

# SIGNS OF THE TIMES

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

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## Editorial

### THE LIGHT OF THE WORLD.

"AND as Jesus passed by, he saw a man which was blind from his birth." And Jesus said, "As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam (which is by interpretation Sent). He went his way, therefore, and washed, and came seeing." John 9: 1-7.

In this simple story we learn how literally true are the words of Jesus, "I am the light of the world." Here was a poor man who in the midst of light was walking in darkness. Jesus said, "I am the light of the world," and immediately gave the man sight. It is very evident that the poor man was wholly dependent on Jesus and his word for his sight. Jesus was literally to him the light of day.

BUT that case is only illustrative. What Jesus was to that man, he is to all. He is literally the light of the world. "All things were made by him" (John 1: 3), and "by him all things consist" (Col. 1: 17). God has set his glory upon the heavens. Ps. 8: 1, R. V. The light of which the sun was made bearer, is nothing less than "the light of the glory of God." All the light of this world came from the word of God, who said, "Let there be light," and there was light.

It was this same word that gave light to the poor, blind man. There was no healing virtue in the clay, nor in the water; but the man obeyed the command, "Go and wash," and in those words of Jesus he found the light. Thus he found that the words, "Thy word is a lamp unto my feet, and a light unto my path," are most strictly and literally true. He who follows Christ can not walk in darkness, because he has the light of life. John 8: 12.

THE man upon whom this miracle was wrought was only a poor beggar, who until that day had never seen the light, yet as soon as the miracle was performed, he had more true knowledge of the light than all the learned Pharisees and doctors of the law had. Note his clear and decisive answers under cross-questioning. When there was a doubt expressed as to his being the same blind man who begged by the wayside, he settled that question by saying, "I am he." He was not ashamed to acknowledge his low degree.

NEITHER was he ashamed to acknowledge his dependence upon Jesus for his sight. On being asked how his eyes were opened, he

were better acquainted with the practical facts of the Gospel, there would be far less groping among systems and theories.

FURTHER than these simple facts, the young man would not allow himself to be enticed. To the Pharisees' declaration that Christ was a sinner, he replied, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." That was a fact which the Pharisees would gladly forget, but the young man held them to it; and it really settled the whole question. For to give sight to a man born blind, was a creative act, and showed divine power. That being admitted, there could be no further question as to the character of Jesus.

THE result was characteristic. The Pharisees could not gainsay the facts so simply yet graphically told by the young man, but they were bound fast to accept the light that had so brightly dawned upon him, and so they said, "Thou wast altogether born in sins, and dost thou teach us?" and they cast him out of the synagog. When men meet facts which they can not overthrow and will not accept, they betray their confusion by appealing to their age, or their position, or their learning.

BUT the great lesson for us to learn is the reality of the light which God gives by his Word, and the positive assurance with which those must speak who have received that light. If all the philosophers in

said, "A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash; and I went and washed, and I received sight." It was a simple testimony to the truth, and therein lay its convincing power. The most learned man in the city could not have told it any better.

THEN there was a dispute as to the character of Jesus. First he bluntly declared, "He is a prophet." Note that he did not give it as his opinion or belief, but as a fact that admitted of no dispute. In his simplicity he did not presume to advance theories, but stuck to what he knew, and that was far better than theories. If professed Christians, and Christian teachers,

the world should unite to demonstrate that the sun is an opaque body, and that we actually receive no light from it, the most ignorant man in the street could say, "I don't know anything about your science, but I know I see;" and with that fact he could overturn all their theories. So the simple man whose eyes are opened to see "the light of the glorious Gospel of Christ," can silence every learned objection with the simple declaration, "I was blind; now I see." Doubtless few will accept the truth through his simple testimony; but he may be sure that those who will not accept it on such evidence, would not accept it under any circumstances. One thing that an unlearned man knows is worth more than ten million things that wise men do not know.

E. J. W.



## A SHOT AND ITS RECOIL.

A ROMAN CATHOLIC priest, M. O'Keefe, in a sermon published in the *Catholic Mirror* of August 14, replies to a Methodist Protestant clergyman who attempts to defend Sunday, and his (the clergyman's) observance of it, by declaring that if he had the Holy Spirit to teach him, he was "abundantly privileged." Thus it is that Mr. O'Keefe replies:—

Before I proceed to analyze his interpretation of these words, I would ask him, Did he have the Holy Spirit to teach him, 1st, That it was the practise of Christ and the apostles to keep Sunday? 2d, Did the Holy Spirit inspire him to keep Sunday, whilst he inspired the apostles and evangelists to keep Saturday to the last hour of their lives? And, 3d, Did the Holy Spirit instruct him to contradict the plain Word of God by keeping Sunday, whilst every page of the apostolic writings says Saturday? The spirit that inspired Rev. Bryan is evidently in direct conflict with the Holy Spirit, and is necessarily not the spirit of truth, but the spirit of error, of darkness, of uncompromising falsehood, who inspires him to contend against "the known truth."

Now this is a logical argument, and a fatal shot to the Sunday cause. But the recoil is just as heavy against the teaching of the Catholic Church; for if she has a spirit which teaches her to teach contrary to the Word of God and the example of Christ and his apostles, what spirit is it? On the Bible ramparts such shots are harmless.

**Noble Words—Good Counsel.**—No better counsel could be given the Christian Endeavorers than that given by the secretary, John Willis Baer, in the *Golden Rule* of July 8. He said, among other things:—

My heart's desire for every Christian Endeavorer is that you ~~shall~~ *shall* ~~keep~~ *keep* ~~from~~ *from* all that handicaps our life of usefulness and loyal allegiance to all that shall build us up in the joy of the Lord. "We to the rebellious children, saith the Lord, that take counsel, but not of me; and that make a league, but not of my Spirit." [Italics his.] . . . Please God, grateful for all his leadership and what he hath wrought so far, we have a right to expect even greater things of him, if we will constantly *seek his counsel and keep from making a league with any one or anything but of his Spirit.* [Italics ours.]

And this is our heart's desire for every soul among them; and it is because of this that we endeavor to show them the intrinsic evil of the whole "Christian Citizenship" and Sunday-closing movement. To espouse these causes (which are really one) is to make a league with the world, and the spirit of evil behind it. Religious legislation or union of Church and State in any form is not Christian or of the Spirit. John 18:36; 2 Cor. 5:11.

**Shutting in the Light.**—The sun has risen, and is beginning to flood our room with light. Brighter and brighter the light shines, as the sun ascends in the heavens. "Ah, now we have light enough; that is quite sufficient; we shall not need any more! We will therefore now close the shutters tightly, so that we may prevent any more light from coming in, and keep only that which we now have." This we forthwith do, but, behold, it is perfectly dark! The light that we had went out as soon as we shut out the light that was streaming in. So we find that it is impossible to retain the light that we now have, unless we allow the light to continue to come in freely. How many are forgetting the obvious fact, content to have no more light, and even strenuously resisting its entrance! Let such remember that they are in the way of making the light that is in them become darkness.

E. J. W.

## General Articles

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

## PEACE.

"ACQUAINT now thyself with him [margin, "with God"], and be at peace; thereby good shall come unto thee." Job 22:21.

Various are the human devices for bringing about "conditions of peace." The governments of earth depend upon alliances one with another, upon treaties, upon the arts of diplomacy, and most of all upon *preparations for war*. The greater nations, in their dealings with acknowledged weaker ones, depend upon enforcing peace by means of their own strength, and the weaker governments are obliged to resort to a degree of subserviency in order to secure a modicum of peace. With individuals, the idea of peace with one another is that each may pursue his own way without interference from others. Where one's pursuit of happiness infringes upon the rights of others, he will seek his desire of peace by intimidation or deception.

But the idea of peace with God has been the subject of more deception and unhappiness than any other theme that ever has confronted the human race. The reason for this is that man, through the fall of Adam, became at enmity with God, and, with individual exceptions, has refused the conditions of peace offered by Him through whom alone peace can be effected. By the delusions of the great adversary of souls, men have been led to seek peace through all manner of idol worship, ancestor worship, creature worship, demon worship, self-torture, human legislation, etc., etc. All these ideas are based upon the delusion that the supreme deity, whatever he be, is offended with men, and they must, by some effort of their own, appease his anger.

Now while it is true that there can be no reconciliation between God and *sin*, he has presented a plan by which the *sinner* may be reconciled to him and be at peace. While it is true that "the wages of sin is death" (Rom. 6:23), it is also true that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). And this is the fact with which man is to "acquaint" himself in order to be acquainted with God and be at peace. No man can become acquainted with God excepting through Christ, the only mediator whom God has provided; he will recognize no other. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

God has not only offered favorable terms of peace with his rebellious creatures, but he tells us how we may be kept in that happy condition. "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." Isa. 26:3. We are not only told that the sinner is justified, or is made just, by faith in Jesus Christ, but that "the just shall live by his faith." Hab. 2:4. Now the Word of God is harmonious all the way through. Then to live by faith in the Lord Jesus Christ is to follow his example, and this can be done only by abiding in him. See John 15:4-10. Again it is written, "He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. How did Christ walk?

Let him answer: "I have kept my father's commandments, and abide in his love." John 15:10. This very thing had been said of him through the prophet David: "Lo, I come; in the volume of the Book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. But what has the law to do with peace?—Why, "great peace have they which love thy law; and nothing shall offend them." Ps. 119:165.

It was by transgressing the law of God that the peace between God and man was broken, for "sin is the transgression of the law." 1 John 3:4. And Christ, who came to earth and died in order to bring about a reconciliation, and who had the law in his heart, is called the "Prince of Peace." When John the Baptist was born, his father prophesied of him: "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:76-79.

The birth of Christ was heralded by a multitude of angels singing, "Glory to God in the highest, and on earth peace, good-will toward men." Chapter 2:14. On his triumphal ride into Jerusalem, his disciples sang, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest!" Chapter 19:38. Thus is indicated the harmony between Heaven and earth brought about by the mediation of Christ,—the angels sing, "Peace on earth;" the disciples sing, "Peace in heaven."

While the opportunity for making peace is present, there is danger of its going by. This was the experience of ancient Jerusalem, the highly favored city of God, where he had planted his temple and established his name. "And when he [Jesus] was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes." Jerusalem was an example to the world, and especially to those who profess to be the people of God.

The rulers of the Jews thought to secure peace by putting to death the Prince of Peace. After the resurrection of Lazarus, they met in council and consulted in regard to what should be done, saying, "If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." But that is just the way with all who refuse to believe in Christ, as well as with all professed believers who would set aside the law of God, the violation of which has broken the peace between God and the human race. Instead of desiring or seeking "conditions of peace" (Luke 14:32) from Him who alone has the power to make such conditions, they set about devising ways of their own. Of such the prophet Jeremiah says: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. . . . In the time of their visitation they shall be cast down, saith the Lord." Jer. 8:11, 12.

How then shall we find peace with God?—As

before stated, "being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Chapter 14:17. "Let us therefore follow after the things which make for peace" (verse 19) and "seek ye first the kingdom of God, and his righteousness" (Matt. 6:33); for "the fruit of righteousness is sown in peace of them that make peace" (James 3:18). On such the Lord has pronounced this special benediction: "Blessed are the peacemakers; for they shall be called the children of God." Matt. 5:9. W. N. G.

### THE WOMAN OF CANAAN.

"THEN Jesus went thence, and departed into the coasts of Tyre and Sidon." Here Jesus hoped to find the rest and quiet that his human nature needed. Tyre and Sidon were not like Jerusalem, where every one knew of Christ's wonderful works; nor like Galilee, where multitudes followed him daily. He hoped that where his work was not so widely known he might find retirement. But this was not his only purpose in taking this journey.

"Behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil." The people of this district were of the old Canaanite race. They were idolaters, and were despised and hated by the Jews. To this class belonged the woman who now came to Jesus. She was a heathen, and was therefore excluded from the advantages which the Jews daily enjoyed.

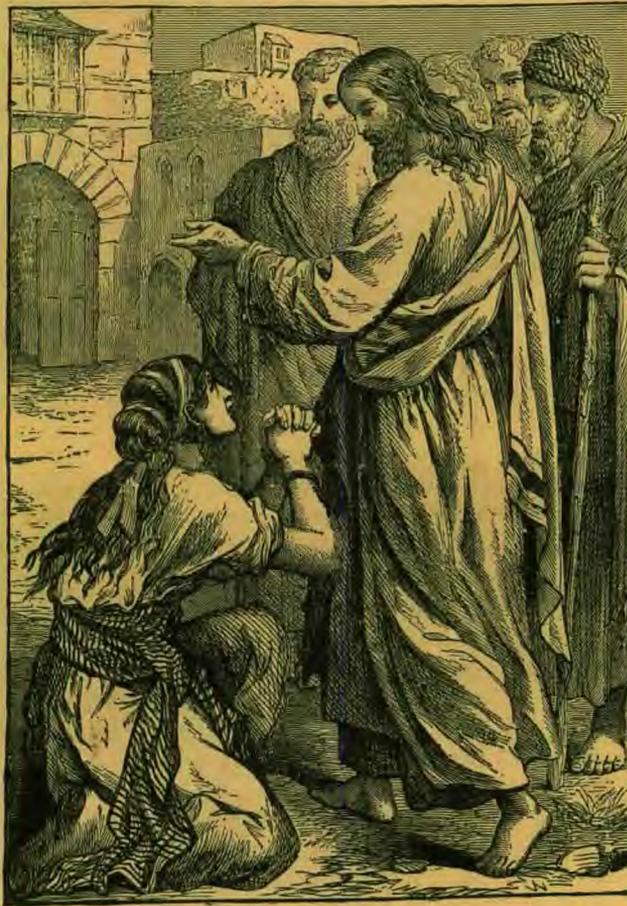
This woman had heard of a wonderful prophet, who, it was reported, healed all manner of diseases. As she heard of his power, hope sprang up in her heart. Inspired by a mother's love, she determined to present her daughter's case to him. It was her resolute purpose to bring her affliction to Jesus. He must heal her child. She had sought help from the heathen gods, but had obtained no relief. And at times she was tempted to think, What can this Jewish Teacher do for me? But the word had come, He heals all manner of diseases, whether those who come to him for help are rich or poor, and she determined not to lose her only hope.

Christ knew this woman's situation. He knew that she was longing to see him, and he placed himself in her path. By ministering to her sorrow, he could give a living representation of the lesson he designed to teach. For this he had brought his disciples into this region. He desired them to see the ignorance existing in cities and villages close to Judea. Those who had been given every opportunity to understand the truth, were without a knowledge of the needs of those around them. No effort was made to help those in darkness.

The Jews thought themselves superior to any other people because they were the descendants of Abraham. No others, they thought, had a right to the promises or the love of God. They had been specially blessed by the Lord, but it was that they might in their turn be a blessing to others. But this

they had lost sight of. In their pride and self-sufficiency they built a wall between themselves and the surrounding nations. But with all their advantages, the Jewish priests and rulers were ignorant of the Scriptures. They failed to see their true import. They stood in important and responsible positions, as the leading men of the nation, but they were in need of understanding the first principles of pure and undefiled religion. They should have been willing to minister to those around them, but they passed by on the other side, unheeding their wants.

Christ did not immediately reply to the woman's request. He received the importunities of this representative of a despised race in the same manner as the Jews would have done. In this he designed that his disciples should be impressed with the cold and heartless manner in which the Jews would treat such a case, as evinced by his reception of the woman, and the compassionate manner in which he would have them deal with such distress, as mani-



festated by his subsequent granting of her petition.

But, altho Jesus did not reply, the woman did not lose faith. As he passed on, as if not hearing her, she followed him, continuing her supplications. Annoyed by her importunities, the disciples asked Jesus to send her away. They saw that their Master treated her with indifference, and they therefore supposed that the prejudice of the Jews against the Canaanites was pleasing to him. But it was a pitying Saviour to whom the woman made her plea, and in answer to the request of the disciples, Jesus said, "I am not sent but unto the lost sheep of the house of Israel." Altho this answer was in accordance with the prejudice of the Jews, it was an implied rebuke to the disciples, which they afterwards understood as reminding them of what he had often told them,—that he came to the world to save all who would accept him.

The woman urged her case with increased earnestness, bowing at Christ's feet, and crying, "Lord, help me." Jesus, still apparently

rejecting her entreaties, according to the unfeeling prejudice of the Jews, answered, "It is not meet to take the children's bread, and to cast it to dogs." This was virtually asserting that it was not just to lavish the blessings brought to the favored people of God upon strangers and aliens from Israel. This answer would have utterly discouraged a less earnest seeker; but the woman saw that her opportunity had come. Beneath the apparent refusal of Jesus, she saw a compassion that he could not hide. "Truth, Lord," she answered; "yet the dogs eat of the crumbs which fall from their masters' table."

Jesus had just departed from his field of labor because the scribes and Pharisees were seeking to take his life. They murmured and complained, they manifested unbelief and bitterness, and refused the salvation so freely offered them. Here Christ meets one of an unfortunate and despised race, that has not been favored with the light of God's Word; yet she yields at once to the divine influence of Christ,

and has implicit faith in his ability to grant the favor she asks. She begs for the crumbs that fall from the Master's table. If she may have the privileges of a dog, she is willing to be regarded as a dog. She has no national or religious prejudice or pride to influence her course, and she immediately acknowledges Jesus as the Redeemer, and as being able to do all that she asks of him.

The Saviour is satisfied. He has tested her confidence in him, and he now grants her request, and finishes the lesson to the disciples. Turning to her with a look of pity, and

"O woman, great is thy faith; be it unto thee even as thou wilt." From that hour her daughter became whole. The demon troubled her no more. The woman departed, acknowledging her Saviour, and happy in the granting of her prayer.

This was the only miracle that Jesus wrought while on this journey. It was for the performance of this act that he went unto the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in his work of mercy toward one of a despised people, for the benefit of his disciples when he should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people.

This act opened the minds of the disciples more fully to the labor that lay before them among the Gentiles. They saw a wide field of usefulness outside of Judea. They saw souls bearing sorrows unknown to those more highly favored. Among those whom they had been taught to despise were souls longing for help from the mighty Healer, hungering for the light of truth, which had been so abundantly given to the Jews.

Afterward, when the Jews turned still more persistently from the disciples because they declared Jesus to be the Saviour of the world, and when the partition wall between Jew and Gentile was broken down by the death of Christ, this lesson, and similar ones which pointed to a Gospel work unrestricted by custom or nationality, had a powerful influence upon the representatives of Christ in directing their labors.

MRS. E. G. WHITE.

## GO YE; PREACH. NO. 2.

TO PREACH, first of all get a hearing. It would be a farce to begin without an audience of at least one. To get this hearing, the first requisite is to arrest the attention by something exhibited in some way, which shall answer to the cry of human need. This involves a life, a testimony, an example, helpfulness of just the sort that is required to meet the need,—such helpfulness as shall compel confidence, where there is none, restore confidence which has been lost, and keep it when once found. *This* demands Christ in us, and Christ in us must have at least as good a chance as he did in himself, to express the life and truth.

It took Christ the largest part of his life to get ready to speak, and to find ears to hear. We are not quite sure that we know what he was doing all those years which are covered with silence, but we can at least believe that he was doing just what experience has made so clear that we must do, before we can follow him in practical work for the lost, that is, getting acquainted with the world, which he had come to save, the enemies he must meet, and the resources upon which he must depend. Our resources are those that he garnered for us during those days, and stored up in the Holy Spirit and the Word. The enemies which we must meet are the same that he overcame for us; the field is the same field of the world, with precisely the same needs; and we must take the Gospel to it, go into it, preach by life and love and self-sacrifice, as he did. We must *live* before we *talk*; he did. Any child must do that, and the words must be the expression of the life, or they will amount to nothing. Some preachers are all talk and no life; some are all life and no talk. The last are ~~the~~ first, but are not all that is required. The effective preacher both lives and talks. We must not ourselves choose our rostrum, forum, or sanctuary, and stand and ring, or sing, or call, to collect an audience; but the command is, "*Go ye.*" Perhaps, very probably, we must go first simply to observe and "take our bearings," to walk quietly about into places of business, maybe into junk shops, saloons, disreputable haunts of all sorts; because they are part of the field.

If there are any clean, respectable places which have maintained such a character until we came and found them, they can get along without us better than we can without them. Any such will be invaluable as a base of some sort of supplies. Some preachers shrink from the very needy, the disreputable, the outcast; but no fields are so productive as these. It is still true that publicans and sinners press into the kingdom before the scribes and Pharisees. There are timid preachers who are afraid of losing reputation, of offending public sentiment, and violating good taste; but the man or woman who is really charged with a message from God does not need to stop to consider these things, but can well afford to go straight on, for these are among the things which; if "committed unto him," he is perfectly able to take care of for us. 2 Tim. 1:12.

We can not go anywhere without leaving something which we may have valued, and which we must so absolutely trust some one to take care of for us, that it shall not be a burden to us as we remember it. It may be only a grave, but if we can not trust it to some caretaker, even if it be "only God," and so really leave it, we can not go; or, if we *must* go, it will be with weakness and not strength. It is therefore necessary that we should know that God will take care of all things for us, before

we go and preach to any one. Otherwise, we shall not be strong enough to *stand*, and to withstand the efforts which will be made to silence us, or drive us from the field.

We must also be able to trust God to overcome all opposition for us, or we shall faint away spiritually, and be a dead weight on the hands of any good work. But with faith in his keeping, we can go on regardless of opposition, until he shall be able to manifest himself through us in such a manner as to make even our enemies to be at peace with us; as they must be when they find out that they really need what we have.

The secret of a successful preacher, either by life or word, is to allow God to make him indispensable to those to whom he is sent. Men will not quarrel with, or bitterly oppose, anything which they recognize as necessary; and in so far as the needy world finds that we, as the servants of God, are truly ministers of those things which do relieve its sorrows, it will be kind to us, at least *as long as it can use us.*

There is much in human nature which rebels against being *used*; but, as dispensers of the Gospel, we must be glad of the opportunities which such a disposition of us will afford. In making a channel for water from a great reservoir to the homes of a city, much that would seem but superfluous conduit must be used to maintain the connection. The pipes must sometimes pass under very unclean places, and long distances without being broken in upon by a single tap, and must also often find them self-drawn upon for no good purpose. The precious tides with which they are filled may be left to run out into gutters, to make foulness all the more foul. They will be drawn upon by the mercenary, the ungrateful, the vicious; but for the sake of the homes that could not exist without the water which they carry, they must submit to all the waste and misuse. So we must be ready and glad to be used by man, as well as God, as conductors of truth and helpfulness.

Some are afraid that they will not be able to accomplish anything if they do go, and so hold back and remain shut in with themselves to perish spiritually. Such fearfulness is from unbelief, for when God has said, "*Go ye,*" to any servant of his, he has also said that his Word shall not return unto him void, but shall accomplish that whereunto he has sent it. Isa. 55:11. Beside all these assurances of faith, we are taught that "our God shall fight for us," so that we may be left at peace to *go on.*

I know of a W. C. T. U. woman who had a remarkable illustration in her own experience of all these principles to which I have called attention. The command, "*Go ye,*" had come to her, and she had gone, leaving much behind her for God to care for, while she found daily much more which would have taxed the "strong man, armed." She was pursued by a vile and relentless enemy, so that even her life was in danger, altho she did not know it until months afterward; for she had learned to go on and ask no questions. Her home was moved at three different times to get her into a place of safety. For more than six months she had a self-constituted body-guard of men, who had been converted in her work. This patrol never lost sight of her while she was out on the street. They kept themselves at a respectful distance, but maintained a constant watch over the house where she lived. But at last God himself undertook for her, and worked out the problem of how to make a powerful and malignant enemy into a friend, and so render especial visible protection anywhere unnecessary. To accomplish this he simply led her out one morning, on a

certain errand, so that she was on the scene of a terrible disaster, in which ten men lost their lives—eight at once, instantly, the other two being brought into the hotel, on the steps of which she was standing. One of the surgeons, in passing, recognized her, and she was called in, and accosted with:—

"I thought I could depend on you."

"You can," she replied, "for anything that I can do."

"Then take that head, and find the face of it, if you can," was the order.

She ripped the sleeve from the right arm back to the elbow, plunged her hand into a pail of hot water which had been brought, with cloths and sponges, and went to work on the unconscious form on the bed. The other man was groaning across the hall, and all night, until he died. She went between the two; then she devoted herself to the survivor for the next five days and nights.

This disaster had cast a shadow over the entire city, and thousands of both high and low, good and bad, waited with intense anxiety for the result of the efforts to save this tenth man; and, of course, the woman who had taken up the work, just as his own mother might have done, was in every thought.

A surgical operation was to be performed for him, whereat he laid his hand on her, and said:—

"Will you stay with me?"

"I will," she said.

"All through?"

"I will, all through."

"Honor bright?"

"Honor bright."

So she stood at his bed-head, with her hand where he himself placed it, on his head. When he had gone into the ether sleep, the surgeon said to her:—

"Now you can be excused."

"But I can not be excused," she replied.

"But you ought to. You had better go."

"Did you hear what he asked, and I promised?"

"Yes, but he will never know."

"But I should; and I should expect to be forsaken in my extremity if I did not keep that promise. Do not notice me. If I faint, let me lie; but I shall not faint."

She had only one thought, which was to honestly meet the need of that poor boy who had trusted her; but God made of it an engine for the slaughter of the hatred which had pursued her with such malignity, as well as of winning some of those hostile souls to the love of that Christ whom she had preached.

MRS. S. M. I. HENRY.

*Sanitarium, Battle Creek, Mich.*

## SPIRITUAL MANNA.

HOW MANY Christian pilgrims would never have seen anything of the spiritual manna and the spiritual stream from the rock, had God listened to him when, with fear and trembling, he besought God not to lead him into the desert!—*Thrummacher.*

"NOT to trust Christ is as presumptuous as to disobey him." It is to disobey; for faith is one of the "weightier matters of the law."

"THINK not to deserve His grace or buy His gifts; let His nature, which is love, be His reason for blessing you."

"CHRIST'S yoke is so easy that there is no rest without it."

"THOSE who work for a living, get nothing else."

## HEAVEN.

THAT glorious home of gladness lies  
 Away beyond the azure skies,  
 Where balmy breezes blow,  
 Those sheltered bowers, robed in light,  
 Shall never dread earth's pain nor blight,  
 Nor fear a cruel foe.

There healing fruit both rich and rare  
 Bedeck that Eden home so fair,  
 And tempests never rise,  
 There bitter words shall never come,  
 No angry spirit mar our home  
 In blooming Paradise.

There surging waves shall roll no more,  
 Earth's bitter conflicts all are o'er,  
 There joys eternal gleam.  
 No wasting of the frame away,  
 There naught shall crumble, nor decay,  
 Where radiance reigns supreme.

No mournful tears are ever shed  
 Above the bier on which our dead  
 Are carried to the tomb.  
 In Zion's home the faithful rest  
 Forever on the Saviour's breast,  
 In health and youthful bloom.

No sin is there; there all are crowned;  
 Eternal peace and truth abound,  
 No gloomy darksome night.  
 On Zion's mount the saints shall shine,  
 Partake eternal joys divine,  
 Amid rich glory bright.

Dear birds of Paradise shall sing,  
 And soar away on joyous wing,  
 Among sweet-scented bowers;  
 Unfading blossoms there are seen,  
 And leaves of never-fading green,  
 'Mid bright immortal flowers.

Life's crystal waters there shall flow,  
 And amaranthine splendors glow;  
 For peace shall crown that land.  
 Each glittering gate of wondrous light  
 Shall sparkle with a radiance bright,  
 Arrayed in beauty grand.

And all the ransomed of the place  
 Shall find in Jesus' dear embrace  
 A welcome, glad retreat,  
 In rapture tune each glittering lyre,  
 And shout His praise from out the choir  
 In wondrous music sweet.

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## THE APOSTLES AND THE LAW OF GOD.

I HAVE now presented from the New Testament Christ's teachings concerning the law and the Sabbath, not through apostles and prophets, but from statements which fell from his own lips. How sad it is that any one should reject his teaching! We next present the teachings of Christ upon the Sabbath question, through his apostles, by the Holy Spirit. He that teaches the law, teaches the Sabbath, and so we first notice the apostles' teachings and the law.

## First Proposition.

*The teachings of the apostles are in harmony with the teachings of Christ.* If their teachings do not agree with Christ's, then we are safe to reject them. The doctrine of Christ is the true standard by which all doctrine should be tested.

Christ said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

The apostles were to teach what Christ commanded. If they taught only what he commanded, then they would agree. The minister to-day is to teach what Christ commanded.

Where is the text that would warrant a minister of the Gospel to teach his flock to observe Sunday? We are warranted in teaching the Sabbath of the fourth commandment. See Matt. 5:19.

"Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen." Acts 1:2.

The writings of the apostles are the teachings of Christ by the Holy Spirit. Paul's writings are the commandments of the Lord, by the Holy Spirit. 1 Cor. 14:37. The Holy Spirit is the representative of Christ, and whether the teaching be direct from his lips, or through his apostles, it is all of Christ, and all must harmonize. If Christ taught us to keep every jot and tittle of the law, even the least commandment (Matt. 5:17-19), then the apostles' teachings must harmonize with it.

## Second Proposition.

*The apostles taught that the life of a Christian would be conformed to the law of God, or the Ten Commandments.* Christ was the law-keeper; man has been the law-breaker. How can a law-breaker ever become perfect? God requires perfection and holiness. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. "Be ye holy; for I am holy." 1 Peter 1:16. If the law is perfect and holy, and a man is perfect and holy, the law and the man's life must correspond.

With God there can be only one standard of perfection. If the law is perfect and holy, and God requires of his children perfection and holiness, he simply requires their lives to be conformed to his law. We next inquire, What is the nature of God's law?—"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

It is very important for us to know what law is here referred to, and it is easy for us to determine; for in verse 7 part of it is quoted: "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." "For sin, taking occasion by the commandment, deceived me, and by it slew me." Verse 11. The law that Paul calls holy is the one that has in it the commandment, "Thou shalt not covet;" and this he calls holy, just, and good. The law was an instrument used in Paul's conversion. It did a good work.

"For we know that the law is spiritual; but I am carnal, sold under sin." Rom. 7:14. Before conversion we are carnal, but the law is spiritual. It is impossible for a carnal man to keep a spiritual law. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Chap. 8:7. We have found the law to be holy and spiritual, and it is pronounced "perfect" by the psalmist David. Ps. 19:7. He also says, "All thy commandments are righteousness." Ps. 119:172. If the law is perfect, then, when our lives become conformed to it, we are perfect. We only can be righteous when our lives are conformed to that which is righteousness. "Little children, let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." 1 John 3:7. "For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. 2:13.

In order to be holy, our lives must be conformed to the law of God. How become holy, or righteous? How shall my life be conformed to the holy law? The life of Jesus is the only life lived in human flesh that ever was absolutely

perfect. His life was perfectly conformed to the law of God. His life was the life of God. It was the law in living characters. By his spotless life he prepared a spotless robe of righteousness, which every one puts on at conversion. This righteousness is the righteousness required by the law, for Jesus kept, or fulfilled, the law. Matt. 5:17. The law and the prophets bear witness to the righteousness of God, lived out in the life of Christ. "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Rom. 3:21. It is evident that God's righteousness is the righteousness that is required by the law, for the law is a witness to that righteousness. "Even the righteousness of God which is by faith of Jesus Christ unto all [Will you take it?] and upon all [Will you put it on?] them that believe; for there is no difference." Verse 22.

The robe of righteousness, which is "unto all" and "upon all" them that believe, was prepared by the "faith of Jesus." The faith that Jesus had while upon earth prepared a robe for me. I am saved from my past sins by his righteousness, which was by his faith. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Verse 25. Until conversion our past life is all sin. In order that we may be perfect, God's righteousness is declared upon us. As his righteousness is the righteousness of the law, we are conformed to the law.

In the judgment day no one will have an excuse for being unholy. The holy garment of Christ's righteousness is to all. All may put it on. It can not be laid aside for safe keeping, it must be put on. "I will greatly rejoice in the Lord, my soul shall be justified in my God; for he hath clothed me with the garments of salvation, he hath covered me with a robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10. "Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with a change of raiment." Zech. 3:3, 4. "And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints." Rev. 19:8.

This change of raiment takes place when a man gives his heart to God. When we put on the garment of Christ's righteousness, we put on Christ. "Put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof." Rom. 13:14. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "That Christ may dwell in your hearts by faith." Eph. 3:17. The Christian has Christ with him, dwelling in his heart by faith. He is holy, for Christ is holy, and Christ is with him. He is now "spiritual," for he has the mind of the spirit. Rom. 8:6-9. He is now "perfect" in Jesus Christ.\* Col. 2:10. He is now like the law, and through Christ he can keep the law. "I can do all things through Christ which strengtheneth me." Phil. 4:13.

God desires to see the same law fulfilled in us and appear in our lives, by Christ working in us, as was fulfilled by Christ and appeared in his life. God sent his Son that the law might

be fulfilled in us. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Rom. 8:3, 4.

The law referred to in this text is some law that existed before Jesus came. He came because the law was weak through the flesh, and because man in the flesh could not keep it. In Jesus Christ we can keep it. He came that the law might be fulfilled in us. After conversion, the righteousness of the law is to appear in our lives. Thus the Gospel provides that our lives should be conformed to God's holy law.

W. L. ILES.

### THE DIVINE SOVEREIGNTY OF GOD.

"AS I LIVE, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. 14:11.

It is the eternal purpose of God that all things in heaven and in earth should acknowledge his divine right to rule and reign in all; and upon the free and joyful recognition of this right depends the happiness and continued existence of all created intelligences.

It is the accomplishment of this purpose that is referred to by the apostle in Eph. 1:9, 10; "Having made known unto us the mystery of his will, according to his good-pleasure which he hath purposed in himself; that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." It is evident from the above language that God designs that one life shall animate the universe, one mind guide and control the minutest details of his creation; for he "worketh all things after the counsel of his own will."

In all this mighty exercise of the divine mind and power in creating all things and in imparting to all "life, and breath, and all things," God associated with himself the person of his Son. Of the Son it is declared: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting. . . . When he appointed the foundations of the earth; then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Prov. 8:22-30. And Christ declared, "I and my Father are one." John 10:30. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." Chapter 5:26. And of him Paul says, "Who is the image of the invisible God, the first-born of every creature; for by him were all things created, . . . and he is before all things, and by him all things consist." Col. 1:15-17.

Thus to the Son of God was imparted inherent self-existent power, the power of an endless life, which exalted him above every name as Creator and upholder of the universe, and gave him the rightful supremacy over all.

#### God's Purpose in Creation.

"Thou art worthy, O Lord, to receive glory and honor and power; for thou hast created all things, and for thy pleasure they are and were created." Rev. 4:11. "Even every one that is called by my name; for I have created him for my glory." Isa. 43:7. "The heavens declare the glory of God; and the firmament showeth his handiwork." Ps. 19:1. "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." Rom. 1:20. It is the

life of God through Christ that animates the universe, and the mystery of life that manifests itself in the animal and plant, or in the laws of the mineral kingdom, is as great as the mystery of human life. For it is the same God that worketh all and in all.

The life of God, pulsating throughout the universe, and reflected from the infinitely varied forms and organisms of the creation, constitutes the glory of God. Disorganization and death can not glorify him. "For the grave can not praise thee, death can not celebrate thee." Isa. 38:18. "As I live, saith the Lord God, I have no pleasure in the death of the wicked." Eze. 33:11. He is the "living God" and the "God of the living," the "way" of life, his reign is "unto life," "he giveth to all life," and "the end is everlasting life." He is the "bread of life." In his garden flourishes the tree of life, and from his throne proceeds the "river of life." The crown of glory, lost in the fall, but replaced upon the brow of the conqueror, is called the "crown of life."

Tho through all things animate and inanimate his life, power, and Godhead are manifested, yet to man, endowed with moral capacity, created in the likeness of God, and made partaker of his divine nature, was reserved the exalted privilege of showing forth the crowning virtues of the life of the great King by allowing him his rightful possession of the heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." 2 Cor. 6:16. "And my Father will love him, and we will come unto him, and make our abode with him." John 14:23. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." Eph. 3:17-19. "For it is God which worketh in you both to will and to do of his good-pleasure." Phil. 2:13. "For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:10. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. Thus by the constant indwelling of God's real presence are men enabled to show forth the virtues of him who hath called us to glory and virtue. Wonderful union of the human and the divine! What a destiny is there placed before every man!

#### Life Not Inherent in the Instrument.

Altho through all these visible instruments of the creation God has been pleased to manifest his life, and reflect his glory, yet in none, from the inorganic rock to the highest organizations, does this life or glory inhere independent of its Source; for the Lord has declared, "My glory will I not give to another." Isa. 42:8. And Paul, in referring to the manifestation of the life of God in the human flesh, declares, "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." 2 Cor. 4:7. It is the privilege and right of God to deprive the instrument of life whenever the supremacy of the Life-giver is not acknowledged. Mercy may extend the gift beyond that limit, either to grant another chance to submit, or to demonstrate to the persistent rebel the utter failure

of his independent efforts to direct his course or obtain happiness. God did not trust the manifestation of his character to fallible man. He intrusted this important work to his Son. True, man was to be an instrument through which Christ was to reveal the character of the Father, but he was just as dependent upon the Father for the power to manifest the character of God the second moment of his existence, as he was at the beginning for the power to live. As Christ alone of all the heavenly family was made the depository of God's creative power, so that by him and through him and for him all things were created, so the continued existence of all things, in fulfilling their appointed destiny, the manifestation of God's character, could alone be accomplished by the indwelling presence of Christ. In other words, Christ alone can perfectly manifest his Father's character, for he alone can comprehend that character "in whom are hid all the treasures of wisdom and knowledge" (Col. 2:3), "for in him dwelleth all the fulness of the Godhead bodily" (verse 9), "the fulness of him that filleth all in all" (Eph. 1:23). So that it is true indeed that "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27); and "no man cometh unto the Father, but by Me" (John 14:6).

It is a false idea that makes Christ a necessity to fallen humanity only. Adam, before his fall, did not need Christ as a redeemer from sin as we do now, yet he was just as dependent upon Christ for the power and knowledge to know and work righteousness as we are now to obtain it, and work it out in our lives.

#### Liberty of Choice.

"Brethren, ye have been called unto liberty." Gal. 5:13. "Stand fast therefore in the liberty wherewith Christ hath made us free." Verse 1. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. There must be freedom, liberty of choice, before there can be recognized virtue or moral excellency. The absence of the outward acts of murder, theft, or adultery in the life of the criminal closely guarded, and compelled to abstain from these things, is not evidence that he is a virtuous man. The virtue is entirely nullified by the necessity of his enforced conformity to right action. It is therefore clear that there can be no manifest morality without freedom of choice.

The apostle Peter declares that God's purpose in choosing men is that they may show forth the virtues of him who hath called them. But he who hath called them is God, and he is free. He possesses the liberty of the universe. He is certainly unrestricted in his operations by any higher power; for he declares himself to be above all, and that there is none else beside him. He is also possessed of all power in heaven and in earth; he holds the waters in the hollow of his hand, weighs the mountains in scales, and the hills in balances. Before him the nations are as nothing; at his rebuke the floods flee away, and the earth shall fall and not rise again. Yet while possessing all this mighty power, and the liberty to manifest it without hindrance, he never has chosen to exercise it except for the best good of those under his care.

What a wonderful display of absolute freedom, almighty power, and divine virtue! Goodness manifested under such circumstances becomes manifestly the highest type of virtue. Then is it not self-evident that through no instrument but one possessing the power of

choice could God show forth this crowning virtue of his life? The slave can not reflect freedom; so from the free alone can God reflect the freely chosen morality of his life. God can be glorified only by a free-will service, for he seeketh only such to worship him as "worship him in spirit and in truth." The rule of God is liberty because it is the reign of love. The service of God is liberty because it is a service of love. "God is love." He desires to fill all things with himself, for he "fillethe all in all."

W. A. ALWAY.

#### "THE SABBATH OF THE LORD THY GOD."

TO-DAY there is a sound of a "going" among the religious people of the world, over the Sabbath question. There is a controversy abroad, God and his Sabbath on the one hand and the nations of the earth and the first-day sabbath on the other.

Why should this question come to the front all over the world just at this time?—Because the next great event in the world's history is the second coming of Christ, and he would find a loyal people awaiting him. More than two thousand years ago the Lord said there would be a people "laying hold" on his Sabbath, the seventh day, when his coming was near. Isa. 56: 1-7; Heb. 9: 28.

For twelve hundred and sixty years, from A. D. 538 to 1798, the law of God was given into the hands of an enemy. The Sabbath of the Lord was nearly buried under the traditions of men; but—

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies amid his worshippers."

So, altho men have "let go" of God's Sabbath, there are many loyal ones among them who will yet "lay hold on it."

His special blessing is here pronounced upon all who not only lay hold upon the Sabbath but keep it and do not pollute it. The stranger, the Gentile, is included in this blessing if he will consent to be "grafted in." Isa. 56: 6, and Rom. 11: 17-21.

The religious world has to-day come to a crisis. Every man must decide whether he will worship (yield obedience to) the Creator, or bow down to the opposing power that has been set up, which men say must be worshiped.

In times of great crisis in things of God, the majority have chosen the wrong side.

Noah preached one hundred and twenty years (Gen. 6: 3), and only eight heeded the warning, but his work condemned the world; and "as the days of Noe were, so shall also the coming of the Son of man be." Calling Noah names and ridiculing the warning which he gave them from God, could not save them when the flood came.

In the days of Christ the majority of the church were against him, and finally decided that he must die. It is not safe to trust majorities in things of God. Christ says: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 13, 14.

The work of every follower of Christ is to hold forth "the Word of life." Phil. 2: 16. "We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." 2 Cor. 4: 5. Man may talk, but

God's Word is to the believer the end of all controversy, in matters of worship.

True Sabbath-keeping is an act of faith. Faith comes by hearing the Word of God. Rom. 10: 17. If the first-day sabbath is of divine origin, the Word of God must speak concerning it. If the Word of God says nothing of its sacredness, it is an institution of man not God.

God calls the seventh day "My holy day." He rested upon the seventh day. It was his rest day, therefore he called it his Sabbath (rest day).

John, the beloved disciple, says, "He that saith he abideth in him [Christ] ought himself also so to walk, even as he [Christ] walked." 1 John 2: 6. If we walk as Christ did, we will surely keep the Sabbath which he ordained and observed. Christ is the head over all things to the church, which is his body. Eph. 1: 22, 23.

If the Head keeps the Sabbath according to the law, the body, the church, certainly must do the same, as the Head is the governing power, and by the word which the Head speaks all are to be judged in the last day. John 12: 48.

B. L. HOWE.

#### "HONOR TO WHOM HONOR IS DUE."

A WAYFARING man once stopped at a wayside tavern for the night. He was kindly received by the host and his wife and daughter, who made haste to make him welcome, and did everything for his comfort that their generous hearts could devise. A bountiful repast was soon spread, and the stranger was invited to partake freely of their good cheer. When he beheld the feast, the old pilgrim's eye lighted up at the sight of such unwonted fare, and, raising his eyes and hands to heaven, he praised the Lord aloud, from a full heart, for his bounty and blessing, at which the host and hostess were silent.

After a cheerful evening's talk they retired. In the morning, when the ample meal was spread, the guest bowed his head and returned thanks and praise to the God of heaven and earth for the blessings and the favors spread out before them in such variety and abundance.

When he was ready to depart, he took the hand of his kind host and thanked him heartily for the kindness that he had received at the hands of himself and family, and wished that the blessing of the Lord might follow him all the days of his life.

"Nay, my good friend," said his host, "you have thanked the Lord for all you have received here, and why do you need to thank me?"

"My brother," replied the old man, "you have received the stranger like a friend and brother, and have set before him of your store your best, and have surrounded him with kindness and comforts, and the Lord do so to you, and more also for what you have done to the stranger, even as tho you had done it unto himself. For your kindness and hospitality, which were worth more to the homeless stranger than all your excellent fare, I thank you with my whole heart, but for the bounty and favor I thank the Lord, who is the Author and Giver of all. I beheld at your table treasures of the woods and the fields; treasures of the garden, the orchard, and the vineyard; treasures of the dairy and poultry yard; treasures from a thousand flowers; treasures from many lands, and, crowning all, the treasures of sweet flowers from your daughter's garden; and I praise the Lord of the harvest, for myself and for you all, for all that we were enjoying of a fruitful season, by his mercy and blessing.

"If God had withheld the rain, as he has in heathen India; if the sky was like brass above your heads, and the earth like iron beneath your feet; if the woods and fields and orchards and gardens and vineyards and flowers were languishing and drying up; if the flocks and herds were famishing and dying, where would have been your hearty good cheer that you have poured out with such a kind and lavish hand? I saw gathered around you the strongest and tenderest ties of nature, a gentle and gracious wife, fair and dutiful daughter, and in the cradle a precious son to bear your name. I saw health on every cheek, hope sparkling in every eye, strength and vigor, joy and pleasure, in every motion, and the fire of love burning in every heart; and I praised God, the Author of life and love, for you, my brother, for this priceless 'heritage' you have of the Lord, and for the manifold manifestations I have seen of his presence and blessing with you and yours. I hope, my friend, that you will not withhold your thanksgiving until God shall take away some of your treasures before you shall look up and acknowledge the Author and Giver of 'every good and perfect gift,' and render unto him the homage and praise due to his holy name, not only for these natural, temporal blessings, but for 'the unspeakable gift' of his dear Son, in whom and through whom we may have every spiritual blessing."

The traveler went his way, but the "word fitly spoken" fell into good and honest soil, and sprang up and blossomed and bore fruit to the praise and honor of the pilgrim's God, and now those who stop at that wayside tavern are received and made welcome in the name of the Lord Jesus, the Friend of "pilgrims" and "strangers."

AYTCH.

#### EVIDENCE OF FAITH.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3: 31. The keeping of the commandments of God is an evidence of saving faith—not that the work which we do saves us; for the Word says, "Therefore we conclude that a man is justified by faith without the deeds of the law." Rom. 3: 28. But if we continue in the faith, the deeds of the law will be manifested in our lives, for it is written, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 21.

The Scriptures clearly show that the keeping of God's commandments (so far as we know them) is an evidence of being in a saved condition. "We know that we have passed from death unto life, because we love the brethren." 1 John 3: 14, first part. How may we know that we love the brethren?—"By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous." Chapter 5: 2, 3.

Then again our Saviour said, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17: 3. The same writer tells us how we may know that we know God: "And hereby we do know that we know him, if we keep his commandments." 1 John 2: 3. And that which the Lord claims as a sign of loyalty to him is his hallowed Sabbaths. "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20: 20. And in the twelfth verse he says, "Moreover also I gave them my Sabbaths, to be a sign between me and them,

that they might know that I am the Lord that sanctify them." Christ is the one who sanctifies: "For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren." Heb. 2:11. Or, as we read in another place, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.

The hallowed Sabbath, then, is not only a memorial,—a sign of God's power in creation of the heavens and the earth,—but it is also a sign of Christ's presence in the heart, sanctifying the individual,—the new creation. And the attributes of God and those ascribed to his law are identical. In evidence, compare the following: "Ye shall therefore be holy, for I am holy." Lev. 11:45, last part. And the same is said of his law: "Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12. God is perfect. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48. The same is written of his law. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7. Also, "The Lord is righteous in all his ways, and holy in all his works." Ps. 145:17. And of the law we read, "My tongue shall speak of thy Word; for all thy commandments are righteousness." Ps. 119:172. And the Lord is truth. "Thou hast redeemed me, O Lord God of truth." Ps. 31:5. The same is said of the law: "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "God is love." 1 John 4:8. The law rests on the same principle. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22:37-40.

Of the unchangeableness of God we read, "For I am the Lord, I change not." Mal. 3:6, first part. And of his law we read, "All his commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8. "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. In the new covenant promise the law of the Lord is written in the heart. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind and write them in their hearts; and I will be to them a God, and they shall be to me a people." Heb. 8:10.

O. E. JONES.

### CHRIST'S SECOND COMING.

ACTS 3:19-21: All the prophets have spoken of Christ's coming.

ACTS 1:9-11: The angels said he would come again.

JOHN 14:1-3: Christ himself said, "I go to prepare a place for you" and "I will come again, and receive you unto myself."

MATT. 24:30; 26:64: Sitting on the right hand of power, he will come in the clouds of heaven, and all the holy angels with him.

REV. 1:7: "Every eye shall see him."

1 COR. 15:51, 52; 1 THESS. 4:16, 17: When he comes, those who sleep in Jesus arise, the living righteous are changed, and together they meet the Lord in the air.

2 PETER 3:14: "Wherefore, beloved, . . . be diligent that ye may be found of him in peace."

1 JOHN 3:3: "And every man that hath this hope in him purifieth himself, even as he is pure."

LENA E. HOWE.

## Question Corner

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

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

### No. 627. A Question of Genealogy.

WHY is it that the genealogy, running from David to Christ, as given in the first chapter of Matthew, does not agree with that given in the third chapter of Luke? C. C. B.

For the reason that Matthew traces Christ's lineage from David through Solomon to Joseph, the legal father of Jesus, while Luke traces his lineage from David through Nathan on Mary's side to Mary. Joseph is named because he is the husband. The one line is that of Joseph, the other that of Mary. By study it will be seen that they meet and touch on the stream of time.

### No. 628. First-born from the Dead.

WHY is Christ called the "first-begotten from the dead" when many were raised before him? G. J. H.

"First-begotten of the dead" occurs in Rev. 1:5. Better as in the Revised Version, "first-born of the dead." The term "first" is used to indicate pre-eminence rather than priority, because Christ was the First-born, the One by virtue of whose death and resurrection all will be raised. So the Lord calls Israel his first-born (Ex. 4:22), tho in point of time Esau was born first. Ephraim is also so called (Jer. 31:9), tho Manasseh was first in point of time. On account of Christ's character the Lord says, "I will make him my first-born." Ps. 89:27. See Col. 1:18.

### No. 629. The Ten Commandments—Sabbath-keeping.

WILL you please inform me in the Question Corner (1) if 1 Cor. 1:9 refers to the Ten Commandments; and (2) would I be breaking the law if I should take my gun and shoot a hawk that is carrying my chickens off? P. B.

1. There is nothing in 1 Cor. 1:9 which particularly refers to the Ten Commandments, other than this, that God called us to obedience, to be in harmony with him, or to the fellowship of his Son. The expression of God's will in letter is the Ten Commandments and in life is Jesus Christ. There may be a mistake in the reference of our querist.

2. If it were the province of men to give a dogmatic answer to the second question, many might answer yes, many no. We should say yes. The Lord says, "Remember the Sabbath day to keep it holy." This is explained in Isa. 58:13. A good question to ask would be, What would Jesus do? One example in shooting on the Sabbath might lose a soul, worth more than all the chickens in the world. Seek God's Word, pray for his Spirit, and act for his glory. The Lord will guide aright in all details if we are willing to be guided. But let us be sure of this, and not interpret his law to our advantage.

### No. 630. Image of Daniel 2.

WHAT nations represent the metallic image of Daniel 2, especially what nations represent the ten toes from their first until now, more especially now? T. L. S.

The head of gold represents Babylon down to B.C. 538; the breast and arms of silver, Medo-Persia to the year B.C. 331; the belly and thighs of brass to the knees represent Grecia to the year B.C. 161; the legs of iron represent imperial Rome to the time of her breaking up in the fourth century; and the mixture of iron and clay represent the divisions of the Roman Empire ever since. The prophecy does not say that the toes represent any nations; if they do, it is probably the ten horns, not yet fully developed, indicated in Rev. 17:12.

## The Outlook

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

### THE CHURCH AND STATE CONTROVERSY IN AUSTRALIA.

At the time of the Adelaide Federal Convention petitions were circulated, asking the delegates to that convention to insert in the preamble to the proposed constitution for the Australian Commonwealth, a declaration of religious belief.

Counter petitions were also circulated, asking that the constitution should have nothing to do with religion or religious belief.

The constitution came from the hands of the delegates free from any religious declaration.

Petitions are therefore again being circulated, this time to the colonial Parliaments, asking that they shall demand such an amendment to the constitution as will embody the religious declaration desired.

#### A Church and State Petition.

One of the petitions being circulated reads as follows:—

*To the Honorable, the Speaker and Members of the Legislative Assembly of . . . in Parliament assembled:—*

"The petition of the undersigned members and adherents of the . . . congregation within the Presbyterian Church of . . . humbly sheweth: That your petitioners are earnestly convinced that in the Bill for the Constitution of the Commonwealth of Australia now before your Honorable House, there ought to be a recognition of the Almighty God as having sovereignty over nations and as supreme Source of all righteous law and equitable government. That this recognition could be easily and briefly effected by some such wording of the Preamble as the following: 'WHEREAS, The people of New South Wales, Victoria, etc., in dependence upon Almighty God, have agreed to form one indissoluble Federal Commonwealth,' etc. That your petitioners therefore pray that your Honorable House will make such amendment in the preamble to the said bill as will embody the desired recognition. And your petitioners will ever pray."

This petition, it will be noticed, gives no reason why its promoters are convinced that such a statement ought to be made in the constitution, or what good would accrue should such a statement be made.

The following are some reasons why such a petition should not be signed nor granted:—

1. It asks for a declaration of religious belief in a purely civil document.
2. A national constitution is the basis for national law.
3. A religious declaration in the constitution lays the foundation for religious laws.
4. But no civil government has a right to enact or enforce religious laws. To do so means to invade the dearest rights of man, and to restrict liberty of conscience.

#### A Counter Petition.

In the interests of the rights of conscience and of religious freedom, therefore, the following counter petition is being circulated:—

*To the Honorable, the Speaker and Members of the Legislative Assembly of . . . in Parliament assembled:—*

"We, the undersigned adult residents of . . . believing that Religion and the State should be kept entirely separate; that Religious Legislation is subversive of Good Government, contrary to the principles of Sound Religion, and can result only in Religious Persecution, hereby humbly but most earnestly petition your Honorable Body not to pass any Measure or Amendment for the insertion of any Religious Clause or Declaration of Religious Belief in the Constitution of the Australian Commonwealth which might be taken as a basis for such legislation, but that in this respect it be allowed to remain as framed and adopted by the delegates to the Adelaide Federal Convention."

#### Reasons Why This Petition Should Be Signed.

1. Because religious freedom is right.
2. Because religious legislation interferes with religious freedom.
3. Because a religious declaration in the constitution lays the foundation for religious laws, the enforcement of which means religious persecution.

4. Because faith is a voluntary act and can not be forced.

5. Because, to say in the constitution, which speaks for all the people, "We believe in God," would be to say what is not true, for "all men have not faith." 2 Thess. 3:2.

6. Because a religious basis to the constitution and laws of a nation would practically disfranchise every logically consistent unbeliever, but unbelievers have the same rights in civil government as believers.

7. Because only that which is Caesar's is to be rendered to Caesar. Religion pertains to God, and is therefore to be rendered only to God. Matt. 22:21.

8. Because civil government can of right have nothing to do with religion.

9. Because, as all history shows, any legal connection between Church and State is injurious to both.

10. Because all force in religious matters is contrary to the spirit of the Gospel, which is to teach by persuasion and conviction, and not by law or force, and law means force.

11. Because Christ said, "My kingdom is not of this world" (John 18:36), and it is wrong, therefore, to attempt to make it of this world.

12. Because if a small concession is made to religious bigotry, more will be demanded, and intolerance will follow.

13. Because any movement in favor of religious legislation is contrary to the principles of Protestantism, and a virtual concession to the Papacy, which for so many ages has steadily warred against liberty of conscience.

**Some Fundamental Principles.**

Civility—or the duty to recognize and respect the natural rights of men as men—belongs to Caesar. Religion—or the duties which men owe to God as Creator and Redeemer—belongs to God, and is to be rendered to him and to him only. "Thou shalt worship the Lord thy God, and him only shalt thou serve." Religion is not to be rendered to civil governments. This being so, with the subject of religion civil governments can of right have nothing to do.

Religion should be the basis of every human life. God should be recognized as supreme by every individual, as having first and highest claims to our service, for he made us and formed us men. But the effort on the part of the churches to put religion in the fundamental law of the State, tho many may not at first see it, is, really, a movement to unite Church and State, and give the churches a basis for enforcing religious dogmas upon the people by law. But this means trouble and religious oppression.

**Gospel Freedom.**

"Whatsoever ye would that men should do to you, do ye even so to them." "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." "If any man hear my words, and believe not, I judge him not." "Whosoever will, let him take the water of life freely." "Faith cometh by hearing, and hearing by the Word of God." "Whatsoever is not of faith is sin." "Hast thou faith? have it to thyself before God." "Who art thou that judgest another man's servant? to his own master he standeth or falleth." "So then every one of us shall give account of himself to God." "We ought to obey God rather than men."

No man, no set of men, therefore, has a right to assume the prerogatives of Deity, and by law attempt to define what men ought or ought not to believe.

Therefore, in the interests of religious liberty, of good government, and of the rights of all men, let every one sign the petition counter, and keep religion out of the constitution, free and untrammelled. —W. A. Colcord, in the Southern Sentinel.

At the St. Louis labor convention recently held, Eugene V. Debs delivered an inflammatory speech, in which he stated that the time was ripe for a rebellion of labor against capital and that the rebellion was "coming sure," and he was "anxious" and "ready" for it. He declared it to be his purpose to dispossess capitalists of the property amassed at the expense of labor.

# The Fireside

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."

**WHERE'S MOTHER?**

BURSTING in from school or play,  
This is what the children say;  
Trooping, crowding, big and small,  
On the threshold in the hall—  
Joining in the constant cry,  
Ever as the days go by,  
"Where's mother?"

From the weary bed of pain  
This same question comes again;  
From the boy with sparkling eyes,  
Bearing home his earliest prize;  
From the bronzed and bearded son,  
Perils past and honors won—  
"Where's mother?"

Burdened with a lonely task,  
One day we may vainly ask  
For the comfort of her face,  
For the rest of her embrace;  
Let us love her while we may,  
Well for us that we can say,  
"Where's mother?"

Mother with untiring hands  
At the post of duty stands,  
Patient, seeking not her own,  
Anxious for the good alone  
Of the children as they cry,  
Ever as the days go by,  
"Where's mother?"

—Good Housekeeping.



OUR artist has given us in the above picture an illustration of what exists somewhat less frequently than in former times, but still exists, and may be encountered in almost any large city where civilization has carried those relics of barbarism—the pipe, the cigar, and the quid. The engraving is supposed to represent the inside of a street-car or omnibus, in which two of the male occupants are paying their respects to the smoky god, Nicotiana, regardless of the feelings of their fellow-passengers. One complacently puffs his "long nine," making the air blue with its poisonous fumes, while the other as deliberately defiles himself and his surroundings by rolling the noxious weed beneath his tongue, and expectorating its stinking juice upon the floor. The hardened devotees of the weed take no notice of the nauseating effects of the poison upon the ladies who have the misfortune to be their fellow-passengers, or the little boy who protests against the vile smell.

According to the Cincinnati Times, a citizen of that place fell dead in a street-car, poisoned by the dense fumes of tobacco smoke with which the car was filled. "He was an occasional sufferer from heart disease, and the trouble was so aggravated by the suffocating smoke of the car that he died after breathing it a few minutes. The car in which he rode had only one compartment for men, women, and children, and the smokers were allowed full sway in it. Two other passengers were overcome by the tobacco fumes."

If human beings possess one inalienable right more sacred than any other, it is the right to breathe the atmosphere of heaven, pure, free, and unadulterated. No man has any better right to puff tobacco smoke into the air I am about to breathe than to defile the water I am

about to drink, or to sit down beside me at the dinner table and sprinkle upon the food I eat, vile and loathsome substances, obnoxious to the senses and deleterious to the health.

Did any of you smokers ever attempt to imagine the felicity(?) of a lady or gentleman to whom the odor of tobacco is sickening and most repulsive, following in your wake on a still summer evening, while you puffed with self-complacency and intense satisfaction the, to you, fragrant Havana? Or did you ever endeavor to picture in your imagination the delightful(?) sensations which must be experienced by a sensitive man or woman, who has never offered incense to the smoky god, when compelled to ride in a close cab, on a seat opposite or beside you, while you rolled between your lips the stump of a "cold cigar"? Please put yourself in that man or woman's place, and see if you will not decide with unhesitating promptness that the tobacco-user is a nuisance which should be abated.

Tobacco smoke is excellent in its place. The writer set an old smoker going in a greenhouse one day with good effect. Every living thing that was able to travel left for parts unknown, and the few that were not able to get away, died of nicotine poisoning,—all except the smoker himself, who was tough and nicotine proof. Tobacco is to be recommended to kill vermin of all sorts. Christopher Columbus thus described the original smokers: "We saw the naked savages twist huge leaves together and smoke like devils"—not a very interesting experiment it would seem, but one which possesses such a strange fascination that since the description by Columbus nearly one-half of the civilized world have been following the example of these naked savages.

King James, in his "Counterblaste to Tobacco," very well says:—

"And now good Countreymen let vs consider what honour or policie can moue vs to imitate the barbarous and beastly manners of the wilde, godless, and slauish Indians, especially in so vile and stinking a custom. Why do wee not as well imitate them in walking naked as they doe? In preferring glasses, feathers, and such toys, to golde and precious stones, as they doe? Yea, why do wee not denie God and adore the Deuill, as they doe?"

This royal anti-tobacco agitator stigmatizes the use of the weed in a most vigorous manner, pronouncing it "a custome lothsome to the eye, hatefull to the nose, harmefull to the braine, dangerous to the lungs, and in the black stinking fume thereof, neerest resembling the horrible Stigian smoake of the pit that is bottomless."

Passing a London cigar store one day, the writer noticed a flaming placard announcing, "The Devil's Own," as the name of a new brand of cigars just produced by the manufacturers. The name impressed him as exceedingly suggestive, and he wondered that so appropriate a cognomen had not before been utilized. The cigar is undoubtedly one of the devil's favorite instruments for converting boys who might become respectable citizens and useful men, into loafers, vagabonds, drunkards, and criminals of every description.

Notwithstanding the repeated exposures which have been made of the dangers to life and health incurred by the use of the filthy weed, the number of its devotees seems to be constantly upon the increase. The tobacco habit must be regarded and treated as a moral disease which has fastened itself upon society,—one of "the devil's own" means for degrading and depraving humanity. How perverted, indeed, are the instincts of the human being who deliberately defiles the image of his Maker till nearly every trace of the divine workmanship is obliterated by the scourge of the stinking weed, and he becomes fit only to be labeled "the devil's own"!

If smokers will persist in defiling themselves, and in spoiling the pure air, adulterating its life-giving oxygen with a deadly vapor, offensive to the natural instincts of man and beast, let them be compelled to indulge the precious

poison by themselves, apart from the rest of humankind. Let them together enjoy the pleasures of the pipe, cigar, and cigaret.

J. H. KELLOGG, M.D.

### THE SURE REWARD OF HONOR.

THE boys attending the school at Austin used to see Arthur Watson driving a cow to pasture. In the evening he drove her back again, they did not know where, and this was continued for several weeks.

The boys at the school were nearly all the sons of wealthy parents, and some of them were mean enough to look with disdain on a classmate who had to drive a cow. With admirable good-nature Watson stood all their attempts to annoy him.

"I suppose, Watson," said Jackson, one day, "I suppose your father intends to make a milkman of you."

"Why not?" asked Watson.

"O, nothing! Only don't leave much water in the cans after you rinse them—that's all."

The boys laughed, and Watson, not in the least mortified, replied:—

"Never fear. If ever I am a milkman, I'll give you good measure and good milk."

The day after this conversation there was a public examination, at which many of the people from the neighboring towns were present, and prizes were awarded by the principal.

Both Watson and Jackson received a creditable number, for in respect to scholarship they were about equal.

After the ceremony of distribution the principal remarked that there was one prize, consisting of a gold medal, which was rarely awarded, not so much on account of its great cost as because the instances were rare which rendered its bestowal proper. It was the prize of heroism. The last medal was awarded about three years before to a boy in the first class who rescued a poor girl from drowning. The principal then said that, with the permission of the company, he would relate a short anecdote.

"Not long since, some boys were flying a kite in the street, just as a poor lad on horseback rode by on his way to the mill. The horse took fright and threw the boy, injuring him so badly that he was carried home and confined some weeks to his bed. Of the boys who unintentionally caused the disaster, none followed to learn the fate of the wounded lad. There was one boy, however, who witnessed the accident from a distance, who not only went to make inquiries, but stayed to render service. This boy soon learned that the wounded boy was the grandson of a poor widow, whose sole support consisted in selling the milk of a cow, of which she was the owner. She was old and lame, and her grandson, on whom she depended to drive her cow to the pasture, was now helpless with his bruises.

"Never mind, good woman," said the boy; "I will drive the cow."

"But his kindness did not stop there. Money was wanted to get articles from the apothecary.

"I have money that my mother sent me to buy a pair of boots with," said he, "but I can do without them for a while."

"O, no!" said the woman, "I can't consent to that; but here is a pair of heavy boots that I bought for Thomas, who can't wear them. If you would only buy these we should get on nicely."

"The boy bought the boots, clumsy as they were, and has worn them up to this time.

"When, it was discovered by the other boys at school that our student was in the habit of driving a cow, he was assailed every day with laughter and ridicule. His cowhide boots in particular were made a matter of mirth. But he kept on cheerfully and bravely, day after day, never shunning observation, driving the widow's cow and wearing the thick boots. He never explained why he drove the cow, for he was not inclined to make a boast of his charitable motives. It was by mere accident that his kindness and self-denial were discovered by his teachers.

"And now, ladies and gentlemen, I ask you, Was there not true heroism in this boy's conduct?"

"Nay, Master Watson, do not get out of sight behind the blackboard. You are not afraid of ridicule, you must not be afraid of praise."

As Watson, with blushing cheeks, came forward, a round of applause spoke the general approbation, and the medal was presented to him amid the cheers of the audience.—*Selected.*

### A GOOD WATCHMAN.

A CITIZEN of Kalamazoo, Michigan, says *Our Dumb Animals*, has a valuable parrot. On three different occasions he has saved the house from being burglarized. The last time was on a recent night. The burglar got the door unfastened, but when he opened it, the parrot asked, in a stern voice: "Hello there! What's the matter?" The burglar didn't stop to answer.

### KILLING BUTTERFLIES.

BY GEO. T. ANGELLA

STOPPING at the seashore a few days since we saw a number of interesting little children gathering butterflies, grasshoppers, and other varieties of insects, and fastening them with pins to the side of the hotel, where the poor creatures were writhing and struggling to escape. *It was not the fault of the children.* They were very young, and knew no better. They did not once dream of the agony endured by these insects, and on being told of it



all assented to their being at once killed, and cheerfully stopped further pursuit of them. *But it was your fault, fathers and mothers of those children, and one for which God holds you accountable.* If you neglect your duties to your children in that period of life when the molding of their characters is in your hands, and they grow up more and more merciless, until in your old age you reap the harvest you have sown, you have no one to blame but yourselves.—*Our Dumb Animals.*

### TRIUMPHING OVER DIFFICULTIES.

THERE lives in Brooklyn a remarkable blind woman, who, tho' totally deprived of sight, conducts successfully a large business. She became blind when a little girl, through disobeying her mother, who told her not to wear a certain dress. She put it on, nevertheless, and, finding that it needed a slight alteration, was using a pair of scissors upon it when a point entered an eye. The unfortunate girl became the friend of Laura Bridgman, and evidently received a share of her fine spirit. She became skilled in music and pushed her own way, until now she has a profitable establishment for the sale of musical instruments, which she manages without assistance. She finds her way alone with no trouble, and even visited alone the World's Fair at Chicago, and made, unaccompanied, a trip through Europe. She devotes her life and her wealth to the training of the blind. How such a history of one who lacks the priceless advantage of sight should put to the blush us sluggish mortals who can see!—*Golden Rule.*

TEMPTATIONS are a file which rub off the rust of self-confidence.—*Fénélon.*

## Missions

"And those who have wisely taught shall shine as the brightness of the firmament; and those who have turned many to righteousness, as the stars forever and ever." Dan. 12:3. *Boothroyd.*

### THE HOLY TEACHER.

NOR doth it lessen what He taught,  
Or make the Gospel Jesus brought  
Less precious, that His lips retold  
Some portion of that truth of old;  
Denying not the proven seers,  
The tested wisdom of the years;  
Confirming with his own impress  
The common law of righteousness.  
We search the world for truth; we call  
The good, the pure, the beautiful,  
From graven stone and written scroll,  
From all old flower fields of the soul;  
And, weary seekers of the best,  
We come back laden from the quest,  
To find that all the sages said  
Is in the Book our mothers read,  
And all our treasures of old thought  
In His harmonious fulness wrought  
Who gathers in one sheaf complete  
The scattered blades of God's sown wheat,  
The common growth that maketh good,  
His all-embracing Fatherhood.

—*J. G. Whittier.*

### CRETE.

NO ISLAND of the Mediterranean has of late received so much attention as Crete, on account of the revolution that has for some time been in progress. While daily reading of the troubles that the island is now undergoing, let us briefly glance at its history, to become more familiar with it.

About seventy-five miles southwest of Rhodes, Crete lies, in the same latitude as the island of Cyprus, and is the southernmost portion of Europe. One hundred and sixty miles long, and varying in width from ten to thirty-five miles, it forms the southern boundary of the Grecian Archipelago. It is mountainous throughout its entire length, the highest peak being Mount Ida, which exceeds 8,000 feet, and is covered with snow nearly the whole year. It is not clear who first peopled Crete, but it is known that the Greeks settled here as early as 1300 B.C., or before the Trojan War, and soon after the exodus. Mount Ida figures very largely in Grecian mythology, as being the abode of Saturn, Jupiter, etc.

The climate of Crete is agreeable, and its soil productive of nearly all kinds of grains and fruits; its oranges and lemons are of excellent quality, and so abundant as to furnish almost the whole supply of Greece and Constantinople. The present population is a little larger than that of Cyprus, being about 200,000; nearly all are Greeks, one-fourth of whom are Mohammedans, having accepted Islam for the sake of political advantages at the time of the Turkish conquest. The present population is evidently much smaller than it was anciently. Herodotus states that the island had ninety cities; but now it has four or five, the largest having only fifteen to eighteen thousand population.

Touching the character of the people and the government, Polybius, a Greek historian, born in the third century B.C., states that the history of Crete was almost a continuous account of civil wars and strife; and the subsequent history up to the living present is of the same nature. The apostle Paul in writing to Titus says of them: "One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies. This witness is true." Titus 1:12, 13.

Altho' torn by internal dissensions, Crete maintained its independence till B.C. 67, when it fell under the growing power of the Romans. In the ninth century it was taken by the Saracens, then by the Venetians, who held it till 1645, when the Turks landed an army of 50,000. The Turks quickly overran the whole

island, and then laid siege to Candia, which held out for more than twenty years, thus sustaining the longest siege on record. The Turks have found the Cretans hard to manage, and have had many insurrections to quell. As well understood, the present revolution is for the purpose of annexation with Greece, the mother country. When the powers offered the Cretians autonomy, or home rule, they objected, saying they wanted union with Greece or death. But, like Greece, they are helpless, and will have to accept what the powers conclude to give them, if the powers can ultimately agree. At present, they seem to have practically reached an agreement in favor of autonomy, but this can not be considered final till actually in operation. The present prospects are that Mr. Droz, an ex-member of the Swiss National Council, may be nominated for governor of Crete.

In the days of Paul, Christianity found its way to Crete, and several churches were established there, for in writing to Titus, the apostle says: "For this cause left I thee in Crete, that thou shouldst set in order the things that are left undone [margin], and ordain elders in every city, as I had appointed thee." Chap. 1:5. Titus was in the island when Paul wrote his epistle to him from Macedonia. In the account of Paul's last voyage to Rome, the island of Crete is mentioned several times. It was while trying to secure a good wintering place in Crete, that the ship was caught in the storm called euroclydon (united winds), and driven about fourteen days, till wrecked off the island of Melita, or Malta, as it is now called.

The same Christianity that was able to convert people of the character of the Cretians in Paul's day is able to convert them to-day. The pure Gospel that Paul preached had been lost when the Turks conquered the island, and the Greeks saw little choice between what was then called Christianity and Mohammedanism. When the Gospel in its purity is once more preached in Crete, we shall see some of the worst rescued. When speaking of the closing message of the Gospel, the prophet says, "Surely the isles shall wait for me." Isa. 60:9. In the same chapter we are commanded to "arise and shine," and then follows the promise, "And the Gentiles shall come to thy light." Who will heed the command? While many can not go in person, it is the blessed privilege of all to have a part in the work in this field by furnishing means to send some that can go. The Lord takes notice of the smallest thing done in his name. Let us send the Gospel to the Cretians, and in this way we shall do more for their welfare and peace than all the powers of Europe. H. P. H.

#### SOME FACTS ABOUT THE CHINESE.

THERE is no caste in China such as exists in India. The people, as a whole, are homogeneous, not merely in the sense of being one race, but as to their rights and privileges. The highest positions are open to aspirants from all classes, and instances are given of men rising from the lowest walks of life to fill the highest offices in the land. Their life is somewhat on the plan of the old patriarchal system. They live in clans, and the family lines are very distinctly drawn. Each family has an organization that centers in the ancestral hall, where the tablets of the deceased fathers are placed. A reunion is held at least once a year, about Easter, which is the time for worshiping in the tombs, when, among other things, roast pork is divided among the members as a recognition of their standing. The threat to deprive a man of his piece of pork means that he will be expelled from the clan. At this time arrangements are made for repairing the grave and offering annual sacrifices at the tombs.

The management of the village affairs is usually intrusted to a few men, who, by wealth or literary distinction, have obtained prominence. They are known as the gentry, and it is only through their mediation that obscurer members of the clan can bring their suits be-

fore the officials or receive redress of injuries. It is also a principle of Chinese law to hold relatives of a criminal in some degree responsible for his crime, so that the whole family is concerned in the conduct of its individual members. A case recently occurred revealing this, among other remarkable facts. A man in a fit of insanity killed his mother. He imagined he saw a mad dog rush into the house, and, snatching up a hatchet, struck it dead. It was his mother. He was arrested; all his property was confiscated, and his family reduced to beggary. After his trial he was executed. Not only was his own immediate family involved in the disaster, but the teacher who first instructed him was so keenly affected by the blight it brought upon him that he committed suicide by taking opium, the theory being that he must have given an evil bent to the young mind intrusted to his care.

Chinese family life is not such as to promote domestic comfort or improve the social side of men. Its one redeeming feature is the respect shown to the aged, but this is carried to such an absurd extreme, and magnified to such a degree, that all other duties are overshadowed. It is of equal importance that the elder should watch over and guard the younger, especially in the time of helpless infancy.

The separation of men and women is a permanent barrier to all true social intercourse. Where circumstances permit, the women are secluded. In the houses of the wealthier people they have their own apartments, into which the men may not enter. Here they spend their time, often in listless idleness, or, if inclined to exertion, in superintending the details of household work, in sewing or embroidering, in dressing their hair and beautifying their countenances, or in cultivating long finger-nails, which they are careful to protect with silver sheathes at night. The eating of water-melon seeds while they gossip is one of the great pastimes of Chinese ladies. What hours have been consumed in this way it would be difficult to compute, but the wearing away and premature decay of two particular teeth on the right side of the mouth so frequently observed, shows how constantly they have been employed for this purpose. Few of them can read, so that their ideas are almost as narrow as the confines of their own apartments.

When a man receives calls from his most intimate friends, his wife and daughters never appear; they may be behind the curtains listening, but remain invisible. When a gentleman invites his friends to dine with him, he hires a room in some eating-house, or engages a boat on the river, where the feast is spread; but such a thing as a party where ladies and gentlemen sit down together would shock their sense of propriety beyond recovery. Their absurd, strict, and stilted ideas of propriety breed an artificial prudery, deprive the men of what they most need,—the refining influence of good female society. The whole system is based upon a low and utterly unworthy estimate of woman. She is regarded as weak and erring, and must be hedged in by these restrictions lest she bring dishonor upon the family. The crucial test of any civilization is found in its estimate and treatment of women; and, judged by the high standard with which we are familiar, China falls woefully short of the mark.—*Congregationalist*.

#### OUR WORK AND WORKERS.

FOUR converts at Chama, N. M., are reported by Elder G. W. Anglebarger.

THE Ohio Tract Society office has been removed from Cleveland to Marion.

AT the close of the recent camp-meeting at Hildebrand, N. C., thirteen candidates were baptized by Elder N. W. Allee.

THE Santa Cruz, Cal., dailies give quite copious reports of discourses delivered by Elder H. F. Courter in Temperance Hall.

ELDER W. C. WHITE arrived in this city from the east on the 26th ult., and on the evening of the 4th inst. left for Vancouver, B. C., to take the steamer for Australia on the 8th.

BROTHER J. P. LORENZ, formerly a licentiate of New York, was ordained to the Gospel ministry by the Texas Conference, at the recent session at Fort Worth. Bro. Lorenz had also labored in some of the western States.

AS VISIBLE fruit of labor at Lake Benton, Minn., ten have taken their stand to keep the commandments of God. A Sabbath-school of sixteen members was organized. Brethren C. H. Parker and O. O. Bernstein were the laborers.

THE recent camp-meeting at Springfield, Ohio, was attended by about 600 of our people, and twenty-five persons were baptized. Elder R. C. Porter was elected president of the conference and tract society; R. R. Kennedy, vice-president; E. A. Merriam, secretary; D. K. Mitchell, treasurer; and Estella Houser, corresponding secretary.

THE case of Brother Henry Bell, of Tupperville, Ont., who was tried for working on Sunday, was dismissed without costs. The justice at first thought to be lenient and fine him only \$5.00 and costs, but when he learned that an appeal would be taken he dismissed the case. He was evidently afraid that the trial would not stand the inspection of a higher court.

AT the close of the southern California camp-meeting, Elder A. J. Breed was called by telegraph to Neillsville, Wis., on account of the illness of his wife, who, it was stated, could not long survive. Sister Breed had gone there on account of the sickness of her mother, who died soon after her arrival. Brother Breed and son left for Wisconsin on the evening of the 31st ult.

A LETTER from headquarters of the International Religious Liberty Association, 39 Bond Street, New York City, says: "Ten cases of prosecution for violation of Sunday laws have been reported to us within the past three or four months. These mostly resulted favorably for the defendants, but in a few instances the cases have resulted in imprisonment or labor on the public roads. The case last reported is that of Brother McKelvy, of Manitoba, who is now in jail for Sunday work."

ELDER H. M. J. RICHARDS sends these notes of his work in Iowa: "As a result of my meetings at Hanley and Brittan, near Winterset, fourteen accepted the third angel's message, and others were interested in the truth. Brother C. A. Hansen assisted me at these places, and two Sabbath-schools were organized. I have just closed a seven weeks' course of tent-meetings at Winterset, and as a result ten new ones have taken their stand to keep the commandments of God, and to prepare for the coming of his Son from heaven. Brother W. E. Frederick, who was with me, has gone to Colorado. I now have the tent pitched at Macksburg, and have it filled to overflowing with attentive hearers."

SISTER STELLA E. COLVIN writes to the *Minnesota Worker* concerning the work in the island of Trinidad, and we cull these items referring to the medical missionary work:—

"The medical missionary work has had a hard struggle, but is beginning to look brighter. I have always had plenty to do, but had to work so carefully lest I antagonize the doctors. But the Lord has guided it so that they are beginning to be friendly, and the leading one here, an American, who has been here more than thirty-five years, is becoming much interested. This is through patients of his I have treated. Our plan is to open a 'medical home' for ladies. This is in demand here, as there are but few doctors and no nurses outside of Port-of-Spain, and the families of the estate, owners, managers, etc., when ill are obliged to come to the hotels or the hospitals, which is not pleasant, and few besides the poor will go there. There are now three cases who would be very glad to come to us, but it requires a little outlay of means to start, as rent is very high, and also furniture. Who would like to have an interest in such a work? I would have the support and help of at least one physician, and he the very best in the island. This work is highly appreciated here so far as it has gone. One gentleman whose sister was rescued from an untimely death by these God-given principles of healing, said to her, 'Surely the Lord sent that nurse here; I never saw anything more clearly from the hand of the Lord.'"

#### PERIODICALS WANTED.

M. C. GUILD, 75 Ossington Avenue, Toronto, Ont., desires clean late copies of the SIGNS and *Instructor* for missionary work. Send post-paid.

THE Florida Tract Society is in need of late copies of the SIGNS, *Instructor*, and *Our Little Friend*, to be used in missionary work. Address, post-paid, Josephine Grannis, box 508, Orlando, Fla.

# The Sabbath School      The Sunday School

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LESSON XIII.—SABBATH, SEPTEMBER 25, 1897.

## REVIEW.

Lesson Scripture, Acts 1:1 to 8:4, R. V.

## QUESTIONS.

1. WHAT two promises are recorded in chapter 1?
2. To what is the whole of the second chapter devoted?
3. Into what two sections is the third chapter naturally divided?
4. Of what is the fourth chapter chiefly a narration?
5. Name the two leading features of the fifth chapter.
6. What is the main subject of the sixth chapter?
7. What do we have in the seventh chapter?
8. Where do we find the promise of the Holy Spirit?
9. Where is the direct promise of Christ's second coming?
10. Repeat the words of this promise, and tell what special features of Christ's coming it presents.
11. Give an account of the events of the day of Pentecost, and present in their order the points in Peter's discourse.
12. Where do we find the statement that "whosoever shall call upon the name of the Lord shall be saved"?
13. In the chapters that we have studied, how many quotations are there from the Psalms? Name them, tell where they originally occur, and state the purpose for which they are quoted.
14. What two texts show that the writings of the prophets are the Word of God?
15. What are the words which show the covenant that God made with the fathers? How many does that covenant with Abraham concern?
16. For what purpose does God bless them?
17. What striking instance is given of the power of the name of Jesus? Through what is its power manifested?
18. Where and in what connection does the statement occur that there is no salvation except in the name of Jesus?
19. State the practical use to us of the record of the healing of the man who was lame from his birth.
20. By what power was the early church kept clear of hypocrites?
21. Where do we find the statement that repentance, as well as forgiveness of sins, is a gift from God?
22. How did the apostles feel when they were persecuted?
23. Give the proof that the hope of the people of God has always centered in the resurrection.
24. Give an outline of Stephen's discourse, and state the thought that runs through it all.
25. What was the result of the attempt to crush out the truth by persecution?

## NOTE.

These review questions, it will be seen, are only representative, and can be added to indefinitely. The faithful student will not rest satisfied until he can at will call up any portion of Scripture that has been passed over, or can think, without interruption, through the whole from the beginning.

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LESSON XIII.—SUNDAY, SEPTEMBER 26, 1897.

## REVIEW.

Golden Text.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

LESSON 1.—First Converts in Europe. Acts 16:6-15. Golden Text: "The entrance of thy words giveth light." Ps. 119:130. The time of this lesson is about A.D. 52, and the lesson deals with the beginning of the Gospel work in Europe. Paul on this European missionary journey is accompanied by Silas, Timothy, and Luke, and in going forth upon it is answering the Macedonian cry, "Come over and help us."

LESSON 2.—Paul and the Philippian Jailer. Acts 16:22-34. Golden Text: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31. This lesson includes the punishment which Paul and Silas received at the hands of the magistrates, their imprisonment, their songs and prayers during the night, the earthquake by which the prison doors were thrown open, the fear of the jailer and his attempt to commit suicide, Paul's comforting words, the conversion of the jailer, and the baptism of himself and his family.

LESSON 3.—Paul at Thessalonica and Berea. Acts 17:1-12. Golden Text: "They received the word with all readiness of mind, and searched the Scriptures daily." Acts 17:11. In this lesson several ways are mentioned in which the cause of Christ is advanced: by preaching Christ; by the use of the Scriptures; by the opposition of wicked and unprincipled men; and by searching the Scriptures. The house of Jason was besieged by the mob, and, not finding Paul and Silas, they compelled Jason to give security for the departure of the missionaries from that city. They went to Berea, where they were more graciously received, and many were joined to their ranks.

LESSON 4.—Paul Preaching in Athens. Acts 17:22-34. Golden Text: "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. This was the first preaching of the Gospel message in Athens, and the date is believed to have been about A.D. 52. Paul in this lesson uses that wonderful argument in regard to the "unknown god," showing who is the true God, how he is acceptably worshiped, and his desire that all men everywhere should repent. Paul at this time preaches of the day of judgment, when all are to be judged by that Man "whom he hath ordained."

LESSON 5.—Paul's Ministry in Corinth. Acts 18:1-11. Golden Text: "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. Paul, coming to Corinth, abides with Aquila and Priscilla, and while preaching the Gospel, also works at his trade of tent-making, reasoning with the Jews and Greeks every Sabbath day in the synagog. Here he received such opposition from the Jews that he decided to turn to the Gentiles. Paul dwelt in this place a year and six months, teaching the Word every Sabbath day in the house of a Gentile by the name of Titus Justus.

LESSON 6.—Working and Waiting for Christ. 1 Thess. 4:9 to 5:2. Golden Text: "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." John 14:3. Paul in this lesson scripture commends the Thessalonians for the spirit of brotherly love, and exhorts them to continue and increase in this characteristic. He then sets at rest forever the controversy in regard to the resurrection of the dead, showing that the righteous will be raised at the second coming of Christ, and, together with those who are translated without seeing death, ascend to meet the Lord in the air. He also states the fact that the coming of Christ will be at a time when the world is not prepared to meet him, as the thief comes unawares to secure his booty.

LESSON 7.—Abstaining for the Sake of Others. 1 Cor. 8:1-13. Golden Text: "For none of us liveth to himself." Rom. 14:7. This lesson includes the story of the founding of the church at Corinth (Acts 18:1-7) and the first ten chapters of 1 Corinthians. In this scripture the apostle is setting the minds of the early Christians at rest concerning the eating of meats, especially meats offered to idols, the pith of the subject being summed up in Paul's words,

"Wherefore, if meat make my brother to offend, I will eat no flesh forevermore, that I make not my brother to stumble."

LESSON 8.—The Excellence of Christian Love. 1 Cor. 13:1-13. Golden Text: "But now abideth faith, hope, love, these three; and the greatest of these is love." 1 Cor. 13:13. This lesson dwells upon the subject of charity, or love. The apostle here shows the hollowness of all show, or pretensions, or argument, when lacking the essential principle of love. The other graces or principles or gifts may fail; love abides forever.

LESSON 9.—Paul Opposed at Ephesus. Acts 19:21-34. Golden Text: "Take heed, and keep yourselves from all covetousness." Luke 12:15. The ground upon which this attack upon the work of Paul was based was an entirely selfish one. Paul's teachings reduced the demands for idols wherever he might go, and the craft of the idol-makers was in danger. The other ground, that of bringing the goddess Diana into disrepute, was evidently a secondary one, and introduced to induce the rank and file of the people to side with the silversmiths in their attack upon Paul.

LESSON 10.—Gentiles Giving for Jewish Christians. 2 Cor. 9:1-11. Golden Text: "For ye know the grace of our Lord Jesus Christ, that, tho he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. Paul here commends the Corinthians for their liberality to the poor, and sends messengers before him that their donations for the poor might be in readiness when he arrived. After telling them the kind of gift which is acceptable in the sight of God, Paul tells them that this grace of giving shall cause them to be increased in that with which to give, bringing with it the blessing of God.

LESSON 11.—Christian Living. Rom. 12:9-21. Golden Text: "Be not overcome of evil, but overcome evil with good." Rom. 12:21. The whole lesson scripture is composed of short, concise phrases, teaching the Christian how to work worthily in the sight of God and the world. He is to love without hypocrisy, abhorre the evil, cleave to the good, be fervent, patient, humble, sympathetic, and ever ready to forgive his enemies.

LESSON 12.—Paul's Address to the Ephesian Elders. Acts 20:22-35. Golden Text: "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35. The incidents of this lesson occurred while Paul was carrying to Jerusalem the collection for the poor of the church at that place. He was going to Jerusalem bound in the spirit, knowing that bonds and afflictions awaited him. He exhorts the bishops to faithfully perform the work allotted to them in the church, and warns the church of the "grievous wolves" which should enter after his departure, teaching perverse doctrine, and drawing away disciples after them.

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# News and Notes

## FOREIGN.

—It is reported that the Spanish Government is making an inspection of the coast defenses of the United States.

—A rebellion is now in progress in the district of Yang-Chan, China. The malcontents are said to number 10,000.

—The bubonic plague has broken out in the city of Foo-chow, China, and the people are said to be dying very rapidly.

—In a great labor strike in Budapest, Hungary, August 23, two hundred persons were more or less seriously injured.

—On August 27, the branch of the Dominion Bank at Naponee, Ontario, was robbed of \$32,000. The burglars were not apprehended.

—On August 27, under cover of the darkness, another large and well-equipped expedition left Tampa, Florida, to join the insurgents in Cuba.

—The French Government is now arranging for a loan of nearly \$300,000,000, the greater part of which will be devoted to building up the navy.

—The Korean Government has sent out the information that the ports of Chenonpo and Mokpo will be opened to foreign trade on October 1.

—On the same mail with the advices from Manila, stating that the Philippine rebellion is ended, come stirring accounts of renewed and severe fighting.

—Italy has threatened war with Morocco unless the crew of the Italian brig Fiducia, which was recently captured by Moorish pirates, are immediately released.

—The Portuguese bark Rosita Fario was captured recently off the coast of Morocco by pirates, and, besides plundering the vessel, the captain and crew were carried off.

—The gunboats of the Anglo-Egyptian expedition on the Nile have passed the fourth cataract, and the expedition is preparing for a dash into the region of the Dervishes.

—An alleged anarchistic plot for the assassination of Spain's queen regent has been unearthed in London, and twenty Barcelona detectives have been detailed to locate the plotters.

—A destructive earthquake, accompanied by a tidal wave, occurred in Japan on August 5. Two hundred persons were drowned and 5,000 houses were demolished or swept to sea.

—The police of Constantinople continue to make wholesale arrests of persons suspected of complicity in the bomb-explosion plot recently brought to the attention of the Turkish officials.

—The English police posts on the Samana range in India were captured on the night of August 28 by the rebellious Atridis tribes. The rebels have captured two important mountain passes.

—The Austrian minister of agriculture, in his estimate of the wheat yield of the entire world for the present year, states that on the wheat crop there will be a shortage of 50,800,000 hundred weight.

—Severe fighting continues between the Kurds and Armenians, on the Persian frontier. It is stated that the Kurds were defeated in a recent engagement, with the loss of their leader and 300 men.

—The peace negotiations between the powers and Turkey have now been taken out of the hands of the ambassadors, and the cabinets of the various countries interested will deal with the difficulty direct.

—The sugar planters of Java are threatened with the complete extinction of their sugar crops. A disease which they can neither explain nor control is laying waste thousands of acres of the sugar-cane.

—At a cabinet council held in Madrid, August 30, it was decided to call out the next class of reserves of the Spanish army, numbering 80,000. Half of these will be sent to Cuba and the Philippines.

—The government of Spain is arranging a fresh credit with the view of strengthening her navy. The navigation tax will be the security for the loan. She will immediately construct one large iron-clad and six cruisers.

—On the 22d of August the Cuban general Banderas attacked the fortified town of Tapaste, Havana province, captured the garrison, looted the Spanish stores of provisions and drugs, hanged fifteen guerrillas, and departed.

—Spain is said to be laying the groundwork for the presentation of an enormous claim for damages against the United States on account of the many filibustering expeditions fitted out in this country to assist the insurgents.

—Twelve persons were killed and a number injured at an election riot in Merida, Yucatan, on August 14. The police and soldiers fired into an assembly of citizens who had met to protest against the re-election of the present governor.

—A Spanish column of 1,200 men attacked a Cuban fortress at Sabana de Becorro recently, and report its capture by a midnight surprise. The troops had fourteen killed and thirty-six wounded, while the Cuban loss is placed at sixty killed.

—The revolution in Uruguay seems to be in no way affected by the assassination of President Borda. Fighting continues, and the rebels claim that if the president's probable successor is elected, the end of the revolution will be farther off than before.

—A report from Honolulu states that prominent anti-annexationists are arranging for a monster mass-meeting of natives to take place at the time that the American senators are in Honolulu, the object of the congregation being to create sentiment unfavorable to annexation.

—General Azcarraga, prime minister of Spain, has declared the confidence of the government in the political and military plans of General Weyler in Cuba, and states further that if the United States makes any demonstration, Spain will "do her duty;" that is, she will declare war.

—The Indian rebels that are causing so much trouble for the English in India are said to be well armed with Lee-Metford and Martini rifles. The sultan is manifesting great interest in the spread of the rebellion, and is kept informed by telegraph of every development in the situation.

—A Japanese newspaper, published in Yokohama, states that the Japanese commissioner to the conference to be held in Washington, on the sealing question, will be instructed to side with representatives of the United States in plans for the protection of the seal herds of Alaskan waters.

—General Weyler has called in his troops from chasing the elusive rebels, and they will be concentrated in the larger towns, until the hot and rainy season is over. This decision had hardly been made before a call was issued by the heads of the Cuban Republic for a meeting of their government on September 2.

—The British post at Gazerbund, Beloochistan, which was held by native levies, was attacked on the night of August 28 by the Brahuis, and the entire garrison killed. An outbreak is also reported among the fanatical Mohammedans on the Malabar coast, and many new signs of disaffection are reported along the Indian frontier.

—By order of General Weyler all the cattle in Cuba are being seized by the soldiers for the support of the army. According to the proclamation, cattle owners are to receive a compensation of \$1.50 per head for all cattle so taken; but the cattle are herded in such a manner that identification is impossible, and the money is said to be going into the pockets of the Spanish officials.

—It has now developed that Japan is secretly negotiating with the Diet of the Greater Republic of Central America, to have all trans-oceanic treaties between those States and the United States abrogated, and concessions for the building of the Nicaragua Canal transferred to the Japanese Government. Some of the Central American States are said to favor this, because the United States Government did not recognize the establishment of the Greater Republic.

—The return of President Faure, of France, from his meeting with the czar was celebrated with wild enthusiasm by the French on August 31, and it is stated that this date will hereafter be celebrated throughout the republic as Alliance Day. Three minutes after the presidential party had passed Madeline Church a bomb was exploded within the inclosure, but no one was injured. The bomb was similar in construction to the one exploded on the day of the president's departure.

## DOMESTIC.

—Seven persons were fatally poisoned recently in Calloway County, Kentucky, by eating a poisoned melon stolen from a neighbor's melon patch.

—Great numbers of very fine pearls are now being found along White River, Arkansas, near Mount Adams, and the river for miles is lined with pearl hunters.

—Five prisoners in the Leadville, Colorado, jail overpowered their jailer, locked him in a cell, and with the keys still in their possession, succeeded in escaping.

—Residents of Wheeling, West Virginia, have recently presented the gunboat Wheeling, now completed at San Francisco, with an elegant silver and crystal service.

—The burning of a furniture warehouse in Pittsburg, Penn., on August 26, caused a damage to the building and adjoining property estimated at \$165,000. Two firemen were killed by falling walls.

—An attempt to open the Champion mines near McDonald, Penn., on August 27 proved a failure. Five hundred women attacked the working miners with sticks and stones, and compelled them to leave the mine.

—A contest took place at Chicago on September 1 between a bicycle skater and a bicycle rider. The bicycle skate, which was but recently perfected, proved a dangerous rival for the "silent steed," the skater winning the race.

—Mohammed Nouri Bey, of the Turkish foreign office in Constantinople, states that the Armenian revolutionists are all pupils and protégés of the American mission schools at Marsvan, Bitlis, Erzerum, and Van, and that the activity of these schools is a curse to both Armenia and Turkey.

—The corporation of Brown University has voted unanimously to ask President Andrews to withdraw his resignation. The request was accompanied by a letter expressing the confidence of the corporation in the president's ability and management.

—As a result of a raid on a moonshine distillery in the mountains of Pope County, Arkansas, on August 27, two officers were killed, two mortally wounded, and the remaining two of the posse are either dead or in the hands of the bandits.

—During the past week sixteen iron-works and fifteen woolen mills have started up, and the prices in steel are said to be growing stronger. The bank clearings during the week show an increase of forty per cent over the corresponding week of last year.

—Telephone connection was formally opened on August 31, between Minneapolis and New York, Boston, Chicago, Philadelphia, Detroit, and other large cities. The wires worked well over the whole distance, altho the atmospheric conditions were not the best.

—In some of the mining districts of the eastern States the strike is considered practically ended. The plan now is for the miners to return to work at the rate of 64 cents per ton, and continue at work during the time that the settlement by arbitration is pending.

—The destitution among the miners at Nelsonville, Ohio, is said to be very great. Manager Buckley says that the entire mining population of the town, numbering 1,260, are absolutely without anything to eat, and that unless help comes soon the consequences will be appalling.

—Formal instructions have been issued for the allotment of the Indian lands of the Uncompahgre reservation, and also on the Uintah reservations, upon which the Uncompahgres have located. Lands not allotted to the Indians will be opened for settlement by the whites on April 1, 1898.

—A rumor comes from Alaskan sources to the effect that certain United States commissioners, recently sent into eastern Alaska, are there for the purpose of assuming control of a large portion of the Klondike region. If the rumor proves correct, there will be serious trouble between the two governments.

—Ten saloons of Kansas City, Mo., were raided by the police on August 29, and \$3,000 worth of liquors seized and poured into the gutters. Ten large dray loads of saloon furniture were also taken and destroyed at the police headquarters. It is reported that similar action will be taken against some seventy other places of like character.

—A new and powerful explosive has been invented by two youthful chemists of Chicago, which only explodes after sinking into the water. Three ounces of the composition were tested off the government pier at Chicago on August 26, and the force of the explosion was an astonishment to those who witnessed it. It can be used only in naval warfare.

"The Eastern Question, What Its Solution Means to All the World," by Alonzo T. Jones. While this great question is absorbing the attention of millions on both hemispheres, we wish to call your attention to the importance of reading and circulating something treating the subject from a Biblical standpoint. This tract contains the following subheadings: The Seven Trumpets; The Rise of the Turkish Power in Prophecy and History, Fulfilled to the Very Day; The World's Crisis; Daniel's Visions; "At the Time of the End;" The King of the North and His End; When He Comes to His End; The Plagues of God's Wrath, and Need for Watching and Praying. It contains 16 pages; price, 1 cent.

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### PALESTINE: ITS HISTORICAL AND PHYSICAL GEOGRAPHY.

#### IX. ESDRAELON.

This great triangle of plain, lying between the hills of Samaria and those of Galilee, was held by the Canaanites till Deborah won it for Israel. It continued to be traversed by foreign war and traffic, and to the end was the classic battlefield

of the history of the Bible. The natural entrances to it are the three corners of the triangle—the pass of the Kishon at Tel el-Kasis, the glen between Tabor and Nazareth, and the valley south of En-gannim or Jenin, with the entrance from Jordan Valley at Jezreel, and that from Sharon at Megiddo, the modern Lejjun. The



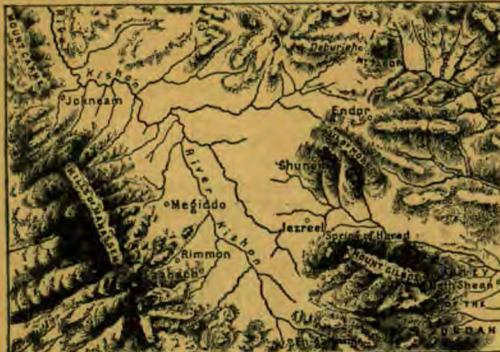
EN-GANNIM.

plain is extremely fertile, but boggy and almost impassable in winter. It has never had towns upon it, and only one or two villages, a sufficient testimony to its defencelessness.

#### X. GALILEE AND THE LAKE.

1. **THE PROVINCE.**—Originally the Galilee of the Gentiles lay between Esdraelon (which it comprised on the south) and the river Kasimiyeh or Leontes on the north, the Maritime Plain on the west, and the Lake of Galilee, including the eastern coast of this, on the east. Exclusive of that it measured about 50 miles north and south by 25 to 35 east and west. It fell into three belts running east and west—Esdraelon; Lower Galilee, a series of parallel ranges, none over 1850

feet, crossing from the plateau along Tiberias to Haifa and Acre; and Upper Galilee, a series of plateaus surrounded by hills from 2000 to 4000 feet. The line between the two Galilees ran from the north end of the lake and to the south of Safed, between Kefr Anan and Er-Rameh westward to Acre.



MAP OF THE PLAIN OF ESDRAELON.

2. **ITS FEATURES.**—To her dependence on Lebanon, Galilee owes her much water and fertility. The country is well wooded, with

stretches of good corn-land. There are many volcanic elements in the geology, and earthquakes are frequent. Great roads pass chiefly from west to east, and also from north to south. The greatest thoroughfare is the so-called Way of the Sea, connecting Damascus with the Levant. It seems to have skirted the north coast of the lake and passed through Capernaum, crossing Jordan by the present Bridge of the Daughters of Jacob. These are the roads which appear so frequently in the parables of our Lord. Nazareth lay within sight of several, in a basin on the hills, just above Esdraelon.

3. **THE LAKE.**—The life of Galilee was concentrated on her lake. It lies in a great ditch 680 feet below the level of the sea. The atmosphere is hot and heavy, but broken by sudden and violent storms. The lake is in shape a pear or a harp, nearly 13 miles long, by 8 broad at the bulging end. Trees are hardly to be seen either on the narrow coast-lines east or west, or on the sloping moors to the north, or on the plain of Gennesaret to the north and west. But in our Lord's time there must have been great woods, and Gennesaret, now mostly a marsh, must have been luxuriantly fertile.

There were at least nine considerable towns round the lake. On the west lay Tiberias, the new capital of Herod Antipas, with Magdala on Gennesaret, and Tarichea where the fish were cured, probably to the south. On the west shore, after it trends east to the mouth of the Jordan, are the sites of Capernaum, Chorazin, a little inland, and Bethsaida on the east of Jordan. There was only one Bethsaida, called "of Galilee," though it lay east of Jordan, for the name of the province extended right round the lake.

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# Signs of the Times

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**Light and Peace.**—Light is one of the greatest blessings of earth, and men everywhere are seeking peace. Both are treated in this paper.

**Bible-readings.**—On page 8 will be found a little Bible-reading on the coming of the Lord. We shall be glad to get more of this kind from our contributors. Let them be short, and as far as possible give the Scripture texts.

**Notwithstanding the facts** that the mosquitoes are so bad that it is almost if not quite impossible to do placer mining at all in Alaska, that provision will in all probability be exceeding scarce this winter, and that only about one in a hundred make a success of mining, the rush still continues to the inclement regions of the Klondike. Would that men were willing to put forth as much effort for the eternal riches. Those who will, will be eternally successful. See Prov. 2: 1-9.

**The Southern California Camp-meeting**—We had the privilege of attending the last few days of this good meeting, held in the suburbs of the beautiful city of Pasadena. The weather the first part of the meeting was hot, so hot, and the outside attendance was small! But the latter part of the meeting the weather moderated, and the evening attendance was good, the best of order prevailing. Between 500 and 600 persons camped upon the ground, a larger meeting than most local meetings. The laborers present were Brethren Knox, McClure, Breed, Healey, Snyder, and Burg. Brethren W. C. White, R. S. Owen, and the editor of this paper were present a part of the meeting. The labors of Brother White, who is on his way to Australia, were greatly appreciated. An expression often heard was, "This is the best camp-meeting I ever attended." The Spirit of the Lord was present, harmony prevailed, and souls formerly in doubt and sadness, were made to rejoice. There were nine, we believe, baptized, and other cases were postponed till after they returned to their

home churches. About a dozen will attend Healdsburg College from Southern California, and we wish there were many more. That territory ought to fill the college. A comparison of this meeting with our general camp-meeting confirms us more and more that our business meetings should be held separate from our camp-meetings. The laborers at Pasadena had all the time to labor for and with the people, and God blessed their labors.

**Men and Monkeys.**—It is said that the French scientists, under the direction of the Paris Museum of Natural History, will attempt to evolve monkeys or apes into men. They will experiment for a number of years, using the same methods which they believe nature used in evolving man from the monkey. Prof. Joseph Le Conte, of the University of California, says in the *Examiner* that they may develop a higher ape, but not a man. And yet he believes that "men and monkeys came from the same stock," and "that life originated on the globe by the action of purely natural chemical and physical forces." It is much easier for some scientists to believe the most incredulous thing rather than admit the creative power of God. Nevertheless, monkeys will remain monkeys, and men physically will remain men or perverted men till the coming of Jesus Christ shall restore perfect physical manhood by his own creative power.

**"Society"** in Washington, D. C., threatens a lady residing in one of the best sections of the city, the press despatches inform us, with "white capping" because of a too great and public fondness for the baby of her colored cook. The lady has no children of her own, and her mother heart was touched by the babe of her cook, and she manifested her affection by allowing it on the front porch of an evening, and publicly kissing it before it was sent to bed. If it had been a wretched poodle or pug dog, such things would have been "very proper," we suppose, but a black human child, that is intolerable! We wonder if any of these threateners or complainers call themselves Christian. In Jesus Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all." We do not believe, for various reasons, in the amalgamation of races, but we hold all infinitely precious as the purchase of the blood of Christ.

### RELIGIOUS LIBERTY IN AUSTRALIA.

By reference to our "Outlook" department it will be seen that the contest for religious liberty is still being waged in Australia. We notice also in the secular papers that the advocates of a religious declaration in the proposed Federal Constitution, do not hesitate to use deception regarding the provisions of the Constitution of the United States. But in every country, every attempt to attach the Christian religion to the civil government is itself a deception. And it often happens that none are more deceived than those who labor to mingle politics and religion; their very honesty and earnestness, in the face of all history, betoken their self-deception.

But there is another feature of this subject that it is well to consider, namely: While the Constitution is supposed to be the "supreme law of the land," the people of the United States have learned by experience that the Supreme Court can and does turn that instrument from the design of those who framed it and of those who ratified it. When the court has thus, by decision or dictum, established a "construction contrary both to the letter and spirit of the Constitution," the Federal Congress, State Legislatures, and lower courts may all act upon that precedent, the Constitution to the contrary notwithstanding.

All history shows that the absolute separation of religion and civil government is the only safeguard of the liberties of the people in this sinful world; yet it also shows that there are always a large number of religionists who want the influence of the State to sustain their religion, and a large class of politicians who court the support of the churches. When these two classes, think they see a mutual interest, they do not hesitate to unite, no matter what becomes of the Constitution or of the liberties of the masses.

The trend of the times is toward the union of Church and State, and toward the union of the State with that Church which first under the guise of Christianity united with the State, and demonstrated the evil of such union. The prophecy is plain: "And all the world wondered after the beast. . . . And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13: 3-8. Just as long as worldly-minded people, whether professed Christians or not, think they see temporal or present advantage in uniting religion and politics, they will work to that end, even tho' to do so they must needs walk over all the constitutions of the world. It is well to set forth before the people the true principles of government; that they may have opportunity to know the truth, and that the truth may set them free. A proper system of civil government may, in the providence of God, be a means of holding the winds of destruction until the servants of God are sealed. See Revelation 7. The people of God must "stand fast therefore in the liberty wherewith Christ hath made us free;" for "if the Son therefore shall make you free, ye shall be free indeed." Human constitutions can give only human guarantees of freedom, subject to all the variability and fickleness that beset the carnal mind.

W. N. G.

### GOVERNMENTAL RECOGNITION OF GOD.

A CONTRIBUTOR to the *Melbourne Herald*, discussing the merits of the proposed religious phase of the new Federal Constitution of Australia, asks: "Was not Nebuchadnezzar deposed from his kingly throne because he did not recognize God?" It is pertinent to ask, Did not God raise Nebuchadnezzar to the secular rule of the whole earth when he was yet a pagan idolater? Did he not take the secular kingdom away from his own chosen people because they utterly failed in its administration, and give it to their enemies, on more than one occasion? Did he not overturn the kingdom of Israel three times from one pagan power to another, and declare that "it shall be no more, until He come whose right it is; and I will give it Him"? Did not Israel formally recognize God in their government; and did he not directly give many of their laws? No kingdom ever made a more dismal failure in the matter of glorifying God than did the kingdom of Israel, altho' that kingdom is continually held up as an example by the advocates of State rule in the name of religion. "Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the Lord had destroyed before the children of Israel." 2 Chron. 33: 9.

W. N. G.

**But It Is Important.**—A man who has received the SIGNS OF THE TIMES, sent him by some interested friend or acquaintance, thus writes:—

"I shall be glad if you will kindly discontinue sending me your Adventist paper. I never ordered it, and moreover I never read it. It seems almost incredible that intelligent men can be wasting their time and energy on such questions as the Sabbath question."

We would discontinue it if we could, but we do not send it. But how does our correspondent know of what the paper treats if he never reads it? There are many questions discussed besides that of the Sabbath. But intelligent men will expend time over the Sabbath question, tho' whether it is wasted or not depends on which side they take. In the Sabbath question is involved the authority of God, faith in our Saviour, and loyalty to the divine government. Agitation concerning it is growing, and will become world-wide. Every man will be forced to take a position either for or against; for there is no neutral ground. He that is not for Christ in this struggle is against him. We may not call it important now, but we will see its importance in the light of God's judgment.

HERE is a precious bit of "wisdom" from a learned "professor." In typhoid, alcohol acted not only by furnishing resisting power, but also by repairing the tissues which were burnt up by the force of the disease—a theory demonstrated to be false in both respects in actual practise a thousand times.