

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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WALK IN THE LIGHT.

THE world's wise men are groping in the darkness of this world for light. Their quest is often earnest and laborious, but they work under the obscure rays of human speculation. They seek light in the sparks that men have kindled, which, compared with the true light, is sheer darkness. All effort on such a basis can only lead away from the light further into the darkness.

ANOTHER view, and by far more hopeful, is that "God is light, and in Him is no darkness at all." Then the only successful way to seek for light is to turn the face toward God. For the brief period that man heeded the counsel of God in the Garden of Eden, he walked in the light; but the moment he obeyed the suggestion of the adversary he turned his back on the light and started toward the darkness. The natural man has been traveling in that direction ever since, and of himself is unable to take any other course.

BUT God dedicated His only-begotten Son, and the Son dedicated Himself, to the work of making the true light once more accessible to the human race. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." It was "in the beginning" that "God said, Let there be light; and there was light." "In Him [the Word] was life; and the life was the Light of men." "That was the true Light, which lighteth every man that cometh into the world."

THE Word mentioned here "was made flesh, and dwelt among us." That was Jesus Christ, who says of Himself, "I am the light

of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." Thus, by following Christ, men may not only have their desire for light gratified in the fullest sense, but they may also gain eternal life. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee

he saw on the mount of transfiguration, says, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day Star arise in your hearts." And Christ, in imparting instruction concerning Himself to two disciples on the day

of His resurrection, made it emphatic by citing the prophets and "all the Scriptures." The following night, when the eleven apostles and others were present, in order to shed further light on the oral teaching given during His connection with them, He opened their understanding, "that they might understand the Scriptures."

DAVID testifies, "The Lord is my light and my salvation." He also says that "light is sown for the righteous," thus indicating its abundance for those who accept the righteousness provided for them through the obedience of Christ, which is the only righteousness recognized in heaven. But where is this light to be found, of which the psalmist testifies?—"Thy Word is a lamp unto my feet, and a light unto my path." And to this we may add the words of Solomon, "The path of the just is as the shining light, which shineth more and more unto the perfect day." This is because the light of God's Word shines upon it.

THERE are some, however, from whom this great light is veiled. Of them it is said that they are lost. The apostle Paul expresses it in this way: "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." Now the god of this world could not so completely shut out the light from them if they did not will to have it so, if they

light." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."

THEN we have the written Word, given by the Spirit of the Word that was made flesh, and this written Word also contains light for those who will walk in the counsel and precepts that it contains. Peter, in testifying of what



did not wilfully reject the light of truth. Of this matter the Word says: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that *doeth truth* cometh to the light, that his deeds may be made manifest, that they are wrought in God."

HE that doeth truth must needs be walking in the light of the Word; for Christ has testified to the Father, before man, that "Thy Word is truth," and it is this by which men are to be sanctified. Now the prophet Isaiah says to the Lord's people: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people, but the Lord shall rise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

THIS shows that the light of the Lord, the true light, becomes the light of those who do the truth in their daily lives, and it shines out from them. Therefore the Lord says to them, "Ye are the light of the world." And because they are thus made the light of the world, He says to them, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven,"

G.

AN ALLEGORY.

(By a sufferer and a cripple.)

I AM a princess. Any one would not think it looking at my poor, crooked body, and face drawn sometimes with pain, but it is even so. My Father is a King and my Elder Brother, the Lord Jesus, is heir apparent to this world in which I live. I am an exile now, banished by the one who tried to usurp this beautiful land from my Father. But one day He will win it back once more, and will bestow it upon One who is entirely worthy of it. Even now His armies draw near. Only a few more strongholds of the enemy to overcome, and then my Brother, the Captain of the "Lord's Host" will appear, surrounded by shining beings, more beautiful than ever graced the court of earthly king, and will take me to dwell in His kingdom forever.

I have never seen this Brother and yet I love Him. Many are the loving messages that He has sent me; and it helps me to be patient when I suffer most severely, to know that this dear Friend has me always in His mind, that I am carried constantly on His heart.

And the letters I have received from Him! In one of these He describes the city which is to be the capital of His kingdom. I can scarcely imagine how it will be, it is so much more beautiful than anything I ever saw; but it has twelve gates of pearl, and streets of shining gold. And there is a river of pure water which flows through the city, and on either side stands the tree of Life which bears twelve manner of delicious fruits, the leaves of which are for the healing, or service, of the redeemed. Fountains of living water also flow from the throne, and the air is filled with the music of countless harpers.

It must be very beautiful there, and sometimes when I get to thinking about it, I can hardly wait for my Brother to come but then

He is constantly educating me, and making me fit for a home in His Royal Family. And most beautiful of all, when I get home I will never suffer any more. Once inside the golden gates, my hip will not hurt me, neither will it hurt my foot to walk on it. I shall be well, well forever! And can go where I like and never be weary any more, for my Brother told me in one of His early letters that the dwellers there "shall run and not be weary, shall walk and not faint." These are His very words. Is it any wonder, then, that I sing as I go about my work, and that people wonder that I am so happy?

Why this is only probation, and I am being fitted for the society of saints and angels. Who would not be happy? For there will be no sin there, no tempter, but love will be the rule of life, and our dear ones will be forever safe.

I hope that my Brother will come soon, and that all my dear ones will be ready to go, for as many as wish may go to that country, and become its citizens, if they enlist in the war. The Lord Jesus has need of many valiant soldiers, and the reward will be life in the city of gold. So I try as the days go by to win some one to enlist under the banner of my Father and King.

CLARA EDNA ROSENCRANS.

Mansfield, Mo.

"CHOOSE YOU THIS DAY WHOM YE WILL SERVE."

BY MRS. E. G. WHITE.

JUST before his death, Joshua called the children of Israel together, and said to them, "Choose you this day whom ye will serve." The choice that Israel was that day called to make is one that to-day all are called to make; for there are still rival powers in the world. Let us consider the character of the powers that claim the homage of men.

Christ, the Commander of the heavenly hosts, left the honor and glory that He had with the Father, and came to this world to live as a man among men, that He might rescue human beings from destruction. He might have come attended by ten thousand times ten thousand angels; but this He did not do. He came in lowliness and poverty, without honor or rank. He humbled Himself, taking the nature of the fallen race. He came to help the needy and the distressed; to heal the sick; to speak peace to the suffering; to deliver those whom Satan was afflicting; to bring redemption to all who would accept the Heaven-sent blessing. Such is the character of Him who says, "If ye love Me, keep My commandments."

There is another who claims the homage of men, but very different is he from the Prince of life. He was once a covering cherub in the heavenly courts, and of him it is written, "Thou sealest up the sum, full of wisdom, and perfect in beauty." But envy entered his heart, and he was cast out of heaven. His work is now the destruction of the children of men; the ruin of souls is his delight, and his only employment. His step is noiseless, his movements are stealthy, his batteries are masked. He has so concealed himself from view that many can hardly believe that he exists, much less can they be convinced of his amazing malignity, activity, and power. If he were to show himself openly, in his true character, he would arouse the Christian's dormant energies, and send him to God in prayer.

Under the enemy's specious, bewitching influence, many obey the worst impulses of the human heart, and yet believe that God is leading them. Could their eyes be opened to distinguish their Captain, they would see that

they are not serving God, but the enemy of all righteousness.

When Christ was in the world, the battle between Him and Satan was unceasing. At the beginning of His public ministry, our Saviour encountered the wily foe in the wilderness of temptation. Here, during the forty days and nights of Christ's long fast, Satan, concealing his real character, sought by every means he could devise to overcome the Redeemer. Disguising himself as an angel of light, a Heaven-sent friend, he offered to show Christ an easier way to gain His object than the path of trial and suffering upon which He had entered. But Jesus repulsed the enemy, and forced him to depart, a conquered foe.

To-day Satan comes with his temptations to the children of men, and here he has better success. One of his most successful devices is to keep men in ignorance of his devices; for they will not be on their guard against an enemy of whose existence they are ignorant. I was once asked, "Do you believe in the existence of a personal devil?" "I do," I replied. "I do not," rejoined the questioner. "I think that our evil thoughts and impulses are the only devil there is." "But," I asked, "who suggests these thoughts? Where do they originate if not with Satan?"

Dear Christian friends, be not deceived by the delusion that Satan has no existence. Just as surely as we have a personal Saviour, we have a personal adversary, cruel and cunning, who constantly watches our steps, plotting to lead us astray. Where the belief is held that he does not exist, there he is most busy. When we least suspect his presence, he is gaining an advantage over us. I feel alarmed as I see so many yielding to his power, while they know it not. Did they but see their danger, they would flee to Christ, the sinner's refuge.

The tempter often whispers that the Christian life is one of exaction, of rigorous duty; that it is hard to be on the watch continually, that there is no need of being so particular. Thus he deceived Eve in Eden, telling her that God's commands were arbitrary and unjust, given to prevent man from becoming free and exalted.

It is true that our Saviour represents His service as a yoke, and the Christian life is one of burden-bearing; yet contrasting these with the cruel power of Satan and the burdens imposed by sin, He exclaims, "My yoke is easy, and My burden is light." If we try to meet the responsibilities of the Christian life and to perform its duties, without Jesus as a helper, we shall find the yoke galling, and the burden intolerably heavy. But we are not asked to bear the burden alone. Christ will bear the burden of our care and sorrow. He invites us to cast all our care upon Him; for He carries us on His heart. He looks upon every soul who is turning his face toward Him as the Saviour. He knows by experience what are the weaknesses of humanity, what are our needs, and where lies the strength of our temptations; for He was in all points tempted like as we are, yet without sin.

True happiness is found, not in self-indulgence and self-pleasing, but in learning of Christ. Those who trust to their own wisdom and follow their own way complain at every step. But those who take Christ at His word, and surrender the soul to His keeping, their lives to His ordering, will find peace and quietude. Nothing of the world can make them sad when Jesus makes them glad by His presence. The Lord says, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee."

Those who choose Christ as their leader, grow daily more like Him. "Strengthened with all might by His Spirit," they form characters that will win for them entrance into the holy city.

We now have the opportunity of deciding whether we shall be numbered with the servants of Christ or the servants of Satan. Day by day, in word and act, we show what choice we are making. Shall we not decide as did Joshua, "As for me and my house, we will serve the Lord?"

BOASTFUL BUILDING.

"BLOW, O winds! Rise, O ocean! Break forth, ye elements, and try my work." Such was the boastful inscription put upon the first Eddystone lighthouse built by the eccentric Winstanley. His challenge was accepted, and one fearful night the sea swallowed up the tower and its builder. The next one met a similar fate, the structure and its builder, Rudyard, perishing together. The third was erected by Smeaton, who built it all of stone, making it a part of its rock foundation, so that the lighthouse penetrates it as a tree penetrates the soil. Upon this lighthouse no vaunting inscriptions were placed, but on the lowest course were chiseled the words: "Except the Lord build the house, they labor in vain that build it;" and on the keystone, above the lantern, is the exclamation, "*Laus Deo!*" That structure still stands, a never-failing beacon-light to storm-tossed mariners. He who would build for eternity must not set about his task in any vainglorious, overconfident spirit. He must be careful as to his foundation, building firmly and deeply upon the Rock, Christ Jesus, and relying in trust and humility upon Him who alone can enable one to reach a perfect result. —*Wellspring.*

LOVE CONQUERS.

LOVE is a conquering force. A true life is a series of conquests. It is to him that overcometh that the crown of life is promised. The first thing to be conquered is self. Without self-mastery there can be no true manhood. Until one has learned to control himself he is not fit to be master of anything. Many methods of arriving at self-mastery have been tried. The best and only successful method is to be filled with love. A baptism of love every morning, noon, and night will soon bring self down and drown selfishness completely.

When one has mastered himself he may overcome his enemies. Who has not tried to overcome his enemies by force, by wrath, by stratagem? This we may do if we are stronger and shrewder than they. But when it is done there will be no advantage either to the victor or the vanquished. The man who has been crushed by violence is no better, nor is his conqueror better. Jesus taught men a new method of dealing with enemies: "Love your enemies." So taught the apostle: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Thousands of enemies have been conquered in this way. And there is no other way worth trying. If we fail, it is because we have not enough love. —*Christian Advocate.*

"WHEN a man's policy is dictated by pride it will be deserted by principle."

"How can he dispense justice to others who dispenses with it for himself?"



TWO KINDS OF GOVERNMENT.

Man's Choice in Evil.

THIS earth was formed to be inhabited. When it had been created, God created man upon it and appointed him to have, under God, "dominion" over the beast of the field and the fowl of the air and the fishes of the sea and over every creeping thing that moves upon the earth.

The government of man himself was self-government under God, with God, and in God; and he was created thus to remain forever. But he chose to abandon this and to take a course contrary to the will, and outside the design, of God. By this choice he fell under the power of the chief opponent of all government, and the author of anarchy. But to this usurper of the dominion of the earth and man, God said, "I will put enmity between thee and the woman, and between thy seed and her seed." Thus God broke up the absolutism of the dominion of Satan over man; and opened the way for man to return to allegiance to God, and so to true government.

Of the first two sons of the first man, one chose the way of true government—self-government according to the will, and within the design, of God; the other chose the way of Satan—the way of lawlessness, the way of anarchy. And in strict accordance with the principle of that way, and in manifestation of the true spirit of the originator of that way, and the hater of the principle of government, he killed his brother.

Two Classes.

Another son was born who chose the way of true government—self-government according to the will, and within the design, of God. This man was allowed to live, and he was succeeded by others of his way. The other was succeeded by others of his way. The two classes continued, and so did the controversy between the true and false governments upon the earth: between self-government according to the will and within the design of God on the one side; and on the other the dominion of the evil ones in lawlessness resulting in anarchy. The lawless elements multiplied till "the earth was filled with violence." This anarchy became so universal that to quench it, there were required the waters of the universal Flood. And true government—self-government according to the will and within the design of God in the eight persons who, of all the earth's inhabitants, recognized it, in the ark which they had prepared—was preserved by the waters of the same Flood that quenched the opposing anarchy. Thus was man preserved alive upon the earth and the race was perpetuated. And so the second time the Creator started man upon the earth, and with him the principle of true government—self-government according to the will and within the design of God. But in spite of the demonstration of the fearful results of taking the other way, it was but a short time before that false way was again chosen; again the two classes were developed; and again the controversy arose and was continued between those who on the earth were espoused

to true government, and those who were not.

Man in Place of God.

This refusal to recognize true government, this refusal of the individual to hold himself subject to the will and within the design of God, not only continued, but continued to increase. Idolatry was substituted for the recognition of God, for "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." And in just the degree in which the knowledge of God was disregarded, the absence of true government was manifested, and confusion and lawlessness prevailed. And in the nature of things, amongst the idolatrous ones, the *strongest* prevailed. And when the strong had prevailed they *held* the power which in the contest they had *gained*; and, in the true spirit of the false government, having abandoned *self-government* according to the will and within the purpose of God, they asserted dominion over *others* according to *their own will*, and in furtherance of *their own* design. And such is the origin of monarchy—the assertion of man in the place of God—upon earth.

What Idols Are.

And it is curious as well as important to notice how idolatry aided in this bad development.

First, *they did know God*, but they rejected Him. They chose not to glorify him as God, nor to be thankful, nor even to recognize Him. Then idols were put in His place. But these idols were but the creation of their own perverse imagination. The idols were only the imagining of their own false conceptions, and so were but the representations of themselves. And when they had put these idols in the place of God, the idols being but the representations of themselves, it was perfectly easy and also perfectly natural and logical that they should presently put *themselves* in the places of the idols, as the agents of the idol and the executors of its will which from the beginning was but their own will cast for the occasion upon the idol.

For, strictly and truly speaking, literally the idol was nothing. All that it could possibly be was what its creators and worshipers conceived it to be. This conception was altogether their own. Then, whatever will, character, or purpose, the idol could possibly have was but the will, character, or purpose of the one who made it or worshiped it. And the idol being helpless to execute this will or to manifest either character or purpose, it fell inevitably to the maker or worshiper of the idol, *himself* to make this manifest. And since the idol had been put in the place of God, and since all that the idol could ever possibly be was simply what its maker and worshiper himself was, this was simply to put *the man*, the worshiper of the idol, in the

place of God. And when apostasy had reached this point, confusion and turbulence had reached the point at which it was only the *power of force* that could prevail; and the force which prevailed most, maintained its place and power by the assertion of dominion over others according to the will and purpose of the one man who exerted it. Thus arose monarchy in the world. In the nature of the case, the monarch was in the place of God.

Facts of History.

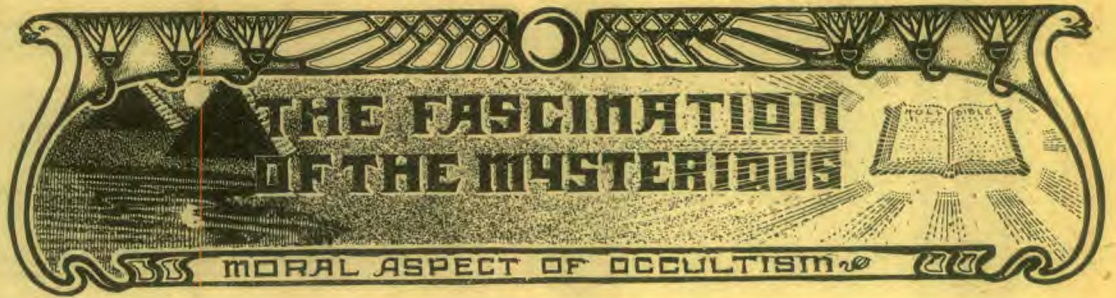
Nor is this mere theory; nor yet is it merely philosophy. It is *fact*—fact according to the records of the times in which this bad development occurred. For in the earliest records of the race, in totally and widely-separated places, such is the record. In earliest records in the plain of Shinar, the cradle of the race after the Flood, in every instance the ruler bears *not* the title of *king*, but of “viceroi” of the idol god, which is held to be truly king. These records reveal clearly that there had been a time when these same people recognized God as the only King and the true Ruler. These records also reveal the fact that these people had not yet gone so far in apostasy that the one in authority, the one who exercised rulership, could dare to assume positively the title of king. But the idol which had been put in the place of God could be made to bear God’s title of King and true Ruler; and then the man who would usurp the place and prerogative of God over men, could deftly insinuate himself as viceroi, vicegerent, or substitute, of the idol god who, in the figment of men, still bore the dignity and title of king.

Such also is the record in earliest Assyria, in earliest Egypt, and even among our own ancient Anglo-Saxon progenitors. The persistence of the principle is illustrated in the conception of king in our own English language; for “among the English, at least, the kingly houses all claimed descent from the blood of the gods. Every king was a son of Woden.”

Thus, by these widely separated and independent records, it is demonstrated that the concept of kingship in the human race was originally recognized as belonging only to God. And this so exclusively that when idols were put in the place of God (which idols were themselves *nothing*, but were in fact the reflection of the maker of the idols), this title must abide exclusively with the figment, which stood in the place of God.

But as apostasy continued and the asserters of dominion and power over others became more bold, there came Nimrod, the one, and the *first* one, who was so bold as to take to himself from the idols the title and the prerogatives of king, which by the makers of the idols had been taken from God and placed upon the idol. Because of this his impious boldness, the name of Nimrod signifies “rebellion, supercilious contempt,” and is equivalent to “the extremely impious rebel.”

This is not to say that there should be no governments, nor is it to say that there should be no monarchy on earth. It is only to say that without such apostasy there never could have been monarchy. But when such apostasy had come, and consequent turbulence and violence prevailed, it was better that there should be even monarchy such as that of Nimrod, than that there should be no government at all, but only anarchy. It were better that there should be such government as that of Nimrod or of Nero, than that there should be none on earth. But apostasy must of necessity go a long way from true and original government—self-government with God—before there could be required such government as that of Nimrod or of Nero.



XX. THE TEST OF CHRISTIAN SCIENCE.

IT would perhaps be too much to say that Christian Science repudiates as Christians all who do not practise the teachings of “Science and Health.” But if it claims anything it is that it has grasped the divine method by which the Gospel works.

What, then, is the *test* of the truth of this wonderful method? The Bible? Oh, no; not at all. “Even the Scripture gave no direct interpretation of the scientific basis for demonstrating the spiritual principle of healing, until our heavenly Father saw fit, through the ‘Key to the Scriptures’ in ‘Science and Health,’ to unlock this mystery of godliness.” (“Retrospection and Introspection,” page 51.) What then? Reason? No! Your ability to understand Kant, or Hegel, or Spinoza, or Herbert Spencer, or Comte, or any other great philosopher, is no sign whatever of your power to test the truth of Christian Science by reason. Christian Science is not *reasonable*; it is “excruciatingly *transcendental*.” (“Science and Health,” page 306.)

We have not space to dwell on the difference between philosophy and transcendentalism; suffice it to give the description (*definition* is impossible) of its New England phase, as found in the Standard Dictionary. Any one that will spend a few minutes looking over the pages of “Science and Health,” and then read these words from the dictionary, will never have the slightest doubt what tree it was that went to seed and bore the fruit called Christian Science. Give attention: “The religio-philosophical teachings of the New England school represented by Emerson and others. It has been characterized by the absence of a formal system of thought and belief, a somewhat mystical phraseology, the exaltation of the spiritual in a general sense over the material, a tendency to synthesis of God, nature, and man [that is, toward Pantheism], the acceptance of all human manifestations as natural and not unmoral, [compare the ‘no sin’ of Christian Science,] an apotheosis of nature, and a belief in the self-sufficiency of the individual and individual insight.” But what is the hub of this wheel?—This: “The doctrine that man has a knowledge of philosophic principles by an immediate beholding *without process of reason* or aid of experience.”

The Delusion of Mortal Mind.

As an example of this “excruciating transcendentalism” in Christian Science, let us hunt for the origin of that terrific delusion known as “mortal mind,” which “inverts the true likeness, and confers animal names and natures upon its own misconceptions [sin, sickness, death, etc.]. Ignorant of the origin and operations of mortal mind,—that is, of itself,—this mentality puts forth its own qualities, and then claims God as their author; albeit God is ignorant of the existence of both this mortal mentality and its claim, for the latter usurps the deific prerogatives, and is an attempted infringement on the Infinite.” Page 506.

What is its origin? How foolish you are! how lamentably unspiritual to ask such a question when there is *no such thing as mortal mind*!

Doesn’t it say that God Himself is ignorant of both mortal mind and its claims? So you want to know something of which God is ignorant! Does not “Science and Health” declare in more places than one that “in reality there is *no* mortal mind,” that it is “merely nothing, claiming to be something”? Pages 283, 483, 583.

But, you may ask, how is it that this non-entity can be the cause of so much that seems a painful reality? Well, did you never have a bad dream? Was not that dream a mere illusion? Thus the mortal mind is a mere hallucination. But, a hallucination of what, or of whose mind? Of mortal mind, to be sure!

The Delusion of Sin.

Another delusion of Christian Science transcendentalism: sin. Whence came it? Of course it is another delusion, a false belief. “The belief of sin, which has grown terrible in strength and influence, is an unconscious error in the beginning,—an embryotic thought without motive.” Page 81.

But whose “embryotic thought is it? Not God’s surely, for God can not have such unreal thoughts. It can not be of “mortal mind,” for “there is in reality no such thing as mortal mind.” Page 483. It can not be of the spiritual man, for God is the Mind of man. Page 198. If these transcendental aberrations be logic, the predicaments of Aristotle are nonsense.

The Test of Christian Science.

What then, *is* the test of Christian Science? **Demonstration.** Not logical demonstration, but by *adopting its practise*. If you want to know personally whether Christian Science be true, you can never,—according to its claims—prove its truth by examining it merely from the standpoint of reason. In other words *you must dabble* in it in order to prove it. Listen: “Christian Science reveals incontrovertibly that Mind is All-in-all, that the only realities are the divine Mind and idea.”

An “incontrovertible” demonstration ought surely to satisfy any one. But does this incontrovertible proof lie in the laws of logical reasoning or in the Bible? It does not. Whence, then, comes it? Here it is. “This great fact is not, however, seen to be supported by sensible evidence, *until its principle is demonstrated by healing the sick*, and thus proven absolute and divine. Page 3. In other words you may be as pious as the Gospel will permit, but you never can tell whether you have the genuine article or not till you can heal the sick. That is to say, *the Bible is not the basis of faith; Christian Science practise is*.

It is as plain as words need to make it, that you can not be a Christian Science healer until you *repudiate* the Bible—not in *profession*, of course, but in *practise*.

This claim of the necessity of *participation* in order to *demonstration* or *undertaking* is all the devil ever asked for: “God doth know that in the day ye eat thereof, *then your eyes shall be opened*.” Gen. 3:5

This appears to be a very ancient trick of the enemy of souls. It is all the spider requires of the fly. All the trapper wishes is that the game put his paw into the trap. This

is exactly what Mr. Sinnett demands of you, in the book from which we previously quoted, before you have anything to say about Theosophy. The claim of Theosophy and of Christian Science are identical in this: "You have no right to judge or criticize it until you understand it; you can never understand it until you practise it. Page 291.

This reminds us of Spencer's method of arriving at the proof of evolution: "Before it can be ascertained *how* organized beings have been gradually evolved, there must be reached the conviction that they *have been* gradually evolved."* That is, you must accept and believe it, before you prove it. Pray where is there a heresy under the sky that would not amen such a stroke of policy? Now, we wish to say right here that such methods may not be too transcendental to suit Theosophy, Spiritism, Christian Science, and science falsely so-called, but blind *tampering with systems that have not first satisfied the reason, is not Christianity*, neither is it science. Belief founded on reasonable evidence is faith. Blind belief is superstition, it matters not whether it be blind acceptance of the Koran or of Christianity.

The present writer for one does not believe that he must meddle with Hypnotism, Theosophy, and Christian Science, before he can judge of their truth. He, for one, is unable to believe that God gave him reason to be thrown to the dogs as soon as he begins to inquire what concerns his soul's eternal welfare. Let us take the sensible course marked out in Holy Writ, "Come now, and let us *reason* together." Isa. 1: 18. "Prove all things; hold fast that which is good." 1 Thess. 5: 21. It is true we can not *know* God save by experience. That is a Biblical fact. It is likewise true that He has given evidence *about* Himself sufficient that reason may know such knowledge to be desirable. Christianity is a reasonable system, from the evidences of God's existence to the acceptance of Jesus as the propitiation for our sins. But Christian Science is unreasonable from start to finish. It is likewise unscientific and unchristian.

And now we have come to the very core of this precious teaching; there are just three prominent elements on which its life depends; the first is its *mystical* element which appeals to that *fascination of the mysterious* existent in every one, which begins in curiosity, as we pointed out in our first study, and ends, when controlled by reason, in scientific knowledge and a rational faith, but, when allowed to hold the reins itself, in some fanatical belief like Christian Science. The second vital element is its claim of healing disease. This we shall consider next week. Finally, no amount of equivocation can conceal the fact that if this doctrine be true, with its "no sin," "no final judgment for mortals," (page 187), "progress of purification, or evolution after death," (pp. 147, 243, 187), and its theory of man generally, then *no man is personally accountable to God*. This appeals to the carnal heart in a manner no less subtle than powerful.

J. A. L. DERBY.

THE only preparation for the morrow is the right use of to-day. The stone in the hands of the builder must be put to its place and fitted to receive another. The morrow comes for naught, if to-day is not needed. Neglect not the call that comes to thee this day; for such neglect is nothing else than boasting thyself of to-morrow.—G. Bowen.

*"Biology" I, page 408.

A MESSAGE.

BY LILIAN MCPHERRON.

DAY by day, the words of the prophet Isaiah, in the fortieth chapter, verse 3, ring in my ears, burn in my heart, seeking expression, that others may also feel that burning desire to become a voice for God, crying aloud the message for to-day: "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

O, that each soul might realize the blessedness of preparing the way of the Lord; might realize the condescension of our God in giving to each human being the privilege of taking part in so grand and glorious a work. O, that you may realize it, O ye who read.

My soul hungers for other souls to lay at the Master's feet, for "He hungers for fruit." Can you realize it, dear one, the great God, who has made all things by His mighty Word-power, hungers for your soul. He longs after you, that you may be a new creature in Him, that you may be another channel, through which He may manifest His character to an unbelieving and perishing world. He calls you to help in preparing the way for His soon-coming in the clouds of heaven, with power and great glory.

He says, "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together."

First, dear one, the way must be prepared in your own heart, for it is "the pure in heart" who see God, those who make the commandments of God, and the faith of Jesus (Rev. 14: 12), the law of their lives. All the valleys of unbelief must be filled with faith; the mountains of pride and self-exaltation must be laid low; the perverse, the crooked way, must be straightened by earnest study of the Pattern, Christ; and the rough places smoothed by gladly allowing the correction of the dear Master to do its work, for "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Read it all (Hebrews 12) and see how Father admonisheth you and me.

O, to-day my heart burns with love for all His creatures. They seem so dear and precious.

My eyes fill with tears to think that so many do not love Him, the tender Father, the loving Saviour, who suffered and died, that we all might have life eternal—who still suffers daily because of our unbelief.

But the time has come to prepare the way of the Lord; then listen to the Voice, which says, "Cry," and answer, "What shall I cry?" Hear the reply: "All flesh is grass, and all the

goodliness thereof is as the flower of the field; the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; *but the word of our God shall stand forever.*"

O, these last words! How they pulsate with power and thrill the believing heart, inspiring faith in the soul that seeks its God.

For tho we be as grass (what a call to humility is this), yet the Word, which endures forever, has this message for you and for me: "But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

There is a day just before us "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." That will be a day of terror to *all* who do wickedly by refusing to hear and obey the Voice which now says, "Cry." But no flame shall kindle upon him who has in faith and love responded to that Word, and he shall walk through the fire and not be burned.

Dear friend, where do you choose to stand?—With those who hear and obey, or with those who refuse the voice of God?

Daily comes the call, while probation lasts, but soon the day of probation will close, and no one will then have an opportunity to help prepare the way of the Lord, and make straight in the desert of sin and sorrow a highway for our God.

Service.

Be not an idler in this busy world,

Fill every day with sweetness to the brim,

Keep all thy radiant flags of hope unfurled,

And lift along the way a joyous hymn;

Strive valiantly, since right must vanquish wrong,

But ever rush to battle with a song.

The Lord, who came to save, came lovingly

To serve, and stooped to lowlier tasks than thine;

By so much as He did, He asks of thee

To hallow toil with tenderness divine.

Humility and patience, grace and peace,—

He giveth these, until thy labors cease.

Serve thou in pain, in poverty, in grief,

But never serve in fear, since thou hast Love;

And love can ever send for thy relief

At need, the angel host from realms above.

Serve where He sends thee; serve the Lord with joy,

And know His service should thy life employ.

—Margaret E. Sangster.

Hollywood, Cal.

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.]

CXXIII.

ABOUT seventeen months ago I came to the town of Hanford, Cal., as business agent of a renovating and upholstering company. There I met a Christian lady, who had been confined for years to an invalid chair. We talked much of the Christian life, among other things she told me that God wanted me for higher service. On my last visit she gave me a tract entitled, "How the Sabbath Came to Me," and referred me to the Hanford Sanitarium for further reading matter on the Sabbath.

I went to the Sanitarium, and was deeply impressed with the truths I received there from reading various books, especially "The History of the Sabbath." But I was not willing to give up the world and my intemperate habits. For four months I tried by every argument to satisfy myself that it was not necessary

to keep the Sabbath of the commandment. But God wanted me to become a worker for Him, and so permitted my intemperate habits to develop in me a condition of exceeding nervousness, which at that time was so excessive that different physicians told me I could not live long. Dr. Bond, of the Hanford Sanitarium, told me that if I did not live temperately, and seek God in earnest prayer, I could never be well.

I now thank God that, as I sought Him and began to keep His commandments according to the light given, He brought health to my body and a peace to my mind which I had never known before. Eight months from the time I began to keep the Sabbath my health was fully restored. How can I but continue to do all God may show me to be my duty.

T. L. THUEMLER.



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

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THE RESTORATION IN CHRIST.

THERE is nothing that can fill the Christian's heart with deeper gratitude and purer, more satisfying joy than the knowledge of the fact that when redemption's work is finished, man will be restored to the rights which he forfeited in the fall and the position which he had held up to that time. In that fact is the triumph of the purpose of God; and that is cause for satisfaction. But to man there must be a feeling of personal restoration; for through Christ he regains what he lost in the gamble with Satan. The deed to his birth-right is placed once more in his hands. The mortgage is lifted, never again to encumber the inheritance, and once more he can look into the face of Him who made him, with no intervening veil of sin and its consequences to hang between. Out of rebellion into obedience; out of variance into harmony; out of separation into reconciliation; out of prodigality into sonship; out of slavery into freedom; out of poverty into everlasting riches; out of self and into Christ—this, all this, comes in the restoration.

Because of disobedience the right to partake of the fruit of the tree of life was taken from man, lest he should continue to eat and so make sin perpetual. But in the restoration that right came back to man. In Rev. 22:14 we read: "Blessed are they that wash their robes, that they may have the right to come to the tree of life." The King James version has it: "that they may have right to the tree of life," etc. In the beginning mankind had right to the tree, as well as the right to come to it. It was for the service of mankind, and man would always have had right to the tree—ownership in it—if he had not been disobedient. Weeks' translation has it: "that the right of the tree of life may be theirs;" and the "Interlinear Literal Translation" renders it: "Blessed are they that do His commandments, that shall be their authority to the tree of life," etc. While the last translation would seem to make the keeping of the commandments a passport to the tree, all agree in the thought of the restoration to man of the right which he forfeited in Eden, the right to come to, partake of, and possess, the tree of life. The food of immortality hangs on its boughs; and when redemption is finished, and the prohibition against partaking of that tree is removed, man is back again in full possession of his forfeited inheritance. What a transport of joy will thrill the souls of the redeemed when permission is once more given to eat of that tree! To that company salvation is a completed reality, and the stamp of immortality is set upon their being.

But that work in its completeness does not stop with mankind. The earth has shared in the curse, and it too, must undergo a renovation. "Behold, I create new heavens and a new earth; and the former shall not be remem-

bered, nor come into mind." The prophet goes on to say: "The voice of weeping shall be heard no more in her, nor the voice of crying." Isa. 65:17, 19. Sin brought sorrow and crying into the world. The restoration removes all cause for sorrow. How great must be the transformation from the old to the new when even the remembrance of the nightmare of sin shall be wiped from the thoughts of the redeemed!

The apostle Peter refers to this same triumphant climax of the work of God when He says: "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:13. Again: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away. . . . There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:1-5.

That is the glorious consummation of the long, patient, loving work of God in the earth—a work that not only removes sin, but removes the possibility of another such sad experience in the universe of God. The redeemed hosts can then shout, "Home once more, back into Father's arms!"

THE DOCTRINE OF HELL FIRE.

X. "Tormented Forever and Ever."

THE strongest expression, indicative of the most fearful doom, concerning the punishment of at least a portion of the incorrigibly wicked, is found in Revelation 14:9-11, and 20:10. Thus we read:—

"If any man worshipeth the beast and his image, and receiveth a mark in his forehead or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment goeth up forever and ever; and they have no rest day and night they that worship the beast and his image, and whoso receiveth the mark of his name."

"And they shall be tormented day and night forever and ever."

Considered alone in the light of popular teaching,—that man is immortal, that he can not die or be made to die,—this text would lead to no other conclusion than this, that man is doomed to never-ending misery. But we have before shown conclusively that "the wages of sin is death;" that "the soul that sinneth, it shall die;" that the "everlasting punishment" is "everlasting destruction." The Bible being the book of truth, there is no contradiction between these several statements and the language of the texts above quoted from the Revelation. We will have no controversy with those who contend that the term "forever and ever," means to all eternity, duration without end. The original in Rev. 14:11 is *eis aionas aionon*, literally, "unto ages of ages," and in Rev. 20:10 is *eis tous aionas ton aionon*, literally, "unto the ages of the ages." See margin of the Revised Versions.

Now the singular term *aion* literally means an indefinite period of which the limit is hidden, and is properly translated "age." When applied to man, or this world, or things temporal, it is necessarily limited, tho indefinite; but when applied to God, it means an age

without end. From this meaning of the word *aion*, or "age," some have concluded that the "ages of the ages" might be limited in extent also, denoting, doubtless, a long period, but one that would sometime close. Yet it seems to the writer that the expression indicates eternity, as in Rev. 22:5, modified by the nature of the thing to which it is applied, but not in its eternity, or duration. To illustrate, we will place in juxtaposition these two scriptures:—

"They shall be tormented day and night unto the ages of the ages." Rev. 20:10.

"They shall reign unto the ages of the ages." Rev. 22:5.

The first text declares that the torment shall be for all eternity; the second text, that the reign shall be to all eternity.

"Then," asks a reader, "do you believe in everlasting misery, pain, anguish?" No, we do not, nor do we believe that this text teaches that horrible doctrine, which has turned men from the Bible and caused them to blaspheme God. Let us examine the word "torment," not in the English language, but in the language Inspiration used. The definitions given below are from standard lexicons, and so regarded by the Christian scholarship of the world. The word "torment" comes from the Greek word *basanos*, defined by Baxter's Analytical Greek Lexicon as follows:—

Basanos, properly *lapis Lydius*, a species of stone from Lydia, which, being applied to metals, was thought to indicate any alloy which might be mixed with them, and therefore used in the trial of metals; hence examination of a person, especially by torture; in New Testament, torture, torment, severe pain. Matt. 4:24; Luke 16:23, 28.

Basanizo, properly, to apply the *lapis Lydius*, or touchstone; by metonymy, to examine, scrutinize, try, either by words or torture.

Basanismos, properly, examination by the *lapis Lydius*, or by torture; torment, torture. Rev. 9:5; 14:11; 18:7, 10, 15.

Says the standard lexicon of Liddell and Scott:—

Basanos, the touchstone, Lat. *lapis Lydius*, a dark colored stone on which pure gold, when rubbed, leaves a peculiar mark. 2. The use of this as a test; generally, a test-trial, whether a thing be genuine, solid, or real. 3. Inquiry by torture; tormenting labor, torture of disease. Matt. 4:24.

Basanizo, to rub upon the touchstone; hence, of things, to put to the test, prove, to investigate scientifically. 2. Of persons, to examine closely, cross-question, to question by applying torture, to torture, rack.

It will be seen from the above definitions that the meaning of the term is to test or try, by words or torture; for the idea of torment, or of causing pain, is not a necessary element in the original meaning, but is a derived sense. Test or trial is the primary significance; and the use of the word in the New Testament must have some correspondence to the original and proper use of the word. If torture alone was intended, why was not the word *odunē* used, which means (according to the Greek lexicons) "pain of body, or mind;" or the verb *odunaō*, meaning to pain, either bodily or mentally; passive, to be in an agony, be tormented. Luke 16:24, 25? Why does Inspiration use the two words, each twice, in the same connection, in six verses, if misery alone was the idea designed to be conveyed, as is done in Luke 16:23-28? In verses 23 and 28 the word *basanos* is used, while in verses 24 and 25 the word *odunaō* is used. We know no reason that can be assigned for this dis-

crimination except that the former term is used to indicate *testing* or *trial*, while the latter term is used for the anguish, the pain, the torment (as we understand it) alone. The main idea of *basanos* is that of testing, the mode is secondary. The idea of torture, pain, is not even necessarily connected with the true meaning of the word. The idea of torment, torture, has been read into the word to meet the exigencies of a false theology. In defining *basanos* one lexicon says, "In the New Testament, torture, torment," just as tho the original, literal, common meaning vanished as soon as used by Inspiration. It means *to test*, *to try*, in the New Testament also, as other scriptures will prove.

What Is This Great Test, and Why?

In the beginning Satan deceived the race into believing that they would be like God, and would never die (Gen. 3:3, 4), contrary to God's express declaration, that disobeying, they should die (Gen. 2:17; Eze. 18:4). The vast mass of humanity have believed Satan, have clothed themselves and the dead with the attributes of Deity, and made of themselves demigods. They believe that the real man is immortal, undieable, and that no material agency can destroy him.

God's Touchstone.

If man had believed God in the beginning, if he had by simple faith walked in the way of God's precepts, he would never have died; for "righteousness tendeth to life," while "he that pursueth evil pursueth it to his own death." Prov. 11:19, 30. But man sinned; and that he might not perpetuate to all eternity a life of sin and misery, God in His goodness separated man from the tree of life, and left him to the fruitage which man himself had chosen, death.

But what man lost through sin—righteousness and life—God restores by faith in Christ Jesus. Gal. 2:20.

If man holds fast the beginning of his confidence steadfast unto the end (Heb. 3:14), he will be given eternal life absolutely at the last day, and made, like Christ, immortal. See John 6:40, 54; 1 Cor. 15:47-56. Then, and not till then, shall this mortal put on immortality; and to Him who bestows the precious boon in answer to the simple trust of the saint, will be all the glory.

Therefore, as God in His wisdom has decreed that none but the holy and righteous, those in whom dwells His presence, shall be made immortal, the great final test will be the visible presence of God, "a consuming fire" to the wicked, the destruction of all identified with sin; for God's *lapis Lydius*, or *touchstone*, by which the counterfeit will be revealed, is *fire*. The world will be melted by fervent heat at the end of the thousand years (2 Peter 3:7, 10), and thus form the lake of fire (Rev. 20:10, 14). Upon this the holy city, with her holy children, will be borne upon the flaming sea as was Noah's ark upon the deluge of waters. Fire can no more harm them than were the Hebrew worthies harmed when the Angel of God walked with them through the fiery furnace. To this fearful time the prophet refers in the following language:—

"The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the *devouring fire*? who among us shall dwell with *everlasting* [age-lasting] *burnings*? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions [margin, "deceits"], that shaketh his hands from holding

of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil."

The boastings of the earth-dwellers have died on their lips; the hope of the hypocrites is gone; the power of the deceiver to sway them is past. Each must stand in his own character, possessed of the life which he has chosen. The wicked claim to possess within themselves inherent immortality. The righteous possess it only as they obtain it by faith and life-union with Christ Jesus.

Again: Satan has deceived multitudes into believing that if they were united with a Christian church in some way, their salvation would be assured. Millions of this character have been built up in the nominal churches by professed ambassadors of Christ. But their work must be tested by fire. "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day [of God, 2 Peter 3:10] shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:11-13.

The precious jewels, or special treasure of God are His people. Mal. 3:17, margin. The fires of trial and persecution, the fellowship of Christ's sufferings, will then have purged every dross. They will then stand immortalized, partakers in full of the divine nature; and the fires of the last day can not hurt them. But those who would not accept Christ, who will not endure the fiery trials of this age, are found to be wood, hay, and stubble, when the fires of the day of God break forth upon the world. This is God's last means of trial, that which ought to be satisfactory to those who have claimed to be possessed of a life which could not be harmed by material fires, but which runs parallel with that of God.

The Fire Consumes into Smoke.

Sodom and Gomorrah (which are set forth for an example, Jude 7; 2 Peter 2:6) were literally burned up, and the salt waters of the Dead Sea are now where those once proud cities stood. See Gen. 19:24-28. It is said of that fire, "And, lo, the smoke of the country went up as the smoke of a furnace." Of the wicked the psalmist says: "But 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*." Ps. 37:20. The very figure denotes the totality and finality of the destruction. The ashes on earth soon mingle with, and become a part of, the soil; the smoke rises up and dissipates to all eternity. It is said of the great harlot Babylon, "*Her smoke rose up forever and ever*" (Rev. 19:3), and the fire of this smoke burns her up; for "she shall be *utterly burned with fire*; for strong is the Lord God who judgeth her." Rev. 18:8. But in Babylon are found those who worship the beast and his image, of whom Rev. 14:9-11 speaks. The prophet, in speaking of God's judgments upon Idumea, says:—

"For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the *smoke thereof shall go up forever*." Isa. 34:8-10.

The fire will do its work. The testing will be forever. God declares that the "indignation shall cease, and Mine anger in their destruction." Isa. 10:25.

Then will all of sin be forever destroyed, the earth and the universe will rest in perpetual peace, for all are righteous, and righteousness is life forevermore.

"HE SHALL LIFT YOU UP."

If the Lord's people will walk faithfully before Him, He will prosper them in the sight of the world. Through them He will demonstrate the wisdom of allegiance to Him. The people who scoffed at Noah, because he spent time and energy and means in building an ark, at last saw the wisdom of his investment.

After the death of Abraham there was a famine in the land where Isaac dwelt, and he moved over to Gerar. There he sowed grain, and it brought forth a hundred fold. This was practical evidence in the sight of the heathen that the God of Isaac was greater than their gods. They realized that Isaac had the advantage of them, but instead of yielding themselves to the only God who could produce such results, and be "a very present help in trouble," they became envious of Isaac's prosperity, and the king asked him to move away. Thus the knowledge of the true God (whom to know is life eternal), manifested through a missionary who was a veritable type of Christ, was officially rejected. But all this experience was not without its impression even on King Abimelech; for subsequently he went in person, accompanied by high officers of State, to make peace with Isaac. In this act there was a second acknowledgment that Isaac's God was superior to the gods of the Philistines.

The Lord did missionary work in Egypt by prospering His people when, under the revival efforts of Moses and Aaron, they turned unto Him. There were Egyptians who, seeing how the children of Israel were favored through the power of their God, took refuge in the houses of the Israelites during the plagues. Thus they became believers in the God of Israel, and went out with the liberated people. The Lord's design concerning His children, conditioned on their obedience, is set forth in Deuteronomy 28:—

"It shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." Verse 1.

"And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee His good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand; and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them." Verses 10-13.

But some contend that those Old Testament promises were for the Jews only. So they were for the Jews as the Lord's people. But the Lord is just as anxious that His people to-day should be illustrations of His power to

bless and uphold those who are faithful to Him as He ever was. All the promises of God are in Christ, and in Him are yea and amen. 2 Cor. 1:20. "Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:10.

HOME INFLUENCE.

The San Francisco Chronicle says:—

One college president notifies parents that if they send spoiled boys, the institution will try to make of them decent men, but that if twelve months show the spoiling process to be going on they need not be surprised to see the hopefuls coming home, all charges prepaid and no more samples wanted by the faculty. It is rare nonsense to expect a college to develop character suddenly in a youth whose father has taught him that it is manly to drink, healthy to smoke, and picturesque to swear. It is the home training that counts for most.

And that teaching is generally done through example, and is followed because of the example, even tho such parent may have sought to teach his boy by words that such things were wrong. Young men have said to their father, "Why do you tell us not to smoke or drink when you do it yourself?" The father replies, "But I see the evil of it, and so warn you not to indulge in it." "But you do it," they reply, "because you want to; and so may we;" and so they do, and so they do the other things they should not do, until the whole bent of the young men's lives is wrong. Even tho they may control themselves enough to remain in college, they are sent into life under a fearful handicap. It is only a step from the pipe or cigar to the use of what some one has so appropriately named "coffin nails"—cigarettes; and under the influence of these conscience killers all kinds of crimes are hatched. Home training has its influence; but unquestionably a great mass of it to-day is on the wrong side.

Question Corner

1461.—Paying Tithes.

Will you please explain the basis on which the tithe is reckoned? The Bible seems to indicate that it is to be paid on the increase. Is this to be understood as the net increase, after all expenses are paid? P. H.

The tithe is to be paid on one's income, from which should be deducted the expenses incurred in acquiring it outside of one's own labor. To illustrate: Mr. Brown rents a farm for which he pays \$500; he hires one man and a girl a portion of the time for which he pays \$500. His gross income from the farm is \$1,500. His tithe would not be \$150, a tenth of \$1,500; but \$50, a tithe of the income after expenses apart from his own labor are deducted. The estimated living expenses of his regular family ought not to be deducted, for in such case he does not stand equally with his brother in rendering to the Lord His due. The man who works for a salary (and there are many such we know) pays tithes on all he receives, and from the nine-tenths pays house rent and all other living expenses. The safest way is to be sure and render to the Lord all His own, as you would wish others to do by you if you gave them all and required a tenth in return. It pays, and we speak of an experience of years, to be in partnership with God, not from a mere sordid or commercial investment in tithe-paying; nor is it any particular credit to us that we have rendered unto the Lord His own; but it is good to know that we are, by His grace, in harmony with His plan, and therefore all His precious promises are ours. Mal. 3:10-12. How much better are God's laws of time and means for His worship and cause than all the substitutes and questionable devices of men.

1462.—Paying Tithes on the Sabbath.

Is it wrong to pay our tithes and rent on the Sabbath day, handing it to the treasurer in a sealed envelop, having it arranged on a week day, the persons living far away and not able to attend a business meeting? Also is it wrong to ride in the cars and pay fare, when living far away and not able to walk? Often there are those having young children, who would have to stay at home unless they came that way. L.

What is meant by "rent"? If it is rent on one's house, we should do it in some other way, send it by mail or otherwise some other day. If it pertains to the work of God, the place of worship, we see no harm in paying it as above indicated. Nor do we see any wrong in thus attending church. God asks no unreasonable things of His children.



RIPENING FOR THE GREAT HARVEST. NO. 7.

We have seen from the last two articles that the human race is on the down grade in moral, physical, and mental stamina; that the present conditions are making fertile soil of the human body in which all manner of diseases are taking ready root. Immorality is making evil conditions, and the evil conditions are producing greater immorality. The evil in men is producing the evil conditions, and the evil conditions in turn are producing evil in men, women, and children. As the world nears its climax, the forces of evil are increasing in intensity, and as they increase, the worn-out condition of the race becomes more manifest.

What the Lord says of the earth at the time when His coming is near is also true of those who will be living on the earth at that time. "The earth shall wax old like a garment, and they that dwell therein shall die in like manner." Isa. 51:6. That is, the people themselves will wear out as the earth does, aging before their time, dying in their youth, passing away like a garment that is dropping to pieces from age and wear. It is literally true to-day; and the moral condition of earth's inhabitants is shown in these words of scripture: "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. In fact, the whole chapter has a distinct and definite application to this very time.

In the face of all this, can we say that the world is growing better?—We can not, if we would speak truthfully. Is it wise, is it safe, for us to place ourselves on the side of the "optimists" of the world, and try to make ourselves see a moral and spiritual progress that does not exist? The reader must answer for himself in the light of the open-faced, staring facts of the present time. The condition of the world as we see it is in perfect harmony with what the Word declares that it would be; and the Word declares that it would be in this condition "in the last days." 2 Tim. 3:1.

But when these terrible conditions have reached their climax, the Son of God will return to this earth, and destroy sin and sinner. At that time "our God shall come, and shall not keep silence; a fire shall devour before Him; and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:3, 4. "Then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

At the same time, the Word declares that "there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" 2 Peter 3:3, 4. And scoffers are multiplying as never before—another sign of the times. But that same Word declares (verses 12, 13) that they who are following Christ will be "looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat;" but that God's people, "according to His promise," shall "look for new heavens and a new earth, wherein dwelleth righteousness."

Better days are coming; and better still, they are coming soon. Men tell us that there is a glorious future before us. There is; but it is not the future for which they are looking. Between this present time and that glorious future there is to be the marvelous "working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. 2:9, 10. Between this present time and that glorious future there is to be the coming of Christ in the clouds of heaven to put an end to all that unrighteousness, and to them that have pleasure in it. 2 Thess. 2:8, 9; Matt. 24:30, 31. Not as a secret rapture, not at individual deaths, will that coming be; but "in the clouds of heaven with power and

great glory," and "all the holy angels with Him." Truly, the Word is finding its fulfilment in the conditions of this present generation. Inspiration has pointed out these conditions, and pointed to them as signs of the coming end. We see them all around us, and still many doubt that the end is near. When the opening heavens reveal the dawn of the great day of God, the unsaved world will then realize that the warnings of God were worth their most serious heed. The wise course is to give that heed now, and so be expecting Him and ready to meet Him.

CAUSES OF OUR RECENT FINANCIAL TROUBLE.

[From the Degradation of Wall Street, in *Leslie's Monthly* for December.]

THE Shipbuilding scandal sums up in itself the weaknesses, follies, and vices of the whole chapter of what Wall Street calls its great industrial boom—the period which saw the rise and decline of the billion-dollar Steel Trust, the \$75,000,000 Copper Trust, the Asphalt Trust, the International Ship Trust, the Consolidated Lake Superior, and other enterprises formed on the same exaggerated notion of prudent company finance. When conservative history, some decades hence, reviews the three past financial years it will probably set forth as the three characteristic features of [the movement, (1) the absence of any intelligent view of the true relation between market prices and intrinsic value; (2) the utter disregard in the industrial combinations of principles which had been for years observed by the manufacturers whom they had bought out, and (3) the confidence apparently entertained by experienced financiers in the continued and endless gullibility of the investing public.

It was part of the penalty which has been inflicted on these promoters of inflated enterprises that they came to share themselves in the delusions into which they had led the public. Some of them branched out recklessly into buying the stocks of other trusts, and carried their purchases so far that, immensely rich as the "boom" had made them, they were forced to borrow money to keep up their extended speculations. In the case of one prominent trust financier, the president of an enormous combination, common report of his wild speculations of this nature forced the directors to require his resignation. Other millionaires of the same recent growth subscribed huge sums to these "underwritings," reckoning that the public would easily buy all the stocks, and that their own money would come back to them, with a few million dollars in "commissions." Very fortunately, the public came to its senses in time and refused to buy the stocks. The "syndicates" had to pay the money which they had expected to keep, and in return for it got nothing but the stocks of whose real value they were unpleasantly aware, and which they had hoped to sell at false values to the confiding public.

A LOW STANDARD.—THE VITAL NEED.

We are glad to note that some brave souls are still standing for original Christian ethics, notwithstanding the fearful trend in society. At the monthly meeting of the Channing Society, Boston, Dec. 17, 1903, Ex-secretary of the navy, John D. Long, spoke on the topic of "Co-operation Among Laymen." Among other good things he said:—

No one can look at the seething current of modern society and not be utterly appalled by the brutalities and crimes, the drunkenness and villainies which are almost epidemic.

The real truth is not that the world has outgrown the simple precepts of Jesus, but it has never reached them in their height or depth. We have never attained to the perfect practise of that simplest Christian rule—to love those that hate us, to love our neighbors as ourselves, to be pure in spirit.

These brutalities and crimes, this drunkenness and

misconduct are not confined to the lower classes, but they break out among young men and women who have had the opportunity of benefiting by our boasted education.

There is corruption, bribery, and embezzlement by our public servants. The sacred ties of domestic life are disregarded. The temple of the Lord is invaded by mere birds of prey who should be whipped out of it with lashes of scorn.

To correct these evils is our work. The remedy is not in the effort of labor or capital to promote their material interests, it is not in the efforts men make to better their conditions by theories of social organization. These things will, under natural laws in a free country, work out their only salvation.

The vital need is the religion of Jesus; it is Christ in the individual man—reverence for the great fundamental precepts of the Master—their incorporation into actual daily life as controlling springs of action.

And all this is said of these very times in the Word of God.

ALCOHOLISM "REFINED" CAUSES DEATH.

SOME months ago attention was called to the verdict of a coroner's jury concerning the death of a man in Pennsylvania, whose brain was found to have been "pickled" by alcohol. This man had been a hard drinker. Now comes a coroner's jury in New York with the announcement that a man of so-called extremely temperate habits has died of "refined alcoholism."

He had never been intoxicated in his life, and his only indulgence in liquor consisted in a moderate drink of whisky in the morning and another before he retired at night. This habit he had pursued for thirty years, and it was regarded by those who had known him as impossible that his death could have been due to alcoholism.

Nevertheless, it was demonstrated by the autopsy that the man had been suffering from chronic meningitis, softening of the brain, and other maladies attributable to whisky, hence the coroner's verdict was that the gentleman's death had been due to "refined alcoholism."—*Union Signal*.

Commenting on this case, the *Chicago Tribune* says:—

May there not be a warning in this case that is worth heeding? It is, perhaps, no exaggeration to say that three men out of every ten in the great cities of this country are indulging in "refined alcoholism." They are not sots or toppers. They would, if questioned, claim to be temperate. But they take a drink or two of whisky or of some other alcoholic beverage every day, supposing that they are as free from the danger which besets the drunkard as if they were total abstainers. It is true that comparatively few of these devotees of "refined alcoholism" die with delirium tremens or of softening of the brain, but it may be no more than reasonable to suppose that the maladies to which they fall victims are often aggravated by, if they are not primarily due, to "the occasional drink."

"INDUSTRIAL CENTERS."

THERE is a popular charm about this expression that is calculated to "draw." Therefore the great "industrial centers," so-called, become the plague spots of the earth. The very suggestion calls men to a scramble for promised wealth. A thousand will aim to live and get rich on business that legitimately calls for a hundred. At such "centers" we find human nature illustrated as nowhere else. There is seen the greed, the rush, the trampling of toes, and the utter forgetfulness of nature's bounties that are more evenly distributed and in greater quantity, where there is ample room to move and breathe and be comparatively happy. The aggregations of humanity apologetically styled centers of industry usually contain a far greater percentage of non-producers, idlers, beggars, and criminals of all classes than any other habitable places on earth. The selfishness and consequent greed that characterize these crowded "business" marts has no parallel, yet they are the places that control the financial and political politics of the world. Is it any wonder there is so much fraud in the one and so much corruption in the other? The great crime trust is the most persistent manipulator of business that can be found in any of the great centers of industry. It operates seven days in the week, and twenty-four hours a day. The centering of industry carries with it the concentration of idlers and the combination of criminals, thus forming an aggregation of leeches that prey upon the "industry" of the "center." The principle was condemned at Babel, and the consequences of its persistent encouragement were illustrated in Sodom and Nineveh and Babylon.

CRIME AND ITS INCREASE.

"FIFTEEN separate murder trials are now pending in the Superior Court," says a San Francisco daily. "District Attorney Byington says that the record of homicides was never so great in this city as it is at the present time. The court calendars are dotted all over with the names of persons accused of taking human life, and the year 1903 will be written down as a red-letter twelve month in the matter of capital crimes committed in San Francisco. The State's prosecutors will be engaged for several months to come in the trials of those now accused of murder. Only one of the fifteen trials is now in progress, and the other cases will have to await the time of the courts." And this city is not exceptional.

Concerning the case of Senator Smoot, of Utah, Senator Hoar has made a point that can hardly fail of recognition, to say nothing of the merits or demerits of the Smoot case. Mr. Hoar makes the point that the question of Smoot's eligibility is before the Senate as a judicial body, and, therefore, popular petitions for his removal are as much out of place as they would be if presented in a case before the Supreme Court.

There is more to this point than many people are willing to admit. They seem to forget that Smoot is already a member of the Senate, having been sworn in at the special session last spring. It matters not that consideration of charges that he is a polygamist was specially waived, he is now a member of the Senate. Therefore any charges against him, designed to unseat him, must be in the nature of an impeachment. In an impeachment case the Senate sits as a court of justice, and must be governed by evidence introduced in a regular way, and not by popular petition. In an ordinary court of justice one who would try by simple petition to influence the decision of the court in any given case would be liable to punishment. There is no doubt that Smoot gained a decided advantage when he was formally admitted to the Senate, whatever his character may be. If the Senate did not purpose to retain him in his seat, it would have been proper and better to have deferred his admission until such time as the question of his eligibility could have been fully considered.

One of the saddest calamities in years occurred in Chicago on December 30, the burning of the Iriquois Theater, which was filled mostly with women and children. Five hundred and eighty-two persons are known to have lost their lives as a result of the conflagration, and a large number are missing. The fire started in the scenery on the stage, and in less than five minutes these lives were snuffed out, and hundreds of others were maimed or burned. This theater was supposed to be a fire-proof building, and a heavy asbestos curtain was so arranged as to drop between the stage and audience in case of fire. As often happens, when the emergency arose, the curtain did not work, and the fire from the stage swept out into the audience, climbed to the balconies, and drove the audience in a mad rush for the exits. Some of these were curtained so that the audience did not notice them. The fire escapes were not completed, and as some climbed out onto the platforms they were crowded off by those coming behind, and many fell to the ground below and were killed. Many were literally trodden to death, parts of their bodies being ground away under the feet of the frenzied multitude. In one of the passageways bodies were found piled ten feet high, burned and charred, or crushed by the weight above them. Perhaps the saddest part of the terrible affair was the crushing out of the lives of so many children. It was an afternoon matinee, which is usually attended most largely by women and children. The latter had no chance in the awful rush of their frightened elders, and their little lives were ground out in a moment. Chicago has received expressions of sympathy from all over the country, and from the rulers of some foreign countries. What a lesson to parents is this terrible catastrophe!

The large donations of the year 1903 in the United States, by actual gift and by bequest, to charity, religious enterprises, educational institutions, libraries, etc., amounted to \$76,934,978. These sums do not represent contributions to charity in a general sense, or church contributions, but only those individual donations and bequests which have been published as news announcements. Of the amount above stated \$39,950,692 was given to educational institutions. Charity received \$21,726,318, and \$3,906,912 was given for religious purposes. Over twenty-one millions of this total amount was given by Mr. Andrew Carnegie, and the second largest contributor was Mr. J. D. Rockefeller. The latter's gifts were almost wholly for educational purposes.

Charges that a large number of teachers in the public schools of New York are drawing two or three salaries from the city in direct violation of the city charter; that text-books are bought with reckless disregard of the city's interests; that text-books by new authors are bought, involving the purchase of a complete new supply without reason; that superintendents or principals have disposed of disused stocks of books in large quantities to second-hand dealers without turning over to the city any money from the sales; that janitors who have removed books by cartloads have found it to their advantage to mention nothing of the facts,—all are supported by reports made by commissioner Owens to Mayor Low, following his investigation of the department of education. The investigation is only about half completed, and whether it will be aired to the bottom will rest with the incoming administration. This shows collusion between all concerned to rob the city, which was paying them for their services. It must have been going on for some time, and there is no reason to suppose New York is the only city in which such things are done.

It is the intention of Congress to make another liberal contribution to the building up of the American navy, during the present session of Congress. Senator Hale, chairman of the committee on naval affairs, states that when the additions now contemplated have been made, the United States will have a more powerful navy than any other nation except Great Britain. Senator Hale's declaration that it is the settled policy to expand and enlarge the American navy on liberal lines, accords with the wishes of the President and the Secretary of the navy, and it is said that this attitude correctly represents the feelings of most of the influential leaders of both houses. The house committee has already begun its preparation of the naval bill. The annual estimates have been largely increased over what they were for last year. These estimates are for the regular establishment, and the increase was on account of new ships about to go into commission. The President and leaders in Congress believe that this policy is necessary "in view of America's new position as a world power."

The world is still guessing at the question of whether Japan and Russia will go to war over their differences in regard to China and Korea. The air is full of rumors of war from that part of the world. Japan is maintaining a very firm attitude, and it is stated that if Russia refuses to make concessions, war is inevitable. We shall know in a few days the substance of Russia's reply, which Japan is now anxiously awaiting. Both powers are laying in supplies of provisions, ammunition, and implements of war. Japan has added to her fleet two new war vessels by purchase, has ordered large consignments of flour, and has established a strict censorship of the press. Russia is ordering large supplies of meat, and continues the sending of troops into Manchuria. The general consensus of opinion is that unless substantial concessions are made by Russia, there will be war.

Pope Pius X. has taken a strong position against the long musical compositions that have been such a prominent part of the Catholic church service. He condemns the transforming of church services into concerts. His criticisms of this part of Catholic church services might as fittingly be applied to many of the Protestant churches that have followed Rome's leading in that matter. It is a great question, however, whether these will follow the pope's advice and curtail their musical programs.

It has just come to light that a white missionary and eighteen of his followers have been killed by blacks in the interior of Liberia. The tribesman declared that they had no fight with the white man, but feared that if they did not kill him, he would bring his country to make war upon them. How essential that missionaries make it known that their mission is not national in any sense, that they are not the fore-runners of aggressive and greedy nations.

Pneumonia is now doing more deadly work in the city of New York than is the dread "white plague," consumption. The revised figures of the Health Department, just completed, show that there were 9,691 deaths from pneumonia in New York City during the past year. From the number of deaths, it is estimated that there must have been at least 64,600 cases of that disease in that city alone. Consumption stands second in the record of mortality.

In the little republic of Santo Domingo three factions are now seeking power. There is the party which considers itself the government, tho it has been forced to relinquish its hold; and two provisional governments have been declared in different parts of the island. It is feared that in the fighting, which seems bound to ensue between these rival factions, the lives and property of foreigners will not be safe.

To increase the price of shingles the great shingle trust of Washington will close practically all of its 460 mills in that State during the months of January and February. About half of these mills are already closed. Over 90 per cent of that State's shingle output is controlled by the trust, and the price will be increased by its manipulations of the market.

A revolution has broken out in the republic of Uruguay, according to a recent despatch from Montevideo. The government has proclaimed a state of siege throughout the entire republic.



LOVING WORDS.

PLEASANT years we've spent together,
Youth was sweet and life was fair,
And in sun, or cloudy weather,
Childhood days were free from care.
Bright the sun in daily splendor,
Sweet the carol of the birds,
But the thrill of all most tender
Was the thrill of loving words.

So the years rolled by in gladness,
And a joy o'er all was shed,
Transient was each shade of sadness,
Resting on each sunny head;
But the heavens seemed the nearest,
And the heart was deepest stirred,
When through tones we loved the dearest,
Came the thrill of loving word.

Care and years have left their traces,
Since the days of long ago.
Wrinkled the once childish faces,
Golden hair becoming snow.
Heavens darken slow above me,
Hearts grow sick, with hope deferred,
But the music still most lovely,
Is the thrill of loving word.

Soon will come a time when jaded
Heart and brain will sink to rest,
And in some low chamber shaded,
Still hands cross a pulseless breast.
When death's darkness comes before me,
Let the music latest heard,
As the silence gathers o'er me,
Be the kindly, loving word.

Elgin, Ill.

L. D. SANTEE.

THE RIGHT KIND OF COURAGE.

[George Ethelbert Walsh, in *Christian Advocate*.]

"THIS foolishness must stop!" exclaimed the foreman of the gang of riveters, as he stood on the bank below, and saw one of his workmen poised between heaven and earth on a huge iron beam that was being hoisted to its place five hundred feet above the river.

"We've had accidents enough," he continued, sharply. "The next man who goes up on a girder or beam will be discharged."

That night the order went forth. The more conservative of the men greeted it with wise and approving nods of the head. There were dangers and accidents enough in their business without inviting unnecessary ones. There was no earthly reason why any one should go up with a beam, sitting astride of it, or standing upright to show his comrades how cool he could be.

But not all of the younger men and apprentices viewed it in this light. "I guess no one will get hurt riding up on a beam," said Henry Cleveland, one of the most daring of the riveters' apprentices. "It's no worse than hanging on the beams to hold hot rivets, or walking the narrow girders. I guess the foreman has indigestion."

Several of the other apprentices and assistants applauded this sentiment; but Harry Motley, one of the youngest of the boys, shook his head doubtfully, and said:—

"I don't think we should take unnecessary risks, anyway."

There was a shout of derisive laughter at this sage remark.

"Say, Harry, you must have lost your nerve," one of the boys replied.

"Never had any," said Henry, with a grunt. "Did you ever see him walk a beam? He keeps as far away from the edge as possible, and looks at the sky instead of the water. I'll bet he couldn't walk this beam here and look down."

Henry indicated a narrow steel girder, which had

just been placed in position. It extended across from one cable to another. In the wind it swayed a little, and it was certainly a precarious foothold for any one.

"Come now, dare you do it?"

"Yes, I dare do it, but I'm not going to," replied Harry, with a flush suffusing his face.

"A nice thing to say. Well, I'll show you how to do it."

In an instant Henry had climbed out to the beam and was walking across it, balancing himself deftly on the narrow surface, and calling back to his companions when he reached the other side.

"That's the way to do it," he shouted. "Now do you take the dare?"

Harry was strongly inclined to show his comrades that his nerves were as strong as their leader's. The dizzy height had no terror for him. He had time and again looked down from a high perch and knew that his head was perfectly level. He hesitated, thinking that he was foolish not to earn the good opinion of his comrades, and then a rush of thoughts overcame him. What right had he to imperil his life for nothing—simply for a dare? Did he not have a mother and tiny brother dependent upon his wages for their happiness?

"That was well done, Henry," he said, with a smile and laugh, "but you don't expect me to do it simply because you did."

"And why not? The other fellows will do it."

They were dominated by Henry, so that when he ordered them to walk the beam they did so without a word of expostulation. But there was one moment when all hearts suddenly stopped beating. Williston Young, a new worker on the bridge, hesitated an instant on the way back, swayed, and turned pale. For an instant it seemed as if he would fall to the river below. It was a case of sudden fright and fear that comes sometimes to almost all workers on high places.

The boys stood stock still, fear clutching them at the heart. Only Harry Motley grasped the situation and acted. Without apparent hurry or excitement he stepped toward the beam, and, pointing to the derrick above, said in his most natural voice:—

"See that gull on the top of the derrick, Williston. I believe it's a big Labrador gull. They do come down this river in summer. I saw one once stuffed in a museum."

The frightened, trembling boy on the beam looked up at the gull, his attention being so diverted from his perilous position that he forgot it temporarily. When he looked down again Harry was standing on a neighboring beam, triller and narrower, but swung parallel to the first, with one hand touching Williston on the shoulder. It required all the strength and nerve of his body and mind to hold himself under control, but the danger in which Williston was placed gave him strength.

"We'll cross arms this way," Harry said, slowly, placing a hand on Williston's shoulder. The frightened boy saw the plan, and instantly extended an arm toward Harry. Thus locked together they formed a firm and steady support for each other. A dozen steps brought them safely to the platform.

Williston was so overcome with giddiness that he sat down and buried his pale face in his hands. Henry Cleveland had been a silent witness of the deed. He walked up to Harry Motley and said:—

"That was great—a brave deed. I couldn't do it myself. I was frightened to death when I saw your plan. You weren't a bit afraid, and as cool—"

Harry interrupted him with a nervous laugh. "No," he said, "I must confess it. I was frightened too—terribly."

And he shuddered at the remembrance, and buried his face in his hands. But his confession of fear brought no words of taunt from Henry. Instead he said: "I wish I could be frightened that way sometimes. When I'm frightened it controls me; but when you are frightened you seem to control yourself."

AN EMPTY FLOUR BARREL.

[H. B. Gibbud, in *Word and Work*.]

It is one thing to trust God when the flour-barrel is full, when there is money in the bank to fall back on, and when the wages are coming in regularly.

It is quite another thing to trust God when the barrel is empty, the money in the bank is gone, and no wages coming in. Under those conditions one is quite apt to find that what was supposed to be faith in God was simply faith in a full flour barrel.

I heard the Rev. J. Hudson Taylor, of the China Inland Mission, say, "When I came to a place of testing where my faith was most needed, I found it gradually going; then I learned to look less to *my* faith, and to depend more on God's *faithfulness*."

The flour may be gone; the money may be gone; but God is there.

I know it to be true. I had often said in public talks, "It takes real faith in God to be able to put your head into an empty flour barrel and sing the doxology." My wife had heard me say this, and not long since she called me to come to the kitchen. I said, "What do you want me for?"

She replied, "I want you to come out here and sing." I thought this queer, so went out to see what it all meant.

In the center of the floor was an empty flour-barrel she had just dusted out.

"Now, my dear," she said, "I have often heard you say one could put his head into an empty flour barrel and sing, 'Praise God, from whom all blessings flow,' if he believed what God said. Now, here is your chance—practise what you preach."

There was the empty flour barrel staring at me with open mouth; my pocket book was empty as the barrel; I was not on a salary, and knew of no money that was coming in. I do not know that my wife enjoyed my preaching, but she was evidently bent on enjoying my practising. I looked for my faith, and could not find it; I looked for a way of escape, but could not find that, my wife was blocking the door exit with the dust brush covered with flour.

I said, "I will put my head in and sing on one condition."

"What's that?" said my wife.

"The condition that you will put your head in with me. You know you promised to share my joys and sorrows."

She consented; so we put our heads in and sang the long-meter doxology. I will not say what else we did, but we had a good time; and when we got our heads out, we were a good bit powdered up, which we took as a token that there was more flour to follow.

Sure enough, tho no person knew of our need or the empty flour barrel, the next day a grocery man called with a barrel of flour for the Gibbuds. Who sent it, or where it came from, we do not know to this day, save that we do know that our heavenly Father knew that we had "need of these things."

I have joined with a thousand voices in singing the grand old doxology; I have sung it in many a fine church building, also in the open air under the blue canopy of heaven; but there is something very peculiar about the sound of the song when sung in an empty flour barrel under the foregoing conditions. I have repeated the experience once or twice since with the same result, tho now I never spend any time in looking for my faith; I simply apply for flour at Phil. 4: 19, and then sing, "Praise God from whom all blessings flow." Bread, and all our other needs we find can be supplied from the same place.

In the days gone by we have trusted in a good salary, but that sometimes failed to materialize; we have trusted in a good committee, but they did not always know when rent was due. But the Lord knows when the first day of the month comes around, and He has never failed to send us our rent money before it is due. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily

[in "truth," the margin says] thou shalt be fed." the Douay version reads, "Thou shalt be fed with its riches."

There is board and lodging for anybody who will "trust in the Lord, and do good."

THE MAN WHO FEELS.

[Alfred J. Waterhouse, in the October *Success*.]

The man who feels is a happier wight
Than the man who is callous and cold,
For if he weeps in the gloom of night,
He laughs in the sunbeams' gold;
And if the tide of his life runs low,
It reaches the summits of cheer;
He knows the heights, as the depths below,
And he smiles through a pitying tear.
And after all, when all is done,
The world has most of the gladdening sun,
For the twilight lingers when day is done,
And the sun's benediction is dear.

The man who feels is happier far,—
I say it again and again,—
Than ever can be, or ever are,
The pitiless sons of men;
For if he sighs for his own great woes,
He sighs for another's too;
If the plant of pain in his bosom grows,
It is covered by sympathy's dew.
And after it all, when all is said,
Still pity and love forever are wed;
That the heart unfeeling is chill and dead
Is true, and forever is true.

The man who feels is a dear God's gift
To a sorrowful, travailing world;
By the hands that the burdens of life uplift
Is the flag of our peace unfurled.
We need not the souls that are callous as fate,
And selfish, and wedded to greed,
But the pitying tear for our fallen estate
We need—and we ever shall need.
And after all, when all is past,
'Tis the deed of love that alone may last,
And the rest is chaff in the winnowing blast;
In the garden of life, a weed.

MAKING THE MOST OF LEISURE.

[Hamilton Wright Mable, in November *Success*.]

Too much can not be said of the value of the hours which most men waste. One of the prime qualities of a man of force and ability is his clear understanding of what can be done with the time and tools at his command. Such a man wastes no time in idle dreaming of the things he would do if he could go to college, or travel, or have command of long periods of uninterrupted time. He is not guilty of a feeble evasion of "no possibility" for his career by getting behind adverse conditions. If the conditions are adverse, he gets in front of them and so gets away from them. Conditions look very solid and formidable, but a plucky man often discovers that their portentous show of strength is a sham, and that the great guns which brown upon him are merely wooden imitations. Everything yields to a strong hand.

The question for each man to settle is not what he would do if he had means, time, influence, and educational opportunities; the question is what he will do with the things he has. The moment a young man ceases to dream or to bemoan his lack of opportunities, and resolutely looks his conditions in the face, and resolves to change them, he lays the corner-stone of a solid and honorable success.

A young man who ceases to dream about the things he would do if he had plenty of time, and plans the things he will do with the time he has, may go slow, but he will go far.

Such a young man, thirty years ago, suddenly discovered that, by using in a continuous way the time he spent on ferry-boats and railway trains, he might have a good deal of leisure. This leisure was made up of half and quarter hours at the beginning and end of the day,—the odds and ends of time which most people regard as of no account. Taking them separately, they are of little account; putting them together, by treating them as a whole, they furnished a fine opportunity for the liberal education of a young man of business. This young man saw the

uses of these odds and ends of time if he could treat them as a whole. That was really a very simple matter, tho multitudes of people have never found it out. To utilize these hours and make them as valuable as if they formed a continuous period of time, it was only necessary to make a little plan of work, and to have the material in hand so as to turn every quarter of an hour to account.

This young man wanted to know German. He bought an elementary grammar and phrase book and some simple German stories. He kept a book in his pocket, and, when a spare quarter or half hour came, he studied the book. It was not difficult, and in a little while it became very interesting. He was soon reading simple German, and from that point his progress was rapid, and the pleasure of the occupation steadily increased. In less than a year he had German so well in hand that he began to study Spanish. He became engrossed in the study of languages as an occupation for his leisure hours; he found it very enjoyable, and every language learned was an open door to more enjoyment. In a few years he was reading German, Spanish, French, and Italian easily and with keen enjoyment. In the meantime his business advancement had been rapid, and he had secured a very important and lucrative position in a great organization. His studies had not only given him an education, but they had also conducted to his success in practical affairs by the quickening and training of his mind. This is but one among thousands of similar achievements.

WHAT NATURE HAS DONE FOR THE AMERICAN IRONMONGER.

We must recognize the lavish hand with which nature prepared the way for our industrial triumphs, by accumulating, along the southern and western shores of Lake Superior, those vast beds of iron ore, which are not only the most extensive in the world, but are so placed that the labor of excavating and loading for shipment is practically nothing. The ore, which is extremely rich, sixty per cent of it being iron, lies practically at the surface of the ground; and it is so loose and friable that all that is necessary for its recovery is to run in a train of cars, set a steam shovel at work, and load the material directly on to the cars. This work has actually been done at the rate of 5,800 tons in ten hours, and this with the labor of but eight men at a cost of five cents only per ton for labor. The supply is enormous, a single corporation having recently estimated its holdings at 500,000,000 tons, valued at as many million dollars. These vast and easily-recovered supplies, however, would have a limited value, were there not available a proportionate supply of coking coal; and this has been provided with an equally lavish hand in the famous Connellsville district, where a single coke company on entering into one of the great industrial combinations of the past few years, stated that it owned 40,000 acres of coal lands in this region, and 11,000 coke ovens. Within easy reach of the coal district there are also large quarries of limestone, the third of the three constituents in the charge of a blast furnace.—*The Iron and Steel Number of the Scientific American*.

LITERARY NOTICES.

"By Land and Sea through Five Continents." By G. C. Tenney. Illustrated, 392 pp. Price, \$1.50. Review & Herald Publishing Company, Battle Creek, Mich.

Starting from the interior of this country the author journeys westward through the Golden Gate, carrying us with him to the islands of the Pacific, including Hawaii and lonely little Pitcairn, "Brighter Britain," and the "Southern Continent" of Australia, to far-off India, to Egypt, to the Holy Land, to Southern Europe, and back to America. The conductor of our journey observes keenly, passes lightly over the longer traveled paths, and treats more fully the unfamiliar. It is profusely illustrated, is full of information which can be depended upon, is good in moral tone, and entertaining.

"The Best American Orations of To-day." Compiled by Harriet Blackstone. 292 pp. Cloth, gilt title and side stamp, \$1.25. Hinds & Noble, 31-35 15th Street, New York.

This book contains seventy-five different selections from the best prominent public men in America. It aims to present their best thoughts, in which the compiler has had the co-operation of the authors. It is a useful and helpful compendium.

"Cogitations of a Crank." By Septimus Winner, author of "Listen to the Mocking Bird." Published

by Drexel Biddle, Philadelphia, Pa. Cloth, 112 pp. Price not given.

The contents of this little book of poems is very different from what the title would indicate. While not polished in style, the compositions are elevating in character. The poetry in some instances comes very close to crudity; but under the roughness of the expression there generally stands a frank, manly truth. The poems are religious in character, and well worth reading.

"The Being with the Upturned Face." By Clarence Lathbury. Cloth, 179 pp. \$1.00 net. Funk & Wagnalls Company, New York City.

This book is noticed here not because of its intrinsic worth—tho well written and tastefully printed and bound—but because it is symptomatic of a condition widely prevalent just now. There is a movement from beneath whose tendency is to deify the human and bring the divine down to our level; and such is the teaching of this book. The author calls this movement "the transmutation of matter into divinity." It is in reality an attempt to make a new Bible with man for its god, with power in himself to bring about any necessary renewing of his physical, moral, or spiritual faculties. That the author hardly believes in the necessity of any such renewing is shown by such expressions as these: "It is fitting for us to unloose our shoes and bare our heads before the majesty of ourselves;" "We must be approached with awe, measured by love, reverence, faith;" "Every person is a new incarnation of Deity;" "We are coadjutors of the First Cause;" "We are not so very far behind Him." These are the bold assertions of man to prove that man is even now a greater and more perfect being than God really created him—an attempt to make the race believe our experience in sin has done for us what Satan declared it would do, and in this to make the plain declaration of God untrue. To further this absurdity, the author of necessity links with it the falsehood of the tempter uttered in Eden, the immortality of man. Satan declared, "Ye shall be as gods." The author of this book declares, "Fundamentally all are divine." "The mingling of God and man is not strange, because His nature and ours are identical." Satan's contradiction of God in Eden was not more pronounced than is this; for this is but a repetition of that, a perpetuation of the self-worship, which that brought into the earth. This book with the movement for which it stands, is but another of those influences which are to be expected in these last days. Christ asked: "When the Son of Man cometh, shall He find faith on the earth?" Such works as the book above referred to are doing all they can to make a negative answer necessary.

"Tittlebat Titmouse." A revised edition of Samuel Warren's novel, "Ten Thousand a Year." Edited by Cyrus Townsend Brady, and published by Funk and Wagnalls, New York City. Cloth, illustrated, 464 pp. Price, \$1.50.

This book is a novel—probably good as novels go—a class of literature which we have neither time to read nor inclination to recommend.

"Twelve Letters to My Son." By G. J. F., D.D. Published by the Nunc Licet Press, Philadelphia and London. Cloth, large type. 193 pp. Price, 75 cents, net.

This book purports to be a series of twelve letters, which a father writes to his son concerning the Bible. It is in fact simply a setting forth of Swedenborg's attitude toward the Scriptures, his views of scripture inspiration and his method of scripture interpretation. It is too bad to see these delusive errors perpetuated under so deceptive a title.

"Tolstoy and His Message." By Ernest H. Crosby. Cloth, 93 pp. Price, 50 cents net. Funk & Wagnalls Company, 30 Lafayette Place, New York City.

This little book is a condensed interpretation of the doctrines of Count Leo Tolstoy, by one of his American admirers, prefaced by a short sketch of Tolstoy's life and works.

"Builders of the Beautiful." By H. L. Piner. Cloth, 5x8 1/4 in. 303 pp. Price, \$1.50 net. Funk & Wagnalls Company, New York and London.

The effort of the author is to show that man makes of himself in ugliness or beauty what he is. As he expresses it, "Properly analyzed, all men are what they seem to be." This may in a sense be true, but not absolutely, else why all the deceptions in this world. The entire book is a mixture of half-truths and grand truths in false settings. Its general trend is away from the only faith which can save, belief in and union with Jesus Christ.

"Half-a-Dozen Housekeepers." By Kate Douglas Wiggin. Illustrations in colors. Decorated cloth, 162 pp. Price 75 cents. Henry Altemus Co., Philadelphia, Pa.

This book is a story for girls in which half a dozen girls spend a two weeks' vacation from seminary life taking care of themselves at the home of one of the girls while the parents of the young lady were themselves on a vacation. The amusing experiences of the young women in keeping house by themselves are told in an entertaining manner, as also the various amusements which they instituted for their own and their visitors' entertainment. The book is remarkably free from the sentimental gush so dominant in the light literature of the day. Its aim is simply to entertain, and it is done in a clean way.



PARADISE.

O HAPPY land of Paradise,
The soul's eternal rest!
We long to gain our heav'nly home
And be forever blest,
To walk the streets of gold,
Before His face to fall,
To lay our trophies at His feet
And hail Him King of all.

The saints shall sing in Paradise
And loud hosannas raise;
Through endless years new joys shall wake
New strains of loftier praise;
Of Moses and the Lamb
Before the throne they sing;
They triumph in the peerless name
Of heaven's victorious King.

O blessed home in Paradise
Beyond death's wintry tide!
O blissful sight, to view the form
Of Christ the crucified,
And with His ransomed host
In adoration fall,
And in His own loved Paradise
To crown Him King of all!

O happy, happy Paradise!
O sweet, unfading bliss!
This is my solace, this my hope,
This all my comfort is:—
That I one day shall stand
Upon the crystal sea,
Receive the crown from Jesus' hand,
Who died to ransom me!

THORO HARRIS.

(Copyright, 1903 by Meyer & Bros., Chicago.)

BITS OF JAMAICAN NATURAL HISTORY.

IN this article we will speak of some of the curious things found in the vegetable and animal kingdoms of Jamaica. More than sixty varieties of fruits and vegetables flourish here. Of these, only the *pimento* (allspice) and a few other species of comparatively little value, are natives; the rest have been brought here purposely or by accident. Every season of the year brings some kinds of vegetables or plants to maturity. Not infrequently a tree will contain blossoms and fruit in every stage of development at the same time. Indeed, fresh fruits and vegetables may be had every day.

The nutritive value of many of these tropical productions is remarkable; it has been proven by the natives that certain species, if eaten alone, will sustain life. It is said that one year, when all other crops failed, the people lived for months on boiled green bananas, laboring daily in the field. Many of these fruits require no cooking, while others are prepared in a variety of ways. The breadfruit, if nicely baked, sliced, and spread with avacado pear, makes a very good substitute for bread and butter.

To the European visitor the almost infinite variety of trees are peculiarly novel in appearance; he is hardly able to identify even one with the trees found in his own land. Some are so compact in grain that they will not float in water, and when cut they take a high polish. On many of these trees grow thousands of parasitic plants, with flowers of the most delicate and gorgeous hues. Certain of the creepers entwine themselves around the trunks of these kings of the vegetable world, and throw out their tendrils from the branches on all sides, sometimes running down fifty feet before reaching the ground, thus forming immense cables, as if designed to protect these forest giants from the fury of the elements.

A seed, carried by the wind or dropped by a passing bird on the limb of a tree, or on an apparently barren rock, takes root and grows, altho there is no visible way in which it can be supplied with nourish-

ment. A short distance from Port Antonio is a wild fig tree, growing from the top of a sugar-house chimney, seventy-five feet from the ground. At another place twelve such trees are flourishing on the stone walls of a deserted dwelling; but the roots of these have reached the ground.

What a wonderful architect is the great Creator! No two trees, no two blades of grass are exactly alike. No two persons look, act, or think alike. The human mind can scarcely conceive the possibility of so endless a diversity; and yet the Master Artist goes on year after year adding to the list, without any diminution of His resources. "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to usward; they can not be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."

Aromatic shrubs and flowers of every variety and size are abundant. After the autumnal rains the whole interior of the island has the appearance of an immense garden, and the air is perfumed with the

among them are several species of humming-birds, whose beauty in form and plumage defies description, exhibiting alternately, as they flutter and shift their position in the sun, all the colors of the rainbow. The most beautiful is the long-tailed species. It has plumes about six inches in length, which cross each other and expand into a fan-shaped tuft. This beautiful bird might be more appropriately styled the "bird of paradise" than the one now having the honor of that name.

With the destruction of the birds arose a new pest—the grass lice. At certain seasons it breeds in countless numbers in the grass lands. This is a tick about half the size of a pinhead. Once on man or beast, it buries itself in the skin, thereby giving rise to a very annoying inflammation, which frequently causes horses and donkeys to lose their ears.

The *chigo* (commonly known as the jigger, because it makes a short backward jump before taking a forward one), is about the size of a flea. It penetrates the skin of the toes and feet. It makes a nest, deposits its eggs in a little bag, and hatches a num-



A Mango Tree, Jamaica.

most fragrant odors. Among the less attractive, but not less useful, plants are the wild pine and the traveler's palm, which have the curious property of containing water. From these sources the Maroons were supplied with refreshment during the extremities to which they were frequently reduced in their conflicts with the white inhabitants of Jamaica.

Lest some may be led to think, from our descriptions, that this land approaches a second Paradise, we assure them that the effects of Adam's sin are seen here as well as in other parts of the world we have visited. One may not roam in our forests, as in northern lands, for trailing creepers and thorns and brambles, according to the Word in Gen. 3:18, block the way. Animals and insects, destructive to crops and annoying to mankind, abound. Several years ago rats became so numerous that the people began to fear the island would be depopulated. Nothing in the house or field escaped their ravages. At length the mongoos was imported, and began its work of destroying these pests. The rats were greatly reduced in numbers, and the snakes were totally annihilated; the mongoos also preyed upon the birds until very few songsters are left.

But some birds of beautiful plumage still remain;

erous progeny. The bag can be extracted with a needle. When full grown it is of the size and has the appearance of a blue pea. If suffered to remain in the flesh any length of time, its progeny would so multiply, (as each young one produces a separate bag) that violent inflammation, and, perhaps, amputation of the affected part, would result.

Scorpions are common. Their sting is very painful, but seldom fatal. Centipedes, tarantulas, and black spiders are found here, but their poison does not often cause death. Fleas, mosquitos, and sand-flies are plentiful.

Ants cover the whole face of the ground. They so completely infest the places where food is kept that the ingenuity of housewives is thoroughly taxed to keep eatables from destruction. One species is particularly destructive to houses. The duck-ants build their nests in trees and on the roofs of houses. They construct covered roadways from the ground to their nests.

"There are two or three species of land-crab. That distinguished by the name of mountain-crab has been considered a great delicacy by some. The habits of these animals are remarkable. In their retreats in the mountain districts, which are generally

about one or two miles from the beach, they inhabit the earth and the stumps of trees. They go down to the sea once a year to deposit their spawn, and perform their march in a straight line with exact order, allowing no obstacle that can be surmounted to obstruct their course, even climbing over houses and precipitous rocks. Here they remain until the young ones have attained sufficient size and strength for the journey, when they return to their habitations followed by the young fry."

Lizards are plentiful. They are welcomed in the houses, as they are harmless to man, but destructive to various noisome and poisonous insects, even destroying scorpions. Thus it would seem that God, in His infinite wisdom, has so arranged the animal kingdom since the fall, that, if left to themselves, they are a check to each other. This will be the case until the dreadful time spoken of in the first chapter of Joel, when His restraining power will be withdrawn, and an army of destructive insects will be let loose to accompany the plagues recorded in Revelation 16, which will visit those who are found out of the ark of safety.

F. I. RICHARDSON.

ON THE GOLD COAST.

Writing from the Cape Coast Castle, West Africa, Brother J. M. Hyatt says:—

"Our work is moving on very well, and many are taking a good interest. The SIGNS has been a great help to some, especially those who were getting wound up in Hypnotism. Many have seen things in a different light since studying the subject from the SIGNS. We shall be glad when we can get more papers to circulate among the people.

"We have moved our mission to a larger house. Our hall is crowded every time we hold meetings, some, I suppose, just to go somewhere, while others come to hear the truth. On the Sabbath we have a great attendance at the Sabbath-school. Some seem to be firm in the truth. We greatly need a good bell for our mission.

"At present we have to use a hand-bell, and there are two auction houses here which use bells of the same kind. A good bell would be an advantage to our work. Perhaps some of the readers of the SIGNS could help us to get one.

"We are in good health now, tho we have had several hard attacks of fever."

THE ENGLISH GOVERNMENT AND BUDDHISM.

Mr. J. McGuire, of Rangoon, says that the British Government is guilty of openly aiding and encouraging a heathen religion. The Lieutenant-Governor of Burma, as the representative of his excellency, the Viceroy of India, on the 13th of November, officially recognized a Thathanabaing for the Buddhists of the upper province. A Thathanabaing is, literally, one who has jurisdiction in religion, hence a sort of pope or archbishop. There has not been a Thathanabaing since the annexation of Upper Burma in 1885, and the consequent dethronement of the Burman king. This so-called recognition by the Viceroy is a virtual appointment, as the Buddhists have not themselves chosen a Thathanabaing. It took place at Mandalay, and was a most imposing State function. The object, of course on the part of the Government is to gain favor with the Burmans, who are Buddhists.

A Baptist conference and convention which recently met at Bassein, Burma, boldly condemned this action on the part of the government. It was a great gathering of missionaries and native Christians from all parts of Burma. The enrolment committee reported an attendance of 4,063.

When a Japanese remarks, with smiles on his face, that his father has just died, it is not fair to conclude that the Japanese have no love for parents. When a woman goes about her daily work with a smile on her face, it does not indicate to those who understand that her husband is kind to her. In her heart she may have a most bitter sorrow, but she hides it all, not knowing that she may cast it on the shoulders of the Sin-bearer of the world. Repression of all serious, sad feeling is considered a duty by the women of Japan. To live among these peo-

ple for years is the only way possible to get an insight into their troubles and sorrows. For them, as for the Occidentals, are the majestic words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," but human lips must convey this message of consolation.—Selected.

OUR WORK AND WORKERS.

At Sheyenne, N. D., where Brother Henry Johnson has been holding meetings, four persons have taken their stand for the truth.

At the session of the West Virginia Conference, held at Parkersburg, Brother S. G. Huntington, recently transferred from Ontario, was elected president.

BROTHER D. T. FERO reports that he recently spent a short time with the church at Arroyo Grande, Cal., and on the 5th ult. baptized ten persons. Eleven were added to the membership.

NOTWITHSTANDING the great strike, our work at Cripple Creek, Col., is said to be moving forward nicely. Some members were obliged to move away, but others have taken hold of the truth.

DURING a season of labor at Rolla, Mo., fourteen persons have decided to step out on "the commandments of God, and the faith of Jesus." So Brother D. E. Scoles reports in the Workers' Record.

DURING November, seven members were added to the church at Flagstaff, A. T., by baptism. After canvassing the city with the special SIGNS, the brethren followed it with tracts prepared for the purpose.

THE Bulletin, of Des Moines, Iowa, notes the recent graduation of nine nurses at our Sanitarium in that city. They are now prepared to go about doing good in the name of the Master. The field for such workers in the Lord's vineyard is world-wide.

THE Central Advance says "there was quite a religious awakening among the students at Union College during the week of prayer, and many of them have given their hearts to God. Union College has not witnessed so great a revival season for many years.

On Sabbath, the 2d inst., in this city, Brother J. N. Loughborough had the pleasure of baptizing his granddaughter, Miss Nellie Ireland, and Miss Edna Shull, a compositor on the SIGNS. The rite was administered just after Sabbath-school, before the administration of the other ordinances of the Lord's house.

ACCORDING to Echoes from the Field, encouraging reports come in concerning the missionary conventions in Colorado, from which there has arisen a revival of the missionary spirit in the churches. Up to December 23, over twenty thousand copies of the special SIGNS had been ordered by that conference, and the work was still progressing.

On the first Sabbath in February there is to be a general collection for the benefit of the International Publishing Association, which publishes periodicals in several foreign languages. The new building of the association, at College View, Neb., is "progressing rapidly," says the Advance, and money is needed for the purchase of facilities for the work. A large press has been purchased, at a cost of \$2,750.

THE midwinter number of the Tidens Tecken, published in Stockholm, Sweden, is not only a handsome specimen of the typographic art, but it is filled with good matter pertaining to the last message to this perishing world. Our Swedish brethren, and others who have Swedish friends would do well to procure some copies for circulation. Address your tract society.

THE brethren everywhere will be glad to read this item from the West Michigan Herald: "Upon request of the church board, Elder M. B. Miller took charge of the week of prayer services in the Battle Creek church. This season has proved to be one of the most profitable of its nature held for some time. Evidence is given of a more thorough consecration to the work, and conversions have been made, while others have renewed their vows and been reclaimed." To this we add the report that the church's annual offering for missions amounted to \$887.

FROM Brother G. W. Reaser, now at Salem, Oregon, comes this card; "I write to give you an item of encouragement in connection with the circulation of the SIGNS. Three years ago Brother Phillips gave out the papers at the Walla Walla penitentiary. One of the guards there received them reluctantly, but a

short time ago took a firm stand for the truth as a result of reading them. He recently learned the address of Brother Phillips at the Portland Sanitarium, and took pains to send him word in regard to his acceptance of the message. How many will be saved by the SIGNS, of whom we will never hear until we meet them in the kingdom."

Writing to the Review from Jamaica Island, Brother J. B. Beckner says: "The interest in the message is on the increase, notwithstanding the terrible financial condition. We have about thirty now in preparation for baptism during the week of prayer. A prominent family, of considerable landed property, have accepted the entire message since the storm. Many now realize that there will be a much greater storm just a little ahead of us." He also states that many on the island are now begging for work and food, yet he mentions two different points, Moon Park and Port Antonio, where the brethren are erecting new houses of worship, notwithstanding the hard times.

We note the following appeal to the brethren in Iowa in a late number of the Workers' Bulletin: "Again we call attention to the importance of continuing to scatter far and near the special SIGNS. Many are inquiring, as they take note of the struggle between capital and labor, 'What do these things mean?' Let us not cease our activity until we double the number already ordered. We must not stop short of forty thousand copies. We can use this number easily if all will keep up energy and courage. We are hearing of good results of the effort thus far, and we may see greater results if we will humbly trust the Captain of our salvation and go work in His vineyard just now, warning the people of the last-day struggles."

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, Review, and tracts, for ship work. Address, Mrs. Fannie Kattman, 2059 Tchoupitoulas Street, New Orleans, La.

ANY of our denominational papers. Address, Mrs. M. E. Corfin; Doyle & Overton building, Santa Rosa, Cal.

LATE copies of our denominational papers and tracts, English only. Address, Burt L. Thompson, Plain, Texas.

LATE, clean copies of any of our publications. Address, Emma L. Runck, College View, Neb.

PACIFIC HEALTH JOURNAL AND LIFE BOAT FOR 65 CENTS.

THE subscription price of the *Pacific Health Journal* is 50 cents per year, while the *Life Boat* is 35 cents per year. For a limited time both of these excellent journals will be mailed to one address for 65 cents. Address *Pacific Health Journal*, Oakland, Cal., or *Life Boat*, 28 33rd Place, Chicago, Ill.

A BEAUTIFUL AND VALUABLE BOOK.

THAT interesting book of travel, "By Land and Sea," by Elder G. C. Tenny, has sold its entire edition and has been thoroughly revised and brought up to date. It is less bulky than the former, but contains the same amount of matter, and on better paper. There are 392 pages and about 150 illustrations of a superior character. It is interesting, instructive, wholesome, and beautiful, and will make an appropriate gift. It is especially good reading for the young.

It is now issued by the Review and Herald as a trade book with the price reduced to \$1.50, and the usual discount to branches, tract societies, and agents. Order of California Tract Society, 206 San Pablo Ave., Oakland, Cal.

WHAT WE BELIEVE AND WHY.

AN active worker among young people said not long ago: "Young people do not know what they believe nor why." This referred to the great principles of Bible truth.

If this is true, and it undoubtedly is, then it is high time that some vigorous effort was made to encourage these young people to study these important truths. Most helpful to this end are the articles by Elder G. B. Thompson, now appearing in the *Youth's Instructor*.

The subjects of the Second Coming of Christ, the Millennium, The Home of the Saved, The Kingdom, The Judgment, The Prophecies, The Sabbath, The End of the Wicked—in fact, all the distinctive points of Bible truth will be taken up.

Parents who wish their children to grow up in the truth instead of out of it, should see that they are thoroughly instructed in the Bible, and this series, together with the many other articles of great interest to the young people, now being printed in the *Instructor*, will help to solve the question of how the winter evenings can be profitably and pleasantly occupied. These studies, too, may result in establishing your children in the truth.

Seventy-five cents sent now to the *Youth's Instructor*, 222 North Capitol Street, Washington, D. C., will secure to new subscribers the paper for 1904, and in addition, the publishers will send free the last seven issues of 1903, which contain articles of a series for boys, entitled, "Around the Work-Table."

RIPE OLIVES.

I HAVE about four hundred gallons of nice pickled olives nearly all ripe. They are nicely cured and would sell ordinarily for 75 cents per gallon wholesale.

I hope to sell out and go to Mexico, and am offering these olives while they last at the extremely low price of 40 cents per gallon in 50-gallon barrels; 50 cents per gallon less than barrel lots down to two gallons. Order at once.

A. E. Crist,

Marysville, Cal.

THE SUNDAY SCHOOL

LESSON 4.—JANUARY 24.—JESUS REJECTED AT NAZARETH.

Lesson Scripture, Luke 4:16-30, A. R. V.

(16) "AND He came to Nazareth, where He had been brought up; and He entered, as His custom was, into the synagogue on the Sabbath day, and stood up to read. (17) And there was delivered unto Him the book of the prophet Isaiah. And He opened the book, and found the place where it was written, (18) The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, (19) to proclaim the acceptable year of the Lord. (20) And He closed the book, and gave it back to the attendant, and sat down: and the eyes of all in the synagogue were fastened on Him. (21) And He began to say unto them, To-day hath this scripture been fulfilled in your ears. (22) And all bare Him witness, and wondered at the words of grace which proceeded out of His mouth: and they said, Is not this Joseph's son? (23) And He said unto them, Doubtless ye will say unto Me this parable, Physician, heal Thyself: whatsoever we have heard done at Capernaum, do also here in Thine own country. (24) And He said, Verily I say unto you, No prophet is acceptable in his own country. (25) But of a truth I say unto you, There were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine over all the land; (26) and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon, unto a woman that was a widow. (27) And there were many lepers in Israel in the time of Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian. (28) And they were all filled with wrath in the synagogue, as they heard these things; (29) and they rose up, and cast Him forth out of the city, and led Him unto the brow of the hill whereon their city was built, that they might throw Him down headlong. (30) But He passing through the midst of them went His way."

Golden Text.—"He came unto His own, and His own received Him not." John 1:11.

SUGGESTIVE QUESTIONS.

(1) To what place did Jesus come? What was His custom regarding the Sabbath? Verse 16. Note 1. (2) What book was given to Him? Verse 17. Note 2. (3) What did He read out of the book? Verses 18, 19. Note 3. (4) After reading what did Jesus do with the book? Then what position did He take? How did the people regard Him? Verse 20. Note 4. (5) With what striking words did Jesus begin His discourse? Verse 21. (6) How were His remarks at first received? How did they express surprise at His strange exposition of the Scriptures? Verse 22. Note 5. (7) What proverb did He say they would apply to Him? Verse 23. Note 6. (8) What general statement did He make with regard to prophets? Verse 24. Note 7. (9) What did Jesus say of the miracles of Elijah? Verses 25, 26. (10) What did He say of the time of Elisha? Verse 27. (11) How were the people affected by these allusions to the prophets? Verse 28. (12) What then did they do to Jesus? What was their purpose? Verse 29. Note 8. (13) How did Jesus escape? Verse 30. Note 9.

1. From a child of about three years old to the age of thirty, Jesus had lived in Nazareth. He was a man of good reputation (Luke 2:52), attending well to the duties devolving upon a Jewish young man, both in secular labor and in church duties. Therefore He had taken a leading part in the services of the synagogue. The fact of His standing up to read caused no surprise. He had been away for some time, and no doubt the people were glad to see Him again; for of course He was an entertaining reader, and an instructive speaker.

2. As the books of Scripture were so many separate rolls, Jesus had evidently asked for the book of Isaiah. At any rate, He manifested a familiar acquaintance with the Scriptures.

3. It will be noticed that Jesus stopped reading right in the midst of a sentence. The reason is, He was only calling attention to that part of the prophecy which had then been fulfilled. The "day of vengeance" had not yet come. The remainder of the prophecy of Isa. 61:1-3 will be fulfilled at the second advent of Christ.

4. "Sat down."—It was customary for the leader to stand when reading the Scriptures, but to sit when teaching. So His sitting down was a signal that He was about to talk to the people.

5. Close attention was given to the words which Jesus spake. No doubt the text was an unusual one; it was evidently one which they did not understand (the sequel proved that), and they were curious to hear what he would say about it. The fact of His stopping so abruptly would naturally add to this curiosity. They "wondered."—There was reason for this; for notwithstanding the wisdom with which they had heard Him speak in times past, He had just received an additional baptism of the Spirit, and had gained a signal victory over the adversary of souls, all of which had added much to His wonderful power and wisdom.

6. The "proverb," or "parable."—That part of the proverb, "Physician, heal thyself," would imply that Jesus was just such an one as themselves, needing whatever He would prescribe for them. Capernaum was on a great thoroughfare, and was a noted center of trade. No doubt many great stories went abroad of wonderful things heard and done in that city. Hence the proverb arose as a kind of byword challenge. So Jesus had

turned the water into wine at Cana just before coming to Nazareth, which miracle must have been published by His friends and new-found disciples. He knew the people would be applying the proverb to Him, if indeed they were not already doing so in their minds.

7. "No prophet is acceptable in his own country."—This saying had been verified by all the prophets of the past; and it was especially true of the prophet's own generation. But, as a rule, they were honored by people of succeeding generations. But Jesus never accepted challenges to do mighty works merely to show His own power. He would not do this even to gratify the king (Luke 23:8-11). Of Nazareth it is said that "He did not many mighty works there because of their unbelief." Matt. 13:58.

8. In the rejection of Christ, the people of Nazareth showed their disregard of the Spirit of prophecy. They would not accept any fulfillment of prophecy that did not harmonize with their own preconceived ideas of what the prophecy meant. The idea of the Messiah being one born of humble parents, and living as a laboring man in their midst until thirty years old, and then beginning His work in such a humble manner, could not be entertained for a moment. And people of to-day are making just as fatal mistakes regarding His second advent as did the Jews concerning the first advent. And Jesus Himself said it would be so. See Matt. 24:3-5, 24-31.

9. Jesus was always guarded by the angelic host, even as His servants are to-day. His enemies could not put Him to death until His work was done, and the time should come for His offering.

THE SABBATH SCHOOL

LESSON IV.—THE VISION OF DANIEL 8.

(Study for Sabbath, January 23.)

QUESTIONS.

- When did Daniel have this second vision? Dan. 8:1. Note 1.
- To what place was Daniel taken in this vision? Verse 2. Note 2.
- Repeat verse 3. What was symbolized by this ram? Verse 20. What by the two horns, and by the higher one coming up last? Note 3.
- Repeat verse 4. In what direction was the Medo-Persian empire to extend its conquests? To what position did the ram attain?
- Repeat verse 5. Of what was this goat a symbol? Verse 21, first clause. What was symbolized by the great horn between his eyes? Verse 21, last clause. Who was the first king of Grecia?—Alexander the Great.
- Repeat verse 7. What was the attitude of this goat toward the ram? What did he do to the two horns of the ram?
- Repeat verse 8. To what position did the goat attain as compared to that of the ram? What happened to the great horn between the eyes of the goat? When was this great horn broken? Note 4. What came up after this notable horn was broken? What was symbolized by the breaking of the great horn and four others coming up in its place? Verse 22. Note 5.
- Repeat verse 9. What did the prophet behold as coming forth from one of the four horns of the goat? To what position did this little horn power attain? Repeat the comparative greatness of the powers represented by the ram, the goat, and the little horn. In what directions were the conquests of the little horn power?
- What characteristic is given of this little horn power by which it may be identified? Verse 25.
- What power, in the person of its rulers, stood up against "the Prince of princes," Jesus Christ?—Rome. Acts 4:27.
- What subject is introduced in this vision, in addition to the ram, the goat, and little horn? Verse 14. In response to what conversation was this symbol of the 2,300 days called forth? Verse 13.
- As Daniel sought for the meaning of this vision, who appeared to him? Verse 15.
- What commission did the angel Gabriel then receive? Verse 16. Who then gave to Daniel the interpretation of the ram, the goat, and the little horn?
- What does Daniel say of his understanding of the vision? Verse 27. What part of the vision had not been fully explained to him? What is the vision of the 2,300 days called? See margin of verse 14. What assurance did Gabriel give Daniel concerning "the vision of the evening and the morning"? Verse 26.
- Had Gabriel then fully completed his commission to make Daniel understand the vision? Why did he not do so in chapter 8? See verse 27, first clause. What would Daniel therefore confidently expect?—Another visit from Gabriel.

NOTES.

- This vision having been given to Daniel in the third year of the reign of Belshazzar, that being the year when Babylon was overthrown, it must have been about B. C. 538.
- Prophets in heavenly vision are often taken to places where the scenes opened up to them are to occur, so that they are living

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amid the very events predicted by them, even tho those events may be thousands of years in the future.

3. The two horns on the ram symbolize the union of the two nations, the Medes and Persians. The higher coming up last signifies the fact that in a few years the Persian became the leading element in the kingdom.

4. It is a fact noted in history that Alexander died in a drunken debauch, at the age of thirty-two years, and at a time when his kingdom was in the very height of its glory and greatness. Thus the kingdom represented by this horn was broken "when he was strong."

5. While Alexander lived he made no provision as to who would succeed him in his kingdom. About twenty years after his death it was divided among his four strongest generals. The student should note carefully the following division of Alexander's kingdom, as it will have an important bearing upon the events studied in a future lesson in this series. Lysimachus had that portion lying to the north of Palestine, including Thrace, Bithynia, and some smaller provinces of Asia Minor. Ptolemy took that portion to the south, including Egypt, Libya, Arabia, and Palestine. Seleucus took the east,—Syria and all the country to the river Indus. Cassander had Macedonia and Greece, lying to the west. Carefully note these divisions, as given in "Great Empires of the Bible."

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Peace in the Midst of Strife.—As we close our forms war seems to be but a question of days between Russia and Japan. The Sunrise Kingdom of little brown men has made her demands of the great Bear of the Eastern Hemisphere, and the world believes that Russia will not take one backward step unless to secure a better base to advance; and if she does not Japan has gone too far to recede. Will the strife involve England and France, or America? It is difficult to predict. Of this we are sure there will be no general warfare till God's work is done. His angels are holding the winds of strife till God's servants are sealed (Rev. 7:1-3), and then comes Armageddon (Jer. 25:15-35; Rev. 16:13, 14). Men and nations and statesmen and rulers may plot and plan and purpose, but the Most High yet rules in the kingdom of men, and gives it to whom He will, "The wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Therefore we can leave to Him the issue, and hope for peace for the propagation of His Gospel.

There is one field of strife more important than this, and that is the heart of man. There wage wild and fierce tumults, contending passions, rebellion against light and truth and God. It is a war waged for eternal results, and there is no neutral ground, no release from the warfare till the soul yields wholly to the devil or stands triumphant, God-conquered, a willing, free servant of his King.

For this warfare there is peace at any time in Christ Jesus, our Lord. Let Him into the restless heart and life, tossed with the strife of tumultuous passions and damnable doubt. He speaks, "Peace, peace, to him that is far off and to him that is near," saith Jehovah, and I will heal him." "Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

"Weary soul, without gladness or comfort or rest,
Passing down the rough pathway of time;
Make the Saviour your friend ere the shadows grow dark;
O accept of this peace so sublime.

"Peace, peace, wonderful peace,
Coming down from the Father above;
Sweep over my spirit forever, I pray,
In fathomless billows of love."

An Awful Horror.—Since our last an awful calamity has occurred in the great city by the inland sea, Chicago, which has chilled and appalled every thinking, serious soul in the country. On Wednesday afternoon, December 30, the Iriquois Theater caught fire when it was filled to overflowing at a matinee performance. Most of those in attendance were women and children, many of them society people. At the first report it was supposed that not more than ten to twenty had perished, but as the matter was investigated in detail, the awful list of the dead grew, till at present writing it reports 582, with hundreds sick and injured. Many of these had their life trampled out. At one balcony stairway the people were found ten and twelve deep, where in the darkness they stumbled and fell and fought for fresh air, and died. Among the dead were thirty school teachers, and two ministers. There were not hearses enough in the city of Chicago to bear the dead to the cemetery. Over 200 hearses, many of them white, were in use on the same day. There seems to have been few adequate facilities for escape, and Chicago is endeavoring to fix the responsibility of the horror and the crime. The friends of a noted servant of God at one time besought him not to "adventure himself into the theater." Acts 19:31. The occasion was not a play, but a great uproar caused by the preaching of the truth of God, and entering in before the people in their excited condition would have been to endanger the life of God's messenger; but those who entered the Iriquois Theater on that fated Wednesday afternoon, for no other purpose than the pleasure of seeing acted the old falsehood of Bluebeard, placed in peril both body and soul to a greater extent than did Paul at Ephesus. Awful as is this calamity, it is not so bad as the daily influences of the playhouses of the country, which fill the minds of the young with wrong fancies and their hearts with false ideals, making the realities of time and eternity and the simple lasting beauties of life tame and insipid. If the awful calamity of the 30th ult. would turn forever the millions from the theater to life's realities, costly as the lesson is, the results would warrant the investment. But "the madding crowd" will go on; the theaters will be made safer physically, but will increase in their opportunity and potency to destroy souls.

The Name of God Is Blasphemed.—We referred some time ago to the antics of an actor preacher in Eureka, Cal., in preaching on billiards, cards, etc., and illustrating them in the pulpit. A later effort on his part was a birthday party to which both young women and men were invited. Among the amusements he set before the young of his flock was a mock initiation into a secret society. He and the young men entered a room, and the young women—belonging, by the way, to a "Bachelor Girls' Club"—were admitted three at a time on their knees, with their heads touching the floor, and repeating after this pseudo minister a bit of doggerel so vulgar in suggestion as related to the indecent posture of the ladies that we would not besmirch our columns by printing it. It went on for awhile till some girl had the courage to rebel; the church organist and some of the choir among these girls re-

signed, and the minister is in trouble. He ought to be. Yet we do not wonder at him; there are sinners and failures in all professions; but we are amazed that a Christian church could tolerate a man who would do such things so long! A holy office does not make a holy man. A minister or priest is not delivered to do deeds that any Christian man or gentleman would not do. Pertness, smartness, freakishness may be fitting in a child or clown; but it should have no place in the ministry of the Lord Jesus.

Worldward.—Dr. E. R. Dille, pastor of the First M. E. Church of this city, has voiced the sentiment that the people of his denomination have a determined set worldward. A San Francisco press despatch says that, in a paper read before the Methodist Ministers' Conference, on the 2d ult., he favored changing the amusement clause of the church's constitution so that the mandatory rule regarding dancing and theater-going should be merely advisory. He urged that the general disregard of the present rule made it ridiculous, and that it would be better to alter it. This is virtually saying, We must hold on to the membership, no matter what they do. If they will not adhere to the church discipline, we must alter the discipline to comply with their conduct. Some people argue that this is what God did; that because Israel broke the law, He abrogated it. But that is not God's way; His law is perfect, and can not be made to yield to the unstable, varying character of man. Every confession of sin is an acknowledgment of the unyielding nature of the law of God. No child of faith ever asks the Lord to take His law out of the way (and "sin is the transgression of the law"); he invariably asks that the sin may be forgiven. Therefore, by the exercise of faith we concede the immutability of the law. Paul puts it in these words: "Do we then make void the law through faith? God forbid; yea, we establish the law."

Above or Below the Law.—The President in his last message in discussing capital and labor says:—

No man is above the law and no man is below it; nor do we ask any man's permission when we require him to obey it. Obedience to the law is demanded as a right; not asked as a favor.

What does he mean by saying that "no man is below it [the law]." We understand what is meant by "no man is above the law;" that is, he is not exempt from its claims; every one is in duty bound to obey it. But he who disobey is "below the law;" he is "under the law," under its condemnation. And this is pre-eminently true of God's law. "No man is above it;" it demands obedience of all. But every man who lives in sin is below the law, under the law, and there abides as long as he abides in sin. His only release is by grace in Christ Jesus.

There are voices calling on every side, in every way, changing, delusive voices, uncertain voices, and always in the ways that pander to some selfish lust of the natural man. Heed them not; they call but to death. There is one Voice which is calling, which has been calling to the sons of men through all the ages. That Voice is ever the same. More faithful than the covenant of day and night that Voice calls you away from sin and death to paths of righteousness and truth, to paths of true manhood and womanhood, to paths of everlasting freedom and happiness. Do you hear the Voice? If not, why? Do you hear and heed not? Why? It calls to you for your good alone; O why will ye not hear?

It Will Still Be the Same.—A short time ago we passed a café with a beautiful enticing front, but with a notorious reputation. Its malodor was such that in these liberal days it was forced by the authorities to close. Now the same proprietor and operator builds in the same place a theater and advertizes it as a good, moral, unobjectionable family theater. Now what right has any one to expect that the theater will be better than the café? Yet, like other playhouses of its class, it will probably be patronized by respectable people who will let their children attend its moving-picture shows and afternoon matinees. But the same spirit will be there that was in the café.

Every plant which my heavenly Father hath not planted shall be rooted up.—Jesus.