

# SIGNS OF THE TIMES

"Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:12.

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## Signs of the Times,

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**Assurance in Trial.**—The apostle Peter gives us this exhortation: "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings." (1 Peter 4:12,13.)

It is the thought that when we are tempted we are partakers of Christ's sufferings, that enables us to "count it all joy" when we fall into divers temptations. (James 1:2.) "For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:18.)

We are to overcome even as Christ himself overcame. "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin." (1 Peter 4:1.) It becomes us, therefore, to study carefully the account of the great temptation of Jesus in the wilderness.

In the first place, remember that the great temptation immediately followed the anointing by the Holy Spirit. Let no one therefore think that a wonderful blessing is a pledge of freedom from trial. Rather conclude that God, foreseeing fierce temptations about to assail you, is preparing you to meet them successfully. Satan plies his temptations the most vigorously after one has been greatly helped, because he knows that he may find the soul off its guard. Uzziah "was marvelously helped, till he was strong. But when he was strong, his heart was lifted up to his destruction." "Let him that thinketh he standeth take heed lest he fall."

The first recorded words of Satan to Jesus were, "If thou be the Son of God." He would have Jesus doubt his Sonship. There is no way in which Satan causes more people to fall than by leading them to doubt their acceptance with God. And these temptations are the most likely to come, too, just after a great spiritual uplifting. Satan will seek to lead us to doubt our experience, or to think that God has forsaken us.

At such times it is a most blessed thing to know that we have the same assurance that Christ himself had. What was the evidence to him that he was the Son of God?—It was the word of God that



came to him after his baptism, saying, "This is my beloved Son, in whom I am well pleased." That same word comes to us, "now are we the sons of God," and calling us "beloved." (1 John 3:2.) "Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world."

E. J. W.

"It is God that girdeth me with strength, and maketh my way perfect. He maketh my feet like hinds' feet, and setteth me upon my high places."

## THE CONTROVERSY OF THE AGES. NO. 2.

The Dragon.

In our last we considered the first two verses of Revelation 12, in which is given the symbol of the woman representing the church at the time of, and previous to, the first advent of Christ. In this paper we will consider the second symbol of the chapter, the dragon, in his relation to the woman. Of that symbol the prophet says:—

"And there was seen another sign in heaven; and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draweth the third part of the stars of heaven, and did cast them to the earth." Verses 3, 4, R. V.

Of the meaning of this symbol of the dragon we are not left in doubt; for the ninth verse expressly calls him "the old serpent, he that is called the Devil and Satan." It is the great adversary of God, hence of the church; the one who seduced our first parents in the Garden of Eden, the accuser of the angels and God's people, the destroyer and corrupter of all good. "Satan" means "adversary," and "Devil" means "accuser," "slanderer;" and the term "old serpent" carries us immediately back to the deceiver of mankind in the garden of God. The record goes back farther than this to his rebellion in the beginning, when he "drew after him the third part of heaven's sons."

Satan was not always the adversary and the accuser of God and his people. He was once an angel of light in heaven, bearing a name indicative of his nature. The prophet Isaiah, introducing him first as king of Babylon (Isa. 14:4), thus speaks of his fall:—

"How art thou fallen from heaven, O Lucifer ["Day-star," or "Light-bringer"], son of the morning! how art thou cut down to the ground, which didst weaken the nations!

For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High." Verses 12-14.

The king of Tyre is the figure by which another prophet introduces him, the earthly king being called the prince of Tyre (Eze. 28:2). Thus is his past glory, his sin, and his future doom described:—

"Thus saith the Lord God: Thou sealest up the



sum ["measure," margin], full of wisdom, and perfect in beauty. Thou wast in Eden the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth; and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the multitude of thy traffic they have filled the midst of thee with violence, and thou hast sinned; therefore have I cast thee as profane out of the mountain of God. . . . Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness. . . . Therefore have I brought forth a fire from the midst of thee, it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee; thou art become a destruction, and thou shalt never be any more." Verses 12-19, R. V., margin.

These scriptures, with others which might be given, show the exalted position and nature of Lucifer before his fall. He was "*full of wisdom and perfect in beauty*," filling up the *measure* of created *perfection*, the highest of all created beings, even next to the Son of God, the One who created. But looking upon the beauty and wisdom and perfection which God had bestowed upon him, he ascribed it all to himself. His heart became lifted up. The free will and choice which God gave him—which Infinite Wisdom must give to every intelligent being in whom character is perfected—he turned to selfish ends instead of using to God's glory. He *exalted himself* above the other angels. "*I*," said he, "*will ascend above the heights of the clouds*," the hosts of angels that surround God's throne; "*I will exalt my throne above the stars [the angels] of God*," "*I will be like the Most High*."

#### What His Exaltation Meant.

But all this meant the destruction of the Almighty and the ruin of the universe, which can only be maintained by the character of love. "God is love;" and his law is the law of love. He demands obedience, but it must be willing obedience, the obedience of love. The loyalty of love, of tested, willing obedience, will ever endure. Satan chose selfishness instead of unselfishness, hatred instead of love, sin instead of holiness, iniquity instead of righteousness. He thought it would exalt *him*, but it wrought his ruin, and the ruin of one-third the angelic host—"the stars of God"—whom Satan drew after him, or, as the Revised Version has it, "draweth the third part of the stars of heaven." It is a gradual fall; it did not take place all at once; the casting to the earth did not come in the beginning of his rebellion. "God is love," unchangeable love; and as this love has moved God to do all in his power to save man, we know that he did all he could to save Lucifer, the day-star, and all the others affected by him. But this Lucifer in his pride rejected, and in consequence fell, drawing a third of the angels with him.

#### Satan's Attitude toward God's People.

The dragon had seven heads and ten horns. This is not as Satan exists, but it represents him in his attitude toward the woman and

his work respecting her. So Christ is represented by "a lamb having seven horns and seven eyes," having in himself the perfection of power and wisdom indicated by the number "seven." (Rev. 5:6.) The dragon is a persecutor of the woman. (Rev. 12:9.) But he is not permitted to do this as a spiritual being, a fallen angel; God does not suffer it. He must persecute the church, if at all, through other agencies, and those other agencies are represented by the heads through which Satan promulgated persecuting decrees. They must therefore refer to those governments which Satan has at different times perverted and ruled, in order that he might defeat God's plan. They are the great world empires which have persecuted and endeavored to blot out the church of God during past ages, from the beginning of the captivity of the daughter of Zion, and which will persecute and endeavor to destroy God's people till the coming of Christ the Deliverer. These heads are successive, not contemporaneous, as will appear in our study later. The horns are contemporaneous, that is, they represent earthly kingdoms existing at the same time.

#### The Dragon and the Woman.

"And the dragon stood before the woman which was about to be delivered, that when she was delivered, he might devour her child." Rev. 12:4.

The dragon, we have seen, represents Satan and his control over earthly powers. The woman represents the church of God. The child to be born is the Deliverer, Jesus Christ; for he was to rule all nations with a rod of iron, referring directly to the Father's promise to the Son predicted in Ps. 2:8, 9: "Ask of me and I shall give thee the heathen ["nations," R. V.] for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This refers to the executive judgment against the wicked, when the priestly reign of Christ upon his Father's throne is finished, and the people of earth have forever rejected the salvation offered them in Christ. (Compare the following scriptures: Ps. 110:1; Heb. 8:1; Zech. 6:12, 13; 1 Cor. 15:24-28; Rev. 3:21.) Christ is now reigning on his Father's throne, and gathering out of all nations a people for his name, materials for his temple, subjects of his everlasting kingdom; when he comes again, after he has accomplished his priestly work, he will execute judgment upon the wicked, purify the earth cursed by sin, and begin his eternal reign with all his saints, upon his own throne and in his own dominion. Those who now let his grace reign in their hearts will then reign with him in glory.

#### Satan Waiting the Child.

When man first fell, he yielded himself to Satan. As Adam was given dominion over all the earth (Gen. 1:26, 27), under God, of course, when he yielded, he yielded all under him. Satan became ruler of the world by becoming ruler of man. Satan was lord and man was slave. God's design was and is that righteousness shall dwell in human flesh—righteousness incarnate. So it would have

been had our first parents continued faithful. When man yielded to Satan, sin and Satan became manifest in the flesh, sin became incarnate, ruling the flesh. The kingdom could be won back only by man (to the number designed of God in the beginning) yielding to God and letting righteousness reign. This would be the driving out of Satan in the very citadel of his earthly kingdom. This work was undertaken by the Eternal Son of God,

#### Who Gave Himself,

an infinite sacrifice, to save the fallen. He laid aside his glorious and divine beauty, and took upon himself the flesh of fallen man. He did this in *purpose* in the beginning; he did it in *fact* when he was conceived and born of woman. And so God promised to sinful, sorrowful, repentant man a Saviour, a Deliverer, a Conqueror of Satan, speaking it even unto the old serpent, when it would seem that man's case was hopeless and Satan and sin forever triumphant: "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise his heel." (Gen. 3:15.) Satan might bruise and wound the people of God, and thus *seem* to triumph; but the Seed would bruise the head, would eternally destroy the serpent and the sin. (See Rom. 16:20.)

#### The Purpose of the Evil One.

Knowing that the Saviour of men, the Son of God, whom he had known and hated in heaven, would come in the likeness and weakness of sinful flesh, the devil, the old dragon, resolved to destroy the race, ay! the universe by destroying the One who had undertaken the vindication of God's character of love, and the salvation of sinners, those who could not save themselves, but were willing to be saved by love. As the human race were doomed to death by the first Adam, Satan determined that they would be finally destroyed by the destruction of their second Head, the Second Adam. Henceforth he would work to that end. He would deceive the world as to the character of God. He would frustrate and pervert every plan of God, and accuse God of its imperfections. He would bring calamity and death, and induce men to lay these to God's charge. He would induce all he could to sin, and thus so weaken them and blind them to righteousness that they would not accept the Christ when he should come. He would devise false gods and false religions of passion and lust as substitutes for the living and true God, and his religion of purity and life. But more than all would he wait before the woman that he might destroy the Holy Child.

#### Hopes and Promises.

Eve thought when Cain was born that she had gotten "the Man from the Lord," "the Man-Jehovah" (Gen. 4:1, Spurrell); but Satan overcame him, and the hope of the mother became the true child of the first murderer. It seemed that her hope revived when Seth was born (verse 25), but she was doomed to wait. Lamech seemed to have the same hope concerning Noah (Gen. 5:29), but disappointment, in a measure, came, and



the curse rested still more heavily upon the earth.

After the flood, the first promise recorded, concerning the Seed's coming through any special family or line, was that given to Abraham. He should be the father to the promised Seed. Abraham had two sons—Ishmael and Isaac—Isaac was chosen. Isaac had two sons—Esau and Jacob—Jacob was chosen. Jacob had twelve sons; Judah was chosen. None of the others were rejected of God for salvation; nor was the salvation of those chosen assured; they were chosen as the earthly progenitors of the Messiah. Later on, of the families that sprang from Judah, Jesse was chosen. Of Jesse's sons, David was chosen, and of David's sons, Solomon.

We can imagine with what interest the arch-enemy read and heard these promises. How he plotted against those families and tribes. How he endeavored to deceive and lead them astray, and how finally by transgression greater than the heathen, the tribe of Judah was carried captive to Babylon. As long as the daughter of Jerusalem retained her kingdom and power she did not mourn. But when her walls were broken down, her beautiful temple burned, her cities deserted, and she herself carried captive, she hung her harp on the willow by the waters of Babylon and wept over the past, and travailed in birth for the Man child, the Saviour. Here the birth pangs began, as we saw last week, and as indicated by the prophet: "Now why dost thou cry out aloud? . . . for pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go even to Babylon." Micah 4:9, 10. See also chapter 5:2, 3; and the whole of Lamentations.

From this time forth the daughter of Zion—the church of God—was in travail. True she was delivered from Babylon, but she was still subject to the powers of earth. While many rejoiced at the building of the second temple, many also wept (Ezra 3:11-13; Hag. 2:3); for the glory had measurably departed till the temple should be glorified by the presence of the Desire of all Nations (Hag. 2:7), who should lead the elect of Israel to larger liberty and greater glory. Under the domination of the Babylonian, Medo-Persian, and Grecian empires the woman longed for her Child. A century and a half of the Pagan Roman passed away. Still the church travailed in pain and expectancy and the adversary waited. With what intense interest he must have noted the promises concerning John and Jesus. We can see his purpose of destruction in the full inn at Bethlehem, and the turning out of Mary, that if possible her child might be destroyed through exposure of the mother to the inclemency of night weather. Failing in this, he stirs up the minions of Rome through jealousy and envy. To Herod came the message from the wise men: "Where is he

that is born King of the Jews? . . . we . . . are come to worship him." (Matt. 2:2.) "But," suggested Satan to Herod, "are not you the king of the Jews? Does not the kingdom belong to you and your successors?" Thus through pride, envy, and jealousy, the spirit which controlled him in heaven, Satan, the dragon, stirred up the minion of Rome against Christ, and the result was that Herod "sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under" (verse 16), in order that he might destroy the Man child. But the angels of God frustrated his purpose, and his plans were defeated. The Child was preserved for his appointed work, grew to manhood, manifesting in his perfect life the perfect law of God (Luke 2:52), righteousness incarnate.

(To be continued.)

### "THE DECADENCE OF THE DECALOGUE."

THE above is the heading of an editorial article in the New York *Observer* of September 10, which opens thus:—

The Ten Commandments have never been popular. If the Decalogue had ever at any period in history been submitted to public suffrage it would have been rejected by a decided majority. All the people would not have said, "Amen!" to it. The Decalogue is too inclusive, insistent, imperative for the average man. There has always existed in the human heart a repugnance to legalistic searchings. The impulse is to run from the glare of Sinaiitic burnings, and to take refuge in the dark depths of a cavernous oblivion. . . . There are not wanting many evidences of a decadence of the Decalogue. Whatever limitations and failures may have characterized the religious teachings of half a hundred years ago, it certainly can not be asserted that "the old theology" failed in faithfulness to the cardinal doctrines of morality. Youth was grounded in the fear of God, and ingrained with the words and temper of the moral law. But that contemporaneously with the coming of more "genial" and congenial styles of teaching (in and out of the pulpit), there has lapsed in many quarters the habit of insistence upon the fundamental moralities of life as these are tersely expressed in the *Ten Commandments*, can not, we fear, be successfully disproved. . . . And the point may well be raised whether in America at the present day there is not a lamentable lack in many homes and institutions of definite and insistent teaching as to the rudimental requirements of the essential moral law of God which changes not from age to age, tho the prophet's voice has long since ceased to speak from rugged Sinai. (*Italics ours.*)

So much concerning the condition of things as regards the people's respect for the Decalogue and its influence upon them now. The *Observer*, however, we are glad to know, does not believe in this setting aside of the Decalogue. It continues:—

We do not mean by this, of course, to imply that the Ten Commandments can be extinguished, however neglected. The decadence of the Decalogue is not its discontinuance. The guarantees of morality in the character of God himself, are impossible of destruction at the hands of men.

The *Observer* then speaks of the "many millions . . . who are doing all they can to postpone the millennium, if not to make it altogether impossible." It refers to the souls unsaved, and the sad facts presented in the increase of criminals, and thus concludes:—

The Ten Commandments appear to have little meaning for large numbers of our people. Defalcations, trickeries in trade, repudiation of debts, public and private, to say nothing of the long list of crimes due to intemperance as a primary cause, and the depravities of vice, all attest the deplorable conse-

quences of failing to generally enforce the principles of those Ten great Words which God spake solemnly on Sinai, and which he has never yet recalled.

All this is true in a general way. Let us kindly call the attention of our Christian brethren of every denomination to a specific cause of "the decadence of the Decalogue." We do not do this in the way of censure or condemnation, but by way of appeal. The Decalogue, "which God spake solemnly on Sinai, and which he has never recalled," expressly enjoins: "Remember the Sabbath day, to keep it holy." That we may know to what day this applies, it clearly declares: "The seventh day is the Sabbath of the Lord thy God." See Ex. 20:8-10. That this means the seventh day of the week is evident from Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1. Granting this, as it seems to us every honest person must, what must be the effect upon the people generally concerning the other precepts of the Decalogue, when professed ministers of Christ, teachers of truth, and preachers of the Gospel, openly teach and contend that God did not mean what he said when he enjoined, "Remember the Sabbath day, to keep it holy," and declared, "The seventh day is the Sabbath of the Lord thy God"? If the Lord does not mean what he says, when he declares that "the seventh day is the Sabbath," does he mean what he says when he declares in the same document, "Thou shalt not steal," "Thou shalt not kill," "Thou shalt not commit adultery"? Is not the Fourth Commandment as much the word of God as the Sixth, or Seventh, or Eighth? When the recognized teachers of religion and morality show by teaching and practice that the Fourth Commandment has little meaning, why should his trusted hearers think otherwise with respect to the Seventh or Eighth? These are solemn facts and questions. Is it not to this very thing that Inspiration refers in connection with the prediction of the great and dread second coming of "our God" (Ps. 50:1-3), when it says:—

"What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit." Verses 16-19.

If one teaches that it is right to kill, that is, to transgress the Sixth Commandment, is he not a partaker with adulterers, those who transgress the Seventh Word? Does not the same principle hold true of the Sabbath commandment as well? Did not the same God that spoke one speak all? Truly he did. And he declares to all who transgress his eternal law:—

"These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes. Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Verses 21, 22.

Would to God there was loyalty to him in every respect on the part of all his professed followers; then would they be a power for morality in the world. "Ye are my friends," says Jesus Christ, "if ye do whatsoever I command you." "Why call ye me Lord, Lord, and do not the things that I say?"





"Thou shalt call his name JESUS; for he shall save his people from their sins."

### GIVE US REPENTANCE.

BY JULIA H. DUFFIE.

"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."

HEAVENLY Prince, exalted One,  
O, hear us sinners, lost, undone,  
With hearts as hard as flinty stone;  
O, give to us repentance!

Our souls to sin so long inured,  
Our minds in worldly thoughts immured,  
Our hearts by selfish plans allured,  
We scarce can feel repentance.

O, pity our poor helpless state,  
A heart of flesh within create,  
Thy gracious image there instate;  
O, grant us, Lord, repentance!

Battle Creek, Mich.

### CATHOLICISM vs. CHRISTIANITY. NO. 3.

BY ALONZO T. JONES.

LAST week we considered the free salvation of God by the faith that is the free gift of God, the faith that works by love.

#### The Catholic Denial of Faith.

Now of this faith it is the boast of the Catholic Church that she knows nothing. This is the very doctrine of faith, and of justification by faith, which produced the Reformation and made original, genuine Protestantism. And of this faith, and of the Reformation which was produced by it, the Catholic Church speaks thus:—

As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called Reformation—which was a revolution against church authority and order in religion—it seems that it was the aim of the Reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering the seven sacraments of pardon and of grace.

They began, therefore, by discarding five of these sacraments. . . . They then reduced, as it appears, to a matter of form, the two sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection, and enable each individual to prescribe for himself, and procure by himself the pardon of sins and Divine grace, independently of the priests and of the sacraments, they invented an *exclusive means, never known in the church of God, and still rejected by all the eastern churches and by the Roman Catholics throughout the world.* . . . They have framed a new dogma, not to be found in any of the creeds, or in the canons of any general council; I mean, the new dogma of *Justification by Faith Alone, or by Faith only.*

Luther invented, as we have said, this doctrine, and was the first to affix such a meaning to the word *faith*. . . . And from that period only there existed men who saw in the word "faith," occurring so frequently in Holy Scripture, that which has never been seen by the fathers, doctors, saints, and by the whole Church of God.—*Catholic Belief*, pp. 365, 366, 374.

#### The Faith of the Creed.

THESE extracts are enough to show, and they declare plainly enough, that the Catholic Church does indeed know nothing of the faith which is of God, and which, because it is of God, bears in itself sufficient

power and merit to justify and save the sinner who will allow it to work in him the righteousness of God. What meaning then does she affix to the word "faith"? Here it is:—

These texts, all of which refer to saving faith, prove beyond a doubt that not trust in Christ for personal salvation, but the *faith of the Creed*, . . . is the faith availing for justification.—*Ib.*, p. 370.

But who made the creed?—Men, and men only. Constantine was the chief agent in the making of the original Catholic creed, the Nicene Creed. Men being the sole authors of the creed, and "faith" being "the faith of the creed," it follows at once that that faith is solely of themselves, of their own manufacture, and not the gift of God at all, and is therefore not true faith at all. For the true faith, the faith that really saves, is "not of yourselves, it is the gift of God." And as men only made the Catholic creed, and as Catholic faith is only "the faith of the creed," it is as certain as anything can be that the Catholic faith is a base counterfeit that she would pass off upon all the world, and by force too, to supplant the true faith.

It is not enough, however, to say that it is a mere human invention; it comes from lower down than that. And she herself has given us the means of tracing it to its original. Here it is:—

By *faith* is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of him in the Gospel is true, and that what he taught is true.—*Ib.*, p. 369.

#### Examples of This Faith.

Now there are recorded in the Scriptures several examples of this same identical "faith" here defined. And now, as we read these examples, and have the plain word of God as to what they were who held this "faith," we can have no difficulty in knowing the real nature and origin of the Catholic faith, "the faith of the creed."

Here is one: "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him." Luke 4: 33-35.

Here is another: "And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known." Mark 3: 11, 12.

And here is another: "And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8: 28, 29.

And yet another: "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I

know, and Paul I know; but who are ye?" Acts 19: 13-15.

In these examples there is every element of the "faith" above defined and set forth as the "saving faith" of the Catholic Church. Every one of these devils showed "evidently a firm belief," and actually proclaimed it, "that Jesus is the Messiah, the Christ, the Son of God"! And that legion of them that found a home with the swine and set the whole two thousand of them crazy, showed also "evidently a firm belief that what is related of him in the Gospel is true." For from the beginning of the Gospel in this world it had been related of him that he should bruise the devil's head; and it was indeed related of him that he should destroy the devil. And that this legion of devils had "evidently a firm belief" that this is true is clearly shown by their terrified inquiry, "Art thou come hither to torment us *before the time*?" They thoroughly believed that this time of torment was coming, as it had been related; and what they feared now was that it was to befall them "before the time."

Not only do these examples supply every element of that which is authoritatively defined and set forth as Catholic "saving faith," showing it to be but the faith of the devils; but the Scripture plainly states that that is just the kind of faith that it is. Here are the words: "Thou believest that there is one God; thou doest well; *the devils also believe, and tremble.*" James 2: 19. There is the plain word of the Lord, that this "faith" that is proudly set forth as the Catholic faith is simply the faith that the devils have. And *it does not save them*. It has no power to change their lives. They are devils still. And, moreover, Jesus forbade them to preach this "faith."

#### Trusting a Dead Faith.

THIS is precisely "the faith of the creed." It is of themselves and not of God. And being only of themselves, it is impotent to bring to them any virtue to change the life; it is powerless to work in them any good. Being incapable of working, it is a faith that is dead. And those who hold it, realizing that it is lifeless and so unable to do anything for *them*, are obliged to give it the appearance of life by doing great things for *it* in the multiplication of dead works. For, works that are not of faith, that are not wrought by the faith itself, are dead works. They are worse than valueless, for "whatsoever is not of faith is sin." Any faith that is not able of itself to produce, to work, the works of God in him who professes it, is a dead faith. It is "the faith of the creed." It is the "faith" of the devils. It is the "faith" of the Papacy. And when such "faith" is passed off for Christianity, it is the mystery of iniquity, wherever it is found. And therefore it is that the Scripture, immediately after describing this "faith" of the devils, exclaims: "But wilt thou know, O vain man, that faith without works is dead?" And then cites Abraham and calls to all, "Seest thou how *faith wrought* with his works, and by works was faith made perfect?" James 2: 20, 22. Thus the works by which faith was made perfect, were wrought by the faith itself. When the faith is living, the works of faith appear just as certainly as when the tree is living the fruit appears in its season.



The only thing that will be accepted in the judgment is *works*. The only works that will be accepted in the judgment are works of *righteousness*. And the only righteousness that will be accepted or countenanced in any way whatever in the judgment is the righteousness of *God*. And this righteousness is a free gift to man, and is wrought in man by faith alone—"even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference."

It is true that "the Church" says that "this faith," "the faith of the creed," this faith of the devils, "leads to trusting in Christ, and to all other virtues." But it is a notable fact that it has not done this for the devils. And it is just as notable and just as apparent that "this faith" has not, in all these hundreds of years, led the Catholic Church to trusting in Christ nor to any other virtues.

Mount Sinai, that all might hear. Point by point, it was explained to meet the minds of both the learned and the ignorant. It was necessary that all should become intelligent in regard to its binding claims, especially in reference to the Sabbath and intermarriage with other nations.

The Sabbath and marriage were instituted in Eden, when man was upright and innocent before God. They were established when the foundations of the earth were laid, when the morning stars sang together and all the sons of God shouted for joy. But men broke the rules which God gave respecting these institutions, and brought upon themselves condemnation and woe.

When the law was spoken, the Lord, the Creator of heaven and earth, stood by the side of his Son, enshrouded in the fire and the smoke on the mount. It was not here that the law was first given; but it was pro-

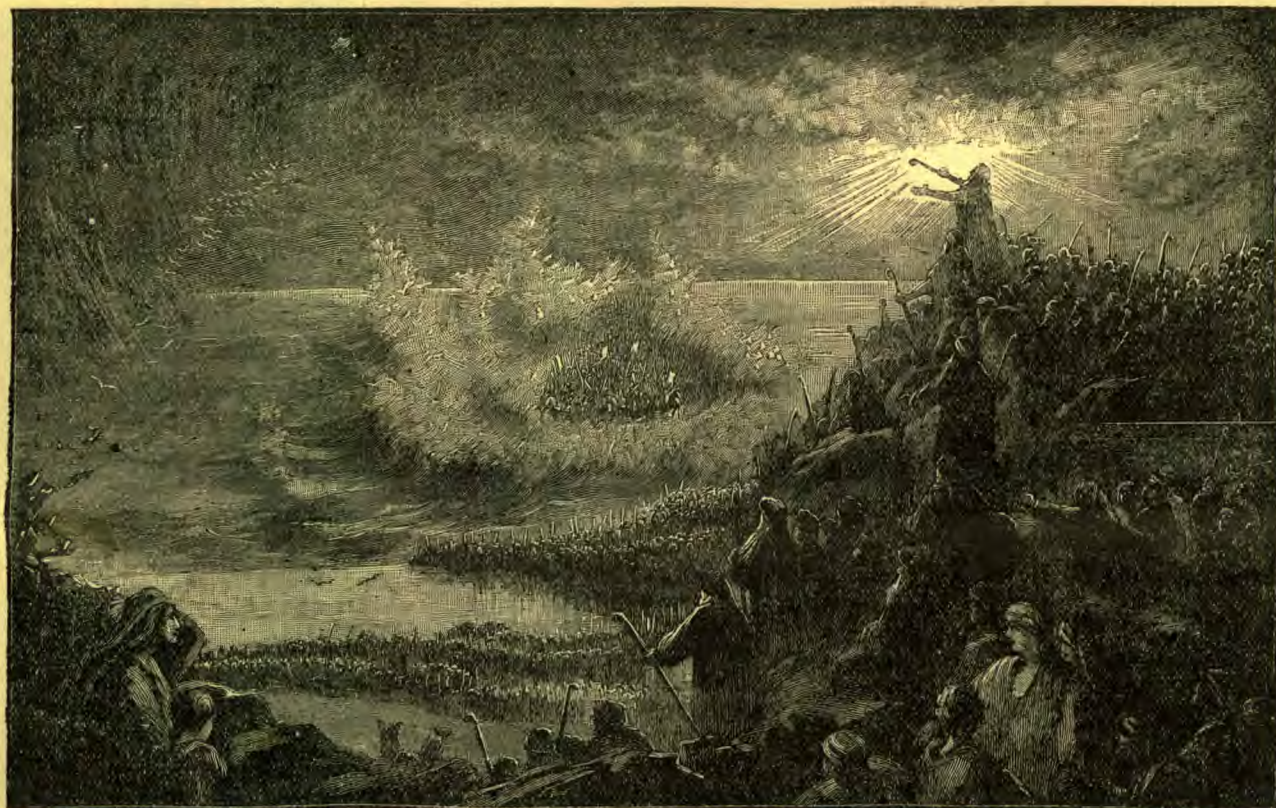
by his miraculous power, the children of Israel rebelled against him, and imitated the practices they had witnessed in Egypt. They turned their faces again toward Egypt; they turned from God to idols.

The Lord in his dealings with Israel always magnified his law before them, and promised them rich blessings if they would keep his precepts. And when he permitted their enemies to triumph over them, it was because he wanted them to draw nigh unto him, and find in him their friend and refuge. Their ingratitude and rebellion; their contempt of God's restrictions and reproofs; their persecution of those whom God sent to save them from utter degradation and ruin; their relapse into idolatry; their hardness and impenitence of heart in following a course Satan chose for them, rather than the way of obedience in the path of truth and true holiness, brought misery upon themselves. When in the grief and bitterness of bondage, suffering under the cruel tyranny of the heathen, they called upon God, he heard and pitied them. He did not cast them off. He did not permit them to become extinct. He wrought for them again and again, as only God could, that he might bring them into a closer relationship with himself.

This has been the history of God's people since the fall of Adam. The church has turned from his law, and followed fables of human devising. Frequently his requirements have been made a matter of convenience, and men have obeyed or disobeyed, as business or inclination dictated. But the Lord means what he says, and men can not set aside his law with impunity. He will not pass over any transgression more lightly now than he did in the day when he pronounced judgment against Adam.

Our Saviour, too, raised his voice in protest against those who regard the divine commandment with carelessness or indifference. He declared: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

And yet God, instead of destroying a sinful race, has given his Son to die for them. His own people have been changeable and rebellious, and he has been obliged to withhold great blessings which he longed to bestow, because they chose their own way instead of his. But he is ever ready to hear their prayers, pardon their transgressions, and do them good, when, with contrition of soul, they return to him. The Saviour also is full of compassion and love. He never spurns the truly penitent, however great their guilt. But he requires strict obedience. "Sin is the transgression of the law," and Jesus died, the just for the unjust, the innocent for the guilty, that the honor of God's law might be preserved, and yet man be restored to the favor of heaven. By repentance, faith, and



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DELIVERANCE OF ISRAEL AT THE RED SEA.

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### A LESSON FROM GOD'S CHOSEN PEOPLE.

BY MRS. E. G. WHITE.

God chose Israel as his people, and gave them gracious promises on condition of obedience. He faithfully performed his promises. He demonstrated his power in their deliverance from Egypt; he opened them a path in the Red Sea, and caused them to pass safely over, while their enemies, in pursuit, perished beneath its waters. He subdued the nations before them; he guided them with his counsel; he enriched them with his bounties.

The mixed multitude who came up from Egypt with Israel were continually departing from God, and making themselves a snare to his people. God saw that Israel would, in their future intercourse with other nations, be in danger of following their example; and he provided for this. His law was to be read and explained to them as a nation; his dealings toward them were to be repeated; the warnings, the reproofs and counsels which the Lord gave them, were to be presented before them. His law was proclaimed from

claimed, that the children of Israel, whose ideas had become confused in their association with idolaters in Egypt, might be reminded of its terms, and understand what constitutes the true worship of Jehovah.

What condescension was this, that the infinite God should stand side by side with his Son, while the law, which is the foundation of his government, was given. He would give his people an intelligent knowledge of his will. He does not command men to obey him when they do not understand what he requires. Here was displayed his wisdom, power, and love. Man was so dear to the Creator of the world that he spoke to him through Jesus Christ, with an audible voice, giving unmistakable evidence of his presence and majesty.

But we have on this occasion an illustration of the power of temptation upon men. Satan with his host stood in the midst of the armies of Israel to exercise his influence over the people of God's choice. He tempted them, and many yielded to his suggestions; for while the holy law of God was still sounding in their ears; while the glory of God was displayed before their eyes, and God himself was guiding, guarding and sustaining them



obedience, he may perfect a righteous character, and, through the merits of Christ, become a son of God.

#### PAUL A BOND-SLAVE OF CHRIST.

IN speaking of Paul and his relation to Christ, Dr. P. J. Mahaffy says:—

He was proud to call himself the slave of Jesus Christ, and he used the right metaphor when he called the unrighteous the slaves of sin. Among the many cognate metaphors which he uses, I shall conclude by noting one which has for me peculiar interest. At the close of his Epistle to the Galatians, he says: "Henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus." What does this mean? Let me translate it for the reader more literally. "For I bear in my body the brand of my Master, Jesus Christ." The word *Kyrios*, rightly translated Lord, means in this connection the legal owner or possessor; the husband of the wife, the father of the child, the patron of his freedman. *Stigmata* is the common word for the brand or mark with which masters marked slaves, especially those who had run away, or showed signs of so doing.

But there is much more to be said than this. In the very numerous records (on fragments of marble) of manumissions found at Delphi, and at other shrines in Greece, we have learned the legal process by which a slave gained his own liberty. He did not bring the master his earnings, and obtain his freedom with his receipt for the money. He went to the temple of the god, and there paid in his money to the priests. They then, with this money, bought the slave from his master, on the part of the god. He became for the rest of his life a slave of the god, which meant, practically, freedom subject to certain periodical religious duties. If at any future time his master or his master's heirs reclaimed him, he had the record of the transaction in the temple.

But on one point these documents are silent. If he traveled, if he were far from home, and was seized as a runaway slave, what security could he have? I believe St. Paul gives us the solution. When liberated at the temple, the priest, if he desired it, branded him with the *stigmata* of his new master, Apollo. Now St. Paul's words acquire a new and striking application. He had been the slave of sin, but he had been purchased by Christ, and his new liberty consisted in his being the slave of Christ. Henceforth, he says, let no man attempt to reclaim me; I have been marked on my body with the brand of my new Master, Jesus Christ. Probably he referred to the many scars he bore of his persecutions. They were evidence, not only that he had served his new Master, but had endured suffering in that service.

Put a seal upon your lips and forget what you have done. After you have been kind, after love has stolen forth into the world and done its beautiful work, go back into the shade again, and say nothing about it. Love hides even from itself.—*Professor Drummond*.

ONE earnest gaze upon Christ is worth a thousand scrutinies of self. The man who beholds the cross, and, beholding it, weeps, can not be really blind nor perilously self-ignorant.—*Dean Vaughan*.

#### "CHRISTIAN ENDEAVOR" AND "CHRISTIAN CITIZENSHIP."

BY W. N. GLENN.

CHRISTIAN endeavor is a most worthy endeavor, and the masses of the Y. P. S. C. E. are no doubt honestly and earnestly endeavoring to do Christian work. But unwittingly they are being manipulated by their elders and leaders for political purposes. A National Reform journal says:—

The seventh plank in our Christian Endeavor is, 'Our Christian Citizenship Plank—Our Country for Christ, but as a society no entangling political alliances.'

Inasmuch as the Christian citizenship movement, which the Christian Endeavor Society has espoused, is an effort to promote the cause of Christ through political reform, to establish his supremacy by means of politics, those who indorse the movement must logically enter the arena of politics. If entitled to vote, they must, to be consistent, vote and work with the party that upholds the principles sustained by the movement. To say that as a society there must be "no entangling political alliances," while the society urges its members into the entangling alliances of politics, is simply evading the issue. The apostle Paul thus speaks of the individual Christian's course: "No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier."

The man who, more than any other individual, has given impetus to the present phase of the Christian citizenship cause is Professor Herron. He sounded the note in person from ocean to ocean, and received a marked indorsement by the ministry, especially by those who are actively engaged as guides of the Christian Endeavor Society. Professor Herron's slogan is a Christian state; his cure-all for existing evils throughout the land is a union of church and state. Of all the champions of the National Reform combination's schemes Professor Herron is the only one who has openly advocated them under a plea for church and state union. Others persistently refuse to admit that such a union will be the result of their clamor for the enforcement of religious dogma by civil law. In this respect Professor Herron is the most consistent of them all.

A very significant sign of the times is the fact that notwithstanding Professor Herron's open declaration for church and state union, he has had far more extended indorsement and patronage from the ministry than any other National Reformer. When in California, he received an almost unanimous support from the ministry, and institutes were formed for the purpose of further inculcating his theories of Christian citizenship. And, as before stated, those who took a leading part in the advocacy of these principles are recognized leaders of the Christian Endeavor Society.

In order that the reader may understand the drift of Professor Herron's Christian citizenship, or church and state teaching, we append an extract from one of his addresses delivered in this city:—

There has never been a great revolution seeming to break with the past and make a new order of things, from which there has not been a terrible recoil sooner or later. The revolutionized nation or civilization has had to return and connect itself with the good substance of the evil forms from which it revolved. The religious revolution which

we call the Reformation was a universal loss as well as a gain, and we are already beginning to see that the future power of the church is involved in our finding some way to reunite our broken fragments, our discordant sects of Christendom, in the true and universal church. The Catholic Church was, after all, a spiritual splendor, and was historic with institutions which Protestantism can not afford to have done away.

In this utterance we have a key-note of the now popular Christian citizenship cry. And if the masses of the Christian Endeavor Society, especially the younger ones whose aim is purely Christian work, would pause a moment and reflect, they might realize to some extent the advantage that is being taken of their organization to make it practically an auxiliary of a most unholy purpose. One of the first things that the National Reform combination seeks to establish throughout the nation is compulsory Sunday observance, which is Rome's insignia of the authority of the church.

As the logical fruits of the Sunday law are imprisonment, handcuffs, chain-gangs, etc., as already manifested in nine states of the Union, we naturally suppose that one of the "institutions which Protestantism can not afford to have done away" would be something akin to the Inquisition. At least, it is plainly to be seen that this Christian citizenship work, to whose support the Christian Endeavor Society is being inveigled by designing manipulators, is a work for making the people of this nation speak as an image to the papal theory of church and state union. While the rank and file of the Endeavorers, especially the sisters, aim only to do legitimate Christian work, the machinery of the organization and the voting element is fast being turned by its leaders into an engine of religious tyranny.

Such is the power of the deceptions in vogue in these last days. The work of the great adversary is to deceive the whole world (Rev. 12:9), and such is his power to deceive, through false prophets, that he would deceive, if possible, the very elect (Matt. 24:24). Just before the coming of the Lord he will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. The "love of the truth" includes the love of God's law; for David says, "Thy law is the truth." The reason, then, that the Christian Endeavor workers are susceptible to the Christian citizenship delusion is because they ignore a part of God's law. They accept Rome's interpretation of it, namely, that the first day of the week is the Sabbath; an interpretation which has also been accepted by the Congress of the United States. Thus they reject that important part of the law which is God's special sign between him and his people; and they accept that substitute which Rome holds up as her special sign of authority. Having rejected one point of the law, they are consequently "guilty of all." James 2:10. Hence we see how easily the Christian Endeavor masses may be unwittingly led to accept Professor Herron's theory of returning to that condition from which the Reformation was a revolution. How naturally, too, will they step into the political road as the most feasible way of return, for the entire machinery of Rome's "spiritual splendor" never was anything but a great religio-political structure.



## THE PRICE OF TRUTH.

BY C. A. WATKINS.

"Buy the truth, and sell it not." Prov. 23:23. While the value of truth is past estimate, and no special or limited price is placed upon it, it is within the reach of all; and, tho persons vary, it comes to all the same; and, while all may have it, the price must be paid.

God says, "Buy the truth." But will we pay the price? Heaven itself has purchased truth at infinite price: The Lord has given the life of his Only Begotten, the greatest sacrifice ever offered. The most costly price ever paid was paid to ransom a sin-cursed world, and bring it back to truth. So Christ bought us for truth and in truth. We are to buy the truth. But what is truth? "Thy word is truth." John 17:17. God's word is his power to save. Rom. 1:17.

But the price must be paid. If we choose God's word, we reject the fables of men. The two have no fellowship with each other. The Saviour prayed, "Sanctify them through thy truth; thy word is truth." John 17:17. He prayed not that his disciples should be taken out of the world, but that they should be kept from the evil, or sanctified, set apart through faith, from the ways and evils of the world. This he said should be done by the truth. This is giving up all to God; and this is the cost of truth to every one who receives it.

The martyrs of old loved God unto death. They chose the truth, and were separated from the world, hated by all men, called heretics and demons, torn from friends and loved ones, burned at the stake, and tortured in the most cruel manner; yet they praised the Lord amidst the flames, and died rejoicing in the truth, so dearly purchased for them, and for which they gave all. Yet they esteemed not the cost to them too high. They gladly paid the price, and took the truth.

To-day God says to us, "Buy the truth." It is the same eternal truth he offers us that he offered the martyrs of old, pointing out present danger, present duty, and present promise. But what is its cost to us? Those who receive it must pay the price,—all they have and are. God's word is not changed. In no way has it compromised with the fallen world. The doctrines of men it still condemns; for they will not approve of its searching truths, but seek to destroy its very influence in the world. Those who buy it will be despised of men, rejected by loved ones, scorned by the world; yea, they may be imprisoned, set to work in chain-gangs with the low and base, or suffer even death. But is the price too much?—It is to some. Many refuse to lose a few paltry dollars in business, for the truth's sake. The pleadings of a worldly companion, or the scorns of a would-be Christian teacher, turn many to darkness and ruin. The price they think too much.

Many love the truth at sight, they purchase it forthwith, but never consider the cost. When trials come, friends desert, loved ones condemn, false teachers scorn them, and the law convicts them; they sell the truth for naught. They find the price too high. Its sanctifying influence they can not endure. Satan sifts them as wheat. To pay the price means to give all, but it also means peace, joy unspeakable, and eternal life through Christ; but to choose the world and the easy,

man-made theories of salvation means misery, trouble, and death. There is offered to the world a cheap salvation, an easy way to glory, man-made doctrines, and pleasing fables, smooth ways, popular notions, to purchase which makes friends, fame, and honor. Pride, selfishness, and all its sins are uncondemned. Well hath the word declared, "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25.

The truth will cost a price; it is none too great; for with it comes eternal salvation. While "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), yet "if we suffer, we shall also reign with him" (chap. 2:12). It pays to buy the truth, let it cost what it may. The tribulation here is not to be compared with the glory that shall be revealed.

Norfolk, Va.

CHAPTERS IN UNITED STATES  
HISTORY.\* NO. 2.

BY PROF. CHARLES MORRIS.

## Washington in the Wilderness.

*Claims to the Valley of Ohio—Governor Dinwiddie's Messenger—The Incursions of the French—Washington's Journey—Crossing the Alleghanies—The Half King—At Venango—Fort Le Boeuf—Canoeing on French Creek—A Treacherous Guide—The Perils of the Frozen Alleghany—The End of the Enterprise.*

In the middle of the last century the people of the American colonies were seriously alarmed. They claimed as theirs the vast region which lay west of the Alleghanies. The French of Canada laid claim to the same broad domain, and were preparing to move southward from the great lakes, to take possession of it. A war for the ownership of the valley of the Ohio was about to take place, a fierce struggle that would have momentous consequence on the history of this country. We have already described the first event caused by this coming conflict, the convention at Albany. We have now to describe a second, in which another of the heroes of American independence took the leading part.

On Oct. 31, 1753, there left the small town of Williamsburg, Va., a young man, yet unknown to fame, but who was destined to make the world ring with the story of his deeds. The name of this man was George Washington. He was then just twenty-one years of age. Yet five years before he had begun active life as a surveyor on the Virginia frontier, and, at nineteen, had entered upon his military life as major of militia. Since then the death of his brother had left him manager of a large plantation. He was, therefore, already an active man of business, had gained some military experience, and was familiar with adventure in the wilds. This was the man whom Governor Dinwiddie, of Virginia, chose to undertake a journey of peril and hardship, and one whose successful prosecution would need not only the boldness and endurance of youth, but the judgment and discretion of older years.

There was war in the air. The French were encroaching on lands which the English held to belong to them. The English were encroaching on lands which the French held to belong to them. Both were encroaching on lands which the Indians held to belong to them. It was a triangular claim, in which the Indians had the right, but their rivals had the power, and the old possessors of the land were much in the position of the corn between the upper and nether millstones.

The English were pushing slowly westward toward the Alleghanies, and had sent their

pioneers into the valley of the Ohio. The French, having advantage of extensive water ways, had gone much farther inland. They had made their way in canoes from the St. Lawrence River to Lake Champlain, which they claimed as theirs. They had traversed the great lakes, had reached the Mississippi, and sailed down it to its mouth. It was all theirs, with all affluents. The vast valley of the Ohio particularly was theirs, and they were now in motion to take possession of this imperial domain, in despite of rival claims.

They were not forced to make long journeys overland. It was only fifteen miles from Lake Erie to the head waters of French Creek. The waters of this stream ran into the Alleghany River, which, in its turn, became one of the makers of the Ohio. An easy waterway thus lay before the French, and they were about to avail themselves of it. They had already built a fort near the source of French Creek. They had a station at Venango, where this creek joined the Alleghany. A party of French and Indians had made their way to where Pittsburg now stands, and seized there some English traders, whom they took as prisoners to Presque Isle, in Lake Erie. They were becoming decidedly aggressive, and if the English proposed to sustain their claim it was time for them to act.

Tidings of these movements came to the ears of Governor Dinwiddie. He wrote a letter to the French commander at Venango, asking what he was doing there, and bidding him to leave that region, which, by God's will and his Britannic majesty's right, belonged to the great British Empire. And, in seeking a messenger to convey this epistle, he settled on Major George Washington as the man for the occasion. He had been in the wilderness; he had met the Indians in their villages; he had military training; he had courage, dignity, and judgment. He was the one man needed.

Washington, young, hardy, and vigorous, fond of adventure, and full of youthful ardor, willingly undertook the mission, and, leaving Williamsburg with the governor's letter, made his way through the thin settlements of Virginia to Fredericksburg, where he was joined by two companions, one of them an Indian interpreter, the other a Dutchman, named Van Bramm, from whom he had already taken fencing lessons, and whom he now wanted as French interpreter. He reached the outpost of civilization at the mouth of the Will's Creek, on the Potomac. Here was the cabin of Christopher Gist, a man already famous as an explorer, and who was to act as guide and aid to the party. Four other men also joined them here, two being Indian traders, and here packhorses for the journey were procured.

Four hundred miles of wilderness still lay before them, much of it over rugged mountains, with no paths but the narrow and difficult Indian trails, much of it through dense forests, crossed by swollen streams, chilled by the coming winter, while on the mountain summits snow already lay ankle deep. Day by day the party of adventurers pressed onward, now wading through the soft, new-fallen snow, now crossing the streams on rafts of logs, or fording them where practicable, now passing for miles under the dense shadows of the primeval forest. They at length reached the Monongahela at the mouth of Turtle Creek, and, following this stream, in ten days after leaving Gist's cabin, came to its junction with the Alleghany, where the two streams meet to form the Ohio, that great stream, the command of which was to be fought for in nine years of war.

This locality seemed to the eyes of Washington a most favorable one for a fort, since, from its command of three important streams, it would give control of the whole surrounding region. It was the point where Fort Duquesne soon afterward rose, and the site of

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the subsequent great city of Pittsburg, but as yet an unbroken wilderness. Twenty miles further brought them to the Indian village of Logstown. Here Washington found an Oneida chief, to whom he gave a string of wampum and some tobacco, and asked him to send for the Seneca chief, Tanacharison (half king), then absent at the hunt.

This important personage among the dusky warriors had been to the French forts, had asked them what they meant by presuming to take possession of Indian soil, and had threatened them with the wrath of the tribes if they persisted.

"Fathers, both you and the English are white," he said; "we live in a country between; therefore, the land belongs to neither one nor the other. The Great Being above allowed it to be a place of residence for us; so, fathers, I desire you to withdraw, as I have done our brothers, the English; for I will keep you at arm's length. Our brothers, the English, have heard this, and I now come to tell it to you; for I am not afraid to discharge you off this land."

The Half King was seeking to drive the wolves from the sheep-cote. The French commandant heard him with contempt, and bluntly answered: "I tell you, down the river I will go."

Tanacharison, having heard the French ultimatum, now wished to know what the English had in view. Washington, whose first purpose was to win the aid of the Indians, told him that he had come to warn the French off the land of his Indian friends. He wanted a guide to lead him to the French fort, still 120 miles away, and when there he would do what his red friend had done, bid the intruders to depart.

This statement pleased the chiefs. The English were evidently their friends. In the simplicity of their hearts they imagined the newcomers had no purpose but that of peaceful trade. Days of waiting and ceremony passed, and then the Half King and two other chiefs, with a hunter of noted skill, volunteered to go with the party as guides. The journey was resumed. The route now to be traversed was one of terrible hardship. Winter was upon the travelers; rain and snow fell almost unceasingly; the forest proved nearly impassable. At their first camp, a place called by the unpleasantly suggestive name of Murtheringtown, some corn and dried beef were procured. Further on, the Indian hunter shot two bucks. At length, after days of severe toil, the French outposts of Venango were reached. It was an Indian village, with the French flag flying over one of the huts.

Captain Joncaire, the French commandant, treated Washington with civility, and invited him to supper, where, over their cups, the officers boasted the French would soon possess the Ohio. The English could raise two men to their one, they admitted, but they were too slow to keep the French from doing what they pleased. While this was going on Joncaire was cunningly trying to rob Washington of his Indian companions, whom he plied with drink and promises. In this treacherous scheme he failed. The chiefs were not to be cajoled, and were ready to set out with the party when the journey was resumed.

The route now lay up French Creek to Fort Le Boeuf, on the head waters of that stream. It was a wearisome journey, but at length, on December 12, the fort was reached. The journey thither had consumed forty-two days.

Here Washington found himself in different company from that of the half-breed Joncaire. The fort was commanded by M. de St. Pierre, an elderly man of true French courtesy, cordial in tone, hospitable in manner, ready to do everything for his visitor except to comply with Governor Dinwiddie's peremptory order. It was his duty to obey orders, not to discuss treaties. He was there under instructions, and there meant to stay.

This and more to the same effect he wrote to the governor of Virginia, and gave in a sealed letter to the governor's envoy. It was courteous in tone, but it clearly indicated that the French had no thought of withdrawing.

Meanwhile Washington was making excellent use of his eyes. The fort, in all its details, was photographed upon his brain. He counted the boats in the river. There were fifty bark canoes, and a large number of pine-tree dugouts, while many more were constructing. The French evidently intended to move in force in the spring.

The letter delivered and the reply received, Washington was prepared to return. But snow was now falling fast, and it was decided to return to Venango by canoe, while sending the horses through the forests with the baggage. St. Pierre continued civil. He supplied liquors and provisions for the canoe. But like Joncaire, he sought secretly to win over the Indians. The Half King was well worth winning, and each of the chiefs was offered the present of a gun if he would stay until the next day. Liquor was also given. The Indians stayed, but Washington stayed too. Finally, finding that the chiefs were not to be won over to the French cause, St. Pierre ceased his efforts, and the party got away, Washington and Gist in one canoe, the chiefs in another.

It was no easy passage, even with the advantage of a water route. The channel was obstructed by rocks and floating logs; here were shallows; there, dangerous currents. Ice, too, gave them trouble, and they were obliged to carry the canoe for some distance overland. They met on their way, French canoes, some of which, to the satisfaction of the English, met with disaster. One, loaded with lead and powder, went to the bottom. Another, with its load of wine and brandy, was upset, and its contents floated away. The adventurers at length reached Venango, where they found that the horses had arrived, but in a pitiable condition from the hardships of their route.

The worst of the journey still lay before them. The winter frost had rendered the river impassable. It was necessary to proceed on foot, through the cold and snow, which now lay deep. Washington, with his guide and interpreter, clad in Indian walking costume, set out, followed by the horses with their drivers. But the horses were so exhausted that, after three days' journey, Washington and Gist decided to push on alone, leaving the remainder to follow as they could. Equipped with gun and knapsack, the explorers pushed forward, leaving the path they had followed and taking a straight trail through the woods, which would bring them to the Alleghany some miles above the Ohio.

Their journey proved to be one of peril and adventure. They met an Indian who volunteered to guide them, and who relieved the weary explorer of the weight of his knapsack. He wished to carry his gun also, which Washington refused to yield, whereupon the savage grew surly. He told them that there were Ottawa Indians in the forest, who might take their scalps if they lay out at night, and pressed them to push on to his cabin, where they would be safe. But after a few miles the Indian fell behind, and, on looking back, they saw that he was aiming at them with his gun. The next moment the piece was discharged.

Fortunately neither were hurt, and Gist quickly aimed at the Indian, who was loading again behind the shelter of a large oak.

"Do not shoot," said Washington, "we had best not kill the man, but must take care of him."

They permitted him to finish loading, asking if he was lost and had fired as a signal; but they gave him no further opportunity to play the traitor, and, after a few miles farther, bade him make a fire at a little run, saying

that they would sleep there, advising him to go on to his cabin. The savage, glad enough to escape with a whole skin, set out at once, and the explorers, after going some distance, again made a fire, took a short rest, and then took once more to the route and traveled all night.

The next night they reached the Alleghany. They had hoped to cross on the ice, but at a short distance from the shore the ice was broken and sweeping rapidly past. They slept on the snow-covered banks that night, and the next morning found the same prospect before them. Nothing remained but to build a raft, and as they had but a single hatchet between them, the work took all day long. As they did not care to spend the second night at that dreary spot, they launched the raft at sunset and pushed from shore. The journey proved full of peril. Before the stream was half crossed they were so jammed in the floating ice that it seemed as if the raft could not hold together. The current was sweeping it onward, and Washington tried to stop it by the aid of his setting pole. It was a dangerous effort. The ice was driven against the pole so violently as to sweep him from his feet and hurl him into the water ten feet deep. He would inevitably have perished had he not fallen near enough to grasp the raft, on which with some difficulty he scrambled.

It proved impossible to reach either shore, and they were forced to spring from the raft to an island, past which the current was sweeping them. Here they were forced to stay without shelter during the remainder of that bleak night, the cold momentarily increasing. Mr. Gist had his hands and feet frozen, a disaster which Washington, tho' soaking wet from his fall, escaped. When morning dawned they were glad to perceive that the portion of the stream which they had still to cross had frozen during the night. They hastened to the shore, and the same day reached the trading post, which had been just formed near the locality where Baddock was soon to meet his celebrated defeat.

This ended their perils. When Gist had recovered they set out again, crossed the Alleghanies, and in due time reached the cabin of the guide at Will's Creek. From there Washington proceeded alone, and reached Williamsburg on January 16, after an absence of eleven weeks, during which he had journeyed through the wintry wilderness for 1,100 miles.

What followed a few words will tell. Dinwiddie, finding that the French disdained his command, sent a party to the Ohio forks to build a fort. But this was hardly begun before it was captured by the French, who completed it and gave it the name of Fort Duquesne. Washington, advancing with a supporting force, met a French detachment in the woods, which he attacked and defeated. It was the opening contest in what was to be a long and destructive war.

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TO DOUBT the reality of God hearing prayer is like the raw apprentice doubting the power of the chisel to evolve beauty out of the marble, or the young musician doubting the effectiveness of the harp because his unskilled fingers can not woo sweet harmonies from its strings. The laws of prayer are as reliable as the multiplication table, or the principle of gravitation. "Ye ask, and receive not, because ye ask amiss."—*Spurgeon*.

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I CAN not praise a fugitive and cloistered virtue unexercised, that never sallies out and meets her adversary, but thinks of the race where that immortal garland is to be run for not without dust and heat.—*Milton*.

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WE never need prayer so much as when we are indisposed for it.—*R. Cameron*.





## THE PROGRESS OF THE SUNDAY CAUSE.

Most readers of this journal know that those who conduct it understood more than forty years ago from the "more sure word of prophecy" that there would be a world-wide agitation over the Sabbath question; that the truth concerning the Sabbath of the Lord would be proclaimed by voice and pen and type throughout the world; that not only would efforts be put forth to obtain world-wide Sunday laws, but that world-wide Sunday laws would be obtained. These views were received in silence, incredulity and derision at first, but now their truth is patent to thousands. In almost every state of the American Union exist Sunday laws, and in consequence of this in some states have been notable persecution. Even in heathen Japan Sunday is in the ascendancy, and China is tending that way.

It will be of interest to our readers to know the progress the Sunday cause is making in Europe. We gather the following from an article by W. W. Atterbury, D.D., in the *Independent* of September 24. The leading items we number:—

1. In all Europe, Dr. A. tells us, the Sunday-rest movement "is making quiet and rapid progress."

2. At Geneva, Switzerland, is the headquarters of the International Federation of all organizations of this kind. It has already received four national medals by way of recognition.

3. "In France the movement is meeting with surprising success." At the head of the Sunday league is M. Cochin, a Roman Catholic, and member of the Chamber of Deputies. "The league embraces men of all religious beliefs, Roman Catholics, Lutherans, Reformed, Wesleyans, and even Israelites." "The whole movement has the warm support of the leading Catholic bishops." "More and more it engages attention in public journals, and some even of the more radical organs do not hesitate to advocate it." In some cases where proprietors of stores would not close, "lists have been distributed and posted of the stores that are willing to grant the Sunday rest, and appeal has been made to the citizens to aid the movement by discriminating in favor of such." It might naturally be expected that that country which showed despite to the week and Sabbath of the Lord by a rest day every ten days would accept the false Sabbath, and indulge the boycott. "Jewish storekeepers have been among the foremost in granting the Sunday rest." Why not? They have rejected the Lord, why not the sign of his power?

4. At the head of the "active Sunday-Rest League" of Belgium is Baron Priss. This league "tho composed chiefly of Catholics, embraces men of all faiths, including the Liberals. The state, in the railways it controls, and the post-office department, coöperates in the work. A commission has been appointed by the government to make thorough inquiry into the Sunday-labor question.

5. "In Germany, since 1891, numerous enactments restrict Sunday labor both in trade and manufactures." "Within the past year the Prussian Government has taken steps to relieve from all Sunday work 50,000 railway employees engaged in freight transportation. The Emperor William a few months since issued an order to the Prussian Minister of War for the purpose, as he says, of making known anew to his army his desire for the maintenance and progress of religion, in which it is directed that the soldiers shall have every possible facility and liberty for attending the services of religion." The army, he adds, "I know to be one with me in a living and joyous faith." The Bavarian Minister of War has issued similar orders.

6. In Baden, Sunday imperishable freight trains have been suppressed, as also in Bavaria.

7. The Austrian Government proposes to adopt similar measures to those adopted in Bavaria on all railways under state control.

8. In Switzerland there is but one delivery of letters on Sunday in all cantons except Zurich, while freight trains were prohibited five years ago. Many stores are closed in Geneva, and many still remain open.

9. In Italy at Milan and Rome, Sunday-rest leagues exist, and the movement finds favor and coöperation on the part of many, among whom is the Minister of Posts and Telegraphs.

10. "In Norway the Secretary of State, M. Lehman, is president of a Sunday society, and advocates the cause in the public journal. Railway employees, bakers, confectioners, and other classes are making progress in their agitation for Sunday rest. The idea is that in order for one to have rest all must rest.

America is rapidly drifting toward the Dark Ages, and her influence is being greatly felt in the Old World. These Sunday-rest laws and leagues seem now to be harmless or positively good; they will ere long be made engines of tyranny and persecution. And yet so deceived will those be who advocate and support them, that the Sunday will be considered the sign and mark of Christianity, and the governments which adopt the laws advocated will be said to be governments of Christ; while on the other hand, those who will not bow to the deified pagan holiday will be considered enemies of the church, and traitors and conspirators against government, and worthy of death. This is the power of deception in this Sunday movement. May God by the truth of his word keep our readers from its baleful influence.

"Call for a National Fast."—We published in our last issue a call for a "Day of Prayer" for the nation by Mr. Moody and others, and intimated that it was another indication in the direction of a national religion. It is thus that National Reformers look upon it. The *Christian Statesman* of September 26 earnestly adds its voice to the appeal. Quoting a part of the language of the "call," it says: "This means that the nation has relations as a nation with God; . . . and that God's law as given in his Word is the Supreme law of national life." On confession of sin it says: "The nation, as such, then, is guilty of the transgression of God's law. It needs forgiveness, and it needs salvation from its sins and their legitimate consequences, the national adversities that are upon us and the threatening perils that fill us [why not say 'it'] with perplexity." Yes, and the nation should be baptized, and should partake of the Lord's supper, and should be confirmed, etc. All this may be National Reform Gospel, but it is not the Gospel of Jesus Christ. The law of God in a government run by National Reformers means the law as interpreted by National Reformers, a law of man exalted by man to an equality with God. God's word in such a government is not "the word of faith," but man's interpretation of the word exalted above the real word. Such a government means hypocrisy for the time-serving, and persecution for the honest, righteous, and courageous dissenter.

The Bible in the Universities.—It is used as the basis of certain courses of study in some of our universities and colleges. For instance, in Brown University, which makes it as prominent as any other educational institution, "the Bible is the basis of eleven courses of study," says President Andrews, "covering three hours a week for one-third of a year." Harvard does not use it as a basis book at all, altho in the Divinity School it seems to come in incidentally. The greatest book of all books, the study of which will expand, invigorate, enlarge, vitalize and discipline the mind as no other can, is treated as a mere literary work, suggestive, perhaps, of certain things, but as a final authority, never.



"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."

## I KISSED HER IN MY HEART.

SHE came to my room at nightfall—

My blue-eyed lass of four,  
Her wee bare feet so noiselessly  
Tiptoeing 'cross the floor.  
"There's no one now but you, papa,"  
She lisped, "to hear my prayer."  
And in her snow-white gown she knelt  
Devoutly by my chair.

And with those holy words, it seemed  
Like that pure "inner place"  
Where "their angels" always do behold  
The beauty of His face.  
I marveled much that ne'er before  
I'd turned from "fret and wear"  
Of earthly strife, when nightfall came,  
To hear my baby's prayer.

"No one but you," the wee lass said,  
Climbing upon my knee,  
"To give, now dear mama's away,  
A good-night kiss to me.  
There are your kisses—four, five, six—  
Please now a letter write,  
And tell mama that I kiss her  
Down in my heart to-night."

I carried her so tenderly  
To her wee, soft, white bed;  
Loved ministries the mother gave  
I tried to give instead.  
And as the little lassie slept  
I felt that hallowed power  
Which mothers feel, of faith and love,  
At children's bedtime hour.

—S. T. Perry.

## A TEMPERANCE STORY.

BY E. D. S.

[Founded on fact.]

THE scene of my story is a familiar one to any person who has taken a stroll down any of the usually little-frequented streets of a large city. "Shantytown," for such was the name of a particular portion of the city to which our attention is called, was rightly named.

The home, if such it might be called, of Jim Black and his family might have been taken by a stranger to be the stable of a dumb brute, rather than the dwelling-place of a human being. The memory of the oldest inhabitant could not go back to the time when the tumble-down house had known a decent roof, and the windows had made the acquaintance of but few panes of glass. To be sure Jim worked a little, and now and then his wife took in washing; but their united earnings went mostly to Jake, the saloon-keeper, for beer.

Jenny Daily was a bowery girl when James married her a few years before, and he earned most of his money as bartender and general manager of Jake Culver's saloon and billiard hall. Night after night in the saloon, beer-gardens, and cheap theaters brought them to the condition they are in when our story begins.

Some five years before our story begins, a bright baby boy made his appearance in the



home, but the little stranger was not welcome, and many a time would he have gone hungry but for the kindness of Widow Jenks, who kept a notion store around the corner. He was of a tender heart, and loved companionship; and, as is usually the case when deprived of loving companionship at home, sought it among the city "arabs" that frequented the streets around his home. Of late his father had been more abusive than usual, and Charley found it better to remain away from home than to suffer the cruel treatment that he was sure to receive from his tyrannical father.

His mother was rarely ever at home long enough for him to be acquainted with her, and she cared very little where he went, only so that he did not bother her. It was to her credit, however, that when she did chance to be at home and in her right mind, she never beat him as his father did, consequently, with all her faults and neglect of him, he loved her more than he did his father.

One afternoon in December, as Charley was sauntering along the street, he chanced to meet a little playmate who was going to a mission school not far away, and having nothing else to amuse him, went along with her. There was a room full of children, for it was the regular day for sewing school. The children under the leadership of Miss Saird, the missionary, were singing when our little friends entered. Charley became interested at once, and when the leader, after the singing was over, began talking about the use of intoxicating liquors and what they would lead to if indulged in, the tender heart of the little boy was touched, and in spite of him tears rolled down his cheeks. So earnest was the leader in her talk that she took little notice of the fact that a man came in and whispered something in Charley's ear, and then walked out and disappeared down the street.

As soon as she had finished talking, each class began working on the garments which were to be the property of each individual member when finished. This being Charley's first day there, he was given a piece of cloth on which to practice, and he busied himself trying to sew a button on it, while in his mind he was revolving the words of the missionary.

As the children filed out of the room at the close of school that night, Charley remained behind, and with tears in his eyes poured his story into Miss Saird's ears. "My pa do all those things that you say is wrong," he said. "That man who came and spoke to me told me that I must not go home now, because my pa has come home drunk, and if I go home now he will whip me."

"Where do you live?" said Miss Saird, becoming interested in his story.

"I live at 110 A Street," he answered. "Will you come and see me?"

"Yes," answered his new-found friend, "I will walk around that way and see your father and mother."

Mr. Black was in a beastly state of intoxication, and his wife was little better, when our friends entered, and she could do little that day except to promise Charley that she would be sure to call again. She resolved to do her best for the boy.

Early the next morning she again sought an interview with Charley's parents. She was intending in a short time to go for a vacation to her home in a distant state, and after a great deal of talking succeeded in getting permission of his parents to take him with her. "Be sure to bring him back with you, for I have a standing contract with Jim Daily, the gambler, to give him a position in his gambling hall to learn him how to make money by his wits," said the besotted father.

She saw that to remove him from his surroundings permanently would be impossible at that time, but to save him from such a life must be her mission.

Bright and early one morning Charley found himself on the train with his friend, the missionary, bound for her home in Indiana. A ride of one night and a day brought them to the home of the missionary, whose father, Mr. Saird, the farmer, took them in his comfortable carriage to her home, where a hearty welcome and a bountiful repast prepared for them by her mother, awaited them.

Charley was given the freedom of the farm, and right heartily did he accept of the invitation to help Farmer Saird milk his cows and tend the sheep. Milk never tasted so good as it did at milking time, when some of it found its way to Charley's mouth. Indeed every day had its pleasures. There were rides in the old farm wagon to the woods after wood to burn, and evenings spent in cracking nuts that Robert had gathered in the early fall. The battles fought in the snow with the farmer's son would have made the heart of the oldest veteran tingle with joy at the remembrance of similar battles fought in his youth. Every day Charley learned new things about life and for the first time in his existence spent a few weeks in a true home.

The time came altogether too soon for him to go back to the city, and he cried bitterly. His home seemed more miserable than ever to him. His friend, however, had her plans for him, and after repeated calls and much urging succeeded in obtaining permission of his parents for him to go into the office of Dr. S—, the physician who was a friend of her and her work, and had promised to take him into his employ as errand boy.

After a term of years, he, with the help of his friends, the doctor and the farmer's wife and daughter, the missionary, succeeded in completing a course in medicine.

Ten years later, when, after a long absence from the scene of her early labors, Miss Saird again visited Charley's home, she found things very much changed from what they were when first she visited the wretched shanty where he lived. Instead of the old rickety house there stands a fine new dwelling, in front of which is a sign—

**CHAS. BLACK, M.D.,**  
Physician and Surgeon.

Inside the change is equally apparent. Instead of the larder being empty, it is full now. The happy and contented faces of James Black and wife, as they sit by the fire-side and talk over old times, tell more eloquently than words can the joy in their hearts and home since, by the help of their kind friend, the missionary, and the greater Friend, who sent the missionary, whisky went out of their home, and peace and prosperity came in.

Nor did the work stop here, for in his active business life Charles Black finds many a young man in danger of being ruined by the intoxicating cup and the evils of the world; and, mindful of how he received a helping hand in his time of need, he takes the needy by the hand and tries to lead them from the snares of Satan into the paths of right and truth; while she who helped him in his youth, in her declining years is reminded of the promise, "In due season we shall reap, if we faint not."

#### A PLANT DANGEROUS TO HORSES.

It is often said that man is the only animal that seeks for intoxicants. This is not true. In Mexico and portions of Texas grows a plant known as the "loco." It grows wild upon the plains, and has to be

very carefully exterminated by ranchmen. Horses and cattle are very fond of it, and evidently seek it for its effects, which are similar to those of drunkenness in men. When a horse eats it, his value is gone. He will stagger, and a very slight blow upon the head will kill him. When he recovers from the effects of one debauch, he is crazy until he can again get the plant, and in a short time the subtle poison has done its work, and he is dead. It is a source of constant dread to the ranchmen, and a careful search is made for it when inspecting a range for cattle.—*Cincinnati Enquirer*.

#### ANCIENT ART.

THE priests of Ptah, at Memphis, were adepts in the glass-maker's art, and not only did they have factories for manufacturing the common crystal variety, but they had learned the vitrifying of the different colors and the imitation of precious stones to perfection. Their imitations of the amethyst, and of the various other colored gems, were so true to nature that even now, after they have lain in the desert sands from 2,000 to 4,000 years, it takes an expert to distinguish the genuine article from the spurious. It has been shown that, besides being experts in glass making and glass coloring, they used the diamond in cutting and engraving glass. In the British Museum there is a beautiful piece of stained glass, with an engraved emblazonment of the monarch Thothmes III., who lived 3,400 years ago.—*St. Louis Republic*.

#### PAINTING SKULLS.

A STRANGE custom, dating back to the Dark Ages, has survived in some of the mountain districts in Austria—the painting of skulls. The small size of most cemeteries in those regions makes it necessary to regularly remove the skeletons of the buried who have lain there eight or ten years, to make room for newcomers. The relatives of the dead thus to be exhumed are generally notified before the removal, so that they can attend to the cleaning of the skeleton and be present at its deposit in the so-called "bone-house" or "charnel-house." On such occasions the skull is often ornamented with paintings, representing rosaries, wreaths, snakes, etc., or it is marked with the name of the dead person.—*N. Y. World*.

#### ANALYSIS OF A CIGARET.

THE following is the result of an analysis of a cigaret, made recently by a physician: "The tobacco was found to be strongly impregnated with opium, while the wrapper, which was warranted to be rice paper, was proved to be the most ordinary quality of paper, whitened with arsenic. The two poisons combined were present in sufficient quantities to create in the smoker a habit of using opium without his being aware of it, his craving for which can only be satisfied by an incessant consumption of cigarets." These facts would be sufficient to stop the manufacture of anything less insidious in its influence. But smokers will smoke on to the death.—*Selected*.

COMMENTING on the amount which a spider actually consumed during twenty-four hours, Sir J. Lubbock says: "At a similar rate of consumption, a man weighing 160 pounds will require a whole fat steer for breakfast, a steer and five sheep for dinner, and for supper two bullocks, eight sheep, and four hogs, and just before retiring, nearly four barrels of fresh fish."





"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.

### GOD'S LOVE.

BY PAULINA M. A. ANDERSON.

O MATCHLESS love of God  
Contained within thy word!  
It far surpasses anything  
That we have ever heard.

Depth, like unfathomed seas,  
Thy mighty works display—  
Creation's bright and shining light,  
Redemption's glorious day!

On every plant and flower  
This knowledge we can see;  
But greater love—he sent his Son  
To die for you and me.

O, shall we not accept  
This love so freely given,  
And daily walk with him on earth,  
And reign with him in heaven,

Where we can contemplate  
The fullness of his love,  
And worship, honor, praise, and sing  
With the blest choir above?

### THE GOSPEL IN RUSSIA.

BY DELAVAN A. PIERSON.

THE land of the czars is almost as much a closed land to the Gospel as are Tibet and Afghanistan. No stone is left unturned to bring every inhabitant into the Greek Church, and no persecution is too severe for those who become apostate. Active proselyting is carried on in the Baltic provinces and elsewhere, and between bribes and threats many of the people have joined the Russian Church. Proselyting for Protestants is not forbidden among Jews and others who are not adherents of the Greek faith, but converts are often sorely persecuted, as has been so abundantly seen in the case of the Stundists. The Baptists in Russia also continue to suffer deep persecution, to which has now been added the confiscation of all religious literature. In spite of the great difficulties under which they labor the work goes on, and they now report a membership of more than 17,000, with 90 ministers, and the baptisms last year were more than 1,200.

The religion of the great majority of the European inhabitants of Russia is, of course, the Orthodox, or Greek Church. The absence of a celibate clergy gives it an advantage over the Romish Church, and, until now, little, if any, obstacle has been placed in the way of the free circulation of the Holy Scriptures. The monks and the higher clergy are, however, forbidden to marry, and any advantage which the Greek Church possesses over its great rival in the matter of doctrine is almost outweighed by the superstition and idolatry which press alike on priest and people. Strong pressure is now being brought to bear to drive outsiders into the bosom of the Orthodox Church, but secession is making far greater progress than forced conversions. God is, indeed, working mightily in Russia among Jews and gentiles, in the midst of so much sin and wrong. In the case of the Jewish population the old prejudice is found to be slowly but surely giving way before the spirit of inquiry, and

the seed sown in the past is beginning to bear fruit. The outlook for Christian missions is more than hopeful, and, altho theoretically absolutely forbidden by the government, up to the present time there has been little difficulty in carrying on the work of the British Bible Society, tho the workers have been compelled to exercise much tact, patience, and forbearance. The spiritual harvest is indeed plentiful. Denied the liberties enjoyed by all civilized people, the Russians thirst for the better liberty of the sons of God.

A clergyman of the Russian Orthodox Church recently wrote to a Moscow paper, saying that the rigorously suppressive laws lately promulgated against the Stundist sectarians are not only unsuccessful, but would actually appear to have given a renewed impetus both to the open and to the clandestine spread of the schism; while the best efforts of the special missionaries appointed to counteract the teaching of Stundism, and to reattach the Orthodox apostates to that creed, have been absolutely fruitless. The most lamentable feature of this propaganda, says the clerical writer, is its evident progress among the intelligent class of Russians who have practically abandoned the state church, or who attend the church service once or twice a year as a mere habit. It is also to this growing public inclination toward Stundism that the writer attributes the difficulty of getting the majority of the ordinary magistracy to convict the Stundist propagandists, and for the same reason large employers ignore the legal injunctions laid upon them with regard to the exclusion of Stundist work-people of both sexes.

This writer makes a significant admission when he candidly avows that a large number of intelligent and educated people who are gradually adopting the Stundist creed would otherwise become freethinkers. Unlike many other Russian sectarians, the Stundists, whose religious tenets very closely resemble those of the Baptists, do not proselytize, and hence the police authorities find it difficult to convict them. It is by the force of example only, by their exemplary lives, their high-toned morality, sobriety, industry, thrift, and honest dealings that they attach the adherence and cohesion of their Orthodox neighbors. Their bitterest opponents in the state church can not deny these many virtues of the "heretics," nor can they, if they bear truthful evidence, decline to acknowledge the reclaimed lives and material prosperity of the many thousands of ignorant, intemperate, and degraded peasants who have voluntarily adopted the Stundist teaching and copied the manners and morals of the sectarians. There are no more conscientiously law-abiding subjects in the czar's dominions.

With the exception of part of Turkestan, Siberia,\* or Asiatic Russia, comprises the whole of Asia lying north of the Chinese Empire, Afghanistan, and Persia (area 4,833,496 square miles † larger than Europe).

The greater part of this "land of exile" consists of monotonous lowlands stretching away to the horizon "like a limitless ocean plain." But toward the east rises a vast tableland, the Great Divide (*i. e.*, between the Arctic and Pacific oceans), connected with which are the Yablonovoi, or Apple Mountains, and other ranges. In the southwest is the famous mining district of the Little Altai Mountains.

To the north are the extensive *Tundra* swamps, covered with snow eight months of the year under dull, leaden skies, the long nights now and then relieved by magnificent Northern Lights. The nomadic tribes dwelling here depend on the reindeer for their existence.

South of the *Tundra* is a forest zone, or *Taiga*, reaching almost uninterruptedly across the continent. The noted Siberian pine is conspicuous, and berry-producing bushes are abundant, supplying food for man and beast, quantities of berries being preserved for winter use.

The water system of Siberia is the most extensive, but least serviceable, of any in the Old World. The Obi, Yenisei, and Lena, running north, with the Amoor and lesser rivers, cover the country with a network of about 30,000 miles of navigable waterway. But unfortunately all are ice-bound most of the year, and only serve as sledge roads.

The people are chiefly of Mongol (or Tartar) descent; but many of the native tribes seem to be dying out or becoming absorbed in the advancing Russian element. Population, 8,000,000.

Eastern Siberia is largely occupied by the Tunguses, of whom it is said: "Travelers are never wearied of extolling their many admirable qualities; and there can be no doubt that they are one of the very noblest types of mankind. They are cheerful under the most depressing circumstances, persevering, open-hearted, trustworthy, modest, yet self-reliant, a fearless race of hunters, born amid the gloom of their dense pine forests, exposed from the cradle to every danger from wild beasts, cold, and hunger. Want and hardships of every kind they endure with surprising fortitude, and nothing can induce them to take service under the Russians, or quit their solitary woodlands, where they cheerfully face the long and harsh winters, when the snow-storm often rages for days together."

The Yakuts, of Turkish origin, dwelling on the banks of the Lena, are the most energetic and versatile of all Siberian people. This tribe, unlike the others, is increasing in numbers. They are described as "men of iron," and more inured to cold than perhaps any other people in the world.

The Koriaks, belonging to the "Hyperborean" group, treat their women and children very tenderly, but put an end to their weak or aged kindred, thinking it an act of mercy to save them from lingering death. The Kamschadales (aborigines of Kamchatka) keep their houses scrupulously clean, but the doors are so low that they have to be entered on all fours.

The Buriats, on Lake Baikal, are much addicted to drink and tobacco; even young children may often be seen smoking Chinese pipes.

In western Siberia the aborigines are of Finnish race—Soyots, Ostiaks, Samoyedes, and Voguls. The Cassocks hold villages on military tenure, supplying man, horse, and uniform, in lieu of rent.

The principal races in Russian Turkestan are the Uzbeks and the Tadjiks; the former an agricultural, and the latter a commercial people. High walls of sunburnt brick surround the towns, and gardens and vineyards are interspersed among the houses, which are of mud, thatched with reeds.

Over the steppes northeast of the Caspian and Aral seas roam the Kirghiz hordes. Their square graves, made of the trunks of trees, look at a distance like log huts. On the borders of Persia and Afghanistan dwell the Turcomans, shepherds and farmers.

Siberian towns, which are not populous tho covering large spaces of ground, form both trading and military posts, the mass of their inhabitants being Russian. Irkutsk is the capital of eastern Siberia, Omsk of western; Tobolsk, the chief commercial depot, exchanges the produce of Siberian mines, fisheries, and hunting-grounds for manufactured goods. Tomsk is the sole Siberian university; Yakutsk, on the Lena, probably the coldest town on the face of the earth.

The religion is nominally that of the

\* These notes on Siberia are taken from the *Regions Beyond*.  
† All Asiatic Russia comprises 6,500,000 square miles.



Greek Church, but throughout south Siberia, or Russian Central Asia, Mohammedanism prevails, and toward the Chinese frontier Buddhism. The old religion of Siberia was Shamanism, a kind of nature-worship, based entirely on oral tradition. Many of the people, tho outwardly Buddhists or Greek Christians, are still at heart Shamanists, *e. g.*, the Tunguses and Yakuts, who (tho under Russian compulsion most of them have been baptized) despise the rites of the Greek Church as mere formalities, and are true nature-worshippers.

They believe that two principles of good and evil took part in the creation, the former making the earth level, and the latter tearing it up in a rage, whence the hills and valleys. It is held that a Supreme Being reigns above all, but too far off to hear prayer, too good to need supplication; and the circumstances of life are controlled by good and evil spirits, the latter requiring to be propitiated, but not the former.

The Samoyedes are idol-worshippers.

Political prisoners are chiefly found in the Transbaikial District, but "whole regions of Siberia are simply huge prison regions." Many of the exiles are Jews and Stundists. "The Stundists, for sobriety, industry, and godliness, are the cream of the czar's subjects. They send them off to Siberia; but they can not abstract from the Stundist his religious belief, his love of God's word or his love of proclaiming that word. So pure and undefiled religion penetrates into the prisons."

There is not a single resident Protestant missionary in the whole country. But in this, as in other lands where little personal effort has been made, that silent yet most eloquent missionary, the Bible, has found its way and brought light into many a dark home. The colporters of the British and Foreign Bible Society during the last year distributed nearly 50,000 copies, and met with universal kindness from the authorities and others. One colporter had an interview with the State Inspector of Prisons, who greeted him warmly, thanked the society, and "fervently wished that the blessing of God might rest on it and its work in Siberia." He said it gave him much pleasure to grant the colporter a permit to visit the prisons.

Dr. Baedeker, well known in Siberian prisons as the "good old man, the *Anglichanin* with the fine gray beard," has within the last few years preached the Gospel to multitudes in these dreary abodes, journeying across the whole continent. Describing his last visit, from which he has but recently returned, he speaks of "the joyful service in having new congregations of *real sinners* in every place, and even in every ward; sometimes also hundreds together in the corridor or in the yard eagerly catching the sound of the Gospel, which they have never heard before." All prisoners who could read were supplied, *gratis*, with copies of the Scriptures.

To resolute hearts the door into Siberia stands open. Whole-heartedness invariably wins the day. But "the half-hearted measure in which we evangelize the age deserves and brings failure. Steam and electricity in religion will win; old-fashioned, easy-going methods mean defeat. We have not heretofore won the age; let us not put all the blame upon the age."—*Missionary Review*.

JOHN B. GOUGH requested that on his monument the following sentiment should be cut, as part of the inscription: "I can desire nothing better for this great country than that a barrier, high as heaven, should be raised between the unpolluted lips of the children and the intoxicating cup; that everywhere men and women should raise strong and determined hands against whatever will defile the body, pollute the mind, or harden the heart against God and his truth."

#### OUR WORK AND WORKERS.

ELDER W. T. KNOX reports the baptism of three persons at San Pedro, and two at Riverside.

BROTHER C. A. WATKINS, who pitched a tent in his own front yard at Kilmonick, Va., reports the conversion of five persons, one of the number being a wealthy and influential infidel.

ELDER W. F. MARTIN reports the baptism of nine persons at Shoshone, Idaho. Some others who were formerly immersed have also accepted the faith of the Seventh-day Adventist denomination, and hopes are entertained of a good working organization in the near future.

THE New England Conference has chosen the following officers for the ensuing year: President, H. W. Cottrell; vice president, W. L. Payne; secretary and treasurer, E. T. Palmer; corresponding secretary, Mrs. H. W. Cottrell; state agent, H. C. Wilcox; auditor, H. C. Giles. Four new churches were admitted to the conference, making thirty-three in all. Nearly twenty-five hundred dollars were raised in cash and pledges for the home and foreign work.

ELDER G. B. TRIPP, in charge of the mission work in Matabeleland, Africa, gives an idea of the results of the native uprising and consequent war, in the following statement: "We have to pay twenty-five cents for a loaf of bread—a small loaf, weighing a little less than one pound—or we can buy flour for twenty-five cents a pound. Bread was thirty-five cents a loaf, but the government demanded that it be reduced to twenty-five cents, and offered to furnish flour so this could be done. Our living expenses are very high."

At the recent session of the Missouri Conference, held at Sedalia, the following conference officers were elected: President, W. A. Hennig; secretary, James Klostermyer; treasurer, W. B. Tovey. The tract society officers chosen were as follows: President, W. A. Hennig; vice president, H. K. Willis; secretary and treasurer, James Cochran. Brethren W. T. Millman and H. L. Hoover were ordained to the Gospel ministry. The importance of laboring to secure an increase in the circulation of the SIGNS OF THE TIMES received special attention.

We have before mentioned the extraordinary attendance at the tent-meetings in progress at Lynchburg, Va., conducted by Elder W. A. McCutchen and Brother J. P. Neff. The following is from a more recent report in the *Virginia Messenger*: "The attendance and interest in the tent-meeting at this place have excelled anything of the kind we have ever known before. From the very first night the large tent was crowded, with scores standing around outside. We put in additional seats for 200 more, running them out at the rear of the tent, and yet there are often large numbers without seats. The attendance has ranged from about 500 to 800, and a regular thing every night. Organists and choirs from different churches have assisted in the music, friends have regularly taken the collections for us, furnished us ice water and nice bouquets for the stand, and shown us every courtesy possible."

LETTERS from Elder and Sister E. W. Farnsworth bring word of their safe arrival at Sydney, Australia, altho the latter part of their voyage was very rough, and the boat was somewhat delayed on that account. Sister F. mentions a "good general meeting" there on Sabbath and Sunday, September 5 and 6. Her letter, dated September 7, says: "Sister White came down and spoke with her old-time vigor and earnestness. We go with her to-day to Cooranbong to stay two or three days, then we go to Melbourne by train, where a new church is to be dedicated next Sunday. A meeting is to be held at Adelaide, from October 8 to 18. Soon after this we will go to New Zealand, and probably remain there some time. The camp-meeting there is to be held at Christchurch in December. There seems to be an open door in these colonies to hear the truth. The interest is remarkable here in Sydney and its suburbs."

#### TRIALS FOR SUNDAY LABOR AT FORD'S STORE, MARYLAND.

W. A. MANSFIELD, who is a Seventh-day Adventist, and Millard F. Pierson and John E. Summers, whose wives are Seventh-day Adventists, were arrested, charged with fishing for crabs on "Sunday, commonly called the Lord's day." The writ

(Continued on page 15.)



"Study to show thyself approved unto God."

#### LESSON V.—SABBATH, OCTOBER 31, 1896.

#### JESUS AT THE FEAST OF TABERNACLES.

Lesson Scripture, John 7: 1-20, R. V.

"AND after these things Jesus walked in Galilee; for he would not walk in Judea, because the Jews sought to kill him. Now the feast of the Jews, the Feast of Tabernacles, was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may behold thy works which thou doest. For no man doeth anything in secret, and himself seeketh to be known openly. If thou doest these things, manifest thyself to the world. For even his brethren did not believe on him. Jesus therefore saith 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 its works are evil. Go ye up unto the feast; I go not up yet unto this feast; because my time is not yet fulfilled. And having said these things unto them, he abode still in Galilee. "But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret. The Jews therefore sought him at the feast, and said, Where is he? And there was much murmuring among the multitudes concerning him; some said, He is a good man; others said, Not so, but he leadeth the multitude astray. Howbeit no man spake openly of him for fear of the Jews. "But when it was now the midst of the feast Jesus went up into the temple, and taught. The Jews therefore marvelled, saying, How knoweth this man letters, having never learned? Jesus therefore answered them, and said, My teaching is not mine, but his that sent me. If any man willeth to do his will, he shall know of the teaching, whether it be of God, or whether I speak from myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of him that sent him, the same is true, and no unrighteousness is in him. Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill me? The multitude answered, Thou hast a devil; who seeketh to kill thee?"

#### QUESTIONS.

1. In what country did Jesus now remain? Why did he avoid Judea?
2. What annual gathering was approaching?
3. What did some members of Jesus' family urge him to do?
4. What reason did they give for their counsel?
5. Did they have confidence in his work?
6. In his reply what contrast did Jesus draw?
7. What did he say was the attitude of the world toward them? toward him? Why this difference?
8. What did he urge them to do? What did he say of his own plans?
9. Where did he remain for a time?
10. After a while where did he go? In what manner?
11. What inquiry was made by the Jews?
12. What opinions prevailed among the people concerning Jesus?
13. Did they express their opinions publicly? Why not?
14. What did Jesus do at the height of the feast?
15. In what inquiry did the Jews express their astonishment about him?
16. Who did Jesus say was the author of his teaching?
17. What did he present as the true way of understanding about the teaching?
18. What test would reveal the character of the teacher?
19. What charge did he bring against the people?
20. In what question did he reveal his knowledge of their true feeling toward him?
21. How did they endeavor to repel the charge?

#### NOTES.

1. "THREE times a year all the Jews were required to assemble for religious purposes at Jerusalem. Jesus had not attended several of these gatherings, because of the enmity of the Jews." It was now time for the celebration of the Feast of



Tabernacles. "But this feast was not solely a celebration of the ingathering, or a thanksgiving for the harvest. The name of it reminds us that another feature was quite as prominent. In its original institution God commanded, 'Ye shall dwell in booths or tabernacles seven days; all that are Israelites born shall dwell in booths,' the reason being added, 'that your generations may know that I made the children of Israel to dwell in booths when I brought them out of the land of Egypt.' The particular significance of the Israelites dwelling in booths seems to be that it marked their deliverance from a life of bondage to a life of freedom; it reminded them how they had once no settled habitation, but yet found a booth in the desert preferable to the well-provided residences of Egypt. And every Feast of Tabernacles seemed intended to recall these thoughts." "The sons of Joseph, who passed as brothers of Jesus, were very much affected by this desertion of so many of his disciples, and, as the time approached for the Feast of Tabernacles, they urged Jesus to go up to Jerusalem, and, if he was indeed the Messiah, to present his claims before the rulers and enforce his rights." "The lever they use to move is a taunt: 'If these works of yours are genuine miracles, don't hang about villages and country towns, but go and show yourself at the capital. No one who is really confident that he has a claim on public attention wanders about in solitary places, but repairs to the most crowded haunts of men. Go up now to the feast, and your disciples will gather around you, and your claims will be settled once for all.'" "For not even his brothers were putting faith in him." "Thus their very intimacy with Jesus, growing up with him, as they did, from the beginning, in the same Nazareth home, not only had not predisposed them to belief in his Messiahship, but had probably prejudiced them unconsciously against such belief, the principle which prevailed with his fellow-townsmen (chapter 4:44) operating yet more powerfully with those of his own household." "At the following Passover he entered Jerusalem in the manner desired by his brethren, and the result, as he foresaw, was his death."

2. "At the commencement of the Feast of Tabernacles, the absence of Jesus was commented upon. The Pharisees and rulers anxiously looked for him to come, hoping that they might have an opportunity to condemn him on account of something he might say or do. They anxiously inquired, 'Where is he?' but no one knew. Presently a dispute arose among the people in regard to Jesus, many nobly defending him as one sent of God, while others bitterly accused him as a deceiver of the people. . . . In the midst of the feast, when the dispute concerning himself was at its height, Jesus walked calmly into the court of the temple, and stood before the crowd as one possessed of unquestionable authority. . . . They were astonished at his dignified and courageous bearing in the midst of many powerful men who were thirsting for his life. Standing thus, with the eyes of all the people riveted upon him, he addressed them as no man had ever done. His knowledge was greater than that of the learned priests and elders, and he assumed an authority which they had never ventured to take. . . . The hearts of the people thrilled with awe as they listened to his divine words. His discourse showed that he was well acquainted with the law in all its bearings, and was a clear interpreter of the Scriptures. The question passes from one to another, 'How knoweth this man letters, having never learned?' Some less acquainted with his former life, inquire in what school he has been instructed?"

3. "If any man *willeth* to do his will." R. V. "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. . . . This will, that forms so important a factor in the character of

man, was at the fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure, but to the utter ruin and misery of man. But the infinite sacrifice of God in giving Jesus, his beloved Son, to become a sacrifice for sin, enables him to say, without violating one principle of his government, 'Yield yourself up to me; give me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of my good pleasure.' "

4. "In these words (verse 20) they would insinuate that all the wonderful works of Jesus were instigated by an evil spirit. They also wish to direct the minds of the people from the words of Jesus, revealing their purpose of taking his life." "Such is the climax of unbelief—death to the Christ of God! For this is its essential meaning, even where the same literal deed is impossible."

#### Suggestions for Further Study.

1. When the Jews sought to kill Jesus in Judea, he avoided that country and walked in Galilee. What lesson may we learn with reference to the question of persecution for the truth's sake?

2. Why did not God by miraculous interposition save his own Son from the murderous schemes of men? Why does he not save his people from the persecutions of wicked rulers?

3. "He deceiveth the people." Compare Rev.



12:9; 1 Tim. 2:14; 2 Thess. 2:10. From the beginning of the first disaffection in heaven it has been Satan's plan to charge upon others the very things of which he is guilty himself. What blindness of mind when the arch-deceiver himself can persuade men to charge Christ, "The Faithful and True Witness," with being "that deceiver"!

4. What is the force of the appeal to Moses and the law in verse 19?



"Take heed unto thyself; and unto the doctrine;" "that thy profiting may appear to all."

LESSON V.—SUNDAY, NOVEMBER 1, 1896.

#### BUILDING THE TEMPLE.

Lesson Scripture, 1 Kings 5:1-12.

1. And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David.
2. And Solomon sent to Hiram, saying,
3. Thou knowest how that David my father could not build

an house unto the name of the Lord his God, for the wars which were about him on every side, until the Lord put them under the soles of his feet.

4. But now the Lord my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.

5. And, behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6. Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants; and unto thee will I give hire for thy servants according to all that thou shalt appoint; for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

7. And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be the Lord this day, which hath given unto David a wise son over this great people.

8. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for; and I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire, in giving food for my household.

10. So Hiram gave Solomon cedar trees, and fir trees according to all his desire.

11. And Solomon gave Hiram twenty thousand measures of wheat for food to his household, and twenty measures of pure oil; thus gave Solomon to Hiram year by year.

12. And the Lord gave Solomon wisdom, as he promised him; and there was peace between Hiram and Solomon; and they two made a league together.

Golden Text: "Except the Lord build the house they labor in vain that build it." Ps. 127:1.

NOTES.—Seven years were occupied by Solomon in building the temple, beginning in the fourth year of his reign. It was not left for him to make all the preparations, for a fund had been accumulating since the days of Samuel for the house of the Lord (1 Chron. 26:26-28), and an immense amount of gold, silver, brass and iron was ready for use, besides timber and stone (1 Chron. 22:14). To this material he was to add as was needed. The description of the temple is in 1 Kings 5 and 6, and 2 Chronicles 2 and 3. Read also articles on "Temple" in Bible dictionaries for further suggestions.

#### SUGGESTIVE QUESTIONS.

- (1) What news came to Hiram, king of Tyre, and what did he do? Verse 1. Note 1.
- (2) How had Hiram regarded David? (3) To what did Solomon refer in his return message? Verse 3.
- (4) What relation did he now sustain to surrounding nations? Verse 4.
- (5) What did Solomon now purpose to do? Verse 5.
- (6) Upon what did his purpose rest? (7) What material did he need from Hiram? Verse 6, first part.
- (8) How did he propose to expedite matters? Same verse. Note 2.
- (9) Why did Solomon propose that Hiram's servants assist in the forests? (10) How was Hiram affected when he received Solomon's message? Verse 7.
- (11) Did he agree to the proposition? Verse 8.
- (12) How was the timber to be transported to Jerusalem? Verse 9, and 2 Chron. 2:16.
- (13) What pay did Hiram ask? Same verse.
- (14) How fully was the bargain carried into effect? Verses 10, 11. Note 3.
- (15) In what way did the Lord bless in the matter? Verse 12.
- (16) What was entered into between the two kings?

#### NOTES.

1. **His servants.**—These were doubtless ambassadors carrying messages of congratulation and offers of peace and friendship to the newly-made king, in accordance with the custom both of ancient and modern times. Tyre was the rich, commercial kingdom to the north and west of the kingdom of Israel, and was afterwards known as Phœnicia, with the city of Tyre as the capital.

2. **My servants.**—These were laborers. The number is stated in the latter part of the chapter,—30,000 in courses of 10,000 for a month of service and two months' rest; 70,000 bearers of burdens; 80,000 choppers, and 3,300 overseers. They were engaged about four years in preparing the materials for the temple.

3. **Measures.**—The wheat measure was a "cor," or homer, equal to eight bushels. The "twenty measures" of oil referred to in verse 11 appears so insignificant compared to the large quantities of other commodities as to suggest an error of transcribing in the old manuscripts. The Septuagint and Josephus both agree with 2 Chron. 2:10, where it is said the amount was 20,000 baths, or 2,000 cors. A bath is six or seven gallons, or one-tenth



of a cor. Chronicles also adds 20,000 measures of barley, and 20,000 baths of wine.

#### The Temple.

We can only briefly refer to some of the features of the temple. **Site.**—The temple was built on Mt. Moriah, where had been the threshing-floor of Ornan (Araunah). This is supposed to be the spot where Abraham was to offer up Isaac. This is the eastern hill of Jerusalem, overlooking the Kidron and the Mount of Olives. **Foundations.**—The top of the mount was leveled, and the precipitous eastern and southern sides were faced with an immense wall of stone built up perpendicularly from the bottom of the valley. A part of the wall still remains, and one of the stones measures over thirty-eight feet in length, is seven feet high, and weighs more than one hundred tons. **Material.**—The huge caverns and quarries under the city suggest the place from whence were taken at least a part of the stones for the building. They were of white limestone. The cedar, fir and almu, or red sandalwood, could not be procured short of the forests of the Lebanon mountains. Of these woods were composed the beams, doors, inner walls, and the ceiling and roof. All the wood was overlaid with gold (600 talents), thick enough to require nails to fasten it on. **Size and form.**—The size is given, but there is no certainty as to the outward appearance. In size it bore no comparison to the huge temples of Egypt and other heathen countries, nor even to modern churches and cathedrals, but its wonder consisted in the splendor of the materials used and cost and beauty of adornments. The temples of Zerubbabel and of Herod, both afterwards built on the same site, were larger. The spot is now occupied by the Mohammedan Mosque of Omar. **Method of building.**—Every stone and beam was carefully prepared for its place beforehand, and was merely carried to its place, "so that there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building." **As a type.**—The temple is a type of Christian character and of the church of Christ. Christ is the foundation, the corner-stone. Upon this one may build "wood, hay, stubble," or a costly temple, "gold, silver, precious stones." The perfect character becomes a part of the greater temple of his church, and the perfecting of character is the silent office of the Spirit. As the temple was the dwelling-place of the Lord among his people, so are our bodies designed to be the temple of the Holy Ghost,—God in us.



#### FOREIGN.

—The last demand of the Turkish Government upon the "great" powers is the right to board foreign vessels in Turkish waters for the purpose of searching for Armenian refugees.

—A telegram from Southampton, dated the 7th inst., reports a fierce gale along the southern coast of England, doing much damage to shipping. Large quantities of wreckage were floating in various harbors.

—A Lima, Peru, despatch of the 6th inst. says a destructive fire had occurred at Guayaquil, Ecuador, and that fifteen squares, including the most valuable edifices, had been burned. The loss is estimated at \$50,000,000, and 35,000 people are said to be left destitute. Several lives were lost, but the exact number is not known.

—A late Madrid despatch announces a disruption of the ministry. The causes assigned are, dissatisfaction at the long-drawn-out contest in Cuba, and the outbreak in the Philippine Islands, which have caused riotous manifestations in several home cities. The failure of the government to place the last proposed Cuban loan seems to have hastened the fall of the cabinet.

—The visit of the czar and czarina to France, last week, was the occasion of immense enthusiasm, the French people endeavoring to outdo all other nations on the route of the imperial tour. This, notwithstanding the fact that at the capitals of most of the other governments, the royal couple were visiting royal relatives. It appears somewhat anomalous that the closest sympathy should exist between an absolute monarchy and a republic, but it is not a new spectacle. The best foreign friend the United States Government had during the civil war was Russia. A former czar once stated that there is but two legitimate systems of government, absolute monarchy, and government by the people.

—Advices from Mazatlan, Mexico, report extensive floods in the state of Sinaloa. All the rivers in the state are said to have been flooded, and several villages and many farmhouses washed away. Over one hundred dead bodies had been found, and there was much suffering on the part of those who had lost their homes. Much damage to shipping is also reported. A public appeal was made by the government for relief.

—The "Eastern Question," or what to do with Turkey, is still a mooted question in England. Mr. Gladstone wants Great Britain to take the initiative by recalling her representative at Constantinople and sending home the Turkish representative at London, and then making independent demands for reform measures. While there is much popular applause at these sentiments, there is considerable dissension from public men. Even Lord Roseberry, the recognized leader of Mr. Gladstone's Liberal Party, has resigned the leadership because he does not agree with the ex-premier's proposition. While there is much speculation as to the outcome of the great controversy, it should be remembered that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will."

#### DOMESTIC.

—A little victim of the cigarette habit, aged twelve years, recently committed suicide at Saginaw, Mich.

—The insane asylum at Stockton, Cal., reports 1,531 patients, and the cost of maintenance for the past year was 35½ cents each per day.

—On the 8th inst., Frank Port, of San Luis Obispo, Cal., and Charles Hurst, of Cloverdale, Cal., were each mistaken for deer and shot by a hunting companion. In both cases the shooting was fatal.

—In a railroad collision at Green's Station on the Southern Pacific Railroad in Oregon, on the 6th inst., a fireman and a brakeman were instantly killed, while an engineer, a fireman, and five trainmen were seriously injured.

—A wine manufacturer of Elmira, N. Y., has called the attention of the district attorney to the fact that the churches of that city are violating the law by giving away wine at the communion. The grand jury will take cognizance of the matter.

—The Woman's American Protective Association held a Supreme Council in Washington City last week. Mrs. M. E. Richardson, of this city, was elected supreme vice president. She is also grand president of the state organization in California.

—Near the town of Summit, in Benton County, Ore., on the night of the 4th inst., a family consisting of mother and three children were burned with the house, and no one knows anything of the cause of the disaster. The sad incident was not discovered by the nearest neighbors until the next morning.

—John and Caesar Cummings, who were to have been hanged September 26, at San Quentin, Cal., and who were granted a reprieve until the 30th inst., have had their sentence commuted to imprisonment for life. Their crime was robbery and murder. It appears that three parties were engaged in the robbery, but the one who dealt the fatal blow when the victim showed fight, turned state's evidence and was not prosecuted.

—Last week a number of mining men sailed from San Francisco for Korea. They represent a syndicate of capitalists who have a concession from the king for opening certain mines said to be valuable, and for building a railroad from Chemulpo 180 miles into the interior to the mines. A ten-stamp mill was sent over before the war between China and Japan, but the enterprise had to be temporarily abandoned on account of that conflict. The capitalists are mostly Colorado men.

—Fifty Chinese employed in various capacities around the Palace Hotel, San Francisco, peremptorily quit work last week because their Chinese boss was discharged. The manager of the hotel had found it convenient to employ Chinese cleaners and dishwashers through the agency of the one who had charge of them. It leaked out that he was exacting \$2.50 a month from each one of them, and he was discharged. Strange as it may appear, his victims all quit because of his discharge. The manager has now decided to employ white men.

—California has an irrigation law, under which the people may organize water districts and utilize the natural water supply for irrigation. Another law was passed in 1893 enabling the people to disorganize these districts if they should desire to do so. But as all the districts had to issue bonds in the beginning to raise money for necessary improvements, the bondholders naturally want to continue the bonds indefinitely, and have combined to oppose disorganization. An attempt is being made to have the Supreme Court declare the last law unconstitutional, and, in case of failure in this, to have it repealed by the next Legislature. If the capitalists can succeed in electing legislators who will repeal the law, they will be prepared to perpetuate the bonds as a permanent investment. The scheme is about the wickedest trust plot that has yet been projected.

—Bishop Keane, rector of the Catholic University at Washington, has been deposed by order of the pope. The matter has created quite a sensation in the capital city, not only among Catholics, but in Protestant circles, where the bishop was quite popular. It is claimed that Cardinal Satolli and Mgr. Schroeder have not properly represented American conditions to the Vatican, and the same powerful party has kept the pope and his advisers in ignorance of the differences existing between the Roman Catholics of the United States and those of the rest of the world.

—Mrs. Phoebe J. Clymer, of this city, aged eighty-two years, who had been totally blind for thirty-six years, died on the 8th inst. Her blindness had been caused by neuralgia of the optic nerve, and, strange as it may seem, her eyesight returned a few days before her death, and she was permitted to see her friends. A great deal of money was spent in efforts to restore her sight, and she had lived with one and another of her children during the years of her affliction. They claim the blessing of a few days' restoration of sight to have been in response to earnest prayers to that end.

—At first the people of San Francisco thought it a fine piece of postal accommodation to have the street-cars utilized as mail-carriers. It turns out, however, to be a tremendous weapon in the hands of the street-car monopoly; for every driver of a vehicle, or any one else for that matter, who may happen to cause the slightest delay to a car is liable to be brought before a United States court for obstructing the mails, and fined \$100, with imprisonment. It seems that everything, from government policy down, is being turned to the advantage of the rich corporations in these last days.

—The yacht Coronet, which recently arrived at San Francisco from Yokohama, reports a narrow escape from a waterspout in mid-ocean. The column of water was about a hundred yards across, traveled at a frightful rate, and passed within a few hundred yards of the vessel. The officers of the bark Santiago also report the passage of a waterspout while the vessel lay in a dead calm in latitude 44° 11' north, longitude 146° 50' west. The body of water bore down from the west directly toward the vessel until within about a thousand feet of it, and then veered and passed by on the north side.

—Science is popularly supposed to demonstrate all the claims of science; that is, when men who pose as scientists say anything not within the absolute knowledge of the common mind, it is taken for granted. To such an extent does this credulity obtain, that the merest supposition from a scientific standpoint is often taken up, and popularly held as demonstrated fact. But, as a matter of fact, the discoveries, or supposed discoveries, of science are but the assertions of previous scientific error. The latest astronomical announcement of this character comes from the Lowell Observatory, at Flagstaff, A. T., under date of the 7th inst. The astronomers of that institution claim to have discovered that the planets Mercury and Venus each turns once on its axis during one revolution about the sun, making the day just equal to the year on these planets. They find further that Venus is not cloud covered, as has been reported, but has about it a thick atmosphere, while Mercury has none.

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(Continued from page 18.)

was made returnable before a magistrate in Queens-town, which is about three miles distant from Ford's Store, and the trial set for Wednesday, September 16. Because of the illness of the magistrate, the trial was postponed until the following Saturday evening. Just previous to the hour set for the trial a severe storm arose. Brother Mansfield and his friends attended court. The two other defendants and the prosecution failed to appear, and of course Brother Mansfield's case went by default.

On the following Monday evening, the others arrested were called for trial, but again a member of the state's witnesses failed to appear and their trials were postponed until Thursday evening. At the trial the constable testified that he saw the defendants upon the water, watched them until they came ashore, then talked with some of them and saw crabs and crabberies in their boats. Cross questioning developed the facts that the men he claimed he saw at work were so far distant that he could not possibly recognize them, and that there were bateaux, skiffs, yawls, canoes, steamboats, etc., in large numbers in the same vicinity at the same time, and that he could not swear that he actually saw the defendants fishing or that the crabs in their boats were taken that day. Witnesses called would not state that they saw any one actually at work.

During the trial a discussion occurred to which the Adventists and their friends were interested listeners, and in which the constable reproached the witnesses for "going back on him," and was in turn charged with making arrests for "the money there was in it," and it was brought out that before there were any Adventists in the neighborhood people did about as they pleased on Sunday without being molested, and that even now only Adventists and their friends were troubled, but that they watched them "like hawks" and caused their arrest.

The magistrate conducted the trial in a very nice impartial manner. Many were morally certain that the defendants were technically guilty, but the evidence was not of a sufficiently positive nature to warrant the magistrate in imposing a fine. In rendering his decision the court did not say that the prisoners were not guilty, but, "Under the circumstances I shall have to excuse you this time."

At his invitation, I spoke to the people briefly, reviewing the origin and operation of Sunday statutes and suggesting moderation and toleration as the better attitude for neighbors to assume toward each other. I sincerely hope that this experience will result in creating a better state of public feeling in this vicinity.—J. E. Jayne, in *Atlantic Record*.

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We ask a careful reading of the articles on "The Controversy of the Ages." They began last week. The subject will develop in interest as we proceed.

READER, do you desire to know what Bible faith is in contrast with what it is not? Then read the articles "Christianity versus Catholicism," by A. T. Jones. The series will close with next issue.

**Preach the Word.**—When it is said by each of two ministers that God directs him to preach politics in this campaign, and they both preach different politics, the spectator has the right to question at least whether one of them is not following a wrong inspiration, and maybe both are. Both are certainly wrong if as ministers of the Gospel they are preaching human law and human policies, and party politics for the ill of men. What God gave as his commission was, "Preach the Word." If the vital principles of life and salvation are involved in the conflict, he can warn his people against the evil and set before them the good as it is in Christ, but he degrades the pulpit when he descends to partisan politics.

**But What Does the Word Say?**—We clip the following from a religious paper as a sample of many of the arguments put forth against the Sabbath of the Lord:—

"That is, he blessed the seventh-day period in which he had rested from all his creative work. There is no account of his engaging in any subsequent creative work; so the period of God's rest which he sanctified is not yet ended. No twenty-four-hour day was sanctified in Eden, or mentioned there. This is the only mention that is made of a sabbath day in the book of Genesis."

"Had rested" is past tense, and this is correct, for so the Bible states: "And he [God] rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." The resting was in the past before the blessing and sanctification were pronounced. The period of God's rest of Gen. 2:2 was therefore ended when the day was blest. The seventh day was just like all the days which preceded it, days measured by the sun, alternate periods of light and darkness, or night and day.

By the steamer Australia, from Honolulu, which arrived at San Francisco on the 10th inst., there came as passengers Sister Rosa Young, of Pitcairn Island, and Sister Hattie Andre, who has been engaged as a teacher on the island for the past three years. They went from Pitcairn Island on the Pitcairn to Samoa, and there took steamer via Honolulu for America, stopping over at Honolulu sixteen days. Sister Andre will continue her journey next week to her home in Wheelersburg, Ohio, while Sister Young will stay for a time at St. Helena Sanitarium for rest and recuperation healthwise. They report Elder Gates and wife, of Honolulu, both in poor health, and contemplating an early return to America.

**It Is Not an Old Charge.**—The following from the *Christian Soldier* is substantially what was said of Elijah and the Prophets and Jesus Christ, and the Apostles, and the Reformers. It is not an old charge. The real question is, Is it truth from the standpoint of the word of God?

"The advocates of the Saturday for Sabbath idea are demoralizing whole communities, breeding strife, contention, and infidelity. It is a hurtful error. It dishonors Christ; returns to Judaism; breaks down faith; hinders religious progress; blots out spiritual joy, fettering the soul with gloom; renders its victims sour, vindictive, controversial, and in many ways proves itself an enemy of New Testament Christianity."

Christ kept the seventh-day Sabbath. He brought strife and a sword, because erring man would not accept of truth and peace; but to those who accepted him with all the heart, even as to those now who accept him in his truth, including his down-trodden Sabbath, there is peace which the world does not know. No person in the world is so soundly happy as is he who in Christ observes the blessed Sabbath day of the word of God.

"How happy are they  
Who their Saviour obey!"

We wish the *Soldier* knew this by experience.

## LOYALTY DEMANDED.

ONE of the noblest qualities in a soldier is loyalty to the law of his king and captain, and bravery to follow where that king leads. He has no right to pervert the law or construe the commands of his commander or follow in the footsteps of an enemy. The *Christian Soldier*, of Louisville, Kentucky, has the following note:—

"Suppose some Sunday you board a train, reader, and after a few miles' ride, the whole is wrecked. Immediately you wake up before the Judge of all men with the Fourth Commandment in characters of living fire blazing down on you. Then what? If you do not know what the Fourth Commandment is, look it up in Ex. 20:8-10. It is good, substantial reading, but is much neglected by the bulk of the people."

But the Fourth Commandment, which by the way includes Ex. 20:8-11, says nothing about Sunday. It enjoins another day, the seventh day, the day just before the first day of the week. Loyalty to the King would demand obedience to his law as he gave it, and loyalty to the Captain of our salvation, together with true bravery, should, it seems to us, lead the *Soldier* to follow in his steps. But Christ kept the Sabbath, the seventh day. Why does not the *Christian Soldier* follow him?

"God changes not. We change. Conditions change. Necessarily an unchangeable God always asks the same things in the same conditions, but different things in different conditions. So every command that fits a universal need must be universal. A restudy of the purpose of the Sabbath as given last month shows that it fits a universal need; hence it is for all. Again, it is plain that the Sabbath fits the physical, mental, social and moral need of the individual, society, and nation. God has written the law in man's nature, hence his revealed law of the Sabbath must be universal."—*Christian Endeavor*.

That is a real good Sabbath argument. A good argument for the perpetuity of the law of God, and its unchangeable nature. True, "God changes not," yet the author of that sentiment believes that he has changed his law, which is the expres-

sion of his character, and has changed it in the very important part that comprises the seal of the law. The Sabbath "fits a universal need;" then why attempt to change it? David says: "The law of the Lord is perfect, converting the soul." Then the alleged change of the Sabbath, if such a thing were possible, must of necessity produce an imperfect Sabbath and an imperfect law. Surely none but an adversary of God would instigate such a pretense. The "Lord of the Sabbath" has declared that, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

## "HOW DRUNKARDS ARE MADE."

THE New York *Herald* recently published an article with the above title, in which it revealed the following sad picture. It is a conversation between a beer-seller and the *Herald* reporter:—

"Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bartender of a down-town saloon the other day, referring to two little girls of six and eight, thinly clad, who came for a pint of beer. The reporter did watch the little ones. They had scarcely got outside the saloon door when the one that carried the tin pail lifted it to her lips, and took a draught. Then her companion enjoyed a few swallows. A little further on they entered a tenement house hallway, and both again took a sip. "I've lots of such customers," said the bartender, when the reporter returned to the saloon. "Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what—half the children who come here drink. That's how drunkards are made. Their parents send them for beer. They see the old folks tittle, and begin to taste the beer themselves. Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you'll watch them you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop."

No, they do not keep a temperance shop, but a drunkard manufactory. Would to God that this simple truth might be realized on the part of those who grant license, those who work at the trade of drunkard maker, and those who compose the material out of which they are made. There would soon be no more saloons.

**"Equality of Men"**—Whose Invention?—Says one of the world's honored scholars, of Dublin, Ireland, Prof. J. P. Mahaffy, LL.D., F.R.S., in the *Christian World* of July 23, 1896:—

"There is no doctrine which is more false, or which has done more mischief, than the invention of the 'equality of men' by Rousseau and his school. It may yet prove the most mischievous lie in all history."

Professor Mahaffy does not write in the spirit of a century ago. Neither does he go back far enough to find the origin of the "equality of men." It was not an invention of Rousseau or his school. It had a better, nobler Author. Said our Lord: "One is your Master, even Christ; and all ye are brethren." Matt. 23:8. If this is not equality, what is? Again: "God that made the world . . . hath made of one blood all nations of men." Acts 17:24, 26. "For there is no respect of persons with God." Rom. 2:11. The equality of men is of God; their inequality is of sin and of men.

**Waiting.**—Nearly everybody expects to be saved sometime. But the fact that they expect sometime to be ready to give up to the Lord, makes them satisfied with not being ready. This is what produces the feeling of indifference and lethargy. The Lord will never work with any greater power than he is now using. He is just what he is. He has not two measures of strength. When he works, he works with his own power, and he is working now. Those who are expecting some mighty movement to come and sweep them off their feet, and carry them upward to Zion, will be disappointed. God never can increase in power. He is the perfection of power and goodness. Our part is to recognize the power already here, and to yield to it.