

THE WANDERING JEW.

BY EUGENE RUE

CHAPTER LXVII. [CONTINUED.]

Notwithstanding his alarm, the cardinal had time to whisper to the bishop: "He thinks himself poisoned. He must therefore be plotting something very dangerous."

The door of the room opened. It was Dr. Baleinier.

"Oh, doctor!" cried the princess, as she ran pale and frightened towards him. "Father Rodin has been suddenly attacked with terrible convulsions. Quick! quick!"

"Convulsions? oh! it will be nothing, madame," said the doctor, throwing down his hat on a chair, and hastily approaching the group which surrounded the sick man.

"Here is the doctor!" cried the princess. All stepped aside, except Father d'Aigrigny, who continued to support Rodin, leaning against a chair.

"Heavens! what symptoms!" cried Dr. Baleinier, examining with growing terror the countenance of Rodin, which from green was turning blue.

"What is it?" asked all the spectators with one voice.

"What is it?" repeated the doctor, drawing back as if he had trodden on a serpent. "It is the cholera! and contagious!"

On this frightful, magic word, Father d'Aigrigny abandoned his hold of Rodin, who rolled upon the floor.

"He is lost!" cried Dr. Baleinier. "But I will run to fetch the means for a last effort." And he rushed towards the door.

The princess de Saint-Dizier, Father d'Aigrigny, the bishop and the cardinal followed in terror the flight of Dr. Baleinier. They all pressed to the door, which, in their consternation they could not open. It opened at last—from without—and Gabriel appeared upon the threshold. Gabriel, the type of the true priest, the holy, the evangelical minister, to whom we can never pay enough of respect and ardent sympathy, and tender admiration. His angelic countenance, in its mild serenity, offered a striking contrast to these faces, all disturbed and contracted with terror.

The young priest was nearly thrown down by the fugitives, who rushed through the now open doorway, exclaiming: "Do not go in! He is dying of the cholera. Fly!"

On these words, pushing back the bishop, who, being the last, was trying to force a passage, Gabriel ran towards Rodin, while the prelate succeeded in making his escape. Rodin, stretched upon the carpet, his limbs twisted with fearful cramps, was writhing in the extremity of pain. The violence of his fall had, no doubt, roused him to consciousness, for he moaned, in a sepulchral voice: "They leave me to die—like a dog—the cowards! Help!—no one!"

And the dying man, rolling on his back with a convulsive movement, turned toward the ceiling a face on which was branded the infernal despair of the damned, as he once more repeated: "No one!—not one!"

His eyes, which suddenly flamed with fury, just then met the large blue eyes of the angelic and mild countenance of Gabriel, who, kneeling beside him, said to him, in his soft, grave tones: "I am here, father—to help you, if help be possible—to pray for you, if God calls you to him."

"Gabriel!" murmured Rodin, with failing voice; forgive me for the evil I have done you—do not leave me—do not!"

Rodin could not finish; he had succeeded in raising himself into a sitting posture; he now uttered a loud cry, and fell back without sense or motion.

The same day it was announced in the evening papers: "The cholera has broken out in Paris. The first case declared itself this day, at half-past three, p. m., in the Rue de Babylone, at Saint-Dizier house."

CHAPTER LXVIII.

A week had passed since Rodin was seized with the cholera, and its ravages had continually increased. That was an awful time! A funeral pall was spread over Paris, once so gay. And yet, never had the sky been of a more settled, purer blue; never had the sun shone more brilliantly.

The cholera had not one aspect, but a thousand. So that one week after Rodin had been suddenly attacked, several events combining the horrible and the grotesque occurred in the square of Notre-Dame.

Instead of the Duke d'Arcole, which now leads

one side, by a mean, narrow lane, like all the other streets of the city, and terminating in a dark, low archway. Upon entering the square, the principal door of the huge Cathedral was to the left of the spectator, and facing him were the hospital buildings. A little beyond, was an opening, which gave to view a portion of the parapet of the Quay Notre-Dame. A placard had been recently stuck on the discolored and sunken wall of the archway; it contained these words, in large characters:

VENGEANCE! VENGEANCE!

The workmen carried to the hospitals are poisoned, because the number of patients is too great; every night, boats filled with corpses, drop down the Seine. Vengeance and death to the murderers of the people!

Two men, enveloped in cloaks, and half-hidden in the deep shadow of the vault, were listening with anxious curiosity to the threatening murmur, which rose with increasing force from among a tumultuous assembly, grouped around the hospital. Soon, cries of "Death to the doctors!—Vengeance!" reached the ears of the persons who were in ambush under the arch.

"The posters are working," said one; "the train is on fire. When once the populace is roused, we can set them on whom we please."

"I say," replied the other man, "look over there. That Hercules, whose athletic form towers above the mob, was one of the most frantic leaders when M. Hardy's factory was destroyed."

"To be sure he was; I know him again. Wherever mischief is to be done, you are sure to find those vagabonds."

"Now, take my advice, do not let us remain under this archway," said the other man; "the wind is as cold as ice, and though I am cased in flannel—"

"You are right; the cholera is confoundedly impolite. Besides, everything is going on well here; I am likewise assured that the whole of the Faubourg St. Antoine is ready to rise in the republican cause; that will serve our ends, and our holy religion will triumph over revolutionary impiety. Let us rejoin Father d'Aigrigny."

"Where shall we find him?"

"Near here, come—come."

The two hastily disappeared. The big blaster and Ciboule, with a good many of their adherents were among the mob. The tall form of the quarryman was conspicuous amongst the rest; with inflamed eyes and swollen features he yells at the top of his voice, "Death to the body snatchers! They poison the people!"

A fresh incident now attracted the crowd. A traveling carriage, which had not been able to pass along the Quay-Napoleon, the pavement of which was up, had ventured among the intricate streets of the city, and now arrived in the square of Notre-Dame on its way to the other side of the Seine. Like many others, its owners were flying from Paris, to escape the pestilence which decimated it. A man-servant and a lady's-maid were seated in the rumble, and they exchanged a glance of alarm as they passed the hospital, whilst a young man seated in the front part of the carriage let down the glass, and called to the postillions to go slowly, for fear of accident, as the crowd was very dense at that part of the square.

This young man was Lord Morival, and on the back seat were Lord Montbron and his niece, Lady Morival. The pale and anxious countenance of the young lady showed the alarm which she felt; and Montbron, notwithstanding his firmness of mind, appeared to be very uneasy; he, as well as his niece, frequently had recourse to a smelling-bottle filled with camphor.

During the last few minutes the carriage had advanced very slowly. Suddenly there arose a rumble in the distance and the crowd cried: "A wagon full of dead! the wagon of the dead!" The usual funeral conveyances were no longer sufficient for the removal of the corpses so a number of artillery wagons had been put into requisition, and the coffins were hastily piled in these novel hearses.

"Here's sport!" cried Ciboule; "the omnibus of the dead will run against the fine coach. Hurrah!—the rich folks will smell death."

Indeed, the wagon was now directly in front of the carriage, and at a very little distance from it. At this horrible spectacle, Lady Morival, who had mechanically leaned forward, gave a loud scream, and fainted. The crowd fell back in dismay; the postillions, no less alarmed, took advantage of the space left open to them by the retreat of the multitude; they whipped their horses and the carriage dashed on toward the quay. As it disappeared behind the furthest buildings of the hospital, the shrill, joyous notes of distant trumpets were heard, and repeated shouts proclaimed: "The Cholera Masquerade!" The words announced one of those episodes combining buffoonery with terror, which marked the period when the pestilence was on the increase, though now they can with difficulty be credited. It is

certain that, in Paris alone, and there only amongst a peculiar class, could such an idea have been conceived or realized.

A stream of people, who preceded the masquerade, made a sudden interruption through the arch into the square, uttering loud cheers as they advanced. Caring little for the praise or blame it might deserve, the masquerade arrived before the eating house and made its entry amid universal acclamations. The maskers now got down from their chariot and from their horses and went to take their places at the repast which was waiting for them. The actors in the masquerade are at table in the great room of the tavern. They are joyous, noisy, even riotous. All laugh, and knock glasses together, and challenge the next man, and drink out of the glass of the nearest woman. Jacques had taken off the mask and peruke of Goodaan Cholera. To the left of Jacques was Morok, and to his right the girl disguised as Pleasure. She was named Mar-

jetto. By her was Ninny Moulin, in all his majestic bulk. His other neighbor was Modeste, the representative of Silence. Suddenly, in one of the moments of silence which sometimes occur in the midst of the greatest tumult, a succession of slow and measured taps sounded above the ceiling of the banqueting room. All remained silent and listened. The noise was caused by the hammer of the cholera tender who was nailing down the lid of the coffin in which had just been placed the bodies of a mother and child.

As the noise ceased Morok and Jacques began what they termed a duel. They were each to drink all they could of a bottle of brandy. In the contest Jacques was worsted and fell backward, almost senseless. Morok arose to go to the aid of Ninny Moulin, who was vainly endeavoring to hold Sleepinbuff. Ninny Moulin, leaving Jacques in the hands of Morok, ran toward the door to seek for help—when that door was suddenly opened, and the religious writer drew back in alarm, at the sight of the unexpected personage who appeared on the threshold.

To be Continued.

American Bible Study.

BY JOHN C. THOMPSON.
NUMBER XI.

The last article which appeared under this heading dealt with the signs which were to occur at the time of the second coming of Christ, but left the reader to draw his own conclusion as to whether the things specified had transpired and whether Christ had really returned as He had promised. We thought this the proper way to present this subject. We still think so; but as the subject has not been exhausted or brought to a conclusion it will be necessary to repeat number XII. In order that the thread of argument, which was broken off by an effort to keep corrupt men out of office, may be followed to the end. Article No. XII. is as follows, with some additions:

By referring to Article XI. you will notice the last Scripture offered in evidence as to the near approach of the Savior, was taken from the sixth chapter of Revelation, and comprised the 12th, 13th and 14th verses of that chapter. Reference is made to this again for the purpose of showing that Christ, more than twenty years after the destruction of Jerusalem and more than sixty years after His ascension, used exactly the same signs to designate the end of the world as He used on the Mount of Olives in His conversation with His disciples, wherein He foretold the destruction of Jerusalem; His second coming and the end of the world, which prophecy some writers tell us, was solely for the guidance of the Apostles. This claim is clearly an error.

Let us go to Matthew XXIV., 29-35. There we read:

29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from Heaven, and the powers of the Heavens shall be shaken.

30. Heaven and earth shall pass away, but my words shall not pass away.

That was what Christ predicted before His crucifixion. What does He say sixty years after His ascension? Read Revelation VI., 12-13-14:

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of Heaven fell upon the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the Heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

You will see it does not take a very smart person to detect the similarity between Matthew XXIV., 29-35, and Revelation VI., 12-13-14. The sun shall be darkened. The moon shall not give her light, but shall be as blood. The stars shall fall from heaven, and the heavens shall depart or pass away.

In Mark's gospel we read, XXI., 25-26-32:

25. 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;

26. Men's hearts failing them for fear and for looking after those things which are come upon the earth; for the powers of Heaven are shaken.

27. Verily, I say unto you, This generation shall not pass away, till ALL be fulfilled.

In former papers it has been pointed out that all these signs have appeared, except that one which marks the actual appearing of our Lord Jesus Christ. The heavens have not departed, but when they do there will be no chance for repentance, for the appearing of Jesus Christ is to be as the flash of lightning—quick, grand, terrible, Christ, himself, says that in that day many will call upon Him, saying, "Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?" and then will depart from me, ye that work iniquity!" This statement you will find in Matthew VII., 22-23. And why will Christ say that to those who have thought they were very near to Him? That question is answered by the 21st verse of the same chapter: "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in Heaven." Then there will be some who will not enter into the kingdom of heaven. Who are they? Christ says they are those who "draw near to Me with their mouths, and honor Me with their lips; but their heart is far from Me. But in vain they do worship Me, teaching for doctrines the commandments of men."

From this it is inferred that those who

of men instead of the Bible as the infallible rule of their faith, are those who will be lost, while those who accept the Bible, do God's will, keep His commandments and have the testimony of Jesus Christ will receive their reward when the "kings of the earth, and the great men, and the chief captains, and the mighty men, and every bond-man, and every free-man," will be hiding "themselves in the dens and in the rocks of the mountains; and when they are saying 'to the mountains and rocks, 'fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?'"

And what is the day of His wrath? It is that day when the Lord cometh SUDDENLY to His temple. "Behold, He shall come, saith the Lord of hosts; but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire and like fullers' soap." It is that day "that shall burn as an oven; and all the proud, yea, all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Malachi IV., 1.

And Zechariah XIV., 4, says, behold the day of the Lord cometh, "and his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

12. "And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths."

Now go to Malachi IV., 3. "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Now to Obadiah, 15th verse: "For the day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto you; thy reward shall return upon thy own head, for as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and THEY SHALL BE AS THOUGH THEY HAD NOT BEEN."

9. "For evil-doers shall be cut off; but those that wait upon the Lord they shall inherit the earth."

16. For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place, and IT SHALL NOT BE."—XXXVII Psalm.

Amos VIII., 9: "And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." And Amos IX., 5, says: "The Lord God of hosts is he that toucheth the land and it shall melt."

Now turn to Joel I., 30-31. There you will learn that God "will show wonders in the heavens, and in the earth, blood and fire and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, BEFORE the great and terrible day of the Lord come."

In Joel III., 14-15, you will find before God's day that many will be trying to decide what is right. We read: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision; the sun and the moon shall be darkened, and the stars shall withdraw their shining."

The 38th chapter of Ezekiel speaks of the latter days when the mountains and the steep places and every wall shall be thrown down, and when "all the men that are upon the earth shall shake at My (the Lord's) presence." And why?

Isaiah LXV., says: "For, behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind." And in Isaiah XXXIV., 9-10, you can read: "For it is the day of the Lord's vengeance, and the year of recompense for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." And in Isaiah XXIV., 19-20, it is stated that in that day, "The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly; the earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall and not rise again."

But that day, Paul says, shall not come except there come a falling away first and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God, sitteth in the temple as God, showing himself that he is God. And then shall that wicked be revealed (the lawless one, according to the revised version) whom the Lord shall consume with the spirit of his mouth; shall

destroy with the brightness of his coming; whose coming is AFTER the working of Satan who works with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in those that perish, because they received not the love of the truth that they might be saved; for which reason God shall send them strong delusion, that they should believe a lie.

There is but one man, or one system, sitting in the temple of God today that exalteth himself above all that is called God, or that is worshipped as God. That man or that power is the Pope of Rome—the papacy. It has done what Daniel said it would do. It has thought to change God's law, and His time; and to wear out His saints. And while there are hundreds of millions following the lead, the banner, the mark of the beast, of Rome in the observance of the pagan day of the sun as the Sabbath, and but comparatively few who follow God's law by keeping His Sabbath who are under His banner, wearing His seal, it can be seen that there has been a great falling away from God, and that He has sent a strong delusion upon them so that they believe a lie. Now, what is a lawless one? If the state legislature of Nebraska thought, to try, to repeal a certain section of the Constitution of the United States, would not its action be denounced as lawless? Then, is it not right to term the power that thought to change God's law as a lawless power? If it is lawless for one set of officers to try to change the laws of a higher set of officers, of an earthly power, how much more lawless and high-handed must the attempt of mortal man to change God's law appear! Yet there are millions of true men and women who are honestly believing a lie today. And so it will be just before Christ's second coming. Then the dragon will be wrath with the woman and go to make war the remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ.

This statement you will find in Revelation XII., 17. It shows four things distinctly. The dragon is wrath. Wrath, mad, angry, with who? With the woman. Who is the woman? The church. And what does the dragon do with the woman? He goes to make war with the remnant of her seed. And what is the remnant? The last end; that which is left. And why does the dragon go to make war with the remnant? Because they keep the commandments of God. And what do they have? The testimony of Jesus Christ. And what is testimony? Of a witness who is honest and truthful as Jesus is, it is the truth. Then when Jesus told John that the dragon was wrath with the woman and went to make war with the remnant of her seed, that kept the commandments of God and had His testimony. He meant what He said. He meant that after 1,260 years of persecution by the Church of Rome there would be those living at His appearing who were keeping God's commandments, and who had His testimony.

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