

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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THE LESSON OF NAZARETH.

IN bringing a Redeemer out of Nazareth, God has taught the world a lesson whose value is beyond estimate. Why would it not have been better that Christ should have been reared in one of the great, recognized centers of learning and culture? Many suggestions come to the natural heart that this or that course might have been better than the one which Infinite Wisdom chose; but when the eye-salve of heaven has been applied, the wisdom of God's way and the foolishness of our own are plainly evident.

God had a design in bringing the world's Messiah out of the despised Nazareth. He had a design in saving Israel from the Philistines at the hand of a shepherd youth with his sling and pebble; and from the Midianites by Gideon's three hundred, while the heartless hosts went home to

comfort and safety. God sees not as men see, and the reason is because men have allowed themselves to be blinded by the deceptions of one who chooses to have men see truth as falsehood, falsehood as fact, and the unreal as the real. They can lift the eyelid from the eyeball, but they can not, without divine aid, lift the curtain hung by the deceiver over the window of the soul.

THE rejectors of Christ asked, "Can there any good thing come out of Nazareth?" God answered the question; but the majority of them never believed the answer. Out of sin-smitten Nazareth came the One who knew no sin; the One who bore the sins of the world, that the world might again one day be free from the

burden of transgression. From that least respected city of the Jews, the byword of the nation, the most hopeless, apparently, in moral influence, came He who held the destiny of the whole race in His hands. Is there no lesson in this? Does it mean nothing that one of the most despised cities of the world cradled the Redeemer of the world?—Surely, there is a lesson and a meaning in it all. God meant to teach men hope. He meant to teach men that their hope is not in men, not in the great of earth, not in schools of learning, not in the wisdom of this world, nor in anything that

who was made our peace, our sanctification and redemption. Out of the moral darkness of that dark city shone the one clear ray of light that leads to God. On the murky waters of that stagnant pool blossomed the immaculate lily of God's purposes. It was utterly unlike its environment. With its roots in the soil of this earth, it reaches up and blooms in the atmosphere of heaven—linked to the human, yet breathing out the perfume of divinity.

AGAIN there is the lesson that God can make out of the most unpromising material the most

precious gems for His eternal kingdom. Many go down in suicide every year, because they consider themselves of no worth to the world, and life of no worth to them, not realizing, or at least refusing to believe, that God can, out of their worthlessness, make that which will be of inestimable worth to all eternity. But God



A View of Nazareth.

savors of this world; but in Him, and in Him alone.

THE world would look for its Saviour among the great and renowned. Popular religion would look for its Saviour among the highest dignitaries of the church; and the kernel of the whole matter would be trust of men in man. All such trust is vanity, and can not reach beyond the curtain of the tomb. In such trust there can be no salvation; for the one in whom the trust is placed has made no atonement, not even for his own sins. God knew that such trust must lead souls to ruin, and so we have the lesson of Nazareth, teaching men to trust, not in the great of earth, not in environment, not in worldly influence, but in Him alone

has shown that He can bring glory out of that which is despised, worth out of worthlessness, honor out of dishonor, and turn to His praise the wrath of man. For this reason let the discouraged soul look up. Is your strength gone and your courage weak? Remember this: "He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint." What a picture of strength, beyond anything possessed in human flesh. It is not for those who consider themselves strong; but for those who

know that they have no strength. The condition is that they "wait upon the Lord." So He brings strength out of weakness, because He is allowed to put His strength where our weakness had been. Paul said, "When I am weak, then am I strong." In other words, when he realized his own weakness, he went to the source of all true strength and obtained strength beyond anything he could hope for in himself.

AND just so it is in every other condition of life. The weak points may be made the strong points. In the place of an evil temper we may have kindness; in the place of irritability, patience; in the place of gross indulgence, temperance; in the place of profanity, praise; in the place of avarice, benevolence; in the place of anxiety, peace; in the place of selfishness, service; and in the place of hatred, love. As Christ arose out of Nazareth, so may these desirable qualities arise out of hearts that had fostered their antitheses. Does some habit bind the soul and cause despair? God has taught you that you may triumph over that, and make that point a strong bulwark of defense. He can bring out of that unpromising soil a tree that will bear fruit unto life eternal. There is in this fact cause for truest joy and brightest hope, and that is the lesson of Nazareth.

C. M. SNOW.

OIL THE CHURCH—A DREAM.

BY H. A. ST. JOHN.

IN my dream, the first thing that arrested my attention was a multitude of people discussing with great earnestness the question of how best to accomplish, in the quickest and most successful manner, a great task committed to them. It was to be a world-wide work, to be prosecuted among all peoples, and kindreds, and tongues.

Means and messengers were necessary, and both of these called for sacrifice. Plans of procedure must be adopted, and what should they be? Some said one thing and some another, and from every one came suggestions. Some of these were manifestly untenable, while others had the appearance of being truly wise. Gradually the discussion seemed to center around one question, namely, "What shall we do now—in the beginning, first of all?" Again there was a diversity of opinion.

At this juncture a voice was heard speaking from above, and averting the attention of every one. Only three words were uttered, yet those three words were so solemn, so mighty, so impressive, that all ceased, held their peace and dispersed in deep meditation. The three words uttered were, "*Oil the church.*"

I awoke, and at once began to reflect upon the meaning of such a peculiar injunction. I was not long in seeing, as I thought, great significance and importance in the simple requisition, "*Oil the church.*"

God has provided and placed within the reach of every member of the church of Christ the holy oil of the sanctuary. There can be no substitute for it, nor any success without it. The church must have this unction from the Holy One, in order to give the Gospel of the kingdom, the everlasting Gospel, a certain sound in the ears of all nations. And without this certain sound, there will be no certain results of souls saved. This oil, received in its fullest measure, will remove all friction, fault-finding, fear, and worldliness, from the believers; and the church will be filled with faith, hope,

and love, and the greatest of these is love. If the church were anointed with the "oil of gladness," great joy would spring up everywhere. The church would then know from blessed experience that "it is more blessed to give than to receive."

Where there is much machinery, there is some one, or more, whose business it is to look after the important matter of oiling. The oiler could not be dispensed with, in safety, for even a single day. The church of Christ on earth is a great organization, existing for the purpose of doing a great work in the earth. Every member thereof should be an oiler. If he is filled with the oil of true joy, he will be taught by it, led by it, comforted by it, and illuminated by it, and, eventually, transformed by it. Thus, all working together, the earth will be illuminated with the glory of God.

This holy oil of the heavenly sanctuary is ever within reach; it ever awaits the demand and reception, not of the church as a body only, but especially of every individual member thereof. The pure thoughts, the pleasing looks, the kind words, the loving deeds of the true Christian, are such only because they are all mingled with the oil of goodness and gladness, the Spirit of the God of life and love. Only thus can a believer or a church arise and shine.

And now, at the last, let me say to the reader, *Oil the church* by constituting yourself a channel through which the holy oil may constantly flow out in words and deeds of love to all, especially to the household of faith.

CONSECRATION.

BY MAIDIE BARNITZ.

LORD, take my heart, I know not how to give it.
Take it and keep it in the strength Thine own.
Weak, weak, I feel amid mistaken meanings,
Through all the might which is Thy strength alone.

And when I ask, still blind, not understanding,
For what is only worthy, if denied,
Let it be still that, in the onward-going,
Only from that, not Thee, I turn aside.

I see not clearly my way before me,
Far unexplored the vistas open wide,
How should I guess significance from seeming,
Or the portent of aught which may betide.

Somewhere, even in our life's supremest effort,
Cometh a point where more we can not see.
Is it not more sweet to pause without the conflict,
And, still serene, to leave all things to Thee?

Lord, take my heart, I would not keep it longer.
Poor, poor, were all my efforts, at the best,
Only through all to feel that Thou art stronger,
When at the last I come to Thee for rest.

THE POWER OF FAITH.

BY MRS. E. G. WHITE.

BY sin we have been severed from the life of God. Of ourselves we are utterly incapable of living a holy life. There are many who realize their helplessness, and who long for that spiritual life which will bring them into harmony with God; they are vainly striving to obtain this life. In despair they cry, "O wretched man that I am! who shall deliver me from this body of death?" Let these desponding, despairing ones look up. The Saviour bids them arise in health and peace. Do not wait to feel that you are made whole. Believe His Word, and it will be fulfilled. Put your will on the side of Christ. Will to serve Him, and in acting upon His Word you will receive strength. Whatever may be the evil practise, the master-passion, which through

long indulgence binds your soul and body, Christ is able and longs to deliver. He will impart life to the soul that is "dead in trespasses." He will set free the captive that is held by weakness and misfortune and the chains of sin.

The power of faith is shown by the miracle that Christ performed in healing the child possessed with a deaf and dumb spirit. "Master," the father said to Jesus, "I have brought unto Thee my son, which hath a dumb spirit; and wheresoever he taketh him, he teareth him; . . . and I spake unto Thy disciples that they should cast him out; and they could not."

Jesus asked, "How long is it ago since this came unto him?" The father told the story of long years of suffering, and, then, as if he could endure no more, exclaimed, "If Thou canst do anything, have compassion on us, and help us." "If Thou canst." Even now the father questioned the power of Christ.

Jesus answered, "If thou canst believe, all things are possible to him that believeth." There is no lack of power on the part of Christ; the healing of the son depends on the father's faith. With a burst of tears, realizing his own weakness, the father casts himself upon Christ's mercy, with the cry, "Lord, I believe; help Thou mine unbelief."

Jesus turns to the suffering one, and says, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." There is a cry, an agonized struggle. The demon, in passing, seems about to rend the life from his victim. Then the boy lies motionless, and apparently lifeless. The multitude whispers, "He is dead." But Jesus takes him by the hand, and, lifting him up, presents him, in perfect soundness of mind and body, to his father. Father and son praise the name of their deliverer. The multitude are "amazed at the mighty power of God," while the scribes, defeated and crestfallen, turn sullenly away.

"If Thou canst do anything, have compassion on us, and help us." How many a sin-burdened soul has echoed that prayer. And to all the pitying Saviour's answer is, "If thou canst believe, all things are possible to him that believeth."

It is faith that connects us with heaven, and brings us strength for coping with the powers of darkness. In Christ, God has provided means for subduing every sinful trait, and resisting every temptation, however strong. But many feel that they lack faith, and therefore they remain away from Christ. Let these souls, in their helpless unworthiness, cast themselves upon the mercy of their compassionate Saviour. Look not to self, but to Christ. He who healed the sick and cast out demons when He walked among men, is the same mighty redeemer today. Faith comes by the Word of God. Then grasp His promise, "Him that cometh to Me I will in nowise cast out." Cast yourself at His feet with the cry, "Lord, I believe; help Thou mine unbelief."

"If you have faith as a grain of mustard seed," said Jesus, "ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." Tho the grain of mustard seed is so small, it contains that same mysterious life principle which produces growth in the loftiest tree. When the mustard seed is cast into the ground, the tiny germ lays hold of every element that God has provided for its nutriment, and it speedily develops a sturdy growth. If you have faith like this, you will lay hold upon God's word, and upon all the helpful agencies He has appointed. Thus your faith will strengthen and will bring to your aid the power of heaven. The obstacles that are piled by Satan across your path, tho apparently

as insurmountable as the eternal hills, shall disappear before the demand of faith. "Nothing shall be impossible unto you."

Not because we see or feel that God hears us are we to believe. We are to trust His promises. When we come to Him in faith every petition enters into the heart of God. When we have asked for His blessing, we should believe that we receive it, and thank Him that we have received it. Then we are to go about our duties, assured that the blessing will be realized when we need it most. When we have learned to do this, we shall know that our prayers are answered. God will do for us "exceeding abundantly," "according to the riches of His glory," and "the working of His mighty power."

IS GOD CRUEL?

SOMETIMES Providence seems to us almost cruel. It was twenty-five years ago, in the pioneering days in Montana. The means of travel in the section where the incident occurred was by lumbering stage-coaches.

One morning the stage-driver started on his route. His only passengers that day were a mother and her infant child. But one of those sudden drops in temperature, not unusual in that region, made the air bitterly freezing. Every wrap the driver could possibly spare was yielded the mother and her child.

But, tho the babe was kept warm, struggle against it as she might, the fatal drowsiness, which is the vestibule to death by freezing, began to seize and numb the mother. Anxious glances into the stage showed the driver what was wrong in it. While the mother hugged the babe to herself, her head was swaying helplessly.

The driver stopped the stage, opened its door, and took the babe from the mother's arms; wrapped it thickly in blankets and furs; placed it securely under the shelter of a seat. Then he pulled the mother out of the stage. The shock and the necessity of standing on the ground partially awakened her. Then he slammed the door, sprang to his seat, whipped up his horses, and left the woman standing there. This brought her to her senses. At once she began to run after the stage screaming, "My baby! My baby! O, my baby!"

Forced into this rude exercise, her blood began to flow swiftly and warmly. The manacles of the death-sleep were broken from her. As soon as he dared, the driver stopped the stage, assisted the now thoroughly-aroused and warmed woman into it, and, putting the babe back into her arms, and wrapping both as protectingly as possible, drove the saved mother and the saved babe to where complete shelter could defend both.

And that stage-driver was not cruel. Nor, when that mother came to understand it all, did she think him cruel. And so "a frowning Providence may hide a smiling face."—*Sel.*

It is a good thing to pause now and then and ask oneself, What have I done for God this year, this month, this week, this day? How meager in service would many a life appear under such questioning! But ought not every Christian to put the searching query, and to answer it with conscientious fidelity? It will one day be asked by other lips, and under circumstances that will admit no quibbling in reply. It is well to make the self-examination now, while there is still opportunity, not indeed to retrieve the past—that is gone forever—but to do better service hereafter.—*The Examiner.*



III. THE HISTORY OF GOVERNMENT.

The First Arbitrary Ruler among Men.

NIMROD was the first "mighty one in the earth." He was the first one of men to assert power and force, unrestrained, upon men; the first man to assert the absolutism of authority over men. This is evident from the fact, as we have seen, that those before him had not the boldness to assume openly and decidedly the title and prerogative of king, which they knew belonged, by right, only to God. This unwillingness to assume the title of king, and the willingness to assert authority only as viceroy of the king, even though their own idols were held to be the king, shows the recognition of the restraint of a superior authority, and the recognition of that authority above them to which they were responsible and under which they acted only as agent, or viceroy. But with Nimrod, all this was thrown off. He himself would be supreme. He would recognize no superior. He alone would be king. The title and prerogatives of king should merge in him. And this position was taken by him in view of the fact that before this, the title and prerogatives of king merged only in God. This was at once and openly the putting of himself in the place of God. He was assuming the title, the prerogatives, and the absolute authority that belonged only to God; which only God can exercise in righteousness; and which can be exercised by man only in a cruel, wicked despotism.

And all this, which in principle lay in Nimrod's assumption of the title of king, is demonstrated in his career. For, though Babel was the city in which, and over the people of which, he began the assertion of this absolute authority and power, yet he was not content with the assertion of this over Babel alone and leaving it for others to follow his example in their own particular cities; but with Babel he at once grasped by this his kingly authority "Erech, and Accad, and Calneh, in the land of Shinar." Thus he asserted his absolute dominion over the whole of the land of Shinar.

Nor was he content even with this. It was not enough for him to be king—supreme, unrestrained monarch; but he must extend his authority to the farthest limits. For "out of that land he went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah." He was not content with a kingdom only; but he must expand kingdom into empire, and so assert his authority to the widest possible limit; to be indeed supreme and absolute everywhere.

With the setting up of Nimrod's kingdom, the entire ancient world entered a new historical phase. The oriental tradition which makes that warrior the first man who wore a kingly crown, points to a fact more significant than the assumption of a new ornament of dress, or even the conquest of a province. His reign introduced to the world a new system of relations between the governor and the governed. The authority of former rulers had rested upon the felling of kindred, and the ascendancy of the chief was an image of parental control. Nimrod, on the contrary, was a sovereign of territory, and of men just so far as they were its inhabitants, and irrespec-

tive of personal ties. Hitherto there had been tribes—enlarged families—society; now there was a nation, a political community—the State. The political and social history of the world henceforth are distinct, if not divergent.

Distinction between Kingship and Imperialism.

It is notable, as above remarked, that a peculiar characteristic of this imperial sovereignty was the assertion of it primarily over *territory*, and, secondarily, over *people* as they might be inhabitants of the *territory*. Herein lies the essential distinction between kingship and imperialism.

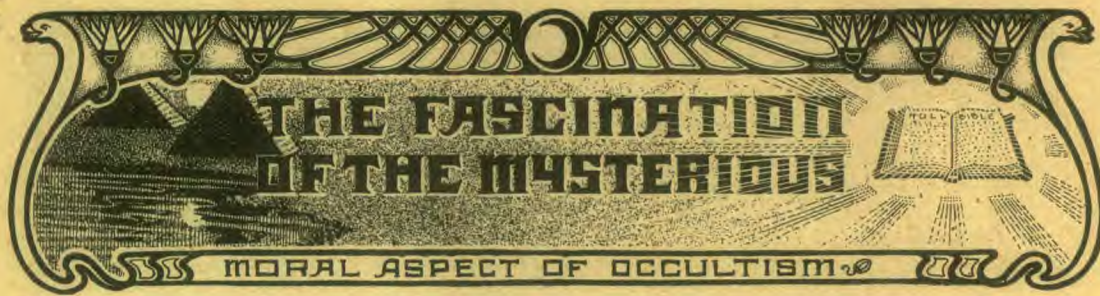
Nimrod's bold example in assuming the title and prerogative of king in the place of God was promptly imitated everywhere, but only as king of a tribe, or associated tribes, or of a city. But plainly, in such an association there was necessarily involved the idea or the consent or voice of the people of the tribe or city concerned. But when the authority and power of king thus asserted over a community or a city was extended over *territory*, without respect to the tribes or peoples who might be inhabitants of the territory, and was asserted over these simply as a consequence of their being within the territorial limits claimed, this at a stroke swept away all idea or possibility of the people's having any choice or voice in the matter. And that was but the assertion of the completest possible absolutism. In the first there might be room for some lingering thought of limitation upon the monarchy, but in the latter, all this was completely eliminated. This was absolutism complete.

And even in this its ultimate phase, Nimrod's bold example has been diligently followed ever since. The history of the world, yea, even the history of government and of governments, is a history only of kingdoms expanding into empires; kingships by the voice of the people, expanding into imperialism to the exclusion of all possibility or thought of the voice of the people; limited monarchy expanding into absolute monarchical despotism.

Kudur-Nanhandi, king of Elam, was the first one of record to imitate Nimrod's imperialism, tho his success was small. Uruk, king of Ur, was the next to imitate Nimrod's imperialism, and he succeeded in establishing his imperial supremacy over the whole Babylonian plain. The next one was another king of Elam, Kudur-lagamer—the Chedorlaomer of Genesis 14—who surpassed even his exemplar; for he succeeded in establishing his imperial authority not only over the whole of the Mesopotamian plain, but over all the territory westward to the Mediterranean Sea, and almost to the border of Egypt, and kept it all in subjection for twelve years.

And so has proceeded the course of imperialism from Nimrod until now. But having discovered the principle and essential character of imperialism, the history and the practise of it will be discussed in other studies.

It never rains roses; when we want more roses we must plant more bushes.—*George Eliot.*



XXI. CHRISTIAN SCIENCE HEALING.

BY J. A. L. DERBY.

WE have said that faith is belief founded on satisfactory evidence. From this it by no means follows that everything must be understood before it can be accepted as true. One may believe that the sun shines, tho he knows nothing of *how* it does so. We may believe that in the humanity of Christ "dwelleth all the fulness of the God-head bodily," tho we can not understand how it could be.

Now, if there is anything relied upon as the grand reason for accepting Christian Science, it is the claim it makes of healing disease.

Judged by the Scriptures.

It has been our purpose in these studies to deal not so much with the scientific as with the moral aspects of the various systems we have been examining. As regards the scientific standing of Christian Science, there is nothing to discuss—it has none. Science depends on experience and reason. Transcendentalism, of which Christian Science is a branch, scorns both. Mysticism has nothing in common with Science. The actual method of Christian Science healing must, therefore, be judged by the Scriptures. It would be as impossible from its mere results, so far as treating disease is concerned, to decide whether its principle is scientific or not as it is to tell whether clairvoyant diagnosis, the use of Hypnotism in therapeutics, and mind-healing generally, can be justified as relying on any rational basis.

As regards the number of cures which Christian Science boasts, we may state that we have lived during the whole career of Christian Science, have traveled some, read a great deal, made a number of inquiries into the actual results in Christian Science healing, have talked with others who have done likewise, and have concluded that Christian Science can show no advantage, whatever, in proportion to those practising, over mind-healers of almost every description. There are many interesting records of the power of bread-pills, magnetized water, holy relics, placebos, and incantations of various sorts, over the imagination. We recently met an official of one of the largest counties in California who was just on the point of turning Christian Scientist because the abracadabra of an adherent of that faith had apparently caused the disappearance of a "seed" wart from his hand. We have known several cases where this same piece of mental surgery was performed by Gypsies, ignorant old Hibernian women from the Emerald Isle who could speak their native tongue better than English, and others who had never heard of Christian Science. We remember reading somewhere in English history of a recipe owned by an old lady who, by its means, had wrought wonderful cures. Parliament thought it might be well for the government to own so precious a piece of information. A commission was appointed to investigate and report on the cures. The finding of this commission was equal to the previous reputation of the old lady's medicine. Parliament purchased it. It ran something like this:—

Snails calcined;
Wild burdock seed,
Wild turnip seed,
Hips and haws,
All burnt to blackness with soap and honey.

We know more about the *personal* cures wrought by Schlatter, Weltmer, Dowie, and others, than about Mrs. Eddy's success, except from her own writings. It would seem from public notoriety that several of these mind-healers and faith-healers can personally show better results than the founder of Christian Science.

Alleged Cures.

Dr. J. B. Huber, of New York, investigated twenty of the most remarkable alleged Christian Science cures; in not one case could the genuineness of the cure be established. He made a mistake; he should have investigated the *less* remarkable. We are confident that in this way his success would have been ample. In fact, we have great confidence in Christian Science in some lines. For when we remember that structural or organic diseases constitute perhaps less than one-tenth of the ills of mankind, and that hysteria—various phenomena of disturbed nervous force—*can simulate every known disease*, it is not difficult to account for the success of any system of treatment that affects the imagination and will.

A few years ago one of the most eminent physicians of New York City engaged in a series of experiments at the great Demilt Dispensary to test the value of mental therapeutics. No medicine was given, but by various devices he appealed as powerfully as possible to the imagination of the patients. His testimony is that the results were as good as under any system of treatment he ever used. We have no objection to Christian Science disabusing the minds of sufferers, but we object to a matter of imagination being made to nullify the Gospel. As regards the published reports of healing, those found in religious periodicals and newspapers, and those that pass from lip to lip, any one who has studied the psychology of self-deception and the practical impossibility of unscientific persons, especially those of a particular religious bias, reproducing the exact truth,—such a one knows that these reports are to be taken with a great deal of allowance.

But the scientific status of Christian Science is secondary in our present purpose, tho when Christian Scientists claim that diseases can not be contagious or infectious, that poison does not kill; when its teachings lead to the disregard of reporting to the Department of Public Health cases of smallpox, diphtheria, measles, and tuberculosis, as sworn testimony in our hands proves they do, it becomes a live question whether it would not be wise for the author of "Science and Health" to inform her disciples that some other things besides going without food and clothes are "not legitimate."

In concluding this limited review of Christian Science, let us compare its method of healing with the Biblical one. What are the instructions of *true* inspiration in this particular? They are found in James 5:14, 15:—

"Is any sick among you? let him call for the elders of the church, and let them pray over him,

anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up."

This is very brief, clear, and specific. It requires just two verses to tell it. "Science and Health" takes *seventy-nine pages* to explain how Scientists should do it. Does this book give the directions laid down by the inspired author of the Scriptural method?—*Not a breath of it.*

That these instructions given by James are in accord with those given to the apostles, we find in Mark 6:13. Here the Master gives them their commission, in pursuing which the record says they "*anointed many invalids with oil*, and cured them." 20th C. V. A quotation or two from the seventy-nine pages mentioned above will show the drift of Scientist procedure:—

In proportion as matter, to human sense, loses all entity as substance, in that proportion does man become its master. He enters into a diviner sense of the facts, and comprehends the theology of Jesus, as demonstrated in healing the sick, raising the dead, and walking over the waves. Page 368.

Realize that the evidence of the senses is not to be accepted in the case of sickness. Page 384.

When the first symptoms of disease appear, dispute the testimony of the senses by Divine Science. . . . Suffer no claim of sin or sickness to grow upon the thought. Dismiss it, etc. . . . Agree to disagree with approaching symptoms of chronic or acute disease, whether cancer, consumption, or smallpox. Meet the incipient stages of disease with such powerful eloquence as a legislator would employ to defeat the passage of an inhuman law. Rise, in the conscious strength of the Spirit of Truth, to overthrow the plea of matter, or mortal mind, arrayed against the supremacy of the Spirit. Blot out the images of mortal thought, and its beliefs in sickness and sin. Page 389.

Mentally contradict every complaint from the body. Page 390.

The physical affirmation of disease should always be met with the mental negation. Whatever mortal mind desires to produce on the body, it should express mentally, and hold fast to this ideal. Page 391.

When an accident happens, you think, or exclaim, "I am hurt!" Your thought is more powerful than your words, more powerful than the accident itself, to make the injury real. Now, reverse the process. Declare you are not hurt, and understand the reason why; and you will find the ensuing good effects to be in exact proportion to your disbelief in physics. Page 396.

If you mentally and silently call the disease by name, as you argue against it, as a general rule the body will respond more quickly. Page 409.

Argue with the patient (mentally, not audibly) that he has no disease. . . . Mentally insist that health is the everlasting fact, and sickness the temporal falsity. Page 410.

It is true that both Jesus and the Holy Spirit, using the disciples as instruments, often performed miracles of healing in a more direct manner. But those instances depend on the arbitrary good pleasure of God, who "worketh all things after the counsel of His own will." If the exigencies of the case demand, He can and does heal in other ways. But the general religious method has been given, and none but God Himself has any right to say when this method may be departed from. The general method of Christian Science is a total departure from this rule; there is *neither prayer*, in any proper sense, nor *anointing with oil* in the name of the Lord.

Likeness with Other Isms.

All is *Maya*, illusion, says the ancient heathen philosophy of India; all is illusion, echoes Christian Science. God is all, says Pantheism; God is all, echoes Christian Science. God and man are inseparable, claims the New Thought; God and man are inseparable, echoes Christian Science. Page 472. Man has pre-existed

from eternity, says Plato; even so, is the echo of Christian Science. Page 473. Re-incarnation and death will occur on the next plane of existence, and continue till man becomes more spiritual, claims Theosophy.

Death will occur on the next plane of existence as on this, until the understanding of Life is reached. . . . The period required for this dream of material life [compare *Kama loca* and *Devachan* of Theosophy] . . . will be of longer or shorter duration, according to the tenacity of its error" (Page 243).

assents Christian Science.

The Gnostics, who were distinguished by the epithet of Docetes, . . . betrayed the *human*, while they asserted the *divine, nature of Christ*. Educated in the school of Plato, accustomed to the sublime idea of the Logos, they readily conceived that the brightest Aeon, or emanation of the Deity, might assume the outward shape and visible appearance of a mortal [Jesus]; but they vainly pretended that the imperfections of matter are incompatible with the purity of celestial substance [Christ]. . . . He imposed on the senses of his enemies and of his disciples; and the ministers of Pilate had wasted their impotent rage on an airy phantom, who *seemed* to expire on the cross, and after three days to rise from the dead.—Gibbon, vol. II., pages 307, 308.

In other words, Jesus was one thing, Christ another—the *identical distinction made by Christian Science*. Page 229. That heresy arose "while the blood of Christ yet smoked on Mount Calvary."

So we might go on showing the kinship of this monstrous travesty on the name of Christianity and science to the reeking superstitions of the ages. Half-concealed in its transcendental and mystical phraseology lies hid the hoary deceptions by which the enemy of righteousness has set aside the plain Gospel. It is as if, in his last grand effort to delude the world, he had raked from the pit of darkness the dregs of his most subtle errors. God forbid that our souls should be entangled thereby.

WHAT IS DEATH?

BY G. W. DRAPER.

OUR first knowledge of death comes usually in childhood. We are led into its grim presence, and shrink away in shuddering terror from the ghastly form which was once a human being, and for some time after a mysterious horror presses upon us whenever we think of this dreadful blight upon the bright and beautiful world we have hitherto known. The passing years may make us more familiar with the experience of death, until we can view it with a somewhat tranquil mien, and it is only when the fatal blow falls upon some one who is near and dear to us that we for the first time realize all the horror, the anguish, and despair of having a loved one torn from us by that dread fiend. With sinking hearts we stand beside the dying one; our own hearts seem dying within us as we realize our helplessness in the presence of the destroyer; and when the last breath is yielded up we cry with unavailing anguish, for all the brightness and sunshine of life seems to have gone forever. And when the lifeless form is carried to the tomb, we stand without the portals, and cry for some message of consolation, for some token from the other side. We strain our ears in vain for the whisper which never comes, for a word of hope to relieve our breaking hearts; but the silence of the tomb is never broken.

Death is not a natural phenomenon. The first knowledge of it always comes as a shock. Even the lower animals sometimes become strangely excited at the death of one of their own kind. It is recognized as an intruder and an enemy. So evidently unnatural and abnor-

mal is death that all mankind of every age and race have refused to recognize it as final, and have sought for some evidence, or laid hold of some hope, false or true, of a future life.

Upon this foundation—man's inability to recognize the reality or the finality of death—has been reared all the false religions of the world. That a living, thinking, human being, full of desires, hopes, aspirations, should suddenly cease to be and crumble away into nothing, is so incredible it makes such a mockery and such an enigma of life, that almost any theory of a future life seems reasonable in comparison. So, grasping at hope, however unfounded, and following the tradition received from the first deceiver (Gen. 3:4, 5), men have held that the human spirit survives the death of the body and rises into a higher state of existence. This teaching, grafted from the pagan systems of religion upon the church of the Dark Ages, has become the inheritance of even the Bible-reading Christians of to-day, and colors their interpretation of the inspired Word.

And thus it is that death, that foul destroyer, whose reign has devastated the earth through all the ages, is lauded in Christian pulpits and from Christian lips, as an angel of light, a messenger from God, a gateway into heaven.

All that human art and ingenuity can devise has been invented to throw a glamour of beauty and dignity over the hideousness of death. Wealth is lavished in display; flowers are strewn; soul-rending strains of music pierce the hearts of those who mourn; the bodies of great men are held lying in state for days to impress the people; graves are adorned to make them beautiful, and monuments are reared to commemorate the virtues of the dead, and their entrance upon their reward.

But it is all a deception—a deception wel-

comed, however, by the human heart in preference to the reality. Death is not beautiful; it is hideous. It transforms a living, sentient creature into an object of horror. When death lays his corrupting touch upon the fairest and loveliest of earth, how quickly they become a mass of corruption, which even fondest affection hastens to bury from their sight.

Neither is there aught that is noble and dignified about death; it is an ignominious execution of the penalty of broken law. It is not a victorious entrance into heavenly joys; it is a defeat, a total surrender, a cessation of all effort and all struggle. It is man's final confession and demonstration of his corruptible nature, and his utter inability to save himself.

Is there, then, no hope of a life beyond the grave? Are our loved ones gone forever, and must we also cease to hope and sink into the blackness of nothingness? Mourning ones, look up! There is a light beyond the tomb. There came One into the world who claimed power over death, saying, "I have power to lay it [My life] down, and I have power to take it again." In proof of this assertion, He, on several occasions, called back the departed breath and robbed the grave of its victim. And giving this evidence of the truth of His claims, He said: "I am the resurrection, and the life; he that believeth in Me, tho he were dead, yet shall he live [at the last day, John 6:39, 40]; and whosoever liveth [at the last day] and believeth in Me shall never die." John 11:25, 26.

That is the true hope of a future life and a reunion with the departed—by means of a resurrection from the dead. That event takes place at the coming of the Lord. 1 Thess. 4:13-18. With joy we hail the tokens of the approach of that glad day.

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.]

CXXIV.

My parents were Baptists. They had always taught me the Bible as they understood it. As I came to understand by investigating the various systems of theology, I found some who taught man's mortality. I had been taught and believed, with the great majority, the immortality of the soul. I could not meet their arguments, yet I believed I was right, until I read a tract prepared by Phineas Smith, of Rochester, N. Y., giving the Bible teaching on the subject. I have always taken the Bible as God's Word, and therefore the best authority, and I have believed and taught immortality only through Christ, received at the resurrection of the just. As I yet knew nothing of Seventh-day Adventists, I attended the only churches near, and had the superintendence of the Methodist Episcopal and United Brethren Sunday-school, until Brethren J. N. Loughborough and Isaac Sanborn came to our town with the Third Angel's Message. They presented the Bible Sabbath in all its force. I saw that I was wrong, and that they presented the truth. I told my folks that I could not keep Sunday any longer and be an honest man. Christ has told us that "the Sabbath was made for man" (Mark 2:27), and "all things were made by Him, and without him was not anything made that was made" (John 1:3); and He never uttered a word about Sunday being the Sabbath.

JOHN LELAND.

CXXV.

In the autumn of 1902 Brother Herbert Hartwell came to this section to labor as a missionary canvasser, and came to my house to hold a Bible reading, one Saturday evening. I had been an infidel for some years, and was opposed to the Bible; but, as he took up the Sabbath question and showed why he observed the seventh day of the week, I became interested, and did not object to his coming again. So it became a regular thing to have a Bible reading

Saturday evening. As time passed, my interest increased, as he proved by the Scripture so conclusively that the Sabbath had never been abrogated, or changed. When people would ask me, jestingly, if I was going to keep Saturday, my answer invariably was, It is the Sabbath of the Bible, and if I ever become a Christian, it is the only day I shall observe.

Brother Hartwell came to my house every Saturday evening, with possibly two or three exceptions, all winter and up till the month of May, when myself and wife surrendered our hearts to the Lord. Now the point I wish to make is this: We were convicted of sin, became repentant, and were converted to God through the Bible, by a calm, sober, and reasonable study of it, with the aid of the Holy Spirit. "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."

The morning of Saturday, May 9, I spent in labor, having the afternoon's work planned, but at noon I surrendered myself to the Spirit's pleadings, and became thoroughly repentant. I spent the remainder of the day in the study of God's Word and in prayer, and in due time the answer came. "And ye shall know the truth, and the truth shall make you free." "Thy Word is truth."

FRED W. SHAY.

CXXVI.

I OFTEN asked my mother why the Adventist people kept the seventh day. She would say that she did not know, but she knew they had a good reason or they would not keep it in preference to the first day. I was raised a Campbellite, and from there I went into the "Holiness" movement in June, 1891. Then the dear Lord called me out to keep His commandments. The Scriptures which convinced me most were Eze. 20:12; Rev. 14:6-12, Ex. 31:12-18.

M. R. SMITH.



OAKLAND, CAL., JANUARY 20, 1904.

All Manuscript should be addressed to the Editor
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THE CONDITION AND THE REMEDY.

THE question pertains to the condition of the church of God, and the remedy.

The very idea that a remedy is needed presumes that the condition is not favorable. And it is not. Let us give three statements of Holy Writ upon this point, divine predictions of the church in the very time in which we live. We hope that our readers will not pass them by, but consider them seriously. The first is a general statement from our Lord, recorded in Matt. 24 : 11, 12.

"And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold."

The multiplied lawlessness is not in the world; for the world has ever been lawless as respects God. Among the heathen and those who know not God in Christian lands there has ever been all kinds of iniquity; devilish deeds of deepest dye have been prevalent from the time that murderous Cain struck to his death his brother. Such deeds without have ever brought the people of God nearer to Him.

The multiplied iniquity is found in the professed church, a condition thus predicted by the apostle Paul, in 2 Tim. 3 : 1-5:—

"But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof; from these also turn away."

The merest careful reading of this scripture will clearly disclose (1) that its application is to religionists in the last days; (2) that these eighteen different sins are only various forms of selfishness which the power of God has not touched; that the "grievous times," the "perilous times," result from the fact that the spiritual condition of the church is such that these things are tolerated; (4) that these sins are not crimes, infractions of civil law, but that they are even more dangerous, because the very conservator of righteousness in the earth, the light-bearer, is herself in darkness; and (5) that from those who take pleasure in such things it is as much the duty of the child of God to turn away as from youthful lusts and false doctrines.

The third scripture (Rev. 3 : 14-17) to the Laodiceans reveals the awful condition of insensibility to spiritual things resulting from indulgence in these sins and their toleration:—

"These things saith the Amen, the faithful and true witness, the Beginning of the creation of God: I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of My mouth. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked."

O, it is awful, the condition of God's professed church when measured, not by worldly

standards, but by the law of God in the illuminated life of Jesus Christ and the teaching of His prophets and apostles. The grosser forms of sin are not so manifest as in the past perhaps, but the selfishness—the root of all—is more prevalent in a thousand more pleasing and delusive, but not less deadly, forms. The very sins which Paul charged against the heathen world in his day, he predicts of God's own professed people in the last days. See Rom. 1 : 28-32. They are all the fruits of the flesh, and "My people love to have it so; but what will ye do in the end thereof?"

Family prayer is the exception, not the rule. Prayer-meetings are thinly attended, and the religious meetings are considered long if extended an hour, while foolish, senseless parties of pleasure will continue into the small hours of the morning with none weary. God's cause calls for means to save souls, and the response is feeble, while pleasure and commercial investment can always command a full purse.

We know that there are many who will read impatiently this article. We are sorry, but we can do no otherwise than to write it. God's Word and Spirit and present conditions witness to its truth. It is for your eternal good and highest enjoyment we write these words. If God's Book is the truth, it is worthy of all heed. If Christ is worthy of service, He is worthy of our best. We can not hope in His promise if we ignore the conditions of implicit obedience, of simple childlike faith in His holy Word, of answering loyally to His law and kingdom.

The devil, clothed as an angel of light, is lulling millions into the slumbers of eternal death. Christ comes with open hands filled with the jewels of Heaven's choicest truth, but like children we turn away to the tinsel toys. He comes offering His own stainless robes of righteousness, but we prefer the gaudy, fading trappings of pleasure or the tarnished robes of the harlot of Babylon. Angels of God bend low to sing to us glorious symphonies of heavenly peace, grand diapasons of victory, but our ears are so filled with the din of the world's traffic, and the blare and discord of the fish-horns of pleasure, that we hear no sound of the music of God. The very beauties of heaven are disclosed in Christ's life and Word, but, blinded by the glare of the world, we can not see them.

O soul, awake from thy stupor of death; awake alone; wait not for others. Take acceptable words of repentance and confession and return to thy God. Give up the world, break partnership with Satan, yield all to God. He waits to be gracious. He longs to heal. He has the white robes, and the eyesalve, and the pure gold of eternal riches,—yea, more than tongue can tell or lips repeat, to give to thee, and more than all else His own priceless companionship. Will you not, O soul, cast off the powers of darkness and turn to Him who is light? Will you not reject the counterfeit and accept the only genuine?

The Yoke of Christ.—Jesus says, "Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls." To take the yoke of Christ upon us means to work in the same yoke with Christ. In such case, He furnishes all the strength both for Himself and for His yoke-fellow; therefore, the one who works with

Him finds rest. Of course, under such conditions the yoke becomes easy and the burden light. Paul describes his labor as "striving according to His [Christ's] working, which worketh in me mightily." Again He says, "It is God which worketh in you both to will and to do of His good pleasure." As long as one works for Satan, he has to bear all the burden and suffer the consequences of sin. By changing yokes, or masters, the sinner is relieved of a grievous burden, and enters upon a service in which there is peace with God and rest of soul. The service of Christ is a service of love—love to God and love to man. And "this is the love of God, that we keep His commandments; and His commandments are not grievous."

WASHED FROM THE STAIN OF SIN.

THE whole universe of God will one day be clean, the last stains of sin wiped out. Sin brought the curse. But God, in His Word, tells us of a time when "there shall be no more curse." As sin brought the curse, the removal of the curse includes the removal of that which brought it.

Every manifestation of nature to-day is imperfect and subject to decay. When God looked upon His finished work, He saw that "it was very good." There was no imperfection then, no wasting then, no decay then—no pale-faced death then. Into that wonderful, beautiful symphony of Love's labor came the canker of sin, and that canker has been eating out the life, the joy, the comfort of this smitten race from then till now. O the bitter dregs of misery that have been wrung out of this afflicted world since the first seeds of sin were cultivated in the heart of man by the harrow of disobedience. What a flood of tears goes 'round the world with every setting sun since men began to reap the harvest from that sowing! What a tide of blasphemy rolls around the world from day to day, where ought to be sincerest praise and worship and thanksgiving! How the towering shaft of crime rises daily toward heaven from the seething volcano of sin!

Will it go on forever, this terrible perversion of God's loving design for His creatures?—"There shall be no curse any more; and the throne of God and of the Lamb shall be therein [in this earth]; and His servants shall serve Him; and they shall see His face; and His name shall be on their foreheads. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light; and they shall reign forever and ever." Rev. 22 : 3-5. God's design was that man should possess this earth in all its undimmed, untarnished loveliness, and reign over it forever. In order to accomplish that design, He must now uproot and destroy sin, and save man from its consequences. That is the work that is going on now to its culmination. That work will never need to be done over again. The Lord declares in Nahum 1 : 9, "He will make a full end; affliction shall not rise up the second time." When that work is done, it will be done for all eternity.

The completeness of that work is shown also in Malachi 4. "For, behold, the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be

stubble; and the day that cometh shall burn them up, saith Jehovah of Hosts, that it shall leave them neither root nor branch." "And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I make, saith Jehovah of Hosts."

Who are they that shall tread upon the ashes of the wicked? "But unto you that fear my name shall the Sun of Righteousness arise with healing in His wings." Mal. 4:2. Again: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The American Revised Version has it: "Blessed are they that wash their robes, that they may have the right to come to the tree of life," etc. The thought is the same; for the washing of the robes signifies the removal of sin, and sin is the transgression of the law. The robes are washed when past sins have been removed and transgression ceases. All who are in this condition will be keeping and living the commandments of God; and it is these who are given the right to "come to the tree of life"—the right which was denied when sin came; and the right to enter the city of God—a right which man forfeited when he disobeyed his Maker. God's declaration that He will "come quickly" (His reward with Him), "to render to each man according as his work is," shows that there will be a standard in the judgment of the great day. That standard is the law of God. To the host of the redeemed God points and says: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. It will be a blessed thing to be found in that victorious company. But how can those words be said of us if we have been fighting against the law of God? How can we be found washed from the stain of sin if we have been transgressing the law whose transgression is sin? Our own hearts must answer these questions. Let us do it in the light of the judgment.

OBEDIENCE VERSUS SACRIFICE.

THE Lord set apart the seventh day as the Sabbath, as a memorial of His rest in honor of the great creation work. He blessed it and sanctified it, or made it holy. He did this "for man" (Mark 2:27), that is, for the benefit of man. It then became the duty of man to "keep it holy." But the "carnal mind," being "enmity against God," is "not subject to the law of God, neither indeed can be." Therefore it is susceptible to the wiles of the adversary, and becomes an instrument in his persistent endeavor to destroy the law of God. To this end a false Sabbath is set up by an apostate church. Various pleas are set up in defense of this unwarranted assumption, all of which are illogical and inconsistent. One argument which we have frequently heard from some who altogether reject the law of God on the Sabbath question, and wholly ignore His *claim* in the matter, is that Sunday is observed as a "free-will offering to the Lord."

If it were possible for one excuse to be more absurd than another, this one would surely stand at the head. If it were true that God had come so to disregard the Sabbath as to utterly abolish the requirement, that would surely indicate that He did not want any more of it. Then what possible good could come of making an offering to the Lord of that

which He did not want. Under such circumstance He would surely say, "Who hath required this at your hand?" Confessedly the "offering" is a work of supererogation; thus it is confessedly papal in spirit, as it is in historical fact.

It is an invariable rule, that inventions of doctrine or service which the Lord has not required are observed at the expense of those things that are commanded. Disobedience is never condoned by "offerings." Were such a course possible, man could purchase his own salvation. The Lord has positively stated that "to obey is better than sacrifice."

ROME AND THE COMING KINGDOM.

THAT the Roman power will continue till the coming of the Lord is plainly shown by the prophecy of Daniel. That it is the "little horn" of chapter eight is made clear by the statement that, "through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace [margin, "prosperity"] shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without hand." Verse 25.

This "little horn" stands for Rome in its entirety, both under its Pagan and Papal phases. It was by the Roman authority and Roman soldiers that Christ was put to death. But Rome, under the Papacy, has more especially "magnified" itself than it did under pagan rule. That power is represented in Revelation 13 as having received a "deadly wound;" but the prophecy adds that "the deadly wound was healed," and the healing process has been in progress for many years, and is now progressing faster than ever. Rome is fast gaining a more extensive political influence in the world without direct temporal sovereignty than she had as an imperial government.

But the "little horn" power is to be "broken without hand." Neither the fall of the empire, nor the exile of the pope by France in 1798, nor the loss of temporal power in 1870, can fulfil this prophecy; for those reverses were accomplished by human hands, by military power. Then when can it be accomplished? We may learn this from the prophecy of Daniel 2, in the explanation of the great image which Nebuchadnezzar saw in his dream. There the fourth universal kingdom, represented by the legs of iron, and feet of iron and clay, occupies the same historical setting as the "little horn" of the eighth chapter; it represents the same identical power.

Now of that fourth kingdom of iron, and of iron and clay the prophet said to the king, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces." Verse 34. The explanation of this is in verses 40-45, where it is shown that the "stone" which finally destroys this power is the kingdom of God, which will be set up at the second advent of Christ, and under His personal reign will fill the whole earth.

Then this Roman power, this "man of sin" (2 Thess. 2:3-12), this spiritual Babylon that is now operating to make all the nations "drunk" with the "wine" of her Church-and-State "fornication" (Rev. 18:1-

6), will continue till broken in pieces by the "Stone cut out without hands." So shall it be consumed and destroyed *unto the end*. Dan. 7:26.

Question Corner

1463. How Much Did Christ Give Up?

An esteemed correspondent, referring to question 1430, entitled, "Made Like unto His Brethren," says:—

An answer to question No. 1430 in SIGNS for Oct. 7, 1903, seems to me so contrary to Scripture (at least as regards the Deity of the Saviour) that I feel constrained to write to you about it.

Jesus laid aside His glory when He left heaven for earth, but I know of no scripture which says He laid aside His deity.

He "made Himself of no reputation," or "emptied Himself," as the Revised Version has it, but He could not empty Himself of Himself.

He took the form of a servant, but the same Book tells us that He was God, divine, at the same time. So that He was very God and very man.

We do not think there is any difference of belief over this question; for in the same letter our friend says: "It was necessary for *divinity* to die or we should not have had an *infinite* sacrifice." (Italics his.) And this is what is meant by laying aside His Deity; for divinity means that which pertains to God, while Deity means God. But it is divinity in contradistinction to humanity which makes Deity. Our correspondent says that Christ "could not empty Himself of Himself;" but what else was there of which He could empty Himself but Himself? It is just that very thing which He did, to the glory and praise of God, and on the basis of that He speaks to humanity, "If any man will come after Me, let him deny himself" (Matt. 16:24), renounce "all that he hath," "yea, and his own life also" (Luke 14:33, 26). The Son of God gave up all. Stepping from the throne of Deity He became a servant, the chiefest of servants because the greatest minister. Meeting the greatest of God's enemies, as a servant He rebukes that enemy only in the name of the Lord. Met by that enemy's temptations, He does not use the authority of Deity, but overcomes the temptation by simple faith in "It is written."

Yet the Son of God did not lose His individuality, whether we can comprehend the great fact or not; it was preserved in God, even as the human does not lose his individuality when he gives up all for Christ; it is preserved in Christ. Matt. 16:25; John 12:24-26. Neither did Christ ever lose His godly character of perfect righteousness; in fact, in that very thing His life, His Divinity, His Deity was preserved. For the introduction of sin into the universe was the very test of Deity. Therefore from that indissoluble firm of Deity, in character, in holy purpose, one stepped down and gave all, that He might save the race, and the other, the Father, gave all in giving the Son. He who became Jesus could not have been the God He was and not have given Himself; for because of that very humiliation,—emptying Himself, of counting "not an equality with God a thing to be grasped,"—God highly exalted Him." Now "equality with God" is Deity; but this the Son gave up in purpose in the beginning, held to it in purpose all through the ages till He consummated it in fact when He died, the Son of God, on the cross of Calvary, preserving His individuality, His Deity, His life, in His all perfect character, and demonstrating that by His resurrection from the dead, Victor over sin and death through perfect righteousness. Rom. 1:1-3; Acts 2:24.

He knew all this in His own consciousness when on earth. He called Himself the Son of God, but He did it not as Deity came from heaven, but as the High Commissioner of Deity, sent of God, commissioned by the Father. He bore not witness to Himself, because Himself had been given up; but God bore witness to His Son through the Inspired Word, through John the Baptist, through the Spirit-working power imparted to Him. And at the very last that Son had so demonstrated His Father's love that He could commit life into His hands and lie down in the utter unconsciousness and powerlessness of death. And all this was in the purpose in the beginning; for He was "the Lamb slain from the foundation of the world," Rev. 13:8; 1 Peter 1:19, 20. And in all this, and much more might be said on this exhaustless theme, is revealed the wonderful love of our God.



THE OUTLOOK

THE WORLD'S FINAL GREAT WAR.

[John Brisben Walker, in the *Cosmopolitan* for December.]

THE commanding position which Russia has grasped along the frontiers of China, India and Persia seems to leave no doubt as to her intentions. We are to have one great final war, which promises to be so frightful in its waste of human life and so costly in its expenditure of treasure, that it will be a lasting horror; and it must settle the question of the world's civilization. Napoleon predicted that in one hundred years the world would be either Cossack or republican. Busy with home affairs, neither governments nor peoples seem to understand how threatening is the Cossack rule—even to America itself.

Russia has to-day one hundred and twenty-nine millions of population. Persistently carrying out a plan conceived more than forty years ago, she has quietly occupied every position in Asia which would eventually enable her to annex the four hundred millions of China; then the two hundred and eighty millions of India, and finally the eight millions of Persia.

Year after year Russian army posts have been advanced, reinforced and built into large commands; until to-day Russia is ready to attack, not China alone, but along her entire frontier line in Asia. In the event of war, only the most supreme exertions by England, France, Austria, and Italy, re-enforced by the United States, can stop the Cossack advance.

The fact that, for her own purposes, Germany has entered into compact to act with Russia, makes the situation one of the utmost difficulty—of the most extreme danger. For once, the German Emperor seems to be short-sighted. Whatever part of China may be conceded to him temporarily, eventually he must find himself opposed to Russia as certainly as Japan and England are to-day.

Does any one doubt Russia's plans? Never was policy more clearly written. There can be no question about it, and if our attention were not so absorbed in home affairs, the American public would quickly understand it. During two years spent in Peking and Northern China, in military affairs, the writer became convinced that no obstacle would be likely to exist to the extension of Russian dominion toward the East, unless China herself should be built up into a strong military power. The building of the Trans-Siberian Railway and the occupation of Manchuria would be the first steps. It was not anticipated at that time that the plan of campaign would be so far-reaching as to bring Russia simultaneously into China, India and Persia.

There can be no question that entrance into Manchuria was part of the long-preconceived plan. Very likely the Boxer troubles were stirred up with a view to giving excuse for this entry, and distracting the attention of the world. Having entered, Russia had no intention of leaving. The pretense of evacuation was only because at the time she was not ready to begin battle. Other nations, and especially the United States, have been blind to what this movement really meant. It is now no longer necessary that additional Russians should be brought in to capture China. The Manchurians and Mongols furnish splendid fighting material, at least so far as private soldiers go. They can subsist on a little rice, make long marches, sleep in the open, obey orders, and quickly learn to handle fire-arms with precision. They can be substituted and kept satisfied with a total expenditure of not above six or eight dollars a month, as against from five to eight times that cost for the American soldier; and the Russians have the officers ready to put over them.

Russia is now established along the frontiers, its forts built, and its navies in the Eastern harbors of Asia. Many officers have arrived, and vast quantities of stores and arms have been shipped in. More than one hundred and fifty thousand Russian troops are either on the ground or within call, as the nu-

cleus of an army of occupation. It would require but a short time to drill natives in order to put half a million men in the field, sweep down on Peking and over Northern China.

Let the civilized world stop its business long enough to consider this spectacle and ask, Whence will the force be brought to combat the Russian forces in China? But let Russia annex four hundred millions of Chinese subjects, and with this low-priced labor build armaments; then India and Persia are certain to fall.

America feels confident in her strength, and, added to England and France, we imagine that we might conquer the world. But where would these three nations stand if Russia had at command two-thirds of the world's population? Does she need money to conduct her campaigns? By weight of numbers she would move down and capture it.

If Russia should be permitted to retain her position in Manchuria, the Cossack will presently hold the world by brute force. I am opposed to war. I do not believe in war. I hope there will never be another war. But if there can be a just war, it is called for now. Either America and southern Europe must fight Russia at this time, or concede to her all of Asia. Vain as the United States is of her strength, she will find occasion in the near future to regret present indifference. Manchuria is but the stepping-stone to China. China captured, the balance of power is determined.

The hundred years covered by Napoleon's prediction has a decade still to run—a decade in which to determine whether the world is to be Cossack or Republican.

The people of the United States have been so intent upon their own little corner of the world, that they have failed to reflect on what a Cossack world would mean. But this Manchurian question is a matter of such tremendous importance that it demands thoughtful determination. Russia is doing her work so quietly, so diplomatically, and with such deceptive professions of good faith, that we stand like children reviewing events without comprehension of what they mean, or of the influence at work upon our own destiny.

HOW THEY DO IT IN RUSSIA.

A CIRCULAR issued by the "Friends of Armenia" gives publicity to an incident in Russian life which shows one of the peculiar methods of the Russian State Church in carrying on its work. Last year about twenty-five Armenian peasants in the Russian village of Karakilissa made up their minds to join the State Church, and sent a petition to the Russian Synod, asking to be baptized. A few days later they repented of this act of hypocrisy, and wrote to the Synod that they had decided to remain in their own communion. This, they thought, would end the matter; but they did not know the Russian State Church. They were notified by the governor to be ready for baptism on a certain day. They told the governor that they had notified the Synod of the change in their decision; but he replied: "We have orders from St. Petersburg to baptize you. Those who go back on their word will be exiled to Siberia."

On the following Sunday the governor was on hand with a regiment of Cossacks, the Russian archpriest, a Bible, and crozier. Many Russian officers and ladies were also present to witness the ceremony. The peasants refused to be baptized, in spite of the governor's strong persuasion. They were then turned over to the Cossacks, who whipped them to the place of baptism, and then mounted guard over them. The Russian priest read from the Bible and sprinkled them with holy water.

The "converted" Armenians were then members of the Russian Orthodox Church and amenable to all

its rules and regulations. The wives of these unfortunate men immediately left the village, taking their children with them, and declaring that they could not live with husbands who allowed themselves to be converted by force.

Russia is now making it very uncomfortable for the Armenians under her jurisdiction, as also for the Finns. Rights guaranteed to the latter by solemn treaty have been ruthlessly trampled upon, and promises made the Armenians have been broken, and their most cherished church and school privileges taken from them. Russia's purpose in this seems to be to make her State Church the paramount religious power and influence in all of Asia and Europe that she can bring under her control. Her territorial extensions are in the nature of a religious crusade with that end in view. Viewed in this light, with the church officials in the highest places in the government, it is easy to understand Russia's territorial aggressiveness and her tenacity in holding any portion of neighboring country upon which her soldiers have set foot. It is the national-Christianity idea in full bloom, with a subservient government behind it to put its wishes into effect. The demand for religious legislation in this country is a manifestation of the same unchristian spirit, only that it has not yet the terrible power behind it to make its wishes effective as is the case with the Russian State Church.

THE SPIRIT OF SUNDAY-LAW ENFORCEMENT.

WE do not believe in cigar-smoking or selling, or the use of tobacco in any form, but we do contend that according to every principle of human justice it is as right to sell them on Sunday as on any day. With these prefatory remarks we present the following as a fair illustration of the Sunday-law enforcement propaganda, from the *Mirror and American*, of Manchester, N. H., of Dec. 30, 1903:—

It appears that there are in Philadelphia certain city ordinances or laws which prohibit the sale of merchandise on the Sabbath, and there is also a Sabbath association organized to see that these laws are enforced, which, in order to detect and bring to punishment offenders, employs a corps of agents or informers, who, like most of their class, are anxious to make a showing of zeal and efficiency. Some of the results appear in the reports of the police court proceedings published in the papers of the city, and the following pathetic story is a sample:—

"Then came a shrinking, kind-faced woman of about sixty years, Mrs. C. R. Kelly, of 127 South Fourth Street, who, with her poor, much-worn attire, and depressed, over-apprehensive expression made a most melancholy picture. Even Agent Vail, before a question had been asked, was visibly touched. The woman had once been handsome, no doubt, and with her iron-gray hair, her dark eyes, and her figure of grandmotherly symmetry, was still attractive. Across her straight, rather delicate nose were old-fashioned gold spectacles, that looked as if they were an heirloom of better days; on her head was a plain, black bonnet, such as were worn thirty years ago; and around her shoulders a faded, gray shawl, which was also of a past generation, its shabbiness only redeemable by its cleanliness and neat adjustment. The troubled light in her eyes was clouded with tears as she made her brief statement.

"One of the professional informers first testified that a cigar had been sold to him in her shop.

"Yes," answered the old woman, "it was sold to you by a little girl, almost a baby, who happened to be alone in the shop a few minutes, and didn't know better. If I had been there it wouldn't have been sold. The child was misled into selling it.

"Judge, I have nine orphan children in the house!"

"You are a widow?" queried the magistrate with deep compassion.

"Yes, for six years past, with nine children; and my husband was three years sick before he died."

"These words were uttered with almost a sob.

"The few things I could sell on Sunday wouldn't pay me!"

"No more testimony—I don't want to hear any more," exclaimed the magistrate, moving indignantly in his seat. "You are discharged. We can't oppress the widow and the orphan here, blue laws or no blue laws."

"An unusual moisture shone in his eyes as he turned the next leaf of the docket.

"The old woman walked slowly out, and every one in the court room looked after her in silent respect."

Unless the city officials of Philadelphia are greatly misjudged they are about as corrupt a set as can be found in this country, and about the only vice or crime they interfere with upon the complaint of any one is "Sunday selling," of the kind described in the above report. If this be true, it would seem

that an association for the enforcement of other laws was much more needed in the Quaker city than one to prevent poor widows from peddling cigars and candy on the Sabbath. At any rate it may be safely said that a reform organization can spend its money to better advantage than in hiring spotters to drag such widows as Mrs. Kelly, of 127 South Fourth Street, into court.

REFORM—FALSE AND TRUE.

WHILE many people have acted, and do act on the principle that evil may be condoned, licensed, and thereby indorsed, if it be done out of sight of the public, it is left for certain New York City reformers to set up the principle as a bold proposition. There is now an agitation for opening saloons on Sundays from 1:00 to 11 o'clock, P. M., which involves the principle above referred to. The district attorney advocates it, and claims to have the support of Bishop Potter, Rev. W. S. Rainsford, and other noted men. The president of the board of city magistrates also advocates the privilege of selling liquors, but not to be drunk on the saloon premises. One of the leading arguments is the hardship of the laboring man, who is being deprived of his beer for a whole day.

The proposition provides that licensed dealers be allowed to sell, during the hours prescribed, provided the selling be in a manner protected from public view. The police must not interfere if the transaction be not seen from the public street. The *Union Signal* refers to a fund of \$5,000,000 raised by the Liquor Dealers' Associations of the country, to aid in securing legislation of this character, and queries how much the respectable gentlemen mentioned are paid for their services.

This Sunday legislation presents three curious features: (1) Under the garb of temperance, a class of temperance reformers secure a measure of enforced Sunday observance, for the sole purpose of exalting Sunday. They never would think of a one-day closing law for any other day of the week. So far their position is for the arbitrary enforcement of religion; so far they are committed to the principle of Church-and-State union, which is a papal doctrine pure and simple. (2) Then we have a class of men making an equal claim to morality and Christianity, who are willing to compromise with evil provided its sinister work be done under cover. (3) Besides the foregoing, we have the liquor traffic raising large sums of money to buy the influence of men in office, men of social standing, men in the ministry, men who profess temperance principles, in fact any class not already in sympathy with the traffic. And the sad thing is they succeed in corrupting a large number of supposedly good men.

Thus we have before us the continual evidence that only by the strictest adherence to the leadings of the Spirit, through the Word, can men be kept from encouraging the adversary, even in their sincere efforts to advance moral reform. There can be no true reform on any other basis than a return to the principles enunciated in the Word of God. The only perfect goal to which any reformer can point is obedience to "the commandments of God and the faith of Jesus." This alone will stand the test of the judgment. See 2 Thess. 1:7-10; Rev. 14:6-12; 22:14.

THE LORD AND THE "VICAR."

AN event to which considerable importance is attached in Roman circles took place on Thursday, when the new pope, defying all tradition, invited his three sisters to dine at his own table. Hitherto it has always been deemed highly incorrect, even for the most eminent ecclesiastics, to sit down with his Holiness. A distinguished personage was stirred by the pope's reluctance to create his sisters countesses. Without a title, it was urged, there would be an insuperable obstacle to their being received in polite society. The pope, hearing of this, exclaimed: "They have a title already—they are sisters of the pope."—*Catholic Mirror*.

It is encouraging to note the present pope's good sense in the treatment of his sisters, but of course his ignoring of the conventionalities in this and other respects must be taken as the exception. He must not be understood as renouncing any right to the papal prerogative as tenaciously adhered to by his predecessors. He simply chooses to be a brother rather than a pope in his association with his sisters. To all others, even the "most eminent ecclesiastics," he is *pope*. The recognized dignity of the papal po-

sition is that it is "deemed highly incorrect, even for the most eminent ecclesiastics, to sit down with his Holiness." Thus the "vicar" assumes more dignity than did the Lord Himself when ministering to men. He traveled about the country on foot with His "most eminent ecclesiastics" and other companions, eating and sleeping with them, and with the common people as well. The Pharisees complained that "this man receiveth sinners, and eateth with them." When men seek honor from their fellow-men, as "lords over God's heritage," they make a decided failure of representing Christ.

DRUNKENNESS IN FRANCE.

THE fact that a combined meeting of the four chief temperance societies of France, presided over by M. Casimir-Perier, was held recently in Paris, is significant of the growth of temperance sentiment in that country, where the magnitude of the evil of strong drink is becoming apparent to an increasingly large number of thinking Frenchmen. Frenchmen have always prided themselves on their ability to drink with "moderation," but statistics show that the worst forms of inebriety are now prevailing among them to an alarming extent. Absinth has its votaries or victims in multitudes who throng the boulevards, while cheap brandy, which is nothing else than liquid madness, has made a terrific record for destruction among the laboring classes. French caricature, with its deadly wit, which is always a danger-signal, has been busy with the foibles and debauches of the devotees of drink, while the prison authorities have seriously taken up the work of providing lecture courses to convicts on the evil effects of alcohol. The temperance sentiment which is being awakened in France is organizing itself on the broadest lines, Catholic and Protestant clergy, army surgeons, and civilian reformers, sharing the burden of the work of investigating the alcohol evil, and uniting their endeavors with a view to presenting an authoritative report which, it is hoped, will furnish the basis for aggressive action in behalf of temperance.—*Zion's Herald*.

One of the characteristic tendencies of these days is expressed by a local religious paper when, in referring to the high price paid to the Catholic friars for their lands in the Philippines, it says: "But it is worth something to the government to have the matter settled and to retain the good-will of the pope." It is a well-established fact that governments do not have the good-will of the pope unless there is something in their policy that is decidedly favorable to the aims of the Catholic Church. There is something wrong in a government that bids for the favor of the Papacy, and there is something suspicious in the professed Protestantism that can imagine that there is anything to be gained by basking in the good-will of the "man of sin." The prophecy is clear that "all that dwell on the earth shall worship him [the papal "beast," or power], every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain." Rev. 13:8. This is to be the culmination of the matter, and the thought that the enjoyment of the good will of that power is a condition to be desired, is a long step toward the danger line.

Some strange ideas of Christianity prevail even among its professed adherents. One is illustrated by the novel spectacle of the European "Christian powers" feeling obliged to maintain a Mohammedan government as a buffer between themselves to keep from devouring one another. But this is only one of the anomalies of the absurd theory that Christianity and politics are legitimate partners. This theory comprises the fallacious and dangerous doctrine that might makes right—that a majority, or any superior power, may properly enforce the conscience of weaker parties. This is especially illustrated in the contention that the observance and support of religious tenets may be regulated by civil law, and thus become a matter of police surveillance and magisterial control. This involves that other delusion that Christianity is a principle that may be exemplified in formal ceremony, regardless of a change of heart.

Russia and Japan continue to prepare for war. Reports from the East are very uncertain at the present time, as the Japanese censorship continues, and little is known of what the Russians are doing in China and Korea. Russia's answer to Japan's last note was designed to be final; but Japan shows no disposition to accept it. There has been a report that Japan would still seek to negotiate with Russia concerning their points of difference, while other reports strongly deny this, and indicate that war is the next and inevitable step. Japan has purchased another warship and is negotiating for others. It has been stated several times that England would not see Japan crushed, which would mean that England would take Japan's part in case the war went against her. Germany has announced her intention of neutrality, and the American admiral in the Orient has been ordered to remain in a Philippine port, so as not to give encouragement to either party. Within the week China has signed the treaty with the United States and Japan for the opening of two Manchurian ports to trade. This is looked upon as an important factor in the controversy. It is reported that Russia has warned China that in case the Chinese Government favored Japan, Russian troops would move down and occupy Peking. Russia is gathering her fleet at Port Arthur, and some of her European vessels are said to be following the new Japanese cruisers now on their way to the Orient, to attack them in case war is declared. A report from St. Petersburg states that the czar has decided, after much hesitation, to leave the issue of war or peace entirely in the hands of Admiral Alexieff, who now has entire charge of Russian affairs in the East. If the latter report be true, it is a strong indication of the seriousness of the situation.

The Pacific Coast has been visited by another terrible marine disaster. On the morning of January 9, the passenger steamer Clallam, plying between Seattle and Victoria, B. C., was disabled by heavy seas, and drifted at the mercy of the waves for several hours. When it was seen that the boat must go down, the women and children were put into the life boats with only enough men to man them; but the three boats were soon swallowed by the waves, and their occupants were drowned. The reports state that none of the women and children who had taken passage on the boat were saved. Some of the men were lost with them. Of the men who remained with the ship, some were lost and others were picked up by a tug. In all, fifty-four persons were drowned.

Russia's confiscation of Armenian schools in her borders would indicate that Armenia would not be any better off religiously under Russian domination than she is under the Turk. It is also true that altho Russia is nominally "Christian," really Christian missionary work finds no better encouragement in the czar's domain than under the flag of the sultan. Neither would the driving of the Turk from Europe mean anything to the advantage of the Christianity of Christ. The power of Christianity does not lie in human government; it is itself the power of God. It never made greater progress than under Rome's greatest tyrants.

There are signs of an early outbreak of trouble in the Balkans. Turkey has ordered an army corps to be in readiness for active service, and troops are leaving Monastir for Uskub. Another massacre of Christians is feared in that part of the country. Bulgaria has sent a note to Turkey urging the carrying out of the promised reforms.

Colombia is said to be gathering troops on her frontier preparatory to an invasion of Panama and a collision with the American marines now in that territory. General Reyes, Colombia's special commissioner to this country, will return to Colombia in a few days, and it is believed that some action will be taken by his country soon after his departure.

An exhibition of rapid shorthand work was given at the National Shorthand Teachers' Convention, which met at Cincinnati, on December 29, in which the official stenographer of the House of Representatives wrote on a blackboard from dictation at the rate of 233 words per minute, and read it back in less than fifty seconds without an error.

A German ethnologist, who has been studying the tribes of Southern Mexico, has discovered a tribe of light-haired and fair-skinned natives whose traditions indicate that they were descendants of the ancient Teutons. The race is quite distinct from any other of the Indians of Mexico, and is noted for physical strength.

German inventors have patented a device for photographing the internal organs of the body, showing their size and shape, and the exact dimensions of any foreign substance the organ may contain.

Experiments are being made with radium for the treatment of cancer. One case is reported from New York in which a very malignant cancer was cured after six weeks' treatment.

The British cruiser Wallaroo, while 230 miles south of New South Wales, exploded one of her boilers on January 7, killing forty-three of the members of her crew.

Seventeen persons were killed and thirty-seven injured in a railway collision at Willard, Kansas, on January 6.



TO A CHILD.

LIKE the new moon thy life appears,
 A little strip of silver light,
 And widening outward into night
 The shadowy disk of future years;
 And yet upon its outward rim,
 A luminous circle, faint and dim,
 And scarcely visible to us here,
 Rounds and completes the perfect sphere;
 A prophecy and intimation,
 A pale and feeble adumbration,
 Of the great world of light that lies
 Behind all human destinies.

Ah! if thy fate, with anguish fraught,
 Should be to wet the dusty soil,
 With the hot tears and sweat of toil,—
 To struggle with imperious thought,
 Until the overburdened brain,
 Weary with labor, faint with pain,
 Like a jarred pendulum retain
 Only its motion, not its power,—
 Remember, in that perilous hour,
 When most afflicted and oppressed,
 From labor there shall come forth rest.

And if a more auspicious fate
 On thy advancing steps await,
 Still let it ever be thy pride
 To linger by the laborer's side;
 With words of sympathy or song
 To cheer the dreary march along
 Of the great army of the poor,
 O'er desert sand, o'er dangerous moor.
 Nor to thyself the task shall be
 Without reward; for thou shalt learn
 The wisdom early to discern
 True beauty in utility.

—Longfellow.

COMPARATIVE VALUES.

BY LILIAN MCPHERRON.

WHO can estimate the value of what are called "little" things, in the encouragement and salvation of souls. When we study the often momentous results from these things, can we call any of them "little"?

How often is a weary heart cheered and uplifted by a bright smile and sympathetic handclasp from a dear friend or acquaintance; or it may be, by a smile on the face of only a passer-by, who sheds sunshine by his very presence. Could the cold and unsympathetic one only realize the chill he brings to hearts, surely he would seek the Sunshine of Righteousness for warmth.

Not only do the smile and handclasp cheer and inspire, but think of the heart-warmth that always comes when some dear and thoughtful friend remembers one in any of the many ways the thoughtful find to express remembrance. Think of the precious book some valued friend has kindly sent, the little poem, full of beauty and inspiration, the kind note expressive of good-will, the fragrant flower, breathing forth God's love—can we call these "little," when many times they come at times of discouragement or illness, or come to increase and overflow one's cup of joy?

Now think again of what great results have often come from only a tract or paper, or even a torn piece of one, in the salvation of a soul.

I would tell you of what only a little pebble did in helping a rebellious and distressed soul toward peace and safety in Christ:—

Once there lived a poor girl who was afflicted with a very unfortunate disposition, subject to many outbursts of bad temper. She had a friend who longed to show her the beauty of the Saviour's character, that by beholding Him she might be changed into one who should be meek and lowly in heart.

One day this friend asked the girl to go with her and her family to the beach; but because temper

held her fast, she would not go. The friend was sad, and all day at the beach kept praying for something to take to the girl, that she might be helped. As she walked along the beach her eye suddenly fell on a round *white* pebble. Instantly, Rev. 2:17 came to her mind: "To him that overcometh will I give . . . a white stone, and in the stone a *new* name written, which no man knoweth saving he that receiveth it." She picked it up, saying, "I will take her that." She gave the little stone to the girl, only repeating the Scripture. The poor girl took it, but still was angry, and threw it down in the room. But on going out in the yard, she suddenly saw another white stone almost like the other, and by the power of that Scripture was compelled to pick it up. Immediately the Spirit of God softened her hard heart, and she wept her anger all away.

About two years after this, while again overcome by the tempter's power, on going to a box for an article she needed, she saw the white stone her friend had given her. Again the verse came to her remembrance, and the softening influence of the tender Spirit of God melted her heart, and she sought and found forgiveness of sins.

To-day, through the power of that white stone, and influences connected with it, she is a new creature in Christ Jesus, going forward conquering and to conquer. Was *that* stone a "little thing," used as an object-lesson of God's power to save and reward him who overcometh? Praise God for the little things of life, which we all have opportunity to use in pointing lessons of Father's love and care.

That we may so know His Word, that the inspiration of His Spirit may show us objects to use to bring that Word home to the hearts of those about us, is the prayer of the writer.

Hollywood, Cal.

OTHERS BEFORE SELF.

THE Northeast Relief Company was selling coal at ten cents a painful. A long line of customers reached to the sidewalk and far down the street, waiting and shivering in the bitter air. Sarah Conley was almost at the office door. She was glad her turn was so near. She was chilled, and her breakfast had been scanty that morning. Moreover, she was old and not strong.

"It's hard standing," she remarked to the woman behind her.

"It is that," returned the woman, "I'd rather freeze at home if it wasn't for the babies. They're crying with the cold."

"Look here," said Sarah, "You take my place; it'll get you there one quicker," and she stepped out of the ranks and in behind the woman.

"My, that's nothing!" she continued, smiling away the mother's thanks. Her change of position brought Sarah in front of a young girl who coughed and shivered pitifully in the searching wind. Just then a rumor was passed that the coal supply was giving out. The waiters pressed close. Sarah glanced uneasily around.

"You can have my chance," she said, suddenly, as she slipped back of the sick girl.

Sarah did not look behind her again. She was so cold that she trembled from weariness. The slow procession of the line had brought her to the office door, when she noticed a little girl standing at one side, carrying an empty pail and crying softly. Sarah beckoned to her.

"You won't get your coal if you stay there," she said. "You'll have to run 'round to the end of the line."

"I've lost my money," whispered the little girl.

"I'll hold your pail while you go home and get more," suggested Sarah.

"There isn't any more," sobbed the child.

Sarah stood still a moment. Then she slipped her dime into the girl's purple little palm. It was the last money she had but she did not say so. Then she went home to a cold room. The bowl of soup

she had saved for dinner stood frozen on the table. She took the clothes from the bed and wrapped them around her.

"My rent is paid, and I've got a job of scrubbing for to-morrow," she said to herself. "There's lots worse off than I am." Her teeth chattered and her joints ached. But away down in her heart there glowed a warm spot as she thought of the babies' mother, the sick girl, and the child, all with their heaping pails of coal.—*Youth's Companion*.

BURIED UNDER A MOUNTAIN OF GOLD.

YEARS ago, while on a visit to New York City, I was invited to dine with one of her millionaire citizens. Next to me at the table sat an old friend, a very rich man, president of one of our Southern railroads. He seemed unusually sad. All at once, laying down his knife and fork, he turned to me, and said, "I am the most miserable man the sun shines on to-day."

I expressed my surprise, as he had "more than heart could wish," and was both a successful and a popular man.

"Yes," he said, "that is all true, but let me explain. When I began life I began poor. I worked hard, but I was happy. I belonged to the church, enjoyed my religion, and life was a delight to me. But, alas! in an evil hour I resolved to be rich. I engaged in mining speculations, and became rich beyond my highest expectations. I heaped up a mountain of gold, but was buried beneath it. Naturally, I want to keep it for my children, and I find this harder to do than it was to accumulate it. It seems constantly trying to slip away. Consequently it has reduced me to a slavery more galling than that of the Roman galleys. I know no rest, no Sundays, but day and night from year's end to year's end I toil on. I am miserable. It is killing me. It will not be long till you hear of my death, and you can say I died of a broken heart, because my foolish desire to be rich succeeded."

It was not more than a year afterward when the telegraphic wires flashed the news of his death.

Time rolled on. Several years afterward, one day, as I was taking the train to go to Mississippi to hold some meetings, I noticed a ragged stranger at the brakes. I asked the conductor who he was. He replied, "He is the son of our former president." "What," I said, "I thought he left his family rich." "He did," said the conductor, "but the boys were dissipated and have squandered it all. We have given this one this place as brakeman because of his father, but it is doubtful if we can keep him, he is so trifling." Had my friend been deceived by riches? Alas, yes.

Riches proved to be a deadly snare to that man.—*W. A. Montgomery*.

IS THIS YOUR WIFE OR MOTHER?

How One Wife and Mother Kept Things Going Till She Fell By the Wayside.

THIS is what a mother of five children tried to do:—

Keep house.

Do her own washing and ironing.

Do the family sewing.

Do the family cooking.

Do the family mending.

She said servants cost too much to keep.

And the clothes always came home torn when she gave them out to be washed.

And it was simply out of the question to have her sewing done, so she did all these things herself in order to save a little money.

Her house was a big one of ten rooms, with a basement and an attic.

Her children were all pretty big, and went to school. When they weren't at school, they had other things to do besides helping mother.

For instance, the girls each had to practise on the piano an hour a day, and the boys had to play ball.

The girls belonged to a rowing club, and the boys to an athletic association.

The girls didn't dare to sweep or wash dishes, even if they had a few minutes to spare, because it spoiled their hands, and made them rough and horrid, but they liked awfully well to play basket ball for exercise, or tennis, or golf, or some games like that.

The boys made bicycle runs when they had time to spare.

Each of the girls belonged to a sewing club, and they met around at the houses of the members once a week, and had a lovely time making things for the poor savages.

Mother, of course, sewed for the girls. She mended their stockings, and darned socks for the boys. She made all the party dresses, too. And all the school clothes, but of course the girls made that pretty piece of Battenburg lace on the parlor table, and embroidered their new summer shirt-waists.

The girls bought new hats this year, and had them trimmed at the store, because mother wasn't up-to-date in making chiffon bows.

Mother wore her old hat, but she put some flowers on it that the girls didn't want any more.

She never went out much anyway, so it didn't matter what she had on.

Father never could button on his shirt collar.

Nor change his cuff buttons.

Nor find his socks.

Nor shut the bureau drawer after getting out his underclothing.

Nor brush off his coat.

Nor take a bath without "mama" had the tub full of hot water ready for him to jump into.

Nor find a bath towel.

Nor his slippers. So—

Mother did all these things for him, and put his dirty clothes in the wash as well.

The boys always got their feet wet when they watered the front lawn, so—

Mother did it.

She got up every morning at five to cook breakfast, and went to bed about twelve every night, when the work was all finished.

One day she didn't get up.

Father sent for a doctor.

Then for a nurse.

Then for a funeral director.

There was a beautiful funeral.

And lots of flowers.

And ever so many mourners.

But the mother and the wife was gone. She might have been here now. Was she alone responsible?—*Selected.*

AN ACCUSER SILENCED.

TWO FELLOW-TRAVELERS were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a skeptic, was evidently seeking to excuse his skepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the leaders, as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears towards Christ, and been truly happy in so suffering; but he knew them to be true—too true to be concealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgment of God. You have spared none, but given all a good measure. Now I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defense, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ Himself."

The skeptic was surprised. He seemed almost

frightened, and sheepishly replied, "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian; "and therefore was my heart attracted to Him; and the more I looked at Him, the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which professed followers of His may do, can not turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."

—*Horatius Bonar.*

INTERFUSED.

We can not lie every morning, and repent the lie at night;

We can not blacken our souls all day, and each day wash them white;

Tho the pardoning blood availeth to cleanse the mortal stain,

For the sin that goes on sinning, that blood was shed in vain.

We must buy and sell in the market, we must earn our daily bread;

But just in the doing these useful acts may the soul be helped and fed.

It is not in keeping the day's work and the day's prayer separate so,

But by mixing the prayer with the labor that the soul is taught to grow.

Then none may deem it wasted time, who stands in a humble spot,

And digs and waters a little space, which the hurrying world heeds not;

For the Lord of the harvest equally sends His blessed sun and rain

On the large work and the little work, and none of it is in vain.

—*Susan Coolidge.*

THE MAN WHO MAKES MISTAKES.

[H. Irving Hancock, in the November *Success*.]

IT is by no means a new conception in commercial circles that the man who makes mistakes, and who therefore finds himself an object of censure from his employer, may be a very valuable employee. Yet it has probably occurred to but few people, who toil for success that there is a corollary to the effect that he who goes on in his placid business way year after year, without being guilty of a single error, is a positive menace to the well-being of the one who engages his services.

No American business man understood this latter proposition better than the late Eben D. Jordan, of Boston, founder of the great dry-goods house of Jordan, Marsh and Company. During one of his daily strolls through the store Mr. Jordan's glance fell upon one of his men who, for ten years, had been at the head of a certain department.

"That reminds me," mused Mr. Jordan, "that I made a note yesterday to look into the record of this Mr. Smith. I'll do so to-day."

Returning to his private office he sent for one of his head men and inquired:—

"What sort of a fellow is Smith?"

"The very best sort, I consider him," replied the subordinate.

"I am very glad to hear that," quoth Mr. Jordan. "He has had charge of his department for ten years, I believe."

"Yes, sir, and he has a unique record. He has never made a mistake."

"Eh? What's that? Discharge him at once!"

"Sir?" stammered the surprised subordinate.

"No, on second thought," continued Mr. Jordan, "you needn't discharge him right away. I'll give him another chance. Send him in to me."

Smith came, entering the private office with some trepidation.

"Sit down, Smith," said Mr. Jordan, kindly; "I have been told that you have had charge of your department for ten years, and that you have never committed a blunder."

"Such, I believe, has been my record, sir," replied Smith, who now saw his way to certain promotion.

"I want you to mend your ways, Mr. Smith," went on his employer.

"But I don't understand you, sir," was the astounded man's reply.

"I dare say you don't. That's what I wanted to see you about, Mr. Smith. I don't like men who never make mistakes. What I need here is a progressive man—one with plenty of push and enterprise. Now, a man who is full of zeal for me and primed with ambition for himself is sure to make a mistake now and then. The man who never blunders is too cautious, too slow to be worth much here. Recently I had a statement made out showing me the percentage of increase or decrease in the business of each department. I am sorry to say that your department is the only one that causes me any uneasiness. I find the reason to be that you are altogether too cautious. *You never make any mistakes!* Unless you can soon show some changes in your methods, Mr. Smith, you will not be a candidate for continued employment in this establishment.

"Then you want me to make mistakes hereafter?" cried the dazed department manager.

"There, again, you have failed to get the idea. The man who makes a lot of senseless blunders is an expensive luxury. The man who never does anything foolish is equally useless. Provided you blunder once in a while, yet show me that your department is becoming increasingly profitable to me, I shall consider you a valuable man. Think over what I have said to you, Mr. Smith. It is equally applicable to any business that calls for progressive men and methods. If at any time you are in doubt, come to me for advice. Remember that in my life of striving and struggling I have made plenty of blunders, and yet have made some money, too. It is restless zeal that counts. Go back to your department, Mr. Smith. I will give you two months in which to redeem yourself."

It is worth while recording that Smith lost, with reason, much of his complacency about the absence of mistakes in his work, but he showed an improved balance sheet, and retained his position.

WHAT BECAME OF THEM?

FIFTY years ago a gentleman of Ohio noted down ten drinkers, six young men and four boys. "I saw the boys," he says, "drink beer and buy cigars in what was then called a 'grocery' or 'doggerly.' I expressed my disapprobation, and the seller gave a coarse reply. He continued the business, and in fifteen years he died of delirium tremens, not leaving five dollars.

"I never lost sight of these ten, only as the clouds of the valley hid their bodies from human vision. Of the six young men, one died of delirium tremens, and one in a drunken fit; two died of disease produced by their excesses before they reached the meridian of life. Two of these left families not provided for, and two sons are drunkards. Of the remaining, one is a miserable wreck, and the other a drinker in some better condition."

Of the four boys, one, who had a good mother, grew up a sober man; one was killed by a club in a drunken brawl; one has served two terms in the penitentiary; and one has drunk himself into an offensive dote whose family has to provide for him."

THE DREADFULNESS OF BOYS.

MUCH of the dreadfulness of boys from six to sixteen is due to the fact that in so very few homes a boy can be natural without disturbing everything and everybody, says a writer in *Good Housekeeping*. But who ever thinks of providing a place for the boys in which to keep their treasures undisturbed, where they can make all the noise they like? If a man needs a den to relax in, and every one seems to grant that he does—how much more does a growing boy! Is it not dreadful to think of a live boy in an elaborately furnished room, and all the other members of the family nagging him to keep still?

If mothers would give anything like the amount of study and pains to their boys and the conditions which will bring the best results, that those do who succeed with house plants, we might have growing boys instead of what we most often see, boys hard and indifferent to every one.



THE BIBLE.

Most wondrous Book, bright candle of the Lord,
Star of eternity! the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss
Securely; only star which rose on time,
And, on its dark and troubled billows still,
A generation, drifting swiftly by,
Succeeded generation, threw a ray
Of heaven's own light, and to the hills of God,
The everlasting hills, pointed the sinner's eye.
This Book, this glorious Book, on every line
Marked with the seal of high divinity;
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
The lamp from off the everlasting throne,
Mercy took down, and in the light of time
Stood, casting on the dark her gracious bow;
And even now beseeching men, with tears
And earnest sighs, to read, believe, and live.

—Pollock.

THE STRANGERS AT YOUR DOOR.

BY K. DOI.

THE song, "If you can not cross the ocean and the heathen land explore, you can find them nearer, and you can help them at your door," is a most fitting suggestion to us. There are thousands of foreigners here from all parts of the world, and we find many heathen among them who have never heard the Gospel of Christ.

As it is said that in the last days people shall go to and fro to seek the words of the Lord, I believe some hungering souls are here at our doors in search of His words; and, if we should fail to aid in their search, it will be a great disappointment to them. It rests with us who have received the knowledge of God to impart it to them, and aid in their search. Yet it seems so little effort is being made, so little work is being done among them.

In the oriental hemisphere there are millions of human beings who have never seen the light of the Gospel. One can not imagine how pitiable are the conditions in those darkened lands, unless he has been right there. Thousands upon thousands of sin-stricken souls are perishing without any knowledge of redemption. How pitiable, how sad a condition it is! Should they not be made "partakers of the divine nature"? Should not they be "fellow-heirs of the same body"?—Surely, they have an equal right with us in the Saviour's mercy.

Christians, the strangers of those darkened lands are here at your door. Why not let them in, and tell them the story of salvation? Is it not a precious opportunity that we need not cross the ocean to find heathens? We can and should, even while at home, co-operate with our workers in foreign lands in the advancement of the Gospel of the last days.

Our workers in various parts of the field are in great need of native workers, in order to reach the people more readily, and come into closer touch with them. Native interpreters and translators of our own faith are so much needed in every foreign field.

How important it is, then, to work among those foreigners who are here in this country to prepare them for these needs, and also to save them.

Our country has long been blessed with the light of the Gospel, and is known as a Christian nation; a great portion of its inhabitants have not yielded to

its influence, and do not possess a Christian conscience. Such seem to think it a matter of patriotism to maltreat foreigners, especially when their skin is of a different pigment from their own. They should remember that they themselves were strangers in this country only a few hundred years ago. This reminds us that the Lord told the Israelites that "Thou shalt neither vex a stranger, nor oppress him; for ye were strangers in the land of Egypt." Moreover, are we not all strangers on life's journey? Whatever others may do or feel, the Christian must make it known that he considers his brethren his equals, no matter what the nationality; for do we not all have the same Father?

If there was ever a time when the educating spirit of the Third Angel's Message was needed, it is now. Now is most high time to proclaim the last message to every nation and kindred and tongue and people.

Here is a splendid opportunity for our stay-at-home people who desire a part in the Lord's work. Let each one ask his own heart whether he shall undertake the work or shirk the responsibility. I pray that our brethren may become deeply interested in this work so dear to my own heart.

SOME GRAVE MISSIONARY PROBLEMS.

[Rev. A. T. Pierson in *Missionary Review of the World*.]

ONE chapter in the Second Book of the Kings (2 Kings 23: 1-24) contains a brief epitome of the

which demand practical solution. First looking at the Orient, we find three generic forms of false faith:—

1. ANCESTRAL—Worship of deceased ancestors, including all human heroes lifted to divine honors.
2. ASTRAL—Sun, moon, stars, including the natural forces of the universe, and the material creation.
3. ANIMAL—Various forms of animal life, originally probably used as symbols of Divine creative power, etc., like the Egyptian Apis.

Under these three forms all false faiths may be arranged, as, for example: Under *Ancestral*, Confucianism, Mohammedanism, Buddhism; under *Astral*, Parseeism, etc.; under *Animal*, Brahmanism, Fetichism, etc.

For convenience in studying the great missionary problems, we may divide the world field into two parts—the Orient and the Occident; the one representing the territory where the dominant false faiths prevail and the latter the territory of at least a nominal Christianity, whence must come the missionary forces or the great campaign of the kingdom of Christ.

In oriental lands we find several gigantic obstacles to the spread of the Gospel, and, while various systems of heathen religion have certain features in common, like polytheism and idolatry, each has some one or more conspicuous characteristics which differentiate it from the others. For instance, Fetichism, the lowest form of idolatry, is one of the grossest forms of the worships of nature, as Parsee-



Home Life in Japan.

greatest reformation recorded in Hebrew history. Josiah found at least ten forms of idolatry and iniquity polluting the Temple and people: Worship of Baal and Astarte; Asherah, or Phallic, abominations; Sodomites; Tophet, or Moloch; Chemosh of Moab; Milcom, of Ammon; Bethel, with Calf Worship, and the consulting of familiar spirits, and the offering of incense in high places. He destroyed all existing relics of idolatry, defiled idol altars and sites, and degraded priests of Jehovah who had corrupted His worship.

Turn, now, to confront the evils of our own day which call for a new reformation, and the problems

ism, or fire-worship, is the most refined. Brahmanism is specially marked by its iron system of caste, and Buddhism by its essential deification of man, in Buddha. Mohammedanism is comparatively a pure system of belief, but corrupted by sensuality; and modern Judaism is a pure religion perverted into denial of the Messiahship of the very Christ which it foretold. Confucianism is a lofty, ethical system tainted with the worship of ancestors. Thus, every system has one or more distinguishing features which render it especially difficult to meet and overcome by the modern missionary forces.

In the Occident, even among the nominal people

of God, more or less exact counterparts to these errors are found, constituting the main hindrances to missions at home, if indeed they are not more formidable than those encountered abroad. For example:—

The virtual worship of nature in scientific materialism and naturalism.

The Caste Spirit, in race prejudice, class antagonism, and social hatred.

The Rejection of Christ's Deity in Unitarianism and philosophic skepticism.

The Counterpart of Confucianism in dependence on ethical systems, tradition, etc.

Modern idolatry, as it appears in Christian lands, may be classified, therefore, substantially under three main heads:—

1. Worship of matter—materialism.
2. Worship of Mammon—wealth and worldly enterprise.
3. Worship of man—self-interest and self-indulgence.

In Christendom there is the Self Life as a principal motive, with this world as its field of operation, and present time as its period of opportunity; while, per contra, God commends unselfish love as the principal motive of missions, with the whole race of man as its field of operation, and with all eternity as its harvest hope and reward.

It is a remarkable fact, which should be emphasized as most significant, that, when we turn to these occidental lands and study the hindrances which, among so-called Christian peoples, impede or prevent the missionary conquest, we thus find every obstacle confronted abroad, to have its almost exact counterpart at home. The worship of nature corresponds to materialism, sometimes gross, sometimes refined, as in scientific skepticism; the caste system is reflected in race prejudice and class antagonism; the deification of Buddha, in hero worship; the sensuality of Mohammedanism corresponds to the awful corruption of sensual vice; Judaism, with its rejection of the Messiah, to the Christless creeds of a nominal Christianity. Ancestral worship has its counterpart in blind reverence for tradition; and idolatry generally, in the worship of Mammon. It is as tho Christendom had imported the idols, superstitions, and debasing practises of heathendom, modified them, and called them by other names, still giving them a shrine and throne in the temple of God, as the Jews did with the strange deities of the heathen. It is another example of the repetitions of history. There is nothing new under the sun. The human nature which is in the heathen and pagan reappears in the Christian, and, so far as unsanctified, brings forth similar, if not essentially identical, fruit.

Some heathen obstacles are peculiarly formidable. Mohammedanism, called also Islam, Resignation, is theoretically entire submission to the will and word of God; practically it is fatalism, not faith. It has two fundamental credal statements: "There is no God but God, and Mohammed is God's apostle." God has no offspring—"begetteth not, nor is begotten." Jesus Christ is a great prophet, and will come again to establish Islam everywhere. Angels are mediators between God and man. There are four archangels: Gabriel, Angel of Revelations, the Holy Spirit; Michael, Guardian of the Jews; Azrael or Raphael, Angel of death; Uriel, the Trumpeter of Resurrection. The duties are four: prayer, almsgiving, fasting, and pilgrimage. Prayer, five times in every twenty-four hours; almsgiving, legal and voluntary; fasting, during the whole month of Ramadan, from sunrise to sunset (they may eat from sunset to sunrise), and pilgrimage to Mecca.

Caste is a term applied chiefly to class divisions in India—"a system of cellular structure, where the cells do not penetrate or communicate." It makes subdivision of labor so rigid that to go outside of the limits of one's employment is a forfeiture of social rank. In some cases even the touch of a lower caste defiles, and some sorts of food are defiled when the shadow of an inferior caste passes or falls over them. In India the principal castes are four—priestly, military, mercantile, and servile, with numerous subdivisions; and so stringent are the caste rules that Dr. Judson declared that to get a convert to accept Christ and come out for Him was like pulling the eye-tooth of a live tiger!

THERE is no grade of talent in any homeland too good to be utilized in bearing the message of salvation to those who sit in darkness and the shadow of death.—*Indian Witness.*

IN THE NEW HEBRIDES.

[John G. Paton, in *Missionary Review.*]

THE converts at the mission stations in Malekula have built a Christian village, in which they live. All are clothed. They begin and close every day with praise and prayer, and are very happy with each other, giving a daily object-lesson of their joy and peace of Christianity. To their village they welcome all new converts, teach them, and help to protect them; and if they resolve to live there, all unite and assist in building a new house for them after a given plan on straight streets running parallel with each other and with streets at right angles.

All houses are built on strong wood foundations, wattled and plastered with lime, and whitewashed. The cottages are neat, and are all kept clean—a great contrast to the heathen villages. The village is on a healthy site, bought for the purpose near the mission house, so that they may have the help and advice of the missionary in all difficulties raised by the heathen, and may also help the missionary in his work, and receive his constant teaching and care.

MEXICO AND THE RELIGIOUS ORDERS.

THE reform laws of Mexico prohibit religious communities. We spent most of the Lenten season of 1877 in San Antonio, Texas, where and in the neighboring town of Seguin the expelled monks congregated, and we read with special interest the action of the authorities in Mexico City a few weeks ago. The Department of the Interior having been informed that a monastery of Carmelite friars existed in a building attached to the Church of Our Lady of Mount Carmel, in the City of Mexico, it communicated the fact to the first district judge. The *Mexican Herald* surmises that the existence of the monastery was revealed by the Mexican friars who were turned out of the monastery soon after the arrival of a Spanish friar. When religious houses flourished in Mexico there was always a certain animosity between the Spanish and the Creole or Mexican members of the various communities. The house was specially equipped with means of exit in case of a sudden domiciliary visit, consisting of corridors in various directions, and spiral staircases. Two friars were arrested. The others, to the number of ten or twelve, it is said, made good their escape. The building externally looked like a private house and had a family in it, "no doubt to throw suspicion off the scent." A small oratory had been fitted up, the central figure of which was the Carmelite Madonna, whose feast was celebrated no longer ago than July 16. It will be remembered that the Virgin of Carmel was the favorite of the late Pope. He had hoped that he might die on the day of her "fiesta," July 16, but, weak as he was, his conviction that he would die that day did not overcome his remarkable endurance.—*N. Y. Christian Advocate.*

A HINDU editor in India, in conversation with a missionary, said he had read several "Lives of Christ" and the New Testament, and had attended the Haskell lectures, given by Dr. Barrows, Dr. Fairbairn, and Dr. Hall, but these had not persuaded him. He said, "India does not need to be instructed in the philosophy of the Christian religion, but to see a Christian life."

OUR WORK AND WORKERS.

THREE candidates were baptized in Laguna Street church, San Francisco, on the evening of the 3d inst., by Brother B. F. Richards.

AS A result of a week's meetings at Lake Village, Ark., by Brother S. S. Ryles, two persons were baptized, and a church of eight members was organized.

BROTHER F. H. CONWAY reports that eight young people have recently taken their stand for the faith at Perry, O. T., and that seven had started in the Christian life at Lone Elm.

BROTHER HENRY JOHNSON writes from Sheyenne, N. D., that he has held meetings in a hall for a few weeks, and a family of four have accepted the truth, while others are deeply interested.

WE notice in the Southwestern Union Record that some brethren in Arkansas who have been selling the special SIGNS are following it up with canvassing for the regular issues. This is what ought to be done everywhere; in fact, this is where the greatest benefit of the great edition comes in.

ABOUT four years ago the General Conference commenced publishing the Christian Record, a monthly magazine for the blind. It is set in two well-known systems, the American Braille and the New York Point. Its patronage has demonstrated that the paper has a mission and a field. There are more than eighty thousand educated blind people in America, besides many thousands who, on account of impaired vision, are excluded from the public schools. When the Lord says, "Preach the Gospel to every creature," these blind people are included, and they are entitled to the last message of the pure Gospel. From whom shall they get it?—It must necessarily be from those, and from those only, who know the message themselves. The Record is \$2.00 a year, which is a very low price, considering the great expense of preparing such a paper. Send all donations and subscriptions to the office of the General Conference, 222 N. Capitol St., Wash., D. C.

WRITING from the Gold Coast, West Africa, Brother J. M. Hyatt says: "We can see that some [of the native ministers] are getting stirred and we hope for good. Several are reading the SIGNS. We receive the club of ten that some one is sending us. It was through the good influence of the SIGNS that we obtained the location that we have. Several are keeping the Sabbath with us. Our largest attendance at Sabbath-school is fifty-five, while at our weekly meetings the number is often three times as large. This can not be called a Sabbath-school in the true sense of the word, as our numbers greatly fluctuate. Some, we think, are about ready for baptism, and we hope for others soon. Some of the most influential people are interested in our work. Some come from twelve to sixty miles to get our books. Far more people here are able to read than is generally reckoned, and we hope to get many of our books and papers out among them. They like very much anything that is readable that comes from 'America.' In fact, we fear that they learn the 'American' way sooner than the truth. One would be surprised to see the literature that comes in on every steamer, the larger part from the United States, almost everything from a cheap work on Hypnotism to a standard reference book. Several of the American colored people have been on the West Coast, from Free Town to Lagos, hence the desire for things that are 'American.' The truth that we carry is not 'American,' but still better, so we must try to give it to the people."

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LESSON 5.—JANUARY 31.—JESUS CALLS FOUR DISCIPLES.

Lesson Scripture, Luke 5: 1-11, A. R. V.

(1) "Now it came to pass, while the multitude pressed upon Him and heard the Word of God, that He was standing by the lake of Gennesaret; (2) and He saw two boats standing by the lake: but the fishermen had gone out of them, and were washing their nets. (3) And He entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And He sat down and taught the multitudes out of the boat. (4) And when He had left speaking, He said unto Simon, Put out into the deep, and let down your nets for a draught. (5) And Simon answered and said, Master, we toiled all night, and took nothing; but at Thy word I will let down the nets. (6) And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking; (7) and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink. (8) But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord. (9) For he was amazed, and all that were with him, at the draught of the fishes which they had taken; (10) and so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. (11) And when they had brought their boats to land, they left all, and followed Him."

Golden Text.—"If ye continue in My Word, then are ye My disciples, indeed. John 8: 31."

SUGGESTIVE QUESTIONS.

(1) Where was the scene of the circumstances that constitute our lesson to-day? Where was the home of Jesus at this time? Verse 1. Note 1. (2) What was standing by the shore of the lake? What were the owners doing? Verse 2. (3) As the crowd pressed upon Jesus, what did He do? Whose boat was it? After pushing the boat out from the land, what did Jesus do? Verse 3. Note 2. (4) When He had finished speaking, what did Jesus request Simon to do? Verse 4. (5) How did Simon answer the Lord's request? Verse 5. Note 3. (6) What was the result of their obedience? What disaster was threatened? Verse 6. Note 4. (7) What then did the men do who had cast the net? What is said of the quantity of fish? Verse 7. Note 5. (8) When Simon saw the miracle, what did he do? What did he say? Verse 8. Note 6. (9) How had the miracle affected those who were with Simon? Verse 9. (10) Also James and John? How did Jesus reply to their amazement? Verse 10. Note 7. (11) After bringing their boats to land, what did the four partners do? Verse 11. Note 8.

NOTES.

1. Jesus had now fully entered upon His ministry, and His fame drew crowds to His side wherever He went. His miracles manifested a singular power, and His teaching betokened an authority that demanded attention. The cities by the Sea of Galilee were now the center of His activities, Capernaum being His temporary home. Matt. 4: 13.

2. Simon and his brother Andrew were among the first of the disciples of Jesus (John 1: 40-42), but had not yet been formally called to constant companionship with Him. When Jesus went on board the boat He knew that He was on the premises of a friend, and would be welcome to use the property as He pleased. The owners of the boat afterward showed their willingness to sacrifice all for Christ, and that was one trait that qualified them for leaders in the Gospel work.

3. "At Thy word."—Notwithstanding an all-night practical demonstration that they could not catch any fish in that particular spot, the word of Jesus had sufficient weight with Peter to warrant him in trying once more. He would at least be obedient to the One in whom he had professed to believe. This was reasonable and consistent, even tho he did not expect to get any fish. This was another point of qualification for discipleship.

4. The reward of obedience was, in this instance, instantaneous. Faith will bear more severe test as it grows in strength. We are to go on "from faith to faith" (Rom. 1: 17) until the whole life is lived "by the faith of the Son of God" (Gal. 2: 20).

5. "Beckoned unto their partners," not only to help them secure the prize, but to share in the wonderful catch. So the Gospel invitation is to share in both the privileges and responsibilities of the Master's cause. We are first to be "laborers together with God" (1 Cor. 3: 9), and then be sharers in the reward—"heirs of God through Christ" (Gal. 4: 7). The sequel proved that there was abundance for all. So God's blessings to His creatures are limited only by the capacity to receive. See 2 Kings 4: 1-6.

6. A new light seems to have flashed over the mind of Peter as he contemplated the great miracle. He had believed that Jesus was the Messiah—a great man who had arisen to deliver Israel from their bondage—but now he seems to have recognized something of His divine nature and power; and as he did so he recognized his own sinful condition. This was but a natural consequence, as the conviction of sin came of his obedience to the Word in letting down the nets. That conviction was his greatest need. Yet his request, "Depart from Me," showed that he had yet to learn a very essential lesson, namely, that it is nearness to Christ that the sinner needs.

7. The partners of Simon also partook of his fear and amazement, but, as he was the one to voice the sentiment of all,

Jesus replied to him personally, the reply being for all. Instead of departing, as the bewildered man requested, Jesus allayed his fears, and took him into even closer relationship. So many times, the impetuous, thoughtless prayers of well-meaning people are ignored and something better supplied. It is well that we have One that "helpeth our infirmities" in the matter of prayer. Rom. 8: 26.

8. "Left all, and followed Him."—This was a further obedience of the divine Word, which they were just learning to obey. Matthew and Mark both tell us that they left all "immediately." But, according to Mark, the father of James and John and some "hired men" were left to care for the boats and fish. This great catch of fish was no doubt a great help to those who were dependent upon the labors of the disciples who were called to follow the Lord in the work of the Gospel. The Master did not forget the needs of their families and dependents. And "your Father knoweth what things ye have need of;" so do not be afraid to make any sacrifice that the Master may demand, tho it be to forsake all. He will look out for the consequences of all the demands that He makes.

INTERNATIONAL SERIES
THE SABBATH SCHOOL

LESSON V.—THE TWO THOUSAND THREE HUNDRED DAYS.

(Study for Sabbath, January 30.)

QUESTIONS.

1. What did Daniel say at the close of chapter 8 concerning the vision of that chapter? Verse 27, last clause.
2. What part of Gabriel's commission then remained unfulfilled?
3. At the conclusion of Daniel's prayer, in the ninth chapter, who again appeared to him? Verses 20, 21. Note 1.
4. What does Gabriel tell Daniel he has returned to him for? Repeat verse 22.
5. Repeat verse 23. When does Gabriel tell Daniel he has received the commandment to come to his assistance? For what does he again say he has now come? What does he tell Daniel to consider? What vision? Dan. 8: 26.
6. How much of the 2,300 days does Gabriel say was to be allotted to Daniel's people, the Jews? Verse 24, first clause.
7. Repeat verse 25. What event does the angel say would mark the beginning of this great prophetic period?
8. How many years from that event does the angel say would reach to Messiah, the Prince?—Sixty-nine weeks—483 prophetic days—483 literal years.
9. What three decrees constitute "the commandment to restore and to build Jerusalem"? Ezra 6: 14. Note 2.
10. Read carefully Ezra 7: 11-28. What is the date of this royal commandment to restore and build Jerusalem? See date in margin of Ezra 7. Notice that the fifth month, Jewish, would be in the autumn, according to the modern calendar.
11. Beginning in the autumn B. C. 457, to what date do the 483 years reach?—To the baptism or anointing of Messiah the Prince, in the autumn of A. D. 27. Mark 1: 10, marginal date.

Proof: To 456 1/4 years before Christ (B. C. 457, autumn)
Add 26 3/4 years after Christ (A. D. 27, autumn)
Total, 483 years.

12. How much remained, then, of the period allotted to the Jewish people?—One week, or seven years, reaching to A. D. 34.


13. What was to take place during this week? What in the midst of the week? Verse 27. Note 3.

14. Beginning in the autumn of B. C. 457, when would the entire 70 weeks, or 490 years, allotted to the Jews, terminate?—A. D. 34.
Proof: To 456 1/4 years before Christ (B. C. 457, autumn)
Add 33 1/4 years after Christ (A. D. 34, autumn)

Total, 490 years

15. Did the Gospel cease to go to the Jews exclusively in A. D. 34? See Acts 8: 1-5, 25 (date in margin).

16. Beginning in the autumn of B. C. 457, when must the whole period of 2,300 years terminate?—The autumn of 1844.



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Proof: To 456 1/4 years before Christ (B. C. 457, autumn)
Add 1843 1/4 years after Christ (A. D. 1844, autumn)
Total, 2,300 years
17. What event was looked for in the autumn of 1844?—Students of prophecy looked for the second advent at that date, when they saw that the prophetic period would be fulfilled.
18. What two events had they confused?—The cleansing of the heavenly sanctuary and the destruction of the earth by fire at the second coming of Christ. (Future lessons will explain.)

NOTES.

1. Since the vision of chapter 8 was in the last year of Belshazzar, and the prayer of the ninth chapter in the first year of Darius, who took the throne on the death of Belshazzar, the time between the chapters need not have been more than a few months, or even weeks.

2. Since it takes the commandments of Cyrus (B. C. 536—Ezra 1), of Darius (B. C. 519—Ezra 6), and of Artaxerxes (B. C. 457—Ezra 7), to constitute "the commandment to restore and build Jerusalem," it is apparent that we must date from the last one, since the "commandment" was not complete until Artaxerxes' decree was issued.

3. In the midst of this last seven-year period, or week, just three and a half years from the autumn of A. D. 27, when Jesus was anointed the Christ at His baptism, He was crucified (the spring of A. D. 31), thus causing the sacrifices to cease.

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BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. Bible Students' Library, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.



OAKLAND, CAL., JANUARY 20, 1904.

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

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A congregation of ten earnest, faithful, living, devoted Christians is better than a congregation of one thousand who are united with the world, or tolerating worldly principles and customs.

We are sorry that so much of the time of God's servants given to preaching the Gospel, is taken up by protesting against the error. But it is often necessary, because the error hides from us God's truth. Yet in exposing and protesting against the error we must not forget the blessed "Glad Tidings" of God, glad tidings of a Saviour from sin and sinning and death; for this is what the Gospel is.

Apropos of our first-page article is an incident in the life of Franklin. When nineteen years of age, he visited London, and, desiring work, he called at a printing-office. The foreman, having little faith in the knowledge of colonial boys, said, "Ah, a lad from America seeking employment as a printer. Well, do you really understand the art of printing? Can you set type?" Franklin stepped to one of the cases, and, in a short time, set up these words from the first chapter of John: "Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see." The delicate reproof in the matter put into type had its effect, and the work was done so quickly and correctly that Franklin was at once given a position. So with the Greater than Franklin, the works that He did bore witness of Him; it mattered not where He lived. And so with all: it matters little where we live if duty calls there, but *how* we live.

A Just and Discriminating Judge.—A Tacoma, Wash., city paper tells us that in Department No. 2 of the Superior Court Judge Chapman excused a juror from duty on the seventh day, because the juror had conscientious convictions against serving on the Sabbath. In stating the case before the court Mr. Shindler said, "Before I was a Christian I was honest in the service of my employer; now, judge, would you have me be otherwise in my service to God?" Mr. Shindler did a right and wise thing in thus candidly presenting his case; and the judge did a right and just thing in continuing the case over the Sabbath day.

moral rectitude must come the inevitable degradation of home life and public life. To be ashamed of one's mother or one's wife is, of all fates, the worst that can befall a man, for it saps the very life-blood of his heart and drives him to despair." And what of all the lower grades of "society" which follow in the wake of these "leaders"? Surely we can see evidences of the divine predictions of the degeneracy of man recorded in Holy Writ.

Have You Read It?—We mean "Outlines of Modern Christianity and Modern Science," by Geo. E. McCready Price. If not, you have missed a good thing. These are days of evil in the religious world; the trend is downward. Science, falsely so-called, under the terms of "Divine Immanence," "Evolution," "Geology," etc., would set aside the Word of God. Many have been led to believe that these "scientific guesses" are conclusions from actual demonstrations. Now the author does believe that there is a true science, and that true science does not conflict with God's Word. But his aim in this book—and some of his readers feel that he reached the mark—is to show, frequently and generally from scientists themselves, that a large part of these hypothetical conclusions are utterly baseless. The scope of the work and contents of the book are in part indicated by the following chapter headings: The Terms Defined, Divine Immanence, Scientific World-building, Molten tho Rigid, Geological Guessing, Biblical Geology, Despairing Darwinism, Some Moral Aspects of the Evolution Theory, Evolution and the World Problems. There are in all nine chapters and 272 pages, neatly bound in cloth, and the price is only 75 cents. Get it and read it.

It is better to be moral than highly mental. The rightly moral is for eternity; the merely intelligent is only temporal. The highest knowledge is the knowledge of God. "Thus saith Jehovah, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he hath understanding, and knoweth Me, that I am Jehovah who exerciseth loving-kindness, justice, and righteousness, in the earth; for in these things I delight, saith Jehovah."

Present faith always lays hold of present truth, the truth that is with us. The Sadducees thought that they believed Moses, but they would not believe in Him of whom Moses wrote. There are many who believe in the Jesus of nineteen centuries ago, but they will not believe in the second coming which Jesus predicted. But the mighty moving faith among God's people always has been faith in present truth and present work.

How much time and paper and ink is wasted in vain speculation as to who shall be our next president, or the next candidate for this or that great party. If men would spend one-fourth of the time in seeking to enthrone Christ in the heart, the old world would be greatly helped. The coming kingdom is as much more important than this as eternity is more important than time.

If you wish to take an interesting trip of accurate observation around this world for little expense, procure and read "Land and Sea, Through Five Continents," by G. C. Tenney. This book is well written, is a record of accurate observation, is profusely illustrated by photo-engravings, and sells for the low price of \$1.50. Address, Review and Herald, Battle Creek, Mich.

Not great men but great truths save us. We may follow men, idolize men, hope in men, but invariably at some point the man fails, and we fail. But truth received unites us with the living throne of the Eternal, and He will never fail.

What are you living for—to serve or to be served? Do you stand by ready to lift or to lean? If the latter, you are a pessimistic, cynical critic; if the former, you are full of zeal and courage, tho things do go hard.

Intelligence is not morality; the devil is one of the most intelligent creatures in the universe.

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Where can so much information on Biblical subjects be found for \$1.50,—the price of the SIGNS OF THE TIMES for one year?

Vices Sapping Society.—"Rita" (Mrs. W. Desmond Humphreys), the noted English moralist and essayist, presents a fearful picture of the "smart set," the frivolous fashionable leaders of society. Among these she notes gambling, and especially among women, and the worse drug habit, stimulation to goaded, overstrained nerves.

She says (San Francisco Examiner): "I once made a practise of watching the tables at various teashops and restaurants at the hour usually sacred to that 'cup which cheers.' I noted with surprise that for one woman who took tea or ordered it there were at least half-a-dozen men. The woman, if alone or with a very intimate friend, often ordered wine, brandy and soda, or a liqueur of some sort. With the decline of womanly dignity, delicacy, and