

# 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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MILTON C. WILCOX, EDITOR.

MANY of our modern-day reformers are like Jeroboam of old; they destroy one evil and set up another. They destroy the images of Baal and his worshipers, and set up the golden calves, and so corrupt the people. The only genuine reformer is he who finds his instructions in God's word, who takes Jesus Christ as his example.

THE way the Sunday-closing law worked in New York City a week or so ago was to fine a man for selling two loaves of bread, while in the same vicinity there were a score or more of places selling whisky. The saloons had money and influence; the bread vender was poor. That is about the comparative amount of temperance in every Sunday-closing law.

THE Psalmist by inspiration does not say of the Lord, Thy power hath made me great, or thy wisdom hath made me great, or thy wealth hath made me great, infinite as are all these qualities, but, "Thy gentleness hath made me great." It is in this that the greatness of the Man Jesus shines preëminently; he was the Gentle-man of the world. As the strongest incentive which Paul could bring, he says, "I Paul myself beseech you by the meekness and gentleness of Christ." Oh, for more of his meekness and gentleness! It will open doors locked to every other influence; it will break down barriers which no power can crush. Behind it is the great heart of Infinite Love.

SAYS Rev. J. M. Foster in the *Christian Statesman* of January 20: "Owning the authority and accepting the law of Christ, the nation becomes Christian." If by this Mr. Foster meant that if each individual of the nation would own and accept Christ's authority and law, the nation would be Christian, we would agree with him; for that nation is Christian, in the sense of the aggregate body of the people, when the people which compose the body are Christian. But this is not what he means.

Mr. Foster means that the nation, the government, should own the authority and accept of the law of Christ by its constitution and statutes. But this would no more make a nation Christian than a profession of religion would make a man a Christian. Mere profession of religion without possession is genuine hypocrisy; and this nation has not the possession. Why should she make profession? The Supreme Court opinion that this is a Christian nation has no foundation in fact. The above is illustrative of the logic and argument by which National Reformers seek to "disfranchise every logically consistent infidel."

Being and Doing.—Many poor souls reason something like this: Now if I will only do right and obey the Lord, he will own me and bless me. That is, they make it all depend on their own efforts. They think they can purchase God's favor by their own doing, and yet that doing is never up to their own standard of right. Man must be right before he can do right. The grapevine does not bear thorns; the apple tree does not bear bitternuts. The evil heart does not bear the fruit of holiness. God must change the heart before the deeds will be seen in the life. He must make us right before we can do right. Then he will will and do in us of his own good pleasure. This he longs to do; all he asks on our part is faith to let him do.

Blessings.—The blessings which most people desire of the Lord are those which minister to physical joy and temporal prosperity, that is, the blessings which bring selfish enjoyment. But God does not bless us for any such a purpose. He blesses us that we may bless others. His language to Abraham was, "I will bless thee, . . . and be thou a blessing." But this meant for Abraham the leaving of home and country, the sojourning and wandering in a strange land, the sore trials of faith; but all were blessings which made Abraham a blessing to others. Sometimes the greatest trials are the greatest blessings. When Jacob's son was for a while taken from him, he thought in the bitterness of his heart, "All these things are against me;" but the providence of God revealed in the future that "all these things" were for the preservation of a nation and the perpetuation of his own seed. The sufferings of Christ were for the glory of God, and were blessings even to the Man of Calvary; for he shall see of the travail of his soul, and shall be satisfied. But to obtain the preciousness of the blessing we must submit to the cross which the bless-

ing often brings. The blessing does not always come crowned with roses, nor radiant with sunshine; the thorns may be many, sharp, and prominent; the clouds may be dark and heavy; and it is only the eye of faith which can see the Father's hand in it all. Happy indeed is he who can see the wisdom of God, and can say, amid all the trials: "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God."

### THE W. C. T. U. AND SPIRITUALISM.

MISS JULIA A. AMES, a rarely bright, charming, devoted young woman, was for five years, until her death, December 12, 1891, one of the editors of the *Union Signal*. An editorial in the issue of that paper of December 17, entitled "Julia A. Ames—Promoted," begins thus: "For the first time death has entered our editorial ranks, and he takes from us our brightest and dearest." She was, from the many utterances which appeared from her friends, an earnest Christian, walking in the light shining upon her pathway, lovable, loving, and loved. Our pen would not take from her memorial wreath so much as one flower or leaf.

But Miss Ames was mortal, and, sad as it is to those who loved her, she is dead, and, as the Idumean patriarch declared, adapting the language to the case in hand, Till the heavens be no more, she shall not awake, nor be raised out of her sleep. Job 14:12. It is sad to know that our loved ones do not live away, but the blessed truth of God is better than the falsehood with which Satan would deceive us. The word of Inspiration declares that "the dead know not anything. . . . Their love, and their hatred, and their envy is now perished." Eccl. 9:5, 6. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4. The apostle Paul bases the entire hope of life on the resurrection, and declares that if there be no resurrection of the dead, then they that are fallen asleep in Christ are perished. See 1 Cor. 15:12-23. Moreover, the reward of the Christian is never set forth in God's word as being bestowed at the time of his death, but always "at that day," the time of Christ's second coming in power. "For the Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "And, behold, I [Jesus] come quickly;

and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Death, instead of being "promotion," or "the gate to endless joy," is the result of sin (James 1:15), and "the last enemy to be destroyed" (1 Cor. 15:26).

Much more might be said on this phase of the subject; much testimony from the Scriptures of truth might be adduced to show that the dead are unconscious and do not communicate with the living, because they cannot. And, therefore, sad as it is for the friends of Miss Ames to believe her dead, sad as it is to believe any of our friends dead, the best Friend of all declares them to be locked within the prison house of the adversary, slumbering in the enemy's land, till his own good time, when the life that is in his keeping will be restored, and he will call back to life, and to a glorious immortality, all who sleep in him.

Here it is, in the holiest affections of men, that Satan has rooted one of his strongest and most delusive errors. In the beginning he gave God the lie, and declared that mankind in disobedience should not surely die, but should be as God. See Gen. 3:4, 5, Revised Version. Knowing that every evidence of the senses would proclaim to mankind that the dead were dead, he invented that most fertile error of the immortality of the soul and its power of conscious existence separate from the body. Based on this came ancestral worship, deifying of the dead, demon worship, polytheism, and numerous other forms of idolatry, down to the present invocation to the saints and the marvels of Modern Spiritualism.

Having secured in the world the belief that the dead were not dead, the great Deceiver next began to train his angels to simulate the voice, the style, the mode, the very appearance of the dead. All this many actors in this brief life will do; how much more Satan and his angels, with the experience of six thousand years of deception, if God permit! This is what he is now doing through Modern Spiritualism, which includes not alone those who profess to be Spiritualists, but a greater part of so-called orthodox church members who hold to the essentials of Spiritualism,—a belief in the conscious state of the dead, and that they are in some way cognizant of the living, and can communicate with them.

In this way the devil has laid his snare for the W. C. T. U., with its tremendous influence.

Mr. W. T. Stead is a very energetic, brilliant editor of London, England, and an enthusiastic, original, somewhat eccentric, semi-religious social reformer. He is the proposer of a civic church, which shall be a controlling element in both Church and State. He is a close friend of the W. C. T. U., and one whom they delight to honor and to follow. What of this?

Well, back of Mr. Stead is Spiritualism, and back of Spiritualism, as crooked as the initial letter of his name, is Satan. Mr. Stead has a "controlling spirit," which calls itself "Julia," supposed by him and friends in the W. C. T. U. to be "Julia Ames," deceased. For more than a year he has received communications from "Julia." All this we learn from an article by Mr. Stead in a London

quarterly Spiritualist paper called *Borderland*. The article is entitled "My Experience in Automatic Writing; the Story of Julia and Others." By "automatic writing" is meant the use of the person's hand by the spirit for the purpose of sending messages to those in the flesh. To a friend in Chicago Mr. Stead is reported as saying:—

Julia tells me that I will live to be seventy years old, and then I am to be kicked to death. She tells me I am to become involved in a mammoth work of reform at that time, and it will so arouse the people where I am working that they will meet me in the street and kick me to death. It's not a pleasant prospect, but Julia knows, and I trust and believe her. She is far more reliable than was my Babylonian friend. I do not make any moves at all in any important matters unless Julia assures me that I am right in doing so, and I am well satisfied to do all my life's work under her guidance.—*S. F. Examiner, January 24.*

The paper from which the above was taken, in speaking of "automatic writing," says:—

In this practice and in telepathy, or spirit communication with living people at a distance, and, in fact, in all sorts of theosophical and hypnotic occultism, Mr. Stead has long been an interested student, but it is only within a year or two that he has developed this mediumistic quality and become the oracle of the W. C. T. U.

For all this deception the W. C. T. U. has been preparing. One of the friends of Miss Ames wrote of her after her death:—

Is she not already a ministering angel to us who loved her and have lost her a little while?

Said Miss Frances Willard in the funeral address:—

Yolande [Miss Ames' pet name] knew she had her wings. She is trying them to-night.

A telegram read:—

Her lovely spirit will be an inspiration to those of us who are left behind to fight on until promotion comes.

And now the "lying spirit" of an evil demon personates the loved "Yolande," and deceives the great body of women with which she was connected. Thus it is. This is Satan's work. Mr. Stead was deceived by the "Babylonian" spirit; he is worse deceived in the spirit called "Julia;" and deceived are all others who seek to that which is not of the truth. Would we escape the delusion? Let God's word answer: "And when they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? on behalf of the living should they seek unto the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:19, 20; compare with Revised Version.

The W. C. T. U., which started out so boldly and nobly, even if mistakenly in some respects, have been led astray into one "reform," that of the Sunday-law delusion, by the National Reformers, and now the devil seems to be leading them to that other fatal delusion of Spiritualism. The *love of God's truth* is the only salvation from the delusions of Satan. 2 Thess. 2:9-12.

The Papacy and the Word.—The last encyclical of Pope Leo XIII. says that "it is important that the whole authority of the Scripture may be established in as solid a manner as possible," and intimates that this object can be secured only by the Roman Catholic Church. There is one way in which it may truthfully be said that the Papacy "establishes" the Scripture. She does it by fulfill-

ing the predictions made by Scripture, from 1,800 to 2,400 years ago, of the rise, character, and work of the Papacy. But somehow neither she nor the majority of Protestants seem to see this. We propose, however, God willing, to present before our readers in the near future some of these predictions and fulfillments.

#### NOT UNDER LAW.

A CORRESPONDENT, writing from Kansas City, Kan., under date of Jan. 6, 1894, asks that the SIGNS be discontinued, and says:—

I thank God I am not under law but under grace. If I mistake not the law was given to stop your mouth as well as mine, that we might all become guilty before God, that he might give us eternal life by believing on the Lord Jesus Christ, and not by our Sabbath-day keeping. The word says, "There is a way that seemeth right unto a man, but the end thereof is death," which takes in the man who is trying to work his way to heaven by law keeping.

It is very infrequently indeed that we receive such communications. Although many persons have the disposition, they yet have sufficient conscience left to prevent them from making such a shameless avowal as the above. Of course the writer of the above believes in taking God's name in vain, dishonoring father and mother, worshiping idols, taking men's lives, committing adultery, and stealing. He reasons that he is not under the law, and is therefore not bound to obey the law; for it is the same law which enjoins the seventh-day Sabbath that says, "Thou shalt not kill." If remonstrated with for breaking this law, our correspondent would say, I thank God I am not under law, but under grace, and therefore I am not to win life by refraining from killing.

Now he knows, if he has read the SIGNS, and so do all our readers, that we have never so much as intimated that we shall be saved or justified by law keeping, or Sabbath keeping. But we do teach this, because God's word teaches it, that he who is in Christ, who has been made free by grace, who is led of the Spirit, fulfills the righteousness of the law. Rom. 8:1-4. He who professes to be justified by Christ and still transgresses God's law, makes Christ before the world "the minister of sin." But Christ did not come to save *in* sin but *from* sin. Matt. 1:21; Titus 2:14. As sin is the transgression of God's law (1 John 3:4; Rom. 7:7), it follows that the mission of Christ is to save men from transgressing it. He does this by taking away the carnal mind, which "is not subject to the law of God neither indeed can be," and implanting in man his own Spirit of loving obedience. Man then will have the faith which brings Christ's life, which "worketh by love," which keeps all God's commandments willingly. In other words, faith will live out the righteousness which God puts within, and the law will bear witness that the man is just.

Christ kept all his Father's commandments (John 15:10), the Sabbath included; and "he that saith he abideth in him ought himself also to walk even as he walked" (1 John 2:6). This is God's way, a way that never seems right to a man, and never will unless his will is submitted to God's will. We entreat our correspondent to submit to the will of God. See Matt. 7:21-23.

## General Articles.

"Having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:6.

## CHARITY. 1 CORINTHIANS 13.

BY J. R. HENDERSON.

CHARITY, supreme love,  
Forever doth abide;  
Of righteousness it doth approve;  
From sin it turns aside.

Charity hath elements  
Of Christian graces rare;  
Is rich in works and fruitfulness  
Abounding everywhere.

Charity hath temper sweet,  
Not easily provoked;  
Has grace for all who with it meet;  
With anger is not yoked;

Rejoiceth not in evil things,  
But truth it loveth well.  
Our faith to heaven only brings  
Where charity doth dwell.

Charity is true and kind,  
And seeketh not her own,  
For to all selfishness 'tis blind,  
And ever suff'reth long.

Charity is not puffed up—  
Humility it wears;  
It puts a seal upon the lips,  
Speaks not of self or cares.

With courtesy 'tis always filled;  
In little things 'tis kind;  
With hearts of purest love instilled,  
Its mercies are entwined.

Charity is generous, too,  
Is great in gifts; it seems  
The noblest things for heaven we do  
When love through action gleams

It leads us through the pearly gates,  
Is guileless, free from sin;  
It enters where all heaven waits  
For us to enter in.

If, then, we see but darkly here,  
Through faith and hope and grace,  
We know, with charity, we'll there  
See clearly face to face.

## GOD'S LOVE UNMEASURED.

BY MRS. E. G. WHITE.

"WALK while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." From Christ, the Sun of Righteousness, beam forth rays of life and light. Would you have Jesus lift upon you the health and light of his countenance?—Then turn your face toward him, and look and live. Talk of Jesus; dwell on his matchless charms; eat of the bread of life; take of the water of life freely. Do you desire to love God supremely and your fellow-men as Jesus loved them?—Keep your heart in meditation upon the spotless character of Christ. His divine heart was moved with compassion and love for suffering humanity. His love cannot be fathomed, except as we take in the sacrifice made on Calvary. Through the renunciation of all selfishness, we need to be able to comprehend what is the height and depth and length and breadth of the love of God, which passeth knowledge.

If we constantly cherish the love of Christ, we shall have the love that cannot be repressed. We shall love the atmosphere of light and love and truth and righteousness. We shall be constantly inquiring after truth,

and, knowing that there is such a wealth of precious ore of truth to be found, we shall not grasp for thorns and thistles. Humbly and sincerely we shall search after divine knowledge, realizing that all we can carry with us to heaven is that which is akin to heaven. We shall know that it is very poor policy to be cultivating ourselves in the art of seeing everything that is objectionable, for all the knowledge of God that we can here obtain we shall carry with us to heaven. We can safely cultivate purity, love, and devotion to God and our Redeemer. The love of God must be planted in the heart in this life, and it will enable us to have happiness, and joy, and peace, because the kingdom of heaven will be set up in our hearts. Heaven is to begin on earth. The word of God will reveal to us whatsoever is real and abiding, and these permanent excellences will find a place in our hearts, so that we may now have within us the perfection of heaven.

Can anyone think it possible that pride can exist in the heart and yet that heart have a place in the kingdom of God? It was pride that caused the fall of Satan. His heart was lifted up because of his beauty. All his wisdom and glory were the gift of God; but the very gift bestowed by the generous love of God was perverted to wrong use in exalting himself, as if his glorious endowments were something that he himself had originated. At that time no pride had been before manifested, and the results of evil had not been made manifest. Pride will never be admitted into heaven. Can we cherish envy in our hearts and yet be found in the kingdom of God?—No; envy cannot be transplanted into the kingdom of God. Satan originated this terrible evil, and its result was that Satan desired and sought to take the place of the only-begotten Son of God. It was because he could not have the place of Christ that Satan revolted in heaven.

Heart burnings, unhappiness, result where unlawful yearnings are cherished for the place and position of another. He who is full of envy looks upon the one he envies with dislike and seeks to show himself superior to his rival; unless he sees and repents of his sin, he will grudge against the one he envies, and all love of Christ will die out of his heart. Can one who cherishes envy be permitted to enter into the kingdom of heaven?—No; for envy brings evil surmisings, deception, pride, accusations, and enmity, and all these have been expelled from heaven. Unless we are divested of all that is evil, we shall not enter into the kingdom of God, but will find ourselves shut out of its gates.

What is it that will gain us an entrance into the kingdom of God?—A character after the likeness of that of Jesus Christ. The Lord God has given to the world all opportunity, all privilege, the grace of the Holy Spirit, the gift of Jesus Christ, in order that we might have a character like that of our Lord, and find abundant entrance into the kingdom of God. Christ's mission to the world made it evident that the human race was standing under the menace of incensed justice, on the verge of eternal ruin, in helplessness and ignorance. To our help Jesus came, bringing the fullest assurance of relief. What has the Father done?—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The question has been asked, "Would not

a lesser gift from God have been adequate for the redemption of lost man?" "In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The question is unanswerable, and it is not profitable for us to spend our time in making conjectures. All our thoughts and imaginations will not alter in the least any part of the plan of redemption devised from all eternity. God loved the world to such an extent that he gave full and complete evidence of the fact. He did not leave any chance for the tempter to say that he did not love us, for he gave a gift whose value could not be estimated. Had he done less, Satan and his agencies would have sought to have inspired jealousy against God by intimating that he could have done more than he did. God so loved the world that he determined to give a gift beyond all computation, and make manifest how immeasurable was his love. The gift of God would be a wonder to all worlds, to all created intelligences, ever enlarging their ideas of what God's love was in its infinity and greatness. Contemplation of this love would uproot from the heart all selfishness, and so transform the soul that men would cherish generosity, practice self-denial, and imitate the example of God. God so loved the world that he gave heaven's best gift, in order that the most guilty transgressor should not be deferred from coming to Christ, however great his sin, and be enabled to ask for pardon at a throne of mercy.

Since God has given the greatest gift in his power, we are to render to him our whole heart. He has poured out to the world the treasures of heaven, giving with such largeness that there is nothing more to bestow, no reserve grace or power or glory, and we are to respond to this love by rendering willing service to Jesus, who has died for us on Calvary's cross.

At the time when sin had become a science, when the hostility of man was most violent against heaven, when rebellion struck its roots deep into the human heart, when vice was consecrated as a part of religion, when Satan exulted in the idea that he had led men to such a state of evil that God would destroy the world, Jesus was sent into the world, not to condemn it, but, amazing grace! to save the world. The unfallen worlds watched with intense interest to see Jehovah arise and sweep away the inhabitants of the earth, and Satan boasted that if God did do this, he would complete his plans and secure for himself the allegiance of unfallen worlds. He had arguments ready by which to cast blame upon God, and to spread his rebellion to the worlds above; but at this crisis, instead of destroying the world, God sent his Son to save it. The apostle caught a glimpse of the plan, and he kindled into inspiration upon the great theme. Language cannot express his conception, but ever falls below the reality. John exclaims: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

Before the coming of Christ to the world evidences abundant had been given that God loved the human race. But in the gift of Christ to a race so undeserving was demon-

strated the love of God beyond all dispute. This gift outweighed all else, showed that his love could not be measured. We have no line to measure it, no plummet by which to sound its depths, no chain by which to encompass it, no standard with which to compare it. All we can say is that "God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jesus said, "Therefore doth my Father love me, because I lay down my life." He gave his life for the sheep. The only-begotten Son of God accepts all the liabilities that fall upon the transgressor of the law, vindicates its unchangeable and holy character. The death of Christ removes every argument that Satan could bring against the precepts of Jehovah. Satan has declared that men could not enter the kingdom of heaven unless the law was abolished and a way devised by which transgressors could be reinstated into the favor of God, and made heirs of heaven. He made the claim that the law must be changed, that the reins of government must be slackened in heaven, that sin must be tolerated, and sinners pitied and saved in their sins. But every such plea was cast aside when Christ died as a substitute for the sinner. He who was made equal with God bore the sin of the transgressor, and thereby made a channel whereby the love of God could be communicated to a fallen world, and his grace and power imparted to those who came to Christ in penitence for their sin.

The sum and substance of the arguments of Satan is that sin may be immortalized, that Christ abolished the law, and that evil doers may be in favor with God. But the death of Christ tells a different story; for he died to vindicate the claims of the law, to give to the world and to angels an unanswerable argument of the immutability of the law of Jehovah.

#### THE NATIONAL CHRISTIANITY QUESTION.

BY W. N. GLENN.

A NEW quarterly publication, entitled *Sunday Reform Leaflets*, has been started in Columbus, Ohio, by Rev. Dr. Edward Thomson, formerly Pacific Coast secretary of the American Sabbath Union, now general manager of the Sunday League of America, another member of the "National Reform" combination. This initial number of the *Leaflets* is entitled "Is This a Christian Nation?" In this particular document the utmost imagination seems to have been strained to sustain the delusive Christian-nation theory. It is the purpose of this article to note a few of the more extravagant assertions. Of the men who composed the Constitutional Convention the editor says:—

The Constitution which these great and good men made at that time is a distinctively *Christian document*.

The reader should bear in mind that the author of that expression has been for several years a prominent factor in the American Sabbath Union, which is a close ally if not, indeed, a direct offspring of the National Reform Association, which for about thirty years has been combating the *unchristian* character of the Constitution, because it does not recognize God. This association arose from the ranks of the Reformed Presbyterian Church, one of whose prominent tenets is to

refrain from voting until the godless character of the Constitution has been changed. So we see that the testimony of these yoke-fellows in political Christianity fails to agree on this prominent point in their Christian doctrine. Following is another paragraph, which contains a number of absurdities:—

In the first article of our Constitution we find a Sunday law: The President of the United States "shall have ten days, SUNDAYS EXCEPTED, in which to consider each bill" that comes before him from Congress. Our fathers expected the President to be a Christian man, and the White House a Christian home—where Sunday would be a day of rest and worship, and they proposed to protect the Chief Executive in the enjoyment of this privilege.

Yes, that Sunday law, if you choose to call it such, was designed to protect the President in his right to observe Sunday if he wanted to do so, but there is no intimation of a compulsory observance. He can sign bills all day Sunday if he so desires, and the bills are not thereby invalidated. So the Constitution, "Sunday law" and all, protects the President in his right to keep Sunday or not to keep it, just as he pleases. If "our fathers expected the President to be a Christian man," why did they insert in the Constitution the provision that "no religious test shall ever be required as a qualification to any office or public trust under the United States"? See Article VI, paragraph 3. Again we quote from the *Leaflets*, as follows:—

They [our fathers] plainly intended this should be a Christian nation of the best type, as is evident from an examination into the various departments of our government.

We can better learn what our fathers "plainly intended" by reference to some of their own utterances. George Washington, John Adams, Thomas Jefferson, and James Madison were the first four Presidents under the Constitution. Washington, Jefferson, and Madison were leading members of the convention that framed the Constitution, Washington being chairman. Adams was at the time doing important diplomatic service in Europe; however, he was one of the signers of the Declaration of Independence, and the first Vice President under the new Constitution. The actions or expressions of these men would naturally be deemed better evidence of what was "plainly intended" by themselves and associates than any assumption on the part of Church-and-State enthusiasts of the present day.

During the last year of Washington's second term as President he had executed and signed a "treaty of peace and friendship" with the government of Tripoli, in which it was expressly stated that "the government of the United States of America is not, in any sense, founded on the Christian religion." By the time the treaty had been forwarded to Tripoli and returned, Washington's term of office had expired, and John Adams was President. By President Adams the treaty was promptly presented to the Senate and ratified. So that these two prominent "fathers" showed by this act that it was "plainly intended" by them that this should "*not, in any sense,*" be regarded as a Christian nation. Now, as to the political force of a treaty entered into by the United States, we submit paragraph 2 of Article VI of the Constitution: "This Constitution, and the laws of the United States which shall be made in pursuance thereof, and *all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the*

*land*; and the judges of every State shall be bound thereby, anything in the Constitution or laws of any State to the contrary notwithstanding."

The editor of *Sunday Reform Leaflets* says that "George Washington stood before the people with one hand upon the Bible and the other lifted to heaven, and, in this most solemn manner, he was sworn as first President of the United States." Well, suppose he was; he was not obliged to be thus sworn. The Constitution provides the following form of "oath or affirmation": "I do solemnly swear (or affirm) that I will faithfully execute the office of President of the United States, and will, to the best of my ability, preserve, protect, and defend the Constitution of the United States."

Suppose George Washington to have been a Christian in the strictest sense, it does not follow that he expected to make every other citizen acknowledge Christianity as the true religion. Washington evidently had sense enough to know that no action of a civil government could make individuals Christians, and therefore no such action could make a nation Christian. Washington had no doubt read the history of Rome, and knew just what kind of a Christian nation that was after it had been so declared by the Emperor Constantine and the Senate. The more of a Christian Washington was, the more he would know that civil laws and civil court decisions could not produce Christianity, either in individuals or nations.

Thomas Jefferson has left on record very emphatic declarations showing what the fathers "plainly intended" when they laid the foundation of the government. In a letter dated January 23, 1808, during his second term as President, he said: "I consider the Government of the United States *interdicted by the Constitution* from intermeddling with religious institutions, their doctrines, discipline, or exercises." In harmony with this principle he refused to proclaim either fasts or festivals. He declined to even *recommend* a day of fasting and prayer. In the letter above quoted he says: "I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it."

James Madison has left documentary evidence of what was "plainly intended" by the Constitution so far as he was concerned. In a convention in his native State (Virginia) he uttered the following sentiment: "There is not a shadow of right in the general government to intermeddle with religion; its least interference with it would be a most flagrant usurpation." And in a memorial to the General Assembly of the State in 1785, against a bill proposing a general tax for teaching the Christian religion, we find the following expression of his views on religious liberty: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine ori-



gin, we cannot deny an equal freedom to them whose minds have not yet yielded to the evidence which has convinced us. If this freedom be abused, it is an offense against God, not against man. To God, therefore, not to man, must an account of it be rendered."

"In a letter on this subject to General Lafayette, Mr. Madison said: 'The memorial was so extensively signed by the various religious sects, including a considerable portion of the old hierarchy, that the projected innovation was crushed.'"

(Concluded next number.)

### THE PERFECTION OF THE LAW.

BY ELDER. S. N. HASKELL.

WE do not mean to divide up the law into parts. In the law there were moral truths taught and shadowed forth. The great center of all revelation was Christ. He is the Alpha and Omega of all revelation, in creation, and his inspired word. He was the center of the entire law system. And yet the truths which embodied Christ were surrounded with a framework of ceremonies and sacrifices which expired when Christ appeared on the earth. Every offering, whether it was a burnt offering, or peace offering, or sin offering, or heave offering, or trespass offering, was only a different way to represent Christ. He was the substance of all offerings, of whatever nature they were. But the principle of sacrificing for Christ is the same yesterday, to-day, and forever. He was the life and soul of the whole system. And every ceremony had in it a significance that pointed to Christ. When Israel lost sight of Christ, then the virtue of all their worship ceased. It became only a form without the power. His character was also to be seen. As long as the people saw Christ in their offerings and worship, and him alone, they became a wise and understanding people. Moses, who was learned in all the wisdom of Egypt, made to them this wonderful statement:—

"Behold, I have taught you statutes and judgments [statutes and judgments was the sense of the law as drawn out by Moses in Exodus, chapters 21, 22, and 23], even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day." Deut. 4:5-8.

The above words analyzed, contain some wonderful thoughts. The lost arts and sciences, and more recent revelations in Egypt and other nations, show that those living in that early age were not so ignorant as is sometimes supposed. They were not an intelligent people. From the biblical testimony, Adam must have been an intelligent man. On the day of Adam's creation the Lord God brought before him "every beast of the field, and every fowl of the air," "and Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field." Gen. 2:19, 20. He was also created to rule and "have dominion over the fish of the sea, and over the fowl of the air," "and over every living thing that moveth upon the earth." Gen. 1:26, 28. He was put "into the Garden of Eden to dress and to keep it." Gen. 2:15. God made a model man, a man who understood civil government, a botanist, a gardener, a lover of the beautiful, one

who possessed almost divine knowledge. David speaks thus of him as he came fresh from the hands of God:—

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. 8:5-8.

If Adam, the first man whom God created, possessed such intelligence, it would be folly to conclude that those living within a few hundred years from that time had become men of no knowledge. Sin has marred the moral image of God in man and his physical and mental powers. Instead of progressing man has retrograded, and the race has become enfeebled as the result of sin. Egypt at that time was an intelligent people. Assyria and Babylon also give evidence of a people whose intelligence was not inferior to men of the present age. But there was in the statutes and judgments of the Lord given to his people that which would make them great in the eyes of the nations of the earth. He who carefully examines those statutes and laws will find in them, not only religious instruction, but sanitary laws, civil government, and every kind of information that would make a people great and good if they had lived them out. The principles of all these laws were embodied in the ten commandments. They were so superior to those of the nations around them that they would come and behold this wisdom, as exemplified in the people and nation.

It was about four hundred and fifty years later when Solomon came to the throne, and he sought the Lord for wisdom to govern this very people. God gave him a wise and understanding heart; so there was none like him, before him, neither after him should any arise like unto him. 1 King 3:12. In this wisdom there were the same elements of knowledge that were in Adam. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt."

And there came of all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom." 1 Kings 4:29-34. This was simply showing how it would have been all through the history of the Israelites, providing they had lived according to the instruction of the law and statutes and judgments. But from whence came this wisdom that was contained in the law? Christ was the author of the law, and the gospel was wrapped up in the ceremonies. Hence it was Christ in the law.

The gospel of Jesus Christ is a remedial system. It is to save men. It is to heal the wounds that sin has made. It is to bring men back again to the place of holiness or a sinless condition. And as the law shadowed this forth, it contained no imperfection of sentiment. It revealed Christ, in whom the perfection of everything is centered.

God in the law promised health if the commandments and statutes were observed. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am

the Lord that healeth thee." Ex. 15:26. This was not to be arbitrarily done without the coöperation of the people in regard to the laws of their being; for they were the laws of God as really as the ten commandments; for God at the same time revealed to them the laws of that nature. He also regulated to some extent their diet. Instruction that would prevent disease was given them. Even more than this, should they sin and sickness come upon them another promise was made: "The Lord will take away from thee all sickness." Deut. 7:15. Thus in the law there was restorative power as well as preventive power, and this was in observing the statutes and judgments. Prosperity both in basket and store was promised. The law must have been very comprehensive in its nature. It was as broad as the gospel itself, only one was to instruct by an object lesson with the subject shadowed forth, and from it it drew all of its vitality. Therefore the law itself, without Christ, could make nothing perfect. But by the virtue that was in Christ, virtue was imparted to those who embraced him as the Lamb slain from the foundation of the world.

Solomon, who wrote during the Mosaic economy, stated, on this subject of health, some very important things: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and medicine [margin] unto all their flesh." Prov. 4:20-22. Then there was both physical and spiritual health in the words of the law. But to derive the physical blessing it was as necessary to have the faith reach Christ in the words as it was to receive spiritual blessing. Temporal blessings also were promised and everything that we would call upon the Lord for.

With these thoughts before us, can we who have seen and believed Christ has come, ignore the law of God? Will not the same underlying truths run through it all? Will it not reveal to us important truths which the gospel unfolds? Our study should be as extensive as is revealed by God. It is Christ in nature, Christ in the law, and Christ in humanity. Our study should embrace the whole scope of revelation.

### REMARKABLE THUNDER AND HAILSTORMS.

At a recent meeting of the Royal Meteorological Society, Mr. W. Mariott gave an account of the thunder and hailstorms which occurred over England and the south of Scotland on July 8, 1893. Thunderstorms were very numerous on that day, and in many instances were accompanied by terrific hailstorms and squalls of wind. It was during one of these squalls that a pleasure boat was capsized off Skegness, twenty-nine persons being drowned. About noon a thunderstorm, accompanied by heavy hail and a violent squall of wind, passed over Dumfries and along the valley of the Nith; many of the hailstones measured from 1 inch to 1½ inches in length. At the same hour a similar storm occurred at Peterborough. From 2 until 10 p.m. there was a succession of thunderstorms over the northeast of England and southeast of Scotland, and at many places it was reported that the thunderstorms were continuous for nine hours.

Two storms were remarkable for the immense hailstones which fell during their prevalence over Harrogate and Richmond in Yorkshire. The hailstones were four and five inches in

circumference, and some as much as three inches in diameter. Great damage was done by these storms, all windows and glass facing the direction from which the storm came being broken. It is computed that within a radius of five miles of Harrogate not less than 100,000 panes of glass were broken, the extent of the damage being estimated at about £3,000. The thunderstorms in the northern part of the country traveled generally in a north northwesterly direction, at the rate of about twenty miles an hour. They appear to have taken the path of least resistance, and consequently passed over low ground and along river valleys and the seacoast. Several storms seem to have followed each other along the same track.—*Scientific American*, Dec. 30, 1898.

#### RELIGIOUS LIBERTY VS. RELIGIOUS TYRANNY.

BY ELDER G. A. SNYDER.

"For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:11, 12.

What message, or commandment (margin), is it that tells us to love one another? Paul says, "He that loveth another hath fulfilled the law;" and he shows what law he means by quoting four of the ten commandments. He concludes, "Therefore love is the fulfilling of the law." See Rom. 13:8-10. Thus we see that the message which we heard from the beginning—that we should love one another—must be God's great message of love, as set forth in the ten commandments. The generic principle of love underlying God's law is divided into love to God and love to man. On these, says Christ, hang all the law. Matt. 22:36-40. On the first division, love to God, hang the first four commandments in a special sense; for the duties enjoined by them are duties which we owe to God alone. On the second division, love to man, hang the last six commandments in a limited sense; for the duties enjoined by them are duties which we owe to man as well as to God. Love to God is the first and great commandment, because it is the golden thread running through the whole Decalogue. While love to man is secondary, yet it is like the first, because based on love. It is covered by the last six commandments. Thus we see that with the individual's relation of conformity, or nonconformity, to the first four commandments, no outside earthly influence has any right of dictation or coercion.

In the text under consideration Cain and Abel are cited as examples, one of obedience, the other of disobedience, to the principle of love embodied in the law of God. Abel, in bringing the kind of a sacrifice ordained by God, and standing by it until he sealed his testimony with his blood, showed first his supreme love for God; for, without any regard to his own convenience, he brought the firstlings of his flock. He thereby fulfilled the first commandment, "Thou shalt have no other gods before me." Secondly, he showed that he had the faith of Jesus; for in his offering there was that which pointed forward to the "Lamb of God," who shed his innocent blood on Calvary. And in Abel's adherence to principle even unto death, he showed that he had the same kind of faith which Jesus had, which led him to do likewise. Thus in two ways Abel showed that he had the faith of Je-

sus. Then the two things which distinguished Abel from his wicked brother were that he kept the commandments of God and the faith of Jesus. And by his death he showed that he allowed no outside influence to interfere with his compliance to the divine requirements.

Cain, in bringing a self-ordained sacrifice, showed his supreme love for self. He doubtless reasoned that the Lord was not very particular, and so suited the offering to his own ideas and convenience. He thus broke the same commandment which Abel fulfilled, and, in so doing showed that he had no faith in Jesus; for in his selfish offering there was nothing which pointed forward to the Lamb of God. Thus we see the contrast. Abel was a religious man and a Christian, who worshiped according to God's ideas, and while he did not try to compel anyone else to worship as he did, he maintained his own right to do so even unto death. Cain was a religious man, but not a Christian. He worshiped according to his own ideas, and persecuted his brother to death for worshiping according to God's ideas.

Abel was the first man to champion the cause of religious liberty, whose adherents have always stood on that platform of eternal truth, loyalty to God and his word, and, if need be, sealed their testimony with their blood. Cain was the first man to champion the cause of religious tyranny, whose devotees have, in all ages of the world, persecuted, tortured, racked, and burned at the stake the adherents of truth.

A few prominent examples will suffice to show the workings of these two contending elements in the world's history. The sixth chapter of Daniel contains a few facts worthy of notice. Daniel, a man of God, held a high office in the Medo-Persian Empire. The idolatrous religious tyrants of his day devised a scheme, which, by flattery and misrepresentation, they succeeded in carrying out, so far as to have Daniel cast into a den of lions for obeying the law of God in preference to the law of the land. They flattered the king by proposing that he should issue a decree that he should be worshiped as God for a period of thirty days. They misrepresented the case by assuring the king that all his officers were agreed in making this proposal, whereas, Daniel had not been consulted in the matter at all. The king signed the decree, and when Daniel heard of it, he went right on praying to the God of heaven as usual, the king's order to the contrary notwithstanding. Daniel was soon reported to the king, who, on hearing that the law was to be used for the purpose of persecution, was sore displeased with himself for having allowed these bigots to use him as a tool for the accomplishment of their wicked designs. But the thing had been done, and, according to the laws of the Medes and Persians, which changed not, Daniel must be cast into the den of lions. He submitted to the penalty without resistance, and was cast in among those ravenous beasts for daring to obey the commandment which says, "Thou shalt have no other gods before me." But the God of heaven showed his approval of Daniel's course by sending his angel, and delivering his faithful servant. Thus we have another shining example of maintaining the principles of religious liberty against religious tyranny, with this additional feature, this time the religious coercionists secured the aid of the civil

power for the furtherance of their heaven-daring scheme.

Nor has the Christian era been free from the iniquitous workings of religious tyranny. Nay, across its very title-page lurks the foulest blot of all. Christ, the Holy Author of Christianity, was maligned, spat upon, crowned with thorns, and finally crucified between two thieves. By whom, do you ask?—By the bigoted Jews, who, by gross misrepresentation, and threats against Pilate, finally secured the aid of Rome to put Christ to death. See John 18:29-31; 19:12, 13. And for what?—For keeping the commandments, especially the Sabbath commandment, according to God's ideas rather than according to the Pharisees' ideas. Compare John 5:1-18; Mark 2:23-28; 3:1-6; Luke 13:10-17, and John 9:1-16.

The last scripture shows that Christ's work had caused a division, and that many of the people were believing on him. Now read John 11:47-50. The Pharisees decided that it would be better to put Christ to death than to let him go on working miracles, and drawing the people after him; for he was a Sabbath breaker, according to their ideas, and if the people followed him, they would all become Sabbath breakers, and then God would send the Romans to destroy the Jewish nation for Sabbath breaking. Thus they flattered themselves that they were putting Christ to death to save the nation from being destroyed by the Romans. So they crucified the Saviour to save the nation; but instead of saving it, they brought upon it the very thing they sought to avert, for everybody knows that the Romans did come and destroy the Jewish nation utterly and totally. And while that mocking, jeering crowd stood around and watched the Son of God in his dying agony, he looked on them from the cruel cross, and said, "Father, forgive them; for they know not what they do." No, they did not know what they were doing, but they did it, nevertheless, and they will be held accountable for not knowing; for Christ had said to them, "Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." If they had walked in the light as fast as it came to them, they never would have crucified Christ; but by rejecting the light, they brought darkness upon themselves, and consequently knew not whither they were going or what they were doing. Blind, religious bigots.

After the crucifixion, when Peter accused the Jews of crucifying Christ, laying bare the enormity of their guilt with the sword of the Spirit, they were pricked in their hearts, and said, "Men and brethren, what shall we do?" Peter told them to repent and be baptized, and they should receive the Holy Ghost. Acts 2:36-38. And shortly afterward, when Stephen laid bare the same sin, with the same sword, they were cut to the heart; but instead of asking what they should do, they stopped their ears, and ran upon him with one accord, and stoned him to death. Acts 7:51-58. These two instances demonstrate that "the word of God is quick, and powerful, and sharper than any two-edged sword," for truly it cut both ways. Thus the early history of the Christian church furnishes us with many of the brightest examples of religious liberty, as well as some of the darkest specimens of bigotry.

But, alas! the majority of that church, which the Lord has likened to a comely and

delicate woman, finally apostatized from the pure principles of the gospel, and played the harlot by leaning for support on the arm of the civil power, thus turning her back on Christ, her legitimate husband. And as the result of this unholy alliance, this rejection of divine light, she brought upon herself that unprecedented reign of spiritual darkness known as the Dark Ages. During this period the "Holy [?] Catholic [?] Church" put to death, in the name of Christ, over fifty million of the saints of God. What a picture! It drew from the pen of inspiration this graphic symbolic description: "And I saw a woman [church] sit upon a scarlet-colored beast [civil power]. . . . And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication [unholy alliance with civil power]; and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Oh, what a picture! Christianity, where art thou? Spirit of the Mighty One, hast thou left this dark world in despair?

No, for out of that moral darkness, guided by the Hand divine, rose the morning star of the Reformation. Throwing off the galling yoke of papal bondage, and asserting in no uncertain tones their God-given right of religious liberty, Luther and his followers rallied round the torn and shattered banner of Prince Immanuel, and launched on its career the ship of Protestantism. Tossed and beaten by the fierce tempests of religious tyranny, she sought and found a haven of rest in young America, where for over one hundred years she has enjoyed a peaceful anchorage, protected by the American Constitution, which guaranteed to all that civil and religious liberty so dear to every American heart. Here was found a State without a king, and a church without a pope, each separate from the other, and following its own legitimate line of duty, which is defined by the first amendment to the Constitution thus, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Washington struck the keynote of American liberty when he said, "Every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience." And U. S. Grant said: "Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contribution. Keep the State and Church forever separate." The founders of our government, knowing the evil fruit resulting from a union between the Church and the State, laid the principles of civil and religious liberty deep and strong in the fundamental law of the land. And, thus protected, America has risen to a greater degree of prominence in a shorter space of time than any other nation under the sun.

(Concluded next week.)

"THE heart of man is as passive in its first reception of God's image in regeneration as the canvas upon which a painter lays on his colors; nor is it more able to resist the operation of the agent."

#### HUMILITY.

THE bird that soars on highest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest;  
In lark and nightingale we see  
What honor hath humility.

When Mary chose the better part,  
She meekly sat at Jesus' feet;  
And Lydia's gently-opened heart  
Was made for God's own temple meet;  
Fairest and best adorned is she  
Whose clothing is humility.

The saint that wears heaven's brightest crown  
In deepest adoration bends;  
The weight of glory bows him down  
The most when most his soul ascends;  
Nearest the throne itself must be  
The footstool of humility.

—Selected.

#### ONLY TRUST HIM.

BY MAGGIE WALSTON.

THERE is a class of people who will not believe unless they can know all mysteries and all knowledge. There are others who are willing to believe that God is good and that what we know not now we shall know hereafter. They are not dissatisfied because there are certain things they cannot understand, certain vexing problems they cannot solve. They are satisfied to go just as far as they can and leave the rest with God. This is living, positive faith. It receives God's highest commendation, his richest blessings.

The former class have not faith; it is simple unbelief. It is condemnation in itself. It brings no peace to the heart, no joy to the life; for the soul grows great and useful and happy, not by what it doubts and denies, but by what it believes of God, cordially affirms, and loves. Distrust is the death of the soul; belief is its life. The blessing which came to Thomas was not because of what he saw, but because of what he believed. Sight led to faith, but faith went far beyond sight. Faith reached out and took hold of the unseen.

We may believe as Thomas did, and therefore we may receive his blessing, even though we see not. Such faith is possible to all. If it were made dependent upon sight, then only a few could share in it. If it were made dependent upon education and knowledge, the great mass must be shut out. The ignorant and uncultured have often been the strongest in faith.

Such faith is less liable to fluctuations than if it depended upon sight. Sight must be interrupted. We could not always be in Jesus' physical presence. Sight is narrow and limited. It beholds the circumstances of to-day and forgets yesterday. Such faith takes stronger hold upon spiritual facts. Sight often confuses. We have to get away from men sometimes in order to understand them. Of the many who looked upon Jesus, how few believed in him!

Simple faith brings sweeter communion and holier joy. The Comforter is better for the world than Jesus' physical presence. To the disciples, seeing not, yet believing, came Pentecost and its rapturous enthusiasm. Such faith develops Christian character.

"Without faith it is impossible to please God;" and that faith is most pleasing to God which is strong, positive, spiritual. This faith brings the Christian into a closer contact with God, and gives beauty and symmetry to his

Christian character and life. Such faith makes the Christian life a constant pleasure and a blessing, not only to the individual Christian, but to others as well. Doubt is an encircling fog, that blinds and chills and discourages and brings sorrow to the heart. Faith keeps the heart warm, the soul hopeful, and makes the life a benediction to all.

"O for a faith that will not shrink,  
Though pressed by many a foe;  
That will not tremble on the brink  
Of poverty or woe;

"That will not murmur or complain  
Beneath the chastening rod,  
But in the hour of grief or pain  
Can lean upon its God.

"A faith that shines more bright and clear  
When tempests rage without;  
That when in danger knows no fear,  
In darkness feels no doubt."

"I need great faith to see through the dark clouds before me," wrote a friend. She forgot that there we are to walk by faith, not by sight. We do not need to see through the dark clouds before. We have only to walk with our hand in Christ's, or lie still in his arms and let him carry us along. He knows the way. To him "the darkness and light are both alike," and "the light shineth as the day." In simple trust and childlike faith let us contemplate the dark cloud before us. We would prefer sunlight, it is true, but if our Father sends clouds, it is not to alarm us, only to test our faith. It is that we may get the sweetness and comfort and real joy of trusting. If clouds never shadowed our way, we should never need to trust, and should lose one of our highest sources of enjoyment. To lean on Jesus, singing—

"All the way my Saviour leads me;  
What have I to ask beside?"

is far pleasanter, and brings deeper peace to the soul, than to walk in the light of undimmed prosperity. When we open our eyes in the bright shining of the better land, we shall thank God for the clouds through which he carried us so tenderly and safely.

I would rather walk in the dark with God than to go alone in the light.

#### THE RIGHTEOUSNESS REVEALED IN THE GOSPEL.

BY MRS. J. M. BARRETT.

THE law of God is the transcript of his righteousness (Ps. 119: 172); but the true revelation to man of God's righteousness is in the character of his Son (1 Tim. 3: 16) and the gospel of his grace (Rom. 1: 17). Christ came to earth to reveal his Father's character and to restore fallen man to the image of his Creator.

From Romans 1 to 8 Paul holds up the law of God as that which clearly defines and points out sin: "For by the law is the knowledge of sin" (Rom. 3: 20), and "sin is the transgression of the law" (1 John 3: 4). But for the law of God we would not know sin. Rom. 7: 7. But the law cannot reveal to fallen man God's righteousness.

God's righteousness is an everlasting righteousness, and cannot be abolished. Ps. 119: 142; Isa. 51: 6. God must be true, and he judges the world by his law. Rom. 3: 4, 6, 19. "All have sinned and come short of the glory [character, see Ex. 33: 18, 19] of God" (Rom. 3: 23); therefore we must be justified, if at all, without the works of the law. For

this purpose God has sent forth his Son to be the propitiation for our sins and to declare his righteousness for the remission of sins that are past. Rom. 3:25. God created man upright and with a holy character like his own. Eccl. 7:29; Gen. 1:27. To be true and just to himself, God must require of man conformity to the image in which he was created. "For what the law could not do, in that it was weak through the flesh, God [did by] sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

The righteousness which the law requires is perfect, and it must date from birth to death. But, alas! no man can meet its just requirements, nor free us from its claims. By contrast it reveals to us the law of sin in our members (Rom. 7:23); and sin, now taking advantage of our knowledge, works in us death by that which is good (Rom. 7:11, 13). A law that is holy and just and good can only condemn us to death. We have no power to break the fetters of sin that enslave us. We can only deplore our wretchedness and cry out, "Who shall deliver me from the body of this death?"

But when we realize our helpless condition, then deliverance is at hand. We can thank God through Jesus Christ our Lord. Help is laid on One that is mighty to save. He fulfilled the law in our behalf; he knew no sin. 2 Cor. 5:21. We may have his righteousness imputed to us through faith in his blood.

But Christ does not leave us there. Oh, wondrous mercy and love of God revealed to us in Jesus Christ our Lord! He does not save us *in* our sins, but *from* our sins (Matt. 1:21), for Christ is not the minister of sin (Gal. 2:17). When Christ is received into the heart by faith, he eradicates sin, and the righteousness of God is revealed in the life. He not only walks *with* us, but dwells *in* us. Eph. 3:17. He is the "Author and Finisher of our faith." Heb. 12:2. But we must become dead indeed unto sin and alive unto God, through Jesus Christ our Lord. Rom. 6:11. Our members must be yielded as instruments of righteousness unto God, who will work in us both to will and to do of his good pleasure. Phil. 2:13. The old man must die and be buried with Christ in baptism, that the new man may come forth to walk in the newness of life after the image of Him that created him. Col. 3:10.

As Jesus has been received into the heart by faith, so he must be retained in the heart by faith; for "the just shall live by faith." Rom. 1:17. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. "There is therefore now no condemnation to them which are in Christ Jesus. . . . For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2. It is the life, the righteousness, of Christ Jesus that frees us from condemnation. The law which once condemned us now witnesses to Christ's righteousness. So when Christ's life is revealed in us, "we may have boldness in the day of judgment." 1 John 4:17. It is no longer self that is seen, but Christ walking in perfect obedience to the Father's law; and the freed sinner may now exclaim, "I am crucified with Christ; nevertheless I live; yet

not I, but Christ liveth in me." Gal. 2:20. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." Rom. 3:27.

Dear reader, are you offering to God something contrary to his righteousness? If so, it is the carnal mind. Rom. 8:7. The righteousness of God, as revealed in Christ, alone will stand the test of the judgment. Christ will not only forgive your past sins, but he is able to keep you until that great day. 2 Tim. 1:12.

Jersey, Ga.

#### HE OBEYED ORDERS.

At a time of great danger Napoleon once gave an order to the pickets stationed at the outposts of his camp not to allow anything to pass them. The long, dark hours of the night wore slowly away, and the faithful sentinels kept close watch for the appearance of an enemy, when, just before daylight, a large dog was seen approaching one of the guard. The animal was ordered back, but, with every demonstration of affection, he persisted in passing the forbidden boundary. True to his trust, the soldier raised his gun and fired, and the poor creature fell dead. The report of the shot echoed along the lines, and the camp was awake in an instant to meet the impending danger. But when it was found to be only a dog, and the missing dog of one of the officers, do you think that faithful sentinel regretted obeying his order?—No, indeed; and when a dead spy was found nicely concealed beneath the skin of the animal, he was doubly thankful that he did his duty. So it may be hard to withstand the temptations that approach in friendly guise but conceal deadly foes; but the only safe way is to meet them with the same firm and unwavering principle which prompted Napoleon's sentinel to do his duty.—*Selected.*

#### THE MINISTER'S DREAM.

BY JUNIUS.

I SAT down in an armchair, wearied with my work. My toil had been severe and protracted. Many were seeking the salvation of their souls, and many had found what they sought. The church wore an aspect of thrift and prosperity; and joy and hope and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work; my brethren were united; my sermons and exhortations were evidently telling on my hearers; my church was crowded with listeners. The whole community was more or less moved with the prevailing excitement; and, as the work went on, I had been led into exhausting labors for its promotion.

Tired with my work, I soon lost myself in a sort of half-forgetful state, though I seemed fully aware of my place and surroundings. Suddenly a Stranger entered the room, without any preliminary "tap," or "Come in." I saw in his face benignity, intelligence, and weight of character; but, though he was passably well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

The Stranger came toward me, and, extending his hand, said, "How is your zeal?" I supposed, when he began his question, that the query was to be for my health, but was

pleased to hear his final word, for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as physical quantity, and, putting my hand in my bosom, brought it forth and presented it to him for inspection. He took it, and, placing it in a scale, weighed it carefully. I heard him say, "One hundred pounds!" I could scarce suppress an audible note of satisfaction, but, by his earnest look as he noted down the weight, I saw at once that he had drawn no final conclusion, but was intent on pushing the investigation. He broke the mass to atoms, put it into his crucible, and put the crucible in the fire. When the mass was thoroughly fused, he took it out, and set it down to cool. It congealed in cooking, and when turned out on the earth, exhibited a series of layers or strata, all of which, at the touch of the hammer, fell apart, and were severely tested and weighed, the Stranger making minute notes as the process went on. When he had finished, he presented the notes to me, giving me a look of mingled sorrow and compassion, as, without a word except, "May God save you!" he left the room.

I opened the "notes" and read as follows:

*Analysis of the Zeal of Junius, a Candidate for a Crown of Glory.*

Weighted in a mass,	100 lbs.	
Of this, on analysis, there proves to be:—		
Bigotry,	10	parts.
Personal ambition,	23	"
Love of praise,	19	"
Pride of demonstration,	15	"
Pride of talent,	14	"
Love of authority,	12	"
Love to God } Pure zeal,	{ 4	"
Love to man }	{ 3-100	"

I had become troubled at the peculiar manner of the Stranger, and especially at his parting look and words, but when I looked at the figures, my heart sank as lead within me. I made a mental effort to dispute the correctness of the record. But I was suddenly startled into a more honest mood by an audible sigh, almost a groan, from the Stranger, who had paused in the hall, and by a sudden darkness falling upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, "Lord, save me!" and knelt down at my chair, with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. *The record was true!* I saw it, I felt it, I confessed it, and besought God, with many tears, to save me from myself; and at length, with an irrepressible cry of anguish, I awoke. I had prayed in years gone by to be saved from hell, but my prayer to be saved from myself now was immeasurably more fervent and distressful; nor did I rest or pause until the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

That day was the crisis of my history; and, if there shall prove to have been, in later years, some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of this Searcher of Hearts, at whose coming I was weighed in a balance and found wanting.—*British Evangelist.*

Some people are always resolving to do good who never go and do it.



## Home and Health.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—*Phil. 4:8.*

### ANSWERED PRAYER.

BY MYRA GOODWIN PLANTZ.

I ASKED for bread—God gave a stone instead;  
Yet, while I pillowed there my weary head,  
The angels made a ladder of my dreams,  
Which upward to celestial mountains led.  
And when I woke, beneath the morning's beams,  
Around my resting place fresh manna lay;  
And, praising God, I went upon my way—  
For I was fed.

I asked for strength—for with the noontide heat  
I fainted; while the reapers, singing sweet,  
Went forward with ripe sheaves I could not bear.  
Then came the Master, with his blood-stained feet,  
And lifted me with sympathetic care.  
Then on his arm I leaned till all was done;  
And I stood with the rest at set of sun—  
My task complete.

I asked for light—around me closed the night,  
Nor guiding star met my bewildered sight,  
For storm clouds gathered in a tempest near,  
Yet in the lightning's blazing, roaring light,  
I saw the way before me straight and clear;  
What though his leading pillar was of fire,  
And not the sunbeam of my heart's desire—  
My path was bright.

God answers prayer. Sometimes, when hearts are weak,  
He gives the very gifts believers seek.  
But often faith must learn a deeper rest,  
And trust God's silence when he does not speak;  
For he, whose name is Love, will send the best.  
Stars may burn out, nor mountain walls endure,  
But God is true; his promises are sure  
To those who seek.

—*Sunday School Times.*

### "UNTO ME"—A DREAM STORY.

POSSIBLY Miss Heatherly would not have admitted that she was wealthy, but certainly she would not have denied that she was "very comfortably off."

She was considered a model of charity—one of those whose religion is "pure and undefiled." In the depths of her heart she thought so, too. She had known sorrow, and borne it well. She was sometimes lonely, yet never complained. She was invariably kind both to friends and dependents. The spiritual welfare of her servants was never neglected by her. Her public religious duties were faithfully fulfilled.

She had been reading the last part of the twenty-fifth chapter of St. Matthew's Gospel, with a pleasant remembrance of the gifts of food and clothing she had that morning been distributing. Her heart thrilled with the sweetness of the thought that one day she should hear those blessed words addressed to herself—"Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

She looked round her room with a glow of satisfaction, appreciating her pretty things all the more because of the poverty and misery she had so lately witnessed.

Perhaps Miss Heatherly had slept for two hours when she awoke with a start, for it seemed to her that somebody called her by name. She sat up in bed, surprised to see the room full of soft light, like moonlight, and, to her wonder and awe, a figure, clothed in white robes and crowned with thorns, standing in the midst—a figure so familiar to her thoughts, beautiful, majestic, and serene—the Lord she loved, the Lord who died for her.

Miss Heatherly had often pictured to herself the first meeting with her Saviour. She had imagined that she would fall at his feet and kiss them in a transport of joy and rapture. She had imagined that he would smile approvingly on her, that he would raise her from the ground, and place her—who had given him so much, and served him so faithfully—close by his side in some position of honor. But now an overwhelming sense of sin and shortcoming made her cover her face with her hands when she met his grave, loving regard, while the self-aborring cry of Peter rose involuntarily to her lips—"Depart from me, O Lord, for I am a sinful creature!"—As if in answer to that cry, he spoke,—"Arise, follow me."

The words were gently yet authoritatively spoken, and the trembling woman did not dream of disobeying or even questioning them. She rose from her bed, followed the luminous figure down the wide, velvet carpeted stairs, into the cold and empty street.

In a few moments, as it seemed, they had left behind the wealthy suburb, and were in the center of the poorest quarter of the town. Miss Heatherly's Guide stopped at the door of a wretched, tumble-down house in a narrow alley. In spite of the fear and awe that possessed her, she noticed a drunken man, who, with many uncouth sounds and gestures, was barring the entrance against fancied intruders. As the two approached, he shrank back, cowering against the wall, covering his face with his hands—very much as Miss Heatherly had done.

The alley and the house were alike familiar to the lady, so was the low, ruinous-looking attic, wherein she presently stood with her dread companion. She had been there that very morning to take a blanket for the poor, rheumatic old man who rented the miserable place. A sense of satisfaction stole into her mind as she remembered that gift and the grateful pleasure of the recipient.

Why had she been afraid? Surely the Lord was about to commend her for her charity. The attic was very dark, but the radiance emanating from the figure of the Saviour fell full upon the pallet where the old man lay. It was bitterly cold. The broken window was stuffed with rags, but the wind and sleet, which had seemed to Miss Heatherly to cease when she was in the street, found only too free an entrance. The grate was empty, so was the cupboard. Cold and hungry the man had gone to bed, and, in spite of the blanket, he was evidently cold still. Obeying a motion of her Guide, Miss Heatherly approached the pallet. It consisted of a very old, torn, straw mattress, with the occupant's coat for pillow.

"O my old bones! my poor, old, aching bones!" he muttered, shivering audibly; "'tis a bonnie bit o' blanket, and a rare kind thing of a lady like that to bring it to the likes o' me, but I thought as how blankets was warmer, surelie I did. Why, three on 'em would hardly keep my old bones warm. Eh, good Lord, if I could get a bit o' warmth into me, I'd not feel the hunger so much, maybe!"

Before Miss Heatherly's eyes came a swift vision of her own luxurious room and bed. She felt the thick, soft warmth of the blankets—three of them, and the best that money could buy—the silken coverlet, the cozy eider-down quilt. Then she saw again the poor pallet, covered with only the one thin, cheap blanket her charity had given to her brother's bitter need—saw and trembled. "Thou hast done it unto me!" her Guide said, not reproachfully, only sadly.

Then he laid his hand on the old man's head, and his restless mutterings ceased. He had fallen asleep, and in his sleep he smiled.

It was dawn when the two unseen visitors reissued into the street—cold, dark, winter dawn. The sleet had frozen on the pavement; the falling snow was blown into drifts by the

piercing wind. This time Miss Heatherly was conscious of the cold—it went through and through; never had she experienced such a sensation before in all her warm, guarded life. She would fain have crept closer to her Guide, whose viewless presence brightened many a worn, sad face as he passed by, but she dared not. Her heart was breaking with a passion of love, longing, and remorse. How little, she thought, had she loved him before! How faithlessly she had served him! The praises of her bounty that she had heard, together with many others she had been wont to receive with outward deprecation and inward pride, were as so many wounds to her spirit. She to be praised for her charity? *She?*

She dashed the hot tears from her eyes as the Conductor paused before a doorstep, where sat a small, puny child, holding a yet smaller, punier child in her arms.

"I'm cold, Janie! I'm so cold!" wailed the latter over and over again in a kind of a monotonous chant. "I'm so cold!"

"Oh, not cold, Bessie dear—not cold in them nice new clothes wot the lady giv' yer? Why, yer'd only rags afore!"

"I am cold, I am!" insisted Bessie, "and you're cold, too, 'cause I feel yer ashivering."

"Shivering? Not me! Why, I've a shawl on," trying ineffectually to draw the small knitted square that covered her shoulders further onto her blue arms. "I'm a bit tired, mebbe, 'cause yer 'eavy, Bess, but we ain't cold, you and me."

"Oh, I am, I am! And so are you, Janie; you're ashivering wuss and wuss. The rags was warmer than these 'ere frocks."

"Nay, now, Bess," said brave Janie, rising and preparing to carry her big baby again, "to talk o' rags, and you and me dressed like ladies! Oh, for shame on yer!"

"Ladies! Miss 'Eatherly ain't dressed like this!" quoth Bessie, with contempt. "She's warm anuff, covered with fur like a pussy cat, and a big muff and a welwet gownd—"

"I'll tell yer what, Bess, let's play at being grand ladies, and let's pretend we're very warm, and not a bit 'ungry; that'll be a jolly game. Then we'll go back 'ome, and mebbe father'll have got in by then, and'll be asleep, and mother'll find us a bit o' bread."

Fain, fain would the conscience-stricken listener have shut out the sight that—as the child ceased speaking—rose before her. There were her ample wardrobes, her closets, and some yet unpacked boxes, full of the costliest mantles and dresses. Silks, satins, velvets, laces, and furs all were there. In themselves they represented a small fortune. For the first time in her life the wearer sickened of them, turning away in almost despair to the spectacle of the two children whom her charity had clothed. How thin, how poor, how ugly were the garments she had bestowed upon them! Well might their little limbs be cold. Well might Bessie disdain the notion of their being "dressed like ladies."

And again, with solemn emphasis, the Lord spoke:—

"Thou hast done it unto me."

Then he laid his pierced hand on the childish heads, and blessed them. As he did so, a city missionary came up to the two, who had begun to laugh and play merrily, and took them off with him to "give them some breakfast"—half wondering at the sudden glow of pleasure that filled his own heart. It was no rare thing for him to give away half his breakfast, or the whole of it, indeed, to some starving fellow-creature.

Quick as thought the scene changed, and Miss Heatherly found herself in her own house. Her Guide was still with her. From room to room she followed him, compelled to note every useless or costly article, and seemed at the same time to see a dark background

of rainy streets, of fireless attics, of bare rooms and wretched cellars, wherein the Lord himself wandered homeless, lay in sickness, suffered hunger, calling for help—in vain. It was like a sword in her heart when that accusing voice spoke for the last time:—

"I gave thee all, and what hast thou given me in return? Thou hast spread a rich feast for thyself, and given me the cold remnants. Thou hast glorified self, and not thy Saviour. Lookest thou for reward? Yea, thou shalt have it. A day is coming when thou shalt indeed hear the longed-for words which thou never thoughtest might condemn. Inasmuch as thou hast done it unto one of the least of these, my brethren, thou hast done it unto me."

With an exceeding bitter cry the remorseful woman fell upon her knees, catching wildly at the Lord's white robes as he was about to turn away.

"Oh, don't go! Oh, don't leave me in displeasure! Give me one more chance," she cried, her tears bathing his feet. "O Lord, I have lived for self; I see it, I feel it now! But thou knowest all things; thou knowest that I love thee."

Her voice broke in a choking sob, but still she gazed up in an agony of entreaty at the divine face, which, as she gazed, softened into a smile of such sweet forgiveness, such tender love, that it flooded her inmost soul with the very light of heaven. No words were needed; Lucy Heatherly knew herself forgiven—as only the crucified Jesus forgives—"all that debt."

Then, clasping her hands while still kneeling at his feet, she mutely offered to him her wealth, her time, her life, her all—without one reserve—and besought him of his mercy to accept the gift. Once more he smiled, and in the glory of that ineffable sunshine Miss Heatherly awoke.

Behold, it was a dream!—*Quiver.*

#### ABUSE OF MATCHES.

If we stop for a moment to consider the way in which we abuse the agencies for our comfort and convenience which science has put into our hands, we must acknowledge that we are only grown-up children after all. The carelessness which is almost universally prevalent in regard to the use of matches, amounts almost to criminality. In many houses it is no uncommon occurrence to see matches lying about bureaus, mantels, and shelves, loose and unguarded. Children are allowed to play with them, or at least to do so without being allowed. Farm hands smoke, and, in order to smoke, carry matches loose in their pockets. A dropped stick in a seam of these pockets is enough to allow a match to fall through, and the hoof of a passing animal, or the boot heel of a man or boy, is sufficient to ignite it. Result, fire from an unknown cause.

The remedy for all this is simple. Let every man carry a metal matchbox. These can be had for a few cents, and it would pay a farmer to make his hired hand a present of one. Let everyone be impressed with the necessity of seeing that a match is expired before it is thrown down. In the house let every room be provided with a metal box for matches, and an equally secure receptacle for burnt matches. Above all, teach young children to let matches alone, and older ones to use them properly. A baby of ten months can be taught to pick up and bring you a pin or a match—taught it so absolutely that he would make no other use of these articles if he were surrounded by them. A little care on the part of parents and employers would prevent much loss of precious life and valuable property.—*American Agriculturist.*

#### WHEN AND HOW BANK OF ENGLAND NOTES ARE MADE.

In a picturesque Hampshire nook in the valley of the river Test stands a busy mill from which is produced the paper whose crispness is music to the human ear all the world over. Since 1719 this Leverstoke mill has been busy in the manufacture of the Bank of England note paper, and at the present time about fifty thousand of the coveted crisp pieces of paper are made there daily.

To a careless observer there does not appear to be much difference between a Bank of England note of the present day and one of those which were first issued toward the end of the seventeenth century, but when looked into it will be found that the present note is, as regards the quality of the paper and the excellence of the engraved writing, a much more remarkable production.

The fact is, the Bank of England and forgers of false notes have been running a race—the bank to turn out a note which defies the power of the forger to imitate it, and those nimble-fingered and keen-witted gentry to keep even with the bank.

The notes now in use are most elaborately manufactured bits of paper. The paper itself is remarkable in many ways; none other has that peculiar feel of crispness and toughness, while the eye (when it has satisfied itself with the amount) may dwell with admiration on the paper's remarkable whiteness. Its thinness and transparency are guards against two once popular modes of forgery,—the washing out of the printing by means of turpentine and erasure with the knife.

The wire mark or watermark is another precaution against counterfeiting, and is produced in the paper while it is in a state of pulp. In the old manufactures of bank notes this watermark was caused by an immense number of wires (over 2,000) stitched and sewn together; now it is engraved in a steel-faced die, which is afterward hardened and is then used as a punch to stamp the pattern out of plates of sheet brass. The shading of the letters of this watermark enormously increases the difficulty of imitation.

The paper is made entirely from pieces of new linen and cotton, and the toughness of it can be roughly guessed from the fact that a single bank note will, when unsized, support the weight of thirty-six pounds, while when sized you may lift fifty-six pounds with it.

Few people would imagine that a Bank of England note was not of the same thickness all through. It is not, though. The paper is thicker in the left-hand corner, to enable it to take a better and sharper impression of the vignette there, and it is also considerably thicker in the dark shadows of the center letters, and under the figures at the ends.

Counterfeit notes are invariably of only one thickness throughout.

The printing is done from electrotypes, the figure of Britannia being the design of Mac-laise, the late Royal Academician.

Even the printing ink is of special make, and is manufactured at the bank. Comparing a genuine with a forged note, one observes that the print on the latter is generally bluish or brown. On the real note it is a velvety black.

The chief ingredients used in making the ink are linseed oil and the charred husks and some other portions of Rhenish grapes.

The notes are printed at the rate of 3,000 an hour at Napier's steam press, and the bank issues 9,000,000 of them in a year, representing about £300,000,000 in hard cash.—*London Answers.*

LEARN to say, "No;" it will be of more use to you than to be able to read Latin.—*Spurgeon.*

#### Mission Fields.

"Cast thy bread upon the water; for thou shalt find it after many days."—*Ecc. 11:1.*

##### A PRESENT SAVIOUR.

We may not climb the heavenly steep  
To bring the Lord Christ down;  
In vain we search the lowest deeps,  
For him no depths can crown.

But warm, sweet, tender, even yet  
A present help is he;  
And faith has still its Olivet,  
And love its Galilee.

The healing of the seamless dress  
Is by our beds of pain;  
We touch him in life's throng and press,  
And we are whole again.

Through him the first fond prayers are said  
Our lips of childhood frame;  
The last low whispers of our dead  
Are burdened with his name.

O Lord and Master of us all,  
Whate'er our name and sign,  
We own thy sway, we hear thy call,  
We test our lives by thine!

—*John G. Whittier.*

##### BARBARIANS NOT BARBAROUS.

BY J. E. BUDGETT MEAKIN.

[Former editor of *The Times of Morocco*, Tangier.]

FEW who glibly use the word "barbarian" pause to consider whether the present meaning attached to the name is justified or not, or whether the people of Barbary are indeed the uncivilized, uncouth, incapable lot their name would seem to imply to-day. In fact, the popular ignorance regarding the nearest point of Africa is even greater than of the actually less known central portions, where the white man penetrates with every risk.

Indeed, to declare that the inhabitants of the four Barbary States—Morocco, Algeria, Tunisia, and Tripoli—are not at all "blackamoors," but are white, like ourselves, is to astonish most folk at the outset. Of course in lands where the slavery of the neighboring negro races has existed as a prominent institution for a thousand years or more—and it still flourishes openly in Morocco—there is a goodly proportion of mulattoes, and among those whose lives have been spent for many generations in field work there are many whose skins are bronzed and darkened; but they are white by nature, nevertheless, and town life soon restores the original color. The student class of Fez, drawn from all classes of the population of Morocco, actually makes a boast of the pale and pasty complexions attained by life amid the shaded cloisters and the covered streets of the intellectual capital. Then, again, those who are sunburned and bronzed are more of the Arab stock than of the Berber.

These Berbers, the real original Barbarians, known to the Romans and Greeks as such before the Arab was known outside Arabia, are at once the greatest and the most interesting nation, or rather race, of the whole of Africa. Had such a thing been possible as the united States of Northern Africa, Europe would long ago have learned to respect the title "Barbarian" too much to put it to its present use. But the weak point of the Berber race has been its lack of homogeneity; it has ever been split up into independent States and tribes, constantly indulging in internecine warfare. This is a principle which has its origin in the relations of the units of whom they are composed, of whom it may be said, as of the sons of Ishmael, that every man's hand is against his neighbor. The

vendetta, as an outcome of the talion law of eye for eye and tooth for tooth, flourishes grandly. No young man is supposed to have attained full manhood until he has slain his man, and excuses are seldom lacking. The greatest insult that can be offered to any enemy is to tell him that his father died in bed, even above the imputation of evil character to his maternal relatives, so common among the Arabs.

Every successive ruler of any portion of North Africa has had to deal with the problem of subduing them, and failed. Who has not heard of the famous Punic wars between Rome and Carthage, when the southern rival of the great queen city of the world found actual sinews enough among her sturdy Berber soldiers to hold the Roman legions so long at bay, and often to overcome her vaunted cohorts and carry the war across into Europe? Where else did Rome find so near a match? and what wars cost her more than those of Africa? Carthage has fallen, and from her once famed Byrsa the writer has been able to count up the local remains of her greatness on his fingers; yet the people who made her what she was remain—the Berbers of Tunis. The Phœnician settlers, though they brought with them wealth and learning and arts, could never have done alone what they did with the hardy fighting men the hills around supplied.

When even Rome had fallen, and the fame of Carthage and of Utica was long forgotten, there came across North Africa a very different race from those who had preceded them—the desert Arabs, bearing forth the creed and sword of Islam. Tribe by tribe was offered one of two alternatives,—brotherhood or war. Those who fought unaided, or even opposed by their neighbors, their bitter foes, were soon overcome one by one. There was no coalition. Even to those who surrendered at discretion equally liberal terms were allowed, and ere long they became part of the conquering host beneath the crescent banner of Mohammed.

Thus in the course of a century or two North Africa became Mohammedan, pagan and Christian institutions being crushed before that onward wave. It is not probable that at any time Christianity had any real hold upon the Berbers themselves, and Islam itself sits lightly on their easy consciences.

Finally, in the eighth century, the shores of the Atlantic barring further progress to the West, the tide of immigration was turned northward into Spain, and then commenced the brightest page of Arab history, the Moslem dominion in the Peninsula. But the people who conquered Spain were Berbers, not Arabs, although their leaders had often adopted Arabic names along with an Arab religion and Arab culture. The Arabic language was, indeed, official, but by no means general; nor is it otherwise to-day. The men who fought and the men who ruled were Berbers out and out, though the latter were often the sons of Arab fathers or mothers, and the great religious chiefs were purely Arab on the father's side, at least, the majority claiming descent from Mohammed himself, and as such forming a class apart of shereefs, or nobles.

The Arabs had solved the Berber problem for the moment. They were the amalgam which, by confesing with the scattered factions of their race, had bound them up together and had formed for once a nation of them. Thus it was that the Moslem armies obtained the force to carry all before them, and thus was provided the new blood and the active temper to which alone is due the greatness of Moslem Spain.

Nevertheless, the great mass of the Berber race is still undominated. Though nominal Mohammedans, and in Morocco acknowledging the religious supremacy of the reigning

Sherrefian family, they still retain their independence to a great extent; and every year the Sultan wages war with one tribe or another of his "subjects." The mountains of the Atlas chain have always been their home and refuge, where the plainsmen find it difficult and perilous to follow them. The history of the conquest of Algeria and Tunisia by the French has shown that they are no mean opponents even to modern weapons and modern warfare. The Kabyles, as they are commonly styled in these countries, have still to be kept in check by the fear of arms, and their prowess no one disputes.

Separated from the Arab as well as from the European by a totally distinct, unwritten language, with countless dialects, these people still exist as a mine of raw material, full of possibilities. It is more than probable that they are one with the ancient Egyptians, and they were no Barbarians, if Berbers. In habits and style of life they may even be considered uncivilized by the mingled dwellers on the lowlands; but they are very far from savages. Their stalwart frames and sturdy independence fit them for anything, though the latter quality keeps them aloof, and has so far prevented their intercourse with the outside world.

Ethnologists will have it that some of the finest stocks of southern and western Europe are of kindred origin with these Berbers, if not identical with them, and even if this be uncertain, enough has been said to show that they have played no unimportant part in European history, though it has ever been their lot to play behind the scenes—scene shifters rather than actors. Who can say that in Morocco at least they may not yet rise to something of their old position? In the adjoining States they are under French and Turkish rule, but in Morocco they are all but free, and acknowledge their own sultan when they wish.

It has long been felt by many that this race is far more open to gospel effort than the Arabs and mixed races by their side; but as yet they are hardly touched, and that only by one or two missionaries in Algeria. The Scriptures are only partially translated into two or three of their dialects, and very few Europeans of any sort can speak them. The very qualities which have brought about their past history and present condition mark them as men of character, and as such they should make the better Christians.

London, England.

#### WHAT A FEW MEN DID.

FIFTY years ago seven shoemakers in a shop in the city of Hamburg said, "By the grace of God we will help to send the gospel to our destitute fellow-men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 8,000,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 150 of such men to carry the gospel to the whole world in 25 years. Even if there were no more than 2,000,000 Christians to-day, yet if every Christian would be the means every year of leading only a single person to Christ, in ten years the whole world would be converted.—*Exchange.*

Would you judge of the lawfulness or unlawfulness of pleasure, take this rule: Whatever weakens your reason, impairs the tenderness of conscience, obscures your sense of God, or takes off the relish for spiritual things—in short, whatever increases the strength and authority of your body over your mind, that is sin to you, however innocent in itself.—*Susannah Wesley.*

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## Our Work and Workers.

"Blessed are ye that sow beside all waters." "They that sow in tears shall reap in joy."

PROV. 6:6; 1 TIM. 6:19.

BY THE LATE ELDER R. F. COTTRELL.

Go now to the ant, heedless sluggard,  
Consider her ways and be wise;  
Though having no guide, yet in summer  
She gathers her winter supplies.

So now, while your days of probation  
Are fleeting 'mid earth's cares and strife,  
For the future prepare a foundation,  
And build for eternal life.

### FROM ONE OF THE OLD PIONEERS.

ALL those who have been long in the message have known something of the burdens borne by those who were early in the work. Most of these are now sleeping and waiting for the Master's coming. But there are still among us those who have borne great burdens in the past, the bearing of which has forced them to retire from more active service in order to regain physical and nervous energy. Among these is Elder George I. Butler, for many years president of the General Conference. For several years past Brother Butler has been in Florida doing physical labor to regain his health. The Lord has blessed his efforts in that direction so that now he is able to engage in work again. Of his present labor he speaks in a private letter received from him, from which I take the liberty to give a few extracts. After saying that he sends remittance for subscription for the SIGNS, from which he does not wish to be cut off, he writes:—

Well, my friend, I am now engaged in a small way in preaching the blessed truth once more. We are camped out in the lovely Florida climate about six miles from Bowling Green, in the pine woods, away from any house, preaching to our Southern brethren. We have our forty-foot tent. I do the preaching. Brother Keck is with us at the night services. We have not had large congregations, but one of the best men in this whole country has accepted the truth, with several of his large family, and we hope for a few more. Shall probably move soon. I have felt very happy in preaching the message of truth once more, and the peace of God has been in my heart. I have felt as free as ever in my life in speaking the word; and how thankful I feel to God for his goodness to unworthy me, and his great mercy to all of us! I love him, and my only ambition now is to close my life's record, so full of cares, perplexities, griefs, sorrows, and blessings, with joy. I have made many failures, and constantly labor under a sense of this fact; but I mean by God's help to make the one grand success of faithfulness at the end. It will be "none of self and all of Thee." I preach seven or eight times a week and stand it far better than I expected. I also write some for the old *Review*.

He also speaks of the SIGNS and thinks it a most excellent paper, with many other good things which would not be of general interest to our readers. We are glad of this encouraging letter, and we know many of our readers will be glad that he has been blessed so much healthwise. We are sure that we voice the earnest wishes of many of our readers when we say, May God continue to bless Elder Butler and make his latter days more blessed than the former; and with him all the other old pioneers in our work.

"His lord said unto him, Well done, thou good and faithful servant, . . . enter thou into the joy of thy lord."

### TEACHERS AND THEIR EXAMPLE.

THE religion of Christ will be exemplified by its possessor in the life, in the conversation, in the works. Its strong principles will prove an anchor. Those who are teachers of the word should be patterns of piety, examples to the flock. Their example should rebuke idleness, slothfulness, lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty. "Give an account of thy stewardship" will soon be heard by all. Brethren, what account could you render if the Master should now appear? You are unready. You would as surely be reckoned with the slothful servants as they exist. Precious moments are yet left you. I entreat you to redeem the time.

Paul exhorted Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

In order to accomplish the work which God requires of them, ministers need to be qualified for their position. The apostle Paul, in his letter to the Colossians, speaks thus concerning his ministry: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, which worketh in me mightily."

No less sacred appreciation of and devotion to the work of the ministry does God require of his servants who are living so near the end of all things. He cannot accept the work of laborers unless they realize in their own hearts the life and power of the truth which they present to others. He will not accept of anything short of earnest, active, zealous, heart labor. Vigilance and fruitfulness are required for this great work. God wants unselfish workmen, those who will labor with disinterested benevolence, and give their undivided interest to the work.—*Testimony for the Church, No. 19.*

### FIELD NOTES.

THE *Kansas Worker* reports the baptism of twenty-four persons at Topeka by Elder M. H. Gregory.

AN institute for Bible study will be held at Chetopa, Kansas, commencing the 6th inst. and continuing till the 13th.

ELDER W. W. STEBBINS reports the organization of a church of thirteen members in the vicinity of Medicine Lodge, Kansas.

ON the 6th of January a Sabbath school was organized at Wolf Creek Schoolhouse, Cowley County, Kansas, by Brother L. Neal.

THE brethren at Tampa, Fla., were contemplating building a house of worship, when a friend of the cause proffered the free use of a comfortable hall, well furnished and lighted, and conveniently located. The brethren thanked the Lord and took courage.

A ~~Bible~~ school for canvassers and others who desire to enter some branch of the work will be opened at Ottawa, Kansas, on the 23d inst.

A GENERAL meeting is announced by the Iowa Conference Committee to be held at Pilot Mound, beginning the 7th inst. and closing the 12th.

ELDER E. M. GWIN, who visited the church at Atchison, Kansas, during the week of prayer, reports an addition of ten members, with others waiting baptism.

THE favorable progress and financial success of the Conference school at Newark, W. Va., has warranted the Conference in recommending its enlargement, and the trustees have been empowered to erect necessary buildings.

WE are glad to note in the West Virginia *Monitor* the statement that Brother T. E. Bowen, secretary of West Virginia Tract Society, whose ill health of late has been a source of sadness to his collaborators, is improving, and there is hope of a speedy recovery.

ELDER H. M. KENYON reports fourteen laborers in connection with the mission work in Detroit. Christian Help work is being carried on by the church, five bands of nine persons each being actively engaged, and they find plenty of work among the poor of the city.

"ARE you ready to give a reason of your faith and hope?" is the question that President S. H. Lane asks of his New York Conference, and we think it of sufficient importance to pass it along. No one knows at what moment the salvation of a soul may depend upon such readiness.

IN connection with meetings held in Butte, Mont., by Elder J. W. Watt, which closed December 30, eighteen accepted the faith, and others began keeping the Sabbath of the Lord. At Helena he reports thirty-two names on the covenant, and other interested attendants at the meetings. It was his design to return to Butte after the close of the canvassers' school now in progress at Helena.

From the report of Brother Martin Stuckrath, in the *Iowa Bulletin*, concerning his work in the southeastern part of that State, we cull the following: "The German brethren are getting stronger and stronger in the truth. The Lord is doing a work here. The Lutheran minister is very bitter, and one of his members threatens to kill me; but I am of good courage, and my trust is in the Lord."

THE following note to the *Review* from Elder H. P. Holser, of Basel, Switzerland, is of general interest to people who have correspondence with foreign countries:—

The new United States postal cards are larger than the size allowed in the Universal Postal Union, and hence are taxed at letter rates. Although the sender puts on two cents, we are taxed six cents more, making the total expense of such cards eight cents. Please use only the special cards of smaller size for foreign service, or if the larger cards are used, they should bear five cents postage when sent to other countries than the United States, in the Postal Union.

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## CHURCH SERVICES.

All of our churches, especially on this coast, who desire their regular weekly services announced in this column, may have it done by reporting through the proper officers.

**Oakland.**—Church at corner of Twelfth and Brush Streets. Regular preaching services or Bible study. Sunday at 7:30 P.M., Friday at 7 P.M., and Sabbath at 11 A.M. Sabbath school at 9:30 A.M. Sabbath. Prayer and missionary meeting Wednesday at 7:30 P.M. All are cordially invited.

**San Francisco.**—Church at 914 Laguna Street. Regular preaching services at 7:30 P.M. Sunday and 11 A.M. Sabbath. Sabbath school at 9:45 A.M. Prayer meeting Wednesday 7:30 P.M. Missionary meeting Thursday 7:30 P.M. Seats free.

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H. W. HERRELL, Clerk.

## DOES THIS MEAN YOU?

We notice on examination of our SIGNS list that many clubs and single subscriptions expire during the month of February. We feel sure that none want to miss any of the valuable instruction that is being printed from week to week in the SIGNS. We therefore advise early renewals, thus saving a break in the series of articles.

Please notice the date on your address label of this number, and if your time has about expired please renew at once. This will save us trouble, as well as yourself.

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 —Neh. 8:8

## LESSON VII.—SUNDAY, FEBRUARY 18, 1894.

[NOTE.—The questions which follow are merely suggestive for the student on the leading points of the lesson; it is presumed that the thorough student will think of many more as he studies the subject. References, where verses alone are given, always refer to the lesson scripture printed above. All other references are given in book, chapter, and verse. The text printed is that of the Revised Version, not because it is especially preferred, but because it is not found in every family, as is the common version.]

## GOD'S JUDGMENT ON SODOM.

## Lesson Scripture, Gen. 18:22-33.

22. And the men turned from thence, and went toward Sodom; but Abraham stood yet before the Lord.

23. And Abraham drew near, and said, Wilt thou consume the righteous with the wicked?

24. Peradventure there be fifty righteous within the city; wilt thou consume and not spare the place for the fifty righteous that are therein?

25. That be far from thee to do after this manner, to slay the righteous with the wicked, that so the righteous should be as the wicked; that be far from thee; shall not the Judge of all the earth do right?

26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake.

27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes;

28. Peradventure there shall lack five of the fifty righteous; wilt thou destroy all the city for lack of five? And he said, I will not destroy it, if I find there forty and five.

29. And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do it for the forty's sake.

30. And he said, Oh let not the Lord be angry, and I will speak; peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

31. And he said, Behold now, I have taken upon me to speak unto the Lord; peradventure there shall be twenty found there. And he said, I will not destroy it for the twenty's sake.

32. And he said, Oh let not the Lord be angry, and I will speak yet but this once; peradventure ten shall be found there. And he said, I will not destroy it for the ten's sake.

33. And the Lord went his way, as soon as he had left communing with Abraham; and Abraham returned unto his place.

Golden Text.—"Shall not the Judge of all the earth do right?"

## SUGGESTIVE QUESTIONS.

1. Give a synopsis of the first twenty-one verses of Genesis 18. Note 1.

2. As two of the angels went from Abraham, which way did they go? Verse 22.

3. Who remained with Abraham?

4. How did Abraham address the Lord? Verses 23, 24.

5. How did he plead God's mercy and justice? Verse 25.

6. How did the Lord answer him? Verse 26.

7. For how many righteous persons did Abraham then plead that the Lord would spare Sodom? Verses 27, 28.

8. What was the Lord's reply?

9. What was the result of Abraham's plea for forty's sake? Verse 29.

10. What was the next number for which Abraham plead? Verse 30.

11. What did he then ask of the Lord? Verse 31.

12. What was the limit of the number? Verse 32. Note 2.

13. After Abraham's prayer, what did the Lord do? Verse 33. Note 3.

14. Was the city of Sodom spared in answer to Abraham's prayer? Note 4.

15. Of what are the times of Sodom a type?

"Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; after the same manner shall it be in the day that the Son of Man is revealed." Luke 17:28-30.

16. Of what is the fate of Sodom a type?

"Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication, and gone after strange flesh, are set forth as an example, suffering the punishment of eternal fire." Jude 7.

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot." 2 Peter 2:6, 7.

17. What may we learn from this?

"The Lord knoweth how to deliver the godly out of temptations, and to re-erye the unjust unto the day of judgment to be punished." 2 Peter 2:9, Common Version.

18. What question was asked by Abraham? Golden text.

19. How will it be answered by all the righteous when the punishment of the wicked is past? Note 5.

"And they sing the song of Moses the servant of God, and

the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the Almighty; righteous [just] and true are thy ways, thou King of the ages." Rev. 15:3.

## NOTES.

1. SHORTLY after the events of our last lesson three angels, one of whom was the Angel of God's presence, or the Lord Jesus Christ, appeared to Abraham as he sat in his tent door. With true Eastern hospitality, he welcomed and entertained them. They then told Abraham, who was at that time ninety-nine years of age, that Sarah, his wife, should bear him a son. We also have an account of Sarah's disbelief of what the angel said. In this scripture we have revealed the Lord's determination to destroy Sodom, because of its great and grievous sin, and also a fulfillment of what was afterward stated by the prophet, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." But the Lord declares he will make known to Abraham that which he will do.

2. Let not the Lord be angry.—Despite the large faith of men, of necessity their view is hedged around by human limitations. God is never angry with any genuine plea for mercy; and no human being was so anxious to spare Sodom as he was. Abraham evidently thought that in so large a city there would be fifty righteous people. And yet as he plead with the Lord, and saw with clearer vision as he drew nearer the divine presence, he doubtless realized more fully the wickedness of the city, and, therefore, the need of greater mercy. He at last asked the Lord to spare the city for ten's sake. That probably was about the number of Lot's family. Just as long as there are those in a city or nation who by their righteousness and faith can do that city or nation good, just so long God will spare it.

3. THE angels to Abraham had a twofold message, first, that Abraham should have an heir—a wonderful encouragement to the man of faith—and, secondly, that his nephew, Lot, was in danger because of the destruction of Sodom.

4. Sodom had become so wicked that the ten righteous were not to be found there. To the urgent message of the angels, only Lot and two of his daughters took heed. The nineteenth chapter of Genesis, which the student should read, tells us that when Lot warned them, even his own relatives mocked him. And his wife was so corrupted with the base associations of Sodom that she looked back with longing upon the devoted city, and was herself destroyed. God did all he could for Sodom. Just as long as there was hope for its inhabitants, just so long God sent his message of mercy to turn them from their sins. But when Sodom became so identified with sin as to mock the very messengers of God, God, in his mercy to them and the future generations which might spring from them, could do nothing else but destroy them.

5. Just and true.—Such the righteous who see God's judgment on the wicked will declare him to be. He does all that infinite love can do to redeem men from their sin. All who will choose God and his ways will have a part in that great salvation. All who will not do this thereby identify themselves with sin. God loves the sinner, but he hates the sin, because sin is death and destruction. When, therefore, man identifies himself with sin so as to become a part of sin, he thereby chooses the finished work of sin, which is death. This will be the case in the great judgment day of God, and those who have identified themselves with sin will be destroyed as utterly as was Sodom. The "eternal fire" of Jude 7 burned up those cities with the wicked, as Peter says, turned them to ashes. The everlasting fire into which the wicked will be cast will burn them up root and branch; but the Lord will save all those who trust in him.

## LESSON VII.—SABBATH, FEBRUARY 17, 1894.

## JESUS BAPTIZED BY JOHN.

## Lesson Scripture, Luke 3:1-38.

1. Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of the region of Ituræa and Trachonitis, and Lysanias tetrarch of Abilene.

2. In the high-priesthood of Annas and Caiaphas, the word of God came unto John the son of Zacharias in the wilderness.

3. And he came into all the region round about Jordan,

preaching the baptism of repentance unto remission of sins;

4. As it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, make his paths straight.

5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall become straight, and the rough ways smooth;

6. And all flesh shall see the salvation of God.

7. He said therefore to the multitudes that went out to be baptized of him, Ye offspring of vipers, who warned you to flee from the wrath to come?

8. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham.

9. And even now is the ax also laid unto the root of the trees; every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire.

10. And the multitudes asked him, saying, What then must we do?

11. And he answered and said unto them, He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

12. And there came also publicans to be baptized, and they said unto him, Master, what must we do?

13. And he said unto them, Extort no more than that which is appointed you.

14. And soldiers also asked him, saying, And we, what must we do? And he said unto them, Do violence to no man, neither exact anything wrongfully; and be content with your wages.

15. And as the people were in expectation, and all men reasoned in their hearts concerning John, whether haply he were the Christ;

16. John answered, saying unto them all, I indeed baptize you with water; but there cometh he that is mightier than I, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire;

17. Whose fan is in his hand, thoroughly to cleanse his threshing floor, and to gather the wheat into his garner; but the chaff he will burn up with unquenchable fire.

18. With many other exhortations therefore preached he good tidings unto the people;

19. But Herod the tetrarch, being reproved by him for Herodias his brother's wife, and for all the evil things which Herod had done,

20. Added yet this above all, that he shut up John in prison.

21. Now it came to pass, when all the people were baptized, that Jesus also having been baptized, and praying, the heaven was opened,

22. And the Holy Ghost descended in a bodily form as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son; in thee I am well pleased.

23. And Jesus himself, when he began to teach, was about thirty years of age, being the son (as was supposed) of Joseph.

NOTE.—The genealogy of Jesus traced backward through Joseph to Adam, the Son of God, is omitted to save space.

It would be well if all would read again before beginning this lesson, chapters 1 and 2. Try to recall the substance of chapter 1, according to the outline suggested in lesson 4. The following may serve as a topical outline of chapter 2: Birth of Jesus; announcement of the angels to the shepherds; visit of the shepherds; presentation of Jesus in the temple, and recognition by Simeon and Anna; Jesus in the temple with the doctors. Try to group the contents of a chapter around as few points as possible, and you will be able to grasp and retain them much better. In this lesson we have the time when John began his work, and an account of his teaching, the chapter closing with the baptism of Jesus, and his genealogy.

1. When did John begin to preach?
2. Who were high priests?
3. Where was John when the word of the Lord came to him?
4. Where did he preach?
5. What was the subject of his preaching?
6. Of what prophecy was his preaching the fulfillment?
7. What does the prophecy say that all flesh shall see?
8. How many came to hear John's preaching?
9. How did he address the Sadducees and Pharisees? Luke 3:7; compare Matt. 3:7.
10. To what did he exhort them?
11. What did he tell them they must not think themselves to be?
12. How did he show them that God was not obliged to recognize them as children of Abraham?
13. How thoroughly did he say the work of rejecting the bad would be done?
14. When the people asked him what they must do, what did he say?
15. What did he reply to the question of the publicans?
16. What did he say in response to the soldiers' demands?
17. When the people wondered whether he was Christ or not, what did he say?
18. How much greater than he was the One who was to come after him?
19. What did he say that that One should do?
20. Which portion did he say should be burned with fire?
21. While all the people came to be baptized, who came with them?
22. What took place after Jesus was baptized?
23. What did the voice from heaven say?
24. How old was Jesus at that time?
25. To whom does Luke trace his genealogy?

26. What was done to John because of his faithfulness?

## NOTES.

1. NOTE the exactness of the inspired history. It was in the year 12 A.D. that Augustus associated Tiberius with him in the empire, and in the year 14 that Tiberius began to reign as sole emperor; but his reign is properly computed from the earlier date, since that is when he really began to reign. The fifteenth year of Tiberius would, therefore, be A.D. 27. For a full discussion of this matter, see "The Life of Our Lord," by Andrews, pp. 22-25.

2. JOHN came "preaching the baptism of repentance for the remission of sins." He preached remission of sins through faith in Christ (Acts 19:4), therefore his baptism was "Christian baptism" in the fullest sense. That everybody who was baptized by him fully understood the significance of the rite, cannot be supposed, judging from the great numbers of people who are baptized in these days, without any real knowledge of Christ.

3. THE prophecy in the fortieth of Isaiah shows that the one crying in the wilderness is preparing the way for a King. A straight and level road must be prepared for him. "Behold the Lord God will come with strong hand, and his arm shall rule for him; behold his reward is with him, and his work before him. He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40:10, 11. This evidently reaches to the second coming of Christ, when his reward is with him, to give every man according as his work shall be (Rev. 22:12), showing that the work that John the Baptist begun is to be continued till the Lord comes in glory. The lesson to be learned from the prophecy is that Christ's power and glory, when he comes the second time, are the measure of his power now to save those from sin who trust in him. He saves and comforts, as priest, with all the power and authority of a king. And his kingly, priestly power is that of One who created the heavens and the earth, who calls the stars by name, and who, by the greatness of his might, keeps every portion of the universe in its appointed place. See Isa. 40:25, 26; Col. 1:11-19.

4. "BEGIN not to say within yourselves, We have Abraham to our Father; for I say unto you that God is able of these stones to raise up children unto Abraham." The Pharisees would begin to say, "We are Abraham's children," as the Jews did afterwards to Christ, meaning by that that they were all right. They thought that their position as children of Abraham—birthright members of the church of Christ—made it unnecessary for them to repent. They considered themselves above all danger. God had made promises to Abraham and to his seed, and so of course they were sure of everything. But John told them that they could hope for nothing on the ground of birth and position. "The promise that he should be the heir of the world was not to Abraham and his seed through the law, but through the righteousness of faith." Rom. 4:13. "They which are of faith, the same are the children of Abraham." Gal. 3:7. Rather than acknowledge them in their bigoted self-righteousness as children of Abraham, God would make from the stones men who would accept the righteousness of God by faith in Christ, and thus be true children of Abraham. Here again we find ample evidence that God is no respecter of persons, and that he never shut himself up exclusively to the Jewish nation. The fact that the Jews were not God's peculiar people, except as their righteousness through faith made them so, is clearly set forth. Read Rom. 4:11-14.

5. "WHOSE fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff will he burn up with fire unquenchable." Chaff is very combustible, and quickly consumed by fire. If it were thrown into the fire, the fire could scarcely be quenched quickly enough to keep it from destruction. Even a much more enduring substance than chaff will be utterly consumed when fire breaks out in it, if the fire is not quenched. But here we have chaff, a most inflammable substance, cast into unquenchable fire. How could the utter destruction of the wicked be more strongly stated? "But must not unquenchable fire always continue to burn?"—Not by any means. Many a man has found to his sorrow that the fire which broke out in his house was unquenchable, notwithstanding the strongest efforts of the firemen. The result was that the building was de-

stroyed, when the fire went out of itself, because there was nothing left to burn. This burning up of the chaff with fire unquenchable is the baptism of fire spoken of in the preceding verse. Not all men are to be baptized with the Holy Spirit, neither will all receive the baptism of fire. Those who will not receive the baptism of the Holy Spirit are counted as the chaff, and will at last be consumed, by immersion in "the lake which burneth with fire and brimstone, which is the second death." Rev. 21:8. "Then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:41-43.

## News and Notes.

FOR THE WEEK ENDING JANUARY 29.

### RELIGIOUS.

—The Methodists of Kansas are reported to have instituted a boycott on Baker University because it tolerates football.

—Rev. William Reany (Catholic), chaplain with the U. S. fleet at Rio Janeiro, has organized among the sailors a Society of the Holy Name.

—A correspondent of the New York *Observer* says "it is not true that polygamy has been given up in Utah,—it prevails extensively all over the Territory."

—A High Church Episcopal minister of Philadelphia, named Manifold, an assistant at St. Clements, has resigned his position to unite with the Catholic Church.

—The Christian-nation theorist will claim Florida as a Christian State; but the people, even to the courts, have gone against the governor in his efforts to prevent a prize fight.

—Rev. Mr. Bechger, one of Dr. McGlynn's old assistants in St. Stephen's, in New York, has renounced Roman Catholicism, and is now engaged in mission work among Catholics.

—The Boards of Home and Foreign Missions of the Presbyterian Church have purchased a lot at the corner of Fifth Avenue and Twentieth Street, New York City, on which they are to erect a building at a cost of \$1,000,000.

—About thirty Catholic students at the University of Minnesota have recently "followed the example of Catholic students at other non-Catholic colleges," and formed themselves into a club, to meet every two weeks, and purpose to secure a course of lectures by distinguished Catholic speakers.

—New York City now has two Orthodox Greek Churches, a second having been instituted on the 7th inst. It was organized by a minister who came direct from Constantinople. The Judson Memorial Baptist Church was used for the purpose, and the new congregation is said to number 400.

—At the dedication of a new chapel at Dundridge, England, a short time ago, Rev. Father Hamilton is reported to have stated that there are 1,735 Roman Catholic Churches in Great Britain, and that 1,500 of these have been built during the last fifty years. This is certainly a remarkable increase in the face of a State church,—a rate of thirty per annum.

—There has been considerable query as to why certain nations are called "Christian nations." Perhaps this item from the *California Prohibitionist* gives the true reason: "Did you ever think of it, friend, the legalized saloon is a distinctly Christian institution, indigenous only to Christian countries, and found nowhere else?" Inasmuch as we know of no other reason for calling them "Christian nations," we are inclined to accept this as the origin of the delusive idea.

—The Jewish Church seems to have fallen a victim, to a limited extent, at least, of the church society epidemic. We read of a meeting recently held in New York to organize a society for securing a better observance of the Jewish Sabbath. About forty prominent rabbis and laymen manifested a desire to move in some special manner for a better Sabbath observance, which has become sadly neglected. The question arises, For what do they maintain a Jewish Church organization, if a separate society is necessary in order to encourage Sabbath observance? Or has the church as a body given up the Sabbath?

—The *Catholic Mirror* credits the following to "a Protestant paper": "The Rev. H. R. Haweis, who has hitherto adhered to the black gown in the pulpit, has announced his intention of adopting the surplice in the future. 'Twenty years ago,' he remarks, 'the surplice of the pulpit was the badge of popery, and the black gown of orthodoxy. Now the black gown is the badge of Nonconformity and the surplice is the sign of orthodoxy.' This seems to mean that what was popery twenty years ago is orthodoxy now in the Church of England. In other words, that church has abjured Protestantism, which is now branded as Nonconformity, and gone in for Catholicism as far as the law allows."

—The new Catholic bishop of Dallas, Texas, was recently installed with elaborate ceremony. He was a Chicago priest prior to his elevation, and proceeded to his new field in company with seventeen other Chicago priests. There was a very large congregation, "made up of all denominations, and included a large number of business men." The address of welcome included an apology for the smallness of the "pro cathedral," as the church was called, and a comparison with the humble surroundings in Bethlehem, which was "made glorious by the possession of the King of all riches." Said the speaker, "This little church, though poor in appearance, is already rich by the real presence of God Almighty."

### SECULAR.

—Report says a very rich vein of gold ore has been discovered near Gila City, Arizona.

—The Province of Ontario, Canada, has cast a large majority vote in favor of the prohibition of the liquor traffic.

—It is reported that every business place in Courtland, Ala., was recently raided by burglars, and the plunder carried off in wagons.

—The woolen mills at Oregon City, Ore., have been shut down because the employees refused to accept a ten per cent. cut in wages.

—Murderer John McNulty, for whom the gallows have been made ready five times in Sacramento, has had his sentence commuted to imprisonment for life.

—A bill is now pending in the U. S. Senate which provides for the exemption from taxation of property belonging to the Y. M. C. A. in the District of Columbia.

—It is announced from Washington, D. C., that the Secretary of the Interior has ordered that there shall be no more smoking in that department during office hours.

—Bullfighting is to be revived in the City of Mexico, under the authority of the government, and the city council will contract for its conduct for a percentage of the profit.

—The German revenue returns for 1893 show that the expenditures exceed the grants by 40,000,000 marks (about \$10,000,000). The excess is mostly for military expenditures.

—A snowslide in White Bird Gulch, Idaho County, Idaho, last week, destroyed the house of a man named Thompson, and killed four of his daughters. The parents and an infant child escaped.

—The Old Dominion silver mine, at Colville, Wash., which has run continuously for about nine years, paying to employees an average of \$10,000 a month, has been closed on account of the low price of silver.

—Bismarck and Emperor William have become at least outwardly reconciled, and the old "Iron Chancellor" last week paid a visit to Berlin, where he was received with great enthusiasm and made the guest of the royal family.

—The Provincial Parliament of British Columbia has resolved to memorialize the Dominion Government, asking that the present Chinese poll tax of \$50 be raised to \$100, three-fourths of the amount to be retained by the province.

—Gunpowder and alcohol are the most prominent agents used in the celebration of Christmas by this so-called "Christian nation." Statistics foot up ten violent deaths as California's record for the last celebration of the bogus anniversary.

—Advices from Shanghai announce that Russian agents are seeking permission to settle a colony of 100 families in Corea. The Chinese minister in Corea opposes the concession, as the region desired by the Russians is deemed of strategic importance.

—St. Agnes' Church (Catholic) at South Omaha was recently entered at night by some unknown enemy, who smashed a fine piano, destroyed the altar rail, tore up the vestments, and stole the sacred vessels. The whole damage is said to be \$3,000.

—A receiver has discovered that the Guarantee Investment Company, of Chicago, which has outstanding bonds to the amount of \$55,000,000, has just \$449 with which to redeem its paper. Many workmen, women, and girls lose their savings through the gigantic fraud.

—Two murderers and four other prisoners escaped from the county jail at Santa Rosa, Cal., on the 23d inst., this being the second escape of murderer Bruggy. As in the case of Chris. Evans' escape from Fresno jail, Bruggy's wife had paid him a prolonged visit just previous to the break.

—The San Francisco Midwinter Fair was formally opened on the 27th inst. If an immense crowd of people, which even the intrepid newspaper reporters hardly presumed to estimate, means success, then the opening was a success. The number admitted through the gates was reported at 72,000.

—A bill has been introduced in the Kentucky Legislature prohibiting the organization or continuance of societies whose object is to discriminate between Christians on account of their religion. The bill is supposed to be specially aimed at the American Protective Association, an anti-Catholic society.

—At midnight of January 23, although the coldest night of the winter, 1,000 citizens of Pueblo, Colo., swarmed around the Colorado Smelting Company's works to catch the glimpse of a ghost that superstitious workmen had reported as making periodical appearances. But it didn't make its appearance.

—A seven-year-old boy named Lenox died at Muncie, Ind., last week, and a *post-mortem* examination showed that an insect had eaten into his heart. About a year ago, it is said, the boy drank water from a brook and swallowed a bug, and the insect, having eaten its way through the stomach, had reached the heart.

—A dynamite explosion in the harbor works of Barcelona, Spain, on the 25th ult., resulted in the death of two persons and the serious injury of several others. On the same day the civil governor was wounded by a pistol shot as he was entering his carriage. The governor's secretary seized the assailant, who loudly proclaimed himself to be an Anarchist. An accomplice escaped.

—Cremation as a means of disposing of the dead is fast gaining favor. The Alameda County Cremation Society has just been incorporated in this city, and it is expected that 1,000 people will take stock. The city health officer is one of the incorporators. A movement is also said to be on foot for the erection of a crematory at Mountain View Cemetery.

—The world's great educational institutions seem to be descending in the scale of moral dignity, as well as the rest of our much-lauded civilization. The latest illustration is the spectacle of 500 Yale students chasing a painted and greased pig on the college campus. The most appropriate feature of the game was that the pig was labeled "Yale" in large letters.

—A Chinese Sunday school in Trinity M. E. Church, Denver, Colo., was attacked by highbinders on the 21st inst., and a free fight ensued. The interpreter and his brother were the main objects of attack, and were roughly handled. A leader of the highbinders had asked and was granted permission to address the school in Chinese, and during his remarks suddenly precipitated the fight.

—A correspondent writing from the Bahama Islands says of the times there that the highest wages paid are 75 cents per day, and 36 cents are the regular wages. Flour is 5 cents a pound, oatmeal 12 cents, soda crackers 12 to 15 cents, butter 40 cents, meat 20 cents, and milk 20 cents a quart. So that people in this country who work half time on the lowest wages are as well off as the average full workers there.

—A Yokohama dispatch says the Government of Japan will resist all anti-foreign bills presented by any diet that may be chosen. It is further alleged that the streets of Tokio are still unsafe for foreigners, especially ladies and children. The police have closed the headquarters of all political and foreign societies. It is evident that the people of Japan and their representatives have not advanced as rapidly in the adoption of foreign progressive ideas as the government would fain have them.

—On the Pacific Ocean side of Marin County, Cal., on the night of the 20th ult., a series of landslides occurred as a result of the prolonged rainstorms. The little town of Bolinas, situated on a picturesque promontory, was almost entirely destroyed, but a few vestiges being left. Several ranches in the adjacent valleys were also seriously damaged. Strange as it may seem, no lives were lost, but there was much suffering amongst the families suddenly thrown out in the night's storm of water and mud.

—The Methodist ministers of San Francisco undertook to stop the theatrical performance of *Evans and Sontag*, in which Mrs. Evans and family hold up the noted bandits bearing those names as exemplary heroes. Sontag being dead, and Evans having escaped from jail after his conviction, the latter comes in for the greater share of heroism. But the district attorney announces that there is no law to stop the play, not even to keep the babies off the stage. In the meantime crowds patronize the play. In this "Christian nation" the man who beats the law—be he financier, prize fighter, or bandit—is deemed the hero of the hour.

—There is great difficulty in the matter of getting a jury to try Dr. West, in a San Francisco court, charged with the murder of a young woman named Ada Gilmore. The trouble is that men who have sense enough to read a newspaper and have opinions of their own are not competent as jurors. According to the usual practice, the quickest and surest way to secure a "competent" jury would be to draw upon the insane asylums. The curious feature of the subject is that a judge who decides a case tried without a jury is expected to be a wise and well-informed individual; but if the case be given to a jury to decide, that body must be composed of ignoramuses.



# Signs of the Times

OAKLAND, CAL., MONDAY, JANUARY 29, 1894.

We send no papers from this office without pay in advance unless by special arrangement. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the SIGNS are not indebted to the office, and will not be called upon for pay. Please read the papers and hand them to your friends to read.

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We regret to chronicle a break in the articles "Review of Sunday Legislation in Century Nineteen." By some mislaid it failed to reach us. It will doubtless appear in the next number.

In our Home department will be found a "Dream Story," which should not, in the truths it teaches, be a dream to our readers. It presents a similitude of hard, cold facts in the world of poverty, and presents wholesome principles which should mould the lives of all Christians.

The Midwinter Fair of San Francisco opened in a blaze of glory, in true California style. It is said that no great exposition of its kind was ever before so fully completed at the time of its formal opening as was this. It presents many attractive and interesting sights, and is in itself a miniature world.

MANY of our correspondents have asked explanation of 2 Corinthians 3. We have not space for an explanation of that scripture at present. We hope soon to give an article on that chapter, which we believe will be helpful to all who desire to know the truth. Let those who have asked for such keep watch. In the meantime let them study God's word, by the aid of his Spirit.

The *Literary Digest* of January 20 has the following note:—

The observance of the Jewish Sabbath is threatened. The movement against it, among the Hebrews of London, began several years ago, and that feelings have been quietly gathering force is shown by a letter of "A Jew" to which the *Pall Mall Gazette*, London, gave prominence the other day. The writer enforces his plea for a transference of the Jewish Sabbath from the seventh to the first day of the week, with great force and eloquence.

All this is to be expected. The true Sabbath keeper is the one who acknowledges God as supreme in all things. By faith he accepts God's ways, God's wisdom, God's commandments; but these are revealed through Jesus Christ, and for all these the Sabbath stands. All who will not accept Christ will give up the seventh-day Sabbath. And the time is not far distant when the Jews who reject Christ will have repudiated his day, and yet be deceived by their own wisdom in accepting a pseudo-Sabbath of the Lord, the first day of the week. When men's minds are blinded, by expediency or profit,

to the plain commands of God, it is easy to lose all discrimination between the common and holy, the unclean and the clean. The Jews among others are becoming drunken with the wine of Babylon's fornication, and, like Nadab and Abihu of old, are offering "strange fire" on God's altar.

The little sketch of "Remarkable Thunder and Hail Storms" in another column is suggestive of that time when the "treasures of the hail," which God has "reserved against the time of trouble," fall upon a guilty world. Of that hailstorm it is said that every stone is "about the weight of a talent." Rev. 16:21.

ATTENTION is called to the article on "The National Christianity Question," which will be finished in our next number. This number of the SIGNS and the next should be placed in the hands of those who have become imbued with the "Christian nation" idea. Read also in this connection the article—also concluded next week—entitled "Religious Liberty versus Religious Tyranny."

THE latest report is that Joan of Arc will not be made a saint. The esteem in which she is held is said to be only a consequence of the patriotic part she played in France, and that has been greatly overestimated; while, on the other hand, no single miracle was accomplished by her prayers or intercessions. She therefore lacks the qualifications, and cannot be canonized. Some we presume will be disappointed, but it will be no loss to Joan of Arc.

## A NOTEWORTHY ADMISSION.

ACCORDING to the Bible, the angels are a distinct order of beings, created before man had an existence, and were placed on probation. Some kept not their "first estate," but, led by their great leader, Lucifer, now Satan, they fell. Since then the good angels have been "ministering spirits" to those who love God and desire to know his truth. Those who followed Satan have been "lying spirits," claiming to be disembodied spirits of dead human beings, of whom the Bible says they "know not anything," that their love, hatred, and envy are perished, and that their thoughts perish the day they die.

When a spirit comes to us from God, it will not come as representing some dead person, and its teaching will always be in harmony with God and his word. When a spirit comes to us teaching contrary to God's word, and claiming to be the spirit of one dead, we may know by God's word that it is a "lying spirit," for "the dead know not anything." And the untrustworthiness of these spirits is admitted by Spiritualists themselves. In an article on "The Two Johns," in the *Progressive Thinker* of the 27th ultimo, the writer says that there was formerly a spirit, of Rev. John Pierpont, in Boston, Mass., which spoke through the *Banner of Light*, using Mrs. Longley as medium. After a time Mrs. Longley left for the Pacific Coast, and "John Pierpont" went with her, stating that both had given up connection with the Boston circle. More recently the *Banner of Light* claims to have as its controlling spirit "John Pierpont," while Mrs. Longley, on the Pacific Coast, speaks through the *Pacific Coast Spiritualist* as the medium of the same "John Pierpont," whereupon the writer in the *Progressive Thinker* concludes that one of the "Johns" is a liar. He says:—

As we have here the all-important question of spirit identity, every student of the spirit philosophy should make a careful study of this case. For, unless we have some reasonable certainty that spirits who return are just what they purport to be, we may be the sport of intelligences who have never even been human, and the whole question of spirit return must once again become a subject of theological faith.

And he who would know the truth in the matter must make it a matter of faith,—faith in God and his word. There are none so deceived as those who follow the guidance of the lying spirits of evil, the demons of Scripture; and the worst of the deceptions are not the mere identity of the spirits which speak, but the damnable doctrines which they in-

culcate. A structure based on a lie is and must prove false; and Spiritualism is based on Satan's falsehood, "Ye shall not surely die," "Ye shall be as God."

POPE LEO XIII. has shown his love for the principles of republicanism by creating a count. This title in Italian is *Cameriere segreto di Cappella e Spada*, in other words, the distinguished honor of private Chamberlain of the Cape and Sword. It is the highest rank, nearest to the papal throne. The one upon whom is placed this burden is an Irishman of Chicago. Hon. W. J. Onahan by name, for the services he has rendered the church. The pope loves the republic, doubtless, as he says; he ought to; he is faring well at its hands; but he does not know what republican principles are. He has never tasted them.

THE *Pacific Health Journal* comes out this year in a very neat and new engraved cover. It has dropped the sub-title, "Temperance Advocate," but this does not mean that it will not advocate temperance. It will, as ever, be a staunch advocate of every true and laudable reform in the matter of diet and drink. Its list of contributors is increasing, and it gives promise of being more useful the year to come than it has in the past. It should be in every home on the Pacific Coast. Price, only \$1.00 a year. Its instructions, if followed, will save its price many times over in doctors' bills. Address, *Pacific Health Journal*, Oakland, Cal.

## Question Corner.

"If ye will inquire, inquire ye." "But avoid foolish questions."

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

132. NAHUM 2:3.

I WILL be pleased if you will give me your views of Nahum 2:3.

It is thought by some to refer to the railway cars of the present day; to our mind it refers to the destruction of Nineveh. Doubtless in that city were the chariots with flaming torches, the uniformed men, the raging of the chariots in the streets, the gorgeous officials in scarlet. This was in the day of preparation of God's judgment upon Nineveh. The destruction of that great city is probably typical of the judgments of God upon a guilty world.

133. ELECTION OF CHURCH OFFICERS ON THE SABBATH.

EDITOR "SIGNS": Is it breaking the Sabbath to elect church officers on that day?

R. C.

To our mind it is not. The election is for the Lord's work, and the officers are elected to serve solely in the Lord's cause, for the interest of his work. But if there was other business of a questionable character likely to arise in connection with such election, if there was likely to be any opposition aroused, it would be better to postpone such election. In Oakland the names of the officers nominated are read two Sabbath mornings in succession before election, the election taking place in the afternoon of the last Sabbath. It is soon over, some appropriate remarks are made on the duties and burdens of officers, and the church is earnestly exhorted to cooperate with them in the work of the Lord. If the one in charge of the meeting is brief, reverent, and to the point, the choosing of church officers may be made spiritually profitable.

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