the navy—the New Orleans and Albany—which were purchased during the emergency before the war between Spain and the United States, have been declared to be a menace to the lives of the officers and men who will serve on them. The worst feature in connection with the condition of these two vessels is that there is no remedy which will insure them from 'turning turtle.'"

The ships are measurably safe while they carry sufficient ballast. As the vessel consumes her fuel supply, she increases her danger. This means constant vigilance to keep the ship from going bottom up, and "the diminution of stores must be watched closely."

How many human ships "turn turtle"! Somehow, this perfectly planned craft has been marred in the building. It was sin that crept in and spoiled things. Those who know, say that the Albany and the New Orleans are too narrow. How sin narrows!

But to look at the noble ship, who would suspect danger? She is trig and tight. She carries gracefully, she makes good speed.

Her weapons are staunch and true, her equipment seems perfect, her colors fling to the breeze with pride. But see! a cloud! The sky darkens, the waves swell and roll in anger. Who fears? The ship is made for storms, but in a moment, in the twinkling of an eye, she has turned over. The waves swallow her; her place knoweth her no more forever. And all this by reason of a mistake, a miscalculation. No one meant to build the Albany so as to make her unstable.

The technical terms tell us that "the meta-centric height and the center of gravity of weight was twenty-three inches, and was considered fatal to the stability of those vessels."

The mistake in Eden was the acceptance of Satan's measure in place of God's. The mistake of every soul since then has been the same, and this throws the soul-ship out of harmony with the laws that concern her safety.

Our burdens are our ballast; burdens of responsibility, of love, of pain, of work,—wholesome burdens to the wise soul that knows how it needs them. Without them, we are top-



heavy. "To lose your head" in the journey of life is to be lost. The Albany and the New Orleans dare not travel now without heavy freight. The former did good service in the late war, but she encountered no severe storms.

The very best ballast a soul can carry is *other souls*. The weight of the Albany's crew is that of four hundred and seven men. But this is not enough. The men are not sufficient unto their own safety. We dare not live unto ourselves. Without other ballast we are lost. Lord, lay on us the burden of precious souls!

And mark, *the diminution of stores must be watched closely*. This is the experience of every individual in the ships of Christian organizations. They are in danger when their soul-freight diminishes. Waning altars and growing selfishness and indifference mean top-heaviness, mean the sinking of the ship.

Lord, give us ballast! Awake us to our danger! Give us stout hearts and strong hands to load the old ship well. So shall we ride the storms, conquer the foe, and reach home—saved ourselves, and saved our precious freight.

### GREATER THAN KNOWLEDGE.

KNOWLEDGE is not religion. The pulpit, if it has more religion than the pews, has it, not because it knows more of the Bible, or of exegesis or homiletics, but because it stands for a life of unselfish devotion. Many a minister will testify that he has learned more of religion from some humble member of his congregation than from all the books of the theological seminary. The disciples were not chosen from the Sanhedrin.—*S. S. Times*.

### THE MISSIONARY SPIRIT OF THE WALDENSES.

THERE was nothing more remarkable about the early Waldenses than their missionary spirit. This characterized in a peculiar degree the followers of Peter Waldo, but the same spirit pervaded all the people of the same faith, wherever they lived, in those dark ages, and by whatever names they were called—Vaudois, Paulicians, Patarins, Cathari, Leonists, Lollards, Albigenses, poor men of Lyons, etc.

It was by sending out missionaries, two by two on foot, to visit their brethren dispersed in France, the north of Spain, Flanders, England, Germany, Poland, Bohemia, Hungary, Grotia, Dalmatia, and Italy that they kept alive the little piety which existed in the world at that day. These missionaries knew where to find their brethren; they went to their houses, held little meetings, administered the ordinances, appointed deacons, and sustained the faith and hopes of the tempted and persecuted ones. It is said that these missionaries could go at one period from Cologne to Florence, and stay every night at houses of brethren. It is on account of the great number of missionaries which those little and poor churches in the valleys sustained that we read of there being sometimes one hundred and forty or one hundred and fifty ministers at the meeting of their synods. But few of them were needed at home, they were mostly engaged in the foreign work. It is also remarkable that all the men whom God raised up from time to time in France and other countries for more than six hundred years before the Reformation, seem to have more or less to do with the Waldenses, such as Peter Waldo, Peter Bruys, Henry of Louisa, Lollard, who labored with such zeal to dispense the

truth in England, and who was burned at Cologne.

But not only did preachers go out from the valleys, to proclaim the Gospel, but humble, pious pedlers, of whom there were many in the middle ages, scattered the truth by carrying some leaves of the Word of life, or some manuscript tracts, beneath their merchandise, which they engaged those whom they found to be favorably disposed to secure and read.

The following beautiful verses from Whittier are descriptive of this traffic of the Waldensian pedlers:—

#### The Vaudois Missionary.

O lady fair, these silks of mine  
Are beautiful and rare—  
The richest web of the Indian loom,  
Which beauty's queen might wear.  
And my pearls are pure as thy own fair neck,  
With whose radiant light they vie.  
I have brought them with me a weary way;  
Will my gentle lady buy?

And the lady smiled on the worn old man,  
Through the dark and clustering curls  
Which veiled her brow as she bent to view  
His silks and glittering pearls;  
And she placed their price in the old man's hand,  
And lightly turned away,  
But she paused at the wanderer's earnest call—  
My gentle lady, stay.

O lady fair, I have yet a gem  
Which a purer luster flings  
Than the diamond flash of the jeweled crown  
On the lofty brow of kings,—  
A wonderful pearl of exceeding price,  
Whose virtue shall not decay,  
Whose light shall be as a spell to thee  
And a blessing on thy way.

The lady glanced at the mirroring steel,  
Where her form of grace was seen,  
Where her eyes shone clear, and her dark locks  
Waved

Their clasping pearls between.  
Bring forth thy pearl of exceeding worth,  
Thou traveler gray and old;  
And name the price of thy precious gem,  
And my page shall count thy gold.

The cloud went off from the pilgrim's brow,  
As a small and meager book,  
Unchased with gold or gem of cost,  
From his folding robe he took.  
Here, lady fair, is the pearl of price,  
May it prove as such to thee!  
Nay—keep thy gold—I ask it not—  
For the Word of God is free!

The hoary traveler went his way,  
But the gift he left behind  
Hath had its pure and perfect work  
On that high-born maiden's mind;  
And she hath turned from the pride of sin  
To the lowliness of truth,  
And given her human heart to God  
In its beautiful hour of youth.

And she hath left the gray old halls,  
Where an evil faith hath power,  
The courtly knights of her father's train,  
And the maidens of her bower;  
And she hath gone to the Vaudois vales,  
By lordly feet untrod,  
Where the poor and needy of earth are rich  
In the perfect love of God.

The above extracts and poem are taken from Robert Baird's (D.D., New York) "Protestantism in Italy, and the History, Present State, and Prospects of the Waldenses," published by W. Collins, Glasgow and London, in 1847. When we read of the sufferings and persecutions of these followers of Christ and their zeal to maintain the truth and spread it through Europe, their example may well be a lesson to us when we contrast our condition with theirs.—*James Mair*.

"If you really work for God, you will never be out of work."

### OUR WORK AND WORKERS.

WE note a statement in the *News* that "the church-school question is receiving much consideration in the Chesapeake Conference, and most churches will arrange for schools."

THE Tennessee River Conference will hold a camp-meeting at Paris, Tenn., from the 14th to the 24th of the present month. Efficient ministerial laborers will conduct the services.

A BAKERY is being constructed in connection with the Walla Walla (Wash.) College, and it is announced that the manufacture of health foods will be commenced about the middle of this month.

DR. W. H. RILEY, president of the Colorado Medical Missionary and Benevolent Association and medical director of our sanitarium at Boulder, holds the chair of nervous and mental diseases in the University of Colorado.

THE testimony to the church to-day is: "Were every one of you living missionaries, the Gospel would be proclaimed speedily in all countries, to all peoples, nations, and tongues. This is the work that must be done before Christ shall come in power and great glory." Also this admonition: "The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."

THIS testimonial to the utility of the church-school movement is from the *Reaper*, organ of the Upper Columbia Conference: "Recent word from the church school at Swauk Prairie informs us that they have decided to continue the present term two months more. An item in the same letter states that four of the students have been baptized, and that three more will be baptized soon, while others manifest an interest in their soul's salvation. This is good news, but it is the principal object of our church schools, namely, the conversion of the children who attend."

"WHY circulate so much and such varied literature?" we are frequently asked. It is because this is a reading age, and the enemy is taking advantage of it. Shall the truth be withheld, and rank error be allowed to overspread the entire field? The enemy of souls is filling the world with great libraries of fiction in all its foul forms. Then there is the growing literature of Spiritualism, of Theosophy, Christian Science (so called), Higher Criticism (infidelity in a cloak of wisdom), National Reform (Church and State union), and many other isms designed to parry the force of the plain Word of God. All these things have to be met in a special manner, in order to call the attention of the confused masses to the Scriptures of truth, wherein is all wisdom. See Col. 3:16; Deut. 4:5, 6; 2 Tim. 3:15, 16. The object of our literature is to direct the wandering minds of the people to Jesus Christ, the "Light of the world," and to the "sure word of prophecy," which is "a light in a dark place." Through this literature we give the message as "ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

FROM the *Wisconsin Reporter* we take these excerpts from a letter written by Sister Elsie A. Strong, Rio de Janeiro, Brazil, June 27, three weeks after her arrival: "I will have to learn to speak Portuguese before I can do very much. . . . The Portuguese language seems to be quite difficult to learn, and tho most of the workers have been here several years, they complain of not knowing the language well enough to do efficient work for the natives. Most of the work done is for the Germans, of whom there are a great many. There are four large church schools for the Germans, and one Portuguese school will soon be started by Brother Stein, who is well educated in the language. We are talking of having a teacher, for then we will be sure to learn the language correctly, and will learn rapidly. There are really two languages—one for the upper class, and another for the lower class. . . . There is so much suffering, want, and crime here, that I feel so anxious to be able to work for the natives who are so sorely in need of help. I think the church-school teacher and the medical missionary are the classes of laborers who are needed most, for the people are mostly ignorant, and can neither read nor write. . . . The people do not seem to have the least idea of how the human body should be treated. They think that eating fruit will surely bring on the fever, and to avoid it one should eat freely of meat. When the cool weather of the rainy season comes on, instead of dressing warmer, they take to drink to counteract the cold. They say tobacco must be used to kill the yellow fever germs in the system. Tho there are so many deaths from yellow and malarial fevers, by far the greater number of deaths are caused by consumption."





YET do thy work; it shall succeed  
In thine or in another's day,  
And, if denied the victor's meed,  
Thou shalt not lack the toiler's pay.

—Whittier.

### TOO BEAUTIFUL TO KILL.

THE *Pittsburg Post* tells this story of Fergus, a Scotch lad fourteen years old. His father had given him a new rifle and a new canoe, and now in the Adirondacks, near Upper St. Regis Lake, he was expecting to shoot his first deer. On an August day he went from camp with Calvin, the guide, and was about to embark on the lake.

It was so lovely that Fergus held his breath

stood, his ears at a sharp angle, directly facing Fergus.

Fergus could see the beautiful, scared eyes of the deer.

"Fire," said Calvin.

But instead, Fergus dropped his rifle to his side. There was a sudden movement, a crashing of boughs, and the place was empty.

"Why, Fergus!" cried Calvin, disappointed and amazed. "Why, Fergus!"

He looked curiously into the boy's face and discovered that each bright eye had a tear in it, and that the under lip was quivering.

"O Calvin!" cried Fergus, "*I couldn't do it. I hadn't the heart to do it. I'd die myself before I'd kill anything so beautiful.*"

either pity or condemn, but seldom felt disposed to give a kindly word as a balm to her spirit. It all turned out well for Mrs. B, for it drove her to her Saviour, and she learned to find comfort in His Holy Word. She often sang:—

"Holy Bible, how I love it,  
How it doth my spirit cheer!  
What hath earth like this to covet?  
O, what stores of wealth are here!"

She was singing this very hymn, and her heart was filled with joy, even while the remembrance of her grief pressed upon her, when a gentle rap was made at the kitchen door, and a voice said, "Please, ma'am, can you give me something to eat?" Not wishing to turn away a hungry soul, she placed a small lunch in his hands, and without a word, closed the door.

There was a quantity of tomatoes to peel and can before dinner, and she sat down to her task, singing, as usual, one of those good hymns that were so comforting. Now it was:—

"Let Thy Spirit, blessed Saviour,  
Fill us all with joy and peace."

Somehow she felt uneasy. All do not know



Too Beautiful to Kill.

to look, till all at once he felt Calvin's hand on his shoulder. One look at the guide's face, and he knew that something was happening.

At first Fergus heard nothing but his own heart-beats. Then, as he recovered himself a little, he could hear a rustle and an occasional crackle, and presently, looking up the bank, he discerned the swaying of a bush. Something was moving there.

Suddenly the bushes parted and a head looked through! It was the head of which Fergus had lovingly and longingly dreamed, a beautiful antlered head held proudly up, the eyes alert, the nostrils wide apart. As the creature broke from cover his mouth was open, he was hot and thirsty, and eager to get at the water.

"Does he see us?" whispered Calvin.

Fergus shook his head.

"Let him get well out of the bushes, then raise your rifle," whispered the guide.

Inch by inch Fergus had already lifted his rifle and was now looking along it when the deer advanced, coming twenty feet nearer. Then, assuring himself that all was safe, he

### ONE FORENOON'S EXPERIENCE.

Mrs. B had just closed her bedroom door, and proceeded to her duties in the kitchen. She was one of those working men's wives who did her own work, and by economy kept her children in school.

She secretly wished that no one would call that morning, for there was so much to do, and only one pair of hands to do it; but she had just been asking her Counselor for wisdom, and therefore it was with confidence she sang as she worked:—

"A little talk with Jesus,  
How it cheers the weary road;  
How it seems to help me onward,  
As I faint beneath the load!  
When my heart is pressed with sorrow,  
And my eyes with tears are dim,  
There's naught can yield me comfort  
Like a little talk with Him."

Mrs. B had her heart sorrows, as many real Christians have, and yet she had learned how to suffer and grow strong.

She once carried her grief in her face, and every one seemed to shun her. They would

of this blessed Spirit; many know nothing of Christ, of the joy and peace He can give. The face of the stranger she had fed came before her; then the questions, Why had you no word for his soul? Did you forget that he was some mother's son, and might be in need of the very word you could give?

A sense of neglect caused her to say in her heart, O Lord, forgive, I will try to remember next time! Then she continued:—

"On Thy Word our souls are resting,  
Taught by Thee, Thy name we love.  
Sweetest of all names is Jesus,  
How it doth our spirits move!"

Another rap at the door, a loud one: "Any paper rags to sell?"

Her first thought was to answer abruptly, and close the door, and not to open it again to any one, but, "What would Jesus do?" came to her mind, and she said, "I have some, but I am very busy, and can't attend to it to-day, so you must excuse me."

"All right," was the reply, while the man carried with him the consciousness that a kind heart had framed the words, and the face and



voice were in his mind for a long time. "I believe she is a good woman," he said to himself, for the light of Jesus within will be reflected upon others somehow.

"Ting-a-ling-ling!" sounded the front door bell. "Not my will, but Thine. Who can it be this time?" sighed Mrs. B, as she paused quite abruptly, after singing the first line of the hymn beginning:—

"Hark, my soul, it is the Lord."

"What if it were the Lord in the person of one of His servants?" she thought. So, quickly washing and drying her hands, she complacently opened the door to admit a modest, plainly-dressed woman, who asked if she had any old clothes to spare, to help clothe her little ones at home, saying she would be glad to help her in return by doing any kind of work. "I will let her help me with these tomatoes," thought Mrs. B, and I can find plenty of clothes to make over for her children; so the stranger and Mrs. B sat down together to finish the task, and while busy with their hands, they had some profitable conversation. As Mrs. B rose to wash another panful of tomatoes her voice sounded very sweetly in the poor woman's ears, as she sang:—

"I delivered thee when bound,  
And when wounded, healed thy wound,  
Sought thee wand'ring, set thee right,  
Turned thy darkness into light."

"It sounds like mother's hymns," she said half aloud, and the tears began to gather in her eyes, as Mrs. B continued singing:—

"Can a mother's tender care  
Cease toward the child she bare?  
Yes, she may forgetful be,  
Yet will I remember thee."

"Yes, He does remember me," she said aloud.

"Do you believe it?" asked Mrs. B.

"I did not once, but I do now; your words and conduct have changed my mind," said the stranger. "O, you can never know how hard and bitter I have felt toward some church-members; I have thought the most of them were miserable hypocrites!"

"But you will admit there are some good ones among them, won't you?"

"O, yes, but so few; they seem to satisfy their conscience by giving to the poor sometimes, but not a word do they say about Christ or the heaven they expect to go to. I tell you, truly, you are the first person for years that I've had a real sisterly talk with; no one before has asked me if I loved Jesus, or shown any interest in my salvation. I had praying parents, but married a worldly man, and gradually lost all interest in religious things. I lived a careless, prayerless life, and doubted the Christianity of my early life."

"But you'll doubt no longer, will you? Jesus is our Elder Brother, and He is calling to you now to yield to Him, and be saved."

"I believe I will try; your kind words have encouraged me," and the tears of the poor woman began to flow freely.

"Praise God," said Mrs. B, with a subdued yet lively emphasis. "Trust Him, my dear sister, let Him take all your sorrows, all your cares, all your sins, lay them all upon Jesus, as He bids you do; I have found Him a never-failing Friend, and I know you can the same."

"Thank you so much for helping me; I will, I will," and Mrs. B's voice was now heard singing, as she finished the last of her tomatoes:—

"I lay my griefs on Jesus,  
My burdens and my cares,  
He from them all releases,  
He all my sorrow shares."

She found it indeed true that in blessing others her own soul was blessed, and felt thankful that the dear Lord had that day visited her.

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# LESSON XIV.—SABBATH, SEPTEMBER 30, 1899.

## HEALING OF BLIND BARTIMEUS; VISIT AT THE HOUSE OF ZACCHAEUS.

Lesson Scripture, Matt. 20:20-34; Luke 18:35 to 19:27.

Matt. 20:20-34.

20 "THEN came to Him the mother of the sons of Zebedee with her sons, worshipping Him, and asking a certain thing of Him. And He said unto her, What wouldest thou? She saith unto Him, Command that these my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto Him, We are able. He saith unto them, My cup indeed ye shall drink; but to sit on My right hand, and on My left hand, is not Mine to give, but it is for them for whom it hath been prepared of My Father. And when the ten heard it, they were moved with indignation concerning the two brethren. But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

29 "And as they went out from Jericho, a great multitude followed Him. And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, Thou Son of David. And the multitude rebuked them, that they should hold their peace; but they cried out the more, saying, Lord, have mercy on us, Thou Son of David. And Jesus stood still, and called them, and said, What will ye that I should do unto you? They say unto Him, Lord, that our eyes may be opened. And Jesus, being moved with compassion, touched their eyes; and straightway they received their sight, and followed Him."

Luke 18:36 to 19:10.

36 "And hearing a multitude going by, he inquired what this meant. And they told him, that Jesus of Nazareth passeth by. And he cried, saying, Jesus, Thou Son of David, have mercy on me. And they that went before rebuked him, that he should hold his peace; but he cried out the more a great deal, Thou Son of David, have mercy on me. And Jesus stood, and commanded him to be brought unto Him; and when he was come near, He asked him, What wilt thou that I should do unto thee? And he said, Lord, that I may receive my sight. And Jesus said unto him, Receive thy sight; thy faith hath made thee whole. And immediately he received his sight, and followed Him, glorifying God; and all the people, when they saw it, gave praise unto God.

1 "And He entered and was passing through Jericho. And behold, a man called by name Zacchaeus; and he was a chief publican, and he was rich. And he sought to see Jesus who He was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see Him; for He was to pass that way. And when Jesus came to the place, He looked up, and said unto him, Zacchaeus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchaeus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

9 And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man came to seek and to save that which was lost."

NOTE.—The texts inclosed in marks of parentheses, while not essential to the lesson study, will be found to throw much light upon the lesson, and are suggested for those who wish to study further.

### SUGGESTIVE QUESTIONS.

1. Notwithstanding what Jesus had said to the disciples regarding His future, what request was preferred for two of them by their mother? Matt. 20:20, 21. Note 1. (Mark 10:35-37.)
2. What reply did Jesus make? What answer did the two return to His question? Verse 22. (Matt. 26:38-40.)
3. What promise was then given the ambitious disciples? Verse 23. (Acts 12:2; Rev. 1:9.)
4. How did the other disciples feel toward the two for their request? What lesson did Jesus proceed to teach them about the spirit manifested? Verses 24-28. (Luke 22:24; 1 Peter 5:3.)
5. As Jesus and the twelve passed through Jericho with a multitude following, who sat by the wayside begging? Verses 29, 30. (Mark 10:46; Luke 18:35.)
6. When, by inquiry, these men learned that Jesus was passing, what was their plea? Luke 18:36-38.
7. What did the multitude instantly demand of the blind men? With what result? Matt. 20:31.
8. How did Jesus respond to their importunate appeals? Verse 32. (Luke 18:40.)
9. Upon hearing their pitiful request repeated, what was Jesus moved to do? By what was He thus moved? Verses 33, 34. (Luke 7:13.)

10. What noted man was with the multitude that went with Jesus out of Jericho? Luke 19:2. Note 2.

11. In order to have a better view of Jesus than his small stature gave him among the crowd, what did Zacchaeus do? Verses 3, 4.

12. As the Lord passed and saw him, what did He say to Zacchaeus? Verse 5.

13. How did the people take the matter of Jesus' going to the house of a tax-gatherer? Verses 6, 7. (Matt. 9:11, 12.)

14. Upon arriving at home what did Zacchaeus tell the Lord of his intention? Verse 8. (Lev. 6:4, 5.)

15. For that saying, what did the Lord pronounce upon his house? Verses 9, 10. (Gal. 3:29.)

16. Give the substance of the parable that Jesus then spoke to the people. Verses 11-27. Note 3.

17. What lesson do you learn from this parable?

18. Tell what you can of the travels, miracles, and discourses of Jesus, as covered by this quarter's lessons.

Side Light.—"Desire of Ages," chapter 61.

### NOTES.

1. In Thy kingdom.—It seems strange at this distance that, after so much and such recent instruction concerning the part Jesus was to act, the disciples should still cling to their traditional dream of an earthly Messianic kingdom. But theirs is a case of religious teaching in which the whole life becomes so molded as to prove almost hopelessly fixed. Inasmuch as human nature is the same in every age, how important that parents see to it that their children are now diligently taught in the principles of eternal truth!

2. Chief publican.—The publicans were tax collectors. This man, being "chief among the publicans," was probably the superintendent of customs, or tribute, for the district of Jericho. These tax collectors were famous for being extortioners in their business, and it is not strange, therefore, that this Jew (for such his name implies) was "rich."

3. The parable of the pounds is the parallel of the parable of the talents in Matt. 25:14-46, and will be studied more fully in a future lesson. It is an illustration of the spiritual gifts bestowed by our Lord upon His church when He went away. See Eph. 4:8-13; 1 Corinthians 12. Both spiritual gifts and pounds (talents) were given at the same time, by the same Lord, to the same ones, for the same purpose, for the same period of time, hence must be the same. Note, that these precious gifts of the Spirit are illustrated by the highest money denomination, "pound" in Roman, "talent" in Jewish money. They are given to use for God. He who does not use for God, buries the gift in the earth and will lose all.

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### TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

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LESSON I.—SUNDAY, OCTOBER 1, 1899.

### JOY IN GOD'S HOUSE.

Lesson Scripture.—Psalm 122, R.V.

- 1 I WAS glad when they said unto me, Let us go unto the house of the Lord.
- 2 Our feet are standing Within thy gates, O Jerusalem;
- 3 Jerusalem, that art build'd As a city that is com' act together;
- 4 Whither the tribes go up, even the tribes of the Lord, For a testimony unto Israel, To give thanks unto the name of the Lord.
- 5 For there are set thrones for judgment, The thrones of the house of David.
- 6 Pray for the peace of Jerusalem: They shall prosper that love thee.
- 7 Peace be within thy walls, And prosperity within thy palaces.
- 8 For my brethren and companions' sakes, I will now say, Peace be within you.
- 9 For the sake of the house of the Lord our God I will seek thy good.

Golden Text: "I was glad when they said unto me, Let us go into the house of the Lord." Verse 1.

### SUGGESTIVE QUESTIONS.

- (1) By whom was this song written? Note 1. (2) By whom were the Psalms inspired? Note 2. (3) Of what was the psalmist glad? V. 1. Note 3. (4) What hope did he express? V. 2. (5) What does he say of the holy city? V. 3. (6) Of what is it the meeting-place? and for what purpose? V. 4. Note 4. (7) What are set there? V. 5. Note 5. (8) What is the duty of God's people? V. 6. (9) What is said of those who love Jerusalem? (10) What benediction is pronounced upon the city? V. 7. (11) For what purpose is this benediction given? V. 8. (12) Why is the city's good sought? V. 9. Note 6.

### NOTES.

1. Of David.—So state our English versions, tho it is not in the original. It may well be written by David for the temple which Solomon was about to build. It seems more reasonable to apply it before the captivity than after.

2. The Spirit of Christ inspired the prophets of the past, and the Psalms of the Lord. See 1 Peter 1:11; Acts 1:16; Heb. 3:7; 2 Sam. 23:2. David not only wrote his own experiences, but the experiences of Christ in human flesh, and in glory, and the experience of all who are Christ's.

3. When they said unto me.—Judging from the regular congregations of Christians, the feeling among them is not that of David, or Christ. The service and worship meant something to them. God was in His sanctuary and met with every heart which realized its need. He does the same to-day. Where two or three meet in His name, He is there in their midst.

4. Her tribes go up.—So they came to Jerusalem three times a year when the people of God were faithful. So are the true Israel of God appearing in faith before our great High Priest in heaven now. And when sin shall have passed away forever, and the New Jerusalem shall be established on the earth made new, then from month to month and from week to week will the Israel of God present themselves before the Lord to worship. Rev. 22:14; Isa. 66:22, 23. For a testimony unto Israel.—They are a testimony of God's power to redeem and save. That is true here. It will be true to all eternity. They will praise forever the name of the Lord.

5. Set thrones.—This doubtless was in a measure true in David's day, in the officers and princes who ruled under him. In Christ's work as priest (Rev. 4:4), in the work of judgment (Rev. 20:4; Dan. 7:9), and in His own glorious kingdom (Rev. 3:21), all of which are in the Holy City on high, there are the thrones of those whom Christ associates with Himself.

6. Thy good.—Jesus Christ ever seeks His people's good; nay, more, He seeks the good. It is His work to build up the church, and each one in the church; to establish His kingdom, and gather for His kingdom. He who seeks to tear down the church and work and kingdom of God is not of God; for "if any man have not the Spirit of Christ, he is none of His."

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**Missions.**—The Cleveland Helping Hand Mission, W. S. CHAPMAN—"Turning Turtle"—The Missionary Spirit of the Waldenses.

**The Home.**—Too Beautiful to Kill—One Forenoon's Experience, MRS. MATTIE E. DURKEE.

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It is reported that the little village of Pleasant Plain, Arkansas, was destroyed by a storm on August 26. The town has neither telegraphic nor telephonic connection with the outside world, and so the reports are meager and slow in getting out.

Now with Us.—As we go to press, there is in session in this city a district council of our workers on the Pacific Coast. They meet here Brethren Geo. A. Irwin and S. N. Haskell, just in from Australia, the former the president of the General Conference, absent since last April, the latter, one of our oldest laborers. Two general public meetings are held, at 7 in the morning and 7:30 in the evening. At both these services there is excellent attendance, and a deep spiritual tone pervades the meetings. We welcome these ministers of God one and all, and pray that special blessings and grace may be received by them.

An excellent meeting was that camp-meeting which closed in Santa Ana, Cal., August 27, and which the writer of this note had the pleasure of attending. There were enough ministers, but not too many. All were heartily united. As they met from morning to morning to seek God and plan for the meetings, they found the One who alone can give success among them; hearts were blended in brotherly love and tenderness, and the Spirit of God assisted in the Word spoken by the ones chosen to stand before the people. Nearly all phases of the message were proclaimed. The attendance from the city of Santa Ana, afternoon and evening, was remarkable. The following ministers were present: W. T. Knox, G. W. Bagby, W. M. Healey, B. F. Richards, F. M. Burg, and the writer. Henry Scott, president of the Sabbath-school Association of the State, had general charge of that work, and Dr. Sanderson spoke in the interest of the health work. But the Lord was present with healing power, and there were some cases of remarkable healing on the ground. The weather was quite comfortable, but the dust, owing to continued rainlessness, was fearful. But the meeting was good, and if those present will follow on to know the Lord, they will find "His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

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By A. O. TAIT,

Author of "Heralds of the Morning."

## The Outlook—European

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## A Great Crisis in the Work of Missions

By A. T. PIERSON, D.D.,

Editor of the *Missionary Review of the World*.

## The Building of the Home

By J. R. MILLER, D.D.,

Author of "Home Making," "The Marriage Altar and After," etc.

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**What May Be Expected.**—A valued correspondent in New York City writes that in a late conversation with a union labor man the recent trolley strike in that city was discussed, and naturally the last serious strike, about four years ago, in which there was much disorder, to suppress which the militia were called out. The labor man said that "at that time the militia fired with bullets on the strikers; but as many of the strikers belonged to the militia, the orders were not to harm the soldiers. Since then we have received orders not to join the militia, and to withdraw as soon as our terms expire; so next time the soldiers are called out to shoot the citizens, we will be prepared with our guns too." It is not only the nations that are arming, but organizations of all sorts. God's call to the Christian is, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

One of the crucial questions of the time is that of the Sabbath; not only as regards the day, but its nature and meaning. He who knows the nature of the Sabbath will never seek to secure its enforcement by civil law. He will know that it is just as impossible to do this as it would be to secure, by legislation, sight to the blind. Holiness is of God. He has made the Sabbath holy with His holiness. He commands men to "keep it holy." He who keeps it so as to please God, must keep it holy. He who does not so keep it, does not keep it at all. And no civil law can enforce such keeping. Holiness is a matter of heart relation to God, unaffected by human law. That man who sees the Sabbath in the light of God's Word, will have no question as regards the day. The way is plain to him who will do His will.

**Witchcraft.**—In a recent case for assault in Colorado, it was affirmed in the court by the assaulter that the assaulted was a witch, that she had bewitched him and his family, and that the only way he could break her spell was to draw blood from her mouth; hence the assault, which in the matter of drawing blood was successful. His testimony was confirmed by others. The judge admitted this evidence against the protest of the prosecuting attorney, under the plea that "two-thirds of the people believe in such things." The prosecuting attorney, formerly Attorney-General of Colorado, said: "Is this case being tried in Colorado in the nineteenth century, or are we baiting witches in the seventeenth century? I object to this court's turning back the clock of time 200 years."

**"Rioting."**—The noted writer, Ambrose Bierce, has the following to say in the *Sunday Examiner*: "Rioting in America, rioting in France, rioting in Belgium, rioting in Holland, rioting in China. Is no government strong enough to get the fundamental advantages of government—public order and security of life and property? Can none protect law-abiding persons from savage mobs?" It seems not. What a sinister commentary this is on so-called "Christian" civilization! But no Christian will engage in mob procedure. Whatever wrong may be inflicted, he will trust the words, "Vengeance is Mine; I will repay, saith the Lord."

A correspondent in Northern Pennsylvania says that the summer has been extremely dry and hot, and yet severe electric storms have been frequent and destructive. Many places have been struck by lightning, buildings burned, and persons killed. August 12 a severe electric storm occurred, accompanied with hail, some of the hail-stones measuring three or four inches in circumference by actual measurement. If it is not one thing it is another in perverted nature, which shows the effect of sin. God permits all this that man's affections may be weaned from earth and transferred to a better world.

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