

# 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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## IDOLATRY.

THE only true God, the Creator and Sustainer of all things, has a right to say, and does say, to all men, "Thou shalt have no other gods before Me." Yet the history of the human race is lined and interlined with the story of man's disobedience, of his setting up gods of his own short-sighted invention. Even the earth itself is marred from pole to pole by the disastrous effect of man's acknowledgment of other gods than the One who is over and above all things. Yea, for this cause "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:22, 23.

THAT men are utterly "without excuse" in any of the innumerable forms of idolatry that have been and are practised, is witnessed by the fact that "the invisible things of Him [God] since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity." Ch. 1:20.

THEN follows the real reason of the general apostasy: "Because that, knowing God, they glorified Him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God for the likeness of an image of corruptible man, and of birds, and fourfooted beasts, and creeping things." Verses 21-23. Then God "gave them up in the lusts of their hearts unto uncleanness." He did not coerce their allegiance

to Him, but let them have their own way, because they chose to exchange "the truth of God for a lie, and worshiped and served the creature more than the Creator." Verses 24, 25.

MAN did not drop suddenly to the worship

tion of the sun's benefits to man. The stars were utilized as visible representatives of imaginary gods of various characteristics. Then came the living creatures of earth, and afterward lifeless images of these and of other imaginary deities, which it was deemed expedient to please, in order to gain favor or to ward off calamity.

IN the illustration on this page we have a representation of totem-poles in use among the Indians of the far northwest, especially in Alaska. Some creature or plant is selected as the totem, or special god of an individual or tribe (there may be several of these totems), and on the pole are carved images of the totem or totems. These may be carved on the pole, or placed on top of it, or attached to it in some other way. And these crudely-carved posts are supposed to be a protection to those who erected them.

THE Spirit, speaking by the prophet Isaiah, says: "They that fashion a graven image are all of them vanity [margin, 'confusion']; and the things that they delight in shall not profit; and their own witnesses see not, nor know; that they may be put to shame." Ch. 44:9. The folly of image-worship is also set forth by the prophet in the use made of a tree after it has been planted and grown: "Then shall it be for a man to burn; and he taketh thereof, and warmeth himself; yea,

he kindleth it, and baketh bread; yea, he maketh a god, and worshipeth it; he maketh it a graven image, and falleth down thereto." Thus he worships as a god superior to himself a thing that he has himself made.

PAUL turns the saying of a heathen poet against the practise of heathen idolatry. Speaking to the learned men of Athens, he said that



Alaska Indian Totem-poles.

of crude images. He first yielded allegiance to Satan as he spoke through the serpent in Eden, the most subtle of all the creatures under the dominion of man. This idol was able at least to make specious promises. Then we find men worshiping the sun, which is, indeed, the medium of many blessings. Then followed the worship of the moon, which was supposed to be the female factor in the produc-



in God "we live, and move, and have our being; as certain even of your own poets have said, For we are also His offspring. Being then the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and device of man." Acts 17:28, 29. "Shall a man make unto himself gods, which yet are no gods?" Jer. 16:20.

BUT the end of idolatry is not necessarily marked by the disappearance of visible idols. Idolatry is not confined to the worship of the planets, or the living creatures of earth or heaven, or the graven images made by "Christian" manufacturers and sold by "Christian" merchants to the people of "heathen lands." In an earnest exhortation to the church, in view of the appearing of Christ, Paul says: "Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and *covetousness, which is idolatry*; for which things' sake the wrath of God cometh on the children of disobedience." Col. 3:5, 6.

"THOU shalt not covet . . . anything that is thy neighbor's" is a part of the same law that says, "Thou shalt not make unto thee any graven image, or any likeness of anything" in heaven or earth, to bow down and worship it. The whole law is one inseparable code; for James says that to offend in one point is to make the offender "guilty of the whole." Then to offend in the violation of any command of the Decalogue is to become an idolator. Adam was an idolator the moment he yielded to the tempter and disobeyed God.

SO WE find that there will be idolatry in the church as we near the end of time. "This *know* also," says Paul, "that in the last days perilous times shall come. For men shall be lovers of their own selves, *covetous*," etc. To what class of men does he refer?—He refers directly to men "*having a form of godliness*;" that is, professing to be Christians. Is there not need of a special message to the church in the last days calling her away from idolatry?

IN the last days the prophecy of the Revelation shows a message of the everlasting Gospel to *all* the world. Another message immediately follows, declaring that "Babylon," the apostate church, "is fallen." Then follows the last message of warning to the whole world. And the result of these messages is the gathering of a people who "keep the commandments of God, and the faith of Jesus." They will thus have been saved from all manner of idolatry. W. N. GLENN.

### A MORE SCRUPULOUS WATCH.

IT seems to me that the shortest way to check the darker forms of deceit is to set watch most scrupulously against those which have mingled, unregarded and unchastised, with the current of our life. Do not let us lie at all. Do not think of one falsity as harmless, and another as slight, and another as unintended. Cast them all aside; they may be light and accidental, but they are an ugly soot from the smoke of the pit, for all that; and it is better that our heart should be swept clean of them, without overcare as to which is largest or blackest.—*John Ruskin*.

### COMFORT IN AFFLICTION.

BY L. D. SANTEE.

"Lo, I am with you alway." Matt. 28:20.

THERE'S a promise whose gladness will ever  
Cheer my heart in its hours of pain,  
That those who love Jesus will never  
Seek His presence and blessing in vain.

When the flames of affliction are highest,  
And the soul is encompassed with fear,  
It is then that the Saviour is nighest,  
And angels of comfort draw near.

I'd not be on earth a repiner,  
For the future is sacred to joy,  
And Christ is His people's refiner,  
While the fire shall consume the alloy.

I'd be dumb while the furnace-heat quivers,  
Resigned to the ways of His will,  
And patient; tho earthly hope shivers,  
I would in the fierce fires be still.

I am but as clay in His fingers,  
To fashion me as He desires;  
As silver, but while the dross lingers,  
I ask not release from the fires.

The joy of His presence delights me,  
Tho earthly hopes fade, and grow dim,  
And the peace in my bosom requites me,  
For all I have suffered for Him.

And now in my heart I can never  
Doubt His love, His affection, again,  
He abides with me now and forever,  
A recompense sweet for all pain.

### IS THERE DANGER?

BY CLARENCE SANTEE.

IS THERE danger of those who are looking for Christ's coming being deceived by the manifestations of Spiritism? The fact that some are already losing their bearings—some who have seemed strong in the past—by seeing the miracles and outward display of power, makes it evident that there is great danger.

Satan presents his temptations in so many ways that no man will meet them in the way he expects to. There is no man who has explored the length and breadth of this Satanic agency. So no man is safe in resting his confidence upon his present knowledge. We meet many earnest Christians, our brethren and sisters, who seem greatly troubled over the lack of power and miracle-working among us. It is to this class I dedicate these lines especially. What is the sure foundation? God will work wonders among His people as a blessing of love and deliverance from present affliction. The prayer of faith has never ascended in vain. But God does not promise wonders or miracles as a test of truth. This is evident from the statement made by the Spirit of God in 2 Thess. 2:9. First we have the injunction in the third verse, "Let no man deceive you by any means." "*Any* means," covers all the means Satan can use. Then verse 9 says that Satan will work with "all power and signs and lying wonders." This word "all" applies to "signs" and "lying wonders" equally with "power." It can only be read, "with all power" and all "signs" and all "lying wonders." Then if Satan will work with "all power," will there be some grade of power that will especially point to the true God?—You can see there will be none. Power will not be a test of faith. This can certainly be seen from the fact that Satan will use "all power" in his deceptions.

"Signs" can not be pointed to as evidence of the truth. God has warned us that Satan will use *all* signs. Then if Satan uses the same signs, and *all* of them, that God uses as a means of blessing and comfort to them that

believe, can you not see that God's truth must decide the nature of the sign or miracle, and not that the sign or miracle must decide where the truth exists? So, then, outward power and miracle working can not be a sign. Then do not be deceived by this, which is one of the "any means" that will be used to cause the child of God to be lost.

Elijah's day will come back to God's children. Mal. 4:5. John came in "the spirit and power of Elijah." In him we have a second representation of those who will live when the last message is given.

What was the nature of their work?

When accused of troubling Israel, Elijah answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord." 1 Kings 18:17, 18. Obedience to the commandments of the Lord was the burden of Elijah's message.

When Elijah stood upon Mount Horeb after his journey of forty days (1 Kings 19:8) the Lord gave him a test as to his discernment of the true presence of God. "A great and strong wind rent the mountains, and brake in pieces the rocks." Here was outward power; but we are told, "The Lord was not in the wind." So outward power was no test with Him. Then came an earthquake, but "the Lord was not in the earthquake." Then came a fire, which is so often used as a symbol of extreme earnestness and fervency, as well as a stupendous miracle; but "the Lord was not in the fire." Then there followed a *still, small* voice,—the very opposite of miraculous working, of outward power; but tho so still and small, it was the word of God. This caused Elijah at once to wrap his face in his mantle, and acknowledge the presence of the Lord.

Elijah had seen the multitudes gathered upon Mount Carmel, a strong resistless tide in favor of Baal worship, led by nearly a thousand of his ministers. He had seen them pray, with loud crying and tears, "O Baal, hear us." He had seen them leap upon the altar, cutting themselves until "the blood gushed out upon them," showing that in their zeal they were willing to take their place by the victim which had been cut in pieces and laid upon the altar. He had seen the armies of converts to the "new faith," while it seemed to himself that he was left alone a worshiper of the true God. But he closed his eyes and ears to all these, and repairing the old broken-down altar, he prayed the Lord to let the people know that he had "done all these things at Thy word." The "word of God" was his all, and it prevailed.

Said God, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Mal. 4:5. Closing their ears and eyes to all outward signs, there will be found, just before the Lord comes, those holding up the commandments of God, and letting all know that they have "done all these things at Thy word."

John the Baptist came "in the spirit and power of Elijah." Not something resembling it, but the same thing. What was the character of his work?—The people "were baptized of him in Jordan, confessing their sins"—transgressions of the law. Matt. 3:6. "John verily baptized with the baptism of repentance, saying 'unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus.'" Acts 19:4. So the burden of John's message was "the commandments of God and the faith of Jesus."

He had a message of preparation for the coming Saviour. He did not depend on outward manifestations. It was witnessed of him,



"John did no miracle; but all things that John spake of this Man were true." John 10:41. Thus the spirit and power that went with the teaching of Elijah and John was that which was alone in the truth. "All things that John spake . . . were true." Yet, with "no miracle" he was "more than a prophet." Luke 7:26.

When the same power is again seen, will it be the opposite of what was seen then?—Certainly not. It will be the same. The "Word" is more potent than all outward manifestations. After speaking of what he had seen with his eyes, and heard with his ears, Peter says, "We have also a *more sure* word of prophecy." Can it be more sure than the seeing of our eyes, or the hearing of our ears? How often these have deceived us. No two see a thing exactly alike. We have heard men argue over the things they had heard as to which had heard aright. But the "sure word of prophecy" was given by "holy men of God who spake as they were moved by the Holy Ghost." 2 Peter 1:21.

This word never changes. It contains the power, the signs, the wonders, that can not be counterfeited by Satan and his agents. That power in all its fulness, the signs, the wonders, are seen in the turning of an out-breaking sinner to complete, restful obedience to the commandments of God. That is the miracle of all miracles. Satan can not accomplish one so wonderful. His devotees will show all degrees of humility, consecration, zeal, and all these things at times, but the heart is not changed. No man can see the heart, and the outward evidence is not sure. So we see the utter worthlessness of looking to some earthly object for the expression of the truths of God. They are found alone in the "Word." It is sure.

Christ testified, "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Luke 16:31. Seeing will never change the heart. It is changed by faith. Christ dwells there by faith.

But to-day, as in Elijah's day, there is a tendency to seek after that which allures the outward senses. If one should seemingly raise a person from the dead, people would rush from every part to see that wonderful healer.

Yet a belief in the Word of God is thought of little value by the same persons. The Word of God alone will attest the value or the delusion of all miracles. A Christian should not go to see or hear the wonder-workers of the present day. The Saviour, seeing the tendency in the human heart to seek after the marvelous, has given a safe rule for those who will hear His word. "If they shall say unto you, Behold, He is in the desert, *go not forth*; behold, He is in the secret chambers, *believe it not*." Matt. 24:26. Then He makes it more general, and says, "If any man shall say to you, Lo, here is Christ; or, lo, He is there, *believe it not*." Mark 13:21.

What will be the evidence that will be given to convince you that Christ is "here," or "there"?—It will be miracles.

Well, shall we not go and test them?

Christ says, "Go not forth."

"I am certain that I, who 'know present truth,' am secure."

"Go not forth."

"I do not believe we can have an influence with these people unless we go and hear them."

Still He says, "Go not forth."

My brother, my sister, do you suppose the Saviour knows your strength, your ability to

stand firm, as well as you do yourself? When some person shall say that He is here or there, Christ says that you are to "believe him not." If you are not to "believe him," it is because *it is not true*. If it is not true, then the work is a deception. Christ is not there. The sad part is, the very elect themselves will be in danger from the fact that the demonstrations will be with so much earnestness, devotion, and seeming self-surrender that this class will feel that it is akin to blasphemy to decide that Christ is not leading.

How, then, can we be safe? First, when you are invited to go to hear or see them, "go not." The Lord commands it, and in obedience you are safe. I have known souls to fall into the snare, become confused, and give up the truth by going. I have never known this class of temptations to drag down a single soul who never went near them.

If Christ is not there,—and He says He is not,—why do you want to go? Second, if you ever bear in mind that the only reason you are in this world to associate with any one, is to carry to them God's saving truth, you will have no inclination to follow after these last-day wonders. One has well said: "If God has any new light to communicate, He will let His chosen and beloved understand it, without their going to have their minds enlightened by hearing those who are in darkness and error." "I saw that neither young nor old should attend their meetings. . . . The influence of such gatherings is not good. . . . The angels cease their watchful care over us, and we are left to the buffetings of the enemy." *Early Writings, Supplement, pp. 37, 38.*

This agrees with the injunction of Christ, "Go not forth." If they say Christ is there, "believe it not." The angels also "believe it not." This is the reason that they leave us to pursue our course unattended if we persist in going forth. Angels are not safe where Christ is not. Then how about you and me? Let the days of Elijah and John come back in your heart and mine, and in this way we will assist in fulfilling one of the last signs that will herald the coming of the Saviour.

*Fernando, Cal.*

#### THE TRUE EDUCATIONAL BASIS.

BY H. A. ST. JOHN.

It appears to me so evident that no person of whatever age is prepared to make substantial progress in Christian education until fully converted to God. I would impress the same truth upon the mind of every educator in the school of Christ. Certainly no one would think for a moment that an unconverted person would be at all fitted to teach in a school intended to impart a Christian education. Such a teacher would lack an absolutely essential qualification for such a responsible position.

If, then, it be so necessary that a teacher be truly converted, and have a living experience in the things of God, in order to *impart* truth to the learner, then why should it not be deemed just as important that the learners be likewise converted, that their minds and hearts be in a condition to *receive* the truth into good ground, where it will spring up and bring forth fruit unto eternal life?

Until the pupil is converted, the teacher, with all his faithfulness, energy, and efficiency, is surely building on the sand. And some day all such structures will fall. All true education is character building, and all character building not founded on hearing and doing the sayings of Christ rests upon a sandy founda-

tion. It must needs be taken down by repentance, or some day, when the time for repentance is forever past, it will fall, and great will be the fall thereof.

Now if these things be true, and I verily believe they are, then should not every teacher in all of our schools see, sense, and realize the importance of this matter? If it be true that the teacher of Christian education must be in Christ, and that such education can be obtained only in Christ, then why does it not follow irresistibly that the pupil must also be in Christ? And to be in Christ is to be converted—born again, from above.

Hence it appears that the first, the highest, and the constant concern of the true teacher should be to have every pupil a member of Christ's body, and growing into Him in all things; otherwise all effort in their behalf will prove as wood, hay, or stubble, or a structure founded on the sand.

It is recorded in the Word of God that, once upon a time, when a company of divinity students were engaged in building a place for a school on the bank of the river, under the direction and instruction of Elisha the prophet, the ax of one of the workers came off the handle and fell into the stream. Now the great teacher did not say to the unfortunate student, "Never mind; go ahead and do the best you can with the ax-handle." No, no; the ax was the important part and must be restored, tho a miracle were necessary, before the student could go on with his work. Likewise in the Christian school of to-day, the miracle of conversion is necessary; it is the important part, and must be wrought before the student can properly begin, or successfully prosecute, the glorious work of restoring the moral image of God in himself. And when the student is brought to see and feel the need of Jesus, and cries, "Alas! Master, I am undone and lost; I am helpless; have mercy upon me, forgive my sins, cleanse me from all unrighteousness, and give unto me Thy Holy Spirit," he will find Elisha's God just as ready to work a miracle in his behalf as He was to work in behalf of the student of long ago. For, upon confession, He is faithful and just to forgive sin, and to cleanse from all unrighteousness.

Every teacher in a school of Christian education should realize that carnal-minded students are not only incapable of making progress, but are a constant source of evil influence. Hence, from whatever standpoint we view the matter, we clearly see the importance of conversion as the basis of a true Christian education.

It is recorded of Dr. Adam Clarke that, up to the time of his conversion, he was a dull and listless student, but after conversion he learned more in one month than in a whole year before. And, best of all, *what* he learned was, by the Holy Spirit, interwoven into his character, never to be lost. Let us, therefore, insist more upon the new birth from above, filling the soul with divine love, as the only true basis of an enduring Christian education.

CHRIST was humiliated into our condition that we might be exalted unto His. Christ was crucified with man that man might rejoice in being crucified with Christ. Both the depth to which He went to seek man and the height up to which He would carry man were set forth in the cross. Alas for him who, . . . looking at the crucifixion, does not see both of these, does not learn at once how low his Saviour went to find him, and how high he may go if he will make his Saviour's life his own!—*Phillips Brooks.*



# History of Government

BY ALONZO TREVIER JONES

AUTHOR OF "TWO REPUBLICS," "EMPIRES OF THE BIBLE," "GREAT EMPIRES OF PROPHECY," "ECCLESIASTICAL EMPIRE," ETC.

## VI. CHARACTER OF EARTHLY MONARCHY.

WE have studied the principles, the origin, and the essential nature of monarchy. Monarchy being the recognized system of government, it was in essence the same everywhere; yet there were varieties of form which, in practise, made the successive monarchies different, and in some things peculiar.

Since, in its very inception, the assertion of monarchy was the assumption of the title and prerogatives of God, it became necessary for the monarch, in supporting this pretension, to separate himself as far as possible from the people, and to surround himself with an atmosphere of exclusiveness and pseudo-divinity; and indeed, personally, to assert divinity. This was the case with Nimrod; and in this also he was imitated by the world-kings, as they also imitated him in the manifestation of the imperial spirit.

This is illustrated more fully in the kings of Egypt than in any other ancient nation. The sun was held to be the great god, and in Egypt the kings professed to be the very impersonation of the sun-god. They claimed identity with the sun-god, and must be addressed as "sun-god." For instance, Thothmes III., the founder of the Egyptian empire, inscribes himself as "Son of the Sun, Thothmes III., Giver of Life, like the Sun forever." And, again, "Giver of Life like the Sun eternal." The governors must address the king of Egypt as "The king, my Lord, my Sun-God," and say, "At the feet of my Lord, my Sun-God, seven times seven I prostrate myself." In the records of Egypt, letter after letter from governors to the king open with the words, for instance, "To the king, my Lord, my Sun-God, I speak, even I, Rib-Addu, thy servant; at the feet of my Lord, my Sun-God, seven times seven do I prostrate myself." And again, "To the great king, the king of the world, I, the servant of the mighty Lord, to the king, my Lord; at the feet of my Lord, the Sun-God, seven times seven I prostrate myself."

As he was the "giver of life," the people were supposed to receive from him "the breath of their nostrils." As, for instance, on a certain occasion it is recorded of the chiefs of a conquered country, making their submission, "Then the chiefs of that land came bringing the usual tribute, adoring the spirits of His Majesty, asking breath for their nostrils of the greatness of His power and the importance of His spirits."

Being so great, he must be beheld by the mass of the people afar off, and was approachable only by the inner ones of the gradation of royal circles. For instance, when one of the kings had decided to establish and build a temple, and wanted to convey to even the royal masons and the sacred sculptors his purpose, he must do it thus: "Then His Majesty ordered that orders should be given to the superintendent of the royal masons, who were with him, and the sacred sculptors." Here are plainly no less than two, or possibly three, gradations be-

tween the king and even the royal masons and sacred sculptors. What, then, must have been the distance between "His Majesty" and the daily toiling masses?

Not in every monarchical nation or world-empire did the king stand at this extreme of idolatrous "Majesty." But with Nimrod and the kings of Egypt it was so; and with the kings of Assyria it was hardly less than so. For, eleven hundred years before Christ, Tiglath-Pileser I., of Assyria, published himself as "the powerful king, the king of hosts who has no rivals, the king of the four zones, the king of all kinglets, the king of lords, the shepherd of princes, the king of kings, the exalted prophet. . . . The faithful shepherd, proclaimed lord over kinglets, the supreme governor whose weapons Assur has predestinated, and for the government of the four zones has proclaimed his name forever."

Two hundred years after this, another king of Assyria proclaimed himself "Assur-natsir-pal, the powerful king, the king of hosts, the king unrivaled, the king of all the four regions of the world, the Sun-God of multitudes of men, . . . who has overcome all the multitudes of men, . . . who has established empire over all lands, . . . the supreme judge, . . . who has established empire over all the world, . . . mightiest among the gods am I."

His son and immediate successor, Shalmaneser II., proclaimed himself, "Shalmaneser, the king of the multitudes of men, high priest of Assur, the powerful king, the king of all the four regions, the Sun-God of the multitudes of mankind, who governs in all countries; the son of Assur-natsir-pal, the supreme priest, etc., etc."

### In Babylon and Later Empires.

It does not appear that in the Babylon of Nebuchadnezzar this self-exalted "Majesty" was so boastingly proclaimed; but that the spirit of it was manifested there is shown by the scripture, in the instance cited in the preceding account, in which king Nebuchadnezzar openly and positively set up his idea against the known idea of the God of heaven. It is further manifested in the instance in which, after king Nebuchadnezzar had completed the building of his great temples and his mighty works in Babylon, he again set himself against the God of heaven in the boast, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?"

But Nebuchadnezzar had an experience which humbled his pride and annihilated his self-exaltation, and led him to recognize the true God in truth, and that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will."

But this was all forgotten by the successors of Nebuchadnezzar; and blasphemous defiance of God reached its culminating point that last night of Babylon when there appeared the mystic fingers of a man's hand over against the candlestick upon the plaster of the wall: "God hath numbered thy kingdom, and finished it."

Thou art weighed in the balances, and art found wanting." And in that night of blasphemous defiance of God, Babylon sank forever.

There was in the kingdom of Babylon a feature that, of all the empires of ancient or modern times, is peculiar alone to Babylon; excepting only at the seat of the Babylon of modern times. The king of Babylon required of the subject kings of his world-empire that their thrones should be in Babylon, ranged with the throne of the king of Babylon, and in gradation according to the degree of their importance on their own part, and their favor in his sight.

In the kings of the empire of the Medes and Persians the pride and idolatrous self-exaltation of "His Majesty" was subdued in Darius, the Mede, and Cyrus, the Persian, by their recognition of the true God and their submission to Him. And this self-exaltation never did rise in Persia to anything like the height it had attained in Babylon, Assyria, Egypt, and Shinar. But when in the imperial succession we come to Greece, we find it again in full measure. It was Philip of Macedon who unified Greece and paved the way for Alexander's imperial succession. And both he and his wife aspired to divinity. She was a bacchanalian devotee, and indulged in the ceremonies of magic and incantation. And Philip was in the very act of celebrating his own divinity when he was slain by the hand of an assassin; for he was at that moment making a grand and majestic entrance into the great and crowded theater, having been preceded only shortly before by a procession of the twelve great gods, and immediately after them the statue of Philip himself as the thirteenth god.

Coming from such a parentage as this on both sides, it is not strange that there should be manifested in their son, Alexander the Great, that insatiable aspiration to be a god which characterized his whole public career.

The same thing was repeated in the monarch of the next world-empire, that of Rome. For when the Roman empire, which was originally a government of the people, had fallen to a one-man power, the very first one was declared by the representatives of that people to be no more Caius Julius a man, but Divus Julius a god. And they voted that a temple should be built for the worship of him, and they named one of their party to be the priest who should conduct this worship. And then when they murdered him they continued the same thing to the man who succeeded him in the government and made permanent that world-monarchy.

Then when Rome fell and the barbarians of Germany established their ten kingdoms upon her ruin, these all traced the genealogy of their kings to their one great ancestor, the god Woden. The kingly houses all claimed descent from the blood of the gods.

And, when, beyond all this, upon the ruin of Rome and over the monarchies of the barbarian invasions and their final settlement, the bishop of Rome asserted kingship in the church and rose to imperialism in ecclesiastical power, in this also there was continued the old usurpation of the place and power, the title and prerogatives of God; the same persistent idolatrous claim and assertion of the attributes of divinity; and the same old self-exaltation. Only here beyond all heights that ever were before, the pride and self-exaltation of monarchy and imperialism was asserted above all that is called God or that is worshiped, declaring in the face of the avowed exclusive knowledge of the supreme God, that "He is God."

Such is the character and course of monarchy



on earth. And that the exercise of governmental prerogative by such power as this, from Nimrod to Pius X., must be a persistent succession of despotisms, was in the nature of things a certainty; and that despotism, so persistent and steady that to attempt a story of it would be but a constant repetition as steady as has been this brief story of the nature of monarchy, and far more wearisome.

### THE NEW BIRTH.

BY G. W. DRAPER.

"IF we confess our sins, He is faithful and just to forgive us our sins." 1 John 1:9. This is a plain statement of the results which will follow a confession of sin. The language used implies that if we confess our sins God is in some way under *obligation* to forgive us. It implies that if we confess our sins, *faithfulness* on God's part requires Him to forgive us; that if we confess our sins, *justice* requires that God should forgive us.

Jesus has suffered death in our stead for our sins and thereby paid the ransom price for our redemption. The everlasting covenant between the Father and the Son was that if Jesus would give His life in their stead all who confess their sins and believe in Him should be forgiven. This covenant God will not break, and as His faithfulness and His justice are immeasurable and absolute, it is an absolute certainty that if we confess our sins He will forgive us. With how much confidence may we lay hold upon the assurance of forgiveness and salvation!

But a mere lip confession, repeated as a magic formula, in which the mind and heart do not join, is not what is referred to here. In a true confession of sin is involved the experience of the new birth. "Except a man be born again, he can not see the kingdom of God" (John 3:3) is an exact parallel to "If we confess our sins, He is faithful and just to forgive us our sins." Many volumes have been written upon the new birth; but a simple consideration of the figure employed will teach us more than to read them all. We must believe that when the Saviour used a figure He used it accurately so far as it is applicable at all. A birth is a coming forth from that which envelops. It is, of course, in a sense the coming forth to enjoy a new life, but it is not the beginning of existence. A creature exists before it is born. So while it, after birth, has a larger and fuller degree of life and enjoys new powers, yet these are not necessarily involved in the idea of "birth." A creature may be born dead and consequently never enjoy any expansion of life and power, yet we, nevertheless, truly speak of it as having been "born."

To be "born," or to be "born again," is for a creature to come forth from that which has previously enveloped it. That is all that is necessarily implied in the idea of "birth."

As the purpose of the new birth, as Christ set forth to Nicodemus, is entrance to the kingdom of God, we may inquire what it is in which man is enveloped which prevents him from "seeing the kingdom of God." Many would reply at once that it is sin, and it is this mistake which keeps many from the kingdom. Sin, when treated as God invites us to treat it, and disposed of by confession, is no barrier to the kingdom. Jesus, by His death, disposed once for all of the question of sin, and God no longer imputes men's acknowledged trespasses unto them. Despairing soul, look up! Confess your sins and they are gone forever.

But there is something in which all men are enveloped by nature which keeps them from

confessing their sins, and bars them relentlessly from the kingdom of God. It is self-righteousness. As long as one is enveloped in self-righteousness he can never make a heartfelt acknowledgment of sin. As long as he, in his heart, believes he is good, he can not, except merely with his lips, confess that he is evil.

From this envelopment he must come forth through the energy of the Spirit of God to see that he is by nature vile and unclean. Having thus been "born of the Spirit," he will make heartfelt confession of sin, and God will then, in His faithfulness and justice, forgive and cleanse from all unrighteousness.

When we speak of self-righteousness the mind naturally turns to the Pharisee, because that quality and that character have been so long associated. To bring the lesson down to modern times, where self-righteousness is referred to, we usually think of some person who is very rigid in the performance of recognized duties and nearly always a professor of religion. But while there are too many of this class who "think in themselves that they are righteous and despise others," it would be a serious mistake to suppose that self-righteousness is confined chiefly to those who profess to be Christians. It is the common inheritance of humanity. Man, whatever his rank, profession, or condition, is by nature a self-righteous creature. When overtaken in wrong-doing, he will advance every possible excuse, reasonable or unreasonable, to show that he is not to blame, that others forced or led him into evil-doing, that his intentions were good, and that the peculiar circumstances in which he was placed were the cause of his wrong-doing and in some measure justified or extenuated his acts.

Adam traced the cause of his sin to the woman, and indirectly to God Himself; the woman laid the chief guilt upon the serpent. Aaron, when rebuked for his grievous sin in

leading the children of Israel in their idolatry, placed the blame all on them, saying, "Thou knowest the people, that they are set on mischief." Ex. 32:22. And Saul, also, after violating the express command of God, excused his act by saying that he "feared the people," and thus was virtually compelled to do as he had done. 1 Samuel 15.

This is the nature of all mankind except those who have been "born again," who have had their rags of self-righteousness stripped from them by the conviction of the Spirit of God. The thief, the drunkard, the covetous and avaricious, the brawler and the reveler, one and all, will find justifying circumstances for their course of life, and while admitting that people may have reason to take exception to their conduct, yet maintain that they are at heart good, and mean to do right. Such is the deceptiveness of self-righteousness.

Reader, let the solemn words of the divine Teacher, "Ye must be born again," admonish you that all your claims to goodness or good intentions are in vain. Thrust from you as your deadliest enemy all trust in anything that you are, and, yielding to the influence of the Spirit of God, confess your sins, and God is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness.

CRITICISM has its function, but a little of it goes a long way, and it can very easily go the wrong way. Doubt may serve to dislodge error, but it never builds, and, indulged, soon becomes a paralysis. Negation is a north wind, and never comes with the flowers and fruits and harvests of summer in its arms. The Christian religion is positive, the most positive factor that has ever entered into the affairs of man; and it is as tremendous in its energies as it is vast in its scope and object. To be in the spirit and purposes of it is to be positive. —Rev. J. A. Adams.

## 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.]

### CXXX.

FOR more than twenty years I tried strenuously in three different States, to have *my* way, and, tho laboring severely and suffering intensely, I *failed*. Sorrow and misfortune followed me continually. At last I turned to God for help, and He gave it, tho for some eight years I sought a fellowship and consolation among many different churches, but could not find it. I felt a great void in my heart, an intense longing for a revelation of the truth as it is in Jesus. I knew it must be somewhere, or God would not have placed in my heart the earnest desire that absorbed all other purposes. However, my search at last brought a rich reward. In March, 1894, my most inveterate enemy, who intensely hated the truth and all its followers, sent me a large package of old *Review and Herald*s, and in three days' time I was convinced that this was the great and glorious thing that I had sought after so diligently. I accepted it all, believed it all, and kept the next Sabbath and every one since.

Thus, tho the papers were sent as an insult, it proves how God can make the wrath of man to praise Him. This knowledge has proved so perfect and satisfactory! It grows grander and brighter, sweeter and better, every hour. It shows that *all* of the Bible is in accord, explaining itself. It fills the heart and mind full every day, and the next day we are surprised to find new depths to be explored, new heights to be surmounted; still God satisfies and fills all each day.

After six months' labor, with the help of Brethren R. M. Kilgore and A. F. Harrison, all of my family,—

wife, son, and four daughters,—accepted the truth, and consecrated themselves to Christ's work. I thought the foreign mission work of the most consequence, and have tried to qualify all my children for it. My oldest daughter is now in far-off Gumatra with Brother Munson; and, tho all of the others are doing grandly in Kentucky, Wisconsin, and Minnesota, I yet hope they will all labor in East India.

B. T. WALKER.

### CXXXI.

WHEN I was about seventeen years of age, two ministers came from Michigan and pitched a tent in our home town, Springdale, Arkansas. In company with the family I attended the meetings, but I do not remember that the preaching had any appreciable effect on me. But one evening father bought a package of tracts from one of the ministers, and among them was one entitled "Elihu on the Sabbath." The family gathered around the fireside while father read this tract to us. I was struck with the directness of its argument, and from that time was convinced that the seventh day was the true Sabbath, and that it should be observed. The particular texts that convinced me more than all others were, Mark 16:1, 2; Luke 23:55, 56 and 24:1; Acts 13:14, 42-44 and 16:13. When I saw that Inspiration spoke of the seventh day as the Sabbath long after the crucifixion and resurrection, I saw at once that it must still be the Sabbath. A few years later I was converted, and took my stand for the "commandments of God and the faith of Jesus." I find Isa. 58:13, 14 fulfilled in my case.

W. F. MARTIN.





OAKLAND, CAL., FEBRUARY 10, 1904.

All Manuscript should be addressed to the Editor  
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### RESTORING THE KINSHIP.

THE Gospel of Christ has brought in the principle of brotherhood between persons who are not children of the same father and mother. Sin made enemies of brothers; Christ makes brothers of those who had been enemies. Where Satan put hatred even of brother against brother, Christ has put that feeling of brotherly love which reaches out far beyond the mere circle of the household, and grasps the hand of persons of every nation without regard to color, creed, or caste.

The first feeling of the natural heart toward a person of another nationality is to set up a wall of repulsion, especially if the outward appearance of that person is unlike that with which we are familiar, and the language which he speaks is different from our own. It is that feeling that prompts the Chinaman at home to denominate all foreigners "foreign devils." It is that same spirit which prompts the unconverted in America of England, or any other country, to look down upon or torment or abuse a Chinaman or a foreigner of any other nationality. The truly converted man or woman will never engage in "amusement" of that order. The considerate regard for men, without regard to race or nationality, is one of the characteristics of Christianity. Christ brought the Gospel that brought men back into brotherhood with one another, and back to the acknowledgment of the Fatherhood of God. That united again the disrupted family, insofar as men were willing to reunite the severed ties—but only that far. The unwilling brother can not be forced back into harmonious family relation. He remains outside because he chooses so to do. He is still a member of the family, still under the same fatherhood; but still a prodigal, unwilling to return to the forsaken homestead. Persistence in that course disinherits him in the end; but the faithful brother never ceases to watch and pray for his return. If he does return, he becomes more of a brother only in that he acknowledges the brotherhood and the fatherhood, and brings himself into harmonious relations with the brothers and the sisters and the Father whom he had disowned. He brings in loyalty instead of disloyalty; love and interest instead of hatred and indifference.

As soon as he has come into full fellowship with the family of God, he begins to realize that he has other brothers and sisters who are astray on the bramble-grown moors of sin, or who, with calloused hearts, are wandering in dangerous ways of their own choosing, which must end on the dark precipice of eternal ruin. Then he begins to realize something of the burden of heart which others had felt for him while he was disowning those who were seeking after him in love. That true brotherly

feeling takes possession of his heart, and the burden for souls rests upon him. Then he becomes a seeker instead of a wanderer, an advocate for God instead of a recruiting officer for the army of the evil one. The heat of the desert will then be nothing to him, if only he may find the wandering footprints of his brother there. The beasts of the forest, the fevers of the jungle, the terrors of wild men, will not deter him from following, even there, the path which the feet of his unreconciled brother have taken; and out of all such inhospitable places the searchers in God's family are to-day seeking out—are finding—the brothers and sisters that are straying there, disheartened, bewildered, lost beyond any power of their own to find their way again. "Into all the world" the Head of the family is urging His children to go in search of the prodigal members of the household. It is a glorious work, an imperative work. The business is very urgent. When our neighbor's son or daughter is lost in the woods, the whole neighborhood is intensely in earnest, and no time is lost in searching the hills and valleys till the lost one is found. We have brothers and sisters that are as truly and much more dangerously lost, who must eternally perish, unless some one shall go to the rescue. God is calling for such service. The time for rescue is short. Who will say: "Here am I, Lord, send me"? Have you found Christ? There are millions who have not found Him. You can help.

### THE FINAL RESULT OF GOSPEL WORK.

THE effect of the Gospel is twofold,—it is salvation to them that believe, and a witness in the judgment against those who believe not. The commission, as given by Mark, says: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. Again He says: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. A witness is one that gives testimony. So the Gospel message is to be a testimony to all nations, an official notice to every creature, that the Lord is coming to gather His own into His kingdom. See Matt. 25:31-34; John 14:1-3. And when this official notice shall have been given to all the world, then the event will take place. Now as to the effect on those who reject the Gospel invitation to come and take the water of life freely, Peter asks, "What shall the end be of them that obey not the Gospel of God?" And we have the answer given by the apostle Paul: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9. The next verse repeats the fact that this destruction of the disobedient will take place when Christ "shall come to be glorified in His saints, and to be admired in all them that believe." Thus we have in these few scripture utterances the whole story of the ultimate effect of preaching the Gospel in the earth.

### HOW THE MOUTH REVEALS CHARACTER.

MEN often draw their own pictures, portray their own characters, without being conscious of the fact. And, strange as it may seem, they do the work with their mouths. Men who give way to anger are prone to give vent to their feelings by expressing sinister opinions of others. They fling opprobrious epithets at those whom they dislike, quite unconscious that they are actually describing themselves. Feeling it a natural privilege, even an innate virtue, to express the mind freely, they seem unaware that the expression of the mind is the expression of the character.

The Scripture says of man, "As he thinketh in his heart, so is he." It is also true that the unreserved utterances of his lips are the reflection of the thoughts of the heart. This is especially true of words spoken in anger; for on such occasion no time is taken for second thought, or to cover the real sentiment of the mind. When in a guarded frame of mind, most persons are somewhat politic, have some idea of expediency, some desire to keep back disagreeable characteristics, and to present a favorable appearance, at least. But in anger all policy is cast aside, the real man is portrayed in bold relief, and the light is thrown upon the character as under no other condition.

It is a mistake to say, Such an one is a good man, but he is given to fits of anger; he has a terrible temper, which at times gets the upper hand of him. The reverse is the true condition. The character is manifest when there is no reserve; the impulse of the moment displays the man, and the words uttered under sudden provocation or any sudden impulse are the index to the privacy of the mind. The veneering of restraint drawn over the thoughts and desires of the heart can pass current as character only before the dim visage of the human eye. The outbursts of temper and the indulgence of angry words are but the protrusion of character through the gauzy veil of deceitful appearance.

When a man assails another with vile epithets, he is but telling what he is himself. According to the Scripture before cited, the quite common retort, "You are another," aptly applies. It states the exact truth; altho the spirit behind the retort may be the same as that which actuated the accusation. The apostle Paul sets forth this principle in his epistle to the Romans: "Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

The human understanding finds it difficult to see how that can be; but it is truth, for it is the Word of God, and that Word "is a discerner of the thoughts and intents of the heart." It knows the character of man without his words, or in spite of them; and it says that the person who presumes to condemn another is adjudged guilty of the same things for which he passes condemnation upon his fellow-man.

Again, the Word says, "Keep thy heart with all diligence; for out of it are the issues of life." The result is that "the heart of the wise teacheth his mouth, and addeth learning to his lips." So the inspired counsel is, "Put away from thee a froward mouth, and perverse lips put far from thee," which can be done only by the acquirement of a new heart. Then the spontaneous utterance of the mouth, under any



circumstance, will be the expression of a pure heart and of a character that will stand the judgment test. For "by thy words thou shalt be justified, and by thy words thou shalt be condemned."

### NO ENFORCED MINISTERIAL CELIBACY.

THE editor of the *Christian Advocate*, commenting on an advertisement for four pastors at four hundred dollars a year, to do circuit work, and the remark of a contemporary that the church thus advertising "ought to establish a monastic order and teach its ministers to live like Italians," gives utterance to the following good sense:—

The glory of Protestantism as distinguished from Catholicism is that there is no enforced celibacy. Wherever its ministers live they exhibit to the people a Christian home; at least that is the ideal, and the majority of them reach it. To live in this country like Italians requires a climate very much like Italy. When the Italians come to this country they do not live as they did there, unless compelled to by absolute poverty. Four hundred dollars a year is less than is paid to hod-carriers in this city, and no more than is paid to hod-carriers in the country. A minister needs books and papers and clothes suitable for society and the pulpit. On circuit work ministers get a great deal more than four hundred dollars in the way of gifts from the people—not of money—but of food and other things.

We have never been happier than when looking out of the window of a house in which we were boarded and lodged for two dollars and fifty cents per week, and seeing some hod-carriers going up and down who received eighty-six dollars a year more than we did, allowing for their holidays. It had cost them not a cent of money or a minute of time to learn how to go up and down a ladder. It had cost twenty-five hundred dollars and fifteen years of study in preparatory schools and college to fit us in a tolerable degree for the position; yet there were persons in the congregation that thought the salary of three hundred dollars too much! That ministers sometimes marry too young for pastoral efficiency, their own development, and domestic happiness, is true; but there is no need to raise up an order of celibates to keep up circuit work.

### CHRISTIAN ATHLETICS.

It seems that new qualifications for Christian work are being put to the front. The popular colleges and universities are doing it, and if it keeps on, the M.A., the A.B., the Ph.D., the B.S., and kindred titles indicative of intellectual attainment, will be relegated to the rear of athletic accomplishments. The following announcements in the *Examiner* (Baptist) marks the tendency, especially the words that we have italicized:—

Mr. John R. Mott, senior college secretary of the Young Men's Christian Association, has recently announced that several prominent college and university men are ready to sail for the Orient to become secretaries of the Young Men's Christian Association in Shanghai, Hongkong, and Nagasaki. Gailey, the *big Princeton half-back*, is now in Tientsin, where he has been conducting an association among the sons of the mandarins. Carter, of Harvard, who was on the *winning hockey team*, is traveling secretary for all the associations in the Indian Empire. Robertson, the *Purdue athlete*, who was instructed in engineering, is now at Nanking, the head center of the Chinese examination system. C. C. Rutledge, of Philadelphia, who was one of the *crack baseball and football men* of the Ohio Wesleyan University, will sail this month for Hongkong. For two years he was in the Naval Academy. He was a volunteer in the Spanish War, and rose from private to first lieutenant. . . . The great association of over a thousand members in the foreign concession in Shanghai will have reinforcements this year from America. It has separate departments for Chinese and Europeans. Plans are on foot for a building on

the American model for each of these branches. Notable achievements in *cricket and track athletics* have made this association respected even among the numerous nationalities of the foreign settlement. Arthur Rugh, a former college *baseball captain*, will go to Shanghai.

Inspiration sets forth a knowledge of the Scriptures as a thorough furnishing "unto all good works" (2 Tim. 3:16, 17), together with an abiding in Christ as an essential to fruit-bearing (John 15:4). The knowledge necessary to the acquirement of collegiate titles is not to be ignored, neither is healthfulness of body; but the association of modern athletic games as auxiliary to the work of Christ is an unwarranted commingling of common and sacred things. Christian athletics consists in being "strong in the Lord, and in the power of His might." Of the apostle Paul it was said that his "bodily presence is weak;" but where is the man, since the ascension of Christ, that has accomplished as much for the furtherance of the Gospel work as he did?

### RESULT OF REJECTING THE LIGHT.

THE responsibility which accompanies the knowledge of truth, and the consequences of not walking in its light, are forcibly emphasized in the Word of God. A notable application of the principle is found in Christ's denunciation of the cities on the Sea of Galilee:—

"Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not: Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Matt. 11:20-24.

Light on the great plan of salvation increases as time passes on (Dan. 12:4; Eph. 3:5; Heb. 1:1, 2; Rev. 1:1, 2; 14:6-12; 18:1), so succeeding generations are held accountable for greater results in Gospel work than were their predecessors. Greater attainments are expected of them, both in character and in good works. But the foregoing illustration shows a wonderful retrogression even in the face of a wonderfully-increasing light. And the Scriptures show us that such degeneration, even on the part of those who profess to follow Christ, will continue till the end. See 2 Tim. 3:1-5.

The culminating light in connection with the Gospel work is that spoken of in Revelation 18. It is represented by an angel having great power, and the earth lightened with his glory. This is the last effort for fallen man, and seems to be specially directed to rescuing the Lord's own honest-hearted people from the thralldom of the apostate church. This appeal is made just prior to the close of probation, as shown in verse 4: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." The whole chapter is a warning to those who have had extraordinary light, of the danger of going down to perdition in spite of that light. The result of rejecting this last-hour warning may be learned from verse 21: "And a mighty angel took up a stone like a great millstone,

and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

The responsibility of those who have the light of truth, and the fearful results of failing to walk in it, are tersely stated by the Saviour in a few words: "That servant [that professed disciple], which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes."

## Question Corner

1469.—Eph. 5:22-33; 1 Cor. 14:34, 35.

Why do the Adventists teach part of Paul's teaching (Eph. 5:22-33), and discard part (1 Cor. 14:34, 35)?

But they do not. The teaching of 1 Cor. 14:34, 35 has been set forth many times in the past. Read that text in the light of such passages as 1 Cor. 11:4-6; Acts 21:8, 9.

1470.—Christmas—When and Why?

Will you please tell me when, and by whom, and under what circumstances, the 25th of December was made Christmas? J. W. B.

1. There is absolutely no command nor example for the Christmas festival in the Bible or the New Testament. The very word itself smacks of idolatry in its last syllable, "mas," from "mass," the Roman Catholic ceremonial, in which Christ is supposed to be literally offered in the wafer.

2. Christ was not born on that day, nor near that day. McClintock and Strong's Biblical, Theological and Ecclesiastical Cyclopedia says, "The day of Christ's birth can not be ascertained from the New Testament, or, indeed, from any other source." There is much more Biblical ground for believing that it occurred about six months from the Passover, somewhere in September or October.

3. When first celebrated it was called the Nativity, was not an ordained feast, and was not celebrated on December 25. Some observed it on May 20, some January 6. It was not until about A.D. 380 that the Eastern Church adopted the Christmas festival on December 25.

4. The real origin of the custom was unquestionably an effort on the part of "devoted churchmen" to furnish a counterpoise to the Pagan Saturnalia or feasts of Saturn and Bacchus, held the latter part of December, sometimes in Rome, all through the month and extending even into January. These orgies were celebrated in honor of the return of the sun, the vivifying and fructifying of nature, and with all manner of drunken reveling, licentiousness, gift-giving, gift-receiving, and abominable idolatries. In Babylon, where it originated, this great festival was celebrated in honor of the birth of Tammuz, and the 25th of December was specially devoted to the birthday of the god.

5. The church, already in apostasy; compromised, as she did on the Sunday question, as she did on Easter, and adopted the heathen day with many of its excesses, and to furnish ground for "the faithful," declared that Christ was born December 25. The evergreen wreaths, the chaplets, the garlands, the fir tree, the yule log, the wassail bowl, and other accessories to its celebration and feasting, are all of Pagan origin. There is less reason to be urged for the observance of Christmas than Easter, tho Easter, Sunday, and Christmas, have all the same origin. The observance of such man-imposed festivals leads souls from the saving truth of God and brings worldliness and apostasy into the church of Christ. Much more might be said, for which we have not space.

1471.—Mortal or Immortal?

Was Adam immortal before he sinned? L. M. F. H.

He was not. There are no immortal sinners, and men immortal will not sin. Immortality is God's physical stamp of incorruptible character. When the judgment of God has found that the elect number of incorruptible characters is made up, then, at the second coming of Christ, immortality will be bestowed. 1 Cor. 15:51-54. If Adam had been immortal he would not only not have died; he would not have sinned. See article on "Man's Nature," in THE SIGNS of Nov. 11, 1903, page 7.





### AN UNWARRANTED WASTE.

THE liquor traffic is wont to boast of the good it does in furnishing public funds through the licenses and taxes it pays and the number of people to whom it gives employment. Dr. Madison C. Peters, of New York, throws some light on this subject which is worthy of serious consideration by the people at large. Here are a few of his facts and conclusions, which give some idea of the financial losses sustained by the people through indulgence of the liquor incubus:—

The entire amount received for tariff is something like \$150,000,000 a year. The total output of silver in this country is perhaps \$65,000,000 a year; \$1,000,000,000, it is reliably estimated, is the direct tribute which the people of the nation pay to the support of the liquor traffic. The ordinary expense of the United States Government for all of the departments, prior to the Spanish-American war, was less than \$400,000,000 a year, so that the drink bill was three times the amount required to run the entire government of the United States.

Our drink bill is more than six times as large as our tariff revenue, and nearly sixteen times as great as the entire value of the silver product of the country.

One billion dollars turned from the saloons into the channels of legitimate trade would go far toward improving our industrial situation, for, notwithstanding our prosperity, the masses seem to be unhappy, and unknown numbers are suffering for the simplest necessities of life. Neither open mints nor open mills will do so much to abolish poverty, and insure general prosperity, as closed saloons.

If the money which the wage-workers of this country spent in the saloons during the last ten years had been invested in railroad stocks and bonds, it would have transferred the ownership of every single mile of railway in the United States to the laboring classes who squander their wages in drink.

Of every ten dollars spent for shoes, tracing them back through the factory to the tannery, about three dollars go to the farmer to pay for his hides, and about three dollars to the tanners and shoemakers; but out of the ten dollars spent for beer and whiskey, only about one dollar goes to the farmer for his grain, and less than fifty cents to the man who produces the liquor.

More capital is invested and less labor employed in the liquor industry than in any other in the country. For every dollar the brewer and distiller pay the farmer for his grain, there would be at least thirty dollars paid him by those who consumed his products in other forms.

### ROME AND OUR SCHOOLS.

FROM an editorial in the *Union Signal* of January 14 we take the following striking setting forth of the attitude which the Roman Church sustains toward the public school system of the United States. It is well to remember, too, that this is her attitude toward everything else which she does not control in this country; and while remembering that, it would be well to remember that her cause is not weakened, but rather strengthened, by the efforts of Protestant editors and preachers to bolster up Sunday, the pet child of the Papacy, by legal enactments. We quote:—

The Roman Catholic Church is persistent in its attacks upon the American public school. Its chief open objection is that our schools are "godless," and the latest notable renewal of this charge is that made by Cardinal Gibbons. Had some individual priest or bishop expressed himself in precisely the same words as did Cardinal Gibbons, the incident would have lacked most of its significance, but when the man pre-eminent in Catholicism in America sees fit to utter his views upon any public question, it may serve as an index to the thought and purpose of the Catholic body as to the matter concerned. In this case the Cardinal's remarks not only call attention again to the attitude of Catholicism on the school question, but they would also indicate two things: First, that Rome in America believes she has reached a degree of strength that brings bold and defiant utterance within the bounds of things to be taken seriously; second, that the public school system of the United States is one of the chief obstacles to Catholic domination in America, and hence an institution to be destroyed if possible.

Were our cities overwhelmingly peopled by men and women thoroughly American in sympathies and views, the irruption of this question now and again might be allowed to pass almost unnoticed, but when we remember that our urban populations are for the most part of foreign birth and parentage, and also that an increasing proportion of this majority is now coming from countries where Catholicism has ruled the minds of the common people for generations, then the statements of the leading Catholic on this continent demand serious treatment.

Cardinal Gibbons has said that "the system of public education in this country is imperfect and vicious, and undermines the religion of our youth," and also that "the education of pupils therein is shallow and fragmentary, and often proves a curse instead of a blessing."

It will be noticed that he attacks our schools upon both the moral and the intellectual side. It is, then, in perfect order to inquire as to the moral and intellectual benefits that Catholic education has conferred upon those peoples that have long been guided by that church.

Of course, the line of attack upon our schools is the demand that the funds for public education be so divided as to allow the Catholics to use a portion for their parochial school system. That is, all taxpayers must assist in paying the expenses of denominational schools. We note that some of our religious exchanges rather ignore the possibility of this being a serious issue in America, falling into our common American error of reading the future only by the past, overlooking the fact that we are a nation of changing populations and ideas, that to the majority of our citizens of foreign birth the ideals that inspired the founding of this nation are practically unknown.

We are rather inclined to agree with Dr. Bliss, when he says: "It seems a concerted movement all along the line. Prominent Roman Catholics—including among their number the great name of Cardinal Gibbons, and making use alike of contributions to the popular press and more learned articles in the *American Catholic Quarterly*—are attacking our public schools as Rome has not attacked them for many years. Some believe that it is a new movement directed from the Vatican; but, however this may be, the battle is on, and it behooves Protestants and all loyal Americans of every faith to be both forewarned and forearmed."

### THE MISUSE OF A NAME.

THE influence of the name "Christian" is recognized by Antichrist, and therefore it is being utilized as a catch by various antichristian "isms." Spiritism started out as rank infidelity, but in that form its influence was too much circumscribed; the adversary of souls is especially anxious to deceive those who have been attracted by Christianity. So "Christian" Spiritualism was invented, and is doing its deadly work of deception.

At first, Socialism was an outgrowth of general opposition to organized government. It was a kind of refined anarchy, based somewhat upon the theory that it is possible to equalize property by popular force, and keep it in that condition. That, however, has been modified to the idea that a new political party, made up of the self-same factors that now constitute the old parties, but with new political aspirants at the head, would cure all the ills of the body politic. But as many people fail to see how men are changed at heart by political methods, having seen that political "reforms" result merely in more or less change in the persons who bask in the sunlight of official privilege, it is deemed necessary to vary the delusion. So we have "Christian Socialism" for a variation.

There was a time when science was supposed to overthrow the teachings of the Word of God, and therefore to undermine the doctrine of Christianity. But science itself, by continually stultifying its own conclusions, demonstrated that many "scientific" theories were only "science falsely so called." Yet this does not refute the fact that there is true science, and that true science and God's Word are in harmony. But there is a class of people to whom "science" appeals in a weaning manner, and who have also a leaning toward Christianity; but view-

ing the matter mainly from the standpoint of sentimentality, they are caught by the euphonious term, "Christian Science." However, the attempts to demonstrate the theories of this cult exposes the paucity of either Christian or scientific results. But it serves the purpose of a delusion.

Half a century ago it was a rare thing for a Protestant to recognize Roman Catholicism as Christianity. But to-day the most prominent among professed Protestant ministers recognize the Roman institution as a Christian denomination. Only recently the Young Men's Christian Association of this city invited a local Catholic priest to deliver the address at one of their stated meetings, and made a great ado over the event. Would the Catholic Young Men's Institute invite a Protestant minister to address one of its meetings? However patronizingly a Roman prelate may talk to a Y. M. C. A. meeting, or to any mixed audience on an every-day topic, Rome does not recognize Protestantism as Christianity. "Rome never changes" is a papal slogan yet. Then when Protestants ask to be taught by the Roman priesthood, when Protestants acknowledge Romanism as Christianity, surely there is a great change somewhere. But the change is not in Rome; confessedly it is not there; then where is it? Christian Romanism is another last-day delusion. Protestantism and Romanism fraternizing as boon companions is the veriest "Babylon," notwithstanding the assumption of the name "Christian;" and millions will go down to perdition through the great deception. See Rev. 14:6-8; ch. 17; and 18:1-5. Be not deceived by the name; it is the character that counts.

### WHO ARE RESPONSIBLE?

THE people are wont to complain of the lavish expenditure of public funds by Congress, yet they fail to appreciate how far they are themselves responsible for it. The recognized prime qualification of a representative in Congress is his influence in securing money appropriations for his district. If he become a candidate for re-election, his friends will point first of all to what he has done in the way of getting public appropriations for his constituents. Or if he has not been successful in that respect, he will not be likely to have many friends, and his opponents will make the most of his failure to get public money to spend in the community. Therefore the main thing that the congressman who desires re-election must look after is home appropriation; and in order to succeed he must reciprocate with his fellow members. He must vote for other appropriations for public improvement in order to get votes for his own district. It is very peculiar that among all the complaints that are made about the extravagances of Congress, the people seldom assume that too much government money is expended in their own immediate locality. The same principle applies in reference to State Legislatures. The representative who is most reckless of the public revenues, if he but secure good appropriations for home expenditure, is the man who is most popular with his constituents. Then is it surprising if such an one should narrow the limit, where possible, and work for his individual interest? With all the censure that such public servants are subject to, they are usually true types of the people they represent.

The labor unions denounce the corporations for maintaining "black lists" against strikers and discharged employees whom they deem undesirable; but the unions themselves are, as far as possible, blacklisting every employer and employee, and every special product that does not bear the union label. Thus they are following in the wake of the great capitalists and trusts, whose methods they profess to oppose. But they go a little further; they not only set up the black list (otherwise called the boycott), but they set noisy "pickets" to call special attention to their victims. It is not surprising that the unions and the capitalist oppressors unite to monopolize the business and the labor of the country, and to crush the great mass of laborers who believe in liberty and the small employers whose business can not stand the extortions of the labor unions. Verily these are days of oppression, and the Golden Rule is becoming more and more ruled out of industrial and commercial circles as well as the political and financial policies of the world.



## LABOR NOTES.

A CORRESPONDENT of the New York *Sun* says: "Lately a benevolent lady visited the home of one of the mechanics on strike in the building trade. She found evidences of a destitution which touched her deeply. So poor was the family that the children were out of school because of inability of the father to provide them with winter garments. Seeing some new shoes on the floor, the kind-hearted visitor expressed her pleasure that some one had remembered the family's necessities. 'Those shoes,' explained the mother, 'we shan't take them. The walking delegate has found that they haven't the union label.' This she said not in resentment against the ruling, but in a tone which showed that she fully justified the exclusion, and the father was of the same mind."

FROM the *American Industries* we learn that the Federated Trades Council of Milwaukee, as representative of the wage-workers of the city, has adopted a resolution demanding that the city set aside a sufficient sum to buy real estate for, and to build, a centrally-located temple, to be the property of organized labor and to supply the unions "with high-ceilinged, well-ventilated, and well-lighted meeting rooms and business offices, and to include also a large assembly hall, to be used for mass meetings of citizens as well as for union purposes." Until such a structure can be built and furnished, the city is asked to grant the use of the Common Council Chamber and the hall of the school committee in the city building to the unions for their meetings on stated evenings of each month.

IT is reported that General Sherman Bell is preparing to prosecute firms that have been refusing to take back men of the militia who were called out to serve at Cripple Creek, Col., and whom the employers now refuse to reinstate. Dozens of such cases are said to have been reported to Governor Peabody and General Bell. General Bell says there are in Denver a number of the large stores violating the law in not giving places to men who were forced to leave the city with the National Guard.

THERE is entirely too much special pleading on the part of the labor unions as to the rightfulness of its demands, says William H. Pfahler, of Philadelphia. I stand for the open shop, because it is the freedom of the individual, because there is no condition by which any body of men in this country can gather to themselves a power or a right that each individual shall not enjoy. Suppose I want to earn my living in a way that seems best fitted to me, in a manner that seems best fitted to me, in a place in which I can best do it. Have I the liberty? Who says I have not?—Only the labor unions.

**Capital and Labor.**—Altho some of the prophets of "smooth things" (Isa. 30:10) would fain convince the people that there is no conflict between capital and labor in this country, those who are nearest the greater battle-grounds know better. Judge Grosscup, of the United States Circuit Court at Chicago, in a recent address, sketched the present conditions and complaints of employers, employees, and the general public, and, upon the relations of employers and employees, said:—

It has come to pass that, instead of peace, the standing relations between them is that of war. They look upon each other, not as neighbors or co-partners, but as belligerents. When they sleep, it is upon their arms. When a truce comes, and indemnity is laid, it falls, not on the belligerents, but on the outside public—the great neutral who, up to that time, supposed it had only a moral interest in the conflict.

As showing the growing lack of confidence in financial conditions, the speaker said:—

During the last twenty-three years the capital deposited in the banks of the country has increased nearly ten billion dollars. This capital, largely, has come from men in ordinary circumstances of life. It measures the capital detached during this period by this class of our citizenship from active proprietorship in the industries of this country. It marks a tremendous shift in the personnel of active proprietorship. The shift is due to the sense of insecurity the people feel in the ownership of corporate property, as corporations, under existing State policies, are now permitted to be organized.

The tomb of Napoleon I. was recently visited by Mr. W. J. Bryan, while on a short tour of Europe. A sentence from his description of the place is significant. He says: "The sarcophagus is made of dark red porphyry, a fitly chosen stone that might have been colored by the mingling of the intoxicating wine of ambition with the blood spilled to satisfy it." Incidentally these few words describe the career of one who made the most noise and the greatest failure of any character of modern times, and yet is the object of more hero worship than any man of the two centuries in which he figured. A man of peace will naturally join in Mr. Bryan's soliloquy on this occasion, as he says:—

Looking down upon the sarcophagus and the stands of tattered battle flags that surround it, I reviewed the tragic career of this grand master of the art of slaughter, and weighed, as best I could, the claims made for him by his friends. And then I found myself wondering what the harvest might have been had Napoleon's genius led him along peaceful paths, had the soil of Europe been stirred by the ploughshare rather than by his trenchant blade, and the reaping done by implements less destructive than his shot and shell.

But this man whom the world calls great had no genius in that way. He simply did not know anything to do in time of peace but to plot for more war and prepare for it. And his councillors were at a loss to know what to do with him during the intervals of war. It is said that they agreed to his Egyptian campaign, which resulted so disastrously, just to get him out of the country for awhile. The awful failure of Napoleon ought to have been a cure for human hero worship, but it wasn't. The disease is still epidemic.

WE observe a tendency in some of the secular papers in this country to make light of the "passive resistance" movement in Great Britain, as tho it were a bit of fanaticism, a mere tilt against a windmill. These cynical critics are either ignorant of the real issue at stake, or so indifferent to high moral principle that they are unable to appreciate the attitude of the noble men and women who are fighting a new battle of religious freedom in old England. These passive resistants are not fanatics or fools, but sober-minded, loyal-hearted Englishmen, who love liberty and mean to obtain it. All honor to them for their self-denying allegiance to principle.—*Examiner*.

A Chicago pastor, rector of St. James Episcopal Church, in a recent sermon, predicted that Chicago was destined to be a great storm center of the opposing forces of capital and labor. He warned the rich that they would be the ones to suffer most, and that, by their indifference to Christianizing influences and their failure to set a righteous example, they were sowing the seeds of bitterness, and would surely reap the whirlwind. As the members of this church are largely of the wealthy class, the address caused much comment among the membership. There is no doubt that in the large cities the opposing forces will focus their energies first. In the cities are the majority of the rich, and the wage-workers are crowding to the cities as never before. The contention is bound to grow keener until that time spoken of by the prophet, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you." James 5:1.

The wrecking of trains, or the attempt at wrecking, has been greatly on the increase during the past few months. Many attempts to accomplish this wholesale killing of people for gain have been reported during the recent past. The attempts are often the carrying out of the threats of blackmailers who had demanded certain specified sums of money from the railroad companies. The companies in all instances reported have refused to comply with the demands of the blackmailers and have usually taken additional precautions for safeguarding the tracks. However, wrecks have occurred which are believed to have been the work of wreckers. Some arrests have been made, but the companies continue to be threatened, and the lives of the traveling public continue to be placed in jeopardy, by these murderous-minded men, notwithstanding the fact that train-wrecking is a capital crime.

A terrible explosion occurred at the Harwick Mine, of the Allegheny Coal Company, near Cheswick, Pa., on January 24. Every man in the mine at the time was killed outright, except one, and at least one who went to the rescue was added to the number of the victims. The total number of the dead is placed at 184.

A pulpit made of wood from the forests of Virginia will soon be placed in St. George's Church at Gravesend, England, in commemoration of Pocahontas, who is buried in the chancel of that church. The entry of her burial there is still preserved in the records of the church, the date being March 21, 1616.

In the Philippines the Aglipay movement is gaining considerable headway. This is a movement of the natives away from the regular Catholic Church, and takes its name from the one who has been most active in carrying it on. In Cavite province there is considerable friction between the two parties. They seem to be carrying their differences into politics, and whichever party is in the majority in a place uses its power against the other. The municipal president of Dacoor was recently suspended for causing the arrest of natives who were attending a meeting held by the Presbyterians.

The British Government has decided to remodel its army system entirely, with an eye single to the "effective training and preparation of its military forces for war." There had been much criticism of the military forces of the empire as to their effectiveness when compared with the armies of the other powers, and the government feels that these defects must be remedied and the army brought up to a state of efficiency equal to that of any of the other powers.

Negotiations between Russia and Japan have not yet been broken off, tho reports from that part of the world continue to be of a warlike nature. Russia is still withholding her reply, in the hope, it is reported, of so framing it that it will be acceptable to the Japanese; but the latter believe that Russia is delaying, in order to complete her preparations. Both nations continue to prepare for emergencies.

The notorious Mayor Ames, of Minneapolis, has been given his liberty, after an appeal of his case to the State Supreme Court. He was accused of many violations of the law, of accepting bribes from dissolute women and the lawless generally. At the close of his conviction he was sentenced to six years' imprisonment. The Supreme Court now frees him on a technicality, in spite of his guilt.

Experiments, seemingly successful, are being made in Bavaria in the manufacture of cotton out of pine wood. The wood is reduced to a very fine pulp, goes through several processes, and is then spun out by machinery. The process is said to be inexpensive, and the promoters of the project claim that it will make Europe independent of America and India in the matter of cotton producing.

Trouble is again feared in China, owing to the fact that placards are being posted up in various towns, urging the people to rise, and resist foreign aggression. It is feared that this means the beginning of another such move as that of the Boxers in 1900. This movement is the result of Russia's threatening attitude in the North.

Colombia continues her preparations for sending a body of troops against Panama. It is said that the attitude of the people is compelling the government to make this warlike move. People who leave Colombia declare that the conditions are becoming worse every day in that country.

Turkey continues sending troops to the Bulgarian frontier in anticipation of some action in that vicinity. The Macedonians and Albanians are said to be threatening the lives of the foreign officers sent into the disturbed districts in compliance with the new reform scheme of the powers.

Mme. Currie, the discoverer of radium, has, in conjunction with her husband, received two prizes which are only awarded to those who have made some notable scientific discoveries. These are known as the Nobel prize and the Osiris prize.

The Jimenez revolution, in San Domingo, which had showed signs of renewed strength during the week, is again reported to have been suppressed. The conditions in the island are chaotic, owing to the continued revolutions.

An imperial edict has been issued in China, commanding all officials to warn the people against the evil results of foot-binding. In Hunan the governor has threatened the punishment of those who continue the practise.

A National Negro Suffrage Convention will be held in Chicago, commencing June 30, 1904, for the purpose of inducing the Republican party to use its influence and power against the disfranchisement of the negro.

Terrible destitution is reported from the Balkan regions. An attempt is being made by the government and by charity organizations to supply the actual necessities of those in direst need.

The British force in Somaliland attacked the forces of the Mad Mullah on January 11, and defeated them with a loss of about one thousand killed. The British lost 9 killed and 21 wounded.

The British expedition now in Thibet has been warned that, if they proceed further, they will be attacked in force. The expedition will continue its advance.

A report from London indicates that the Standard Oil Company and the Rothschilds have united for the control of the copper production of the world.





## THE HOME

### HE GIVETH HIS BELOVED SLEEP.

BY GERTRUDE VON GIERS.

AROUND the town the lightning flashed,  
The wind a fearful gale;  
Above, the awful thunder crashed,  
Down came the rain and hail.  
The gloom of Egypt, seen and felt,  
Mantled the quivering air;  
And many a soul in terror knelt,  
For death seemed everywhere.

In fear, alone, a young girl thought,  
As she wandered to and fro,  
Of the fearful ruin by tempest wrought,  
Destruction, death, and woe.  
"I will not lay me down to sleep,  
I'll watch 'till dawn of day;  
Perchance the wind to-night may sweep  
A myriad lives away."

She opened the old-fashioned Word  
Which few men reverence now;  
Above the storm a Voice was heard,  
"My child, why wakest thou?  
The builder buildeth all in vain,  
His house is overthrown;  
The hand to check the lightning's chain  
Is Mine, and Mine alone.  
Except the Lord the city keeps,  
The watchman wakes in vain."  
The maiden hears, nor longer weeps;  
Like music sounds the rain.

Henceforth the words of David's song  
Are comfort to her soul,  
When lightnings rend their way along  
And thunders grandly roll,  
She calmly lays her down to sleep,  
Content to know that He  
Will watch and guard, and safely keep  
Wherever she may be.

### THE POWER OF SONG.

BY JOSEPHINE WEATHERLY.

**O** MAMA," cried Nellie Harrison, bursting into the kitchen late one afternoon in the early fall, "Miss Wilson says I have music in me and that with study and practise I'll make a good player. See, here is my next lesson, and she says I had the one for this week very good."

"I'm so glad to hear all this, dear," replied a pale, tired-looking woman as she looked up from her sewing-machine, which was pulled right up to the window to catch the last lingering rays of the setting sun. But put aside your books and music now, and take that bundle of sewing over to Mrs. Brown's before it gets dark."

"O, not now, mama, let me just play this piece over several times; or won't to-morrow morning do as I go on my way to school? I pass Mrs. Brown's, you know."

"No, Nellie, to-morrow morning will not do; I need the money this evening yet, to meet the payment on this machine. Mr. Doolin called here last Saturday, and I promised him the money this evening. He said, 'Very well,' but if it were not ready by that time, he would have to take the machine, and that would mean no more music lessons, dear; for, you know, mama is doing this extra work to give her little girl extra advantages. So run like a good child."

"All right, mother mine," replied Nellie brightly, all the impatience dying out of her face and voice. "I'll do my share to help you;" and she flitted out of the room after having imprinted a kiss upon her mother's pale cheek. Mrs. Harrison drew a breath of relief and bent over her work with renewed energy. The kiss imprinted upon her cheek had sent a glow to the tired, discouraged heart, and somehow had lightened it of its burden.

Poor Mrs. Harrison of late had found the burden of life almost too heavy for her weak strength. Left

a widow three years before with two children—a boy twelve and a girl ten—she had managed by dint of hard work to keep her little flock together and the wolf from the door. But it was such hard work! A few domestic animals, some chickens, and a three-room cottage on a two-acre plot were all her available assets when she became the wage-earner. The produce she derived from these sources brought enough, at first, to satisfy their few needs, but now that the children were getting older it took more to keep them; especially as Nellie, having a decided talent for music, was taking lessons now. So Mrs. Harrison decided to get a machine on the instalment plan and do plain sewing to pay for these lessons.

She herself had always loved music, and she desired that her little daughter's inherited talent might be cultivated.

And how Nellie did practise! the first thing after the breakfast dishes were done, until time to go to school. Then at noon she scarcely gave herself a chance to eat her dinner. And then right after school she pitched in again, until mama called her to set the tea-table or to run up-town for her. After supper Nellie did not practise, because their one lamp had to do service at the work-table where mama must sit with her sewing, and brother Fred must figure at his sums for the next day.

Poor Fred, being but a boy, and a rather bad boy—if we might believe neighborhood gossip—was not supposed to have any ambitions beyond doing the "chores," taking care of the garden, and mastering reading, writing, and arithmetic. It was very unfortunate for the boy that he lost his father just at the age when most boys are apt to get a little wayward. Besides, Fred's father had been more in sympathy with him than his mother ever had. His noisy, boyish ways had frequently annoyed her so, that to escape her rebukes Fred got into the habit of playing out in the street and away from the house, and that, too, with boys who were not the most desirable companions.

So the mother, absorbed in her grief, cares, and Nellie, gradually let her boy slip from under her control and away from her influence. She did not realize this until one day Fred openly rebelled at her request that he stay away from a ball game to chop some wood for a neighbor who said he would give him half of all he could chop in one afternoon. Poor mother! How clearly now she saw that this thing and that thing had gradually, during the last three years, weakened her influence over her boy. How bitterly she regretted the past and how prayerfully she determined to start anew, only the Father who heareth in secret ever knew.

"Mama," called Nellie, one afternoon, in a shrill, irritable voice: "I wish you'd come in here and make Fred stop. He won't let me practise." Mrs. Harrison came into the room prepared to take Nellie's part as usual, and also as usual to administer a rebuke to Fred, when suddenly she bethought her of that bitter half-hour that she had spent upon her knees over her wayward boy. So, instead of ordering Fred out of the room, as she would have done a week ago, she laid her hand upon his curly head in a way that made the boy start and look up into her face with incredulous surprise, which changed into a happy smile when she turned to Nellie and said, "Why Nellie, Fred is only humming the tune you are playing, and from what I heard of it, it was in good pitch and time. I wonder, son," now turning to him, "if you haven't music in you, too."

"Music in him," called out Nellie, "if it's anything like the noise and racket he usually gives us, I hope he'll keep it bottled up tight. And now, do, mama, make him leave the room so that I can finish in peace! You know I am to play for Sunday-school and Junior Endeavor to-morrow; and every song I have yet tried, Fred spoils by trying to sing! and Monday is my lesson day, and I must work real hard this afternoon if I expect to get my lesson."

Mrs. Harrison, seeing that Nellie was in no frame

of mind to be reasoned with, being so wrought up about mastering her exercise, said to Fred: "Come, son, and get in the wood and coal for to-morrow, and this evening we'll investigate whatever musical abilities you may have, and rest assured that mama will do the right thing by you, just as she does by Nellie." With a cheery whistle that Mrs. Harrison had not heard for months, Fred went about the tasks assigned him, while from the front room came Nellie's rhythmic counts of 1-2-3.

Mrs. Harrison again resumed the work that the disturbance over the lesson had interrupted, when, happening to glance up the village road that the view from her window commanded, she saw a gang of boys headed toward her front gate. For an instant her heart stood still. Well she knew those boys. They were about Fred's age and had a reputation for being wayward boys and capable of doing more meanness in one afternoon than you could imagine in a week. Their company had a peculiar fascination for Fred, who had often taken part in their pranks. During this last summer, the orchards that had been robbed, the melon-patches invaded, the hen-houses molested, to say nothing of cattle turned into garden patches, and out-buildings overturned, could all be traced directly to these boys.

As before stated, Mrs. Harrison's expostulations with Fred had all been in vain of late, and now these boys were coming to get him to go with them to commit some new depredation.

What should she do? What *could* she do? If she asked him not to go with them, and he should pay no attention to her, but go, she felt sure it would break her heart. Then an inspiration came to her. Running in to Nellie, she said, with a face so white and drawn that the child was frightened: "Nellie, dear, play again that piece of music that Fred took such a fancy to, and I'll call him in to see if he can sing it. Yes, yes, dear, do as mama asks you," she whispered, as Nellie appeared to hesitate. "Those boys will be after him in a few minutes, and we must keep him at home." Then going to the kitchen, where Fred was just depositing his last armful of wood, she said: "Listen, Fred, Nellie is playing that song that you tried to hum a while ago. Let's go in and see if we can't learn to sing it. I, too, have taken quite a fancy to it." And without waiting for a reply she linked her arm within that of her boy and together they walked up to where Nellie was playing with all the gusto she could muster. The mother's voice wavered at first, not having been used in song for so long, but, presently, seeing Fred start at the familiar calls of the boys were borne in to them, she nerved herself to the needs of the moment, and its old-time richness and power struck a responsive chord in the boy's heart so that his full boyish voice mingled with hers in those wonderfully strengthening words:—

"My high tower is He!  
To Him will I flee;  
In Him confide,  
In Him abide;  
My high tower is He!"

Indeed, so joyfully and triumphantly did the song float out upon the clear October air that the crowd of boys at the front gate, after a few disconnected calls and whistles, left the place. Song followed song. Nellie, in the unselfishness of her little heart, which somehow caught the anxious spirit of the mother and responded to it with a kindred feeling that lies latent in all womankind, dismissed all thoughts of the unfinished lesson and would have gone on playing indefinitely if a rap at the door had not interrupted her.

"Well, but this sounds like a camp-meeting," exclaimed the visitor, Mr. Marsh, who was superintendent of the Sunday-school that Nellie attended; "and don't go, son," he added, as Fred was about to leave the room, "for my business is with you, too, altho I, myself, did not know it until I heard you sing. I came up to see Nellie about the music she is to play at Sunday-school to-morrow, but your singing gave me a new idea. It is this: To get all the young people of the church together and organ-



ize a choir to sing at Sunday-schools and at the evening church services. And you must help us in the singing. Why, I declare, your voice is as true as a tuning fork and as clear and penetrating as a bell."

It would be impossible to tell how happy this little talk made Fred, and in what a manly way he promised to join the proposed choir. A dignity not born of years was suddenly added to his character. A new purpose shone in his eye and resounded in his walk as he went about his hitherto menial chores that evening. That night, after Fred had retired to rest, mother and daughter kissed each other, while happy tears glistened in their eyes. "Mama, I believe Fred is going to make a good boy yet," said Nellie.

"Yes, dear," whispered the mother, "the soul that can comprehend the beauty of music and feel the power of song is not beyond the pale of hope. Our boy will grow up to be a man of whom mother and sister will be proud."

It was even so. Fred was turned over to Miss Wilson, who was delighted with his talent and his application. Mr. Marsh gave him a steady job of work at fair wages.

The young people in the church with whom Fred became associated were of a different class from the street urchins with whom he had of late years come in contact, and their influence, with the strong power of religious teaching and the refining and elevating power of song, developed in Fred all those noble and sterling qualities that go to make up a true man such as the world admires, and such as the world needs.

*Emporia, Kan.*

#### SIDELIGHTS ON THE WINE INDUSTRY IN CALIFORNIA.

[Mae Guthrie Tongie, in the *Union Signal*.]

TO ONE who views the landscape from a car window in the month of May, the foothill region of Sonoma County in Northern California presents a scene of picturesque beauty.

The vine-clad slopes stretching away in peaceful perspective; the valleys dotted thick with orchards of prune and peach and pear trees, and marked by gleaming waterways; the graceful hop-fields showing at intervals their tender green—the whole framed by the blue peaks of the Coast Range mountains—make a picture which once seen will never be forgotten.

This is the great viticultural center of California. Here are produced the best (?) American wines, the bulk of which are shipped to Europe. California produces more wine to the acre than any country in the world. Certain kinds of grapes will average 600 gallons per acre. The total acreage of wine grapes grown in Sonoma County is 25,000. A considerable acreage of hops for brewing purposes is also grown. The number of wineries in the county is variously estimated at from 150 to 200.

Last year 100,000 tons of grapes were manufactured into wine, yielding a total product of 15,000,000 gallons. The average price paid was twenty dollars per ton, which means \$2,000,000 for the season's crop. Thus, from a purely monetary standpoint, it pays to grow wine grapes in California, but from an ethical point of view the baneful effects are everywhere apparent. Almost everyone is mixed up in it in some way. The wine-grower's money goes into the church treasury, the preacher is silenced, and religious energy practically paralyzed. The cause of education is correspondingly affected.

"This is a very prosperous community," was the information volunteered at one town visited by the writer.

I looked about me for evidences of the boasted prosperity.

"Where are your school buildings?" I ventured to inquire, and for reply an old ramshackle, wooden affair was pointed out, within which eighty children of all ages and conditions of life, are inadequately housed, while one teacher struggles vainly to meet the exigencies of the case.

It is significant that this town forms a center, outside of which, within a circle twenty miles in diameter, are twenty-seven wineries and twenty-six distilleries.

In another town I was reliably informed that among the boys of high-school age, all but one are habitual wine-drinkers. Indeed, in these great viti-

cultural districts, wine-drinking is common among all classes. Men, women, and children indulge in it. The flush of wine is seen upon the faces of old and young alike.

Much has been said and written in praise of our California wines. Their virtues have been widely extolled through the press and from the platform, but the fact remains that drunkenness, immorality, and crime are undeniable accompaniments of the wine industry in the State, and a curse seems to rest upon those who engage in it.

Many of the vineyards are owned and managed by Italian capitalists, the most noted of these vineyards being the great Asti Vineyard, so called from its marked likeness in climate, topography, and soil, to Asti, in Italy. Here is located one of the largest wineries in the world, where every year enough wine is manufactured to float a battleship.

#### RIGHT SHALL RULE.

[J. A. Edgerton, in the *Denver News*.]

SHORT is the triumph of evil,

Long is the reign of right;

The men who win by the aid of sin,

The nation that rules by might,

The party that lives by corruption,

The trickster, the knave, the thief,

May thrive for a time on the fruits of crime,

But their seeming success is brief.

Sneer if you will at honor;

Make virtue a theme for jest;

Scoff at the man who strives as he can

To seek and do the best;

Make goodness a butt for slander,

And offer excuse for vice,

Proclaim the old lie, the corruptionist's cry,

That every man has his price—

Yet know that the truth shall triumph,

That evil shall find its doom,

That the cause of right, tho subdued by might,

Shall break from the strongest tomb,

That wrong, tho it seems to triumph,

Lasts only for a day,

While the cause of truth has eternal youth,

And shall rule o'er the world for aye.

#### HONOR THY FATHER AND MOTHER.

THERE is a touching story told of the famous Dr. Samuel Johnson which has had influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Litchfield, England. On market days he used to carry a package of books to the village of Ottoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor, hard-toiling father; so, when he visited Ottoxeter, he determined to show his sorrow and repentance.

He went to the market-place at the time of business, uncovered his head, and stood for an hour in the pouring rain, on the very spot where the bookstore used to stand.

"This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bareheaded in the storm, to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it, in marble, on the doctor's monument.

Many a man has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their grave.

Dr. John Todd, of Pittsfield, the eminent writer, never forgot how, when his old father was very sick, and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie that the druggist had not got any such medicine.

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine,

but it was too late. The father, on his return, was almost gone. He could only say to the weeping boy: "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a headache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things: Always do what they bid you, always tell the truth, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilful boy.

When Washington was sixteen years old, he determined to leave home and become a midshipman in the Colonial Navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his negro servant: "Bring back my trunk. I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming surveyor, and afterwards a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said: "Honor thy father and thy mother."—*Theodore L. Cuyler*.

#### IS YOUR LIGHT OUT?

SOME time ago a vessel had been off on a whaling voyage, and had been gone about three years. The father of one of the sailors had charge of the light-house, and he was expecting his boy to come home. It was time for the whaling vessel to return. One night there came up a terrible gale. This father fell asleep, and while he slept his light went out. When he awoke he looked toward the shore and saw a vessel had been wrecked. He at once went to see if he could not yet save some one who might be still alive. The first body that came floating to the shore was, to his great grief and surprise, the body of his own boy! He had been watching for that boy for many days. Now the boy had at last come in sight of home, and had perished because his father had let his light go out! I thought what an illustration of fathers and mothers to-day that have let their lights go out! You are not training your children for God and eternity. You do not live as tho there was anything beyond this life at all. You keep your affections set upon things on the earth instead of on things above, and the result is that the children do not believe there is anything in Christianity. Perhaps the very next step they take may take them into eternity; the next day they may die without God and without hope.—*D. L. Moody*.

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## GOD'S MESSENGERS.

BY ROBERT HARE.

UNSEEN they walk through all life's crowded ways;  
Unknown they touch the aching brow of pain;  
Unheard their footsteps echo through the night;  
Leading the lost ones back to life again.

The stars of heaven behold their stately march;  
And myriad worlds join echo to their song.  
'Tis only human eyes that see them not—  
Eyes darkened by the bitter sin and wrong.

O God! to see with angel eyes—to see aright,  
To hear with ears that catch Thy whispered word;  
To touch with hand as tender, brows that ache,  
And thus to serve, as angels do, our Lord.

## ANOTHER FORWARD MOVEMENT.

## Change of Location of the Pacific Press Publishing Company.

OVER twenty-five years ago the Pacific Press Publishing Company was incorporated and established its business at Oakland, Cal. Since that time there has been a wonderful growth, both in the business of the company and the city itself. When the buildings were erected at the corner of Twelfth and Castro Streets, they seemed to be out in the country, as there were but very few houses within several blocks. But the city has grown, and now we find ourselves in the heart of a large city, bidding fair to rival San Francisco, just across the bay.

The institution was established primarily as a religious publishing house, but, in the early stages of the work, it seemed to be necessary to take in some commercial work in order to keep the hands steadily employed and the machinery moving. This served the good purposes of instruction as well as financial assistance, but several years ago it was seen that the commercial work was assuming such large proportions that it was interfering more or less with our religious and evangelical work. It was also bringing into our office a spirit of worldliness and commercialism which was not concordant with the spirit of our work.

For over two years it has been a decided and declared purpose, according to clear Gospel light, to minimize and eliminate commercial work, and move the office to some rural district, away from the demoralizing and corrupting influences of these large cities.

At the annual meeting of the stockholders held in Oakland, Cal., April 28, 1902, the following action was taken:—

That we instruct the incoming Board of Directors to make a continuous effort to reduce commercial work and develop the publication of religious, educational, and health literature.

Also, That we recommend that the incoming Board of Directors dispose of the plant as a whole, or in part, as Providence may open the way.

We also recommend that, in case the plant is sold, a smaller plant be established in some rural district convenient for our denominational work, for the training and education of missionaries.

The foregoing action was reaffirmed at the annual meeting of the stockholders held last year.

Since that time the Board of Directors have not been idle by any means. At different times negotiations have been entered into with various parties, but, somehow, in every instance, some compromise of pure Gospel principles was involved, and the negotiations came to naught. Nevertheless, we have tried to heed the instruction concerning the matter of curtailing commercial work and giving more attention to our special religious work, with very satisfactory results. We are pleased to say that our religious work is increasing right along, and the outlook is very encouraging.

Until quite recently we have felt that we could not move into the country until we sold this plant, buildings and all, but the way having been hedged

up, it has been finally decided to consider the advisability of moving the plant (machinery, etc.) and selling the buildings when we could.

The buildings are in a splendid location, viewed simply from a business standpoint, and there is no question but what they can be disposed of to advantage as soon as they are vacated.

As this question has been agitated, different places have been suggested by different ones, and all have received careful consideration.

In making a move of this kind several points must be taken into consideration.

First, we were instructed to establish our plant in some rural district, away from the large cities with their temptations and allurements, and the trouble that is coming upon them.

Second, railroad facilities must be regarded, for at the present time we are using nearly two carloads of paper per week. Our mail and express business is also quite heavy and must be handled promptly. Banking privileges should also receive consideration.

Third, while we are looking out for the interests of the institution, we must also bear in mind the interests and welfare of our employees. We might find some place quite suitable for the factory as far as shipping facilities, etc., are concerned, but not at all desirable for our employees.

In the investigations that have been made, all

also donate \$200 to purchase a lot on which to build our church.

To further show the interest on the part of the citizens of Mountain View in this matter, we quote the following from a letter just received from the Board of Trade of that place:—

PACIFIC PRESS PUBLISHING CO., OAKLAND, CAL.

Dear Sirs: The Board of Trade of Mountain View desires to express to you its pleasure in the knowledge of the fact that your publishing plant is to be removed to Mountain View in the near future, and that you are to become permanent residents of our thriving town. At its regular meeting, held Thursday evening, January 21, the following resolutions were unanimously adopted:—

WHEREAS, The Pacific Press Publishing Company, of Oakland, has decided to move its entire publishing plant to this city,

Be It Resolved, That we hereby extend to them a cordial welcome as members of our community, That we shall at all times be ready and willing to extend to them every courtesy and consideration, collectively and individually.

That the secretary be instructed to mail a copy of these resolutions to the Pacific Press Publishing Company.

Respectfully yours,

[Signed]

H. G. COPELAND,  
Secretary.

Mountain View is near the lower end of San Francisco Bay, and

there is a little inlet that runs up to within two miles of the city, capable of floating boats of 200-tons burden, thus giving us water competition. Fourteen passenger trains pass Mountain View each way every day, and ten of them stop.

We recognize the fact that this is a very important move, and that it means much to the institution, but it is right in line with the light which God has given through His word, and

we confidently believe that He will signally bless the effort. Indeed, we have already had remarkable evidences of His approval.

In moving to Mountain View, it is our purpose to eliminate commercial work, at least to a great extent. Our whole purpose, time, and attention will be given to the extending and building up of our evangelical business. In doing this, it can readily be seen that it will be absolutely necessary so to arrange matters that this work will be placed on a paying basis.

Heretofore we have depended too much upon our commercial work to furnish the funds necessary to support the religious business, on which there has been invariably a loss. This must now be changed, for we know that our patrons and friends do not wish to see the office running behind from year to year.

Plans have already been inaugurated with a view to placing the work on a paying basis, and we now ask for the hearty co-operation of our brethren and sisters and friends everywhere in helping to make these plans effective for Christ and His cause. And, above all, we want your prayers and your counsel. The work is one, and we desire to unite our efforts



The Pacific Press, Present Home of the SIGNS OF THE TIMES.

these questions have been borne in mind, and the directors have finally decided to locate the plant at Mountain View, Cal., about thirty-nine miles south of San Francisco and eleven miles from San Jose, on the main line of the Southern Pacific Railroad running into San Francisco. It is a rural district and a desirable location, not only for the plant but also for our employees, as it is right in the fruit belt of the famous Santa Clara Valley, and land is quite reasonable.

The incorporated town of Mountain View has about 800 inhabitants, but it is surrounded by small holdings of five, ten, fifteen, and twenty-acre tracts, and settled up with a good class of people. Fruit of all kinds, and the finest varieties, are raised in this valley.

We have been very fortunate in securing for the factory a tract of five acres, fronting on the main line of the Southern Pacific Railroad and near the station. The citizens of Mountain View have raised money to purchase this land, and have put in a switch and side-track, so that material can be loaded and unloaded right from the cars without hauling by team. This property has been donated to the Pacific Press Publishing Company. The citizens will



with yours in trying to get the truth of the everlasting Gospel before the people in the shortest possible time. We believe that "the pillar of cloud is rising," and it is time for God's people to "move forward."

We are nearing the end of the age. "Evil men and impostors shall wax worse and worse, deceiving and being deceived." Strife and violence are increasing on every hand. And all this will be man-



Site of the Future Home of the Pacific Press, at Mountain View, Cal.

ifest in the greatest degree in the great centers of congested population—the cities. There wickedness will revel more and more in highhanded, shameless outrage. There first must the judgments of a merciful God fall. And all this is faithfully set forth in the "more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light, that shineth in a dark place, until the day dawn and the day star arise in your hearts."

We believe that our brethren and sisters everywhere will rejoice with us in the move which the Pacific Press is about to make.

Buildings must be erected, and we do not expect we shall be able to move till next July or August, but the work will be pushed forward as rapidly as possible.

C. H. JONES,  
General Manager.

#### THE DYING GIRL.

A CHINESE girl, the only Christian in her village, lay dying. Her husband had just promised her to become a Christian and she was radiantly happy. Seeing a crowd of people going to their idol worship, her heart was filled with pity, and, after a word of prayer for them, she said: "Throw open the doors and call the people in. Let them see how a Christian can die." They came in and stood looking at her radiant face. They had never seen a Christian die before. They had seen many a bride at her wedding, but never one so bright, so happy, as this dying girl. She told them she had no fear of death, but this last day of her life was the happiest. She besought them to come to the same Almighty Saviour. Suddenly she ceased speaking; her ears heard sounds, her eyes saw sights vouchsafed to no others. She looked up and waved an adieu with her hands. Her face took on a brighter radiance and she cried out, "Jesus is coming, Jesus is coming," and fell asleep. Quickly and silently the people went out. But the witness of her death did more than a whole life might have done. Soon her husband and four of her girl friends were saved and the work of God went on extending into other villages.—*Selected.*

#### PRAYER AN ESSENTIAL IN MISSION WORK.

[From a Mission Board Circular.]

It was the burden of the prayer of Knox, "Give me Scotland, or I die." Hunt, who was so specially used of God in cannibal Fiji, cried out with his last breath, "O, let me pray once again for Fiji; God, bless Fiji!" And the Lord heard the prayer. When, in 1878, the China Inland Mission saw the need of opening up a work in the interior by women for women, it was felt that possibly Mrs. Hudson Taylor should lead the first effort. But could she leave her little ones to spend months in a new and hazardous endeavor?

One thing was sure. If God wished it, He could provide for the children. Would He? At first it seemed not, but further prayer removed this obstacle completely. Still some thought it wrong. So they put God to the test. Mrs. Taylor asked the Lord one day to send her the money for her outfit, and to give her also \$250 for a special purpose—just that, neither more nor less. If He gave her a sign, and did both, surely her way would be clear.

That very day a visitor called to see her and inquired was she really going. On hearing that she expected to go, he handed her a check for the outfit, for that and nothing else—exactly the sum allotted to outgoing missionaries for that purpose. But that was only half her prayer. Yes, but three days later came a check for \$250, with express permission to use it for the purpose desired. Is not God more ready to answer than we are to pray? And on the very day of her departure a gentleman, who said he could ill spare it from his business, sent \$5,000 to defray the cost of the new effort.

With hearts warm with love for the souls for whom Christ died, let us keep step with progress in the mission fields, with earnest prayer unto God to send forth the laborers and provide the means. Our missionary campaign requires a steady and continuous advance. It must not be the subject of a spasmodic effort one year and a dropping back the next. The ground gained must be held, and the line of battle pushed still further outward. The work can surely be done, for God commands it.

Early in this century, when as yet America was doing practically nothing for missions, six young men in Massachusetts met by a haystack in the field, and prayed definitely that something might be done. They arose from their prayer season for missions with a clear conception of a program of effort that should reach the great regions beyond, and with the rallying cry, "We can do it if we will," they began a work which was the foundation of all that American missionary societies have done toward the evangelization of the world.

Now, with a great work to be done within a few years, and with hearts depending upon the great power of God, pledged to the fulfilment of His own word, let us take as our motto, "We can do it, and we will, by the grace of the Lord Jesus."

#### OUR WORK AND WORKERS.

THE brethren at Black Rock, Ark., are erecting a new meeting-house.

Six members were added to the church at St. James, Ill., January 16.

A SESSION of the Northern Union Conference will be held at Milbank, S. D., February 17-22.

TWO PERSONS have accepted the faith in Peoria, Ill., through Bible-readings given by Sister Silver.

THE Herald says that eight new Sabbath-schools were organized in Southern Illinois Conference last quarter.

THREE candidates for baptism at Youngstown, Ohio, is part of a report of Brother C. C. Webster, in the Welcome Visitor.

THE Young People's Society of Battle Creek, Mich., has sent one of their number to Egypt, and will support him until the work shall become self-supporting.

THE brethren of Halifax, N. S., dedicated their new house of worship January 10. The services were conducted by Brethren Wm. Guthrie and F. A. Tracy, and were well attended.

IN connection with meetings held at Pomeroy, Wash., three members were added to the church January 16. The meetings are being conducted by Brethren J. A. Holbrook and F. D. Wagner.

A REPORT of Brother J. G. Walker, in the North Dakota Gleaner, notes that eight persons had begun to observe the Sabbath of the Lord at Langdon, through the humble labors of a Brother Chase, a layman.

TWO YEARS of labor in the province of Alberta, Canada, has so far resulted in four churches and several smaller companies as yet unorganized. There is also one successful church-school in operation.

A LETTER in the Sabbath-school Worker, from Sister Iva Cady, Sabbath-school secretary of the Society Islands, says: "Our brethren here are getting stirred up to give more freely of their means for the Gospel work."

AT the last quarterly-meeting of the church in Du Quoin, Ill., eight members were added. Brother J. M. Rees, president of the conference, reports to the Herald that both the church and the school at that place are in a prosperous condition.

MEETINGS held at West Lebanon, Ind., by Brethren F. M. Roberts and S. S. Davis, have resulted in ten conversions to "the faith once delivered to the saints." The report says: "Among them are a

Dunkard minister, his wife, and granddaughter; also a local minister of the Methodist Church, a very promising young man. There are many more who are deeply interested."

WRITING from Farry, O. T., to the Union Record, Brother J. R. Bagby says: "We notice that those who take hold of the SIGNS work are those who are growing in the work, and are the ones who will have to carry the Gospel of the kingdom to this generation."

THE Indiana Tract Society, as stated in the Reporter, is still filling orders for the Capital and Labor issue of the SIGNS. As the matter is as fresh to-day as it was when first issued, there is no reason why it should not be sold in large quantities yet. There are still some on hand.

THE Western Washington and Western Oregon depositories have been discontinued and merged into the new Pacific Press branch office established at Portland, Oregon. This arrangement will save much middle work, and add to the convenience of the workers in that region.

IN the Indicator Brother S. H. Lane, president of New York Conference, reports preaching in the Baptist Church at Locke, on a recent Sunday evening. He says: "All seemed deeply interested, and I received an earnest invitation by the pastor in charge and several of the members, to occupy the house again. They said that any time I would send an appointment the house would be ready."

THE manner in which the details of Gospel labor vary in different countries, is illustrated by a report from Brother B. E. Connerly, in the New York Indicator, concerning his experience in Porto Rico. He says: "We have devoted considerable of our effort to the exaltation of labor, and to defending the rights of the poor dumb creatures, which are subject to such cruelties here that it is almost more than we can stand at times to see it."

REPORTS of good results are still coming. The following is from the Southwestern Union Record: "Brother C. W. Cutter, of Hot Springs, Ark., took 500 copies of the Capital and Labor number of the SIGNS, and since then has been taking a hundred copies each week of the weekly issue. He reports quite an interest as a result, and anticipates an opening for a series of meetings. Sister Harrell, of the same place, is using fifty copies a week. Their courage is good, and they hope to realize a harvest of souls as the result of their labor in that line."

AT the Life Boat Mission, Chicago, many little children from the streets were made happy by Christmas presents, most of which were things they really needed. A letter from the Life Boat Children's Department says, "Presents came in boxes, barrels, and bundles, and warm clothing came in abundance, and to-day many a child is warm and comfortable, who otherwise might have been miserable or perhaps sick." One hundred and forty-four children were counted in the room. At the dispensary, in another part of the city, about forty others were made happy. At the Life Boat Haven about thirty more received good cheer, and many presents were sent out to children who could not come in. The letter states that "hours before the time set for the opening of the Life Boat Mission, eager little faces were pressed against the big windows, and dirty little hands rattled the latch on the door."

REFERRING to the revival at Battle Creek, Mich., Brother G. C. Tenney writes, under date of January 24: "Beginning with the week of prayer, special meetings were held by the church and sanitarium, both in districts and in general assemblies. A good interest was awakened, and we felt that the occasion had been an especially profitable one. Soon afterward a convention of young people was held here, in which a good interest was manifested, and progress was made by many toward a better state of things. These meetings awakened so much interest that it was thought best to follow it up. Brother Luther Warren has had the principal burden of the work. From the first the attendance was large, and the interest increased. Many people began to seek the Lord, and every day souls found freedom in the knowledge of sins forgiven. Families that had been divided in religious practises and interest were united. The altars of prayer were established in many homes. Reconciliations took place, and for about four weeks we have had a remarkable visitation of the Spirit and power of God. As to numbers, it is not possible to approximate how many hearts have been quickened in the service of the Lord. On the evening of January 21, 148 were baptized, and quite a large number are now awaiting the opportunity to receive the rite."



## THE SUNDAY SCHOOL

### LESSON 8.—FEBRUARY 21.—JESUS AND THE SABBATH.

Lesson Scripture, Matt. 12:1-13, A. R. V.

(1) "At that season Jesus went on the Sabbath day through the grain fields; and His disciples were hungry and began to pluck ears and to eat. (2) But the Pharisees, when they saw it, said unto Him, Behold, Thy disciples do that which it is not lawful to do upon the Sabbath. (3) But He said unto them, Have ye not read what David did, when he was hungry, and they that were with him; (4) how he entered into the house of God, and ate the showbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests? (5) Or have ye not read in the law, that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless? (6) But I say unto you, that One greater than the temple is here. (7) But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless. (8) For the Son of Man is Lord of the Sabbath.

(9) "And He departed thence, and went into their synagogue: (10) and behold, a man having a withered hand. And they asked Him, saying, Is it lawful to heal on the Sabbath day? that they might accuse Him. (11) And He said unto them, What man shall there be of you, that shall have one sheep, and if this fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? (12) How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the Sabbath day. (13) Then saith He to the man, Stretch forth thy hand. And he stretched it forth; and it was restored whole, as the other."

Golden Text.—"It is lawful to do good on the Sabbath day." Verse 12.

#### SUGGESTIVE QUESTIONS.

(1) Through what did Jesus and His disciples pass on a certain Sabbath? In what condition were the disciples? What did they do to satisfy their hunger? Verse 1. Note 1. (2) Who raised a complaint about this action? What was the complaint? Verse 2. Note 2. (3) In replying to this charge, to what circumstance did Jesus refer? Verse 3. (4) What had David and his men done? Verse 4. Note 3. (5) To what other example did Jesus call attention? Verse 5. Note 4. (6) Then what emphatic announcement did He make? Verse 6. Note 5. (7) Of what did Jesus imply that His accusers were ignorant? From what would a knowledge of this scripture have saved them? Verse 7. (8) What did Jesus say of His own relation to the Sabbath? Verse 8. Note 6. (9) Where then did He go? Verse 9. (10) To whom was His attention called in the audience? What question was asked Him? For what purpose was this question asked? Verse 10. Note 7. (11) With what pointed question did Jesus reply? Verse 11. (12) How did He emphasize this question? Then what comprehensive truth did He utter? Verse 12. Note 8. (13) After thus making plain His doctrine, what did Jesus say to the crippled man? And what was the result? Verse 13. Note 9.

#### NOTES.

1. "Corn" (in the Common Version), as understood in America, was not raised in Palestine. It was a wheat or barley field through which Jesus and His disciples were passing on their way to the synagogue. They plucked the heads of grain (called "ears" in the text) and rubbed out the kernels in their hands. Luke 6:1.

2. "Not lawful." They meant that it was contrary to rabbinical law, which allowed no eating on the Sabbath prior to the morning service in the synagogue, except in case of sickness. It is also said that the act of rubbing out the grain in the hands was technically reckoned as threshing, and therefore a secular work. This is a specimen of the trivial character of most of the traditions of the rabbis, by which the law of God was set aside. Mark 7:9.

3. The law of necessity and mercy is plainly set forth by the Saviour of men. See Ps. 103:17; 130:7; Prov. 21:21; Micah 6:8; Matt. 9:13. The account of David's trespass is found in 1 Sam. 21:1-6. The showbread, twelve loaves, was kept on the table in the first apartment of the sanctuary, and changed every Sabbath day (1 Chron. 9:32), after which the old supply was used by the priests (Lev. 24:5-9). David and his men came to the sanctuary at Nob on the Sabbath (for the fresh bread had been sanctified that day). See 1 Sam. 21:5, margin. He was given the bread of the priests, which was technically unlawful, and King Saul put to death eighty-five priests because of the act of Ahimelech; but Jesus did not condemn the deed, because David and his men were suffering from hunger. The precedence that Christ gave to mercy is also shown in John 7:22, 23.

4. The priests technically profaned the Sabbath by doing an extra amount of labor on that day, their offerings in behalf of the people being double those of other days. Num. 28:9. Yet Jesus says they were guiltless.

5. The One "greater than the temple" was Jesus Himself. He had a right to construe the meaning of the temple service, and to vary the letter to fit the purpose to any circumstance as He thought best.

6. The Sabbath was an institution of Christ's own creation (John 1:1-3; Col. 1:15:17; Gen. 2:2, 3); therefore He was Lord of it, and shall He not do as He pleases with His own? (Matt. 20:15).

7. "To accuse Him."—There was a determination on the part of the Pharisees to bring some accusation that would serve to condemn Jesus, and, seeing that He was disposed to disre-

gard their traditional Sabbath regulations, their opportunity seemed to lie along this line, and they sought to make the most of it.

8. In verses 11 and 12 Jesus appeals to one interpretation of the Sabbath law which the rabbis themselves allowed, and then turned it against their criticism of Him for healing an unfortunate man. No one would assume to deny that a man was better than a sheep. Then He added an universal principle, which no one could gainsay, namely, that "it is lawful to do good on the Sabbath day."

9. The healing of the withered hand was really an act of creation, but it was done with a word, as was the creation of all things in the beginning. As Christ performed no manual labor, there was no pretext for a criminal charge.

## THE SABBATH SCHOOL

### LESSON VIII.—THE JUDGMENT.

(Study for Sabbath, February 20.)

#### QUESTIONS.

1. REPEAT Acts 17:31. What does this text say has been appointed?
2. In the days of the apostles was this event past, present, or future? Acts 24:25.
3. What work have we found to be synonymous with the judgment?—The cleansing of the sanctuary.
4. Repeat Dan. 8:14. When did the angel tell Daniel that event would begin?
5. When did the 2,300 days end?
6. Since A. D. 1844, then, what has been the message of "present truth"? Rev. 14:7. See also Dan. 7:9, 10.
7. Repeat Ps. 9:7, 8. For what has God prepared His throne? Whom does this text say will be judged?
8. To whom has the Father committed the work of judgment? John 5:22. Why? Verse 27.
9. Repeat 2 Cor. 5:10. How many of us will be brought into the judgment? What reward will each one receive?
10. Repeat Rom. 14:10-13. What questions does the apostle ask? What reason is given why we should not judge one another? To whom must every knee bow, and tongue confess? Of whom will each one be called to give account? In view of this, what should we not do any more?
11. Study 2 Peter 2:4, 9. Who besides men are reserved to judgment? See also Jude 6.
12. Repeat Eccl. 3:17. Will the judgment occupy time?
13. Repeat 1 Cor. 4:5. What are those doing who judge one another now? When will be the time for judgment? Note. What will then be brought to light? What will every man then have?
14. Repeat 2 Tim. 4:1. When does this text say the living and the dead will be judged?
15. Repeat Rev. 11:18. How many events are here associated with the judgment?
16. What did Christ command His followers to preach unto the people? Acts 10:41, 42.
17. According to what will men be judged? Rom. 2:16.
18. Repeat Eccl. 12:13, 14. What is the conclusion of the whole matter? What is declared to be the whole duty of man? What will God bring into judgment?

#### NOTE.

God "hath committed all judgment unto the Son." He has also "appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Therefore he who judges another has climbed up into the seat of God, thus saying that he is God. That is nothing short of the Papacy, the man of sin. He not only assumes the prerogatives of God, but is meting out judgment before the time. "Let us not therefore judge one another any more."

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“When Jesus turned upon the Pharisees with the question whether it was lawful on the Sabbath day to do good or to do evil, to save life or to kill, He confronted them with their own wicked purposes. They were hunting His life with bitter hatred, while He was saving life, and bringing happiness to multitudes. Was it better to slay upon the Sabbath, as they were planning to do, than to heal the afflicted, as He had done? Was it more righteous to have murder in the heart upon God's holy day, than love to all men, which finds expression in deeds of mercy?

“In the healing of the withered hand, Jesus condemned the custom of the Jews, and left the fourth commandment standing as God had given it. ‘It is lawful to do well on the Sabbath days,’ He declared. By sweeping away the senseless restrictions of the Jews, Christ honored the Sabbath, while those who complained of Him were dishonoring God's holy day.”

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### FROM THE LAND OF COLD.

THE following is taken from a letter just received from Bro. A. M. Dart, Dawson, Yukon Territory:—

I believe a marvelous work is crowning your efforts with this most excellent issue [*Labor and Capital* number of the *SIGNS OF THE TIMES*]. I received my seventy-five copies, but with meetings every night in the week, except one, and wood to saw for 40 and 50 below zero weather, I wondered where my time to handle them was coming in. What do you think I did? I am giving the message to a very studious and interesting class of five or six men. At the close of one meeting I asked these interested ones to remain a few minutes. I told them I had a special number of the *SIGNS* containing a wonderfully clear exposition of a most vital phase of the message in which they were interested; that I did not know how I was to get time to distribute these papers, and if they could help me, I was certain they would be blessed. After each one had purchased for himself, one said, “I will take four to sell,” another said the same, and I thus disposed of twenty. Next evening, after meeting, one said, “I sold my four, and want four more.” Another said, “I will take four more.”

I went out with them one afternoon, and after making a few calls, had a good Gospel talk in a drug store, and spent nearly all my time. After going out, I hesitated whether to go home or continue my work. I decided to continue, and sold fifteen copies in a very short time. I have just been out splitting wood, and, to indicate the freshness of the atmosphere, will say that the thermometer stands 56 degrees below zero. All consider, however, the winter has been mild for the country, up to the present time.





OAKLAND, CAL., FEBRUARY 10, 1904.

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

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

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If all men have the Spirit of God, how is it that to believers has God "sent forth the Spirit of His Son into our hearts"?

Sometimes men commit sins, do dishonest acts, cheat their fellow-men, and it is not found out. Such a course may be followed for a lifetime, and man may not discover it. But sometime, in the judgment, the sinning, dishonest soul will stand face to face with God. Every act, the sinner will consciously know, stands out clear before His discerning eye. Identified with sin the sinner will then be; and it is then forever too late to remedy one defect. O, the time to correct each act, to put away each sin, is to stand face to face with God now, yield the sin, and let the blood of Christ wash it all away.

**Not Study or Work Which Kills.**—President Schurman, of Cornell University, recently said that eleven hours of daily study are about right for the student. Some there are who disagree with this; but the great medical authority, Dr. Geo. F. Shrady, declares that there is "no such thing as overstudy." Worry, hysteria, physical ailment, improper conditions, intemperance, tobacco-using, indulgence of the lower man, are probably almost wholly responsible for results charged to overstudy. All argue that set study hours should be short for children; but the little child with eager mind puts in usually more than eleven hours of work. The real secret of enduring hard work is enjoying hard work. Laziness kills more than work. That well-known scholar, the late Max Muller, tells us that when he was a student, says the New York World, "he went without sleep one night, took three hours the next, slept as long as he could the third, and on the fourth night began over again with a vigil. He long retained his mental freshness because he enjoyed the work. The extreme age to which statesmen, artists,

and authors of the highest rank have often attained would seem to show that very hard and long-continued work which one enjoys is not injurious, but the reverse. Men, like steel tools, rust out quicker than they wear out."

We regret to chronicle the death of Joseph W. Collie, a one-time worker in this office, and a good, true friend always of this journal, and, at the time of his death, a special correspondent of the SIGNS in the Rocky Mountain field. He was ever an active, energetic worker, all life and action. A year ago he was president of Ontario Conference, but was forced to leave that field of labor, and went to Colorado, hoping to obtain help. There seemed at first improvement, and it pained and surprised us to learn of his death. We are doubly sad in the loss of a brother and friend, and in the greater loss to the cause of God. Following upon the death of Brethren N. H. Druillard, at Berrien Springs, Mich., and J. H. Watson, in South Africa, the blow falls all the more keenly. "God buries His workmen, but carries on His work." And so we close ranks, and press forward with renewed courage and zeal.

## A NEW SERIES OF ARTICLES ON CAPITAL AND LABOR.

FROM the pen of Prof. G. W. Rine, who has for years been a student of the subject, we shall soon present the following articles under the general heading:—

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- IV. Monopoly, Its Nature and History;
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- VI. Phenomenal Increase of Wealth in the End of the Age;
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- IX. "Lovers of Pleasures;"
- X. Lawlessness of Labor;
- XI. What Will the Harvest Be?
- XII. How the Problem Will Be Solved;
- XIII. "They Shall Not Build and Another Inhabit."

The above are not to be considered as exact titles, but as indicating the general scope of the subject.

We know that these will be intensely interesting. The paper for this period of time ought to receive a large number of short term subscriptions. We shall endeavor to announce when the series will begin in our next.

**The "Moral" Theater.**—A secular paper, in referring to a recent play in which a burglar acts a prominent part, caustically and ironically remarks: "The theater is a great moral engine, even when it pulverizes the sixth and seventh commandments; but might it not be well for it to leave us at least the eighth? There have been some doubts about the elevating influence of a burglar hero, even in cold type; but as a matinee girl's ideal on the stage there would seem to be no room for doubt at all." There is probably no agency, unless it be the higher critic's pulpit, which is so demoralizing the moral sense of the people to-day as is the theater. What wonder that the Word of God is considered antiquated, the Sabbath law a dead letter, marriage a mere matter of pleasure, and business honor a matter of policy!

**Prosperous Times.**—According to investigations by Hon. Carroll D. Wright, United States Commissioner of Labor, the average cost of the average family living was 16.1 per cent higher in 1902 than in 1896. The average income for an average family of 5.31 persons was \$827.19, while the average expenditure was \$768.54, of which \$326.90 went for food. This is \$61.59 each a year, or a daily average of 17 cents to a person, surely not a sumptuous living. The average wage has not correspondingly increased.

Our thanks are due Congressman Walter P. Brownlow, of Tennessee, for a copy of his bill and other documents, for the improvement of county roads. As the National Government has appropriated money for river and harbor improvement, for pensions, for irrigation purposes, for public buildings in cities, Congressman Brownlow proposes that the Federal Congress shall appropriate \$24,000,000 as national aid for the building of wagon roads, to be divided according to the population of the various States, no State to receive less than \$250,000. It is claimed, and the claim seems true, that the distribution of this sum would be much more equitable than the \$32,500,000 a year under the Rivers and Harbors Bill. Certainly the wise use of such a sum would greatly help the farmer, and facilitate the free rural delivery of mail. It is designed to stimulate State effort; for each State receiving is to add an equal amount. It is certainly a good thing. Under the proposed act California would receive \$380,000; New York, \$2,108,000. The latter is now expending over \$4,000,000 a year.

**Tobacco.**—Dr. N. S. Davis, the father of the "American Medical Association," makes a strong plea against tobacco-using, and presses it home with strong reasons, in the *Life Boat* for February. He tells us that from \$800,000,000 to \$1,000,000,000 worth of tobacco is used yearly in this country, which means an average of from \$10 to \$12.50 a year for every man, woman, and child. Think of it, a million times worse than wasted; a billion-dollar conflagration, with nerves and blood and heart and health and consciences consumed, and all a total loss. The fire in the Iriquois Theater, terrible as it was, is hardly a circumstance compared with the awful tobacco fire constantly going on. Dr. Davis did not say all this, but he said much else of worth. This entire number of the *Life Boat* is on tobacco, and is excellent. Price 5 cents. Address, 28 Thirty-third Place, Chicago, Ill.

**"Sunday in History."**—When attention is called to the fact that there is no authority in the Word of God for observing Sunday as the Sabbath, the question naturally arises, How did the practise originate? or, By what authority is Sunday observed as a Sabbath instead of the Lord's day—the day designated in the commandment of God? For a brief but comprehensive answer to these queries, we commend the reader to a pamphlet entitled "Sunday in History," by C. H. Edwards. It gives just the information that the earnest seeker after truth naturally desires, being a compilation of important historical facts. As there is no Bible authority for the alleged change of the Sabbath, the causes leading to the change of practise must be learned from history. Send for a copy of this valuable work. For sale at this office; 232 pages; price, 30 cents.

**The City of Philanthropy.**—A letter comes to us from A. G. Lee, Denton, Texas, stating that "an association of philanthropists from different parts of the world is being formed for the purpose of buying a town site covering the geographical center of the United States of America (in Kansas), name the place Philanthropy, and found two world philanthropic institutions (the International Political Specialists' School and the World's Diasthetic Institute) there." Now all the good which can come from this we shall rejoice in, but the center of the United States will be no more help to an enterprise of this kind than the center of the earth, and the particular spot would help no more than a place in Timbuctoo. Why not try Chicago or New York? There is opportunity for practise in those places.

**The Law and a Prophetic Chart.**—We have received from the Southern Missionary Society, Nashville, Tenn., copies of "The Law of God" and a "Prophetic Chart." The law is neatly printed in large type, on a sheet about 18x24 inches, with a border in green and red, and various scriptures setting forth its perpetuity and glory, are printed in the margin. We are sorry that Ex. 20:2 is omitted. It is a part of the law. The prophetic chart is 11½ x 19½ inches, containing various prophetic symbols in Daniel and the Revelation, with explanations in the margin. They can be obtained as above.

"Faith makes the Christian. Life proves the Christian. Trial tests the Christian."