

Signs of the Times

Vol. 30

Oakland, Cal., January 6, 1904

No. 1

Comfort One Another

By Llewellyn A. Morrison

1 Thess. IV: 13 to 18.

There is always a new message from the Bible every morning—
Counsel, precept, song, or story, laden with delight and cheer;
Now it is a note of triumph, and anon a pointed warning,
Then a gentle admonition or a promise, sweet and clear.
Every mortal man is brother to the burden'd one beside him:
Every bosom tone vibrateth unto Sorrow's minor chord;
So the great Apostle speaketh as a tender heart did guide him:
Wherefore comfort one another by the Word.

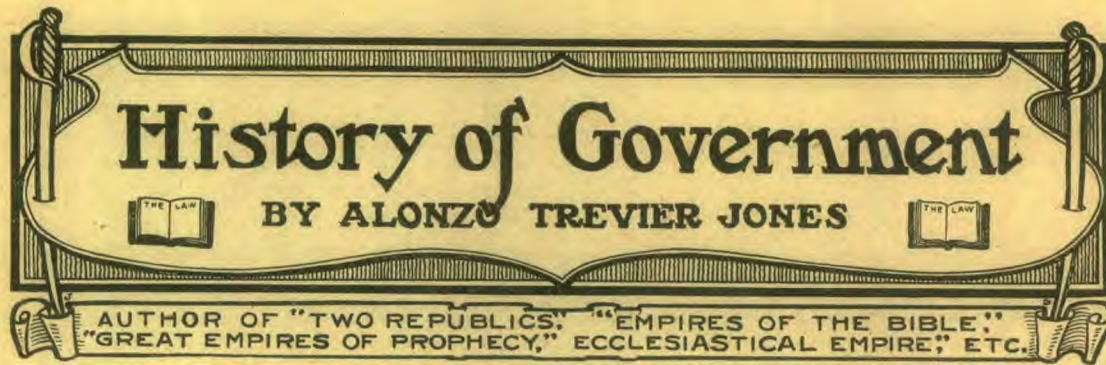
Ah! the souls of men are weary of the shamming and the sinning—
Like the restless, roaming ocean, rolling onward evermore,
Tossing, turmoil, hither, thither, and the end as the beginning—
Breaking, broken waves that never bring their brightness to
a shore:
Human hopes and earthly "Edens," sordid plans and selfish
measures,
Each unholy aspiration which doth purpose undergird—
All are venal, false, and fleeting; Christ, alone, hath lasting
pleasures.
Wherefore comfort one another with His Word.

Lo! the Word unveils the finite with the Infinite behind it,
Proves the purifying virtue of the poverty and strife,
Shows the sacrifice that saveth, with "The Lamb of God" to
bind it,
Tells of wonderful salvation and of everlasting life;
Teacheth how the spirit nurtured by the Spirit, apprehendeth
What the eye hath never look'd on nor the ear hath ever heard,
And that Heavenly Coronations, by His love, all thought tran-
scendeth:
Wherefore comfort one another with this Word.

We are children of a Father with "All comfort" in His holding;
Jesus is our "Elder Brother" and His blood for us He gave;
While the Holy Ghost, "The Comforter," each heart by Truth
is moulding—
So the great, triune Jehovah is omnipotent to save;
He is building "Mansions" for us, in; as children, we obey Him—
And the "image" and the "likeness" lost, by grace shall be
restored.
By loving trust and confidence we only may repay Him.
Wherefore comfort one another with His Word.

—Toronto, Can.





I. ETERNAL AND FOUNDATION PRINCIPLES.

Individuality.

GOVERNMENT exists in the very nature of the existence of intelligent creatures. For, the very term "creature" implies the Creator, and as certain as any intelligent creature is, he owes to the Creator all that he is, and, in recognition of this fact, he owes to the Creator honor and devotion supreme. This, in turn, and in the nature of things, implies subjection and obedience on the part of the creature; and this is the principle of government.

Each intelligent creature owes to the Creator all that he is. Accordingly, the first principle of government is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." This is pronounced by the Lord to be the first of all the commandments. It is not the first of all the commandments because it was the first one that was ever given, but simply because it exists in the very nature and existence of every intelligent creature, and so inheres in the nature of things as soon as a single intelligent creature exists. It is, therefore, the first of all the commandments, simply because it is but the expression of the inherent obligation in the first relationship which can possibly exist between creature and Creator. It is the first in the nature, the circumstances, and the existence of created intelligences. It is the first of all the commandments in the supreme and most absolute sense. It inheres in the nature and the relationship of the first intelligent creature, and stands as complete in the case of that one alone as tho there were millions; and stands as complete in the case of each one in the succession of future millions as in the case of the first intelligent creature, as he stood absolutely alone in the universe. No expansion, no multiplication, of the number of the creatures beyond the original *one*, can ever in any sense expand the scope or meaning of that first of all commandments. It stands absolutely alone and eternally complete, as the first obligation of every intelligent creature that can ever be. And this eternal truth distinguishes *individuality* as an eternal principle.

Equality.

However, just as soon as a second intelligent creature is given existence, an additional relationship exists. There is now not only the primary and original relationship of each to the Creator, for both owe equally their existence to the Creator, but also an additional and secondary relationship of *each to the other*. This secondary relationship is one of absolute equality. And in the subjection and devotion of each to the Creator, in the first of all possible relationships, each of these honors the other. Therefore, in the nature of things, in the existence of two intelligent creatures, there inheres the second governmental principle, *mutuality of all the subjects as equals*.

And this principle is expressed in the second of all the commandments, "Thou shalt love thy

neighbor as thyself." This is the second of all the commandments, for the like reason that the first is the first of all the commandments: it exists and inheres in the nature of things and of intelligences just as soon as a second intelligent creature exists. And also, like the first, this is complete and absolute the moment that two intelligent creatures exist, and it never can be expanded nor can it be modified by the existence of the universe full of other intelligent creatures.

Each, himself alone, in his own individuality, is completely subject and devoted first of all to the Creator; because to Him he owes all. And in this subjection and devotion to the Creator first of all, each honors every other intelligent creature as his equal: as equally with himself occupying his place in the design of the Creator, and responsible individually and only to the Creator for the fulfilment of that design. Therefore, out of respect to the Creator, to his neighbor, and to himself, he loves his neighbor as himself. And this second eternal truth, equally with the first, distinguishes *individuality* as an eternal principle.

True Self-Government.

This is original government. It is also ultimate government; because these are first principles complete and absolute; and because they eternally inhere in the nature and relationships of intelligent creatures. And this government, which is at once original and ultimate, is simply self-government—self-government in reason and in God. For it is only the plainest, simplest dictate of reason that the intelligent creature should recognize that to the Creator he owes all; and that, therefore, subjection and honor are the reasonable dues from him to the Creator. It is likewise, a simple dictate of reason that, since his neighbor equally with himself owes all to the Creator; his neighbor must be respected and honored in all this as he himself would desire to be respected and honored in it.

It is also the simple dictate of reason that, since these have all been created, and in their existence owe all to the Creator, this existence with all its accompaniments in the exercise of abilities and powers should be ever held strictly in accordance with the will and design of the Creator; because it is still further the simple dictate of reason that the Creator could never have designed that the existence, the faculties, or the powers of any creature should be exercised contrary to His will or outside of His design. Therefore it is the simplest, plainest dictate of reason that this original and ultimate government, which is self-government, is self-government under God, with God, and in God. And this is truly the truest self-government.

God has created all intelligences absolutely free. He made man, equally with other intelligences, to be moral. Freedom of choice is essential to morals. To have made an intelligence unable to choose would have been to make it incapable of freedom. Therefore, He made man, equally with other intelligences, *free to choose*; and He ever respects that of which He is the Author, the freedom of choice.

And when, in the exercise of this freedom of choice, an intelligence chooses that his existence, with its consequent faculties and powers, shall be spent strictly subject to the will and within the design of the Creator, and so, indeed, with the Creator and in the Creator, this is in the truest sense strictly and truly self-government.

This truth is illustrated for us on both sides. First, in heaven Lucifer, the most exalted creature, standing in such a height of perfection that he could unerringly pronounce upon perfection—this perfect and most exalted creature chose to exercise his existence, with its faculties and powers, contrary to the will, and outside the design of God. The consequence was that he instantly became the prince of evil itself, the author of all the long train of evil and wo that is in this world and that the universe will ever know.

Then to counteract this whole train of evil and to redeem this world from wo, the Son of God, by whom were all things created, became man, was made flesh, and, as man, walked this earth to reveal to man the true way. And when this most exalted One thus humbled Himself and came to show the way, He came saying to God, His Father, "I am thy servant forever." "I delight to do Thy will, O My God; yea, Thy law is within my heart." "I can of Mine Own Self do nothing;" "the Father that dwelleth in Me, He doeth the works." "My doctrine is not Mine, but His that sent Me." "He gave Me a commandment, what I should say, and what I should speak." "I came . . . not to do Mine own will, but the will of Him that sent Me," "and to finish His work." "Not My will, but Thine, be done." This He did all of His own free, eternal choice. And thus He not only showed the way, but He *is* eternally "*the Way*."

Thus, original and ultimate government is self-government, under God, with God, and in God. And upon this earth, only in Christianity, *as Christianity is in Christ*, is found this true self-government, this original and ultimate government.

CONSECRATION.

BY MRS. E. G. WHITE.

CHRIST asks for unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Outward observances can not take the place of simple faith and entire renunciation of self. But no man can empty himself of self. We can only consent for Christ to accomplish the work. Then the language of the soul will be, "Lord, take my heart; for I can not keep it for Thee. Save me in spite of myself, my weak, unchristianlike self. Mould me, fashion me, raise me into a pure, holy atmosphere, where the rich current of Thy love can flow through my soul."

It is not only at the beginning of the Christian life that this renunciation of self is to be made. At every advance step heavenward it is to be renewed. All our good works are dependent on a power outside of ourselves. Therefore there needs to be a continual reaching out of the heart after God, a continual, earnest, heart-breaking confession of sin, and humbling of the soul before Him. Only by a constant renunciation of self and dependence on Christ can we walk safely.

There are many who do not make an entire surrender. They do not die to self that Christ may live in them. They adopt His name, they wear His badge, but they are not partakers of His nature. They have not over-

come their unholy ambition and their love for the world. They do not take up the cross and follow Christ in the path of self-denial and self-sacrifice. Almost Christians, yet not fully Christians, they seem near the kingdom of heaven, but they can not enter there. Almost, but not wholly saved, means to be wholly lost.

We need to examine ourselves, to see whether we are indeed worthy of the name of Christian. We hear Christ's voice, clear and distinct saying, "Follow Me." "If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me." "So shall he be My disciple." Are we following Him? He ordered His life and bore His cross for the honor of His father. Are we doing this?

The same devotion, the same self-sacrifice, the same subjection to the claims of the Word of God, that were manifest in Christ, must be seen in His servants. He left His home of security and peace, left the glory that He had with the Father before the world was, left His position upon the throne of the universe. He went forth, a suffering, tempted man, went forth in solitude, to sow in tears, to water with His blood, the seed of life for a world lost.

His servants in like-manner must go forth to sow. When called to become a sower of the seeds of truth, Abraham was bidden, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee." "And he went out, not knowing whither he went." So to the apostle Paul, praying in the temple at Jerusalem, came the message from God, "Depart; for I will send thee far hence unto the Gentiles." So those who are called to unite with Christ must leave all in order to follow Him. Old associations must be broken up, plans of life relinquished, earthly hopes surrendered. In toil and tears, in solitude and through sacrifice, must the seed be sown.

Those who consecrate body, soul, and spirit to God will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their human weakness they are enabled to do deeds of Omnipotence.

Practical Don'ts.—Don't exaggerate. Don't fool with doubts. Don't let success tip you over. Don't dabble in business adventures. Don't make long pulpit prayers. Don't imitate others—better be a poor original than a fine copy. Don't preach long sermons. Don't be cold in delivery—preach red-hot from the heart a positive Gospel. Don't tire people out with long introductions—you can spoil the appetite for dinner by too much thin soup. Don't neglect study and closet prayers—the finest human pipes give forth no music unless filled with the divine breath. Don't bawl or scream—too much water stops mill-wheels, and too much voice drowns sense. Don't scold your congregation, or your burden-bearers. Don't go on after you have finished, let the clatter of the mill cease when the corn is ground.—*Dr. Northrup.*

"THERE is no failure in Christian work, the only failure is in not doing it."—*Bishop Whipple.*

HOMeward BOUND.

ARE you watching for the morning?
Are you longing for the day?
Are you trusting in the Word, the Word of God?
We are trusting in His promise,
We are joyful in the way,
In the way, the blessed way, our Saviour trod.

Chorus:—

We are homeward, homeward bound;
We are marching toward the day;
And our God is leading onward,
Leading upward all the way.

We are marching on to Canaan,
We are marching joyfully,
For our Prince is leading onward to the sky,
To that land of joy and gladness
Where is love eternally,
Where no tear shall ever dim the dweller's eye.

Over Jordan we are going,
Over there we soon shall be,
Where the light of life shall flood the golden shore,
In the mansions of the blessed
Dwell through all eternity,
Free from sickness, death, and sin, forevermore.

C. M. SNOW.

THE REJECTED CROWN.

[Prof. A. T. Robertson, in *Baptist Argus*.]

SATAN challenged Jesus at the very outset of His ministry. The very first step was resisted. God had set His seal upon His Son at the baptism in the Jordan. The devil was on the alert to prevent the inauguration of the kingdom of God. He had won in the struggle with Adam. He would now measure swords with the Second Adam. In the first encounter Satan posed as the friend of man to lead him into larger light and happiness. So now he appeared as the helper of Jesus in His enterprise of redemption. He offers His aid to every preacher who will accept it, and at the very start of His ministry. It is idle to doubt the genuine temptation of Jesus by Satan. That is what he wishes us to do about our own temptations. Jesus was able to recognize His adversary as an adversary, and not to be deceived by his plausible representations. To be able to see that it is the devil who prompts an action is the first step towards resisting. The power to see what is at stake in spite of the mist and fog around us is essential to victory. The battle is often lost because of the smoke. Satan preferred having Jesus as an ally rather than meeting Him as an enemy. So he offered Him the crown of the whole world. He claimed the world as his and calmly assumed that Jesus could not take it from him without his permission. He appealed to the mightiest human passion, ambition. Alexander had longed to rule the whole world. The Roman Emperor was the practical master of the civilized world. He offered it all to Jesus for the taking. The dream of Alexander would be surpassed. He could have a great Jewish world and satisfy the longings of his people. Constantine had a similar temptation in after ages, and yielded. He united the two kingdoms of the world and religion. The popes kept it up as long as possible. Jesus has not yet conquered the whole world. It was all offered to Him then. "To Thee will I give all this authority, and the glory of them." "It shall all be Thine." It was a glittering diadem. Who would have pushed it aside?

It was an easy crown. He would not have to fight to get it as the Cæsars had done for theirs. There would be no struggle between Jesus and Satan, and Jesus could wear the crown of earth. Why have a prolonged conflict for the mastery of earth when they could both share the rule? They could consolidate the

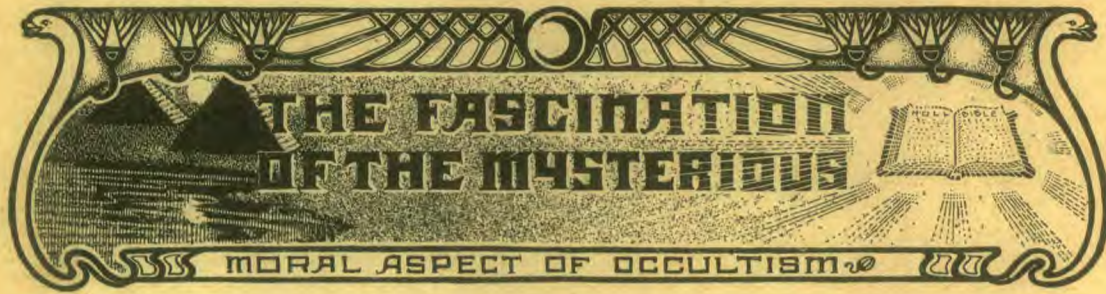
two kingdoms. Jesus could merely graft His kingdom on the kingdom of Satan. There would be many advantages in such a scheme apart from the long war thus avoided. The influence of Jesus would thus be universal. He would at once spring to world-wide rule. He would have access to all the subjects of Satan and on good terms as Satan's friend. The terms seemed easy enough and the results eminently satisfactory—to Satan.

There was only one condition imposed by Satan. He demanded some recognition on the part of Jesus in return for all this surrender of sovereignty and glory. He merely asked that Jesus acknowledge the source from which He would receive the kingdom of the world. That was all. He did not care to back down completely, and could not in dignity get out of the way and give up so much without some gratitude. He wished no trouble about the matter. It was very easily managed. "All these things will I give Thee, if Thou wilt fall down and worship me." Just "fall down and worship me;" that is all I ask. Nobody will see you do it or know about it. You will be just as really King of men.

But Jesus was not deceived by this skilful pretension. He claimed the world as rightly His. He had created it. And if the kingdom of darkness was now supreme, it would not always be so. The kingdom of light would triumph in the end. He would be under no obligations to him who was the cause of all the trouble. He would put no crown upon His head that came from Satan. It was an insult to have suggested it. "Get thee hence, Satan." God alone is to be worshiped, not you. Partnership with Satan meant the supremacy of Satan. Water does not whiten ink but ink blackens water. He could go his way and get ready for battle. He would accept no compromise, but only absolute surrender. Till that defeat it was eternal war.

To Jesus it was a choice between the kingdom of heaven and the kingdom of the world. The acceptance of Satan's terms meant the renunciation of the kingdom of God. Satan offers a compromise with every preacher. He would like a pew in his church and will attend his preaching, if the preacher will only recognize his power. The kingdom of heaven was to be in the world, but was to be an outside power working a revolution in the world, and not a compromise standstill. The leaven was to work till all would be leavened. So Jesus chose the long, hard road to ultimate victory rather than the short, easy path to the dizzy heights of popular applause. To have compromised with Satan meant despair for the world. The battle with Adam had been lost. If this Champion deserted the cause, men would have no hope. Night would settle down permanently upon the world. Hope would die. The shadows would deepen with the hours. It would be everlasting midnight.

It would have been real ignominy for Jesus, and not "glory" as Satan lyingly promised. The favor of God would have been lost. If the Father withdrew His face when His Son hung on the cross as the sacrifice for sin, merely taking the sinner's place, the withdrawal would have been permanent in case of a league with Satan. Eternal night would have come. Jesus would have been ruined. The "good pleasure" of the Father expressed at the baptism would have disappeared. Satan would have been absolute master. So Jesus pushed the crown away. He preferred the cross. Better anything than that. Better the hate of the world and the most shameful death with the smile of the Father than the praise of men and the devil with the frown of God.



XIX. THE ANCESTRY OF CHRISTIAN SCIENCE.

NO one conversant with that class of minds for which allegorizing has a fascination, can possibly fail to classify Christian Science correctly. Neither is he at all likely to mistake it for inspired prophecy. Those who would like to trace its ancestry and kinship may begin with Philo Judæus, born about twenty-five years before Christ.

Judaism and Hellenism, so to speak, came into closest contact in this celebrated metropolis of Egypt [Alexandria], and in their spiritual and intellectual mingling produced what came to be known as Neo-Platonism. . . . The historical importance of his [Philo's] writings, as a *conspicuous fountain-head of allegorical exegesis*, justifies a fuller notice than their intrinsic merits deserve. . . . His great aim is to exhibit the mystic depths of significance which lie concealed beneath the sacred words. He would not have it supposed that the divine revelation is of easy apprehension by the common mind, for such a supposition would have seemed to him like a disparagement of its hidden labyrinths of divine knowledge, to explore which requires a kind of supernatural vision. . . . He shows not the least regard for the connection and scope of a passage, or for the integrity of Scripture as a trustworthy record of facts.*

Accordingly, Philo takes up the book of Genesis, similarly to "Science and Health," and expands its "deep spirituality." If, in the foregoing extract concerning the style of Philo, we supply the words "mortal mind" instead of "common mind," we shall have an exact characterization of Christian Science, tho the author from whom the quotation is made is not treating of the latter at all. We have not space for an extended comparison of that ancient method of Biblical mystification with this its modern recrudescence; we can only indicate the line of investigation for those who wish to satisfy themselves concerning the antecedents of this religio-metaphysical hybrid.

History is simply repeating itself. This hanging of the philosopher's garb on the shoulders of mysticism and calling the dummy "religion," is an old, old trick of the devil to pervert the plain Scriptures. The outcome of this method may be seen by tracing its history down from Philo, the Jews, through Gnostic philosophy, Eclecticism, Neo-Platonism, Clement of Alexandria, Origen, and the other so-called "church fathers." Its result was the perversion of every important teaching of Scripture. In those days it ran into that elaborate system of self-salvation, known as Roman Catholicism; in these days into that much balder scheme of self-salvation that goes by the name of New Thought.

This New Thought doctrine "has differentiated itself from Christian Science," as previously quoted, in its aim to become more cosmopolitan by abandoning the religious guise. This has been facilitated by the fact that physical, or metaphysical, healing—the strong point in Christian Science—is as much within the power of the New Thought, without the religious adjunct, as it is in Christian Science with it. If there be any difference between these two, it is that one is the bone, the other the marrow.

*"Biblical Hermeneutics," Terry, p. 611.

The allegorizing and spiritualizing method may be followed in another phase of it down through the Theosophy of Ammonius Saccas to the veiled Spiritualism of the Neo-Platonists, thence on down to the Boehme, by way of Plotinus and Porphyry, to Emanuel Swedenborg, who gives us another inspired "key" to Scripture. This key-craft is thus found to be likewise an ancient practise. We shall endeavor later on to give the reader a brief review of the doctrines of Swedenborg. For aspirants along this line, we advise a comparison of Swedenborgianism and Christian Science.

But let not the seeker for truth think that all this is necessary in order to determine the Scriptural status of Christian Science. That is a much easier thing. These excursions in history will simply illustrate into what follies the mind of man will run when abandoned to this tendency. The Biblical standing of this system of speculation is tested by its first fundamental proposition. No one acquainted with his Bible needs to know a thing further about Christian Science than this one sentence and its interpretation in order to know for a certainty that its specious teaching is no part of divine truth. Summing up on this point, we have found,—

First, that Christian Science contradicts the Bible in the affirmation that God *is* all. It matters not what that term means; the most that Holy Writ asserts is, that *sometime God will be all in all*. By a study of the text in which this expression is used we learn that the difference between the scientists' idea and the scriptural one is just the difference between time and eternity—the difference between what is and what shall be. It must be evident to the most casual glance at the logic of this manner of theory-building, that if I can persuade myself that the conditions of some future heavenly state are those of the present, I can construct on that foundation some truly pleasing air-castles.

This is precisely what Christian Science does. There is not a jot or tittle of Inspiration to support this hypothesis of science.

Second, this proposition is an unscriptural assumption of knowledge beyond what has been revealed. We must repeat here some sentiments expressed in our study of Pantheism, namely, God has *not* revealed the exact relation subsisting between Himself and the physical world. He has *not* revealed the secret of creation. He has *not* revealed the ultimate character of the substance we call matter. To say nothing of the ridiculousness of calling that science whose haughty presumption settles with a whiff of breath the whole question of idealism and realism, we are compelled for truth's sake to enquire from Scripture what is the source and motive of this dogmatic solution of unrevealed mysteries. We revert once more to the one hundred thirty-first psalm. Let us resort to catechetics:—

Question—How did David, the man "after God's own heart," profess his humility?

Answer—"Lord, my heart is not haughty, nor mine eyes lofty." Verse 1, first part.

Q.—How did he prove this?

A.—"Neither do I exercise myself in great matters, or in things too high for me." Verse 1, latter part.

Q.—What, then, is indicated by the unwarranted assumption of knowledge beyond what is revealed?

A.—The opposite of humility—pride.

Q.—What does God say concerning divine mysteries?

A.—"The secret things belong unto the Lord our God." Deut. 29:29, first clause.

Q.—What, therefore, do we do when we pretend to be masters of such secrets?

A.—We put ourselves in the place of God.

Q.—What is the result of a humble use of things revealed?

A.—"Those things which are revealed belong unto us and to our children forever, *that we may do all the words of this law.*" Verse 29, last clause.

Q.—From this, what must we conclude is the unvarying result of being wise beyond what is written?

A.—The certainty of disobeying the law of God.

It matters not how facile Christian Science may be in juggling with "mortal mind" as a buffer to these plain statements of revealed truth, it is clearly unscriptural. Pride is multiform and deceitful. Many a hermit has been proud of the filthy tokens of his humility. Of all the forms of pride perhaps the most subtle is the pride of self-salvation. O, the endless schemes to save ourselves by money, muscle, or mind! Anything to avoid the stigma of being the utterly unworthy pensioners of God's free grace. Anything but the simple terms of the Gospel, "Lord, be merciful to me a sinner!" If eternal life could only be bought or earned, how we would toil and sweat! What infinite quibbles to state the divine terms just a little more to our fancy! Fallen? O no; we were thus created. Mortal? Never; we are naturally immortal. Vile sinners? Preposterous! man is the most dignified creature in the world—son of God. Christian Science is merely another attempt to obviate the "offense of the cross" by flattering the intellect with a more dignified philosophical gloss to a humiliating truth, combining an ambitious purpose to vindicate God from the charge of being the author of sin and evil. Miserable failures are they all.

In closing this article we shall consider the last thought. The notion that God is the cause of sin, sickness, evil, etc., is one of the phantoms that rise to haunt a brain steeped in the "first fundamental proposition" of Christian Science, that God is all in all. Being all in all in essence, authority, source, etc., it follows of necessity that He must be the source of sin, if sin be a reality like goodness.—"Science and Health," page 470.

At this ghost of its own conjuring, Science stands amazed. But the first fundamental proposition, scriptural or not, logical or not, must be maintained. This is done by denying the reality of evil. But all this is totally unnecessary. It is, however, one of innumerable illustrations that Christian Science doctrine is the product of both an exceedingly narrow logic and a very limited knowledge of the Bible. We shall state the true origin of evil and let the Bible itself vindicate its Author. We shall do this very briefly:—

"God is love." True love must have an object. Therefore the creation of angels and men. But perfect love finds truest pleasure only in *voluntary reciprocation*. Hence *free will*. But this involves the possibility that the free agent may refuse to love. This, without reason, actuated by pride, was exactly what

an exalted angel did, one that stood next to Christ in heaven. Eze. 28 : 2, 3, 12-17; Isa. 14 : 12-14; 2 Peter 2 : 4; Jude 6; Rev. 12 : 9. Did God plan this or cause it?—Never.

J. A. L. DERBY.

CONSCIOUS OR UNCONSCIOUS IN DEATH.

A. FRIEND B., did you ever retire at night and have such perfect sleep that it seemed that you had been to sleep only a few minutes when morning came?

B. Yes, tho not often. Few people have such experience because of the human family being subject to so many physical disorders which disturb the sleep.

A. What did you know at those times when you had perfect sleep?

B. I knew nothing.

A. Were you alive?

B. Certainly.

A. And yet you knew nothing?

B. I certainly had no knowledge of anything while in that state of perfect sleep.

A. When you were in perfect sleep what was the condition of the senses—sight, hearing, smell, taste, and feeling?

B. At rest, I suppose.

A. When these are active, you have knowledge; and when they are inactive, or at rest, you have no knowledge?

B. It seems to be that way.

A. When one or more of the senses and the brain are in a normal condition, you have thought and consciousness, do you?

B. Yes, sir.

A. Could you have consciousness and thought without the senses or the brain—the central organ of the nervous system, the organ of knowledge and thought?

B. I think not.

A. Now, B., if while in the condition of perfect sleep, but in the possession of life, you are wholly unconscious because of the inactivity of the organ of thought, do you think thought, activity, and consciousness would be suddenly restored and increased by some agency that would cause the heart to cease beating, and every organ and cell of the body to become lifeless?

B. It does not seem reasonable that I should know more; but rather that the sleep and unconsciousness should become more profound.

A. If in perfect sleep you have no knowledge, what must be the condition of that part termed the soul?

B. Well, it would seem that it must be in the same condition as the brain,—asleep.

A. Then if the entire man, including the soul, can be asleep for an hour, or during an entire night, could not the man entire sleep from death till the resurrection?

B. It would seem so, truly.

A. And would not the lack of knowledge of the lapse of time be just as great, and more so, than in the case of a few hours of perfect sleep in life? Would it not be to the one closing the eyes in the sleep of death only a moment till the opening of them in the morning of the resurrection?

B. It really seems so.

A. What do you think of that theology which teaches that a person in death knows more than when alive?

B. I have always taken for granted that it was all right. But I see that it must be wrong.

But A., is it not stated in the Bible, "Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it?"

A. Yes. But it does not follow that that which returns to God is a something constituting the real individual, possessed of the powers of thought, capable of experiencing pleasure or sorrow, and yet separate from, and independent of, that organism which made such experience possible when in life. We have found that individual thought and consciousness could be, only by the *existence* and *activity* of the *living*, individual *body*,—that upon the activity of certain organs of the body depend individual thought and consciousness.

B. That is true.

A. And when we appeal to the Word of the One who created man, we read, "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146 : 3, 4.

"For the living know that they shall die; but the *dead know not anything*. . . . Also their love, and their hatred and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9 : 5, 6.

Man in death, with the spirit having returned to God who gave it, is as he was when "the Lord God formed man of the dust of the ground," but had not yet "breathed into his nostrils the breath of life." But when he received "the breath of life," he "became a living soul." Gen. 2 : 7. And now with this union of "the breath of life" with the body, mental activity and the development of character occurs. When dissolution takes place, when God takes back to himself the "breath of the spirit of life" (Gen. 7 : 22, margin), mental activity and the development of character ends,—man is *dead*. And the next thing he knows is the resurrection to that experience which he merits by the character which he chose to form while in life. Read John 5 : 28, 29.

Bishop, Cal.

A. J. OSBORNE.

LET GO.

It was once necessary for me to pass from a ship to a life-boat, in mid-ocean, at a time when the sea was very rough. The boat was secured alongside the ship; still it was tossed about by the waves.

The captain helped me over the side of the ship, and there I hung, clinging to the railing, waiting for an opportune moment to drop into the boat. In that position I could not see the boat all the time, tho sometimes I espied it away fore or aft, and knew that then nothing intervened between me and the dreaded deep.

The captain directed, "When I tell you to let go, then you must let go immediately." His words seemed almost like a death sentence. But I had confidence in his purpose and ability to land me safely in the boat; and when he commanded, "Let go," I obeyed instantly, and dropped—a few inches—into powerful arms reaching up from the boat to receive me.

Had I delayed one minute, the boat would have changed position, and then to drop would have been to fall into the raging water. Verily, tardy obedience is *not* obedience.

Sometimes, when we are clinging to something which seems indispensable to our well-being, our Captain commands, "Let go!" Then, how wont is faithless humanity to hesitate, not realizing that He sees the life-boat directly beneath us, tho we do not see it. Many persistently cling to the poor, visible support, and never know the blessings which had been prepared for them.

Soul, let go the sinking ship of worldly policy, of carnal indulgence, of selfish ambition. These things are going down, and they will drag you under unless you let go of them quickly. Trust Him who is able and willing to save! He has better things for you! Let go now!

ADA D. WELLMAN.

I HAVE been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for the day. —Abraham Lincoln.

How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

CXXI.

THO the son of non-church-going parents, and without religious instruction to speak of, yet I had great reverence for the Bible. I fully believed that the God whom it revealed was a sin-pardoning God, able to relieve me at any time of the weight of the burden of sin which seemed to increase with the passing years. In early childhood mother had taught me to pray, and the influence of this never left me. Finally, in 1888, when twenty-three years of age, some tent meetings were begun near our home. I attended, and for the first time the wonders and the value of the prophetic parts of the Bible came forcibly to my mind. I saw that the Sabbath truth for the last days was a matter of prophecy. The law of God was unchangeable, and the seventh-day Sabbath of Jehovah was in the very heart of it—a sign between God and His people. Eze. 20 : 12, 20. I saw that it was a test for the last generation of men. Principles of righteousness were at stake. The Scriptures were convincing. Historical evidence corroborated the prophetic utterances of Dan. 7 : 25 that a power was to arise and *think* to change the law and the holy time. Revelation 13 and 14 were beacon lights to me. I understood from the first. My mind had not been previously filled with errors; it was free to receive the truths of God's Word. I acknowledged all, but did not immediately obey. "Behold, to obey

is better than sacrifice, and to hearken than the fat of rams." "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest." Rest was what I longed for, was what I needed. After procrastination for a time, I yielded to that "true Light, which lighteth every man that cometh into the world," and became obedient. O, what a burden rolled off! His strength was sufficient, His love abundant, His promises sure. So in Christ, commandment-keeping became what it was ever intended to be—rest, eternal rest, to the penitent, weary, sin-sick soul.

JOHN S. WIGHTMAN.

CXXII.

PERHAPS some one would be interested to know how the Sabbath came to me and my little daughter. Less than two years ago, while living in Illinois, Brother J. P. Henderson, of Indiana, came to our town and held a series of meetings. I had never seen a Seventh-day Adventist, nor did I know that the seventh day was the Sabbath. I did not belong to any church, nor did I attend church very often; but, for some reason, I know not what, I went to these lectures, and became very much interested, especially in the Sabbath. Gladys was a child of but ten years, but she understood as well as I did that we were keeping the wrong day. So we made the change right then, and have kept the Sabbath of the Lord ever since.

ALMA McCORMICK.



OAKLAND, CAL., JANUARY 6, 1904.

All Manuscript should be addressed to the Editor
For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, } - - ASSISTANT EDITORS.
W. N. GLENN, }

OUR GUIDING SHEPHERD.

IT is an impressive, helpful, comforting thought which Ex. 13 : 21, 22 presents before the child of God. "And Jehovah went before them by day in a pillar of cloud, to lead them in the way, and by night in a pillar of fire, to give them light; that they might go by day and by night; the pillar of cloud by day, and the pillar of fire by night, departed not from before the people."

This covers forty years of Israel's journeying in the wilderness from Egypt to the promised land. The manifest token of God's presence was ever before them. Whenever they desired they could behold the visible evidence of God's goodness.

The blessedness of that presence had been with them from the beginning. When Egypt's host pursued, it passed over the children of Israel, and became an impenetrable wall to separate the pursuer from his prey. It selected the best camping places as it led the host by the safest way.

And yet, notwithstanding this visible, living token of Jehovah's presence, it came to be regarded as a sort of camp paraphernalia, so to speak. In the light of its splendor men murmured and cursed. In the grateful shade of its coolness in the desert heat, men despised and turned from the God who had wrought all His wonders in Egypt and worked mighty miracles for the deliverance of His people.

Are we better than they—we, Christians of the twentieth century? God's guiding hand and manifest presence have been with His church through all the ages. The light of Abraham, Isaac, and Jacob, and the deliverance and leading of Israel are ours to-day. The voices of the prophets, recorded in prediction, instruction, and fulfilment are with us now as never before. To us also the Son of God came, and lived, and died, and lives again. And all the after apostasies of the church and her suffering are known to us. In these last days God in His providence has kindled anew the light of His Word, and the clear shining of prophecy gleams in no uncertain light out over the great world. All that we need to do to be convinced is to look with open, heavenward gaze to see the glorious intensity of its guiding rays. Or, like the rebellious among Israel of old, we may choose Egypt and turn from the leading of our God.

Here are two of His many promises: "The meek will He guide in judgment; the meek will He teach His way." "Jehovah is my Shepherd. . . . He maketh me to lie down in green pastures; He leadeth me beside the still waters. . . . He guideth me in the paths of righteousness for His name's sake."

God wishes to guide us, reader, at all times. The pillar of fire and cloud led always, "that they might go by day and by night." It may

seem dark to you, but trust the guiding of our God and leave all with Him.

God wishes to guide us through all places. Never were the desert sands so drear, the mountains so steep, the way so rugged, the heat so pitiless, the steps so small and feeble, but that God guided. "He knoweth the way that I take," said one of old, because God in His Son had been over the way. Every step that He calls us to take is marked by the blessed footprints, often blood-stained, of the Christ of God. He will lead us all the way. Let the constant prayer of this year be:—

"Guide me O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty,
Hold me with Thy powerful hand."

"Open wide the crystal fountains
Whence the healing waters flow;
Let the fiery, cloudy pillar,
Lead me all my journey through."

"And Jehovah will guide thee continually, and satisfy thy soul in dry places, and make strong thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

A SACRED RIGHT.

HUMANITY has been given rights which even divinity will not invade. Choice, choice, runs through the whole Gospel plan. God urges men with all the earnest pleadings of a loving Father, but only to choose. "Choose ye this day whom ye will serve," said the prophet of God; and God Himself declares: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Again: "Turn ye, turn ye from your evil ways; for why will ye die?"

God knows that to turn to Him means everlasting life, and that to turn away from Him means eternal death; yet there is no compulsion, no force. God wants men to serve Him because they prefer to do so—not because they fear to refuse.

Christ who came into the world as the chief herald of the freedom of conscience, declares of His mission: "If any man hear My words, and believe not, I judge Him not; for I came not to judge the world, but to save the world." And yet by Him and for Him the world was made.

Because God would not invade the sacred right of choice, the worship which He receives is the worship of the heart; of the soul, instead of the performance of dead, heartless, outward ceremonies; and because He would not invade that primal right, the only rule in the universe, when sin has been removed, will be the rule of love; the worship performed will be the worship which love inspires. The campaign of force, which crushed out consciences in its torture chambers, will then have been swept out of every portion of God's dominion. Worship performed with a conscience free from the dictates of men is the only worship that is an honor to God. True heart-worship is the only worship that is not idolatry. In heartless forms and ceremonies we worship the custom or the law that requires them. When we yield to a law that is in opposition to the law of God, and obey that law in preference to His, we are worshiping the makers of that law rather than the Maker of the heavens and the earth. In such things we are professing to do what we do not do—we are hypocrites.

Notwithstanding this fact, custom has continually invaded that right of choice in religious matters. Bodies of religious men, forgetting the example of their Creator, have frequently invaded that right. A religious despotism in the earth has always claimed the right to invade that right; and men who have fled from the power of that despotism have taken with them, and exercised its wicked claim to the right of invading conscience, and have carried that invasion so far even as to commit murder; and all this in spite of all the Creator has done and taught, to show His followers that liberty of conscience is a sacred inheritance, and the right of choice a sacred right.

Paganism never has recognized that right, tho it has frequently tolerated the choice; but when paganism invaded the church and pervaded it, it brought with it the spirit of intolerance and persecution toward everything it did not control. The refusal to recognize that right worked itself out in the establishment of the Inquisition. It is what must follow when full sway is given to any government that claims the right to invade the right of choice in religious things. That institution and the claims which made it possible are arrayed against every precept and every practise of Christ. Many and cruel have been the dark deeds of that institution because of its refusal to recognize the sacredness of the right of choice. Claiming to do Christ service, the exponents of that system have inflicted upon their fellow-men the very sufferings that Christ spent the time of His earthly ministry in relieving. Christ never forced upon any person the worship of Himself or the recognition of His messiahship. And what Christ would not do men can not do and do right.

The Christian will seek to follow the example which Christ set. He respected the right of choice; He invited, but did not compel; He warned, but did not persecute. He has set us an example, that we "should walk even as He walked."

The immediate future will give us many occasions for remembering these examples of Christ. Religious legislation is being insistently demanded, and deep plans are being laid for accomplishing it; but religious legislation means the invasion of the sacred right of choice. It is as wrong to yield to the demands of religious legislation in opposition to the commands of God as it is to enact the legislation that makes the demands. Sin is sin, whether we do it willingly, or at the demand of another. God wants men who will be loyal to Him no matter what the pressure from a disloyal source. The rights which He has given us we can not surrender to His implacable enemy. We must choose our master, and we must abide by the consequences of our choice.

THE DOCTRINE OF HELL FIRE.

IX. The Unquenchable Fire and Undying Worm.

AMONG the passages which trouble many sincere souls is Mark 9:43-48. There are two reasons for this; namely, not the best translation and a misunderstanding of the terms used. Verses 44 and 46 are identical with verse 48, and are omitted by the best ancient authorities. We quote verses 43 and 48, as in the revised versions:—

"And if thy hand cause thee to stumble, cut it off:—"

it is good for thee to enter into life maimed, rather than having thy two hands go into hell, into the unquenchable fire. . . . Where their worm dieth not, and the fire is not quenched."

Let us study three of the terms used, and ascertain their literal meaning as well as their use in other scriptures. By this we may determine their meaning here.

1. The term "hell."—The word rendered "hell" in the New Testament, with one exception, comes from either "Hades," meaning the state, condition, or abode of the dead, both righteous and wicked, or "Gehenna" "the valley of the son of Hinnom." The latter term is used to represent the place of future punishment. The word "hell" in our text comes from "Gehenna."

The origin of this term is the name of a valley just south of Jerusalem called also "Tophet," by Jeremiah. 2 Kings 23:10; Jer. 7:31-34. Here Sennacherib's army of 185,000 men were slain. Here also children were offered in fire to the horrible god Moloch. Because of this it was used by the city of Jerusalem as a place in which were cast the filth and offal of the city and the carcasses of animals and malefactors. Upon this mass of corruption worms constantly preyed, and the remainder was consumed by constant fires which were kept burning for the purpose. The Valley of Hinnom (in Hebrew) or Gehenna (in Greek), thus became the symbol of destruction and annihilation of all that was corrupt and vile, but never a place of eternal torment where the things cast into it were eternally preserved to be eternally burning. The place was set apart for the purpose of the destruction of what was cast into it; and that which was cast into it was not cast in to be preserved, but to be destroyed.

2. The term "unquenchable fire" (not where "the fire is not quenched" as in the common version), comes from the Greek words, *pur asbeston*, "fire unquenchable," that is, fire which effectually burns what it preys upon, which ordinary means do not quench. Eusebius says that after Cronion and Julian (two martyrs) were tortured in various ways, they were consumed in "an unquenchable fire" (*puri asbesto*). "The *pur asbeston*," says Wetstein, denotes such a fire as can not be extinguished before it has consumed and destroyed all.

Two Biblical illustrations of its use will suffice. In Jer. 17:27, the Lord tells Judah that if they will not "hallow the Sabbath day" in the city of Jerusalem, "then I will kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." The fulfilment of this is recorded in 2 Chron. 36:19-21. The Chaldeans "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, . . . to fulfil the word of Jehovah by the mouth of Jeremiah." Jeremiah predicted the fire which should not be quenched; the Chaldeans kindled the fire, and the fire burned the temple and palaces and went out. But it did its work. And therefore we read of the wicked, likened to the chaff: "He will gather the wheat into the garner, but the chaff He will burn up with unquenchable fire." Matt. 3:12.

3. The "worm" that "dieth not" is already made plain to the candid reader. In the Valley of Hinnom it consumed the carcasses and filth on which it preyed. In the

future place of punishment it will consume the "carcasses" ("dead bodies," A. R. V.) of the men who have transgressed against God, and will not die till it has done its work. To the wicked the fire will be everlasting and unquenchable and the worm undying; his last moments of consciousness will witness and feel them both operative. "For the moth shall eat them up like a garment, and the worm shall eat them like wool; but My righteousness shall be forever, and My salvation to all generations." Isa. 51:8.

Truly, "the wicked shall perish, and the enemies of Jehovah shall be as the fat of lambs; they shall consume; in smoke shall they consume away." Ps. 37:20.

Friends, readers, fellow-sinners, will you choose to be the chaff, the refuse, or the wheat? Is it sin and death, or righteousness and life?

"Tormented Forever and Ever" will be our next study.

"MONEY, MONEY, MONEY!"

CALLS for money to carry on legitimate missionary enterprises are a great blessing to that class of people who are in the habit of complaining about such calls. The complaint itself is evidence that such people think the cause of the Gospel ought to go on without *their* means. So if they were not called upon periodically, or urged occasionally, to donate to the work, they would have little or no treasure in the bank of heaven. Then they would be begging when the great harvest comes, and have nothing. Really *they* ought to praise the Lord for the missionary calls made by those who have the conduct of the work in hand.

However, the many formal calls for means, together with the time and expense of making such calls, ought not to be necessary. If the professed disciples of Christ were faithful in returning to the Lord His own; if they were simply honest in *bringing in* the tithes and offerings *due* to the Lord, there never need be a single call for means. There would be no sensitive ears to be offended by human calls for the necessary capital to carry on the work. No, the divine call, "Son, give Me thine heart," would be all-sufficient; for the heart and the treasure go together.

Moreover, when men voluntarily *go* and pay their debts, the creditor is spared the labor and expense of sending out collectors. If this labor and expense were spared in the Lord's cause, it would add much to the sums that go directly to the work, besides saving the oft-repeated money cry, which is so offensive to many who profess to follow Him whose voluntary sacrifice comprised all, even life itself.

DON'T HINDER THE LORD'S WORK.

THE Lord's work is too often hindered because His professed people stand as obstacles in His way. The Gospel work in the earth is the Lord's own work; the controversy with Satan is the Lord's own controversy. The enemy of souls is trying to destroy men simply because he wants to destroy Christ's work, and thereby destroy Him. The Lord takes His people into fellowship in the controversy because He wants them to be partakers with Him in the glorious victory. He could destroy the adversary in a moment, and burn up the effects of sin any day, but that is not all of His great purpose. Out of the sin-stricken race He is working to redeem a people for His name, wherewith to populate the earth after He shall have purified it of sin and made it new. The new earth and its redeemed people will be His eternal monument before the universe of His power to put down all foes, and of His unselfish, self-sacrificing love for His creatures.

But men, after accepting the honor of fellowship in the great work of salvation, are prone to imbibe the notion that the work is theirs, and begin to devise ways of their own for its conduct. When we forget that the battle is the Lord's, and that His Word is the great "Regulations" for His soldiers, we are very sure to hinder effective operations.

This principle is enunciated by the Lord through the psalmist: "O that My people would hearken unto Me, that Israel would walk in My ways! I would soon subdue their enemies, and turn My hand against their adversaries." Ps. 81:13, 14. The Lord would soon do the work, if His people would not insist on injecting ways and doctrines of their own.

The consequence of such a course is stated in the previous verses: "I am Jehovah thy God, who brought thee up out of the land of Egypt; open thy mouth wide, and I will fill it. But my people hearkened not to My voice; and Israel would none of Me. So I let them go after the stubbornness of their heart, that they might walk in their own counsel." Now the law of cause and effect is just the same today as it ever was. The history of Israel's rejection anciently is too well known to need repetition here, and a like course on the part of God's people to-day will just as surely produce a like result. Will the professed disciples of Christ heed the lesson?

THE ONE GOD.

THE only true God is the Creator of all things. All other gods are false, and are, therefore, no gods. No god is worthy of universal allegiance who can not supply all the needs of all creatures in the universe. None but a creator can do this, for, under any and all circumstances, He must be a "very present help in trouble." None but the Creator of all things could be eternal. To be above and over all things, and able to control all things, He must be the fountain of wisdom and power. Such is our God, and all the knowledge of Him that finite beings are able to comprehend is comprised in His Word and works. Many people in the world, who do not know the true God, imagine that it is good policy to worship a multiplicity of gods. But both history and present conditions show the fallacy of this delusion. Permanence in the government of the universe depends upon union and harmony, which can not prevail amid a rivalry of claimants for allegiance. "A kingdom divided against itself can not stand." Therefore, whatever is opposed to the unchangeable law of the all-wise, all-powerful, unchangeable God must come to an end. "The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." But "the Word of the Lord [the one Lord, the Creator of all things] endureth forever." And the inheritance of him who trusteth in the Lord shall be forever. "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments."

Question Corner

[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.]

1459.—Absent and Present.

2 Cor. 5:8. How is it possible to be present with the Lord, and yet be absent from the body? From the context I do not think Paul refers to visions.

The context and related passages show that Paul is speaking of these different conditions in which man may be: (1) The terms our "earthly house," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord," indicate man's mortal condition in this world; (2) The terms "dissolved," "unclothed," "naked" refer to the passing away of this condition, or death, a condition not desired by the apostle; (3) The terms "a building from God," "a house not made with hands," "clothed upon," "swallowed up of life," "present [at home] with the Lord" refer to the glorious immortal state when Jesus comes. 1 Thess. 4:17. Compare also with Rom. 8:23.

1460. Sin Against the Holy Ghost.

What is the sin against the Holy Ghost?

P. J.

It is to reject to the uttermost all the means of salvation in Christ Jesus, the only name given under heaven among men whereby we can be saved. Acts 4:12. See also Heb. 10:29.



WONDERS IN THE EARTH.

THE prophet Joel, looking forward to the great day of Jehovah, sees certain events which will occur as heralds of the day. Among these is "wonders in the . . . earth." Joel 2:30.

This would, as a matter of course, be more clearly evident as the earth nears her end. During the reign and burden of sin, the earth has "waxed old as doth a garment," and unexpected outbursting may occur anywhere.

Our readers have not forgotten the awful news which flashed over the wires in the early May of 1902, saying that the thriving town of St. Pierre on the Island of Martinique had, on May 8, been utterly destroyed with 30,000 inhabitants in a few moments of time, by an explosive eruption of the adjacent volcano, Mount Pelée, which blew off the top of the mountain. Some scientists declared that the news must be false; but later reports confirmed the awful tidings.

Great stone and iron buildings were overthrown, and the iron frames bent and twisted in all manner of distorted shapes, and many of the people seem to have been instantly struck with death.

A few days afterward another explosion followed more powerful than the first. By it the great steel frames of the wrecked buildings were reduced, so one report tells us, to an impalpable powder, as the charred and ground and pulverized. That fair city, in its wickedness, became a vast charnel-house.

Seismologists and scientists in general never saw anything like the strange and peculiar phenomena then manifest.

Now another strange thing has occurred, indicated in our illustration which we reproduce from the *Scientific American* of the fifth ultimo.

Scientists have been studying the volcano since the fearful eruptions of 1902, and they have noticed a peculiar tooth-like obelisk projecting above the crater of the volcano. It was not a regular volcanic cone formed by cooling erupted lava, for the sides were quite smooth and nearly perpendicular. It looks like a "solid shaft of stone," the *Scientific American* informs us, and is called the "obelisk of Pelée." It was 295 feet above the rim of the crater before it was discovered, and in March, 1903, it was estimated to be 5,143 feet above sea level, or 1,109 feet above Morne Lacroix. But it has reached a greater height than this.

The peculiar phenomena of the obelisk [we quote from the above named paper] have awakened great interest. How such a huge monument, taller than the Eiffel Tower, could be formed on the top of a violently active volcano is a problem that is not easy of solution. As far as we can ascertain, only one plausible theory has been advanced, and that does not seem very credible; namely, that the needle was formed of molten lava during some previous period of activity, that this lava solidified and formed a plug which closed one of the passages of the crater, and that now it has been worked loose, and forced up by the recent renewed activity. The obelisk has the appearance of having been forced up in a solid piece like a stopper in a bottle, and held by friction to the sides of the opening. The northeast side of the obelisk is very smooth, almost polished in appearance.

All of which, with many other things, emphasizes the great fact of man's ignorance of this earth even, to say nothing of worlds beyond. What a lesson it is of the mighty potencies of God when we see His perverted laws working out such mighty changes!

All these things are mercifully foretold warnings of that time when earth can bear the burden of sin no longer, when God's restraining hand will cease to restrain, when the earth will have waxed old even to change, and amid the great convulsion of a perverted nature, a world in rebellion against God, every mountain and island shall be moved out of their places; and men of earth who never prayed to the God of nature, will pray for the rocks and mountains to fall on them and hide them "from the

face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"—Only the individual souls who are hid in God.

INCREASE OF CRIME IN CHICAGO.

[From the *Literary Digest* of Dec. 19, 1903.]

THE outbreak of robbery and lawlessness of late in Chicago has aroused the newspapers and people of that city to the great need for better protection of lives and property. Several mass-meetings have been held to urge better police protection, city officials have planned a vigilance committee as an aid to the police, and an anti-crime federation has been formed, and has been growing rapidly. Mayor Harrison and the police magistrates come in for se-



Courtesy of the *Scientific American*.
A Cone Pushed Up from the Interior of Mount Pelée.

vere criticism in the press, while the police force is regarded as inadequate.

The news columns of the Chicago papers are full of items about the criminal situation. In the month from September 27 to October 27 there were 394 burglaries and holdups and only 88 arrests. In the last six months seventeen police magistrates have had before them 226 persons charged with carrying concealed weapons. Of these 121 were discharged and on 105 only a slight fine was imposed. There are now more than 1,000 cases awaiting trial with only four trial judges in the criminal court to dispose of them. During the four days of December 6-9 inclusive, fully 20 persons were held up and robbed, and in one instance a lawyer was shot while running away from his assailants. He died the next day. In the majority of cases the bandits have been young men, but in one case two young girls imitated the highwaymen by robbing two young women in the street. Saloons have been "held up" and patrons robbed. Other places of business have been visited and proprietors and patrons forced at the muzzle of a revolver to deliver up their money. One attempt was made to "hold up" a street-car, and two men were beaten into unconsciousness and then robbed.

Mayor Harrison and chief of Police O'Neill attribute these criminal outbreaks to the wide publicity given to the operations of the car-barn bandits, and

to the carrying of concealed weapons. They claim that efficiency of the department has been weakened because of the labor strikes, and that 700 policemen are now doing strike duty. A "flying squadron" of police has been organized to round up these highwaymen, besides all-around thugs and undesirable saloon loungers. The mayor has issued orders to the police to use every possible means to stop the carrying of concealed weapons. As a result, the police are now busy "running in" vagrants and criminals. At one time the "flying squadron" visited a number of lodging-houses and saloons and searched about 1,500 persons, but no concealed weapons were found.

"It is time a strong check was put on the habit of carrying pistols," says the *Chicago Journal*. It adds: "It is ridiculous to suppose that personal safety requires an ordinary person to go about armed. Even with the prevalence of highwaymen in the city, a revolver is of little use to its possessor, and its dangers are far greater than its benefits." The *Chicago Tribune* declares that "the inefficiency of the police is great, but the laxity of the police magistrates is even more serious. Even in the higher courts ridiculously small penalties are often imposed." The *News* of the same city says similarly:—

Not only are robberies increasing in number in Chicago, but the highwaymen are more bold and more desperate than formerly. There has been a marked and significant change in the character of these crimes during recent years. Formerly the footpad rarely resorted to violence save as a means of avoiding arrest. To-day the robber's weapon is used to injure, maim, and kill. Having robbed, he is likely to beat his unresisting victim into insensibility. In short, he is a murderer as well as a robber. The responsibility for many of the failures to enforce law and administer justice is not hard to place. It is the "political pull" that protects the dive-keeper and it is the same villainous influence that hampers the administration of justice and secures light sentences and bridewell pardons. . . . Crime is but the natural result of tolerating abuses that breed crime.

GOVERNMENT WEAKNESS.

THAT this great republic is not all-powerful even in its own jurisdiction, is shown when a single county can hinder the operation of a Federal treaty with a foreign country. There is threatened a general uprising in Tuolumne County, Cal., to drive out all the Chinese residents. The ore sorters of a large mine have

already been driven out, and are not allowed to return. This is in violation of the treaty with China, and Secretary of State Hay has notified Governor Pardee that the Chinese must be protected. But the governor can only protect them by calling out the militia, and he can not do this until notified by the county authorities that they are unable to give the desired protection, or until it is shown that they are not trying to do so. As the *Tribune* of this city says, "The national government is without the constitutional power to keep its agreements in the face of popular objection in a community, as has been repeatedly shown. When mobs have violated our treaty engagements the government can only pay an indemnity, as it did in the Rock Springs, Col., massacre and the lynching of Italians in New Orleans. It can pay, but not protect."

The recognized principles of State and local government deprive the national government of exercising police control excepting over government property and employees. "Therefore," continues the *Tribune*, "when popular sentiment in a particular locality is in opposition to the rights conferred on foreigners by treaty, the government is without the necessary authority to make good its engagements. It can not protect the Chinese in Tuolumne County; it can only indemnify them for loss or injury."

All of which goes to demonstrate that man can not make a perfect government. He may patch and

amend and revolutionize, and politically "Christianize," and prosecute and persecute, and go to the extent of human wisdom in political science, but not until He who is perfect shall have established His throne, will there ever be a perfect government on earth. "We, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness;" then everything will be perfect.

NOT A GOOD SIGN OF THE TIMES.

THE *Tribune* prints the following despatch from Rome which, if correct, is a portentous affair:—

The visit of Ambassador Storer here and his conference with several cardinals and the pope is now learned to have been for the purpose of representing to the Holy See how indispensable is the nomination of Archbishop Ireland as cardinal, after so many promises and after all the Church has obtained through his influence.

Mr. Storer left the Vatican pleased, and it is said that he is almost sure that Archbishop Ireland this time will succeed. Vatican circles, however, are skeptical, and the opinion prevails that, altho the most discussed candidates are Archbishops Ireland and Ryan, the pope will choose an outsider, who is likely to be Archbishop Farley. This belief is based on the feeling that if one American see must be honored by the conferment of the purple, New York deserves it most, because it has the largest Catholic population.

When our ambassadors get to running after the pope and his cardinals to represent to the Holy See how indispensable is the nomination of Archbishop Ireland as cardinal, after all the Church has obtained through his influence, it appears as tho a political party is paying its debts to the archbishop.—*N. Y. Christian Advocate, Dec. 17, 1903.*

A SPREADING LAWLESSNESS.

NO MATTER what the cause may be, no one will dispute the fact that the country is viciously beset just now by too strenuous lawlessness. Not only is Chicago at the wits' end of her authorities and people to know how to deal with aggressive criminalism, but Boston is scarcely less beset with burglarious operations, and with assaults upon people on her streets, which proceed from the snatching of women's purses to deadly assaults upon men. To other and lesser cities the era of crime rampant has spread, until the news of each day includes murderous assaults by burglars, or the robbing of people or houses with a daring recklessness most disturbing. The times are not hard enough, so far as financial conditions go, to give ample explanation and accounting for all this. Do people realize that these evil conditions have gone to such a pass in Boston, that Police Commissioner Emmons has advised women to carry pistols and use them, in case of attack on the streets? Recognizing what can not be blinked, and addressing women "who are careless with their pocket-books, and who fling their valuables about and leave them in all sorts of tempting places," the *Boston Globe* advises:—

Yet things being as they are, the best we can do is to utter a word of caution to the careless. The woods are full of criminals just now. It would greatly aid the police and shopkeepers if the women would be more watchful of the loopholes where thieves usually break through and steal.

These are days full of trouble for the police everywhere, for they are under fire in all the cities, and in Boston especially. This winter is opening with an amount of criminality in our cities far beyond the ordinary in the boldness, wantonness and extent of its operations. How shall society adequately deal with this misdirection of strenuous effort?—*Springfield Republican.*

Trust Matters.—A report comes from England to the effect that capitalists are planning to purchase and consolidate all the mines which produce the "ball clay" used in the production of certain kinds of earthenware. There have been a number of actions recently in the courts of Texas against various trusts. Among these have been actions against certain railroad and express companies because of collusion to monopolize the express business of that State and prevent other companies from doing business there. The attorney-general asks that the charters of these companies be revoked. The blast-

furnace operators have decided to curtail the production of iron twenty-five per cent. This is for the purpose of keeping up the price of the product. A loss of about \$5,000,000 is reported from Wall Street, due to the failure of the United States Realty and Construction Company. The failure of the company was due to the fact that the public would not buy the securities offered. The public's shyness was too strong a test for the watered stock. There seems to have been a setting back in the number of the great trusts with headquarters at New York. The great steel trust has been compelled to cut down its dividend; and the value of its stock, both common and preferred, has suffered reduction. A plan is on foot for the merging of seven large sugar corporations in Hawaii into one concern that will control the sugar business there. German bankers, backed by a very strong combination of capital, are planning to give battle to the Standard Oil trust of America. The latter concern's control of 80 per cent of the German oil trade has long been a source of irritation to the Germans. The Germans have secured extensive wells and refineries in Rumania and Galicia, and the Standard Oil Company has secured similar facilities in Russia. The utter collapse of the great ship-building trust at New York, together with the disclosure of the unlawful methods of its management, has done much to enlighten the public on trust affairs in general. To this may be due the present lull in trust formation; but this has in no way quenched the desire of heaping up treasure.

In the Orient.—The powers are said to be still endeavoring to prevent war between Russia and Japan, and Russia also seems anxious to preserve the peace if she can do it without yielding to the demands of the Japanese. Some of the week's reports have stated that Russia might yield rather than precipitate war, but there seems little evidence to show that this is the case. Despatches from Japan state that there is much activity in both naval and army circles. Ships are being made ready for war, and railroads are being prepared to transport large numbers of troops on short notice. One correspondent states that Japan is in a much better condition for war than is generally known. Japan has asked Russia to reconsider her answer to Japan's demands, and it is felt that on the attitude which Russia takes toward this request hangs the question of peace or war. While Japan is buying more war-ships, the Russians are settling up Manchuria. In Peking a gloomy view of the situation is taken, and the Chinese are doing what they can to prepare troops for service. Japan is preparing to send a body of troops to Korea, but it is stated that this is with the consent of Russia, and for the purpose of quelling disorder. Many are predicting war between Japan and Russia in the spring. Japan has established a press censorship, which is looked upon by many as an ominous sign.

The Panama Affair.—Colombia's agent continues in Washington awaiting the reply of the State Department to the brief of Colombia's case presented by him last week. In case the reply is unfavorable (and it is said to be certain that it will be), he will at once take his leave and the Colombian minister at Washington will also depart. The American minister in Colombia is already on his way to this country. Affairs on the isthmus are quiet, and it is reported that Colombia's attitude is less defiant; that she has received no encouragement from any European country, all of whom desire that the United States build the canal. Panama's agent in this country announces that Panama will assume her proportion of the foreign debt of Colombia. Other countries had intimated that they would expect Panama to do this. Elections have been held in Panama, but the results have not yet been made known. Six hundred marines left Philadelphia on December 28 for the isthmus on the cruiser Dixie to re-enforce the marines already there. The cruiser New York left San Francisco on December 27 for Panama, and is to be followed at once by the gunboat Bennington, and several torpedo-boat destroyers. Large quantities of supplies are also being sent to the isthmus for the use of those now there and those being sent there.

The Sea of Azof is said to be rapidly disappearing, leaving wharves and shipping high and dry.

British army authorities report marked deterioration in the physical condition of the men they have been for some time receiving as recruits for the army. The commander of the forces in South Africa states that the majority sent out are physically immature and of a low standard of intelligence. Professor Cask, a leading authority on public health, declares that this is due to juvenile cigaret-smoking. The professor gives the following formidable list of symptoms produced by that baneful habit: chronic hoarseness, lack of appetite, dyspepsia, pallor from impaired blood formation, rapid and intermittent pulse, pain in the region of the heart, difficulty in breathing, and disinclination to partake of healthy, athletic exercise. To these he adds headache, mental weariness, slowness of thought causing muddled ideas, defects of memory, impatience and irritability. He suggests that the government prohibit the smoking of cigarets by persons under sixteen years of age. But with all that is being said against the use of tobacco, more is being used than ever before. With every year the noxious habit is fastening itself more firmly upon the race, which seems to be losing its power to resist the deeper it goes into the indulgence, and children are born with the habit already acquired.

Railroading in the United States is about as dangerous as campaigning with the army in time of war. The last quarterly bulletin of the Interstate Commerce Commission shows that during the year which ended June 30, 1903, 3,554 passengers and employees were killed outright on the railroads of the United States and that 45,977 were injured. There were 735 more killed than in the previous year, and 6,177 more injured—casualties enough for a small-sized war. There have been several frightful railroad accidents in the United States during the past week. Nine persons were killed outright in a train wreck at Godfrey, Kansas, on December 21, and 32 were injured, of whom it is expected that five will die. Sixty-five persons were killed in a terrible wreck which occurred at Laurel Run, Pa., on December 23, and 30 others were injured. A passenger train, the Pittsburg Limited, ran into a pile of lumber which had fallen on the track from a freight train. Twenty-one persons were killed and 38 injured in a railroad wreck near East Paris, Mich., on December 26. Four of the injured died later, and still others are believed to be fatally hurt.

New South Wales reports an abnormal increase in insanity. The proportion of insane to the whole population is now one to every 299 persons. There is said to be urgent need for additions to the existing hospitals and for the erection of new institutions. Lunacy is steadily increasing both in Britain and America, and this is true also of other highly civilized countries. Cancer also is increasing rapidly. The English registrar-general reports that deaths from this disease have increased from 242 males and 519 females a year, per 1,000,000 of population in 1861-70 to 672 males and 977 females at the present time. In other words, the mortality from the disease has more than doubled in a period of a little over thirty years.

A new storage battery has been invented by Thomas Edison, and has successfully passed through tests. Its superiority over other storage batteries lies in the elimination of weight, the new battery weighing only a fraction of what the old-style storage batteries did. A great future is predicted for it in automobile and locomotive propulsion.

The Vatican proposes to make an attempt to shake off civil control in the election of popes hereafter. An article was recently printed in the Vatican organ, which is thought to have been written by the present pope, stating that the changed political conditions render unbearable the veto "which in the past the church prudently tolerated."

Rev. Shirley W. Baker, one of the most conspicuous figures in the religious history of Tonga, is dead. In 1890 he was deported by the British government, because of strife between church and civil authorities, and was forbidden to return for two years. He returned to, and died in, Tonga.

Turkey has apologized for its treatment of United States consul Davis, at Alexandretta, and has surrendered the naturalized American, who was being held prisoner by the Turkish authorities. It was the imprisonment of this Americanized Armenian that caused the trouble.

The railroads of the United States have added to their mileage of tracks during the past year a total of 5,723 miles of new road, making the total mileage of the railroads of the United States at the present time 209,855 miles.

More than a ton of letters have been received at the New York Post-office during the holidays, addressed to Santa Claus. About half this amount was received at that office last year addressed to the same individual.

Louis Godard, of New York, an aeronaut who has made a balloon of peculiar construction, plans to start for Europe in May of next year, at which time the winds will be most favorable for such an undertaking.

The Dreyfus case will be reopened, and the condemned and exiled captain of the French army will be given a hearing before a civil tribunal.



THE FLASH OF THE SWORD.

[Contributed to the SIGNS by the late T. R. Williamson. One of the last poems written by him.]

SURE the flash of the sword is a poor, false gleam,
Even when 'tis the scourge of a foe.
Tho millions have thought it a trustworthy beam,
And have cheered at its luster; 'tis but a wild dream
To think joy from its fury can grow.

War's flames, leaping up, gild the clouds with their
fire.
But they ruin the roof-trees below.
In the roar and the rush of their surges of ire
Lust's lewd demons reel through the soft, bloody mire
That encircles the doorways, aglow.

And the high swell of music, the flap of the flags,
With the glint of the weapons that play,
Call the crowds of the earth where war beckons and
brags,
Peace men are named cowards, no war-hero lags
When sent into the flame of the fray.

There's a time soon to be, let's thank God, you and I,
When the kingdom of glory shall come;
Ne'er a hate-storm shall darken that earth or that
sky,
In that kingdom of peace, in the glad by-and-by,
In my fadeless and sorrowless home.

HOW MUCH?

"YESTERDAY was mother's birthday," remarked Billy Stone, as he walked proudly by the side of Miss Fowler, his Sunday-school teacher. "We gave her presents."

"How nice! I suppose you love her very much, don't you?"

"Lots."

"Well, Billy, my man," said Miss Fowler, stopping a minute at the corner where she was to turn off, "don't forget our lesson last Sunday. You know what the Bible tells us about how true love shows itself."

Yes, Billy knew. He walked on thinking of it, and presently his round face grew very sober.

"Yesterday we told mother that we gave her the presents with our love. To-day is only a day off, and I wouldn't get up in time for breakfast. I was late at school; I made the twins mad, and I sneaked out of the back door so as not to have to go for the mail. I can't see how anybody by looking at the way I've acted could tell that I liked my mother at all."

It was beginning to rain when Billy reached home. He and the twins, who had been playing in the yard, all went into the shelter of the kitchen together.

"Mrs. Stone, at work in the next room, looked out of the window with a sigh. She had so much to do, and there was so liable to be trouble when the children must stay indoors.

Billy thought of this, too.

The twins were hanging their caps up with a scuffle.

"I say, Robin," asked Billy abruptly, "how much do you love mother this afternoon?"

Robin turned around and stared at him. What a queer question! It was not a bit like a boy.

"Why?" he giggled. "Do you want to write poetry about it?"

"Poetry!" snuffed Billy. "I want to know how much—just plain how much. That isn't poetry, is it?"

"That's arithmetic," said Dora.

Dora was the oldest of them all. She was bolstered up in a big chair by the fire; she had been ill for a fortnight.

"How much?" repeated Robin. "How can you tell how much you love a person?"

"In plenty of ways," said Billy, wisely. "I'll tell you one right now. I love mother a boxful."

With that he picked up the kindling-box and marched out into the shed.

A light broke upon the twins.

"O-ho!" cried Harry, "that's what you mean, is it? Well, I love her a pailful," seizing the water-bucket and starting for the pump.

"I love her a scuttleful," said Robin; and he plunged down the cellar steps after coal.

Dora looked at the clock. She had looked at it five minutes before and had said to herself:—

"I do believe that my darling mother is going to forget the medicine this time. I shall not remind her, that is one thing certain, sure!"

"But I guess," she said now, reaching for the bottle with a wry face, "I guess at least I can love her a spoonful."

There was a shout of laughter.

Mrs. Stone heard and glanced anxiously toward the door.

"I hope that there is no mischief on foot. 'I'm in such a hurry to get this sewing done.'"

Kitty Stone had roused herself from her book in the old-fashioned window-seat to listen to Billy and the rest. So far, she said nothing. But, when the kindling-box was full, and the pail, and the scuttle, and the medicine-bottle was a little less full, the covers of Kitty's book went together with a snap.

"Don't you think," she said, "that all of us together, if we hurried, could love mother this whole roomful before she came in and caught us? I'll clean the stove out and blacken it."

They worked like beavers. The last tin was hung on its nail, and the last chair set back to the wall, when Mrs. Stone's step was heard coming rapidly down the hall.

"Dora, child, your medicine!" she said.

"Yes'm," said Dora demurely; "I took it for pure love—to you, not to it."

Her mother looked around the tidy room, and when she saw how spick and span it was, and when she saw the ring of smiling faces, she kissed them every one, and her own was just as bright as the brightest.

"There's no other mother in the country," said Mrs. Stone, "that has such children as mine!"

"There now, do you see?" said Billy to Robin. "Can't you tell how much you love a person! It feels nice, doesn't it?"—*Sallie Campbell.*

TRY IT JUST FOR ONE DAY.

It is your thoughts that are working out in your character, in your destiny, and in the character and destiny of others. Yet you go on thinking soul-and-body-destroying thoughts and wonder why things go wrong.

This is not a sermon, only a serious thought which we might together follow for a few moments. You know the good Book says, "As a man thinketh . . . so is he." Would you like to have all your thoughts for any one day of your life written out and brought for your reading? Yet not one of these has failed to write itself on your character, on your physical being, on your destiny.

You are a person of average good qualities, but you are human, and in the course of the day some thought of impatience, vanity, spite, or other selfishness comes up for expression. You entertain it, express it. What are some of its certain fruits? Trace them to the selfhood, then to your actions, then to the actions of others. It would astonish you to see how awry is your point of view in every consideration with which you have to deal. It would alarm you to trace its effects out to the secretions of the various organs of your body, to the character of life-blood your veins carry. It would startle you to know that at your door lies the responsibility in part for the ill thought and ill conduct of every brother who has been reached by your selfishness.

But to go back. Suppose the thought of impatience, vanity, spite, or other selfishness when it rises receives no recognition, is rebuffed, as it deserves. What then? Does it persist? Maybe, but if the will (and, thank God, He has given us free will, has put that stamp of His Fatherhood upon us) stands firm for the right, the evil thought drops

away from the mind as if it had not been, and the would-be vacuum is filled with the rush of life that is ever flowing upward, and our day is a perfect peace, the glory shines 'round about, and every one near feels the warmth and glow of it—the inspiration to rise to higher levels. Is it worth while to guard the every thought? Try it just for one day—*Laura Bethell.*

HIS LAST SHOT.

[Translated from Lamartine.]

A HARMLESS, happy roebuck bounded joyously over the wild thyme on the verge of the wood. Now and then I could see him above the heather, pricking his ears, butting in play, warning his dewy flanks in the rising sun, and browsing on the young shoots, in his innocent revel of solitude and safety.

I am a sportsman's son and spent my boyhood with my father's gamekeepers. I had never thought about the brutal instinct that leads man to find amusement in slaughter, and to destroy without necessity, justice, pity, or right, animals who might equally claim to hunt and slay him if they were as ruthless, well-armed and savage in their pleasure as he is in his. My dog was on the alert, my gun pointed, the deer right ahead. I did feel a certain hesitation and remorse at cutting short such a life—such joy and innocence in a creature that had never harmed me, and that delighted in the same sunshine, the same dew, the same morning freshness, that I did; created by the same Providence, perhaps endowed in a different degree with the same thought and sensibility, perhaps bound in the same ties of affection and relationship—looking for his brother, waiting for his mother, his mate, his little one. But Nature's recoil from murder was overborne by the mechanical instinct of habit. I fired. The roebuck fell, his shoulder broken by the shot, and his blood reddening the turf on which he vainly struggled in his agony.

When the smoke dispersed I approached, pale, and shuddering at my misdeed. The poor, lovely creature was not dead. It looked at me, its head sunk on the grass, its eyes swimming in tears. Never shall I forget that look, to which amazement, suffering, and untimely death seemed to give a human depth of feeling quite as intelligible as words—for the eye has its language, and most of all when about to close forever. That look said distinctly, with a heart-rending reproach for my wanton cruelty, "What are you? I do not know you; I never offended you. Perhaps I should have loved you. Why have you struck me with death? Why have you snatched from me my share of sky and breeze, of light, and joy, and life? What will become of my mother, my mate, my fawn, waiting for me in the brake, to see only these torn tufts of hair, and these drops of blood on the heather? Is there not up above an avenger for me and a judge for you?"

This is literally what the eyes of the wounded deer seemed to say. I understood and reproached myself as if it had spoken with a voice. "Put an end to me now," it seemed to say, too, by the grief in its eyes and the helpless shiver in its limbs. I would have given anything to undo what I had done. Alas! the most merciful close to my pitiless work was to shoot my poor victim once more, and so put it out of its misery. Then I flung the gun away, and in truth shed tears of which I am not ashamed. My dog knew something of my meaning; he did not stir, but laid beside me sad and abashed, as if he mourned with me, and the victim of this cruel, wanton sacrifice.

I abandoned forever the brutal pleasure of murder, the sportsman's savage despotism which, without need, right, or pity, takes away the life that he can not restore. I swore to myself never again to cut short, in my caprice, an hour of sunshine enjoyed by these denizens of the woods, and by the birds of heaven, who taste, like us, the transient ecstasy of light, and the more or less vague consciousness of existence under the same sky as ourselves.

"IT TAKES TWO."

A LAD of seventeen was telling an older friend, recently, of an experience he had had that day. As the apprentice of a carpenter, he had been sent to a saloon to take the measures for a new counter. It was very cold weather, and he arrived with his teeth fairly chattering in his head, for his coat was thin. The saloon-keeper immediately mixed a hot drink and pushed it over the counter to him. "It'll cost you nothing," he said; "drink it down and you'll soon stop shivering, my boy."

"He meant it kindly, too, and didn't think any harm," said the apprentice, as he told the story. "That's what made it harder to push it back, and I didn't want it."

"It must have been a big temptation," said the friend. "That saloon-keeper might have started you on the road to ruin."

"Well," said the lad frankly, "I'd rather have had it than some other kinds. You see, it takes two to make a temptation. There's no saloon-keeper and no cold weather can make me drink when I don't want to. The temptation I'm afraid of is the one that I'm ready for before it comes, by hankering after it. I don't take much credit to myself for refusing that drink; and, if I had taken it, why, I wouldn't have put all the blame on the saloon-keeper, as some folks do. It takes two, every time, to make a successful temptation."

It was an honest way to look at the question. Temptation is not all a matter of outward happening, but also of inner readiness. No outsider can be responsible for our sins as we are responsible. "He tempted me" only explains one side of the temptation. The other side—the personal side—we must answer for, and no excuse will save us. "It takes two," and one of the two is always our own responsible self.—*Selected.*

KISHINEFF AS A CITY.

A CORRESPONDENT of the *New York Times* has written the following interesting article concerning that Russian city in which so many Jews were done to death a few months ago:—

So great has been the interest of the public in the recent massacre in Kishineff that little or no attention has been given to the physical characteristics of the place. And yet there are men over in the east side who have lived in Kishineff and say that in many ways it is quite unlike any other city in the world. One of these men, who was in Kishineff not a great while ago, and who took sufficient interest in it to learn much of its history, told recently of some of its most remarkable features. Judging from the way he spoke of it, Kishineff is not at all a bad place to live in—that is for any one but a Jew.

Altogether the most attractive part of the city, according to the description of the former inhabitants, are the wonderful gardens in the suburbs. These gardens occupy 12,000 acres which is about 19 square miles. The fertility is not excelled anywhere, and it is said to be a rare occurrence for a crop of anything to fail. The chief product of these acres are fruits and that kind of vegetables which in America is associated with the word "trucking." Immense quantities of wines come from the vineyards of the gardens of Kishineff. And many of the expensive foreign cigars smoked by people here in New York are made of tobacco that was raised in these same fields.

But for all things which the Bessarabian capital is noted, said the informant, with a reminiscent smacking of the lips, the plums are the most deserving. They are dried and exported, going to Odessa or some Mediterranean port, and are famous all over southeastern Europe.

"For many months of the year," he continued, "the climate of Kishineff is just about like that of Southern California is said to be, but we had some pretty cold weather, tho it didn't last long. The coldest month has an average temperature of about twenty and thirty degrees Fahrenheit, and in the hottest month it is never over seventy-five degrees."

The formation of the city is very striking and unusual. The old, or lower town is on the banks of the river Byk, a tributary of the Dniester, and the new, or high town, is on high crags, rising in some places to nearly 500 feet above the level of the river.

It is doubtful if any town in Russia, the nation of fairs, has more of them than Kishineff. Twice a week they occur, and the yearly returns from them amount to something like \$1,500,000. Trade is exceedingly active and with every year it becomes more important, Kishineff being the center of the Bessarabian commerce in tallow, grain, and countless other articles. Tho the recent outrages perpetrated there inevitably create the impression that Kishineff is in a very primitive stage of civilization, such is far from true. Whatever may be the character of many inhabitants, and however villainous and cruel they

may have proved themselves, their city is very rich in some things that are usually considered adjuncts of civilization.

For instance, the schools are said to be very good, and there are several theaters, magnificent Turkish baths, large markets, especially for cattle and corn, and eighteen or twenty churches. The river Byk, winding in and out among the hills and crossed by several bridges, with the fertile fields lying in the low part of the town, presents a picture, the travelers say, far from unpleasant. The population is something between 110,000 and 120,000, and is growing steadily. The railroad from Odessa to Jassy, in Rumania, passes through Kishineff, which is only about 120 miles northwest of the former city. Kishineff is the seat of the Archbishopric of Bessarabia and has an ecclesiastical seminary with nearly 1,000 students, besides a college and several secondary schools. Steam flour mills, candle and soap works, distilleries, tobacco factories—all these are in the interesting city. The streets, however, it is said, are mostly unpaved, and the buildings are plain.

Although it is a matter of history, several hundred years old now, the way in which the immediate vicinity of Kishineff has been the home of so many different peoples is particularly interesting in view of the late race troubles. Far back, almost before history began, the Cymri and Scythians lived there. They were ousted by the Roman Emperor Trajan. In the third century, A. D., came the Goths, recently become Christians; later the Huns, then the Ayars and Bulgarians, then Salvonians, then the Bessi, from whom the name Bessarabia is taken. And so it went on, one nation coming and ousting the other. Even now there are two gypsy villages in which about 9,000 gypsies live.

All these names are only part of those of the nations that came, and now it would take an ethnologist endowed with supernatural powers to determine the genealogy of the people of Kishineff.

THE MANY KINDS OF PROJECTILES WE USE.

WE have now armor-piercing projectiles, deck-piercing projectiles, semi-armor-piercing projectiles, common forged and cast-steel projectiles, cast-iron projectiles, shrapnel, and so on, in endless variety. As the work the gun, whether ashore or afloat, will have to do can be clearly predicted, it would appear as tho one, or at most two, kinds of projectiles were enough. These two would naturally have, the one a high penetrative power, and the other a large capacity for internal charge, giving great destructive power when the shell is burst. No one who has not examined carefully the effect of bursting a shell in a closed space can have an idea of its destructiveness. A small 6-pounder shell, of about 2¼-inch diameter, containing 3 or 4 ounces of powder, burst in an ordinary room, and, breaking into 20 or 30 fragments, would probably destroy everything in the room.—*John F. Meigs, in the Iron and Steel Number of the Scientific American.*

LITERARY NOTICES.

"Modern Practical Theology." A manual of homiletics, liturgics, poimenics, archagics, pedagogy, sociology, and the English Bible. By Ferdinand S. Schenck, D. D. Funk & Wagnalls, Publishers, New York and London. Cloth, 5x7 in. 320 pp. Price, \$1.00 net.

This book deals with the practical work of the ministry in the preparation and delivery of sermons; in the conduct of public worship; in the shepherding of the flock entrusted to his care; in organizing the aggressive force of his charge; in teaching and teaching others to teach. A chapter on Sociology deals with the social life of mankind, especially the social life of the Bible and its relation to the establishment of the kingdom of God. The closing chapter deals with the study of the English Bible, book by book, bringing out many helpful suggestions, in spite of the author's seeming inclination toward the evolution theory, which he touches very lightly. The minister will find in this book much that will be of benefit, especially in the matter of sermon preparation and analytical Bible study. The chapters on Liturgics and Pedagogy seem written especially for ministers of the Reformed (Dutch) Church. The book would have been of more real worth in advancing true religious living had the author taken an uncompromising stand against tobacco, wine, and the questionable pastimes in which too many church members indulge.

"Faces Toward the Light." By Sylvanus Stall, D.D. Cloth, gilt top, 310 pp. \$1.00 net. The Vir Publishing Company, Philadelphia and London.

This book is designed for devotional reading. Its chapters are short and pointed, and are interspersed with many short paragraphs of a helpful religious nature. The book is well written, the style is good, and it will be found of assistance by religious workers in suggesting themes for spiritual talks. However, the book is not free from the unscriptural dogma of natural immortality, the references to this are generally merely incidental. The book is not helped, either, by the author's digression in the attempt to teach that feet-washing was not given to the church as an ordinance. The digression is not necessary

to the purpose of the book, and the scriptural evidence is on the other side of the question.

"Experiences of a Pioneer Evangelist of the Northwest." By Elder W. B. Hill. Published by the author.

This book of 344 pages is an interesting story of a man, who, seeking the light, was led from the occupations of the world to become a minister of God in the truth for this time. It gives very many interesting experiences, and teaches much truth. Several of its incidents are aptly illustrated by line sketches. We would tell our readers where to obtain the book and its price, but we find no address given in the book, tho we presume College View Neb., might reach the author.

"George Washington Jones"—A Christmas Gift that Went Begging. By Ruth McEnergy Stuart. Cloth, illustrated. 147 pp. Price \$1.00. Published by Henry Altemus Company, Philadelphia, Pa.

This is a sweet and touching little story of Southern life, told in a graphic and interesting way.

"Early Conversion." By Rev. E. Payson Hammond. 232 pages. Paper covers. Price, 25 cents. J. S. Ogilvie Publishing Company, 57 Rose Street, New York.

This book has been specially written for ministers and Gospel workers of all kinds, and has in it also many things which will interest children and youth. Mr. Hammond believes in child conversion because he has demonstrated it. You may not always believe in his methods or agree with his theology, but you will believe, on reading the book, that he knows how to reach the children and bring them to Jesus. It is full of suggestive helpfulness.

You pay five times too much for lamp-chimneys. Buy good ones. **MACBETH.**

If you use a wrong chimney, you lose a good deal of both light and comfort, and waste a dollar or two a year a lamp on chimneys.

Do you want the Index? Write me.

MACBETH, Pittsburgh.

LADIES: Send 10c for a Needle Package containing five papers of needles of Nos. 5, 6, 7, 8 to 9 and 5 to 10. Also an assortment of Darning Needles. The needles in this package would cost 30 cents if bought separately. **WM. CRAIG MERCHANDISE COMPANY** CHRSANING, MICH.



— JUST ISSUED! —
Devotional Songs

EDITED BY THREE FAMOUS COMPOSERS AND COMPILERS

W. H. DOANE, Mus. Doc.

WM. J. KIRKPATRICK AND HUBERT P. MAIN

It contains a larger variety of songs than any other hymn book of its kind ever published.

256 pages. Full Cloth Bound, 276 hymns. \$25 per 100; 30 cts. per copy, postpaid.

A returnable copy for examination will be sent on request. **THE BIGLOW & MAIN CO., New York—Chicago.**



OUR PRESENT HELP.

Tired out with centuries of care,
And sordid strife for gain,
The weary world seeks for its rest,
And would forget its pain.

Looks through the year's long reach to find
Its Lord, Redeemer, King,
To pause before a manger stall,
Where lies the weakest thing.

O mighty nations in your power
Which would your prestige keep!
Stand back awhile! Reverse your laws!
Here lies a child asleep!

Hush all the hurry and the noise,
By which ambition lives,
And learn to know life's larger part,
The King-like power which gives.

Then through each altering phase of all,
Take it what form it may,
Where weakness reaches hands for aid
The Christ still comes to-day.

Berkeley, Cal.

MAIDIE E. BARNITZ.

THE ISLAND OF JAMAICA.

SELDOM does a weary seasick voyager meet with a more beautiful sight than that which greets his eyes on approaching the evergreen isle of Jamaica. Its surface is literally covered with mountains, gorges, and valleys. Peak rises above peak, until, in the Blue Mountains, an elevation of 7,360 feet is attained. These hills, altho composed largely of limestone rock, are covered with verdure to their very summits. Sea-shells and coral are found in many places, even on the mountain tops, indicating that the land was once covered with water.

When Christopher Columbus and his small band of bold adventurers discovered this spot, May 3, 1494, they found it occupied by Indians, living in peace and plenty; but not much longer were they permitted to enjoy their quiet manner of life; for no sooner did Columbus return to Spain and report his wonderful find, than many decided to try their fortunes in the new Dorado.

Upon the arrival of the Spaniards, the Indians arose in arms to repel the invaders. But the natives were cunningly deluded by fair promises; the wily foe won over their unsuspecting natures. However, the Spaniards were no sooner able to execute their bloody designs, than they began a terrible slaughter of the simple-minded people. In a few years no less than 60,000 had been put to death. Ere long the very name of Indian was rooted out, and none left to bear witness to the existence of that once flourishing race. Previous to this, Jamaica had been the most densely inhabited of all the Antilles.

While engaged in this war of extermination, the Spaniards made several temporary settlements in Western Jamaica. At length they decided on Saint Jago de la Vega (now Spanish Town), and there founded a fine city. The *savannas* (fields) which to-day are so barren and useless, were then the richest and most highly cultivated portions of the island, yielding all manner of necessities. Here, with nature lavishing upon them her almost boundless store, they could say with the rich man of old: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But, like him, they were not left long in the enjoyment of their ill-gotten and blood-stained treasure.

The usurper became the usurped. From the time Sir Anthony Shirley (1596) made his attack upon Jamaica, and plundered and burned Saint Jago, until its final occupation by the English, May 11, 1655, many and sanguinary were the struggles that took place. Among the silent witnesses of those troublous times are the cannon now serving as "bumpers,"

on the street-corners in different parts of the island.

The English were not slow in occupying their newly-acquired possession. Like the Spaniards they employed slaves in the cultivation of the soil. In 1734, the Maroons (as the slaves left by the Spaniards were called), who had taken refuge in the mountains, and whose numbers had been swelled by the accession of runaway slaves formerly owned by the English, until they were several thousands strong, began to give trouble, whether justly or not, we can not say. Led by the notorious Nanny, the renowned Maroon leader, they made their headquarters on one of the naturally fortified ridges, and the regular troops were unable to cope with them. It is said that bloodhounds were imported from the United States, and let loose upon them, before they were brought into subjection. Altho they suffered defeat then, many of them are to-day gaining a glorious victory in the progress Christianity is making in their midst.

Some of the horrors of the old slave days are being revealed to this generation. In the museum at Kingston hangs an iron cage that enclosed the skeleton of a person who had evidently been placed

had been very successful in their depredations, and had brought thither their ill-gotten gains. The people of the island are supposed to have welcomed and protected these marauders because of the wealth they brought. In two minutes nine-tenths of the city had gone down, and with it immense treasure, and 3,000 human beings.

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright, for the end of that man is peace. But the transgressors shall be destroyed together; the end of the wicked shall be cut off." Ps. 37:35-38. At the present time, the tops of the buildings in the doomed city may be seen in the depths of the clear water, ever bringing to mind the sad fate of those wicked men.

The inhabitants that escaped left the place and built Kingston, which is to-day the metropolis and capital, with a population of 50,000. The houses are usually but one story high, on account of the hurricanes and earthquakes. It is said to be the hottest place in the island. Here the mean temperature is



A Typical Jamaican Waterfall.

in it alive, and had suffered death by torture and starvation. It was made with hinges, to fit any sized body, and the sharp iron spikes in the bottom were for the victims to stand upon. It was discovered near Kingston a few years ago, after a heavy rain-storm had washed out the road where it lay buried. Other instruments of torture have been found.

August 1, 1834, slavery was abolished, and four years later absolute freedom was conferred upon the whole population. Altho more than sixty years have gone by, yet the effects of slavery are still seen in the low morals of that people. But through the blessings and influence of the Gospel many are learning a better way, and walking in it. Missionaries find here a wide field of usefulness.

January 17, 1692, occurred one of the most violent earthquakes that was ever felt. All the houses on the island were thrown down; mountains were split, and whole plantations were moved out of place. Port Royal suffered the greatest damage; at that time it was a city of several thousand inhabitants. It was reputed to be the richest spot on earth. For many years it had been the rendezvous of pirates who

about 78°. The thermometer registers lower in the hills and mountains until an average of only 56° is found. As Jamaica is situated between 17° 48' and 18° 32' north latitude, of course winter is unknown. There is one perpetual summer, and the temperature in any given place scarcely varies 20° the year 'round, thus making a very desirable climate.

According to the census of 1891, the population of Jamaica was 639,491. Of this number 14,692 were whites; 121,955 colored; 488,624 black; 10,110 East Indians; 481 Chinese; and the nationality of 3,623 was not stated. The estimated number of inhabitants in 1902 was 750,000.

The government has constructed good roads around the island, and in several places in the interior. A railway 125 miles in length connects Kingston with Montego Bay. It is a wonderful specimen of engineering skill. Three-fourths of the distance this railroad forms almost one continual wind and twist through mountain gorges, or skirts mountain sides, or plunges through them. It is impossible to picture the beauty of the scenery along this route; to be appreciated, it must be seen. Branch lines run to Ewarton and Port Antonio; so

that nearly all parts of this otherwise almost inaccessible island are made accessible.

The extreme length of Jamaica is 144 miles; its greatest width is 49 miles; and its least width (from Kingston to Annotto Bay) is 21½ miles. Its aboriginal name was Xaymasa, a word supposed to imply an overflowing abundance of rivers. This meaning would not be inappropriate, for in many parts of the island springs and rivers are numerous.

Because of its central position among the West Indian Islands, and owing to the fact that it lies in the direct route between Europe, the United States, and the Isthmus of Panama, Jamaica offers great advantages for trade, commerce and missionary work.

F. I. RICHARDSON.

THE WORK FOR CHILDREN IN CHINA.

A LADY missionary in China, whose special work is among the children, writes: "There is no work that will yield such large and lasting results as the one among little children, and none that will have so far-reaching an effect upon the future of China. We who are on the field realize this as we see how reluctantly the men and women relinquish the old customs and beliefs. One of the native teachers in the boys' college, who has been an earnest Christian for years, says that at times he still has desperate struggles against the superstition of his early training, and that in spite of himself the old impressions and fears rise up and haunt him. A few days ago a baby girl was born in the Pierce Street Hospital, in Foochow. The mother, like many another mother in China, had no love in her heart for her child because it was a girl, and before the little thing was a day old sold her for ten cents. My kindergarten in Foochow has an enrolment of forty-five boys and girls from two to seven years of age. They are merry little folks, and are fond of singing the songs I have translated for them, and their voices are sweet. Our work for them and among them is wielding a powerful influence for good."—*Christian Work*.

PROGRESS IN MATABELELAND.

[In the South African *Missionary* for October we find an interesting report of a visit to Matabeleland by Brother W. S. Hyatt, from which we take the following.]

At Somabula we had a very interesting baptismal service. Eight of the older boys desired to follow their Lord and be buried with Him. We gave them special instruction to fit them for the occasion. But I wish to say that the boys who have been at these missions for several years have a good knowledge of the plan of salvation, and can readily turn to texts in various parts of the Bible. A large number of people gathered at the mission on Sabbath morning. After Sabbath-school we went to the river, and had our meeting under a large tree. Elder Armitage, Brother C. H. Sparrow, and myself, each gave them a short address, explaining the Gospel plan and what baptism meant; for they had never seen such a thing before. Then each of the boys bore a testimony to what the Lord had done for him. Hearts were touched, and tears flowed from many eyes. The baptism followed, and it was pronounced by all to be a precious experience.

We had noticed that the boys felt the need of a Christian name. Often in the study of Acts they found the expression, "whose surname was," etc. They desired such a name. So after we had placed several names before them, we allowed them to choose a Christian name, and at the same time retain their own names. I will give their names, that you may see how well the choice was made: Harry Sibagobe, Joseph Mamo, William Mzeleti, Willis Mehlo, James Samdede, Byron Selomba, Fred Mazalwaedwa, Frank Kama. They were first called by their new names at the time of their baptism, and a thankful lot of boys they were, too.

I must mention two young men who heard that the teacher at Solusi taught the boys not to drink beer or smoke. They tried to find the mission, but, after wandering about for several days, came to Somabula. When they had been there a week, they, like Philip, went and found three others of their number and brought them to the mission. These all came from the Melssetter District, a section of country on the eastern border of Rhodesia.

God has certainly blessed the efforts to teach these boys. When they came to the mission in February they did not know a letter, but in six months they could read their native Bible and write a fair hand. Besides this they could read considerable English. Now they are reading in the English Bible. Surely God is in this work. At both missions the classes in English are doing well.

As we had a desire to know the openings for mission work, Brother Sparrow, Brother Armitage, and I took a three weeks drive through the country. On our trip we found natives who knew absolutely nothing about God or Christ, having never heard about them. We tried to tell them about the love of God, but they would shake their heads and say: "He may love you white men, but He does not love us black men." We had two of our young men from the mission with us, and they told the people what God had done for them. At this time the natives were silent, as here were two of their own kind of people, speaking their own language, telling them about God and His Son Jesus.

OUR WORK AND WORKERS.

A CANVASSERS' institute will be held in Armstrong, Mo., January 22 to February 1.

A SABBATH-SCHOOL of sixteen members was organized at Ten Mile Creek, Wis.

THE brethren at Hampton, Iowa, are erecting a house of worship, with a school annex.

A THREE-MONTHS' school for canvassers is to be held in Minneapolis, Minn., commencing January 5.

A CHURCH of eighteen members has been organized at Broken Bow, Neb., by Brother L. E. Johnson.

THE brethren of Keene, Texas, have entered heartily upon the work of building a house of worship.

THE Minnesota Conference Committee have ordered the special SIGNS sent to the 525 editors of that State.

THE baptism of three candidates at Minneapolis, by Brother J. F. Pogue, is noted in the last issue of the Minnesota Worker.

A REPORT in the Kansas Worker, from Brother D. H. Oberholtzer, mentions the baptism of fifteen persons at Thayer, November 29.

IN the Canadian Union Messenger, Brother G. B. Thompson reports the organization of a church of twelve members at Lindsay, Ont.

THE annual session of West Michigan Conference will be held at Charlotte, commencing on the 8th inst., and continuing until the 13th.

THE dedication of a new house of worship near Pulaski, N. Y., is reported in the Indicator, by Brother S. H. Lane, president of the conference.

THE new house of worship erected by the church at Eau Claire, Wis., was dedicated December 6. Brethren Wm. Covert (president of the conference), T. B. Snow, and J. B. Scott were present.

THE Life Line Mission, located at 416 East Locust Street, Des Moines, Iowa, was formally dedicated on the 3d ult. An appreciation of the new enterprise was shown in a full house on this initial occasion.

AS BEFORE noted, a training school for workers will be conducted at College View, Neb., from the 7th inst. to March 3. The course this year will take the form of a Biblical institute for ministers, licentiates, Bible workers, city workers, canvassers, and church officers, with a corps of experienced instructors.

A COMPANY of Bible-working sisters in Leavenworth, Kansas, report that four of their readers have recently accepted the Sabbath of the Lord. Also that the church school recently established there is prospering. One mother had taken her daughter from the Catholic school to send her to the church school, and was well pleased with the change.

FROM letters received by Brother C. McReynolds, president of Kansas Conference, he notes in the Worker these recent accessions to the churches: Fort Scott, 7; Columbus, 4; Newton, 15; Great Bend, 7; German church at Herington, 4; Wichita, 3; Miltonvale, 5; Salina, 2; Ozawkie, 2. He also notes "a great awakening as a result of the SIGNS work."

THE Central Advance says: "The Kansas Conference expects to open up a sanitarium at the Santa Fe hospital at Ottawa. Elder McReynolds, president of the Conference, has been assured by one of

the managers that they can have the building free of rent for five or ten years, provided they will keep it in repair. The building at present is in excellent condition."

BROTHER R. D. QUINN, who recently went to Australia, writes to the Bivouac: "We came to Maryborough [Queensland], a city of about 11,600 people, several weeks ago and laid siege to it with all the workers we have in this conference. We secured from the government a fine location in the center of the city, erected a large eighty-foot tent, and begun work. The first evening there were about two hundred and fifty people out to hear us."

THE publishers of the Life Boat give notice that the price has been raised to 35 cents. Dr. Paulson says, "We are carrying on so many charitable enterprises with the paper that we deem this advisable." They are also making a valuable offer in connection with it; that is, a copy of J. Hudson Taylor's "Retrospect" for four new subscribers. This a book of experiences of the noted missionary in the interior of China, giving a glimpse of what God is willing to do for those who push into that benighted country with the light of "present truth." We are glad to learn that some workers for that paper found that they could also sell the special SIGNS without interfering with their regular Life Boat work. There is a field for both papers, and logically their fields cover the same ground. Many husbandmen have found a rotation of crops quite profitable, and it ought to work well in planting various phases of the truth.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

CLEAN, old copies of our papers. Address, Henry Tonjes, 21 Morton Street, New York City, N. Y.

Any of our periodicals. Address, Grover Jenkins, Linden, O. T.

SIGNS, Good Health, tracts, etc. Address Chas. T. Volz, Marble Hill, Jefferson County, Ind.

CLEAN copies of any of our publications, for rack work. Address S. H. Smith, 350 Minor Avenue, San Jose, Cal.

INFORMATION WANTED.

MRS. ED. GARLAND, of 218 18th St., Santa Ana, Cal., desires her husband to know that she is sick and greatly in need of his help. He is a blacksmith by trade and is supposed to be in some Pacific Coast City. She would be glad to have our readers living in these cities inquire for him at such shops as he might be employed, and let her know of his whereabouts.

STORIES OF MISSIONS.

THE first articles of a series on "Missions in the South Sea Islands" appears in the *Youth's Instructor* of Nov. 17.

These stories of Missions by Miss Estella Houser, will tell of our missionary efforts in the islands of the sea, beginning with the first cruise of the missionary brig "Pitcairn."

Brief sketches of the experience of such leading island missionaries as Williams, Patteson, Chalmers and Paton will be given in the opening articles.

Miss Houser's "Story of the Matabele Mission" which appeared in the *Instructor*, was most cordially received, and we trust that thousands of new readers will have the privilege of reading these new true stories of our missions.

By sending 75 cents now every new subscriber gets the remaining issues of 1903 and all of 1904. Order through your State Tract Society, or send direct to the *Youth's Instructor*, 222 North Capitol St., Washington, D. C.

MISSIONARY TRAINING SCHOOL OF CORRESPONDENCE.

THIS School of Correspondence has been called into existence to meet the needs of the hour. There are in almost every community people, who, if circumstances were different, would be glad to enter one of our schools to prepare for active missionary work. They know that the Lord has a place for them and a work for them to do. Some are prevented from attending school by home duties, others are detained for financial reasons. Nevertheless, these would make just as good workers as those who become resident students in our various schools.

If men working for worldly advantage will put forth such an effort, should Christians be satisfied when they do less? The long winter evenings may profitably be devoted by every Christian family to a study of the Word of God. In many of our homes neighbors may gather to study God's truth. The course of instruction offered in the Bible by the Missionary Training School of Correspondence will enable parents to work side by side with their children. It will make it possible for Christian fathers and mothers to study with their neighbors. It is an opportunity which none can afford to miss.

You should at least read the circulars issued by the Missionary Training School of Correspondence and see for yourself what you may do by studying in your own home.

Address, Missionary Training School of Correspondence, Berrien Springs, Michigan.

FOR THE HOLIDAYS.

ON December 24, 25, 26, 31, January 1, and 2, the following rates in effect via North Shore Railroad good for return until January 4th. Camp Taylor, Pt. Reyes, etc., \$1.00; Marshalls, Tomales, etc., \$1.50; Occidental, Camp Meeker, Monte Roi, Mesa Grande \$2.00; Duncans Mills, Watsons, Cazadero \$2.50.

Through trains daily at 8:00 A.M., also special through trains at 3:15 P.M. Saturdays, and at 5:15 P.M. December 24th and 31st. For complete holiday time-table inquire at ticket office, 626 Market Street.

I Can Sell Your Real Estate no matter where it is or what it is worth. Send description, state price and learn my wonderfully successful plan. **W. M. OSTRANDER** 379 North American Building, PHILADELPHIA

INTERNATIONAL SERIES THE SUNDAY SCHOOL

LESSON 3.—JANUARY 17.—BAPTISM AND TEMPTATION OF JESUS.

Lesson Scripture, Matt. 3: 13 to 4: 11, A. R. V.

(13) "THEN cometh Jesus from Galilee to the Jordan unto John, to be baptized of him. (14) But John would have hindered Him, saying, I have need to be baptized of Thee, and comest Thou to me? (15) But Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfil all righteousness. Then He suffereth him. (16) And Jesus, when He was baptized, went up straightway from the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending as a dove, and coming upon Him; (17) and lo, a Voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased.

(4: 1) "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. (2) And when He had fasted forty days and forty nights, He afterward hungered. (3) And the tempter came and said unto Him, If Thou art the Son of God, command that these stones become bread. (4) But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. (5) Then the devil taketh Him into the holy city; and he set Him on the pinnacle of the temple, (6) and saith unto Him, If Thou art the Son of God, cast Thyself down: for it is written, He shall give His angels charge concerning Thee: and on their hands they shall bear Thee up, lest haply Thou dash Thy foot against a stone. (7) Jesus said unto him, Again it is written, Thou shalt not make trial of the Lord thy God. (8) Again, the devil taketh Him unto an exceeding high mountain, and showeth Him all the kingdoms of the world, and the glory of them; (9) and he said unto Him, All these things will I give Thee, if Thou wilt fall down and worship me. (10) Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. (11) Then the devil leaveth Him; and behold, angels came and ministered unto Him."

Golden Text.—"And lo, a Voice out of the heavens, saying, This is My beloved Son, in whom I am well pleased." Matt. 3: 17.

SUGGESTIVE QUESTIONS.

- (1) Whence did Jesus come? To what place? For what purpose? Verse 13. (2) How did John receive His application for baptism? For what reason? Verse 14. Note 1. (3) How did Jesus press the matter? Verse 15. Note 2. (4) What did Jesus do immediately after His baptism? Then what manifestation appeared from above? And what came down upon Jesus? Verse 16. Note 3. (5) What word came also from heaven? Verse 17. Note 4. (6) Where, then, did the Spirit lead Jesus? Into what experience? Ch. 4: 1. Note 5. (7) What physical trial did He undergo? With what result? Verse 2. Note 6. (8) Who came to Jesus in the wilderness? With what suggestion did he come? Verse 3. (9) How did Jesus answer this attack? Verse 4. (10) Who was this tempter? What next was he permitted to do? Verse 5. (11) What did the devil there say to Jesus? Verse 6. (12) With what scripture did Jesus meet this suggestion? Verse 7; Deut. 6: 16. (13) Where next was Jesus taken? What was then shown to Him? Verse 8. (14) What tempting offer was made to Him? On what condition? Verse 9. (15) What final rebuff was given to the tempter? On what scripture was this decision based? Verse 10; Deut. 6: 12, 13; 1 Sam. 7: 3. (17) What was the result of this implicit faith in the Word of God? Verse 11. Note 7.

NOTES.

1. John evidently recognized in Christ a Man superior to himself. Although their mothers were cousins, they had both lived retired lives, one in Judea and the other in Galilee, having little or no acquaintance with each other. John must have known of the circumstances of Jesus' birth, and the prophecy of the angel concerning Him; but the Lord had given him a definite sign by which he should know the One he was to announce as the Saviour, and this knowledge was to be imparted in connection with baptism. See John 1: 33, 34.

2. Baptism of Christ.—Christ came not confessing His own sins; but guilt was imputed to Him as the sinner's substitute. He came not to repent on His own account, but in behalf of the sinner. As man had transgressed the law of God, Christ was to fulfil every requirement of that law, and thus show perfect obedience. By the mouth of the psalmist He says, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40: 8. Christ honored the ordinance of baptism by submitting to this rite. In this act He identified Himself with His people as their representative and head. As their substitute, He takes upon Him their sins, numbering Himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do. His life of suffering and patient endurance after His baptism were an example to converted sinners of what they should endure and patiently suffer in consequence of their transgressions.—"Spirit of Prophecy," vol. 2, p. 59.

3. From Luke, chapter 3: 21, we learn that Christ was engaged in prayer when the Spirit descended upon Him. This was becoming, in view of the great conflict just before Him, which He must have realized more keenly than any one else had done on being baptized. Those who decide to go forward in this ordinance are too apt to think that now the conflict is over, and they are free; but, as in the experience of Jesus, they generally find that the enemy, for a time at least, assails them more bitterly than ever. But John tells us (John 1: 32, 33) that the Spirit abode upon Jesus, it never left Him; hence His final victory. He began the new phase of His career with prayer, and

continued it to the cross; and in His example is the secret of successful overcoming.

4. The announcement, "This is My beloved Son," etc., was not delegated to any one, not even to an angel; the Father, with His own voice, proclaimed His indorsement of the act of baptism, and His acknowledgment of Christ as the One whom He had sent to save sinners. On at least two other occasions (Luke 9: 35; John 12: 28) the Son was likewise acknowledged by a Voice from heaven.

5. Of the experience of being led by the Spirit, to be "tempted" (rather, to be tested, or tried), Prof. A. B. Bruce says: "The divine Spirit has to do with our darker experiences as well as our bright, joyous ones." Be it remembered that while the Spirit led Jesus out to the terrible ordeal in the wilderness, it did not leave Him alone. As noted before, it abode upon Him. Nor did He ever do anything to grieve it away. In this also let Him be our example.

6. The fast of Jesus was absolute as to physical food. Luke says, "He ate nothing." On another occasion, when He had not eaten ordinary food, He said to His disciples, "I have meat to eat that ye know not." John 4: 32. "My meat is to do the will of Him that sent Me, and to accomplish His work." Verse 34. The "meat" here referred to, as indicated in verse 4 of the lesson scripture, was the Word of God.

7. "The devil leaveth Him."—In this experience of Jesus is demonstrated the truth of James' words (ch. 4: 7), "Resist the devil, and he will flee from you." Christ has left us without excuse for being overcome by the adversary, no matter what the circumstance.

THE SABBATH SCHOOL INTERNATIONAL SERIES

LESSON III.—THE PAPACY AND ITS WORK.

(Study for Sabbath, January 16.)

QUESTIONS.

- 1. Repeat Dan. 7: 24. What was to arise after the ten horns on the fourth beast, in this line of prophecy? How was this power to compare with the first ten?—They were political powers; this, then, to be diverse, must be religious. What religious power, claiming sovereignty, arose in the territory of the Roman Empire?—The Papacy. What was this little horn first to subdue? Tell what three kingdoms, out of the ten, were subdued.—The Heruli, Vandals, Ostrogoths. See Note 1.
- 2. What attitude was this power to assume toward the Most High? Repeat Dan. 7: 25. Tell how the Papacy has fulfilled this specification. See note 2. How were the saints of the Most High to be treated by this power? What blasphemous attempt was to be made by this power against the law of God? What New Testament description do we have of this same power? 2 Thess. 2: 4.
- 3. What apparent change in the law of God is acknowledged by nearly the whole Christian world?—The substitution of the first day for the seventh as the day of the Sabbath.
- 4. Was there to be a limit to the time that the little horn power would have dominion over the saints, times, and laws of the Most High? Dan. 7: 25, last clause. Note 3.
- 5. Give historical dates and facts, marking the beginning and the termination of the temporal supremacy of the Papacy. Note 4.
- 6. Repeat Dan. 7: 26. How long will it be before this power will be consumed? Compare 2 Thess. 2: 8.
- 7. How will the fate of this fourth beast differ from that of the three which preceded it? Verses 11, 12. Note 5.
- 8. Who will then appear upon the scene as the rightful ruler of the kingdom which for a time had been usurped by Satan? Verse 27.

NOTES.

1. Following the Council of Nicea, called by Constantine in A. D. 325, the Arian powers were uncompromisingly opposed to the claims of supremacy put forth by the bishop of Rome. The Heruli, in Italy, were the greatest foe of the Papacy. The pope's successor could not be chosen without their consent. In A. D. 490 Theodoric the Great, king of the Ostrogoths, desiring more territory, obtained a commission from Zeno, emperor of the East, and a friend of the pope, to take possession of Italy. After a three years' war, the Herulian kingdom in Italy was overthrown. Thus the first of the three opposing powers to the establishment of the papal supremacy was "plucked up by the roots," in the year 493. Yet the Ostrogoths were also Arian, and still the bishop of Rome was in a measure restrained, while the Vandals in Africa defied the power of Rome. Next the Vandals fell before a conquering army sent by Justinian, emperor of the East (534), and, later, the Ostrogothic power was forever broken in Italy (538). Thus was the way prepared for the exaltation of the Roman bishopric.

2. The Papacy has indeed spoken great words against the Most High, by assuming titles and prerogatives which belong only to God. The following are samples of many quotations that might be given:—

"The most holy and most happy, who is the arbiter of heaven and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the master of the universe, the father of kings, the light of the world."—Titles assumed by Pope Martin V., in despatches to his ambassador to Constantinople.

"The pope is all in all, and above all, so that God Himself and the pope, the vicar of God, are but one consistory."—Hostiensis Cap., etc.

"Given in Rome from our palace, the 10th of February, 1817, the XIV. jurisdiction of the most holy pontiff and father in Christ,

and Lord our God the pope, Leo XII., etc.—Conclusion of Dr. Giustanni's ordination letter.

3. In Hebrew usage a time means a year. (See Dan. 11: 13, margin.) The period given would therefore be a "time" (1 year), "times" (plural, 2 years), and a dividing, or half a time (½ year), all together, 3½ years. In the reckoning of Bible times 360 days to the year, the period would be 1260 days. We are dealing with symbolic prophecy, however, in which one day stands for a year (see Num. 14: 34; Eze. 4: 6), so that the duration of the prophetic period would be 1260 years.

4. The last of the opposing Arian powers was plucked up in 538, when the Roman Papacy was free to assert its sovereignty. Just 1260 years from this date bring us to 1798, in which year the French troops took the pope prisoner, and for a time it appeared as tho the Papacy had received a death blow.

5. When Babylon, Media-Persia, and Grecia came to the end of their existence as empires, the people who composed those kingdoms passed down and became merged into the successive kingdoms. Thus "they had their dominion taken away; yet their lives were prolonged for a season and a time." But when the fourth beast shall be "slain, and his body destroyed, and given to the burning flame," then shall "the kingdoms of this world . . . become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

Intelligent Use Pearline for Washing Women. Because by doing away with the rubbing it prolongs the life and beauty of delicate fabrics. Besides-PEARLINE enables any woman to do coarse washing. Simply a Matter of Intelligence.

I AM SURPRISED how fast I can sell E-Z WASHING TABLETS, writes one agent. And this is the testimony of all. Do you want to try it? We will give you a good chance if you do. You can make money at it. Write for our easy terms. If you wish samples send us 10 cents. Address, ALFRED MALLET, Nyack, N. Y.

TOURIST CARS EAST VIA S. P. LINES. Personally Conducted Quickest Time Cheapest Rates. Your choice of a dozen routes. Through cars to—Portland, Omaha, St. Paul, St. Louis, Memphis, Houston, Atlanta, Los Angeles, Denver, Minneapolis, Louisville, El Paso, New Orleans, Washington, D. C., Salt Lake City, Kansas City, Chicago, Cincinnati, San Antonio, Montgomery. Remember these cars run through to above named cities without a change from Oakland or San Francisco. Our fast limited trains in connection with the above mentioned service. G. T. FORSYTH Div. Pass. Agent 12 San Pablo Ave., Oakland, Cal. PHONE MAIN 543

Items from our Book and Periodical Department

A BOOK FOR HOME WORKERS

The following letter is a sample of those received at our office concerning that remarkable book, "Power for Witnessing."

"PACIFIC PRESS PUBLISHING COMPANY,
"Oakland, Cal.

"Dear Friends: I have been reading 'POWER FOR WITNESSING,' by A. F. Ballenger, and although I have not yet completed it I am satisfied that it is the book for this time. I am anxious to canvass this city for it as soon as I can. I have done some canvassing for the SIGNS, and expect to keep on doing what I can in that direction. I do not know what this book costs or what terms you can allow to canvassers, but would like a copy at once with which to work. I have faith in the book selling, for we can not afford to be without it. I believe the Lord wishes me to do this.
Yours very truly,

We have informed this party that the prices are 75 cents in cloth and 25 cents in paper. Also that there is a discount of 40 per cent to those who will take up such a canvass as the one she has in mind.

"Dear reader, have you read this wonderful book? If not, we earnestly advise you to do so. If you have, you will probably be just as anxious to have others read it as she is.

AT THE DOOR

We will soon have a stock of the booklet "AT THE DOOR." Price in paper is 15c; in board, 25c.

TESTIMONY, VOL. 8

"Testimony for the Church," Volume 8, will be ready for our patrons in a few weeks. Price will be 75c in cloth, and \$1.25 in limp leather.

EARLY WRITINGS

We are resetting 'Early Writings,' as the old plates have been too often used to make another edition from them advisable. A limp leather edition at \$1.25 will be bound up in addition to the regular cloth style.

FOLLOW UP

Such is the title of a beautiful booklet we are publishing. It will help missionaries to do effective work around home. Ask for it with a two-cent stamp.

THE NEW TRACTS

Following are the titles and prices of our new tracts:

Apples of Gold Library, No. 78.	THE TRUE SEVENTH DAY	.....1½c each;	\$1.00 per hundred.
Apples of Gold Library, No. 79.	ONE MAN POWER	.....1½c each;	1.00 per hundred.
Apples of Gold Library, No. 80.	THE DEMON'S COUNCIL	.....½c each;	.35 per hundred.
Apples of Gold Library, No. 81.	CHARGED WITH MURDER	.....¼c each;	.20 per hundred.
Bible Students' Library, No. 178.	PERPETUITY OF THE LAW	.....1c each;	.70 per hundred.
Bible Students' Library, No. 179.	THE WORLD'S FAIR	.....1c each;	.70 per hundred.
Bible Students' Library, No. 180.	WHY THE EARTH WAS MADE	.....½c each;	.35 per hundred.
Bible Students' Library, No. 181.	SUGGESTIONS TO THOSE HOLD- ING MISSIONARY CONVENTIONS	.....1½c each;	1.00 per hundred.

Alcoholism—The Liquor Question, more especially the Medicinal Use of Alcoholic Preparations.

THE JANUARY NUMBER OF THE

PACIFIC HEALTH JOURNAL

Is devoted to this important subject.
Among the articles are the following:

IS ALCOHOL A FOOD? By T. D. CROTHERS, M. D., superintendent Walnut Lodge Hospital, Hartford, Conn. (an institution established for the care of alcoholic, opium, and other drug inebriates), and a well-known writer on the medicinal use of alcohol.

IS ALCOHOLIC MEDICATION NECESSARY? By N. S. DAVIS, A. M., M. D., LL. D., of Chicago, for many years president of the American Medical Temperance Association, and a prolific writer on the subject of alcohol. Dr. Davis has been engaged in the practice of medicine successfully for more than fifty years in Chicago, using no alcohol whatever in his practice.

PHYSIOLOGICAL EFFECTS OF ALCOHOL. By C. E. STEWART, M. D., professor of physiology, American Medical Missionary College of Chicago, and assistant editor of *Modern Medicine*.

MENTAL, MORAL, AND SOCIAL ASPECTS OF ALCOHOLISM. By W. S. SADLER, whose well-known work in the slums of Chicago has eminently fitted him to prepare this paper.

Price 5c per copy or 2½c in lots of 10 or more.

ADDRESS

PACIFIC PRESS PUBLISHING CO.

OAKLAND, CAL.

18 W. 5TH ST., KANSAS CITY, MO.



PUBLISHED WEEKLY

BY THE PACIFIC PRESS PUBLISHING CO.,
12th and Castro Sts. Oakland, California.

(Entered July 22, 1890, as second-class matter at the
Oakland, Cal., post-office, under act of Congress of March 3, 1879.

H. H. HALL, - - - - BUSINESS MANAGER.

Terms of Subscription.

Per Year, post-paid \$1 50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75.

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
 2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
 3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

CO-OPERATION CORNER.

SOME time ago we asked for donations from those who desire to help in sending special SIGNS to the editors of the United States. In addition to action taken by a great many State conferences, the following donations have been received for that purpose:—

J. Schornhoff	\$8 50
Jacob Arnold	5 00
Mrs. M. A. Conrad	1 50
W. E. Whitmore	1 10
L. W. Baylies	1 00
LeRoy Palmer	1 00
Mrs. Coleman	50
A Friend	2 00
A Friend	1 95
Total	\$22 55

There may be others who would like to swell this amount. If so, the opportunity is still open. Three dollars will send the paper to one hundred names. Address,

SIGNS OF THE TIMES,
Oakland, Cal.

A FEW weeks ago we sent out a letter to those of our readers who had allowed their subscriptions to lapse, inviting them to once more unite with the SIGNS OF THE TIMES family. A great many of these have done so. The following letter is a sample of many others which have been received, and indicates the warm place the SIGNS OF THE TIMES has in the hearts of those who have been long acquainted with it:—

DEAR SIGNS OF THE TIMES: It has been a long, lonesome time since you visited me, but I have not had the money to send to you. My husband and myself are old and our health is not good. I have passed my sixty-seventh birthday, but am thankful it is as well with me as it is, and I do not wish to complain, but how often I have wished that the SIGNS and *Review and Herald* might always come into our family. I am thankful that I have at last saved money to send for you, dear SIGNS, and will be glad indeed when you come to cheer and comfort me again.
Yours truly,

We have written this lady that if she will let us know when her present subscription is about to expire, we will see that her paper is continued, even altho she is unable to renew herself.

Are there any of our readers who desire to assist us in sending this paper to such persons as the above? Address,

SIGNS OF THE TIMES,
Oakland, Cal.



OAKLAND, CAL., JANUARY 6, 1904.

We send no papers from this office to individuals without pay in advance. 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 to pay for them. Please read the papers you may receive, and hand them to your friends to read.

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

CONTAINED IN THIS NUMBER.

Poetry.
 Comfort One Another, LLEWELLYN A. MORRISON 1
 Homeward Bound, C. M. SNOW 3
 The Flash of the Sword, T. R. WILLIAMSON 10
 Our Present Help, MAIDIE E. BARNITZ 12

General.
 Eternal and Foundation Principles, ALONZO T. JONES 2
 Consecration, MRS. E. G. WHITE 3
 The Rejected Crown 3
 The Ancestry of Christian Science, J. A. L. DERRY 4
 Conscious or Unconscious in Death, A. J. OSBORNE 5
 Let Go, ADA D. WELLMAN 5

How They Became Convinced (A Sabbath Symposium) 5

Editorial.—Our Guiding Shepherd—A Sacred Right—The Doctrine of Hell Fire—"Money, Money, Money!"—"Don't Hinder the Lord's Work"—The One God 6, 7

Question Corner—Nos. 1459, 1460 7

Outlook.—Wonders in the Earth—Increase of Crime in Chicago—Government Weakness—Not a Good Sign of the Times—A Spreading Lawlessness 8, 9

The Home.—How Much?—Try It Just for One Day—His Last Shot—"It Takes Two"—Kishineff As a City—Literary Notices 10, 11

Missions.—The Island of Jamaica, F. I. RICHARDSON—Progress in Matabeleland 12, 13

International Sabbath-school Lesson. The Papacy and Its Work 14

International Sunday-school Lesson.—Baptism and Temptation of Jesus 14

Publishers 15

Some Encouraging Items Concerning Our Special "Signs."—One of our workers in Nebraska accomplished this in his work for the "Special." He says:—

Enclosed please find \$5.00 for one year's subscription to the following. [Here follows the names and addresses of the five persons.] While selling the special number of the SIGNS I received the above subscriptions. Hope I can add more to the club.

The regular subscription list of the SIGNS OF THE TIMES should be greatly increased by the circulation of the "Special," and it will be if our workers will follow up the interest as they should.

Will not you, dear reader, carefully think of this brother's experience and do likewise? The following encouragement is given to those who send us the subscriptions of friends in addition to their own:—

SPECIAL TERMS.

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.

California has thus far led in the number of "Specials" taken, up to the present date (December 27), nearly 50,000.

One company of workers in Philadelphia have disposed of 3,550, selling all the way from thirty to five hundred copies each. Only good words do we hear from the paper. Push it along. It tells what the great conflict between antagonistic forces means, and presents the only true and effective solution of the great problem. Price 5 cents, single copy.

Human organizations can not save humanity; for it is humanity which has brought humanity where it is. Like begets like. Man may change the form of selfish human effort, but the nature is the same. There must a life from above enter into and possess the human, if deliverance from sin comes; and this life must come to the individual. That life is in Christianity, and it can be found nowhere else. But, praise God, every one may obtain it by faith in Christ Jesus.

ARTICLES TO COME.

We shall begin in a few weeks some articles which will be of great interest and profit in the home-life, by Mrs. L. D. Avery-Stuttle. These articles will be short, pithy, suggestive, helpful, full of Christian sweetness. Here are some of the topics treated:—

- Love in the Home,
- Family Prayer and Its Importance,
- The Influence of Family Prayer,
- Bedtime Talks with the Children,
- Sympathy with the Children,
- Companions in Books, Good and Pure,
- The Bible First of All,
- Reading History and Biology,
- Reading Poetry, Memorizing,
- Sunshine in the Home,
- Order in the Home,
- Economy in the Home,
- Thrift in the Home,
- All a Part in the Home Work,
- Gentleness and Tenderness in the Home,
- Helpfulness in the Home,
- Soft Answers Turn Away Wrath,
- Conversation in the Home,
- Evils of Gossip, Narrowing, Poisoning,
- Talking of Things, not Persons.

These form only a rough outline of a series of home articles which are needed and will be helpful in many homes. Will you not help to give the paper a wider circulation because of them.

In this issue begins the valuable series on "The History of Government." You will need to read them for the information and instruction they give; you will want your neighbors to read them.

The allegory on "The Builders," of which the first article was printed last week, will be withheld for a time, and then the first article reprinted. When reprinted, we are sure our readers will be better pleased with them.

We shall soon begin a series on the great issue between Capital and Labor, or rather between the classes for which these terms stand.

Dear reader, you can not afford not to read the SIGNS OF THE TIMES this year; and your neighbors and friends ought to know the great truths it teaches.

The Law and Its Scope.—"Sin is the transgression of the law." 1 John 3:4. "Nay, I had not known sin, but by the law." Rom. 7:7. "All have sinned, and come short of the glory of God." Rom. 3:23. All, therefore, are amenable to God's law, and subject to its demands. There is no escape from this conclusion.

"Under the Law."—Whatsoever is not of faith is sin." Rom. 14:23. "But before faith came, we were kept in ward under the law." Gal. 3:23. Those without faith are in sin, and therefore under the law. Again, "If any man hath not the Spirit of Christ, he is none of His." Rom. 8:9. "If ye are led by the Spirit, ye are not under the law." Gal. 5:18. Therefore those who are under the law have not the Spirit and are not Christ's. The same truth is taught in Gal. 4:4, 5: "God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." He who knew no sin became sin for us, that we might become righteousness in Him. Only those subject to death through sin need redemption; and therefore again we are taught that to be "under the law [*hupo nomon*]" is to be in a sinful condition, condemned by the law. The law shuts the sinner up in prison. It condemns him to death. He is beneath the law.

"Under the law" in Rom. 3:19 comes from a different Greek term, *en to nomō*, literally, "within the law," within its demands, amenable to it. "We know that whatsoever the law says, to those in the law it speaks, that every mouth may be stopped, and under judgment be all the world to God." (Hind's

Interlinear Translation.) It is the duty of all the world, therefore, to obey God, to observe His law; but as all have sinned, all are condemned by the law, and hence are "under the law," as well as amenable to the law. The distinction is very clear. It is the duty of every intelligent, responsible creature in God's universe to obey God's law; all are within its jurisdiction. But it is not necessary that every creature should be "under the law," nor is this true. Jesus of Nazareth was not, only as He became so by being man's substitute. The holy angels are not. They have acknowledged their duty to be faithful to God, and hence are not condemned by the law.

The Law in Us.—But God requires more of us than to be within the scope of the law, amenable to its requirements. As His creatures, we are made thus. Born in sin we find ourselves condemned as sinners—under the law. God would not have us remain in this condition. Christ Jesus died to redeem us from this condition, "that we might receive the adoption of sons." "Freely by His grace" He forgives the sins of all those who believe, and so brings them in harmony with the law." Rom. 3:20-26. "There is therefore now no condemnation to them that are in Christ Jesus." "For sin shall not have dominion over you; for ye are not under the law, but under grace." Rom. 8:1; 6:14. But what is our relation to the law? "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Where do we establish it? Nowhere as respects God's jurisdiction; for "His throne ruleth over all," and "forever, O Lord, Thy word is settled in heaven;" but we establish it within our own heart, where it is written by His Spirit. "Saith the Lord, I will put My laws into their mind, and on their heart also will I write them." Heb. 8:10. Why?—"That the righteousness [*"ordinance,"* the very thing the law ordains] of the law might be fulfilled *in us*, who walk not after the flesh, but after the Spirit." Rom. 8:4. To be "under grace" is therefore to be in harmony with God's law, neither under it nor above it, but the law within us, the law of the Spirit of life in Christ Jesus.

Sonship.—Christ redeemed us from under the law "that we might receive the adoption of sons." Gal. 4:4, 5. But *the* Son of God said, "Lo, I am come; . . . I delight to do Thy will, O my God; yea, Thy law is within My heart." Ps. 40:7, 8. And for those who would be made sons of God through the Son it is said: "If ye love Me, ye will keep My commandments." John 14:15. Read these four passages: "Neither is circumcision anything, nor uncircumcision, but a new creature." Gal. 6:15. "Circumcision is nothing, and uncircumcision is nothing; but the keeping of the commandments of God." 1 Cor. 7:19. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love." Gal. 5:6. "For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. We know of but one kind of mind opposed to this conclusion: "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7. O soul, let Christ Jesus make the heart new, and then will you delight yourself in the blessed law of God.

Pope Daily Calendar.—When the great combination and trust fever raged so fiercely a few years ago, the Pope Bicycle Manufacturing Company, makers of the Columbia and Hartford wheels, was forced into the combination. The trust felt that as they practically controlled, no advertising was needed. The result was a loss to the trust, and its final dissolution and sale. That meant the reorganization of the Pope Manufacturing Company, Hartford, Conn., and they greet their old patrons with a neat, new calendar, one leaf for every day (with some sentiment from an eminent man in favor of wheeling or good roads, in which movement Colonel Pope is a pioneer) and blank space for memoranda. It may be obtained for five 2 cent stamps by sending to the company.

The Employer's Association is meeting the labor unions on their own ground. The association is said to have won signal victories in Denver and some other towns. Organization strikes, and boycott will invite organization strike, and boycott. The Golden Rule is better.