

# SIGNS OF THE TIMES

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

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## Editorial

**Having God's Life.**—Said Jesus to his Father in that wonderful prayer recorded in John 17: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Verse 3. Whence is the life? How may we obtain it? and how may we retain it?

**God the Source of Life.**—All life comes from God. Said the psalmist, "With thee is the fountain of life." Ps. 36: 9. Not only is the source of life in God, but it flows out from him to others, as water from a fountain. "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men." Acts 17: 25, 26. It is because of this that his Word declares: "But Jehovah is the true God, he is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth." Jer. 10: 10-13. This is the power of God's life in creation.

**The Spirit of Life.**—This presence and power of God, present wherever life is, is by his Holy Spirit. That spirit is "the eternal Spirit" (Heb. 9: 14), it is "the Spirit of life" (Rom. 8: 2). It is the life of God flowing out

from the great central Fountain to all parts of the universe. God's omnipresence through that Spirit is most forcibly sung in Ps. 139: 1-12: "O Lord, thou hast searched me, and known me. Thou knowest my downsit and mine uprising; thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my

shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee." The seventh verse thus expresses God's omnipresence: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" God is everywhere present by his out-

flowing life. Just as every heart-beat sends the blood to all parts of the physical frame of man, so the pulsations of the life of God, his Holy Spirit, go out to all parts of his created universe, giving life to all God's creatures, and keeping all creation in constant touch with the throne of Deity. It is the divine life-current to all his universe. It is the divine telegraphy by which the Ruler of the universe is in sympathetic communication with all his children. In it is all his fullness, and so it is said to be "the seven Spirits of God sent forth into all the earth." Rev. 5: 6. It is the divine telephone by which God hears the faintest whisperings of thought. It is the divine X-ray by which he sees not merely through iron walls, but the very motives of men. Wonderful Spirit, wonderful life, of God!

**An Illustration.**—This earth at its best furnishes poor illustrations of God's goodness, because it is marred and stained and sick with sin. In the world—the cos-

mos—as it came from God's hand we have a perfect physical illustration of the goodness and character and life of God: "And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." Gen. 2: 10. That stream of life sprang forth from a great central fount, and instead of gathering to itself smaller streams, it separated itself into even smaller branches, carrying fertility and life wherever its waters



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flowed. Our illustration of Moses smiting the rock is another symbolism of God's unperverted way. Pure and healing the water flowed forth, spreading over the desert, and distributing its refreshing coolness to the thirsty tribes and panting herds. Man in a way imitates this in the great irrigating systems of the West. Love distributes its blessings, and God is love, even as he is light and life. And his normal life is normal love, which he freely gave to all creation, bearing blessing and beauty wherever it flowed.

**The Law of Life.**—But God has a law, perfect, wise, complete, holy, just, and good, the expression of his own character. That law, that Word, unlike the laws and words of men, is a living law, a living Word. "For the Word of God is quick [living], and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Heb. 4:12. This is the power of the living Word. By it God created the worlds (Ps. 36:6, 9); by it he upholds and holds together the universe (Heb. 1:3; Col. 1:17). Jesus says, "The words that I speak unto you, they are Spirit, and they are life." John 6:63. In all the work of creation, spoken of and sung by prophet and apostle and psalmist, in the merciful work of healing and ministry of Jesus Christ, the life-giving power of the Word is ever exalted. To the leper Jesus said, "Be thou clean," and immediately his leprosy was cleansed. To the dead he spake, "Lazarus, come forth," and the living word raised the dead. To the restless, surging sea he said, "Peace, be still," and the sea became calm. All these things were accomplished by the Spirit or life of God in his word or law. The Word by which the firmament was called into existence, by which the worlds were made, by which light pierced the darkness, by which vegetation sprang up from the earth, by which the sea, air, and earth swarmed with living souls, from the animalcule to the mastodon, was instinct with life and planted the law of the existence of each in the physical organization of each, and continues their existence by the same outflowing life from the Fountain through the same living law. The law of the plant was the life of the plant in its creation, its existence, its propagation. So also with the animal. It is born, it lives, it propagates its species, according to a certain law, which, if followed, brings continuance of the life of God. The life given to each is according to the law of each.

**The Highest Law.**—The highest law of the universe is the law of character for all intelligent beings, and this law is the expression of the character or righteousness of God. That this is evident will appear from the following scriptures:—

"Ye shall be holy; for I [the Lord your God] am holy." Lev. 11:44.

"But like as he which called you is holy, be ye yourselves also holy in all manner of living; because it is written [Lev. 11:44], Ye shall be holy; for I am holy." 1 Peter 1:15, 16, R. V.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man; for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:12.

God does not require diverse things. When he demands, "Ye shall be holy," he simply means, "Fear God, and keep his commandments." The same thought is expressed in each. Man can do no more than his whole duty; and this whole duty is to be holy and perfect, as God is perfect. See also Matt. 5:48; Rom. 7:12; Ps. 19:7. This law is the righteousness of God, unchangeable and imperishable. See Ps. 119:160, 172; Isa. 51:6, 7. This law is also the law of life of the universe. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "The commandment . . . was ordained to life." Rom. 7:10. Living in harmony with that law, all intelligent, rational beings would have lived forever. Suffering, sorrow, pain, misery, death, would never have been known in all the holy, happy universe of God. As the highest law, the expression of the character of God, was the law of life for every rational creature, it was by that very fact the dominant law in the earth and universe. God's servants living in harmony with that, all lower creatures would have lived forever in harmony with the laws of their being and existence. In the appointed channels of his laws God's life would have flowed on forever. "In the way of righteousness is life." "The Spirit is life because of righteousness." Rom. 8:10.

**A Perverted Law, Death.**—Perverted straightness is crookedness. Perverted good is evil. Perverted truth is a lie. Perverted righteousness is sin. Perverted life is death. In the living law of God is the life, the power of God. Working with that law, that power works out endless life. But working contrary to that law, that power works out death. God placed in his laws that power in order that right-doing might ever exist, and that evil-doing might accomplish its own destruction, and so the fittest would survive. Not normally does the law work out death, but life. It is the *perversion* of the good law which brings death. Sin is the perversion or transgression of that law. 1 John 3:4; Rom. 7:7. "The commandment, which was ordained to life, I found," says the apostle, speaking for the convicted sinner, "to be unto death." Rom. 7:10. "The law worketh wrath." Rom. 4:15. "Sin, when it is finished, bringeth forth death." James 1:15. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56. These scriptures clearly show that all the power to do sin, to bring death, is in the law or life of God, but it is by the perversion of that life. That perversion makes the law of righteousness and life "the law of sin and death." Rom. 8:2. It makes the life of God our life of a perverted law, "alienated from the life of God." Eph. 4:18. The sinner uses the power of God's life, perverted, it is true, yet nevertheless from God, to sin against God, to blaspheme his name, to trample upon all that is good and pure and true; but that same perverted power is working out death in the sinner. An electric current flowing through a trolley wire is a blessing. By its power men may travel from place to place on missions of love and mercy and life; but the foolish man who, connected with the ground, should grasp it, would be immediately injured if not killed. He has perverted the current, and death is the re-

sult. In a storm in an eastern city a few years ago, a telephone wire broke, fell over an electric light wire, the end reaching to the ground. The horse of a passing cab caught the hanging wire with his bridle, and immediately dropped dead upon its knees. The driver struck him with his wet whip, and was thrown from his seat. A policeman caught the horse by the bits, and was at once killed. The electricity flowed in that large wire to give light and blessing to that great city. According to the normal law of operation it would have so continued. But its perversion brought death to man and beast. The law of gravitation, which God has placed in all matter, is a good law. By it the equilibrium and stability of things is preserved. But let a man cast himself off from a high precipice and he is dashed to pieces on the earth below. The perverted law works out death. It is the law of the circulation of blood that it flow from the heart, through the arteries, to all parts of the body, and back through the veins, but cut an artery or vein sufficiently large, and, while the blood will flow on till it is exhausted, the person will die. The perverted law brings death. So the perversion of the moral law has brought death to man.

**Death Everywhere.**—How far the perversion of God's law and life by angels and men has affected the universe of God we know not, but we know that it has perverted every physical organization of earth. The plants, the trees, the flowers, and fish, and beasts, and birds, all die. "For the creation was subjected to vanity [emptiness, death], not of its own will, but by reason of him who subjected it." Rom. 8:20, R. V. The fairest flowers and greenest trees bear the insignia of death, of perverted law and perverted life. Even the very streams of earth show the change. Originally the river sprang from the great central fountain and branched out to the four quarters of the earth, carrying life and blessing. Now they are like the river Jordan in our illustration. That stream rises in the cool, pure snow waters of Lebanon, furnishes "blue Galilee" with its crystal flood, but ever robs the country through which it flows of its richness, and deposits its fertilizing flood into the salt and bitter waters of the Dead Sea. How like the sinner's life is this and the sinful world's life—using the power of God's life perverted to selfish ends to gather from others, giving only incidentally, not objectively, and burying it all at last into the great salt and bitter ocean of death!

**Antidote, Remedy.**—Is there no antidote, no remedy for the baleful evil of sin and its dread results? Must death inevitably and forever ensue? Man has vainly sought to check or change the tide, and especially its results. Archaeology and history mark by monument and story man's folly and futile efforts in these respects, from the tower of Babylon, in the rich valley of the Euphrates, to the human science of the present. Both Superstition and Science have put forth their mightiest efforts through M.M.'s (medicine men) and M.D.'s, but men, and women, and children, the strong, the young, the fair, still as of old sicken and die. Their efforts are as hopeless and despairing as that of the alchemists who hoped again and again that they had found the elixir of life, and yet died as others. Alonso de Pineda named the Mississippi River *Espiritu Santo* (Holy



Spirit) when he discovered its mouth, but it has proved the stream of death and destruction to many. Man was once the prince over all the earth, controlling all physical and animal life under him, but now he succumbs to the lowest forms of life—germs, bacteria, microbes, etc., without number. On him, the head, who perverted in his own being the law of God's life, has the curse fallen heaviest; and skill, or art, or superstition, or science, presents no healing remedy.

**In Jesus Christ.**—But God in mercy has not left man to despair. The philosophy of the plan we will not now discuss, but rest upon its facts. When man perverted God's law, Satan and sin became incarnate, dwelling in the flesh. Since that the carnal mind, the mind of the flesh, has been sinful. It has thrown itself across the normal working of God's law, and perverted its life. In order to save man God and righteousness must become incarnate, must dwell *dominantly* in the flesh. This was wrought out in Jesus Christ. God in his love gave his Son (John 3:16); that Son gave himself (Titus 2:14). "God was in Christ, reconciling the world unto himself." 2 Cor. 5:19. Christ "did no sin" (1 Peter 2:22); he kept his "Father's commandments" (John 15:10). He lived the law, the character God required of man. In his life it was not a law of sin and death, as it is in the sinner, but "the law of the Spirit of life." Rom. 8:2. Christ willingly as a man and in man's stead submitted himself to that law. "Lo, I come; . . . I delight to do thy will, O my God; yea, thy law is within my heart," is his language. Ps. 40:7, 8. He "emptied himself," and God filled him with the fulness of his power and life. Phil. 2:5-9, R. V. He became therefore in this "the Prince of life." Acts 3:15. Being righteous, death, which he suffered for us, could not hold him. Acts 2:24. He could say, "As the Father hath life in himself, even so gave he to the Son also to have life in himself." John 5:26, R. V. "I am the Way, the Truth, and the Life." John 14:6. "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." John 4:14, R. V. That life comes to every soul in its own normal working through Jesus Christ. "For if, by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of *righteousness* reign in *life* through the One, even Jesus Christ." "For as through one man's *disobedience* the many were made sinners, even so through the *obedience* of the One shall the many be made *righteous*." Rom. 5:17, 19, R. V. See also Rom. 3:20-22; Gal. 2:20.

**How Ours.**—How may we obtain this righteousness, this life, this power?—By faith in Jesus Christ, in just the way he obtained it. But faith means willing submission to God's law, agreement and harmony with his Word. It is saying, "Amen," to all that God says. It is giving up to him the mind of the flesh,

the carnal mind, which is enmity against God (Rom. 8:7); it is letting the mind of Christ rule in us (Phil. 2:5). It is to do all this of choice. Force can not compel choice. Naked law can not enforce love or life. Human law can not therefore make men better; it can not enforce the spiritual law of God's life. The branch must *receive* the sap of the stock if it would grow and bear fruit. The soul must be open Godward, submitted to God, if it would know his power.

**Counterfeits.**—The counterfeits of God's power are in circulation to-day, and pass current with many. They have many points of likeness. The will of man submitted to that of demons makes the mediums of modern Spiritualism. The will of man submitted to that of human minds makes converts to Christian Science, or hypnotism, or to Buddhism. Those skilled in these isms use their knowledge of the power of the perverted life to draw men away from God. Music and art and oratory are used in the same way. The power of evil controls the soul which vibrates in harmony with the evil.

**An Illustration.**—A remarkable illustration of how power comes from superior intelligences



THE VALLEY OF THE JORDAN.

to inferior is furnished by the law of vibration in which Keeley has been experimenting for years, and in which Tesla is showing astonishing results in telegraphy without wires. He communicates intelligence, and, ultimately, power, he declares, by setting in operation a series of electric waves or vibrations or pulsations, which, like the waves on a body of water, roll and beat on and on till exhausted, or destroyed by a counter force. Well, how can these waves be read miles away? And if they can be read, why not by all?—Simply because they can be read only by means of a machine in perfect harmony with the machine in which they originate. The receiver must be in perfect harmony and sympathy with the transmitter or sender. A chord struck on a piano will awaken sound in the same chord of a guitar that is near it. One tuning-fork caused to vibrate will cause another of the same pitch to vibrate. A certain engine whistle in an eastern town would shake one window in a house a mile away. It affected no other window. The whistle of every other engine on the road affected no window. One whistle and one window were in sympathy; one responded to the other. When Tesla sends a message, there may be a hundred receivers a hundred miles

away; ninety-nine are unaffected, but one, in perfect harmony with the transmitter, receives and translates the message.

**The Application.**—On God's part there is all fulness and all willingness. He gave himself in his Son that he might bestow his fulness upon us. On our part all that is needed is harmony with the law of God's working, the law to which Christ was obedient, the law in which God uttered his Voice from heaven, the Decalog. Every moral principle of his Word is contained in that wonderful law. Knowing God, knowing his law, knowing his voice, knowing Jesus Christ, is to have our affections, our intellect, every power of our being, submitted to him. It is waiting on God, meditating on his law, coming into the fullest sympathy with heaven. This is to know the only true God, and Jesus Christ, whom God has sent. If our heart is in harmony with God, into it flows and pulsates the life of God. We are in sympathetic touch with the great Heart of the universe. Other ears are deaf to his voice, as were the Jews of old; we hear him speaking to us in revelation and all nature. Other eyes are blinded; ours are adjusted by divine life to see the tracing of his divine hand. Others fall weak and powerless before the delusions and temptations of the enemy; we "are kept by power of God through faith." Read Isa. 40:28-31; Eph. 1:17-20. This is God's power to usward. O reader, will you not come into harmony with the law and life of God, and thus become acquainted, personally acquainted, with the greatest and best Being, the wisest Teacher, and the most helpful Friend and mightiest Saviour in the universe? *He waits for you.*

#### ASKING AND RECEIVING.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth." Matt. 8:7, 8. If we seek, with this assurance, it is worth while to know what to seek, what it is that is worth the finding. The same One who gives the assurance that we shall find, tells us what to seek: "Seek ye the Lord while he may be found." Isa. 55:6. "Seek the Lord, and his strength; seek his face evermore." Ps. 105:4.

Here is something that is certainly worth finding. If we find the Lord, we find his strength. He is the Almighty, therefore whoever finds him becomes "strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:11. In his presence is fulness of joy. Not only so, but "in him all things consist" (Col. 1:17, R. V.), and therefore he who finds the Lord has with him all things (Rom. 8:32).

But is the Lord, with all this treasure, hard to find? Nay, quite the contrary; "he that seeketh, findeth," because he is not far from every one of us. Acts 17:27. More than this, he is seeking us: "For the Son of man is come to seek and to save that which was lost." Luke 19:10. Since he is seeking us, what can possibly hinder us from finding him, if we



also seek him? Each seeking the other, we are sure to come together.

The statement that the Lord came to seek the lost, points to the fact that man was once with him, but wandered away. "All we like sheep have gone astray; we have turned every one to his own way." Isa. 53:6. When people sin, they imagine that God is angry with them, and that he has turned away from them. Not so; it is they who turn away and hide from him, while he seeks them. Adam and Eve, after their sin, "hid themselves from the presence of the Lord God amongst the trees of the garden." Gen. 3:8. But the Lord did not hide from them; on the contrary, he sought them, and when they responded to his call, they found each other.

Therefore, since it is we who "hid as it were our faces from him" (Isa. 53:3), and he is all the time seeking us, it is evident that all we have to do to seek and find him is to turn round and look up. How easy the way, and how blessed the result! Let each one, then, make these words his own: "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek," assured that the finding will be sure, speedy, and glorious.

E. J. W.

## MAN VERSUS GOD.

### On Which Will You Base Your Knowledge?

THE Bible idea of education is to *know God*. Said Jesus, "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Said the ancient Idumean, "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee." In God is all fulness. And he has revealed that fulness in Jesus Christ,—Creator and Redeemer,—and in the Holy Scriptures, which are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly furnished unto all good works*." The greatest and sublimest poetry, the most touching pathos, the keenest logic, the profoundest reasoning, the simplest and most eloquent oratory, the tenderest story of love, the grandest examples of unselfish heroism, the best rules for every-day existence, the only message of righteousness and salvation, all and more come to us in the wonderful words of life of the Book of God. And yet Christianity turns from it to the wisdom of that which is foolishness with God, from the ever-living fountain of God to the broken cisterns of paganism. Here is an example from the Los Angeles *Times* of August 30, preached and written by Frank Crane, D.D., of Chicago:—

I am no believer in a "business education," nor in wasting time at any school where they make a specialty of the so-called practical studies. I am old foggy enough to think that if one has but a year to spend at college, he should devote it to *Greek and Latin* and geometry. Such studies give a richness to the intellectual life that can be obtained from no other source. Why should the poor boy be deprived of the intense joy of knowing the *classic royalty of earth's thought*, simply because he is to be a book-keeper or a carpenter, or a mechanic? Any bright youth can quickly pick up a trade, but the love for letters and the appreciation of true culture is seldom acquired outside of the class-room. Among the *happiest hours* of my life, among my *purest pleasures*, are the hours that have been passed in the *study of classics*, and why should I wish any man, even if he be a farmer or a mechanic, to have his youth robbed of these halcyon days? Why should he have the depth of life sacrificed to the bustling utilities of the business college? I am for the dear old-fashioned classical education for every man and for every

woman. It gives *poise to the heart* and *rightly orientates the soul*, it gives a *flavor to the mind* that is *more precious than attar*, a fragrance that comes from the flowers of but one Hymettian field.

. . . The kings, the imperators, the half gods among men, are the classic authors. We can buy their voices for a pittance. Why not hold great converse with these majestic minds instead of spending all our spare time in the ephemeral gossip of current literature? With most of us it is because we lack a right taste for imperial ideas. And how shall that taste be engrafted in us? As a rule, altho there are notable exceptions, it is only in the university, it is only with some professor whose very atmosphere carries the precious aroma of learning; it is only by saturating our days and nights, during the formative period of youth, with the resonant grandeur of Homer and the exquisite grace and sweetness of Horace. *To the end of time the fountain of intellectual culture will be found in the grove by the porch at Athens*, and his life will always be in a measure barren who has not passed that way.

To such an one, and to those who follow such preaching and teaching, what is the Word of God? It is not even worthy of mention, and yet in it is the wisdom and power and fulness of God. It is such teaching in our pulpits, in our universities, in our colleges, in the press, that turns men from the Bible, and sets the heathen gods and demigods between the soul and the great Teacher of the world, nay, the Saviour of the world, Christ Jesus. It is such teaching that produces the following from the same page of the *Times*:—

"O Demosthenes, dead two thousand years and more,  
Yet I hear the reverberations of thy mighty voice  
In the passing winds, the ocean's sullen roar.

Its grandeur is depicted upon the mountain's hoary brow,  
And its awe upon the face of the raging hurricane.  
Thus all nature and the elements are affected by genius,  
And thus nature doth preserve a great man's name."

But Jesus Christ lives; his Word is a living Word; and the mighty works of nature perverted to sound the praise of the great Greek, are here and continue to exist by the power of the word of Jesus Christ alone. It is as true now as it was in Paul's day that the wisdom of the world is foolishness with God, and that the world by that same wisdom knows not God. And yet professedly Christian teachers are filling the minds of susceptible youth with such wisdom, and teaching them to believe that it is the highest culture possible. "For the Jews [the superstitious] require a sign, and the Greeks [unbelieving and worldly-wise] seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, . . . Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." See I Cor. 1:18-25. Then, Christian, can you not say with the mighty and eloquent hero of old, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"? Gal. 6:14.

**Individual Work.**—It is interesting to note that Mr. Charles Booth (no relative of the "General"), who probably knows more about the condition of the people of London than any other man, finds as the result of his studies that "almost every social and economic question . . . derives its ultimate practical importance from a more widely spread and more human care for the individual," and that the hope of uplifting the fallen lies not in State enterprise or collectivism, but in "the reform of the individual by the individual." God saves men, not in bulk, but as individuals; Christ died for the world, but only in that he tasted death "for every man;" therefore all who would join him in his work, must labor individually for individuals.

## General Articles

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

### CONSOLATION.

"Knowing this, that the trying of your faith worketh patience."  
James 1:3.

IN the furnace of affliction  
Must we *ever, EVER* stay?  
Thou must kneel, in *deep* contrition,  
Thou must *wait*, and *trust*, and *pray*.

Pass the *trying time* so slowly,  
While life's lessons must be learned  
From the Saviour, meek and lowly,  
Who for sinners long has yearned.

Yes, "the Spirit's long been willing,  
But the *flesh* is weak indeed;"  
Lord, Thy love *just now* is filling—  
Me with grace, to *feel* my need.

Come, thou helpless one and weary,  
Rest thy head upon My breast;  
Tho the way seems dark and dreary,  
Come to Me, I'll give you rest.

List! I hear the invitation.  
Saviour, I will follow Thee;  
O, it gives sweet consolation  
When Thou sayest, "Come to Me."  
HATTIE C. KELLEY.

Crystal Valley, Mich.

### AT THE FEAST OF TABERNACLES.

THREE times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more commenced. It was God's design that these anniversaries should call him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance, witnessed their perversion.

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on his goodness and mercy. The whole land had been under his guidance, receiving his blessing. Day and night his watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered for future use. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine-press.

This feast continued for seven days, and for its celebration, the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bearing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest. Booths or tabernacles of boughs were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the wor-



shippers celebrated this occasion. "O give thanks unto the Lord; for he is good; for his mercy endureth forever," arose triumphantly, while all kinds of music accompanied the united singing. The hills were made vocal, as the vast multitude, waving their branches of palm or myrtle, took up the strain and echoed the chorus.

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time to the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." He bore the flagon to the altar, which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the granite rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and song;" "therefore with joy shall we draw water out of the wells of salvation."

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying his intention of attending. They watched him with anxiety. Tho they did not rank themselves with his disciples, yet they were impressed by his works, and they hoped that he would give an evidence of his power that would lead the Pharisees to see that he was what he claimed to be. What if he were the Messiah, the Prince of Israel! They cherished this thought with proud satisfaction.

So anxious were they about this that they urged Christ to go to Jerusalem. "Depart hence," they said, "and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world." They had witnessed his works, and when it was rumored that he spent his night in prayer, after working all day, they with his mother came to him, thinking to compel him to cease from so continually taxing

his strength. Now they said, "If thou do these things, show thyself to the world." The "if" expressed doubt and unbelief. They attributed cowardice and weakness to him. If he knew that he was the Messiah, if he really possessed such power, why not go boldly to Jerusalem, and assert his claims? Why not perform in Jerusalem the wonderful works reported of him in Galilee?

They reasoned from the selfish motives often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ declared himself to be the Bread of Life. When he made this declaration, many of his disciples forsook him, and John says, "Neither did his brethren believe in him." They turned from

does not hate those who are like it in spirit; it loves them as its own.

The world was not a place of ease and self-aggrandizement for Christ. He was not watching for an opportunity to seize its power or its glory. It held out no such prize for him. It was the place into which his Father had sent him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing his work for the fallen race; but he was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in his work had its appointed hour. He must wait patiently. He knew that he was to receive the world's hatred; he knew that his work would result in his death; but to prematurely expose himself would not be the will of his Father.

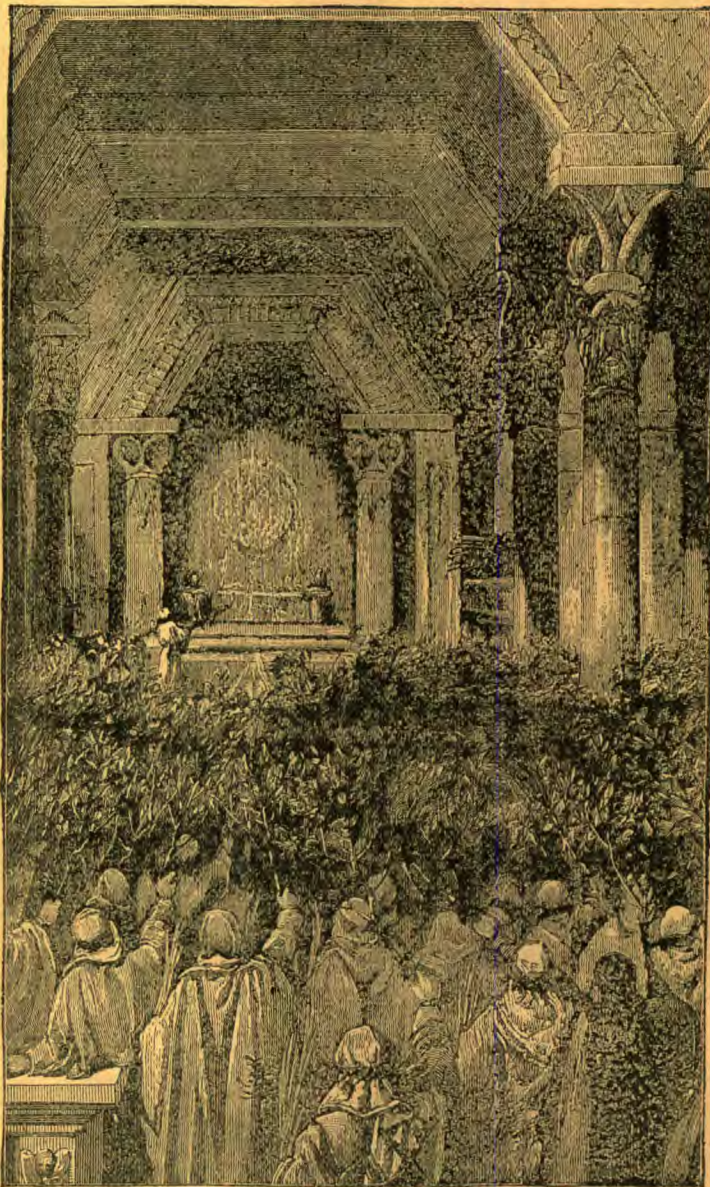
"When his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret." In the midst of the feast, when the excitement concerning him was at its height, he entered the court of the temple, in the presence of the multitude. Because of his absence from the feast, it had been urged that he dared not place himself in the power of the priests and rulers. All were surprised at his presence.

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words were most clear and convincing, and again, as at Capernaum, the people were astonished at his teaching; "for his word was with power."

The feast was drawing to a close. The morning of the last crowning day found the people wearied from the long season of festivity. Suddenly Jesus lifted up his voice in tones that rang through the courts of the temple: "If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity; their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which should be in them a well of water, springing up into everlasting life.

The priest had that morning performed the imposing ceremony which represented the smiting of the rock in the wilderness. That rock was a symbol of Him who by his death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude, he set himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life, but from the smitten rock there flowed living water. As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim with the woman of Samaria, "Give me of this water, that I thirst not."

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than it did to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall



WAVING PALM BRANCHES AT THE FEAST OF TABERNACLES.

him to escape the cross of acknowledging what his works revealed,—that he was the Sent of God.

#### Not Seeking the World.

"Then Jesus said unto them, My time is not yet come; but your time is always ready. The world can not hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast. I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee." His brethren had spoken to him in a tone of authority, prescribing the course he should pursue. He cast their rebuke back to them, classing them not with his self-denying disciples, but with the world. "The world can not hate you," he said; "but me it hateth, because I testify of it, that the works thereof are evil." The world



give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

MRS. E. G. WHITE.

### THE GOSPEL.

THE Gospel is very wonderful. We do not begin to appreciate what it is, and what it means to the human race. It is good news, glad tidings, great joy to all people, the power of God unto salvation even to those who could have no reason to expect anything but distress and disaster; and we are sent to take it out to the whole world. But, as with everything else, we must have it before we can give it away. It is also true that we can give no more than we have; that we can never tell any more than we know; so it is important that we know and have the *whole* Gospel as it concerns the physical as well as the spiritual man; for nothing less will meet the needs of a perishing world.

The object which Christ had in coming to this world was to actually save people from their sins, and the consequences of them. The annunciating angel said: "And she shall bring forth a son, and thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1:21. And afterward John, who had learned so much about the Gospel, said, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. But it seems questionable if even the church believes this.

#### A Discovery.

Within the last few weeks I have made a discovery as to how the Bible is received by Christian people at large. It came upon me like a stroke of lightning out of a clear sky; for I had never dreamed of such a thing. I find that many Christian leaders, and am afraid that almost the entire Christian world, instead of taking the Bible as it reads, are trying to "explain" and "spiritualize" it, so that it seems destined, as far as they are concerned, to vanish into thin air, leaving nothing which is of practical value to a lost world. I have all my life taken the Bible as it reads; and as long as I believed and taught the things which were of common belief with those among whom I associated, there was nothing to raise any point which would bring this fact to my notice.

Many have said to me, as I have been teaching the Bible in former years, "How very literal you are!" One minister said to me, "Do I understand that you take the Bible just as it reads?" I said, "Certainly; how else shall I take it?" "Well," he said, "if you take it that way, you will come out at a very queer place sometime;" and I suppose now he thinks I have come out at that queer place in the Sabbath truth. This I believe to be the trouble with the world to-day,—the Word of God has not been believed, is not believed by many who stand as preachers and teachers, hence these words which should mean so much mean but little, and that little a very uncertain quantity.

#### He Saves Now.

"He shall save his people from their sins." Actually *save them*. That is, he intends to save them *right now*—not simply wait until after the alchemy of the resurrection has done its work, or until some strange processes that are altogether beyond our reach and comprehension have happened, before we can be saved, as a "spiritualized Bible" teaches. Christ intends us to believe that he came to save us from our *sins* now. He intends to save the lost and the degraded to whom we are sent, *just now*, and make them pure enough and God-reliant enough

to be respectable anywhere. It is our privilege to go to them with an experience of our own that will be a great big *now* to this Gospel, and demonstrate that it is given to save here in the world of sin from everything which can mar our lives, and which can hinder in the work which has been appointed for us.

Christ not only came to save, but he came to furnish the repentance which makes salvation possible. "Him hath God exalted with his right hand to be a Prince and a Saviour, for to *give repentance* to Israel, and forgiveness of sins." Many who have become conscious of sin, complain more of their inability to repent than almost anything else. "What is repentance?" "How shall I repent truly?" are to them perplexing questions, and any answers we may give will only add to the mystery. They will stumble over our best teaching about repentance; hence God took it upon himself to *give it* outright, just when it will be of practical use in a "work of grace;" and, as with all his gifts, it can be obtained in no other way; it is a free gift or nothing.

He will give repentance; that is, he will show things as they are, and our true relation to them; and we must accept this revelation as the end of controversy. When he has shown us ourselves, it is a true showing, and beholding ourselves and our sins as they are, will beget in us true penitential grief, if our sensibilities have not been utterly withered.

Repentance as Christ gives it is not a certain state of feeling, but a knowledge of the truth concerning ourselves, as well as of the authority of the God from which that knowledge has come. Anxiety about our feelings will hinder any work of salvation, by diverting us from things of vital moment. Feelings have their place, but not as facts. They are produced and changed constantly by things which we believe to be facts. An item of news distresses us; but in the midst of a great tide of sorrowful feeling the report is contradicted; we are convinced that exactly the reverse is the truth, and, *presto*, all our feelings change from sorrow to joy, simply because our belief as to the fact is changed. This is the only way that feeling is connected with repentance, or any other of the matters of salvation. If we believe that we are sinners, we must have sorrow; if we believe that Christ is a complete Saviour, we must have gladness.

#### What the Gospel Means.

Many do not realize that the Gospel means pure living, clean food, cleanliness of the body, and purity of atmosphere. These belong so much to the outward habit that many have almost considered it profanity to try to treat of them as a part of salvation; and yet salvation for multitudes of sinners must begin there. These are among the essentials in city-mission or any other kind of Gospel work. This is where our preaching of the Gospel may have to begin. Our first Gospel teaching may have to be to prepare food with our own hands, and illustrate the methods of correct living, as far as the physical is concerned. We may be compelled to make very practical applications of the word by which they are to be made *clean*, with scrubbing brush, soap and water, before we can teach the truth concerning the soul and salvation from sin. The sins which belong to unhygienic living, as well as those which may even be as a passport into "society," are just as deadly as those which lay men and women in the gutter. We must believe this with all our hearts before we shall be able to go out with the whole Gospel, and teach its saving truth to those people who need it.

"And we declare unto you glad tidings, how

that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption." "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." Acts 13:32-35; 2 Peter 1:4. The power of God as it was in the Lord Jesus Christ, made it impossible for him to see corruption even in his death; and as it saved him from corruption in death, it will surely save those to whom it is sent, from that corruption which is in the world through excessive appetite; for that is what the word "lust" means.

#### A Deadly Evil.

There is a great evil in the land, deadly as poison—deadly to physical and social life, as well as to the spiritual life; and it lies in the cradle with the little child. The salvation of the soul is limited by the material things which we take into our bodies, especially when they come into and destroy the strength of the little child. Many a child has grown up to find it very hard to accept Christ, very hard to believe that he could be saved at all, simply because he did not eat and drink the right things, and his physical system was so poisoned that he was not able to think the thoughts that would lead toward the truth. Such sinning is just as destructive as stealing, or murder, and yet it is practised in Christian homes. Many would be shocked if we should tell them that they were ruining the souls of their children by the things which they place upon the table. Children in their innocence are being eaten up by the poison of impurity, which is engendered by the "seasoning" which is put into their food; and salvation is made to seem impossible because of the lingering influence of the platter of flesh, the mustard pot, the pepper and vinegar cruets, and many other things of the same family. Against these we must contend with all our might, if we would make the Gospel practical to those who have the care of the coming generation. The great thing that some of us have been crying for is that we may have the material out of which to make a generation of men and women with clean thoughts and pure memories; but we have not yet found it. It is necessary to reform the children, and grow a generation, before we can begin to produce one of whom it would be at all possible to say that they have clean memories, because of the horrible pollutions resulting from the unclean and unhygienic living in the homes into which they were born.

A short time ago I received a request for prayer, for a young woman who had grown up in a "good Christian home" with such a tendency to impurity that it seemed impossible to save her. No one could understand the cause of her conduct, and wondered with amazement that such a thing could come out of such a home. But a glimpse of the regular diet of that family was sufficient for those who could read the language which they spoke to make it all perfectly clear, to say nothing of social customs and personal habits. A *menu* principally of flesh, with all the highly seasoned accompaniments, late hours from early childhood, public display at church entertainments from the time she could lisp a sentence, with the sort of



admiration and flattery that a bright, beautiful child would receive under such conditions, and the extravagances in dress that always follow in the wake of these other abominations, had made it impossible for her to grow up with natural and pure impulses. She is not saved yet, and it is still an open question as to what will be the outcome.

These evils are found in the homes of the "best people," and to them, as well as to the lowest, the Gospel must come with power to convince of sin as it is committed against the law of the physical as well as the social nature. Satan is so entrenched in the flesh and in society that but for the assurance that Christ is with us in these efforts, we might almost despair. But no work is followed by his Spirit with more marvelous results than that which teaches the whole Gospel as it relates to both flesh and spirit, and that by his escape from corruption we are to put on immortality with the divine nature.

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## THE APOSTLES AND THE LAW OF GOD.

(Concluded.)

### A False Theory.

CHRIST, to save people, came from heaven to earth and partook of the nature of man, conquered sin in the flesh, was crucified, buried, and resurrected, and then ascended to his Father's throne to act as our high priest.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17.

Jesus was "made like unto his brethren" that he might be a merciful high priest, that he might save his brethren. He was "made under the law" that he might redeem them that were under the law, and that we might be adopted into the family of God. Gal. 4:4, 5. Jesus was tempted in all points like as we are. Heb. 4:15. How could this be said of Christ if he was never under the condemnation of the law?—The law did not condemn him because *he* had sinned, but because he bore *our* sins.

Many suppose the law was binding before Christ died upon the cross, and then it was abolished. They believe Christ was "made under the law" because he lived before the law was abolished. If Christ lived when the law of righteousness was binding, and we live when it is not binding, how could his life be an example of righteousness for us? Why should God require us to "hear him in all things" if, after he had taught the law, even the least commandment, he should abolish it at the cross? The theory that the law was abolished by Christ undermines the Gospel.

If it be true that the law was then abolished, the following conclusions are just:—

1. The four Gospels contain the teachings of Christ while he was under the law, and as we are not under the law, the teachings of the four Gospels do not belong to us, but to the Jews.

2. Christ was under the law, and so obeyed or fulfilled every jot and tittle of it. We are not "under the law," and so are not required to obey every "jot and tittle" of the law. If this be true, then the life of Christ is not a standard of righteousness for the new dispensation.

3. Christ did not teach any man to violate the law. He did teach men to obey it. Matt. 5:19. But if it be abolished we are *not* to "hear him" in all things.

As these conclusions are contrary to the Gospel, the theory that Christ lived before the law was abolished, and we live after, is a false theory. The same law of righteousness must exist in both dispensations. The theory that the law of God was abolished at the cross is a theory the logic of which would prove universal salvation for all in the old dispensation. Man is too just to condemn his fellow-men by an abolished law, and certainly God would not condemn his creatures by a dead law. Those who lived in the old dispensation are yet to be judged and receive their reward, or be punished for their sins. If the law was abolished by Christ, then there is no penalty for them to pay. A dead law has no penalty. It may be claimed that the penalty was paid before the law was abolished at the cross, as they believe. If this be true, then in the resurrection they are free. A theory that will save people without conversion or repentance is a false theory.

### A Holy Law.

That law which points out sin, *by which is the knowledge of sin*, which witnesses to God's righteousness (Rom. 3:22), and which holds the transgressor in condemnation, or "under the law," until he finds pardon through Christ, is the law of the New Testament, and pronounced "holy," "just," and "good." How can such a law be defective? What fault can be found with it? The individual who finds a defect in the law finds a defect in the life of Christ. He that denies the perfection of the law, denies the perfection of God's righteousness, for the law witnesses to that righteousness. He who would keep nine of the commandments and break one, fails to fully follow Christ and manifest his character.

Before leaving the subject of the "teachings of the apostles and the law," we present a few texts for careful consideration.

"For circumcision verily profiteth, if thou keep the law; *but if thou be a breaker of the law*, thy circumcision is made uncircumcision. Therefore, if the uncircumcision [the Gentiles] *keep the righteousness of the law*, shall not his uncircumcision be counted for circumcision?" Rom. 2:25, 26.

God requires circumcision in this dispensation, not in the flesh but in the spirit. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2:28, 29. It is possible for *circumcision to be made uncircumcision*. An Israelite may cease to be an Israelite in the sight of God; "for they are not all Israel, which are of Israel." "He is not a Jew, which is one outwardly."

By what means is circumcision made uncircumcision? By what means does a man cease to be a true Israelite? The answer is: "*If thou be a breaker of the law*, thy circumcision is made uncircumcision." The Jewish nation as a body has ceased to be the true Israel of God, because they have broken God's law.

Gentiles now become Israel, or Jews, inwardly, by "circumcision of the heart." How do they become circumcised of heart?—By keeping the righteousness of the law. "If the uncircumcision [Gentiles] *keep the righteousness of the law*, shall not his uncircumcision be counted for circumcision?" And this he does by faith in Jesus Christ.

The same law that the Jew breaks, and thus becomes uncircumcised, the Gentile keeps, and thus becomes the true Israel of God, and is circumcised, not in the flesh, but in the spirit. It is therefore evident that the law of God is still

binding in this dispensation; "for whosoever shall keep the whole law, *and yet offend in one point, he is guilty of all*. For he that said [that law which said," margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11. Christ recognized every jot and tittle of the law. James recognized every "point" in it. The law referred to is the one that says, "Thou shalt not commit adultery," and, "Thou shalt not kill." There will be some in the new dispensation who will keep all the commandments of God. Rev. 14:12. With them the devil will be wroth. Rev. 12:17. Those who do keep them enter the New Jerusalem. Rev. 22:14.

The next article will be entitled, "The Apostles and the Sabbath." W. L. ILES.

## LESSONS FROM THE ACCOUNT OF CREATION.

WHERE, in all the literary productions of man, can language be found comprehending so much as the few simple words which open the account of creation?—"In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep." Here we pause in silent awe; for language can not portray, nor imagination conceive, the grossness of that darkness which knows no light.

But we read on: "And the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light." Now the silence is broken, and praise to God is on our lips; for we remember when our hearts, like those dark waters, were all darkened by sin, without God, and without hope, how this same blessed Spirit moved upon our hearts, brushing aside the dark veil which sin had drawn over them, and whispering hope and comfort through the Gospel of Jesus Christ. We remember, too, how our hearts yielded to the gentle wooing of the Spirit, "and God said, Let there be light; and there was light."

As we pass along down through the account, let us note other lessons that may be drawn from it. Each day had its appointed work, and that work was complete at its close. The lesson for us in this seems to be that the work of each day should be planned, and no more should be undertaken than can be accomplished with satisfaction to ourselves and to those with whom we have to do. And here a beautiful thought presents itself, that, at the close of each day's work, the infinite Creator paused for retrospection, "and God saw that it was good." O, if we could, at the close of each day, look back upon its record without one regret, what might not be accomplished in a lifetime, for the uplifting of mankind!

We notice that no animal life was created until everything necessary to its well-being was provided, which shows the tender mercy of God toward all his creatures.

This brings us to the creation of man. "And God said, Let us make man in our image, after our likeness." Here is the first intimation in our English Bible that we have of a colaborer in the work of creation; and the question naturally arises, Who is this personage? The Bible student finds the answer to this query in the first chapter of John. There he is called "the Word," and John declares, "All things were made by him; and without him was not anything made that was made." John 1:3. Verse 14 tells who the Word was: "And the Word was made flesh, and dwelt among us."



From these God-breathed truths we learn that this was none other than the Son of God, who afterward gave his life for our redemption.

"Let us." How fully do these words express the unity of the Father and the Son, the oneness of purpose, and the perfect confidence of the Father in the Son!

As we read on, and find that man was to be given dominion over the whole earth and every living thing, we pause again to reflect; for we can not conceive of a finite being capable of such a position. And when we try to consider the wonderful capabilities of man at first, and compare with that our present dwarfed condition, we can not but wonder at the forbearance of God in providing for our restoration.

So man was created, and the six days' work was done. "And God saw everything that he had made, and, behold, it was very good."

Here finite wisdom would say, It is enough. But not so with Infinite Wisdom. He had provided for man's animal nature. He had also provided for his physical nature in the six days of work, for which he had set the example. But the Creator had endowed man with higher powers than these, capable of communing with himself, and searching into those great truths which were the foundation of his throne. He also required man's worship. It was his by right; for to the Creator man owed his life, and the beautiful world he had made for his dwelling-place. So, for man's highest good, the all-wise Creator added a rest-day to the weekly cycle, by resting in it himself: "And he rested on the seventh day from all his work." In what way could he have endeared the day to mankind so perfectly as by resting in it himself, making the day holy with his own presence. He also set a perfect example for man; for Christ said, "The Sabbath was made for man." And then, to make the day more sacred and secure, "God blessed the seventh day, and sanctified it; because that in it he had rested."

MRS. JULIA LOOMIS.

Nipomo, Cal.

### NOT ALONE FOR US.

THE forest is old, centuries old; but each spring decks it anew in the fresh garment of eternal youth. Does the pine tree's ancestry outdate the bird's?—I do not know. But for ages back, hermit and hermitage must each have joyed in the possession of the other. We mortals are prone to think that earth, with all that it contains, was made for us. The birds know better. That exquisite warbler who wears the forest colors on his back, and from his "sweet divided throat" sings, "Trees, trees, murmuring trees!" but extols his counterpart, and knows that when God thought a bird, his thought nestled in a tree bough. The meadows too, with their springing gladness of buttercup and clover, were they not preempted by bobolink to serve his finer uses, long before man invented the scythe? The field sparrow claims his sheltering bush in that trill of absolute ownership and content therewith. And the hermit thrush—without that gentle bright-eyes, there were no hermitage. He is the Chrysostom of the wood by virtue of his golden mouth; and hard the heart that would not melt under his eloquence. He blends the divine right of poet and of musician, to search out our finest feelings, our deepest thoughts, and reveal them to us. A mirror he creates and shatters. Could it last, a Jefferies need not struggle in vain to tell the story of his heart.

That matchless strain again, and yet again,  
Grave minstrel of the wood! I know not why,

But every crystal drop is like a sigh  
From Beauty's soul, which travaileth in pain  
To yield her essence to the adoring brain  
And passionate heart. Forever could I lie  
At Beauty's door, as courtier at the high  
Behest of queen: tho evermore in vain.  
Nay, not in vain, I wait for Beauty's heir,  
Thou sweet revealer of love's secret stair!  
To climb and climb yet never to attain,  
Is in itself an ecstasy of pain  
Than joy more sweet. To seek the shining goal  
The keenest rapture of a climbing soul.  
—Ella Gilbert Ives.

## Bible Readings.

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

### CHRIST IS COMING.

#### May We Know When He Is Near?

##### 1. CHRIST will come the second time.

Proof: "And unto them that look for him shall he appear the second time." Heb. 9:28.

##### 2. He will come as he went away.

Proof: "While they beheld, he was taken up; and a cloud received him out of their sight. . . . This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:9-11.

3. His coming will not be a silent, symbolical, representative coming, but personal, visible, and with great grandeur and glory, to both hearing and sight.

Proof: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess. 4:16.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen." Rev. 1:7.

"And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:27.

##### 4. There will be signs which will herald his coming.

Proof: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

5. These signs are as surely heralds of his coming as the budding or leafing of trees is the herald of summer.

Proof: "And he spake to them a parable: Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand." Luke 21:29-31.

6. But while no one knows the day or hour of his coming, it is the duty of the generation which sees these signs in the light of this prophecy to know that he is near, even at the doors, and that that generation will not pass till he comes.

Proof: "So likewise ye, when ye shall see all these things, know that he is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away." Matt. 14:33-35.

7. There will be two classes at his coming, one upon whom he will come as a thief, another class that will be in the light and watching.

Proof: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light." 1 Thess. 5:1-5. See also 2 Peter 1:19.

Reader, in which class will you be found?

## 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 STIMULATION OF A LEAGUE.

THE *Christian Citizen*, of Chicago, for September of this year, starts out on a new campaign, especially in an endeavor to stimulate new life into the "National Christian Citizenship League," first organized in 1894. Here is the "proclamation":—

"The National Christian Citizenship League, having declared a national crusade for the purification of public life, the dethronement of evil, and the enthronement of the principles of Jesus Christ in these United States, and having determined that this crusade shall not cease until, in the name of God, it has effected its solemn purpose to make of this a nation whose God is the Lord—appeals to the pure-minded, true-hearted men and women of the republic who believe with Charles Sumner that 'righteousness is preservation,' and calls for a million volunteers to enlist for the war and report at once to the national headquarters.

"Its weapons are ideas, its victory means peace throughout our wide borders and good-will to all the nations of the earth. To arms! Your country needs you. What is your answer?"

And here are its "purposes" and "method":—

"1. To reveal Jesus Christ as the Saviour of the state and nation as well as the individual.

"2. To make Christian principles operative in public affairs.

"3. To unite the followers of Christ in consistent, harmonious, and aggressive action for these purposes.

METHOD.—To federate the Christian forces in every town, city, or county, with men of convictions and courage in the lead, all co-operating on state and national lines, and all striving to achieve the following ends, viz.:—

"1. To prevent, by PERSONAL EFFORT, the nomination and election of corrupt candidates and enactment of corrupt laws in city, state, and nation.

"2. To secure fidelity on the part of officers intrusted with the execution of the laws.

"3. To exterminate the saloon as the greatest enemy of Christ and humanity.

"4. To preserve the Sabbath.

"5. To purify and elevate the elective franchise.

"6. To promote the study of the social and industrial wrongs and the application of the remedies.

"7. In general, to seek the reign of whatsoever things are true, honest, just, pure, lovely, and of good repute."

Elsewhere in the same paper the purpose of the *Christian Citizen* is thus stated:—

"To inform the public mind; to inflame the public conscience.

"To organize good in order to cope with organized evil.

"To unify and intensify Christian effort, and to unite the friends of Jesus against his foes in civic affairs.

"To furnish a basis and medium for this unified effort in establishing the reign of righteousness in national and local government.

"To establish and maintain Christian principles as the center of all law and government in the state and nation."

Concerning this organization the paper speaks editorially as follows:—

"What! Another society? Yes, and that, for one reason, because there are now so many societies. The Christian Citizenship League might be called a society for the consolidation of reform societies. Tho it does not seek to unite societies as such, it does furnish a platform on which individual members of any and all moral and religious organizations may come together to secure one supreme end."

The leaders in this "Christian" civic citizenship work are to be the pastors of churches:—

"Get the pastors and their official boards in any town or section of a city to arrange a union service in one of the churches on some Sunday evening. This will do the churches good in a general way, aside from the cause that calls them together. This will be easy to do, because it is in these days so often done for one subject or another. Let the pastors each make a brief address on some theme related to the general subject of Christian Citizenship."

Now all of this would be good if it were based on true principles and could be carried out. But there lies the difficulty. Read again the above "Proclamation" and "Purposes" and note the following facts:—

1. It is not in the province or power of civil government, operated by any class of men, to purify either public or private life, or dethrone evil, or enthrone the principles of Jesus Christ. Evil in-



trinsically is a matter of motive and heart, as is also righteousness. Righteousness can come only through the Gospel *by faith* (Rom. 1:16, 17; 3:20-22), and faith is voluntary and of individual exercise. Law may compel wicked men to act as tho they were good, but it can never give them life or principle. Used for such purposes, it makes hypocrites, not Christians.

2. Jesus Christ can be revealed by the Gospel alone, and then only to those who receive it *by faith*. A nation can be saved only as the individuals composing it are individually saved *by faith*.

3. "Christian principles" are only "operative" through life, the life of God received by faith. John 3:16; 20:31. Law may seem to make them operative for a little while; but it is like the galvanizing of a corpse. It is a horrible caricature of life, but not life itself. "Christian principles" will be "operative in public affairs" only as they are carried out by such individuals who possess them *by faith in Christ*.

4. Law nor leagues can never *unite* the followers of Christ. Federation is not union. The only true Christian union is *not* federation by law or by creed or by articles of federation or by resolutions, but by the *life of Christ* received *by faith*.

5. So the securing of fidelity, the preservation of the Sabbath, etc., can never be secured by law, but only by the righteousness of God received *by faith*. The Sabbath can not be preserved by law. A forced day, let it come where it may in the week, is not God's Sabbath, which can only be preserved by the love and law of Christ in the heart. Righteousness reigns in men only by faith, never by force.

We know that behind this movement are earnest, sincere men; but they are making a fearful mistake; they are ushering in a reign of hypocrisy and persecution; they are, in the eyes of men, degrading to the same level as the other religions of the world, the Christian religion, and the result will be the utter and absolute ruin of Church and State. Would that every liberty-loving voice were raised against the movement. Every true Christian voice will be. Faith in the all power of Jesus Christ will never seek power to uplift men in politics.

**Do We Believe in Good Government?**—Most assuredly; and that civil government is best which attends to the affairs of civil government, and leaves religion in all its phases to the individual and his God. The purpose of civil government is to restrain iniquity, to guard the equal rights of all, of whatever class or persuasion.

#### WHAT YEAR IS THIS?

ARE WE living in the year of our Lord 1897, or are we again in the beginning of the eighteenth century?

W. H. Armstrong, pastor of the church of the Seventh-day Adventists at West Washington, Pennsylvania, is in jail for desecrating the sabbath. The shameful desecration of which he is guilty is that on a recent Sunday, having changed his boarding-house, he carried through the open streets to his new domicile a box containing a Bible, "Life of Christ," "Hints for Church Librarians," Smith's "Dictionary of the Bible," "Natural Law in the Spiritual World," and other books of the same character, about a dozen in all.

What shall be said of the people of Pennsylvania who permit such an infamous law to still appear on the statute-books?

And what shall be said of the Christian people—God save the mark!—who incited the arrest of Mr. Armstrong, and appeared as witnesses against him?

Surely the missionary societies of the various churches should call in their crusaders from the much-abused "heathen lands," and set them to work to inculcate a little of the spirit of true Christianity in the dark corners of Pennsylvania.—*Sacramento Bee*.

The law of Pennsylvania provides that any person convicted of doing any kind of unnecessary work on Sunday shall be fined not less than \$4.00, or go to jail six days. In this case, the victim refused to pay a fine, and was sent to jail. Such laws are the logical outcome of the Sunday-closing movement, now being actively agitated in the State of California, and for years not a Legislature has convened but has been asked to pass its counterpart.—*Winters (Cal.) Express*.

## 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."

### TRIAL, A TOUCHSTONE.

"Virtue, like sweet odors, is most fragrant when crushed."

In the Rhineland, runs the story, in the days of long ago,

Stood a castle on a lofty mountainside,  
With stern battlements that frowned o'er the quiet vale below,

And a keep that even Time himself defied.

The old count who held high revel in its ancient was-sail hall,

In his love of minstrel music, wild and free,  
High o'er the sleeping valley to the neighboring mountain tall,

Had strung great wire cables skilfully.

When upon these chords of iron breathed the balmy breath of June,

Or the gentle zephyr fanned them with his wings,  
They spake not back, nor answered to the harvest breeze's croon,

And e'en the autumn gales found silent strings.

But when winter's boreal coursers, at the chariot wheels of storm,

Swept with their majestic power o'er the vale,  
And the stern old god of tempest rent the clouds in wild alarm,

With his vivid lightnings, couriers of the gale,

Then the smitten cables answered, and their accents, weird and grand,

Reached the dwellers in the valley like a strain  
From some mighty, sweet Æolean, in a far-off fairy land,

Or an echo from an angel song's refrain.

In the kisses of life's sunshine there is naught to prove the soul,

Nor can fortune's breezes wake its music fine,  
But when sorrow's blasts come fierce, and affliction's thunders roll,

Then the chastened spirit sings its song divine.

Louis Van Norman.



NO GREATER calamity can befall a quiet, peaceful community than to have a bad family move into it. But no neighborhood ever suffered more from the bad influence of a family of wicked persons than from the effects invariably produced in any city or village by the advent of the rum family, with its numerous progeny of vices, irregularities, and crimes. We propose to devote this paper to a consideration of the leading traits and characteristics of the rum family, and to make our readers sufficiently well acquainted with the various members of the family to convince them that they are all unsafe associates for any one who wishes to maintain self-respect and his standing as a useful member of society.

The original alcohol family contains half a dozen or more members, some of whom, altho naturally inclined to evil, have become useful members of society, while others have been the means of a vast deal of harm. The four best known to the public have been supplied with names by the chemist, to distinguish them from each other, and are known as *methylic* alcohol, *ethylic* alcohol, *amylic* alcohol, and *butylic* alcohol.

The first of these, methylic alcohol, is commonly known as naphtha. Methylic alcohol,

or wood naphtha, is derived from the distillation of wood. It produces intoxication very quickly when drunk, but its effects are very transient, owing to its great volatility. It is not often used as an intoxicant, but has been so employed by persons of peculiar taste, or confirmed inebriates who were prevented from obtaining their customary allowance of grog. The author once had a patient who on several occasions swallowed half a pint of naphtha, when brandy or whisky could not be obtained.

Ethylic alcohol, or wine spirit, is the intoxicating element of spirituous liquors, and is obtained by the distillation of fermented liquids. The most common form in which it is used as a beverage is in brandy, whisky, beer, wine, etc. It is seldom found pure in commerce, being usually mixed with water. This variety of alcohol is more intoxicating in its effects, and more injurious to the vital tissues, than the preceding.

Butylic alcohol is generally obtained by the fermentation of the beet root. It is also, perhaps, produced in the fermentation which occurs in butter and cheese when they become old and rancid, since these substances contain an acid known as butric acid, which is derived from this kind of alcohol. It is this which gives to frowy or rancid butter and very old cheese their peculiar flavor. This member of the family is still more active in intoxicating properties than those already mentioned, producing an intoxication which is very slowly recovered from, and in which there is great prostration, trembling of the muscles, and extreme coldness.

Amylic alcohol, or fusel-oil, is produced by the fermentation of potatoes, and also, to some extent, in the fermentation of grains and fruits. It has a burning taste and pungent odor, and is the characteristic constituent of bad whisky. A few drops of fusel-oil will produce as profound an intoxication as a considerable quantity of ordinary alcohol, which accounts for the infuriating and deadly effects of bad whisky, as well as its rapidly fatal effects, as often seen among miners, negroes, and Indians. The deadly effects of cheap rum from the West Indies have become so manifest in some of the South Sea islands, controlled by the English Government, that it has become necessary to prohibit its introduction.

There are several other alcohols closely allied to those mentioned, and with similar properties, besides numerous other compounds, which are classed by chemists in the "alcohol series," among which are the well-known substances, carbolic acid and creosote, the caustic and poisonous properties of which are too well known to require other than mere mention. If not own brothers, these compounds are at least cousins of "the demon of the cup."

#### All Are Poisons.

All the alcohols are poisons. No one questions this respecting fusel-oil, naphtha, or any of the alcohols, with the exception of ethylic alcohol, or wine spirit, which some scientists claim to be able to show is a food, tho all the rest are poisons. If some one should bring to us half a dozen varieties of a newly discovered substance, possessing similar properties, evidently all members of a common class, and all capable of producing death, each having its fatal dose, and should say to us that all of the half dozen members of the family were poisons but one, and that was an excellent food, we should certainly be very incredulous. No one in his senses could be made to believe a statement so widely at variance with common sense, and yet this is exactly what is said to us by those who maintain that wine spirits is a food, while potato spirit, wood spirit, and all the other members of the rum family, are poisons. The fact is that a man may drink a quantity of naphtha with less danger to life and less effects than would be occasioned by a much smaller dose of wine spirit, in the form of whisky, brandy, rum, or gin.

All the alcohols are antiseptics; that is, they will preserve perishable substances, by prevent-



ing decay and decomposition. There are those who imagine that this property recommends alcohol for use for human beings. Some years ago the writer heard of a man who was reputed to be 117 years old. Thinking he must have been a man of very temperate habits, to have attained so great an age, he took the pains to hunt him up in a large eastern city, and, to his disappointment, found that he had for more than a century been an inveterate smoker, and taken his pint of whisky every day. Advocates of the use of alcohol point to such exceptional cases in triumph; but let us not be too hasty. Whisky had not done this ancient human being so much good after all. He hardly had the semblance of a man. He was so wrinkled, and dried, and shriveled up, he looked more like one of those strange creatures that Stanley saw in Africa. He may have been preserved by alcohol. If so, he was a fair specimen of a human pickle. Altho reputed to be alive, he had really been dead for thirty years or more, tho his friends had neglected to bury him.

The fact that a man can pickle himself with alcohol, and yet live to be a centenarian, is not evidence that alcohol is good, but that the man is uncommonly tough. If a man could live 117 years in spite of it, he ought to live a century and a half under favorable conditions.

J. H. KELLOGG, M.D.

### THE MERCHANT'S WIFE.

MR. ROSE, a merchant, now residing in Philadelphia, who formerly lived in rather an extravagant style, was in the habit, every Monday morning, of giving his wife a certain sum of money for table and other household expenses of the week.

He never mentioned his business to his wife, and she, deeming him sufficiently capable of attending to his own affairs, never inquired into them. About fifteen years after their marriage, through some slight mismanagement and the rascality of his confidential clerk, Mr. Rose suddenly broke, and his fall was mentioned sympathizingly on 'Change, and—like all such matters—there sympathy ended.

The merchant kept the affair secret, and the first intimation his lady had of it was by a paragraph in a paper. Shortly after dinner was over, on the day of the discovery of the startling facts, Mrs. Rose desired her husband to remain in the parlor a few moments, as she had something to say to him. She then left the room and hurried upstairs and shortly afterwards returned with a splendidly bound Bible in her hand. Handing it to her husband, she said:—

"George, the day following our marriage you gave me this precious book, as a token of your love, and as a rich fountain to look to in the day of trouble. Its pages have been precious to me, and, as your brow looks sad to-day, I now return it to you, that you may glean from it some consolation in the hour of gloom."

She then left the room.

The merchant opened the book carelessly, and a bank bill fell out of it. He picked it up and glanced at its face—it was a \$10 bill. He opened it at the first page and continued to find an X between every two leaves till he arrived at the commencement of the Book of Revelation. He was saved—could again commence business, and that, too, with a capital of \$9,000.

He rang the bell. A servant appeared.

"Request your mistress to come to me immediately," said the merchant.

The lady obeyed, entering the room with something between a tear and a smile.

"Kate! Kate! where did you procure all this money?"

"'Tis the weekly savings of our household expenses for the last fifteen years," was the modest reply. "Every week I put ten out of twenty dollars which you gave me into our Bible bank, that when a day of trouble came upon us, we should have something to save us from the wolf."

"But why put it in the Bible, Kate?"

"Because it is a good bank, and one which will not suddenly break," replied the lady. "It is a consolation in weal or wo, the friend to which we can always come and find comfort in distress; and it was a fancy of mine to place my savings in this Book of richer treasures, and to present it to you, that in looking for spiritual consolation, you might also find the means for your temporal relief."—*Anonymous.*

### WHAT AN ASTRONOMER SAYS.

THERE are those who accept of the fancies of astronomers as facts of astronomy, and who believe that some great telescope or lens will be made which will reveal all about the moon, tell us whether Mars is inhabited, etc. To such and all, the following from Prof. E. E. Barnard, one of the kings in astronomy, on the possibilities and probabilities of the great Yerkes glass, may be of interest. The extracts below are taken from an article in the *San Francisco Examiner* of June 7:—

Of refracting telescopes—the most powerful form—the Yerkes is the greatest ever made in point of both size and power. It stands theoretically one-fourth more powerful than the great Lick telescope—the pride, and justly so, of California.

The first, and one of the most important statements, is that too much must not be expected from the new telescope. It is only those who have worked with great telescopes who can fully appreciate this remark. If we did not have to deal with the disturbances ever present in our atmosphere, one might give the imagination a great deal of freedom in predicting what a great telescope is likely to do. Every tremor in the atmosphere is multiplied in its disturbing effects by the power of the telescope, and this tends to destroy the image of any object under observation.

In reference to Mars, it is expected that its surface will be seen better than in any other telescope, but all the sensational ideas about what may be revealed on this planet had better be laid aside at once. The great telescope will probably disprove many of the absurd ideas now propagated about Mars. So far as seeing the probable inhabitant of Mars, or any of his works, is concerned, nothing more absurd was ever conceived. We shall see the planet better than it has been seen, but how little that means for the possible inhabitant of that planet can only be fully appreciated by those who use telescopes, and not by those who write about them.

The great telescope will enable us to more accurately determine the distances of the fixed stars, but it is not expected that it will show us the true disk of a fixed star, from which its actual size could be determined. This is possibly beyond the reach of any telescope that will ever be made.

The moon will be better seen, and some information of value may be obtained concerning it, tho very much is not expected in this direction. A greater telescope will only reveal more little hills and valleys on the desolate surface of the moon, but the step that will tell us what it is composed of, and whether it ever bore life upon its surface, is one so enormous that it can not be expected of any telescope yet to be constructed.

Much has been said about the closeness to which the forty-inch lens will bring the moon to the earth. Theoretically it could be brought to within a comparatively few miles, but under such conditions that nothing could be made out of it. There is a limit at which the best results can be obtained. If this limit is forced, the image is blurred, and the surface is not as well seen as with a lower power. I would say that under the best conditions, with the great telescope, the moon would look as if seen with the naked eye at a distance of from 150 to 200 miles. Of course it has been stated that the moon would be brought much nearer than this, but it would not be well seen under such conditions, and no advantage would be gained. Indeed, it would be a decided loss on account of distinctness.

In conclusion, I would say that the magnificent gift of Mr. Yerkes to the University of Chicago will very greatly advance the science of astronomy along many lines, and will stand a lasting monument to the munificence of its founder. So far, however, as news of a sensational nature is concerned, nothing whatever can be expected from it, as the telescope is in the hands of men who do not take kindly to that form of "science."

## 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.*

### A MISSIONARY SERMON.

If you have a friend worth loving,  
Love him. Yes, and let him know  
That you love him, ere life's evening  
Tinge his brow with sunset glow.  
Why should good words ne'er be said  
Of a friend—till he is dead?

If you hear a song that thrills you,  
Sung by any child of song,  
Praise it. Do not let the singer  
Wait deserved praises long.  
Why should one who thrills your heart  
Lack the joy you may impart?

If you hear a prayer that moves you  
By its humble, pleading tone,  
Join it. Do not let the seeker  
Bow before his God alone.  
Why should not your brother share  
The strength of "two or three" in prayer?

If you see the hot tears falling  
From a brother's weeping eyes,  
Share them; and by kindly sharing  
Own your kinship with the skies.  
Why should any one be glad  
When a brother's heart is sad?

If a silvery laugh goes rippling  
Through the sunshine on his face,  
Share it. 'Tis the wise man's saying—  
For both grief and joy a place.  
There's health and goodness in the mirth  
In which an honest laugh has birth.

If your work is made more easy  
By a friendly, helping hand,  
Say so. Speak out brave and truly  
Ere the darkness veil the land.  
Should a brother workman dear  
Falter for a word of cheer?

Scatter thus your seeds of kindness,  
All enriching as you go—  
Leave them. Trust the Harvest Giver,  
He will make each seed to grow.  
So, until its happy end  
Your life shall never lack a friend.

—*Alice Cary.*

### SKETCHES FROM THE ORIENT.

My first visit to the Orient was in Cilicia and Syria, in company with an Armenian as collaborer and interpreter. Leaving Constantinople by steamer, we passed across the Propontis, now called the sea of Marmora, through the Dardanelles, past the plains of ancient Troy, and along the coast near the site of Troas, then around the cape past Assos, and between the large island Mitylene and the mainland to Smyrna. After a short stop and change of steamer, we continued south past the coast of Ephesus, and about two hours later passed Miletus, with Patmos just in view on the dim horizon to the west. Soon after losing sight of Patmos, we steamed past Coos and Rhodes, and the next day were running along the southern shore of Cyprus. As the steamer stopped a few hours at Larnaka, near the eastern extremity of the island, we landed and made a short excursion into the country. It was the end of March; vegetation was far advanced, and the waving fields of grain were already headed out. Our landing was as free as in any other British possession, no passport being required. But this was not a good preparation for our next landing.

A few hours' run to the north from Cyprus brought us to Mersina, the port of Cilicia, a view of which is given in the accompanying illustration. Like most ports in Turkey, there is no pier to which vessels can tie; they must anchor at some distance from the shore, passengers and cargo being landed with small boats, such as seen in the picture. This is



usually the most interesting part of the voyage. As soon as the steamer appears in sight, many of these small boats put out to meet it; as a rule, they are not allowed to approach within a certain limit until a signal is given; they lie leisurely about, rocking on the waves till the given signal, when in an instant all is activity; all row as for life, each being desirous to reach the steamer first. While some remain below to manage the boats, others board the steamer to secure passengers and luggage.

As they gather about the steamer, it is a wild, exciting scene, specially when the waves run high; they push and crowd and pull one another's boats, while shouting and scolding one another, almost coming to blows. While those that keep the boats below are disputing claims as to position about the steamer's ladder, another lively scene is enacted on deck. But little time is lost with the *Franks*, as the Europeans are called, for they generally pay the price asked, which is several times the amount paid by the natives; but with the latter, there is almost a pitched battle. First, the boatmen quarrel with one another about the passengers, and the passengers have a heated dispute with

gion, and some plot was suspected. The Armenians are quite numerous in Cilicia. In their best days this whole country was in their possession, and ever since they have looked to it with longing, as a land flowing with milk and honey. Not far to the northeast is Zeitun, the place so long held by the Armenians against the best efforts of the Turks.

Our illustration is a good representation of the better Turkish towns. The buildings shown are the best in the place; the sheds and rubbish seen in the foreground represent the most common features of the town. Cilicia being a fertile plain, Mersina has quite a large trade in grain and fruits. It has the advantage of possessing one of the few railroads in Turkey, there being a line of about forty miles extending from Mersina to Adana; it was built by English capital; a principal station is Tarsus, the birthplace of the apostle Paul. The modern city is on the site of the old. Its ancient glory is buried from six to ten feet beneath the surface, and from its marble palaces, material is excavated for modern structures. Through Tarsus runs the Cydnus, a cool mountain stream in which Alexander the Great nearly lost his life by imprudently

#### OUR WORK AND WORKERS.

ELDER C. W. FLAIZ, president of Minnesota Conference, announces a general meeting for laborers in Minneapolis, October 8-17.

DURING the present month two more camp-meetings will be held in Minnesota,—one at Frazee, the 22d to the 26th, and one at Marshall, 28th to October 3.

At Lake Benton, Minn., twelve adults have taken their stand to "keep the commandments of God and the faith of Jesus." These are fruits of the labor of Elder O. O. Bernstein.

NOTWITHSTANDING the extensive drought in Australia, and a consequent dearth in business, the office of our colaborer, the *Bible Echo*, reports an encouraging profit the past year.

At a place known as Gutche's Schoolhouse, where Elder W. B. Hill has been laboring, twelve converts are reported, and a Sabbath-school of over twice that number has been organized.

At the recent camp-meeting held at Beatrice, Neb., eighteen persons were baptized. Another camp-meeting is to be held at Fremont, same State, beginning the 28th inst. and closing October 5.

THE *Review* notes a move among our sisters in the west to establish a home for homeless women in Denver, Colo. "The idea is to receive friendless and



the boatmen about the price. It is not uncommon for these disputes to last half an hour, several engaging in the discussion at the same time, with fiery words and wild gestures, that would discount the best efforts of a criminal lawyer.

Having engaged a boatman, our luggage was taken direct to the custom-house (the first large building in the center of the illustration), while we were taken in another boat to the long pier seen in the background. Here officers met us, and, besides demanding our passports, first examined our small hand luggage, and then began a thorough search of our persons. Some of the passengers looked on in indignant surprise, but all had to submit to this ordeal or return to the steamer. Every scrap of paper containing writing or printing, if no larger than a postage-stamp, was taken for inspection. My pocket Bible was also taken, and, not being returned before we left for the interior, and as I could find no other that I could read, I had to work without a printed Bible, and was thus forcibly reminded of the importance of having the Word in the heart.

This rigid examination was because the Armenians had been specially active in this re-

bathing at noonday, while heated and weary from the journey.

Among the few visible remains of the ancient city is a huge tomb of Sardanapalus, or Assurbanipal, the last great Assyrian monarch. A chief attraction of the modern town is Paul's Institute, an institution founded and maintained by American donations, for the education of young men for Gospel work. It is open to all classes and confessions. On visiting the school we were somewhat amused to see the students in calico gowns and with red Turkish caps on both in the study and class-rooms.

It was the object of the founders of this school to provide a place in the native city of the great teacher of the Gentiles where young men might be fitted to go forth on the same mission as Paul. But while they did not comprehend the whole truth as Paul taught it, we are glad that these truths have of late been preached in his native town, and that a number have accepted them with joy, and, like Paul, are looking forward to the time when our Lord shall return with the promised reward.

H. P. H.

“DO RIGHT and leave results with God.”

dependent women, regardless of religious profession or faith, and to endeavor to make the home as nearly self-supporting as possible." Any further information may be had of Miss Minnie A. Riley, Boulder, Colo.

A GOOD report is given of the tent-meetings held at Alden, Minn., by Elder D. E. Scoles and Brother P. S. Olsen. They have an interesting Sabbath-school, and five are keeping the Sabbath of the Lord.

THE following interesting statistics, taken from the *Minnesota Worker*, were compiled by Elder J. N. Loughborough, a pioneer in our work:—

"We first commenced the sale of our pamphlets and tracts in the year 1854. The sales for the first two years were \$1,287.91. The sales for thirty years, down to the close of 1883, were \$427,915.24. The canvasser's sales from that time to Jan. 1, 1897, were \$4,719,100.92. The sale of trade books and the Sanitarium books was nearly four million dollars more, which, added to the sales for the first thirty years, would make over \$9,000,000 worth of Advent books, pamphlets, and tracts sold since 1854. By 'trade books' we mean pamphlets, tracts, etc., aside from those sold by canvassers. January, 1897, there were 42 papers published by our people, beside the missionary State papers. Nineteen of these are in foreign tongues, and twenty-three in the English language. The Seventh-day Adventist denomination has publishing houses in twelve different parts of the world; from these are sent forth 780 different books,



pamphlets, and tracts. To secure one of each of the books, and a copy of the papers for one year, would require the sum of \$280. The books already published are in the following 32 languages: Arabic, Armenian, Bosuto, Bohemian, Bulgarian, Bengalee, Chinese, Danish, English, Estonian, Finnish, French, German, Holland, Hungarian, Italian, Japanese, Hawaiian, Kaffir, Lettish, Lavonian, Maori, Polish, Portuguese, Roumanian, Russian, Servian, Spanish, Swedish, Tahitian, Turkish, and Welsh."

THE recent Michigan camp-meeting and conference session has been reported from various sources as a very profitable meeting. From first to last there were a large number of leading brethren in attendance. There were two baptismal occasions, including about eighty candidates. Elder J. H. Durland was reelected president of the conference.

A LOCAL paper, in mentioning some tent-meetings held at Randolph, Vermont, says: "The tent-meeting closed Sunday evening. The attendance has been quite good, especially toward the close. Professor Whitford's singing was much enjoyed, and both he and Elder Pierce won the good-will and respect of all by their courteous bearing. Seventh-day Adventist doctrine or not, they preached and sang much truth, which can hardly fail of bringing some good results to this community." It is due to the brethren mentioned to say that they began meetings in the face of much prejudice against the name "Adventist," because of very noisy and somewhat fanatical meetings previously held there by a different class of Adventists, who were not observers of the Sabbath of the Lord. The results of the effort of Elder Pierce and Professor Whitford would no doubt have been more marked, had they not been compelled to close on account of the camp-meeting.

UNTIL further notice the address of Elder H. A. St. John is Healdsburg, Sonoma Co., Cal.

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CLEAN copies of the SIGNS, *Instructor*, and *Our Little Friend* will be used in missionary work if sent post-paid to H. M. Oliphant, Hollister, Cal.

## The Sabbath School

### International Series.

LESSON II.—SABBATH, OCTOBER 9, 1897.

#### THE GOSPEL SENT TO ETHIOPIA.

Lesson Scripture, Acts 8:25-40, R. V.

- 25 "THEY therefore, when they had testified and spoken the Word of the Lord, returned to Jerusalem, and preached the Gospel to many villages of the Samaritans.
- 26 "But an angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza; the same is desert. And he arose and went; and behold, a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who had come to Jerusalem for to worship; and he was returning and sitting in his chariot, and was reading the prophet Isaiah. And the Spirit said unto Philip, Go near, and join thyself to this chariot. And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. Now the place of the scripture which he was reading was this,
- He was led as a sheep to the slaughter; And as a lamb before his shearer is dumb, So he openeth not his mouth;
- 33 In his humiliation his judgment was taken away; His generation who shall declare? For his life is taken from the earth.
- 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other? And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus. And as they went on the way, they came unto a certain water; and the eunuch saith, Behold, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thy heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still, and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they came up out of the water, the Spirit of the Lord caught away Philip; and the eunuch saw him no more, for he went on his way rejoicing.
- 40 But Philip was found at Azotus; and passing through he preached the Gospel to all the cities, till he came to Caesarea."

#### QUESTIONS.

1. What did Peter and John do after preaching in Samaria?
2. Where was Philip told to go, and by whom? What was the nature of the place to which he was to go?
3. Did he obey the voice? Give the words of the text.
4. Who was passing that way just as he reached the place? What was this man's position and influence? Where had he been, and for what purpose?
5. Where was he going, and what was he doing as he journeyed?

6. What command did Philip receive? From whom?
7. What did Philip do?
8. As Philip approached the chariot, what did he hear? What question did he ask?
9. What was the eunuch's answer? What did he desire?
10. Repeat the scripture that he was reading. Where is it found?
11. What question did the eunuch ask Philip?
12. What did Philip then do?
13. To what did they come as they passed on? What did the eunuch exclaim? What did he desire?
14. On what condition did Philip say baptism could be administered? What was the eunuch's confession of faith?
15. What did he then do? Where did both Philip and the eunuch go?
16. What took place when they had come up out of the water? With what feelings did the eunuch proceed on his journey?
17. Where was Philip found, and what did he do?

#### SUGGESTIVE QUESTIONS.

1. With what did Philip show himself to be well acquainted?
2. Mention the different things by which he showed his quick perception of the voice of the Spirit.
3. It speaks highly for Philip's promptness and obedience that he willingly turned from his brilliant success in the city of Samaria to go into the desert.

## The Sunday School

### International Series.

LESSON II.—SUNDAY, OCTOBER 10, 1897.

#### PAUL A PRISONER AT JERUSALEM.

NOTE.—This is an important lesson, and much hinges upon it. The whole section should be carefully studied, including Acts 21:18 to 23:11. It is the story of Paul's fifth visit to Jerusalem. It would be well also for each teacher to draw a map of the temple and its courts, showing the parts which were forbidden to the Gentiles, the different gates, and the place where Paul was rescued. It had now been twenty-one years since Paul's conversion. His last report was rendered to the church eight years previous to this occasion. Much work had been accomplished during these eight years. During this time two of his long missionary journeys had been made; he had visited the churches which he had previously established in Asia Minor; had opened up the work in Europe, establishing churches at Philippi, Corinth, and Thessalonica, as well as at Ephesus, in Asia Minor; he had been the instrument of many conversions, had wrought many miracles, and had carried contributions to the poor of Jerusalem.

#### Lesson Scripture, Acts 22:17-30.

- 17 "And it came to pass, that, when I had returned to Jerusalem, and while I prayed in the temple, I fell into a trance, and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem; because they will not receive of thee testimony concerning me. And I said, Lord, they themselves know that I imprisoned and beat in every synagog them that believed on thee; and when the blood of Stephen thy witness was shed, I also was standing by, and consenting, and keeping the garments of them that slew him. And he said unto me, Depart; for I will send thee forth far hence unto the Gentiles.
- 22 "And they gave him audience unto this word; and they lifted up their voice and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and threw off their garments, and cast dust into the air, the chief captain commanded him to be brought into the castle, bidding that he should be examined by scourging, that he might know for what cause they so shouted against him.
- 25 And when they had tied him up with the thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? And when the centurion heard it, he went to the chief captain, and told him, saying, What art thou about to do? for this man is a Roman.
- 27 And the chief captain came, and said unto him, Tell me, art thou a Roman? And he said, Yea. And the chief captain answered, With a great sum obtained I this citizenship. And Paul said, But I am a Roman born. They then which were about to examine him straightway departed from him; and the chief captain also was afraid, when he knew that he was a Roman, and because he had bound him.
- 30 "But on the morrow, desiring to know the certainty, wherefore he was accused of the Jews, he loosed him, and commanded the chief priests and all the council to come together, and brought Paul down, and set him before them."

Golden Text.—"If any man suffer as a Christian, let him not be ashamed." 1 Peter 4:16.

#### SUGGESTIVE QUESTIONS.

- (1) After Paul's conversion at Damascus, to what place did he return? Verse 17.
- (2) To what place did he resort for worship? Same verse.
- (3) What occurred to him while at prayer? Same verse.
- (4) While in this condition what message did Paul

receive? Verse 18. (5) What reason did the giver of this message state for Paul's departure? Same verse. (6) Who was the messenger? Verse 19. (7) What did Paul say that the people knew concerning him? Same verse. (8) What does Paul call Stephen? Verse 20. (9) What confession does Paul make to the Lord in regard to Stephen's martyrdom? Same verse. Note 1. (10) But what command did the Lord give him? Verse 21. (11) Where did the Lord tell Paul that he would send him? Same verse. (12) What occurred when Paul had proceeded thus far in his narrative? Verse 22. Note 2. (13) What did they say of Paul? Same verse. (14) How did they manifest their hatred of him and the work in which he was engaged? Verse 23. (15) In consequence of the uproar, what did the captain command to be done with Paul? Verse 24. (16) Why did he wish Paul examined? Same verse. Note 3. (17) What preparation was made toward carrying out the captain's command? Verse 25. (18) What question did Paul ask of the centurion? Same verse. (19) On hearing this question, what did the centurion do? Verse 26. (20) What caution did he give to the captain? Same verse. Note 4. (21) What question did the captain ask of him? Verse 27. (22) How did Paul answer? Same verse. (23) How did the captain say that he had attained Roman citizenship? Verse 28. (24) What did Paul reply? Same verse. Note 5. (25) What did those do who were preparing to examine Paul? Verse 29. (26) What effect did the knowledge of Paul's citizenship have upon the captain? Same verse. (27) On the following day what did the captain do with Paul?

#### NOTES.

1. I also was standing by.—It would seem that Paul was here speaking of his persecutions of the Christians to show a reason why he should remain at Jerusalem to undo the wrong which he had done to the disciples of the Lord. It would also seem that Paul was setting forth to the Lord his own unfitness to bear the Lord's message, inasmuch as he had consented to the death of one of the Lord's own messengers. But the command was imperative. The Lord knew for what Paul was best fitted, where he could accomplish the most good, and Paul obeyed that command.

2. Gave him audience unto this word.—That is, they listened to him until he had spoken thus far, and then their pent-up feelings burst forth anew, and their fury knew no bounds. Almost the very same expression is used by the mob here as was heard just before Christ was turned over to the infuriated mob. When men attempt to defend religion or religious customs by passion, deeds of violence, or the "arm of the law," just such wickedness is manifest as is here portrayed. Christ taught a nobler way; such deeds are not of him.

3. That he might know.—The captain was not a Roman by birth. He was one of many who purchased their citizenship, and had, of course, been educated in some foreign tongue. So he did not understand the Hebrew language, the language in which Paul was making his defense, and of course knew nothing of the reason for such an uproar.

4. Take heed what thou doest.—There was power in the question which Paul asked of the centurion, because of the power of the Roman law, and its wonderful influence was manifest in an instant. The centurion knew that no one would dare to claim the protection of Roman citizenship if it did not belong to him, for it would mean certain death. "How often," says Cicero, "has this exclamation, I am a Roman citizen, brought aid and safety even among barbarians in the remotest parts of the earth." It was contrary to the Roman law for a Roman to be scourged under any circumstances, or to be tried by torture, or indeed to be subjected to any punishment without proper trial.

5. I am a Roman born.—Paul was born of Jewish parents at Tarsus in Cilicia. He traced his lineage to the tribe of Benjamin, and belonged to the sect of Pharisees. Being born in Cilicia, a Roman colony, Paul inherited the rights of a Roman citizen, and it was this fact which led finally to his preaching the Gospel in Rome itself.

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# News and Notes

## FOREIGN.

—Eleven persons were killed by the explosion of a boiler at Honstaedt, Austria, on September 10.

—By the recent floods in Japan, between thirty and forty lives were lost, and nearly 2,000 dwellings destroyed.

—It is announced that peace has been declared between the president of Uruguay and the Uruguayan insurgents.

—The pope has appealed to France to oppose the plans of the Jews for the purchase and colonization of Palestine.

—A large house-boat on the Yang-tse-kiang River was capsized recently, drowning thirty Chinese girls with their servants and the boat's crew.

—The British steamer Polyphemus collided with another vessel in the Red Sea on September 11, and twenty-seven of her crew were drowned.

—It is stated that not more than 5,000 of the women of Constantinople are able to read and write. The population of the city is nearly a million.

—A disastrous explosion of dynamite took place in a Johannesburg, South Africa, gold mine on September 10, killing five white men and twenty-five Kaffirs.

—The German Jewish rabbis have declared against Zionism, that is, the purchasing and colonizing of Palestine, believing it to be contrary to the prophecies of Judaism.

—Officials of the Greater Republic of Central America have now expressed their wish to receive Capt. W. L. Merry, the recently accredited minister to the Central American States.

—The presidential election of Venezuela was concluded on Sunday night, September 12, and, as a result, General Ignacio Andrade, the Liberal leader, has been elected to the presidency.

—Many of the miners killed or injured by deputies at Latimer, Penn., are Austro-Hungarian subjects, and it is reported that the Austrian Government will demand full satisfaction and the punishment of those implicated.

—Labor unions of Great Britain are now arranging for a federation of all labor organizations, in order that the co-operation of all laborers in the United Kingdom may be enlisted in the fight against corporate capital.

—A revolt, said to be assuming serious proportions, has broken out in the western part of Guatemala. The government has asked the Pacific Mail Steamship Company to transport troops to the seat of the disturbance.

—The rebellious natives of India now number 47,000, and are besieging various British posts with varying success. The English have 59,000 troops mobilized on the frontier, and everything is reported ready for the advance from Shabkadr.

—The town of Consolacion del Sur was captured by the Cubans on September 9, and the entire garrison slain. This garrison, consisting of 200 men, had been marked for death, as it was composed mostly of deserters from the Cuban army.

—The United States minister to China announced recently that the Chinese Government is about to accede to America's demands in regard to adequate protection for American missionaries in whatever part of China they may choose to locate for work.

—Despatches from Constantinople state that all the "peace" ambassadors of the powers are in receipt of instructions from their respective governments, which will enable them to come to a speedy settlement of the terms of peace between Greece and Turkey.

—From reports received from London, it seems that the Bank of England has decided to hold one-fifth of its reserve in silver. This is considered a concession to bimetalism, and is arousing considerable opposition on the part of many eminent English journalists.

—Señor Sagasta, the Spanish Liberal leader, in an interview on the Cuban question, has admitted that the Cuban rebellion is spreading. He also states that the trouble in the Philippines is very serious, and that the Carlist movement at home demands serious consideration.

—It is reported that negotiations are in progress for the purchase of the Panama Canal by the British Government, which will complete and control this commercial waterway. Investigations by the United States Government are in progress to determine whether the report is authentic.

—Carlotta, ex-empress of Mexico, widow of Maximilian and sister of the king of Belgium, is said to be so dangerously ill that her death is feared at any moment. It was her ambition that brought about the death of Maximilian, and his execution threw her into insanity. She is now fifty-seven years old.

—A peculiar and disastrous explosion took place at the Panuelas quarry on the Vera Cruz Railway, Mexico, on September 11. An unusually large blast was set off by the workmen, and then workmen and spectators rushed forward to witness the result, when gases in the air exploded, killing twenty-four persons.

—The rebellious natives of India are reported to be flying before the British relief forces, which have re-enforced a number of besieged forts, and recaptured some that had been taken by the rebels.

—General Weyler is now engaged in destroying large numbers of Cuban towns, which he has not troops enough to garrison, leaving the inhabitants without food or shelter. It would seem that it is the purpose of the Spanish officials to make the island a desolate waste, before abandoning it to the Cubans.

—According to reports from Honolulu, it seems that the Japanese Government has only agreed to arbitrate certain minor questions in dispute between the two countries. The Hawaiian minister of foreign affairs has requested the Japanese minister to define more clearly the points which Japan will agree to submit to arbitration.

—A Presbyterian missionary in China states that "there is a movement toward Christianity throughout Manchuria. The people in large numbers are casting out their idols, and taxing the powers of missionaries to provide native teachers, who, in their turn, are overwhelmed with the great numbers with whom they have to deal."

—Lieutenant-General von Shack, a Russian army officer and member of the Lutheran Church, was commanded to join the Russian State Church or resign his commission. He chose to join the Russian Church, and then committed suicide in remorse for his act. Thus is repeated the wicked farce of a union of Church and State.

—A despatch from Constantinople states that the sultan has appointed a commission consisting of two Mussulmans, three Armenians, and one Greek to visit the Armenian villages which have been the chief sufferers from the recent massacres, and raise funds to rebuild the Armenian schools, churches, and monasteries, and build orphanages. The commission is to start immediately.

—General Prospero Morales is leading the rebellion in Guatemala, which is said to be supported by men of great wealth. Severe fighting is reported from the western part of the State. The State Department at Washington has asked the Navy Department to send a war ship to Guatemala to watch over American interests, and the Alert has been ordered to the scene of trouble.

—At Los Palacios, Cuba, thirty persons died of hunger on September 11, and this is declared to be but a sample of other days. The majority of the inhabitants of other towns in Pinar del Rio province are said to be crowding the streets begging for relief, and the same awful consequences of misrule that are reported from Los Palacios are seen even in the capital of the province.

—Great excitement was caused in Madrid on September 10, by the report that the city of Victoria de las Tunas, Cuba, had been captured by the insurgents. It is one of the most important fortified towns on the island, and the report of its capture was for a time denied; but it seems now that it was authentic, tho the loss of the Cubans in the attack is reported to be about 200.

—There now seems to be an indication that the English and French expedition in Africa may meet on the upper Nile, if the British advance beyond Berber the present year. It is rumored that the French expedition is heading for Khartoum, to forestall the English in its occupation. If the report proves true, there is likely to be serious trouble between these two nations.

—The bishops of the Russian State Church have agreed to demand of the czar that Tolstoi and his followers be prosecuted; that all the sectarian schools be closed; that dissenters from the State Church be sent to Siberia; and that the publication of Lutheran books in the Russian language be prohibited. The more violent of the bishops further propose that the property of the sectarians be confiscated.

—A report comes from Argentina to the effect that locusts are destroying the crops in that country. The large wheat yield of Argentina was looked to by the poor of Europe and Asia as a retarding influence on the continued upward rise in the price of wheat. If this report proves true, and Russia continues to refuse to export wheat, there will be much suffering during the coming year among the poor of the eastern countries.

—A report from fourteen of the thirty-two counties of Ireland shows a most distressing prospect for the coming autumn and winter. Long-continued rains have rotted the potatoes, and prevented the harvesting of hay and oats; and the landlords, knowing that the little which the peasants have in the banks will be gone before spring, are pressing for their rents, and thus making more sure the famine which now seems inevitable.

## DOMESTIC.

—Mining property valued at over \$60,000 was destroyed by fire at Keswick, Cal., on September 13.

—At a meeting of the Christian Alliance at Old Orchard, Maine, a contribution of \$70,000 was made for foreign missionary work.

—A train wreck occurred on the Iron Mountain road at Nansen, Indian Territory, on September 12, and seven men who were stealing a ride were instantly killed.

—Seymour Brothers, of New York, stock and grain brokers, with offices in various parts of the country, failed on September 15, with liabilities of nearly \$1,000,000.

—The strike among the Pennsylvania miners is rapidly spreading. It is reported that fully 10,000 men are idle in that State, and it is expected that every colliery in that region will be closed in a few days.

—Five robbers who were arrested at Versailles, Indiana, on September 14, were taken from the jail by a mob and lynched. They had terrorized the community for years, subjecting their victims to all manner of cruelties.

—At Sabine Pass and Port Arthur, Texas, considerable loss of life and destruction of property were occasioned by a cyclone on September 14. Authentic reports place the death list at sixteen, while a large number were injured.

—The *Methodist Protestant* makes the statement that the trustees of a Methodist Church in Alabama have introduced a tax of \$10 per annum upon every member of the congregation who chews tobacco. It is said to "work well."

—Another carrier pigeon purporting to come from Herr Andree at the North Pole, was captured near Logansport, Indiana, on September 13. The bird was marked "No. 21. A," and the message which it carried read, "August 29, pole. Andree."

—The president has been asked to provide means for alleviating the distress which is bound to be felt in Alaskan mining camps during the coming winter, and the matter has already been brought before the cabinet, tho no definite action has yet been taken.

—E. B. Andrews, president of Brown University, has withdrawn his resignation, and will again take up the duties of that position. He will not conduct the Cosmopolitan University, the presidency of which had been offered him by the editor of the *Cosmopolitan Magazine*.

—The national troops have been ordered to the Zuni Indian reservation to arrest certain members of that tribe for cruelties inflicted upon "witches." The Zuni Indians have a strong force of braves, and it is feared that there will be trouble when the attempt is made to arrest them.

—The steam whaling vessel Navarch, of San Francisco, has been lost in the Arctic Ocean. Of her crew of fifty men only six were saved, who, with the captain and his wife, left the vessel and were picked up by the revenue cutter Bear. It is believed that the others have gone down with the vessel.

—Ten persons were killed by a head-on collision on the Santa Fe Railroad near Emporia, Kansas, on September 8, between an east-bound mail train and a west-bound express. William J. Bryan was a passenger on one of the trains, but escaped injury, and rendered valuable assistance to the less fortunate passengers.

—A serious head-on collision occurred near New Castle, Colorado, on September 10, between a passenger and freight train. It has been impossible to arrive at a definite knowledge of the number killed, as the wreck caught fire, and many of the bodies were cremated. The number who lost their lives is placed by some as high as twenty-five.

—Yellow fever is spreading among a number of towns on the gulf coast, and there is said to be a considerable exodus of people from these towns, and from some of the larger cities of the south. The government expert on yellow fever predicts a further spread of the plague, basing his prediction upon the fact that there is in the infected region abundance of material for the fever to feed upon.

—Twenty miners were killed and forty or more wounded at Latimer, Pennsylvania, on September 10, by bullets from the rifles of deputy sheriffs who were opposing the marching of the miners. The feeling in the vicinity of the terrible tragedy is strongly against the sheriff and his deputies, and by many the shooting is denounced as a cold-blooded massacre. The governor, fearing vengeance on the part of the miners, has ordered out the State troops who are now in command of the district.

—At a meeting of the Social Democracy, held in Chicago on September 12, among other expressed sentiments of a revolutionary nature, it was declared that "the time has passed for a passive resistance, and it is time for a great revolution in this country. The plutocracy of the country has the federal militia behind it, the State militia behind it, and the judges and deputy sheriffs behind it." It was reported that at this meeting were voiced the most revolutionary sentiments ever uttered since the days of Spies and Parsons.

—The San Francisco *Examiner* sent, July 23, an expedition to the Klondyke by the Chilcoot Pass, consisting of Joaquin Miller, E. J. Livernash, and William Kreling. They reached there August 15, 12 days by boat from the head-waters of the Yukon, 14 days from the coast, 15 from Juneau, 20 from Seattle, and 23 from San Francisco. Livernash made the trip a day ahead of this. They report much sickness, and probable suffering, but no starvation. The mail was sent out by the "Jack Dalton Trail" from Fort Selkirk, one day by steamer, and 10 days by horse, to tide water in Alaska.



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given in Eph. 6, the apostle has probably the accoutrements of a Roman soldier before his mind.

Down to the age of David the army of Israel consisted exclusively of foot-soldiers. These



ASSYRIAN HEAVY-ARMED SOLDIER.

were probably divided into two classes—the heavy-armed, wearing helmet, coat of mail, and greaves, and armed with sword, one or two javelins, and a heavy spear; and the light-armed, wearing helmet and corselet of leather, and armed with sword, bow, and sling. In either case there might be added the heavy marching boots referred to by Isaiah (9. 5), "every boot of the booted warrior."

The metal which was earliest employed in the manufacture of weapons was bronze (*n'choscheth*), probably an alloy of copper and tin, which the Israelites mined for themselves (Deut. 8. 9). This is the same word which in *A.V.* is sometimes translated "steel," but elsewhere, and always in *R.V.*, "brass." The use of iron followed later, being introduced in all likelihood from Mesopotamia (*cf.* Jer. 15. 12). It is uncertain whether the Israelites ever mined or cast iron for themselves.

**Armor-bearer** (1 Sam. 16. 21).—A servant or squire who frequently accompanied a warrior to the field, in order to carry his heavier weapons, and also to protect him during the battle by means of the huge full-length shield.

**Artillery** (1 Sam. 20. 40).—A general name for weapons. The word was used to include cross-bows, bows, etc., long before the invention of gunpowder.

**Assassins** (*Sicarii*, Acts 21. 38, *R.V.*).—The most desperate section of the Zealots during the last years of their conflict with Rome. They carried daggers for secret use.

**Avenger**.—Hebrew custom, like that of many other early peoples, authorized and even required the next-of-kin to avenge a murdered person by killing his murderer (2 Sam. 14. 7 ff.). The custom was too deeply rooted to be suddenly abolished, and the Mosaic legislation aimed only at mitigating its effects by providing cities of refuge, in which a homicide might escape, and where he might claim a fair trial (see Num. 35. 9-32; Deut. 19. 1-10).

**Baptism**.—A symbolic washing or bathing, sig-

nifying repentance, the putting away of sin, and the beginning of a new life. It appears first in the New Testament in connection with the ministry of John the Baptist (Mat. 3. 6), and afterwards in connection with the preaching of the apostles, both during (John 4. 2) and after (Acts 2. 38) the lifetime of Jesus.

**Barn** (Joel 1. 17). See GARNER, p. 322.  
**Battlement** (Jer. 5. 10, but *R.V.* "branches").—A parapet along the top of a wall to protect those fighting on the fortification. In Deut. 22. 8 the



BATTELEMENT.

word refers to a parapet on the roof of a private house, which, being flat and used as a sleeping-place, required such a protection to prevent accidents.

**Beacon** (Isa. 30. 17).—The same word is translated "ship's mast" in Isa. 33. 23, and the picture it is intended to convey is probably that of a solitary pine-tree. The nation which had been like a thick forest had been reduced, as it were, to a single tree alone on a mountain top.

**Beard** (Lev. 19. 27). See also HAIR.—Beards were worn long and carefully trimmed. To neglect the beard was a sign of mourning (Isa.



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Note our new department, "Bible Readings." Send us a short contribution.

We know only those persons with whose inner lives we come into sympathetic touch, when our motives and purposes are in harmony with theirs. So God would have us know him.

Parts of the article from Brother Holser in our Missions department read like the travels of the apostle Paul. It is good to know that those lands will again hear the ring of the everlasting Gospel.

Our first-page notes are a little more extensive than usual; but we hope they will be fully read. There is much in being in harmony with God, in *knowing* him. In fact, it means everything to the success of the Christian.

**A New Department.**—We open this week a new department, entitled "Bible Readings." We hope it may be of great profit to our readers. We ask for contributions for this department from our friends. But these must be short, and to the point. If you feel that more must be said, say it next time. Make them short, developing simply one point or phase of a topic. Introduce the scriptures by either simple proposition or question. An occasional note may be included. But write briefly, from five to ten propositions or questions, and never to exceed a column. Shall we not receive many responses?

**He Is Mistaken.**—A reader writes us from "Lindsly," but does not give the State, in reference to what the SIGNS has said concerning Sunday laws and the stopping of baseball on that day. He refers us to Heb. 8:2, which he permits us to read for our instruction, "and not criticise God's people for worshipping on the Lord Jesus Christ's own day, and not the Jews'." Now Heb. 8:2 is good, as is every other text of Holy Writ, but it has little bearing on this question. We are not criticising a single soul for worshipping on the Lord's day, or any day. He who loves God will worship—serve—him on all days. What we say is this: Let every man wor-

ship God according to the dictates of conscience, so long as he does not contravene the *equal* rights of all. The Sunday-keeper has no more right even to attempt to prevent the Sabbath-keeper from working or recreating on Sunday than has the Sabbath-keeper to prevent the Sunday-keeper from working on the Sabbath. As to what is the Lord's own day his Word tells us. See Ex. 20:10; Isa. 58:13; Mark 2:28.

**A Noble Warfare.**—The friends of religious liberty in Australia are waging a noble warfare for the rights of men, especially in the matter of the organic law of the probable federation of the Australian colonies. This warfare is with bloodless weapons, in the realm of thought and reason. The weapons of those of whom we speak are the barbed arrows of truth and the darts of ideas and the sword of the Spirit. Some of the leading newspapers have open columns for the conflict, but the two chief organs have been the *Australian Sentinel* and the *Bible Echo*. May the Lord give the needed courage and strength for the warfare. Seemingly in the minority, there are more with them than against them; for the Lord of hosts, with his armies, is on the side of right, truth, and liberty.

### "SUBSTANTIALLY CORRECT."

THE Milwaukee *Christian Endeavor*, May, 1897, in reply to the statement, "The first day is not called the Sabbath in the New Testament," says:—

"Probably not, tho the Greek for first day is always literally 'one of the sabbaths,' and first-day sabbath is nearer the literal than the first day of the week. But as 'sabbath' sometimes means 'week,' perhaps our translation is *substantially correct*. If one uses a word in a new, unknown meaning, he will be misunderstood unless he constantly explains it. So our seventh-day friends in a new community must call their Sabbath 'Seventh day or Seventh-day Sabbath.' So the early Christians called their worship day 'one of the sabbaths' or 'the Lord's day.' But that does not prove that it was not their special day for Christian worship."

Now if the translation "the first day of the week" is "substantially correct," it is certain that "one of the sabbaths," or "first-day sabbath," is *not* correct; and that it is not correct is shown by all the eminent translators of the New Testament and the Greek lexicons. The early Christians never spoke of the first day of the week as Sabbath, as a sacred or worship day. Six of the eight times of its mention refer to one particular day, that on which Jesus rose from the dead; the seventh time to another particular day, on which a notable miracle was wrought; and the eighth instance refers to a secular duty to be done on the first day of the week. The Lord's day is the day he has set apart. Ex. 20:10; Mark 2:28. The first day of the week was never called the Lord's day till A.D. 200, when the apostasy was well on. Surely, all Bible Christians should allow the Lord the right of saying what day was his day.

**What May Be Expected.**—In our Outlook department will be found a short article from the Winters (Cal.) *Express*. The Sacramento *Bee* of September 7 gives a report of an interview with the justice, Peace Preston Berry, who sentenced Mr. Armstrong. Here is a part of what he said:—

"In 1730, that's over 150 years ago, the Legislature of this State [Pennsylvania] passed a law forbidding any person or persons from moving on the first day of the week, which is known as the Lord's day, that is, the sabbath, commonly called Sunday. The law mentions these Seventh-day Adventists and was intended for them. You know they say Sunday isn't the Sabbath, that Saturday is, but the Constitution, and the statutes, and the laws of this State, say that the first day of the week, known as the Lord's day, commonly called Sunday, is the sabbath. That has been the law for over 150 years, and is the law yet."

"He wanted a jury trial, but he could not have one under the law. He can't appeal either. My decision was final in this case. He had to pay up or go to jail, and that was the end of it. . . . Let him preach his doctrines in jail if he wants to. When they were taking him over, he said to me, 'I'm going to jail for Christ's sake.' 'And I'm sending you there for Christ's sake,' I told him."

It is not worth while to point out the errors in simple fact in the justice's statement. We merely print what he said, that all may know what is likely

to happen under a Sunday-law régime anywhere in these United States, for the Peace Preston Berrys are many. He did probably the best he could, and spoke conscientiously in his last sentence. The Constitution and laws of Pennsylvania, a "Christian" commonwealth in this "Christian" nation, are more to him than the law of God or the rights of man. Of course he did it for "Christ's sake"! Jesus truly said to his followers, "Whosoever killeth you will think that he doeth God service."

**Suggested Falsehood.**—We do not know what milder term to call the following extract from a preacher whose syndicate sermons are world-wide:—

"It is the *first Saturday* afternoon in the world's existence. Ever since sunrise Adam has been watching the brilliant pageantry of wings and scales and clouds, and in his first lessons in zoology and ornithology and ichthyology he has noticed that the robins fly in the air in twos, and that the fish swim the waters in twos, and that the lions walk the fields in twos, and in the warm redolence of that *Saturday afternoon* he falls off into slumber; and, as if by allegory, to teach all ages that the greatest of earthly blessings is sound sleep, this paradisaical somnolence ends with the discovery on the part of Adam of a corresponding intelligence just landed on a new planet. Of the mother of all the living I speak—Eve, the first, the fairest, and the best."

Now, what is the object of using that expression, "Saturday afternoon," unless it be to teach that Saturday was the sixth day, and Sunday, the day following, the seventh. There is no truth in the suggestion, and every Bible student knows it. It was on the sixth day that Adam and Eve came from their Creator's hand. On the seventh day, what a Roman would call Saturday, was God's rest and origination of the Sabbath.

**Why Not Talk with God?**—Says Dr. Crane, of Chicago, in referring to education: "Speaking of utilities, is there anything that can be more useful to one than to have a true and sane taste for literature? Reading makes up the most part of thought life; it is what we read directs our dreams and molds our ambitions. And why should we gabble with tattle-tales and court jesters when we may talk with the kings?" By kings Dr. Crane means the Greek and Latin classics, the heathen writers of bygone days, who in their wisdom knew not God, just such ones as in Athens asked concerning Paul, "What will this babbling say?" Why should we gabble with these so-called "kings" when we may hold rich converse with the King of the universe, and drink in of the "riches of his grace; wherein he hath abounded toward us in all wisdom and prudence"? Eph. 1:7, 8.

**Inflamed Conscience.**—One of the purposes of the Christian Citizenship movement is said to "inflamm[e] the public conscience." That is what an apostate Christianity has always endeavored to do; and it has *inflamed* it in its pathological and worst sense. It did it in the days of Constantine and Justinian, and the fever and corruption of the Dark Ages followed. Its result will be the same to-day—a sick body politic and a sicker church. The inflamed conscience in favor of a union of Church and State will become a seared conscience when the "heretical" children of God and the principles of truth and justice are on trial. What the public conscience needs is life from God, and this would come by a faithful preaching of the Word of God, the Gospel of Christ, which knows no political salvation, no Gospel of force.

**Not Luther, but Christ.**—The *Catholic Mirror* is publishing a long-continued "Letter to a Protestant Friend" against Martin Luther, full of quotations, justly and unjustly used, tho perhaps not intentionally unjustly, and for the evident purpose of thus overthrowing Protestantism. The object and hope of the writer are vain. Luther made many mistakes, we freely admit; but they were the result of his education in the Roman Catholic Church. But true Protestantism is not based on Luther or any other man or men, but on Jesus Christ and the rock of his Word. All Protestantism that is not thus founded, that is based upon men, is only Roman Catholicism in another form. In essence, it is the same, based on human merit.