

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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MEMORIES OF BETHLEHEM.

WHEREVER the Gospel of Christ is preached the beautiful name Bethlehem is learned and loved. Thither came Ruth to leave the dutiful record of her filial love, and to give to posterity a lineage of kings. Thither came Samuel, the prophet of God, to anoint the great-grandson of that believing Moabitish maiden to be king of Israel in the place of Saul. There was he born through whom God gave to Israel, in unapproachable poetry, messages of mercy, songs of praise, and prophecies of great things yet to be. Thither fled the anointed but uncrowned David to escape the wrath of the ruler who had fled from the leading of God to take counsel of his own will.

THEN to this Bethlehem, or House of Bread, there came one day, when the fulness of time had come, that Babe who was destined to feed the world with the bread of life—He who was so fully to identify Himself with that life-giving work that He Himself was that "living bread which came down from heaven," and of which "if any man eat" "he shall live forever." To herald the coming of that Child, we hear the songs of angels under the star-sprinkled sky, with God's own message of assurance to the world. It tells us that the true God is not the god of war and strife, of hatred and cruelty, of jealousy and malignity. The will of God, expressed in angel song, was, "Glory to God in the highest, and on earth peace, good-will toward men." "Still does our Father love us, and God can not forget."

BUT closely written into the history of the coming of that Child is that sad story of unse-

less cruelty which filled the cemetery of Bethlehem with little graves and the homes of Bethlehem with sorrowing fathers and mothers. Blind selfishness set itself up to spend its little day and raise its withering arm against the purpose of infinite love. He filled his little place of pomp for a [little] day in feverish anxiety; but Herod has filled a larger and longer place in the loathing of the world than any other name in history, and justly so. What sadness and what gladness cluster around the name of ancient Bethlehem!

was to, "feed His flock in the strength of Jehovah." With the manna that fell from heaven God fed the wandering hosts of Israel in the wilderness of Arabia; and in that manna God has symbolized the work of Christ for this world during all the history of sin. Born in Bethlehem, of Judea, He has been the inexhaustible Bethlehem for the whole starving world. To that House of Bread no hungry soul has ever come and found repulsion or emptiness. No king or pope or priest has ever been able to lock the door of that Bethlehem

against the yearning importunities of a single unsaved soul. Tyrants have locked men and women in dungeon cells, or burned them at the stake, for going of their own free will to partake of that proffered bread; but they could no more cut off the supply of that bread of life than they could prevent the sun from shining or the clouds from pouring down their blessings on the earth. A sense of the thirst and hunger of soul are the only tickets required to secure for the ap-



On the Road to Bethlehem.

MICAH had long ago foretold the birthplace of that Child to whom the world must look for redemption and whom Israel had been taught to expect. "But thou, Bethlehem Ephrathah, tho thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." "And He shall stand, and shall feed His flock in the strength of Jehovah, in the majesty of the name of Jehovah His God; and they shall abide; for now shall He be great unto the ends of the earth. And this Man shall be our peace." Micah 5: 2, 4, 5. How appropriate that to the House of Bread (Bethlehem) should come He who was the bread of life, and who

applicant a bountiful supply of the water of life and the bread of life.

THE prophet declares of those who are fed by Him that "they shall abide; for now shall He be great unto the ends of the earth. And this Man shall be our peace." The time is drawing near when the kingdom of Christ, the Prince of Peace, will bear sway over all this world, which is now dominated by the kingdoms of men, ruled through force and fomenting strife. But they who are fed by His hand "shall not be moved," "shall abide," and abide in peace. Strife is running riot in the world to-day; but he who is truly fed of God will have peace in the very midst of this world's commotion.

He will not be moved, he will not be anxious, he will not be fearful of the outcome, because "this Man shall be our peace."

THE inn at Bethlehem in which the child Jesus was born had no place for Him in whose hands lay all the blessings of heaven for a lost world. The house was filled with the everyday traveler and trafficker. So with the hearts of the great mass of humanity to-day. Men are struggling, striving, surging, self-seeking, competing, crowding the heart walls for room, while the Saviour of the world stands without, knocking unheard, pleading unanswered, and still loving through it all, the souls that weave themselves as wool into the warp of this world. And when one does hear, and turn from the turmoil and the strife and the grasping and the soul-starving to the water of life and the house of bread, then heaven rejoices, and the long waiting and the scorn and the rebuffs and the mocking of the rabble that hounded Him to the cross then and follows His disciples now, —all are forgotten in the joy that fills the heart of Christ. He is seeing the fruit of soul-travail, and the seeing brings the satisfying which recompenses all.

O SOUL outside of Christ, why dwell longer in sin? Why wander longer in the wilderness of strife and doubting? Why walk longer in the way that has no other end, no other goal, than death? Why journey on toward the desert of death when you might return to the garden of God, with its flowing "river of life," its fruit-filled "tree of life," its "bread of life"? Why serve longer the prince of this world on his battle-fields of selfishness, strife, greed, and all manner of evil, when the Prince of Peace has unfurled His banner, in whose service all is love and joy and peace and all manner of good? The time for choosing is now, to-day. The hosts of evil are swelling to untold proportions, and soon the harvest they have sown they will reap. But out of this sin-sown soil God is bringing forth a remnant for His glory who shall walk over the ashes of the hosts of Satan, when the dross of sin has been burned out of this earth. To that remnant are all the promises of God. They shall live and reign with Him forever, even forever and ever. Souls are deciding every hour for death or for life. "Choose you this day whom ye will serve." The unbidden Guest of Bethlehem holds out to you the bread of life, and bids you drink of the water of life, and offers to you the joys and blessings of eternal life, where the canker of sin can never come. It is the richest offer that has ever been made to man. Accept it, and accept it now.

C. M. SNOW.

A CHRISTIAN'S BUSINESS.

A PROFESSOR of chemistry who should devote his time in the class-room to lecturing upon the solar system would not be regarded as much of a teacher of chemistry. But his behavior would be consistency itself compared with the preacher of the Gospel who wastes his grave opportunity by orating to sinful, dying men on the theory of evolution or any other mundane theme. "The Jews require a sign," wrote Paul, "and the Greeks seek after wisdom; but we preach Christ crucified," and his example is a wise one to follow.—*Ex-aminer*.

ABLE TO DELIVER.

BY THORO HARRIS.

He is able to deliver
From the cruel yoke of sin,
From the galling chains that bind thee,
From the power of guilt within.
"Call Him Jesus." Blessed thought!
Christ has full deliv'rance brought.

He is able to deliver
When thine all on Him is cast;
He is able to deliver
If thy faith but hold Him fast.
From the tyrant's fearful power
Christ can save this very hour.

He is able to deliver;
He desires that all should prove
All the heights of holy freedom,
All the depths of pardoning love.
To the men of every race
Christ has brought redeeming grace.

He is able to deliver;
He is willing; trust Him now;
Seek this uttermost salvation,
At the throne of mercy bow.
Christ a full deliv'rance brings;
Glory to the King of kings!

THE DIET QUESTION FROM A SCRIPTURAL STANDPOINT.

BY H. F. COURTER.

WHEN God created man in His own image, and gave him the tree of life in order that his existence might be perpetuated, it is reasonable to conclude that he also provided the very best daily diet. Everything in connection with the creation of His creatures was "very good," therefore we must conclude that every provision for their sustenance was equally good. The provision for the diet of man was as follows: "And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." Gen. 1:29.

What a delicious bill of fare for man in his purity! No death was required to furnish his daily meals. No cries or groans of dying creatures were heard to mar the music of the sweet orchestra of warbling birds, nor to stop the enjoyment of the skipping lambs, the playful calves, or the sporting fish. But after man yielded to the tempter, and, by disobeying God, brought sin upon all the race, together with its consequences upon all the earth, his appetite, as well as every other faculty and function, became perverted. The result was a general apostasy, and the judgment of the Deluge in Noah's time.

The long lives which the antediluvians had been permitted to enjoy had proved, under the reign of sin, to be a curse rather than a blessing to them. So, after the Flood, God permitted Noah and his descendants to eat flesh. This permission reads: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Gen. 9:3.

Not only did this diet beget in man a blood-thirsty, warlike disposition, but it naturally shortened his life at a rapid rate. Notice the decline in the ages of the descendants of Noah. This patriarch himself, being 600 years old at the time of the Flood, lived to the age of 950 years. But his son Shem reached only 600 years; and so on, down to Abraham, who died at 175, and when we reach Joseph, we find him passing away at the age of 110.

When God set His hand to lead His people out of Egypt, to be a holy nation, a peculiar people, upon whom none of the diseases of Egypt should come, He took away the flesh

diet, and gave them manna, the "corn of heaven." But they murmured at this diet, and longed for the "flesh-pots of Egypt." So the Lord sent them quails in great abundance, and they gorged themselves to the full. But "while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague. And He called the name of that place Kibroth-hattaavah; because there they buried the people that lusted." Num. 11:33, 34. All this judgment was the result of their *lusting after flesh*. See Ps. 78:18, 30, 31.

After Israel refused to obey God and be free from disease, the Lord granted them their desires in part, but they had to bear the consequence—sickness. Then He set apart the clean beasts, and forbade them to eat the unclean. See Leviticus 11 and Deuteronomy 14. Therefore, while flesh-eating was permitted, and consequently not sinful, it was not an absolute necessity; for Paul says, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth." Rom. 14:21.

Also, in the tenth chapter of 1 Corinthians, Paul cites the example of Israel as a warning to those "upon whom the ends of the world are come." The "admonition" is that "with many of them [Israel] God was not well pleased; for they were overthrown in the wilderness," and it comes to us "to the intent we should not lust after evil things, as they also lusted." Now the thing after which they especially lusted was flesh food, and the indulgence of perverted appetite led them into other evils—idolatry, fornication, tempting of Christ, murmuring, etc., for which things they were sorely punished in many ways.

From this admonition to us, "upon whom the ends of the world are come," it is evident the Lord would have us avoid a course of diet that might in any way make us carnally minded, and unfit us for entering the promised land, upon whose borders we are now standing. It is evident that, as we near the time of restoration to the Paradise of God, He would have us prepare, even here, for the enjoyment of the vegetarian diet originally furnished to those who inhabited that happy home. Our probation here is designed to prepare us for the home over there. Therefore we must learn here to enjoy that which will be for our enjoyment hereafter.

MIND THE CHECKS.

A SOUL, who had made rapid progress in her understanding of the Lord, was once asked the secret of her easy advancement. She replied tersely, "I mind the checks." And the reason that many of us do not know and better understand Him is, we do not give heed to His gentle checks, His delicate restraints and constraints. His is a still, small voice. A still voice can hardly be heard, it must be felt; a steady, gentle pressure upon the heart and mind like the touch of a morning zephyr to your face; a small voice, quietly, almost timidly spoken in your heart, but if heeded growing noiselessly clearer to your inner ear. His voice is for the ear of love, and love is intent upon hearing even faintest whispers. There comes a time also when love ceases to speak if not responded to, or believed in. He is love, and if you would know Him and His voice, give constant ear to His gentle touches. In conversation, when about to utter some word, give heed to that gentle voice, mind, check,

and refrain from speech. When about to pursue some course that seems all clear and right and there comes quietly to your spirit a suggestion that has in it the force almost of a conviction, give heed, even if changed plans seem highest folly from the standpoint of human wisdom. Learn also to wait on Him for the unfolding of His will.—*Living Words.*

DRUNK, OR SOBER, WHICH?

BY H. A. ST. JOHN.

"AND be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18. A person may be drunken with pleasures, cares, blood, strong drink, or the spirit of the world, the spirit that ever worketh in all the children of disobedience. Each and all lead to the same condition and results. There will be stammering, staggering, stumbling, and falling—a constant downward tendency to eternal ruin.

"Let us watch and be sober." "Let us, who are of the day, be sober." "Teach the young women to be sober." "Gird up the loins of your mind, be sober." "Be ye therefore sober, and watch unto prayer." "Think soberly, according . . . to faith." "The grace of God that bringeth salvation hath appeared unto all men, teaching us that . . . we should live soberly," etc. "Young men likewise exhort to be sober-minded." "Women adorn themselves with . . . sobriety." "Continue in faith and charity and holiness, with sobriety."

These are some of the teachings of the Word of God on sobriety. Only such as heed these injunctions and admonitions are truly sober. All these are in the narrow way that leadeth upward unto eternal life. All others are traveling the broad road that leadeth downward to eternal death.

All, of both classes, are spirit-led, and many are spirit-filled. The one class are led and filled with the spirit of Satan, and are all in different stages of intoxication and ruination, leading on to the final end, eternal condemnation and degradation of body, soul, and spirit. The other class are led and filled with the Spirit of God, and are all in different stages of consecration and re-formation, leading on to final and eternal justification and glorification, of body, soul, and spirit, in heaven.

Let each one of us earnestly inquire, On what side of the line am I? In which road am I traveling? Am I sowing to the flesh, to reap corruption in the *bitter* by-and-by? or am I sowing to the Spirit, to reap incorruption in the *sweet* by-and-by? Am I double-minded? foolish minded? fickle minded? carnally minded? or worldly minded? If so, I will now present my body as a *living sacrifice*, and be no longer conformed to this world, but *transformed by the renewing of the mind;* that I may become single minded, wise minded, steadfastly minded, spiritually minded, and heavenly minded. Thus having in me the same mind that was in Christ, I will be able, like Him, to "prove what is that good, and acceptable, and perfect, will of God."

When our eyes are opened to see things in the light of heaven, we will behold a world filled with different kinds and degrees of dangerous and ruinous intoxication. O, let us, who are of the day, whose eyes have been opened to discover the real truth and state of the world, let us see to it that we give to the world a perfect example of that sobriety that brings true, internal peace and joy here; and leads to the fulness of *internal, external, and eternal peace and joy* hereafter.

TO THOSE WHO FAIL.

BY BENJAMIN PHILLIPS.

NO MAN who did his God deny
Has e'er a crowning victory won;
He only lives to fail and die,
With bright success not half begun.

Some struggle hard as seasons fly,
And yet their work is never done—
No man who did his God deny
Has e'er a crowning victory won.

Some sink in gloom because they fail,
And e'en their gracious King assail;
They sorrow much, and know not why
Of peace and courage they have none—
No man who did his God deny
Has e'er a crowning victory won.

HOW CAN WE READ THE BIBLE UNDERSTANDINGLY?

THE writer, during a period of about eight years engaged in house to house "evangelical home missionary work," has heard this question repeatedly, from those whom he believes to be true, honest-hearted seekers after truth. And the reason why this question is asked is most reasonably explained by them thus:—

"The members of the various Christian denominations quote the Scriptures to sustain some special doctrine (or teaching) practised in their church. This seems to imply another question: Does the Bible adjust itself to suit each of the numerous creeds found in the world?" They express this as ample reason for holding themselves aloof from *any* religious denomination. Is this justifiable? Are we dependent upon any religious creed for our soul's salvation? All denominational creeds are man-made, and the Bible teaches that he who puts his trust in man is cursed (Jer. 17:5); that every one of us shall give an account of *himself* to God (Rom. 14:12); that every plant which our heavenly Father has not planted shall be rooted up (Matt. 15:13), meaning, of course, every unscriptural doctrine in all our denominational churches.

We believe God's Word has a clear and simple solution to the question heading this article when it comes from an earnest seeker after light, and we also believe there are some earnest souls who will read these words and lift up their hearts in gratitude to God for His promise found in Matt. 5:6.

The first thing we need to consider is the character of God's Word, then the character of the natural man. The first we find in 2 Tim. 3:15, and the second in Rom. 5:12. What relation do these characters bear towards each other? They are as far apart as light and darkness, as life and death, as heaven and destruction. Man in this condition has not the slightest idea of what a kind heavenly Father has in keeping for those who love Him. 1 Cor. 2:9. He is as a dead man, his mind is at variance with everything that is heaven-born, and he can not in this condition possibly subject himself to the ruling power of God. Rom. 8:6, 7. How can it be possible for such a man to read God's Word understandingly? Paul again, in another place, states that the carnal man is sold under sin, and that the law (God's Word) is spiritual. Rom. 7:14. What then must take place before this mind can comprehend the instruction found in the Bible?

We have an instance on record of one of the most naturally intelligent men upon the earth in Christ's time, who was, nevertheless, blind concerning the plan of salvation. We hear our question answered to him by the great Master Teacher thus: "Except a man be

born again, he can not see the kingdom of God." John 3:3.

Here is a master of Israel (verse 10) just entering the great spiritual school with Jesus in the flesh for his teacher. What a great and exemplary object lesson for teachers and pupils for all time! This carnal or natural man is led by the Spirit of God to Jesus (John 6:44), who is the Way, the Truth, and the Life (14:6), in order that he may become reconciled to our heavenly Father, become a new-born man, to act as a minister of the Gospel, in making known that same truth to others. 2 Cor. 5:17-20. What God did for Nicodemus He is desirous of doing for every other child of Adam, who, like him, realizes a poverty of spirit that he may receive the assurance of the kingdom of heaven. 1 Tim. 2:4; Matt. 5:3.

We are instructed that the *carnal-minded* or *natural man*, *before* he passes through this experience, is mindful of the *natural* needs of his children, and if the *natural animal instinct* is capable of this, what must be the magnitude of the love of one for His children whose very name is love itself? How much more willing must He be to provide His trusting children with His Holy Spirit? Luke 11:11-13; 1 John 4:8.

What is the Bible commonly called?—The Word of God. When we hear a man speak, what is the sound called?—The voice. When we read the Bible then, what do we hear?—The voice of God. To whom is He speaking?—To us (him, her, or those who read). How do we understand our heavenly Father's voice?—By the Spirit, which He has given us so that we can commune with Him through His spiritual, written Word.

What eye hath not seen, nor ear heard, nor hath entered into the heart of the natural man concerning the love of God, is now revealed to us by His Spirit, this Spirit searching all things, yea, the deep things of God. 1 Cor. 2:9, 10.

There is no other way possible to read the Bible understandingly, because the spirit of man simply knows the things of a man, but the things of God knoweth no man, but the Spirit of God, and this Spirit is not the spirit of the world, but the Spirit which is of God, given the new-born man that he might know the things which are freely given him of God. This is not the wisdom gathered from the teachings of men, but which the Holy Spirit teacheth, comparing spiritual things with spiritual, and this comparison of spiritual things with spiritual can be nothing else but the comparison of scripture with scripture in the Bible. Verses 11-13.

Reader, let us try this plan; it never fails.

JOHN AP G. WILLIAMS.

MUSINGS.

BY ELIZA VEEDER DOW.

MEN will argue, philosophize, and try to make the Word of God of none effect; they will labor to establish some plan for the development of the race, other than what God has revealed in the Bible.

Surely, "the fool has said in his heart, There is no God!"

"They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be; that the Scripture might be fulfilled." Everything from Genesis to Revelation has been given by God for you and for me, that we might know that God has created the heavens and earth and given to humanity a one Guide to follow.

History of Government

BY ALONZO TREVIER JONES

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

SELF-GOVERNMENT IN ROME.

BY Nimrod and his imitators in Egypt, Assyria, Babylon, Medo-Persia, Grecia, and earliest Rome, monarchy and imperialism had made themselves so obnoxious that mankind was completely tired of them, and, as a consequence, the people of Rome stood up and took the lead in behalf of all the people of the world in repudiating every principle of imperialism, monarchy, and kingship; and asserted, in behalf of the world, the principle of government of the people. They declared that the people were capable of governing themselves; they needed no man set over them to whom they must be in subjection, do obeisance, and pay tribute. The people of Rome did this in behalf of mankind. They espoused this principle for the good of themselves and the whole world. They stood as the conservators of liberty for mankind, and as the leaders of the nations to the blessings of liberty and true government.

The principle of government of the people asserted by Rome was intended as the true and ultimate principle of government. But in truth it fell far short of this, for, as we have seen, the true principle of government is self-government under God, with God, and in God. But the principle of self-government announced by Rome was that of self-government without God; self-government altogether of self; self-government wholly on the human basis. Yet, tho it was only this, and tho it was far short of the true principle, the government of Rome was far better than any human government that had been since the first apostasy to idolatry and monarchy.

In the first ages of their government of the people, the Romans understood the true principle of temperance, which literally is only self-control. And they practised accordingly, as we have seen illustrated in the instance of the ambassadors to the king of Egypt, who, at the royal banquet of all Egyptian luxury and dainties spread in their honor, chose only the plainest of what was before them, and partook of this in the most frugal manner, refusing all the rest as that which tended only to corrupt both mind and body, and to breed vicious humors in both. And because of adherence to these principles, it is deservedly recorded of the Romans that "they possessed the faculty of self-government beyond any people of whom we have historical knowledge," with the sole exception of the Anglo-Saxons.

Degeneracy and the Cause.

As a natural consequence, the government of Rome, being a government of the people, was the freest and the best human government of all ancient times, *so long as they maintained the principle of self-government*, even only on the human basis. But just as soon as they failed in the government of themselves, so soon the Roman government failed; because, of all forms of government, that form known as the government of the people or the republican form, depends most vitally upon the integrity of the individual in governing himself.

Because of faithfulness to principle, the government of Rome prospered and grew into the mightiest nation of all ancient times. And *so she could have continued* had the Roman people, who were truly the government, individually continued to govern themselves. But the Roman people were not content to govern only themselves. They took it upon themselves to govern other people, and in this they abandoned the principle of self-government. And when the other people, to whom the senate and people of Rome had professed to extend the blessings of liberty and self-government, chose to act upon the principle, and assumed the prerogatives of governing themselves, the Roman people, having announced to the world and having espoused, in behalf of the world, the principle of self-government, government of the people, absolutely refused to allow any of those people to govern themselves. The Roman people, committed to the principle of self-government, denied it to other people, and insisted upon governing them in spite of themselves, upon the principle that "they were not capable of self-government." The Roman people, who themselves were first governed by kings, and who had cast off kings and repudiated kingship, and had immediately established government of the people *upon the principle that they were entirely capable of governing themselves*, asserted dominion over other peoples, and refused even to allow them to attempt to govern themselves, when those other peoples, as the Roman people, and with the assistance of the Roman people, had cast off kings and repudiated kingships, upon Rome's own principle of their capability to govern themselves.

When the Roman people had thus completely repudiated the last essence of the principle of self-government, or government of the people, she was lost; there was absolutely nothing to hold her, nothing to keep her from following the identical course of all the imperial powers before her. For when Rome had spread her power over other peoples, and repudiated her own essential principle of government in refusing that principle to them, this was but to espouse and assert the same old imperialistic principle that had afflicted the world from Nimrod to her own day, and which she had repudiated in espousing the principle of self-government—government of the people.

A Harvest of Greed and Corruption.

When the Roman people collectively repudiated their own essential principle of government, they lost from themselves, individually, the benefits of the restraining power of that principle. And when from her many conquests, through their native habits of thrift and economy in self-support, the first consequence of self-government, "money poured in upon them in rolling streams of gold," the getting of money by any means, lawful or unlawful, became the universal passion. "Money was the one thought, from the highest senator to the poorest wretch who sold his vote in the Comitia." And with the restraint of self-control annihilated in the repudiation of the principle

of self-government, all this abundance of wealth was spent only in the indulgence of luxury of every kind. "Wealth poured in more and more, and luxury grew more unbounded. Palaces sprang up in the city, castles in the country, villas at pleasant places by the sea, and parks, and fish-ponds, and game preserves, and gardens, and vast retinues of servants," everywhere.

All this indulgence of luxury inevitably resulted in a vast sea of idleness, depravity, and debauchery. And that people, committed originally to the principle of self-government in the world, and who originally possessed the faculty of self-government beyond all other people of ancient times, became the most abandoned to every kind of depravity and vice, and was sunken in intemperance the farthest from any thought of self-government. "No language can describe the state of that capital after the civil wars. The accumulation of power and wealth gave rise to universal depravity. Law ceased to be of any value. . . . The social fabric was a festering mass of rottenness, the people had become a populace, the aristocracy was demoniac, the city was a hell. No crime that the annals of human wickedness can show was left unperpetrated. The higher classes on all sides exhibited a total extinction of moral principle; the lower were practical atheists."

Past Reformation.

So complete and so universal was the depravity that the few who retained any sober thought on the subject "despairingly acknowledged that the system itself was utterly past cure."

It was truly past cure, or even amelioration, from any earthly or human source. And when the corruption had reached such a depth of depravity that from it men could conclude only that if there were a God, He must surely let loose His judgments and end it all, just then—instead of letting loose His judgments in annihilating ruin, He opened full and free the fountain of His love, and "gave His only-begotten Son," that whosoever would believe in Him, instead of deservedly perishing, should be saved from all his sins and from all evil, and should have eternal life. Jesus, the Son of God, came into that Roman world that was sunken in iniquity and corruption. He came into that Roman world which was dominated by that people who were so utterly apostate from their own original espousal of the principle of self-government. And He came to reveal to that people and to all mankind the true principle of self-government in very truth—self-government under God, with God, and in God.

And He did reveal it. He sent His apostles into all the world to preach it "to every creature"; and when one day one of His apostles stood face to face with a representative Roman who had sent for that apostle, to hear him concerning the faith in Christ, that apostle, in preaching to that representative Roman the truth of the true faith in Christ, "reasoned of righteousness, self-government, and judgment to come."

And as that apostle of Christ, talking to that representative Roman, to that man who was a chief representative of that government originally founded upon the principle of self-government, set forth in the spirit of truth the true principle of self-government, indeed, that representative Roman "trembled," as he saw not only how far short had that people come in their original conception of the principle of self-government, but how infinitely farther short was that people now come. As that representative Roman saw the heavenly beauty and infinite value of the true principle of self-government as it is in truth, and that in all consistency

he should espouse it, and that to do so meant the utter abandonment of all that Rome had now become, this was also an element in his trembling.

And tho God so graciously sent, and Christ so kindly brought, and the apostles and early Christians so faithfully preached to the people of Rome the full reality and vital substance and the essential truth of the principle of government which the people of Rome had originally espoused, yet, instead of readily recognizing it and gladly accepting it, they absolutely repudiated it, and persecuted to the death the principle and all who espoused it.

But most deplorable of all was that there came an apostasy, "a falling away," even amongst those who espoused in the name of Christ this true principle of self-government. These unfaithful ones also held the principle only in the mere profession, and upon only the human basis. These also, instead of governing themselves, naturally enough manifested the ambition to govern others, asserting in this "a kind of sovereignty for themselves," and even beyond this, they extended their ambition to dominate the civil power.

They said, "Let the government, let the imperial power, espouse the Christian religion; let it ally itself with the church; let it receive through the church the true principle of government. Thus will it attain to true government indeed; and thus shall the kingdom of God come."

Their words were accepted. Their scheme was adopted. By political means the empire was made "Christian." The name, the forms, and the profession of Christianity were adopted as the way to salvation, and so became only a cloak to cover the original iniquity; so became only the form of godliness, under which to increase unto more ungodliness. Then and thus Roman apostasy and iniquity attained its ultimate; and the divine judgments of destruction did now fall in annihilating ruin "upon this nominally Christian, but essentially heathen world." Wave after wave of a mighty flood of the barbarians of the north swept out of existence the empire and people of Rome.

"Self-government" on the human basis, "self-government" without God, had demonstrated itself a complete failure.

CHRIST IN THE OLD TESTAMENT.

CHRIST placed a very high estimate on the Old Testament, as a revelation from God, as a divine rule of life, as a prophecy of His own person and redemptive work. There is a disposition now in many quarters to belittle the authority of the ancient books, and to make them more elementary than they are. This disposition finds no warrant in Jesus Christ. In His parable of the rich man and Lazarus, when the sufferer pleads with Abraham that his brother may be warned by the return of Lazarus, and thus prevented from coming into the place of torment, Abraham refuses the request as needless. He says, with great emphasis: "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." Put beside this Paul's eulogy of these Scriptures to Timothy: "From a babe thou hast known the Sacred Writings [of the Old Testament] which are able to make thee wise unto salvation through faith which is in Jesus Christ."

The closing thought here suggests the relation of the Old Testament to Christ. The ancient books proclaim the one redemption through the Messiah, fulfilled by His coming, and declared by the writings of the New Testament. "Every [Old Testament] Scripture in-

spired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, furnished completely unto every good work." Long before these words were written, Christ had said to the Jews: "Ye search the [Old Testament] Scriptures, because ye think that in them ye have eternal life, and these are they which bear witness of Me." This is the uniform tenor of Christ's teaching concerning the Old Testament, throughout the Sermon on the Mount and everywhere else. This is the one example for us.

It is often said that Christ can not be found in the Old Testament, except He first be wrongly put there through strained metaphors and other fraudulent teachings. But He found Himself there, plainly on the surface, and according to unforced and inevitable teaching. As cited above: "They are they that testify of Me." And after His resurrection, in those wonderful hours, unlike any other hours in the history of the world, at Emmaus and Jerusalem, "Beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself." "He said unto them, All things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the Psalms, concerning Me." Perhaps, if we can occupy our right relation to the Old Testament, and not disparage

it, our hearts, too, may burn within us while He talks with us by the way, and opens to us the Scriptures.—*N. Y. Examiner.*

IN THE FINAL ACCOUNTING.

A LITTLE girl who had been taught the physical evils of tobacco using as well as of intoxicating liquors, spent her vacation at the home of an uncle. This uncle kept a small store, and among the articles sold were tobacco and cigars. One day Florence said to him, "Uncle, what makes you sell tobacco? don't you know it hurts people?"

"I don't suppose it does any particular good," he replied.

"Then," persisted the little reformer, "why do you do it?"

He laughingly answered, "O, for the money, I guess."

"Uncle," she said, with a very serious face, "when you get to heaven, won't you awfully dread to tell God that?"

Her words caused an arrest of thought, that later resulted in the banishment of narcotics from the list of articles sold at that store.—*A. P.*

"WHEN a man climbs to rob his fellows he uses a ladder labeled 'kindness.'"

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.]

CXXXII.

I WAS brought up in a Christian family who thought that the first day of the week was the Sabbath. When eighteen years of age, I professed religion and was willing to be led by the church, Free Baptist, which I joined. After I had a home of my own I began to read the Bible. My teacher had told me that the seventh day was given to the Jews; while reading God's Word it seemed to me that I was somewhat related to that people, and His strict command for the Sabbath I applied to Sunday, as my friends had taught me.

At length I heard of a people called Adventists, who said that Sunday was not the Sabbath. I thought our Christian churches knew best, and so refused to hear such teaching, because I was determined not to be deceived. A sister of mine accepted the Sabbath truth, and I mourned for her as one in delusion. At one time I told a neighbor that if ever I found that God required His people to observe the seventh day I would make the change, let it cost what it might.

Twenty years or more rolled away and found me still keeping Sunday. Finally I attended meetings held by a Free Baptist woman minister. Her sermons made me feel as if God required something of me that I was not willing to do. She would say, "Do what the Lord wants you to do," and she seemed to be talking to me; so I began to try to find out what the Lord wanted me to do.

For some time my mind had been troubled, when one morning I dreamed of talking to a woman and telling her how many years it had been since I knew that Sunday was not the Sabbath. She replied, "You are out then." Her words caused me to fear that God would leave me out of the kingdom. I answered quickly, "I am not out; I have gone too far."

It was the morning of the seventh day. I awoke and told my husband of my determination. My work was unsettled and remained so. I dared not desecrate God's holy day any more. Now, on reading the Bible, I wonder that I could not see it before.

The minister, who had unconsciously and unintentionally been one of the means in God's hands of causing me to change, called and prayed with me, hoping to dissuade me from my purpose to observe the seventh day; but the light had shone in on the

Word. How true that "the light shineth in darkness, and the darkness comprehended it not."

MRS. J. W. COLLINS.

CXXXIII.

BROUGHT up in the fold of the Presbyterian Church, taught and cared for by a devoted mother, I early renounced the world, the flesh, and the devil; but I soon found that it required a greater power than I possessed by nature, or fleshly resolution, to make and keep me free from evil. Converted from my sinful course by the power of God, at the age of twenty-three, I began to take the Bible as my guide in life; yet, for many years, I failed to perceive the truth in regard to the Sabbath, or the nature and destiny of man.

Once while a missionary Baptist minister, I undertook to combat sabbath (Sunday) desecration, only to learn that Sunday had no recognized claims as a holy rest day in the Word of God. From this I drifted into Antinomianism, contending that the law (Ten Commandments) had been abolished, and that grace (?) had taken its place. In this belief I continued for about two or three years.

I had often heard of the Adventists, but had been led to believe that they were a kind of infidels, who taught that a man "had no more soul than a hog." I thought that doctrine so horrible that I did not care to read literature published and circulated by such people. By some means the Seventh-day Baptists, a new people to me, began to send me literature concerning the Sabbath. Altho I was skeptical at first concerning the validity of the seventh day as the day of rest for us now, yet, as it came from the Baptists (a name which with me, at that time, covered a multitude of errors), I was led to investigate; and, praise the Lord! I have been learning more and more about it ever since. "A good understanding have all they that do His commandments."

Attending a camp-meeting at Berea, W. Va., in the summer of 1892, I became convinced on other main truths as held by our people, and immediately united with the Seventh-day Adventist Church, the exponent of the doctrine of God in these latter days. I am looking to God for wisdom and grace, and praising Him for His wonderful forbearance, through which I have been kept until now, that I might learn the truth, which is unto freedom, unto salvation.

WILLIAM H. BROWN.



OAKLAND, CAL., FEBRUARY 17, 1904.

All Manuscript should be addressed to the Editor
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LIFE! LIFE! LIFE! LIFE!

LIFE, not what it is, for it is here, both life and its dread opposite, death. This brief study does not pause to speculate on the mystery of life; rather the kind of life and its continuance shall be the all-important theme.

For most men love life; and, most of all, they love continuance in life, with but little thought, generally, as to the manner of the life. They desire quantity rather than quality, persistence rather than perfectness.

Our study shall be based upon the Scriptures, and we take for our starting-point the following words from the American Standard Revised Version:—

"If any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you.

"So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:9-13.

It demands no close or exacting study of the above scripture to see that there are two lives, two ways of living, presented.

The one is expressed by "the Spirit of Christ," "Christ in you," "the Spirit is life," "The Spirit of Him . . . dwelleth in you," "shall give life," "ye shall live."

The other is expressed by the terms, "the body is dead," "live after the flesh," etc.

But is there more than *one* life? Is not all life one? Is not the source of life one?

Have not all living creatures—rock and tree and bird and beast and man—the same life?

Is it true, as expressed by Sir Thomas Browne, that "life is a pure flame, and we live by an invisible sun within us"?

Is it true that life is God, and that God is within every living creature, variously expressed as "the divine immanence," "the divine self within," and other terms more or less emphatic, some writers expressing it so strongly that they declare of themselves in bold capitals, "I AM"?

Or is the quality of life dependent upon the law of its reception and use?

These are vitally important questions in these days of multiplied isms, false philosophies, "science falsely so-called," and speculative delusions. Let us briefly consider some of the elemental facts set forth in the Scriptures, and open to every-day observance in the light of common sense:—

1. The source of all life is one, namely, God, the great Jehovah, the Creator of the heavens and the earth. "With Thee is the fountain of life" (Ps. 36:9); "in Him we live, and move, and have our being" (Acts 17:28).

2. He who lives in glory transcendent and supernatural, in the great Central Heaven, has been pleased to give this life to all His creatures through His Son, our Lord Jesus Christ. "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself." John 5:26. "For in Him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created through Him and unto Him; and He is before all things, and in Him all things hold together. And He is the Head of the body, the church." Col. 1:16-18, A. R. V., margin.

3. By the power of His life all things were created. By the out-flowing from the great Central Fountain

is the universe supplied; for "He Himself giveth to all life, and breath, and all things." Acts 17:25.

4. But this Being of life is also a Being of law. "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19. Wherever life flows law is operative. He ruleth over all; He giveth life to all; and He therefore giveth life in harmony with law.

5. His own perfect plan knows only righteous law and eternal, endless life, the life in consonance with the law of righteousness; "for in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Constant harmony with righteous law means endless persistence in fulness of life.

6. But the perfect life was amenable to different laws, in harmony with the varied creation of God. The mineral has its law of formation and crystallization, and each mineral a law peculiar to itself. The various salts have each their peculiar crystals. If these crystals be dissolved, and the water be allowed to evaporate under proper conditions, crystallization will immediately take place, each salt appropriating the life according to the law of its own being. Each plant in the vegetable kingdom has its own peculiar law, placed therein by the Creator. By that law the inflowing life is regulated and used. Growth is produced, flower and seed follow; and the seed always produces its kind.

In the animal kingdom the same law obtains. Each species has its own law. Each animal perpetuates its kind, Darwinism to the contrary notwithstanding. The gulf has not been bridged between the species, the "missing link" is still missing. Men breed hybrids and mules and monstrosities, but, thanks to the God of law, the hybrids do not persist. The horse was created horse, and is horse still. The robin was created robin, and is robin still. Man was created man, and is in many cases man still; and in all cases, in some measure, is man degenerate.

7. But man is subject, not only to law, but laws. He receives life from the great Fountain through different channels. As an animal, he receives it from the food he eats, from the water he drinks, from the air he breathes, as truly as does the horse, but normally always according to the law of his physical being. That God-given power of law and inflowing life takes the vegetable and transmutes it into flesh and blood and bone and nerve. But this does not feed the moral, spiritual man. The spiritual man must have life through another channel, in harmony with a higher law. That law, in the nature of the case, must be the reflect of God's character. For He commands man to be holy as He is holy, perfect as He is perfect. Lev. 19:2; 1 Peter 1:16; Gen. 17:1; Matt. 5:48. And the spiritual law which He has given is summarily comprehended in the Decalogue, coming to sinful man in a largely negative and prohibitive form, but to the child of God as enabling acts in Jesus Christ, comprehended in the two great principles of love to God and man. Therefore the law of man's spiritual life is God's all-comprehensive, spiritual law, and the eternal life of God is only received as man's will and heart and mind are perfectly yielded to that law.

That law, therefore, becomes the great test of all other laws, of all lives. It is the one Voice by which all other voices are to be tested.

Sinful man's relation to that law and the life of God will be considered in our next.

PRAYER A PROMISE.

A TRULY inspired prayer for anything is equivalent to a divine promise of that thing, whatever it may be. The Word says that "we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which can not be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27. It is also said the Spirit "helpeth our infirmities," so that by the Spirit we are enabled to abide in Christ; and He says, "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. So, in the mind of Him in whom the Word abides, the Spirit indites prayer for the things

that God wants to impart. Only in this way can prayer be "according to the will of God." People sometimes get the idea that some of the prayers of David are retaliatory, and therefore unchristian. For instance, he prayed: "Let them be put to shame and confounded that seek after my soul; let them be turned backward and brought to dishonor that delight in my hurt. Let them be turned back by reason of their shame that say, Aha, aha." But this was what the Lord designed to do, and the Spirit indited the prayer to that end. Again, is not this prayer against spiritual enemies, whom we know God designs to destroy? or, if it were against human enemies, was it not against those whose enmity was against Israel, against David as the ruler of Israel?

When David was persecuted personally, he never sought the destruction of his persecutors. He would do no harm to Saul when he had the king in his power (1 Samuel 24 and 25); nor would he permit retaliation upon Shimei, who threw stones at him in the time of his sore trial (2 Sam. 16:5-14); and he wept sorely over the death of Absalom, who had sought to deprive him of the kingship. Prayer is not a matter of selfish desire, or the mere gratification of the flesh. The primary purpose in effectual prayer is the honor of God and the furtherance of His cause. The benefit of the individual must in every case be secondary, merely an incident conditioned on the will of God and the glory of His name. The Father already knows what we have need of, and what is best for us. "Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:16.

THE DRAWING POWER.

OUR Lord said of Himself, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32. He never intimated that all men would yield to that drawing. But that drawing influence is sent out into all the world, and souls are choosing every day one of two paths, the one leading upward into the light of life, and the other downward into the darkness of death.

Wherever men yield to that drawing power there is an uplift in the soul that brings them nearer God and perfects in them qualities that had otherwise remained buried under the clods of worldly cares, trampled by the feet of doubt and rebellion.

Scientists often speak of uplifts in the earth's crust. These uplifts bring to light gold and silver and precious stones. So Christ's uplifting, drawing power in the human soul brings to light the gold and jewels of Godlikeness in human character. The uplifts in the earth's crust represent Christ's work among earth's inhabitants. The image, or likeness, of the Creator in man was buried deeper and deeper under the superstition and demonolatry and darkness of the ages. Christ promised to perform that mighty work when His sacrifice (the lifting up) had been accomplished. His promise has been kept, and the great work of drawing men out of the world, out of the snares of self and Satan, is permeating every quarter of the globe. The story of the life and death and resurrection and ascension of Christ is thrilling the hearts and drawing the souls of men as no other theme has ever done. There is being set before the world the fact that the heathen doctrine of a man-hating god is a deception of the enemy, a falsehood of his invention, an utter perversion of fact; and in the place of that falsehood the great and glorious fact of God's undying love is being made known. Agents of Satan have accused God of cruelty and injustice, and have turned thousands down into death through that cruel untruth. But God is causing His servants to proclaim this glorious message: "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." And again: "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Jer. 31:3. "The Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Verse 11.

When men have yielded to that drawing power, and have allowed God to work out in them His purpose concerning them, then He can say of them, "I have satiated the weary soul, and I have replenished every sorrowful soul." Verse 25. No penitent, sorrowful soul is ever turned away from Christ unsatisfied. At that fountain there is cleansing and

forgiveness for all who seek it, and Christ Himself says, Come, come without money and without price; only come and taste and see that the Lord is good.

That invitation which He gives He teaches all who accept it to repeat to all who have not yet done so. He sends them forth after the souls that have not known Him, or who, having known, have forgotten; and, in the joy of seeing souls yield to God, Christ permits His faithful messengers to share. They go forth to find the lost ones even as Christ had sent others to find them; and, when they find, and with His help retrieve, the wanderers, then they find Christ in a newer and larger and more glorious sense than they had ever known Him before. You will not find Christ among the feasting, recreant shepherds. He is out in the wilderness seeking the lost. If you would have fellowship with Him in its truest sense, you must go with Him in the search for the straying ones there. While the great business of the Gospel continues in this world, the faithful shepherd will be found seeking the lost. He will not be feasting in the fold while the flock, or any portion of the flock, is straying in the wilderness. He might stay by the fold and himself be lost from Christ, his Overshepherd, who is busy on the mountain side and in the wilderness, where the wolves of sin are worrying the lost.

The sheep that has lost its way knows it; the "piece of money" that was lost did not know it was lost. So there are the two classes to be drawn by the power of God and through the instrumentality of man back into the ownership and protection of God. Over these Christ leans in love, and for their rescue He sends forth His faithful followers. It is a great business, an urgent business, and the call to this service is a holy calling, a glorious privilege.

NEGLECT OF THE LEADING INDUSTRY.

MEN are suffering for the necessities of life because the prime industry, the cultivation of the land, is neglected. The products of the soil, which supply all of man's necessities, may everywhere be procured by the most healthful of all employments—labor in the open air, on the surface of the ground. Yet men neglect or forsake that which God designed for their sure support, and dig down in dingy mines for uncertain treasure, or house themselves in close apartments to rack their brains over schemes to overreach their fellow-men through dishonest speculations or extortion in trade. The bad business policy of the whole race is aptly set forth by a writer named G. H. Simons, as follows:—

The histories of past generations are ashamed by the heritage of worn and wasted fields. If these fields had been tilled with care and wisdom they would have been like gardens. For six thousand years man has been tilling the soil, and yet the sons of earth are hungry; the flax and cotton from the rich valleys have been gathered, yet the naked are not clothed; the hills have been robbed of their forests, yet many are homeless; and taking the iron from about earth's heart, iron prison bars have been made for its free men, and chains for its slaves.

This neglect of the industry that of necessity must support all others, is not only manifest among the masses, but the legislative and executive departments of government show the same disregard of the interests pertaining to soil cultivation. Hon. Walter P. Brownlow, member of Congress, from Tennessee, has introduced a bill providing for an appropriation of \$24,000,000 to be apportioned to the different States for the encouragement of good wagon roads. In support of the measure he represents that it is mainly for the benefit of the farmers. He also gives some items showing how the government has assisted other interests to the prejudice of the tillers of the land. For instance, in ten years the appropriation for rivers and harbors has been \$176,226,934. This is distributed in localities, according to political influence, and for the benefit of shipping and commercial interests. Millions and millions are spent to improve cities by erecting costly buildings at expense about double what it would cost private individuals to build the same. The government has given 197,000,000 acres of land to railroads, and to the Central and Union Pacific companies it gave \$61,000,000 in bonds, besides large amounts to other roads.

Now with all these (and many more) aids to every other interest, is the farming interest in any way protected?—No; instead of the producers of earth's

products being benefited in any way, the interests already helped so liberally, use these facilities for preying on the farmers rather than for assisting them. Of all the business enterprises of the country, the tillers of the soil form the one class that can not set the price of their products. For what the farmer buys he must pay what is asked; for what he sells he must take what is offered. He has no prerogative either way, as in other industries. In rating the prosperity of the country, the standard is always the profits of the railroads and great manufacturers, yet these profits are, largely at the expense of the agricultural classes.

Man has made a sorry failure of managing the heritage that God gave him in the beginning. Through greed and waste and neglect, earth's resources are diminishing; the masses are becoming impoverished for the benefit of the few. And it has all come about by the exercise of human wisdom, a wisdom inspired by the great deceiver, whose aim is destruction. Men have not only turned from the wisdom of God available for the proper use of the products of earth, but the masses are neglecting or rejecting the overtures of mercy by which they might secure homes in the earth, as it will be restored to its Eden beauty and fruitfulness, and wherein righteousness will reign supreme. Surely "the wisdom of man is foolishness," and it is being demonstrated more and more as he runs his downward career.

THE DOOM OF THE WICKED.

THE wicked will be destroyed from the earth for the same reason that the persistent, incorrigible anarchist is deemed worthy of death by an earthly government, namely, their continued existence is a constant menace to good order.

God's purpose is a clean universe, and to this end there must be a government of righteousness in the earth. His promise is that such a government will be established, but in order to do so it will be necessary to destroy the consequences of sin. This will be done by purging the present earth by fire, and transforming it into a new earth, wherein dwelleth righteousness. 2 Peter 3:13.

A government of righteousness can only be conducted by the Lord Himself, and this can not be until He sets up His personal kingdom in the new earth. Being heir to the throne of David, He carries the throne over to the new earth. "The Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:32, 33. And of His reign David says: "Thy throne, O God, is forever and ever; the scepter of Thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness." Ps. 45:6, 7.

It is not because of any desire of God to see the wicked perish; for He has no pleasure in the death of the wicked. He would delight to see them turn unto Him and live. Eze. 33:11. For that very purpose He has exercised long patience. 2 Peter 3:9. But as it was in the days of Noah, when it is manifest that no more will yield allegiance to the King of righteousness in response to the overtures of His Gospel, then the day of the Lord will come. In the eternal purpose of the Creator of the universe, the kingdom of righteousness must have supreme jurisdiction in the earth, and all that will not yield to its benign influence must necessarily perish before it. There is no other way. They simply can not stand in the presence of the Lord when He comes in His glory. Ps. 68:2, 3; 2 Thess. 2:8. And even if they could stand, it would not do them any good; they would continue to be disloyal and disorderly. Isa. 26:10. Hence the folly as well as the impossibility of that *post-mortem* probation of which we hear so much in recent years.

ELEVEN CENTURIES OF STRIKES.

AMONG the causes which help to check the legitimate expansion of trade in this country, says the Manchester (Eng.) *Courier*, a prominent place is taken by strikes and "lockouts." Last year was not marked by any serious disturbances, yet from a report just issued by the Board of Trade it appears that the aggregate of time lost by rather more than

a quarter of a million workers was 3,479,225 days. Allowing for Sundays, this represents over eleven centuries, and at this rate the figures, in Great Britain alone, soon become of astronomical magnitude. The mining and quarrying industries are responsible for most of this result, the colliers accounting for 96 per cent of the total number of disputes and a nearly equal percentage of their duration.

Question Corner

1472.—The Last King of Judah.

Who was the last king to sit upon the throne of David? See Sabbath-school lesson for Nov. 28, question 9.
STUDENT.

Zedekiah, the one who was captured by the Chaldeans when Ezekiel uttered the prophecy found in Eze. 21:25-27. See Jer. 39:1-10.

1473.—Time of the Ark's Building.

Where do you find in the Bible that Noah was one hundred and twenty years building the Ark?

Nowhere. The inference is reasonable that during the 120 years' limit which God placed upon man's probation, Noah not only preached righteousness, but showed his faith by his works in building the ark commanded of God. Compare Gen. 6:3 with 2 Peter 2:5, Heb. 11:7, and 1 Peter 3:20. These scriptures, taken together, would seem to indicate that the ark was preparing in some way during the continuance of the days of God's long-suffering.

1474.—Days of the Week.

Why were the days of the week given the names they bear instead of the First Day, Second Day, etc.? What do these names signify?
O. M. W.

When men departed from the true God, under the guidance of the enemy they began worshiping false gods. Having transferred their devotion to their false gods, they began in will worship, which error always fosters, to establish memorials and remembrances to their pseudo deities. Among these remembrances were the days of the week. Sunday was named after the sun; Monday, from the moon; Tuesday, from the Norse Tyr, the God of martial honor; Wednesday, from the Norse god Woden, the mad or furious one; Thursday, from Thunres, the god of thunder; Friday, from the goddess Frigga, answering to Venus; Saturday from the god Saturn. Nebuchadnezzar named the Hebrew youths after heathen gods, to help them to forget Jehovah. So the days of the week in Satan's plan were thus named, to help men forget the Sabbath and the Lord of the Sabbath.

1475.—Hos. 2:11.

Please explain in your Question Corner the meaning of Hos. 2:11: "I will also cause all her mirth to cease, her feast-days, her new moons, and her sabbaths, and all her solemn feasts."
B. B.

The American Revised Version has "feasts" instead of "feast-days," and "solemn assemblies" instead of "solemn feasts." The verse is part of a prediction of judgments upon Israel for her sins. She had perverted all the feasts of the Lord, all His holy days, and had turned to heathen gods. The Lord simply declares that all this perverted worship of hers shall cease in her utter overthrow.

1476.—Take up Serpents. Mark 16:18.

Do you not believe that those who believe are under obligation to take up serpents?
J. P. E.

Not at all. That is one of the signs which the Lord declared should follow those who believe; but we are not to suppose that all these signs will follow every one, or be manifest at all times; nor ever at the will of man, but always at the will of God. God does not furnish power for man to display himself. If necessary to His work or for the glory of His name that men should work these miracles, and He can trust them with His power, God will enable them to do all that is here promised; but it is an utter perversion of this text to demand of a believer that he should do the things named to prove his faith. The man who would ask it is unwise, the man who would attempt to work miracles in response is both unwise and presumptuous. Jesus was thus challenged by both Satan and Herod, but He responded to neither; and John, among the greatest prophets, wrought no miracle.



LUXURY THE DESTROYER OF NATIONS.

POWER, wealth, luxury, decadence, death! In these five words we have the epitome of the history of every nation that has ever risen, flourished, and fallen. The little State branches out, conquers its neighbors, grows rich on the spoils won by its arms, becomes weakened by high living, and in its weakness dies. It is the story of Chaldea and Babylonia, of Egypt and Persia, of Greece and Rome; and, if the old eternal rule of temperance is despised, it will be, as sure as fate, the story of every one of the proud nations that now dominate the world.

Times change, and men change with them, but laws never; and so certain as it is that two and two make four, history is sure to repeat itself if the conditions are repeated.

There is a species of patriotism which is the worst form of treason. It is none other than the vain and foolish pride of country which deceives us with the thought that, no matter what happens, the nation is safe. There was never a greater lie. The subjects of the Pharaohs thought that way, but Egypt died. The Greeks thought that way, but Greece passed away. The Romans thought that way, but Rome perished. Temperance was scouted, the people reveled and rioted in their wealth, and the dominion which seemed to them to be as enduring as the everlasting mountains passed away like a summer cloud.

Shall the modern nations expect any favoritism at the hands of fate? Is there to be for the nation of to-day a kindlier consideration at the hands of the Sovereign than that which was experienced by the nations which are no more? Believe it not. The laws—because they are laws—are not only eternal but unchangeable; and alike to the individual and the nation they say and mean what they say: "The wicked shall be turned into hell, and all the nations that forget God."

What does that old word mean? It means that the nation that forgets the simple life and rushes, passion-blinded, into dissipation, shall perish. The people that gives itself up to the gratification of its animal appetite, that lives to eat and to drink whose gods are the bill of fare and the fashion plate, is doomed—nor will the prayers of all the saints in the calendar, and out of the calendar, avail to save it. It is folly, folly gone mad, to pray that the penalty of a violated law may not overtake us. It will overtake us. As the cannon ball goes to its mark, so moves the consequence of a broken law.

This country of ours has the honor of being the richest land the sun shines on. Tho only a little more than a century old, it has already outstripped England in national wealth, and "holds the palm alone." But how are we using this almost incalculable wealth? To what deities are we dedicating it? Are we using it to make ourselves strong, or are we using it to make ourselves weak? *To come to the point, as the years go by are the American people growing more luxurious?*

It is upon the answer to that question that everything turns. Our fathers were a plain-living, frugal, temperate people. Their habits were regular, their lives were simple and clean. How is it with us? Are we living as our fathers lived? We are not sure that the question can be answered in the affirmative. We know that it can not be so answered. To tell the unwelcome truth in a word, the rock-ribbed simplicity of the old times is rapidly departing, and we are beginning to place the grand emphasis on life's glittering counterfeits rather than on life itself.

In one of his battles with the Swiss, Charles the Bold, midst the confusion that followed his defeat at the hands of the liberty-loving mountaineers, lost the crown jewels. In the pursuit a Swiss peasant, finding the rich prize, threw the gems away, and took the casket home with him as a present to his wife.

Is there not an alarmingly increasing multitude of the American people who are doing the same thing

—throwing away the true life and holding on with a mad frenzy of delight to life's empty and degrading externals? We are not thinking now of the lazy, listless, pleasure-sapped worthlessness which is to be seen flaunting its splendid rags in most of the great cities of the land. It is of the great middle class, it is of the people proper, that we ask the question: Are *they* being corrupted by the lust of high living? Are *they* being infected by the feverish desire for the luxury that kills?

To this serious, solemn question it can only be said that luxury has commenced its work upon us. It is here, stanchly, solidly here, doing for us what it has done for every people that has been before us. Can we stop it?—and will we stop it? If so, all will be well; if not, then history will certainly repeat itself, and this nation of ours, with all its prestige, power, and glory, will die the death its foolishness is inviting.

It is the simple life and the simple life alone, that is able to save us. The simple life is the wise life. The simple life makes for health, for happiness, for great thoughts and great deeds. Luxury softens the muscles, weakens the will, corrupts the conscience and winds up by making us imbeciles and degenerates. The moment a man reaches the stage where he thinks more of his dinner than of his duty, more of his coat than his character, more of his so-called social standing than of his value as a man and a citizen, that moment he becomes an anarchist and is helping to overthrow the foundations of the State.

The real greatness of a country is made up of those within its borders who lead lives of temperance; whose motto is "plain living and high thinking;" whose grand business it is not to be amused and flattered and feasted, but to be doing something every day for the promotion of the larger and sounder civilization of the coming time. The men who founded this nation were thinking, not of menus, but of manhood; not of "pink teas," but of principles; not of riches, but of right; not of luxury, but of liberty—and we must think as they thought, or perish.

Will not every clergyman who may chance to read this editorial take it upon himself to preach oftener to his people upon the terrible necessity that they are under of living the simple life?

Will not the clergyman who reads this editorial plainly tell the parents in his congregation that in pampering their offspring, or in instilling into their minds the notions of idle ease and luxurious living, they are making themselves the enemies, not only of their children, but of their country, and of the whole human race?—*San Francisco Examiner.*

WHAT ABOUT THE THEATER?

THEATER going is on the increase. Sentiment against theater going is on the decline. A good percent of theater attendance is from the churches. Whatever may be the claims and apologies made for the theater as an institution, its influence is on the side of evil. An old actor, now in active Christian work, said of the theater: "The life is demoralizing and immoralizing." Can the church stand foursquare against moral evil, and patronize the theater? Can a church maintain its integrity as a church of Jesus Christ, and suffer its members to attend the theater? What fellowship has light with darkness, has Christ with Belial, has the believer with the infidel? Where will this thing stop? Should not the lines be drawn—at the theater? Doesn't God call for separation?

"Large streams from little fountains flow." Many a fellow has become a confirmed and conscienceless gambler from the turn he got in the polite company of the parlor game. Many a girl has started on the pathway to ruin in the parlor dance. In some of our ladies' colleges the entertainments

are nothing more nor less than theatricals on a small scale. They are first lessons in theater life. Girls get "stage struck," and the general effect is to create a taste and a sentiment in favor of the theater. Even churches sometimes take a turn at the theater business. A Baptist church that we know of gave, under its auspices, two theatrical entertainments. The young people, members of the church, learned, practised, and gave a straight-out play. The proceeds were for church purposes. They were amateurs, of course, but the affair was, to all intents and purposes, a theatrical. Is this not indirectly to encourage theater going, and create a taste for it?—*Word and Way.*

A TRADITIONAL POLICY BROKEN.

[L. A. S., in *Review and Herald.*]

An article contributed to the *Independent* (N. Y. City) of January 7, by James A. Le Roy, private secretary to a member of the Philippine Commission, states that "the Catholic schism in the islands [the Aglipay following] is by no means the unimportant, even amusing, movement that might be expected from the character of the men who organized it in August, 1902. To be sure, the Associated Press has practically ignored it [under Catholic influence], and one might well gather, from the hiatus of information upon it for nearly a year, that it had come to naught; but this is not the first time the Associated Press has committed serious errors of omission in regard to the Philippines. Plainly told, the truth of the situation is that the Catholic Church in the Philippines is literally rent in two."

Under the conditions which now exist in the islands, there being two rival Catholic parties, one of which is supported by the authorities at Rome, the United States Government, which is called upon to decide the disputed question of the title to much of the church property in the islands, will have no small difficulty to avoid interfering in religious affairs, and becoming an ally of the Papacy. Indeed, such interference is already an accomplished fact, and Mr. Le Roy sees it. He says:—

Confining ourselves entirely to our Philippine difficulties, we might as well frankly realize that, on our own part, we have practically broken with our traditional policy of non-intervention in church matters, and that we may have to go still further in this direction before our hands are again entirely free. Governor Taft was not formally an "ambassador to the Vatican," . . . but, far from being merely a business negotiation about friars' lands, his mission was really a diplomatic mission, by whatever phrase we may choose to call it.

The fact is recognized that this nation has "practically broken with" its "traditional policy of non-intervention in church matters," and even that it might have to go further in this direction before it can see the way open to return to its former position. It means to return, of course; whoever knowingly ventured a little out of the right path without meaning to return? And now it seems necessary to go on a little further in order to return, to get back safely without unpleasant consequences. That is the old story. It is much easier to venture into the wrong path than to get back again from the wrong path to the right one. It is much easier to get entangled in the meshes of papal diplomacy than to get out of the tangle after Rome has drawn the lines to cut off retreat and make further advancement in her pathway appear the only feasible course.

A recent expression on the part of a leading politician is a startling admission that even the prominent citizens of our time—those whom people choose to conduct public affairs—can not long be trusted. The utterance to which we allude is: "I say it is a good thing to have a turn of the political wheel; if we did not have it once in a while we should soon have a social and political revolution." So corrupt would any set of men in our republic become with a too long continuance of opportunity that, were it not for the occasional "turn of the political wheel" there would of necessity come a social and political revolution. Such is the open corruption among the chosen representatives of the people that one who for years has occupied an influential position, and knows by experience whereof he speaks, frankly and publicly voices the sentiment we have quoted. Nor is it a partisan charge; it is an unqualified statement of conditions touching all parties, by one who knows.

THE ACME OF LABOR UNIONISM.

WHAT labor unionism means when full-fledged is thus expressed in the *Labor Leader*, of Lancaster, Pa.:

Labor is now supreme in New South Wales. No employer or employee is allowed to appear in court in a labor case unless he belongs to a registered industrial union. It is illegal to employ free labor when union labor is available.

Whether the employers and employees of the United States who do not as yet yield to the demands of unionism (and they form a large majority of their classes) will permit such a condition to arise here is a question yet to be fully settled. The trend is strong in that direction. When it becomes "illegal to employ free labor," where does the *freedom* come in? That expression, however, is an admission that union labor is not free—an admission that tells a great truth, and lays bare a most pitiable, yea, abject, condition. Think of the masses of men, supposed to be intelligent, skilled in their handicraft, and claiming to be capable of directing every employer in the proper manner of conducting his business, then persistently placing themselves in a position where they must admit that they are not free laborers! And such a consummation—the denial of legal rights to free laborers—is deemed something to boast of, a great move in the interest of labor!

To add to the *Leader's* evident satisfaction with such a condition, the editor says, "When Parry hears this he will issue another proclamation." Well, in the face of such a prospect, it would seem that even the "blind leaders of the blind" would be able to see the necessity of at least a warning from some source. Surely those who welcome such conditions are hardly safe custodians of "supreme" power in any country. The tyranny of capital, as far as it has yet been manifested, pales into insignificance before such a prospect.

Those who regard the doctrine of Christ, which is embodied in the Golden Rule, "All things whatsoever ye would that men should do to you, do ye even so to them;" those who regard the commandment of God, "Thou shalt love thy neighbor as thyself," will not be found in confederacies which seek to deny to any man his legal rights. In a time when there was a marked rejection of the commandments of God, His prophet said: "The Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary." Isa. 8:11-14. This is good counsel for to-day.

HOW CRIMINALS ARE DUMPED INTO THE UNITED STATES.

ONE of the most important facts in connection with Italian emigration is that the questor of each district is slowly and effectually clearing the district of its criminal class by dumping the lot into North and South America, the most dangerous coming to the United States as the best field for their future operations.

Here is the syllogism:—

Since American police records and prison statistics, especially those of the United States secret service, show large and increasing numbers of Italian criminals in this country;

And since the mass of these can enter only by immigration;

And since the emigrant must have a passport from the chief of his local police district;

And since every criminal record is kept in the district in which he was born, and he must go there to get the birth certificate on which he gets his passport;

Then these thousands of passports issued annually to criminals are given by chiefs of police who know the records of the men who are receiving them, and are thus deliberately ridding their districts of them to save themselves trouble, and increase their reputation for efficiency.

That those secret instructions which are issued from Rome to the chief of each district advise any such procedure I do not believe. They do advise, so I have been reliably informed, that passports be

not issued to prostitutes easy of detection or to persons over forty-five not accompanied by sons, inasmuch as both classes are very nearly sure to be turned back, and to become a matter of expense to the government. That is the bugaboo of Italian statesmen—expense.—*Leslie's Monthly for February*.

Waste and Want.—A press item says that "statistics of the indigent in Chicago show that 13,000 families, or about 80,000 persons, were aided by the Bureau of Charity the past year." And besides this there were thousands of the labor strikers who for months had to be assisted by the charities of labor unions from other States. There is always plenty for all in this country, but, owing to greed and waste and mismanagement and misdirection of effort and misuse of means, there are all the time thousands in want while necessary supplies abound. The foregoing situation is only one of many, of more or less magnitude, surrounded in the aggregate by a general condition popularly called "prosperity." One feature of the general misuse, or actual waste, of the world's resources was recently elucidated by General Miles, in a speech at Washington, in which he said:—

In this enlightened age of progress and intelligent, refined civilization we would be glad to believe that the burdens and dangers of war have been lessened; yet, strange as it may seem, there never has been a time in the world's history when so much wealth was squandered in preparation for war, nor when so many millions of trained, skilled, and disciplined men, armed with the most destructive weapons, were taken from the avenues of peaceful industry, as at the present time.

It is a fact that is continually being demonstrated by individuals, and it is just as true of nations, that "wilful waste brings woful want."

LOWERING CLOUDS IN THE ORIENT.

AS THESE columns close, there is every prospect of war in the far East. Japan has become impatient at Russia's diplomatic tactics, and has broken off diplomatic relations with Russia, ordering her minister at St. Petersburg, with the entire legation, to quit Russian territory at the earliest possible date. Russia, therefore, telegraphed her minister at Tokio to demand his passports, and leave Japanese territory. These officials are making hasty preparations for departure, and the two nations are preparing for the clash which they feel must follow the severance of diplomatic relations. Japan has felt that Russia is strengthening her position in the East, while delaying negotiations to the farthest possible limit, and she knew that Russia would lay upon her the blame for any hasty move toward serious consequences. This Russia has now done. Japan is losing sympathy; to some extent, by breaking off relations, and yet she feels that her very existence is at stake in permitting Russia to continue, unchecked, the course which she has been pursuing in the East. It is rumored that Japan will at once despatch troops to Korea, and a clash between the navies of the two powers may be looked for at any moment. The Russian ships are reported cleared for action, and Japan has called home those of her subjects in America, who are known as "first-call" men. The conflict is bound to be a gigantic one—Japan fighting for national independence, and Russia fighting for a long-cherished purpose. The result of the conflict is terrible to contemplate in the waste of means but far more in the waste of human life and the untold suffering which is bound to result.

True Liberality.—The *Examiner* (Baptist) says truly: "There is a kind of 'liberality' that belittles one's own faith in order to exalt the faith of others. But this is a spurious liberality. The truly liberal soul freely concedes the right of others to hold their own opinions, but claims the same right for himself, and acts upon it."

A terrible conflagration has eaten out the entire business portion of the city of Baltimore, licking up the great stone and brick "fireproof" buildings as tho they had been made of wood. All the water that could be poured on the flames by three hundred lines of hose seemed to have no appreciable effect. Building after building was dynamited to stop the progress of the flames, and firemen and fire-fighting apparatus were hurried to Baltimore on special trains from New York, Philadelphia, and Washington; but

human efforts seemed utterly futile against the destroyer, which, for more than twenty-four hours, swept through the city. Twenty-five hundred buildings were burned, and the loss is placed at more than a hundred millions. Reports state that about 25,000 employees have been thrown out of work. This is the most disastrous fire that has ever visited Baltimore.

A bill has been introduced in the Legislature of the State of Iowa, providing for the punishment of those physically able to vote, who do not go to the polls, and exercise that privilege. The bill defines such neglect as a misdemeanor, and proposes, as a penalty, disfranchisement at the two following elections. Opinions have been expressed to the effect that the provisions of the proposed bill are constitutional.

Wu Ting Fang has memorialized the throne of China, asking that the province of Manchuria be declared open to the trade of the world, the consequence of which would be that Russia would hesitate to make enemies of the powers by opposing such a course. The empress is reported greatly pleased at the suggestion, and has promoted Wu Ting Fang for making it.

A Brooklyn physician has announced the discovery of the fact that lemon juice will kill the germs of both pneumonia and the grip. The germs of pneumonia have been killed by this simple remedy in culture tubes, and the virulency of the above-named diseases has been materially lessened by its use. Lemon juice has long been used as a germicide in typhoid fever cases.

The great ship-building trust, known as the United States Ship-building Company, against which suit had been brought by bondholders, is now undergoing reorganization, which will take it out of the courts. The peculiar methods of the concern have been the subject of much comment throughout the world.

The Senate Committee on Appropriations has authorized a favorable report on the Urgent Deficiency Bill, which includes in its provisions a loan of \$4,600,000 to the Louisiana Purchase Exposition, in return for which the government is to be given a lien on the first receipts of the exposition.

A violent break in cotton prices occurred on the New York exchange on February 2, as a result of the dissolution of an extensive cotton syndicate, known as the Sully Pool. The organizers of the pool are said to have made millions by the manipulation of the market.

British soldiers in South Africa found a new intoxicant. The form of smokeless powder known as cordite was dissolved in their tea or eaten by itself, inducing intoxication. When this was followed by drinking beer, it resulted in inciting "almost diabolical actions."

The German forces in South Africa are believed to be in great danger from the blacks, who have risen against them. Some of the German settlers have been murdered, and it is feared that at least a portion of the relief forces are surrounded by the negroes.

Resident Commissioner Degetau, of Porto Rico, has taken advantage of the enlarged powers granted him by the House of Representatives at Washington, and has introduced a bill "expressly to declare the citizens of Porto Rico citizens of the United States."

The German emperor, according to report from Rome, has requested the pope to appoint another cardinal for Germany. The request is in line with the recent acts of the emperor in cultivating closer relations with the head of the Catholic Church.

It is feared that the recent severe weather in the eastern part of the United States has caused serious damage to next year's fruit crop. In many places the tree trunks have actually been split by the severe cold.

Officials of the express companies who have aided in the violation of the prohibition laws of Kansas and the prohibition counties of Texas are being indicted by the Federal Government.

The last of the Cuban fortresses has now been turned over to the officials of the Cuban Government, and the last American forces in Cuba have sailed for the United States.

Former Governor Taft, of the Philippines, took the oath of office as Secretary of War, at Washington, D. C., on February 1, the office for some time held by Elihu Root, of New York.

The co-operative agricultural interests of the Mississippi Valley are planning a farmers' trust, and a meeting to establish the organization will be held at Omaha on March 1.

Dollar wheat was a reality in the Chicago markets on February 3, the highest price paid for wheat since the Leiter wheat corner of 1898.



OUR OWN.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex our own
With look and tone
We might never take back again.

For tho, in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come home at night;
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Tho we love "our own" the best.
Ah, lips with the curve impatient,
Ah, brow with that look of scorn,
'Twere a cruel fate
Were the night too late
To undo the work of morn!

—Margaret E. Sangster.

HOME RELIGION.

BY MRS. E. G. WHITE.

THE work of sanctification begins in the home. Those who are Christians in the home will be Christians in the church and in the world. There are many who do not grow in grace because they fail of cultivating home religion.

In the home the spirit of criticism and fault-finding should have no place. The peace of the home is too sacred to be marred by this spirit. But how often, when seated at the meal-table, the members of the family pass round a dish of criticism, fault-finding, and scandal. Were Christ to come to-day, would He not find many of the families who profess to be Christians, cherishing the spirit of criticism and unkindness? The members of such families are unready to unite with the family above.

God expects His children to use the talent of speech in a way that will honor the Saviour. Let evil-thinking and evil-speaking be put away as leaven that will produce contention, alienation, and strife. Let the unruly tongue be brought under the control of God.

No harsh, passionate word is ever spoken without grieving the Lord Jesus, and hurting the heart of speaker and of hearer. From the Christian home all angry or trifling speeches will be excluded; for in the home above nothing of this character finds place.

Parents, be sure to spend some time each day in private prayer, asking the Lord for wisdom, lest self-importance take possession of you, and you give the talent of speech into the control of the enemy. In the home circle, generous, gracious, Christ-like words are of more value than any earthly treasure.

Remember that your children will follow closely the example that in word and act you set them. Live lives that will help them to prepare for translation into the courts above when the last trump shall sound, and Christ shall come to gather His faithful ones to Himself. Do not neglect your children. They are your first care. The home is to be their first school. And in this school you yourselves are to learn lessons that will prepare you better to work for their salvation and for the salvation of others. These lessons will be of the highest value to you in your religious experience.

As you labor successfully for your children, you are working out your own salvation, and God is working in you, to will and to do of His good pleasure.

Kindly but firmly correct every inclination to wrong that may appear in the lives of your children. When you are obliged to correct a child, do not raise the voice to a high key, bringing into it that which will arouse the worst passions of the child's heart. Do not lose your self-control. The parent who, when correcting a child, gives way to anger, is more at fault than the child.

Restrain every hasty speech that struggles for utterance. Before you speak that fretful, impatient word, stop and think of the influence which, if spoken, it will exert. Remember that children are quick to hear every word, and to mark every intonation of the voice. Remember, too, that angels hear the words you speak. You are a spectacle to the world, to angels, and to men. Follow a course that will be an honor to Jesus, a course that will bring angels to your side. Let your home be such that Christ can enter it as an abiding guest. Let it be such that people will take knowledge of you that you have been with Jesus, and have learned of Him.

The home in which the members are kindly, courteous Christians, exerts a far-reaching influence for good. Other families mark the results attained by such a home, and follow the example set, in their turn guarding their homes against evil influences.

Angels of heaven often visit the home in which the will of God bears sway. Under the power of divine grace, such a home becomes a place of refreshing to worn, weary pilgrims. Self is kept from asserting itself. Right habits are formed. There is a careful recognition of the rights of others. The faith that works by love and purifies the soul stands at the helm, presiding over the entire household. Under the hallowed influence of such a home, the principle of brotherhood laid down in the Word of God is more widely recognized and obeyed.

A SMILE FOR HOME.

TAKE that home with you, my dear," said Mrs. Lewis, her manner half smiling, half serious. "Take what home, Carrie?" and Mr. Lewis turned toward his wife curiously.

Now, Mrs. Lewis had spoken from the moment's impulse, and already partly regretted her remark.

"Take what home?" repeated her husband; "I don't understand you."

"That smiling face you turned upon Mr. Edwards, when you answered his question just now."

Mr. Lewis slightly averted his head, and walked on in silence. They had called in at the shop of Mr. Edwards to purchase a few articles, and were now on their way home. There was no smile on the face of Mr. Lewis now, but a grave expression instead—grave almost to sternness. The words of his wife had taken him altogether by surprise; and, tho lightly spoken, jarred upon his ears.

"Take that home with you, dear." Ah, me! I wish these words had not been said. There will be darker clouds now, and they were dark enough before! Why can't Mr. Lewis leave his cares and business behind him, and let us see the old, pleasant, smiling face again? I thought this morning he had forgotten how to smile! but I see that he can smile if he tries, and why doesn't he try at home?" So Mrs. Lewis talked to herself as she moved along by the side of her husband, who had not spoken a word since her reply to his query.

"What then, Carrie?"

"It would send warmth and radiance through the whole house," said Mrs. Lewis, her tones all trembling with feeling.

"It isn't so easy a thing to put on a smiling face, Carrie, when thought is oppressed with care."

"It did not seem to require much effort just now," said Mrs. Lewis, glancing up at her husband with something of an archness in her look.

"You, Carrie, are guilty of a sober face at home as well as your husband," Mr. Lewis spoke with a tender reproof in his voice.

"But the sober face is caught from yours oftener than you imagine, my husband," replied Mrs. Lewis. "Are you certain of that, Carrie?"

"Very certain; you make the sunshine and shadow of your home. Smile upon us; give us cheerful words; enter into our feelings and interests, and there will be no brighter home in all the land. A shadow on your countenance is a veil for my heart; and the same is true as respects our children."

"I am glad, Carrie, that you have spoken thus plainly. I only wish that you had done so before. I see how it is; my smiles have been for the outside world, the world that neither loved nor cared for me,—and my clouded brow for the dear ones at home, for whom thought and care are ever-living activities."

Mr. and Mrs. Lewis were now at their own door, where they paused a moment, and went in. Instantly on passing his threshold, Mr. Lewis felt the pressure upon him of his usual state. The hue of his feeling began to change. The cheerful, interested exterior put on for those he met in business intercourse began rapidly to change, and a sober hue to succeed.

When the day's business was over, his mind fell into a brooding state, and lingered over its disappointments, or looked forward with failing hope into the future—for hope in many things had long been deferred. And so he rarely had smiles for his home.

"Take that home with you, dear," whispered Mrs. Lewis, as they moved along the passage, and before they had joined the family.

The warning was just in time.

"Thank you for the words," said he, "I will not forget them."

And he did not; but at once rallied himself, and, to the great surprise of Jennie, Will, and Mary, met them with a new face, covered with fatherly smiles, and with pleasant questions in pleasant tones of their day's employments. The feelings of children move in quick transitions. They had not expected a greeting like this; but the response was immediate. Little Jennie climbed into her father's arms. Will came and stood by his chair, answering in lively tones his questions, while Mary, older by a few years than either of the others, leaned against her father's shoulder and laid her white hands upon his head, smoothing back the dark hair, just showing a little frost, from his temples.

A pleasant group was this for the eyes of Mrs. Lewis as she came forth to the sitting room, from her chamber, where she had gone to lay off her bonnet and shawl and change her dress. Well did her husband understand the meaning look she gave him; and warmly did her heart respond to the smile he threw back to her.

"Words fitly spoken are like apples of gold in pictures of silver," said Mr. Lewis, speaking to her as she came in.

"What do you mean by that?" asked Mary, looking curiously into her father's face.

"Mother understands," replied Mr. Lewis.

"Something pleasant must have happened," said Mary, "you and mother look so happy."

"And we have cause to be happy," answered the father, as he drew his arm tightly around her, "in having three such good children."

Mary laid her cheek on his and whispered, "If you are smiling and happy, father, home will be like heaven."

Mr. Lewis kissed her, but did not reply. He felt a rebuke in her words. But the rebuke only gave a new strength to his purpose.

"Don't distribute all your smiles. Keep a few of the warmest and brightest for home," said Mrs. Lewis, as she parted with her husband the next morning.

He kissed her, but did not promise. The smiles were kept, however, and evening saw them, tho not

for the outside world. Other and many evenings saw the same cheerful smiles and the same happy home. And was not Mr. Lewis a better and happier man? Of course he was. And so would all men be if they would take home with them the smiling aspect with which they meet men in business intercourse, or exchange words in passing compliments.

Take your smiles and cheerful words home with you, husbands, fathers, and brothers. Your homes are dark and cold without them.—*Selected.*

MONTY'S UNDOING.

[Rev. M. S. Johnson, in *Union Signal*.]

"MONTY'S dead!" These were the startling words of a freighter, as he turned out, driving perilously near the cliff's edge, to give room for the stage to pass.

"What? You don't say!" exclaimed the stage driver, reining in the restive bronchos and throwing on the brake.

"Yes, shot himself with a little 'twenty-two.'"

"When?"

"'Bout two hours ago. I just come from there. His widdier's all broke up."

"Poor Monty!" said the rough rider, the mist gathering in his eyes. I was afeared of this."

Seated on a box by his side, I drew from the driver the story of Monty's undoing.

Mr. Montgomery, or, as he was familiarly known, "Monty," had been a well-to-do ranchman. The rich, level bottom lands of his ranch stretched far along on either side of the river; his herds roamed over the adjacent mesas and slopes miles away to the very crest of the divide. A wife and two daughters gave sunlight and cheer to his simple, but comfortable dwelling, and the snow-clad peaks of the Rockies looked down benignly upon a happy home.

Then a saloon was opened in a log-house near the frontier post-office. One winter evening Mr. Montgomery dropped in to see what was going on. Before leaving he was induced to take a drink. A few evenings later he went in again, and again he took a glass with a neighbor. He watched a game of cards and felt the excitement as the stakes were won. Soon he, too, was drinking and gambling like the rest.

The long winter wore away, and the busy season came on, but he neglected his ranch. Things went from bad to worse, money was scarce and he borrowed money, mortgaging his ranch. Mr. Montgomery was losing his grip, every one could see that.

"An' last trip up," said the driver, "he told me, if it wasn't fur his belief in a futur' he'd blow his brains out. Poor Monty, he was a good fellow," and my companion on the box wiped his moist eyes, stuffed the red bandana into his pocket—beside a quart flask now almost drained—cracked the whip over the lead team, and on we rolled across the bridge and past the ranch, where the happiness of another home had been wrecked by the home's worst enemy—the saloon.

THE SALOON AND DRINK.

What They Think of It.

- A CURSE.—*Queen Victoria.*
- A scandal and shame.—*Wm. E. Gladstone.*
- Traps for workingmen.—*Earl Cairnes.*
- Devilish and destructive.—*Lord Randolph Churchill.*
- Stupefies and besots.—*Bismarck.*
- The mother of sins.—*Southey.*
- The devil in solution.—*Sir Wilfred Lawson.*
- Liquid fire and distilled damnation.—*Robert Hall.*
- The mother of want and the nurse of crime.—*Lord Broughman.*
- A poison in politics as well as in society.—*Sir W. Harcourt.*
- The nation is being throttled by the traffic.—*Lord Roseberry.*
- A huge nuisance and misery.—*London Times.*
- Yet this "curse," so "devilish and destructive," that "stupefies and besots," "the mother of sins," "of want, and the nurse of crime," "the devil in solution," "the nation's scandal and shame," and "the trap for workingmen," the English nation legalizes, protects, and cherishes at a cost of well-nigh seven hundred million dollars, and the American nation does the same with the huge curse at a cost of one billion dollars.—*Selected.*

WHEN THE HEART SINGS.

How CAN a mortal help it when the heart bursts forth in song,
 When the melody is tuggin' at his heart-strings all day long?
 When the world is all in blossom and the grass is wet with dew,
 And the bird-song seems to whisper: "Why aren't you a-singing too?"
 My heart is full of gladness spite of all the cares and tears,
 And I try to bury sadness and to sing the song that cheers;
 But it comes in broken measure—jes' a stanza here and there—
 For the heart is full of music, but the voice can't catch the air.
 O, my heart goes out in pity to the life that plods along,
 That never stops the sighin' to attempt a verse of song;
 That never cheers the silence, nor when the night is black
 Puts forth a single note of love to coax the sunshine back.
 How can a mortal help it when the heart bursts forth in song,
 When the melody is tuggin' at his heart-strings all day long?
 When the world is all in blossom and the grass is wet with dew,
 And the bird-song seems to whisper: "Why aren't you a-singing too?"

—*Hartford Times.*

IS LIQUOR-DRINKING AMONG WOMEN ON THE INCREASE?

THE question, "Is liquor-drinking among women increasing?" is hard to answer. We surely hear more about drinking women than formerly, perhaps, from the fact that the drinking habit attracts more attention than it did in the days when nearly every one used liquor in one form or another.

Speaking of intemperance among women, and that much of it comes through the use of alcohol in medicine, Sir Thomas Barlow, physician to the King of England, is reported to have said: "The only remedy is total abstinence; half and half measures are useless; we must banish alcohol entirely."

The most pitiful dipsomaniac I have ever known is a woman, and she acquired the appetite by first taking alcohol as a medicine. Quite recently my attention was called to an inebriate who had occupied a good position in life and who never tasted alcohol until he took it in the form of one of the many patent medicines which to-day flood our market, crowd our newspaper advertising, and harm more than help humanity. The amount of alcohol that many patent medicines contain varies from 5 per cent to 11 per cent. This fact alone should be sufficient to lead all total abstainers to decide that they can not use patent medicines themselves nor advertise their use for others.—*Union Signal.*

OLDEST LIVING TRIPLETS.

MAINE claims the oldest living triplets in the United States. They are Mrs. Sarah A. Fossett, wife of George M. Fossett, of Union; Mrs. Mary A. Fossett, widow of Samuel Fossett, of Union, and Mrs. Martha Hayes, widow of Thomas Hayes, formerly of Union, who now resides in Massachusetts. The first two married brothers. These triplets were born on June 20, 1823, and celebrated their eightieth birthday last month. They are the children of Mr. and Mrs. Isaac Townsend, of Union, in which town they were born.

IT WILL BE SUMMER-TIME BY AND BY.

THE cold trade winds will blow, and the people around you will be going away for some inviting spot for rest and warmth and recreation. The Russian River country is probably the most accessible and also the most inviting. Last summer sixty cottages were erected at Monte Rio Park and fifteen at Mesa Grande, both places on the Russian River. This year these delightful summer Cottage Colonies will, no doubt, have 150 homes along the river or amid the redwoods on the hillside. Streets have been laid out and water piped to all lots, which are now being sold by the North Shore Land Co., at \$50.00 to \$75.00. Get a copy of "Summer Home Sites," or "Summer Outings," with map and full description at ticket office, No. 626 Market Street, San Francisco. Mailed free on receipt of address.

LAMP-FITS.

How do you know what chimney fits your lamp?
 Your grocer tells you.
 How does he know?
 He don't.
 Do you then?
 That's about how lamps are fitted with chimneys by people who don't use my Index; and they complain of bad chimneys! Lamp-Fits indeed! Do you want the Index? Free.

MACBETH, Pittsburgh.

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 MAKE WASHING EASY

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The Tablets DO THE WASHING while YOU LOOK ON

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NOT FORSAKEN.

BY ARTHUR K. FOX.

"I will never leave thee, nor forsake thee." Heb. 13:5.

WHEN blackest clouds and deepest gloom
Shut from thy path the light,
And darker than the silent tomb
To thee seems sorrow's night,
When hope is well-nigh gone from thee,
From this thy comfort take—
In sorrow's ever-troubled sea
Thy Saviour never will forsake.

When in thy pride thou wilt not see
That all things come from God,
When He in love chastizeth thee
Thou wilt not kiss the rod;
When thou art bowed with grief or pain
And sorrow's cruel ache,
Remember sunshine follows rain,
Thy Saviour never will forsake.

If, o'er thy life's bright summer day,
The cloud of death should cross,
And all the skies be turned to gray,
And heavier seem thy loss
Than thy poor human heart can bear,
Take courage, let not hope forsake;
The wildest storm but clears the air,
And He that calms is e'er awake.

In every trouble, every ill,
That comes to us on earth,
There may be found some solace still,
Some lesson of great worth;
If we but see the brighter side,
And this our watchword make,
Tho' sorrow, troubles, death betide,
My Saviour never will forsake.

THINGS AS THEY ARE IN INDIA.

[Mrs. J. C. Lawson, missionary in North India.]

It is only great people who acknowledge their mistakes, and it would be indeed surprising if, of all lines of work in the world, the missionary enterprise were the only one that never made a mistake. My own experience, after twenty-two years of missionary work in India, is that there is a glorious bright side, and we know that God's truth must ultimately triumph; but let us not shut our eyes to ugly facts, and thus hinder the great cause we so earnestly desire to prosper.

There are some who think so much has been done to evangelize India that but little remains, whereas only one per cent of her great numbers have as yet accepted Christianity, Protestants and Roman Catholics combined; and it is to be feared that only a small number of these are Christians in anything but name.

"But there is nothing covered, that shall not be revealed," Luke 12:2. That nation or system that refuses to see its weak points will, sooner or later, come to grief. There are many missionaries who feel that things are far from satisfactory in the church of India. Many there are who bewail this condition in the field, but do not want to acknowledge it to the world at large; but the world hears of it anyhow, and thinks strangely of the missionaries who keep back a part of the truth. Many missionaries claim that the home churches are not strong enough to hear the dark side, and certainly this is true of not a few, but they will not be found among the spiritual ones—those that, as a rule, help missions. If everything were all right in heathen lands, there would be no need of missionaries; but it is because of the many wrong things that they are sent.

Those who work in the home missions know what difficulties there are to contend with, and is it to be supposed that we have any less on the foreign field? Laziness, avarice, deceit, and other forms of sin meet the Christian worker everywhere. So often

since my return this year people have spoken to me of the great desire of the heathen to be saved, and how they were standing with outstretched hands begging for the Gospel, and it seemed a pity to have to disillusion them by stating the truth, that people in India are no more anxious to give up sinning than in this country. There is so much sentimentality about missions. Some one invented the phrase "romance of missions," but it can not be translated into any foreign language; for there is no such thing as romance in missions. It is a serious and difficult business, and every Christian should be burdened by it, for Christ gave the command, "Go ye into all the world, and preach the Gospel to the whole creation." It is not a thing we may do or not do, at our pleasure. It is not enough to be saved from doing wicked deeds, but we must also learn to do good deeds. How many will be condemned by those sins of omission! Matt. 25:31-46.

While money is very necessary in carrying on missionary work, and much good can be done with consecrated money, yet far more necessary are the prayers of God's people. There are some who always take great comfort in a statement like that, but they must remember that the right kind of praying will be followed by giving; for true faith and works always go together. What is needed to-day is earnest, importunate prayer that the Holy Spirit may be poured out on all flesh; but first it is necessary to recognize God as revealed in the Holy Spirit as a blessed reality.

An earnest Christian woman said to me: "It is

was angry with David for numbering his hosts (2 Samuel 24), surely He is not pleased with that church or mission that glories in the same. The struggle to show up grand results has much to do with the unspiritual state of the church in India.

While there are many earnest disciples of Christ in India, it is a sad fact that many come with mixed motives. The "heathen Chinese" has not more tricks than the heathen of India. There is a low caste, or outcast tribe, called sweepers, who, in some places, make trade of baptism. There are some earnest ones among them, but the majority need to be dealt with cautiously. They have no caste



One of India's Child Wives.

to lose, and some of them receive baptism every time a new missionary comes along who is not up to their tricks. There are some better caste men who do this, also. They claim they can get more help by posing as inquirers. It is possible to go out and baptize in one day hundreds of these low caste sweepers, if numbers are all one is after. But is it right to do so until they have shown their conviction of sin, and desire to give it up? There are unconverted workers who seem to think that their promotion depends upon grand reports. When I was new to the work, I was deceived over and over by some such agents. I reported work that did not exist, for I took their word for it. Then my eyes were opened to the great need of close supervision, and of having converted helpers. Often I spoke of this state of things to other workers, but I was told that I was too critical, that the native church compared very well with the home church.

Add to all this the fact that some native preachers are being instructed in so-called higher criticism, and we have a rather dark picture. Because some Christians reject the authenticity of parts of the Bible, the heathen rejects the whole; the keen oriental mind argues that if the Bible is of God it will contain no error, and he has no use for the remnants presented to him by the higher critic. How God's people do need to unite in prayer that only earnest, evangelical Christians may find their way to the foreign field! To send any other kind is worse than sending none. A great teacher has said: "The size and the age of an institution are not proofs of its real merits. There is danger of rot in things that are old and big. There is constant need of watchfulness of weak points, institutional and individual."

Years ago God laid before my husband and me the burden of industrial missions for India's Christians. The difficulties spoken of above, and others, too, had been confronting us, and we felt that one element in mission work was sadly lacking. The head and heart were being trained, but not the hand. We felt that workshops would be a good thing to test the sincerity of those who came with mixed motives, and a blessing for those who really were sincere. The Christian youth, too, were growing up indolent and, consequently, vicious, but there was no industrial training to speak of for them. In India to-day less than 2 per cent of all the children in missions are receiving manual training, and the re-



Orphans from India's Famine of 1897, Now Happy Inmates of an American School in Bombay.

not right for missionaries not to tell us of the difficulties. It is not trusting us." How can friends in the home-land pray intelligently for the work, if they do not know the needs? A proper report of a work tells facts, be they good or bad.

One of the great causes of this unspiritual condition is due to the unconverted workers employed. Some will claim that, as a whole, they are as spiritual as those engaged in like work in the home-lands; but two wrongs do not make a right. God forbid that India should ever copy all the dreadful things that go on in the name of religion in the United States! O, that we may begin in time to be saved from such a condition! Much is done in the name of Christ that will not stand the test. There is too much glorying in grand reports—too much boasting of numbers and riches and earthly power. If God

maining 98 per cent never will unless missionaries give them the opportunity.

When the recent famines of India left us with seventeen hundred orphans and widows, industrial departments for their support were opened up, which have developed into a whole mission, known as the Industrial Evangelistic Mission of Northern India. It is interdenominational and undenominational. Its aim is to rescue orphans and widows, and train them up in honest labor. When converts go out from these workshops and farms to spread the Gospel, as they certainly will, the call will be of God, and not as a means of livelihood. One such will win more souls to Christ than hundreds of hirelings; for conversion is by the Spirit, and the Spirit can not use unconverted agents. Consecrated laymen will be sent out to do the double work of teaching trades and preaching the Gospel. In the meantime, they who are in the mission will be urged to voluntary Gospel work—a thing as yet not often seen in India.—*Christian Work.*

A CHINESE FEMALE EVANGELIST.

[Mrs. Howard Taylor, in *Regions Beyond.*]

I REMEMBER a very degraded woman in a city in the heart of China. One day there were a dozen women around me, and sitting right at my feet a woman I had never seen before, poor and degraded. I could see at a glance she had lived a very sad life. Her hands were hard with toil, and she seemed stupid. We were talking about the power of Jesus Christ and how He even cast out evil spirits, and delivered people who were tormented with devils. She had never heard of Christ before, never heard His name, and stopped me several times, asking, "Is it true?" I assured her over and over again that it was certainly true. Towards the end she said one thing more, "Does Jesus Christ do things now—to-day?" What would you have said? There is nothing so powerful as a present experience of the power of Jesus Christ, enabling one to assure those who never heard of Him before that these things are true. I must not tell you all about it. She went away and gave her heart to Jesus Christ that night, and He wrought in her a most wonderful transformation.

She came a few days afterwards and said, "I know now that what you told me the other day is true." "How do you know?" "He has done it for me." "Are you going to another city where they have never heard of Jesus?" "Yes." "Are you going soon?" "Yes, soon." "Have you a servant to go with you?" "No." She said, "I am going with you, and I will do your washing and make shoes. I love you and I love your Jesus." The end of it was she came. She was truly converted, but very rough. I felt, however, there was a soul filled with love to Jesus, and I spent a great deal of time in teaching and praying for that woman. I taught her all I could of the life of Christ, and the way to put the Gospel.

There came a day when there was a great fair, and hundreds of women crowded to see us. While I was speaking to them, I lost my voice and could not go on talking. The room was full, and this woman was sitting near me. She had been a Christian two or three months, and, turning to her, I said, "You see I can not speak any more; will you try, and just tell the women the rest." She said, "I can not preach; don't ask me to do such a thing." "Well," I said, "if you don't, they will have to go without hearing and perhaps never come again. The Holy Spirit can help you and make you tell them far better than I can. Won't you ask Him?" She bent her head in prayer for a moment, and I sat praying for her with intense earnestness, feeling that it was

A CRISIS IN HER LIFE

and might prove such for many souls. Presently she raised her head, looked around, and I saw what had happened. Never shall I forget the light which shone upon her face, and she began to try to tell the certainty of those things that she herself had known about Jesus. She forgot me, the time, everything, and just poured out her heart before these women.

If ever I saw anybody filled with the Spirit of God, it was that woman, that day. She went on for an hour or two without a pause, and nobody moved. Many of them were in tears; many of them had never heard of Jesus. They had never

heard a missionary until two weeks before. A woman sitting in the room gave her heart to God, and still lives a consistent Christian life.

Best of all, the preacher was saved from herself and filled with the Spirit, and became from that time such a teacher of the Gospel that I never thought of speaking when she was there. Men have often said, when she had preached half the day: "We don't want to go home; we never heard anything like this before. You go to bed, and let this woman stay and talk; she can talk all night." I have wakened in the middle of the night, and heard that woman, in the dark, still telling of Jesus to those who were so eager to hear. Sometimes they would ask her questions, and even go to sleep and wake up and ask more questions, and early in the morning would be listening still. The power of the Spirit in the life of that woman was simply wonderful. It left nothing to be desired—nothing. One could not wish for anything more reasonable, logical, clear, persuasive, tender, full of love and of the power of the Spirit than that dear woman's message to others.

THE POWER OF THE WORD.

AN evangelist, who traveled at one time in the interests of missions in India, attended one evening a prayer-meeting connected with a mission station at Ahmednuggur. He noticed near him a very strange-looking man, with hands deeply scarred, and across his skull were deep furrows. At the close of the meeting this man was introduced to our revered friend, and the latter will never forget the sensation which he experienced as he held the deeply-scarred hand in his and could feel the scars.

Our friend was told the man's history. Earlier in life this man belonged to an organized band of murderers, and lived in a great, dense gloom of heathen wickedness and superstition. One night he strayed into the mission chapel, attracted by the lights and the sweet notes of sacred song. He listened as the missionary told in clear simple language "the old, old story" of Christ's love. At the close of the meeting he waited to speak to the missionary.

"This Man that you told us about can save from sin?" he asked.

"Yes," was the answer, using the words of the Book, "The blood of Jesus Christ His Son cleanseth us from all sin."

"Can He save from the sin of one murder?" asked the man.

"Thy your sins be as scarlet, they shall be as white as snow," said the missionary, still quoting from the Book.

"Can He save from the sin of two murders?" was the next question.

Again the missionary replied, "Thy your sins be as scarlet, they shall be as white as snow."

The question was again and again repeated until the specified number of murders was a large one, and with a sense of his own helplessness, the missionary again and again replied in those strong words of Sacred Writ, "Thy your sins be as scarlet, they shall be as white as snow."

Deeply stained with sin as was this man, his skull furrowed and his hands scarred by the dreadful wounds received in fearful encounters with his victims, yet he received the word, and deeply repenting of the past, accepted this gift of a Saviour, and became a humble and sincere follower of the Lamb. Is not this a striking instance of the power of the Gospel of Christ "unto salvation," and shall we withhold a Gospel which is capable of working such changes in the human heart and character? Who can say what we might have been had we never heard the gracious truths of the Gospel!—*The Presbyterian.*

OUR WORK AND WORKERS.

A SESSION of the Central Union Conference will be held at Omaha, Neb., March 4-14.

THE Missionary Worker says, "We now have a membership of about nine hundred in Brazil."

BROTHER C. H. PARKER, who went to the Fiji Islands a few years ago, is now able to preach in the native language.

THE organization of a church of nine members at Bartlesville, I. T., is reported by Brother G. F. Haffner, president of Oklahoma Conference.

AS a result of lay missionary work among the Germans in the vicinity of Arpin and Bethel, Wis., ten Sabbath-keepers are noted in the Reporter.

BROTHER A. G. HAUGHEY has been re-elected president of West Michigan Conference, and Brother D. W. Reavis has been chosen secretary and treasurer.

THE president of New York Conference, Brother S. H. Lane, says, "The church-school work in the State is doing well and exerting a good influence over our children and youth."

REPORTS of meetings held in Melbourne, Victoria, by Brother W. A. Hennig, note the baptism of ten candidates within three weeks. These meetings followed the camp-meeting held there in the autumn.

JANUARY 16 three candidates were baptized at Youngstown, Ohio, by Brother C. C. Webster, who is holding meetings there. He also reports the addition of four to the church on profession of faith.

FOUR candidates were recently baptized by Brother G. F. Haffner, at Meno, O. T., where Sister Minnie Syp was holding meetings. Brother Haffner also reports the addition of fourteen members to the Concord church.

IN the Union Conference Record, Brethren C. A. Paap and F. E. Lynden report five new Sabbath-keepers in connection with their meetings at Dannevirke, N. Z. They also note liberal reports of their Sunday night meetings in the Monday papers.

TO ASSIST in establishing the publishing, educational, and medical work in the vicinity of Washington, D. C., Mrs. E. G. White and Brother W. C. White and family will take residence there for awhile. In connection with the medical work there, Dr. George A. Hare, who has been located in Fresno, Cal., for the past twelve years, has responded to the call of the General Conference Committee to assist in the new sanitarium enterprise at Washington.

A LETTER from Sister Mattie A. Price, of Ingersoll, O. T., says: "I have had wonderful experiences in selling the special number of the SIGNS. One of these I will mention. I took a supply of papers to a community about eight miles from where I live, thinking to take advantage of a gathering there Christmas Eve. I asked for permission to introduce the paper after the exercises, and was given a few minutes. The meeting was then dismissed and with the help of the Lord I disposed of thirteen copies. How I thanked Him for the privilege!"

A LETTER from Sister Mabel Branch, of Cholo, British Central Africa, says: "Our school buildings are of grass and bamboo poles, with grass roofs. Occasionally snakes come out of the grass roof to view the classes in the schoolroom. Two large afternoon classes are attended by many of the working people after their day's work is finished. There is a great work to be done here. We have a very meager supply of books, slates, and pencils. We are all interested in our work and trust that the seed sown will bring forth fruit for the Master."

A LETTER from Huntsville, Ala., to the Welcome Visitor, has this interesting information about our school there: The "Oakwood Industrial School is constantly increasing both in members and spiritual growth. Several of the students who came here not knowing God, have given their hearts to Him for the first time. This gives us more joy than any other advancement that could be made. There are about forty students in the school home now. Most of them are of an older class, who appreciate the value of an education, and are willing to put forth an effort to obtain it. They have, as a rule, an ambition to become workers for the Master."

A LETTER to the Mission Board, from Dr. A. W. George, who has recently taken up the work in Turkey, we take the following paragraph:—

The Turks have no special opposition to our religion. They reason that the preaching of a new doctrine will stir up riots. And so it does; for our workers are always liable to mobs. Only a few weeks ago one of them was severely beaten at Adana, near Tarsus. Another is in prison in Aleppo. If we were recognized as Protestants, there would be no difficulty with the officials. [The Protestant organization refused such recognition on account of the Sabbath.] It is the Sabbath question that really causes all the trouble. But, thank the Lord for trouble when it comes in a good cause! The Sabbath and the "mark of the beast" are the distinguishing standards here, as well as in America. In Brother Baharian's case it appears that interference from a foreigner would only create difficulty. So I must enjoy my nice room here in Pera, while Brother Baharian lies in prison just across the Golden Horn. My heart smites me when I think of it, but I can do most by doing nothing. I hope the Lord will provide open doors for the truth by the medical work. Pray for me.

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 9.—FEBRUARY 28.—HEARERS AND DOERS OF THE WORD.

Lesson Scripture, Matt. 7:21-29, A. R. V.

(21) "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. (22) Many will say to Me in that day, Lord, Lord, did we not prophecy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? (23) And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity.

(24) "Every one therefore that heareth these words of Mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock: (25) and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon the rock. (26) And every one that heareth these words of Mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand: (27) and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell; and great was the fall thereof. (28) And it came to pass, when Jesus had finished these words, the multitudes were astonished at His teaching: (29) for He taught them as one having authority, and not as their scribes."

Golden Text.—"Be ye doers of the Word, and not hearers only." James 1:22.

SUGGESTIVE QUESTIONS.

(1) What does Jesus say of those who profess to be His disciples? Who are sure of an entrance into the kingdom of heaven? Verse 21. Note 1. (2) What will many disappointed professors say in the judgment? Verse 22. Note 2. (3) What will be the Lord's reply to them? Verse 23. Note 3. (4) To what does He liken those who both hear and obey His Word? What does the "house" signify? What is meant here by the rock foundation? Verse 24. Note 4. (5) By what is the "house" assailed? And what will prevent it from falling? Verse 25. Note 5. (6) To what is the professed disciple likened who does not obey the Word of the Master? What does the "sand" represent? Verse 26. Note 6. (7) What becomes of a "house" built on such a foundation? Verse 27. (8) What did the people think of the doctrine that Christ taught? Verse 28. Note 7. (9) What was there so peculiar about His teaching? Verse 29. Note 8.

NOTES.

1. **More profession** of allegiance to Christ may be affected by even His worst enemy. The case of Judas is an illustration of this point. The betrayal of his Master was signalled by a friendly salutation and a kiss. The will of the Father is His law. The Spirit of prophecy, by the pen of David, had said of Christ, "Lo, I come; in the volume of the Book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:7, 8. Again, He said to one who inquired the way to eternal life, "If thou wilt enter into life, keep the commandments." Matt. 19:17. And again, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46.

2. **Neither prophecy nor miracles** is a sign of acceptance with God. A prominent deception is that of false prophets (Matt. 24:11; 2 Peter 2:1; 1 John 4:1-3), and in the very last days people will be deceived by miracles (Matt. 24:24; Rev. 13:11-14).

3. "I never knew you" does not mean that Christ has not an acquaintance with them; for He knows even the inward thoughts of every one. Mark 2:8. But His Spirit implants the seed of the Word in the hearts of all who will receive it, thus rendering them fruitful of good works. Spiritually the word "knew" is here used in the same sense that it is in Gen. 4:1. So Christ disavows the responsibility of their inspiration, and therefore of their works.

4. **The house** that one builds is his character. No one can build a good character on an earthly foundation; for "that which is of the earth is earthy." No one can of himself establish a foundation better than himself, and "all have sinned, and come short of the glory of God." There must of necessity, then, be a foundation other than fallible man can lay. See 1 Cor. 3:11; 2 Tim. 2:19; Isa. 28:16.

5. **The "rains," "floods," and "winds"** represent persecutions, temptations, evil influences, worldly pleasures, appetites, and passions. In Palestine and Arabia the streams (sometimes called "floods") are often quite dry in summer time. But at some seasons there are heavy rains, accompanied by heavy winds. Then the streams become torrents, overflowing their banks and sweeping everything before them. Then the only security for a building is a deep, substantial foundation.

6. **The foundation of sand** represents human schemes of salvation, human standards of holiness, the traditions of men, false doctrines of all kinds.

7. **The doctrine** of Christ astonished the people because it was so at variance with the teaching of the scribes and rabbis. They always dwelt on forms and ceremonials as the great essentials, while Jesus taught the principles of "righteousness and true holiness."

8. **"Having authority,"**—Jesus had the authority of absolute wisdom and power. Of His doctrine He Himself testifies: "We speak that which we know, and bear witness of that which we have seen." John 3:11. "My teaching is not Mine, but His that sent Me." Ch. 7:16. "I spake not from Myself, but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak." Ch. 12:49. His Word was authority because it was the Word of God. Ch. 17:14, 17.

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LESSON IX.—THE EASTERN QUESTION.

(Study for Sabbath, February 27.)

QUESTIONS.

1. REPEAT DAN. 11:1. Who is the speaker? Whom does Gabriel say he stood to confirm and strengthen? When?

2. Verse 2. What did Gabriel say he would show Daniel? How many kings did he say would yet reign in Persia? How did he say the fourth one would compare with the others? What did he say this fourth king would accomplish through his riches? Note 1.

3. Verse 3. What is the character of the king here brought to view? How was this king to rule? What king of Grecia fulfilled these specifications? Note 2.

4. Verse 4. What was to happen to Alexander's kingdom? How was it to be divided? Was the kingdom to fall into the hands of Alexander's posterity? How was this fulfilled? Note 3.

5. Verse 5. Of these four divisions of Alexander's kingdom, which one was the kingdom of the south? What is said of the king of the south? What is said of one of Alexander's princes? Which one of Alexander's princes soon became so strong as to possess three out of the four original divisions of the empire? Note 4.

6. What two powers then became "the king of the south" and "the king of the north"? Note 5.

7. Outline verses 6-14. Note 6.

8. Verse 14. In those times, about a. c. 200, who were to stand up against Egypt, the king of the south? What new power is here introduced in this line of prophecy? Note 7.

9. Verse 16. Where was this rising power of Rome to stand, and what destruction was to be accomplished by his hand? Note 8.

10. Verse 19. The history of what Roman ruler fulfilled the events of this verse? Note 9.

11. Verse 20. Who succeeded Julius Caesar? How is he designated in this verse? What Roman emperor justly earned the title of "a raiser of taxes"? Luke 11:1. How is the death of Augustus referred to in the prophecy? Note 10.

12. Verse 21. Who succeeded Augustus Caesar as emperor of Rome? How were his character and reign foretold in this verse? Note 11.

13. Verse 22. What note does the prophecy in this verse make of the death of Tiberius Caesar? Who else was to be cut off during the period of the reign of Tiberius?

NOTES.

1. Cyrus died in the year a. c. 529, and was succeeded by his son, Cambyses, who reigned seven years. Cambyses was succeeded by Smerdis, an impostor, who reigned but eight months, being succeeded in B. C. 521 by Darius Hystaspes. Darius Hystaspes reigned thirty-six years, and was succeeded by Xerxes in the year 485 B. C. Xerxes, by his strength and through his riches, did stir up all against the realm of Grecia. He collected the most numerous army ever marshaled for war, estimated by careful historians to have numbered 2,641,610 fighting men, with an equal number of attendants, making a total of 5,283,220. This army was seven days and seven nights crossing the Dardanelles, on two immense bridges of boats built for the purpose. Xerxes was the last of the Persian monarchs who invaded Grecia; therefore, the prophecy takes no note of his eight successors, but passes, as we shall see, in the third verse, to the empire of Grecia.

2. Truly it may be said of Alexander the Great that he did according to his will. His entire reign was one of unparalleled conquest, and at the age of thirty-two years he is said to have conquered the whole of the then known world, and to have wept because there was not another world to conquer.

3. Within twenty years of Alexander's death it is said that there was not one of his posterity left, and his kingdom was divided toward the four winds, between his four leading generals. See the territorial boundaries of these four divisions, as outlined in note 5, lesson 4.

4. In B. C. 281 Lysimachus was slain in battle, and Seleucus annexed all of his dominion; and as Lysimachus had previously conquered the territory assigned to Cassander, this left Seleucus ruler of three of the four portions of the original division of Alexander's kingdom.

5. The successive rulers of that territory of the north, which fell under the dominion of Seleucus, are referred to in this prophecy as "the king of the north," while Egypt is called "the king of the south."

6. Verses 6-14 refer to the frequent wars and intriguing between Syria, the king of the north, and Egypt, the king of the south. History supplies the details for all these specifications of the prophecy.

7. "And in those times [about a. c. 203] there shall many [Antiochus Magnus, king of Syria; Philip, king of Macedon; and many of the provinces which had revolted from Egypt] stand up against the king of the south [Egypt]; also the robbers [breakers] of thy people [Rome] shall exalt themselves [rear her head among the nations of earth] to establish the vision [destined to exert a mighty influence among the nations of earth in fulfilment of the prophecy till the end of time]; but they shall fall [be broken up into many kingdoms, and finally be "destroyed and given to the burning flame." Dan. 7:11]."

8. In B. C. 63, Pompey, the Roman general, demolished the walls of Jerusalem, transferred several cities from the jurisdiction of Judea to that of Coel-Syria, and imposed tribute upon the Jews. Thus was Jerusalem placed by conquest in the hands of

that power which was to hold "the glorious land" in its iron grasp till it had utterly consumed it.

9. Verse 12.—"Then he [Julius Caesar] shall turn his face toward the fort of his own land [Rome]; but he shall stumble and fall [assassinated by Brutus and Cassius and other conspirators, a. c. 44], and not be found."

10. Verse 20.—"Then shall stand up [reign] in his [Julius Caesar's] estate a raiser of taxes [Augustus Caesar. See Luke 2:1] in the glory of the kingdom [the "Augustan Age," an expression commonly used to denote the golden age of Roman history]; but within few days he shall be destroyed, neither in anger, nor in battle." Eighteen years after the taxing brought to view, seeming but a "few days" to the distant view of the prophet, Augustus Caesar died peacefully in his own bed at Nola, whither he had gone to seek repose and health, A. D. 14, in the seventy-sixth year of his age.

11. Verse 21.—"And in his [Augustus Caesar's] estate shall stand up [reign] a vile person [Tiberius Caesar], to whom they [the people of Rome] shall not give the honor of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries."

It was through the flatteries of his mother, Livia, that Tiberius reached the throne. But the citizens of Rome never gave to him the respect and "honor of the kingdom," due to an upright and faithful sovereign.

"Augustus rested in his last hopes on Tiberius. It is almost superfluous to enumerate the unworthy successors of Augustus. Their unparalleled vices, and the splendid theater upon which they were acted, have saved them from oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period. Under the reign of these monsters the slavery of the Romans was accomplished with peculiar circumstances."—Gibbon.



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CO-OPERATION CORNER.

THE following is taken from a letter just received from Eld. J. M. Hyatt, Cape Coast Castle, Gold Coast, West Africa. A small club of SIGNS has been sent him for some time through the donations sent to the co-operation corner:—

SIGNS OF THE TIMES—

Dear Friends: I have been receiving the ten copies sent me. I do not know who sent them, hence I do not know whom to thank. However, we are very glad to receive them, and they are doing a world of good. Already we know of some who have given up the study of hypnotism as the result of studying the subject in the SIGNS. The people enjoy reading the paper very much. I hope to get several yearly subscriptions very soon.

Yours very truly,

J. M. HYATT.

If there are those among our readers who wish to send the SIGNS to other needy fields (Brother Hyatt's club is paid for now), we will be glad to have them send their donations to the SIGNS OF THE TIMES, Oakland, Cal.

FROM A BLIND FRIEND.

I HAVE been a constant reader of the SIGNS for six years, and always hail it as a welcome visitor, but I lost my sight a few months ago, and will never be able to read the dear old SIGNS any more. However, I have secured three new subscriptions since I have been blind.

Enclosed you will find money order for \$4.00 for these three subscriptions, together with my own, for one year. I wish the SIGNS success, and know that, altho I am blind, one day I shall see God.

Very truly yours,

[Signed.]

FANNIE EMORY.

The publishers of the SIGNS OF THE TIMES are indeed thankful for such a practical manifestation of esteem on the part of Mrs. Emory, and that many others are taking advantage of the offer of which she has availed herself, which is as follows:—

1. Two new yearly subscriptions ordered at one time, or one new name and one renewal, \$2.50.
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News from the Book Department

The following will be of interest to our many readers who have had the privilege of carefully studying that wonderful book, "The Great Controversy:"

Bourda, British Guiana, January 13, 1904.

Dear Sir:—

I am very glad that I have the cause of writing you. I have borrowed a book from a friend and would like to have one of the same. The name of the book is "The Great Controversy between Christ and Satan." I would also like to have other gospel books. Please, sir, to send the price and the post fee for me. I remain,

Yours,
Robb Street, Bourda, Lot 42
British Guiana, S. A.

Leopold Sampson.

LESSON HELPS

In addition to the books which have already been mentioned in these columns, such as "Daniel and Revelation," "Story of Daniel," and the "Sure Word of Prophecy," the four following will be especially helpful in the study of the Sanctuary and the Eastern Question:

Christ Our Advocate

This is a pamphlet of 112 pages, in which the subject of the Sanctuary is presented briefly, but very clearly. A series of diagrams adds much to its interest. The price is 10c.

Looking Unto Jesus

This is one of the latest works by Eld. Uriah Smith, and takes up the subject of the Sanctuary much more exhaustively than does "Christ Our Advocate." Its price in paper cover is 25c; in cloth with plain edges, \$1.00.

The Eastern Question

BY ALONZO T. JONES

Although this is only a sixteen-page tract, it will be found very helpful, indeed. Sabbath-school officers will do well to secure a quantity and furnish to their members. Price 70c per hundred.

Marshaling of the Nations

This pamphlet is also by Alonzo T. Jones, and is fully illustrated by an original series of maps. Price 10c.

63,234 PAGES DAILY

Such has been the average circulation of the tracts published in the Bible Students' Library and Apples of Gold Library for the year 1903. This is much the largest sale we have ever recorded.

The following are some of the more important titles, together with price:

The Sabbath Question

Is Sunday the Sabbath? A. G. L. 67, 35c per hundred.

Which Day Do You Keep and Why? A. G. L. 75, 35c per hundred.

Who Changed the Sabbath? B. S. L. 107, \$1.00 per hundred.

New Testament Sabbath, B. S. L. 137, 70c per hundred.

Coming of the Lord

What Do These Things Mean? B. S. L. 176, 70c per hundred.

Way-Marks to the Holy City, B. S. L. 115, 70c per hundred.

We Would See Jesus, B. S. L. 173, 70c per hundred.

Heralds of His Coming, A. G. L. 51, \$1.00 per hundred.

The Great Three-fold Message, A. G. L. 47, 70c per hundred.

The Winning of Margaret, A. G. L. 53, 70c per hundred.

Immortality Question

Is Man Immortal? B. S. L. 51, 35c per hundred.

Immortality of the Soul, B. S. L. 70, \$1.40 per hundred.

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The Way to Christ, B. S. L. 105, 70c per hundred.

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The stock of Prophetic Charts we have been advertising at \$2.50 per set is exhausted. Hereafter we will have only the one Prophetic Chart, the price of which is \$1.00, post-paid.

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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.

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.

CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (Able to Deliver, To Those Who Fall, etc.), General (Memories of Bethlehem, The Diet Question, etc.), How They Became Convinced, Editorial, Question Corner, Outlook, The Home, Missions, International Sabbath-school Lesson, International Sunday-school Lesson, Publishers.

Read the Article on "Life."—Others will follow.

Baltimore is at this writing suffering the awful calamity which involves, it is estimated, the loss of nearly \$200,000,000. No lives were lost. War is reported on between Russia and Japan.

We begin next week an allegory, by Roderick S. Owen, entitled, "The Builders," in which church and character formation is set forth in a new and striking form.

"How Readest Thou?"—It is an old, old question. How do you read the Bible? Is it in a haphazard sort of way, a little here and a little there?

English style, adapted to all readers. The author of these articles is Pastor F. D. Starr, of Forest, Idaho. They should be a special help to the young.

We have received a copy of the "Year-book of the Seventh-day Adventists," containing the official denominational directories for 1904, and much statistical information. The number of the adherents, baptized believers, is given as 73,522.

The Way of Rome.—May we ask a special perusal of two articles in this paper in conjunction? First, read in the "History of Government," the article by Alonzo T. Jones, on "Self-Government in Rome,"

Be True to God.—Seek to know His will; plead for His Spirit; keep the conscience clean and tender by confession of sin and faithful doing of duty; be charitable toward others, and then go forward, regardless of what others may say and do.

"In working let us give with noblest grace The best we have, without a thought of gain, Else to our hearts there comes the saddest pain, That all we've done for others has no place In Life's reward; yet we should strive to face This thought, nor hope for prize, nor yet complain Because no recognition comes we vain Would have; and O, believe, if we embrace With tireless grasp all good that comes our way, Our souls expand like beauteous opening flower. And One who knows and loves, will some day give What never could be had from Fortune's dower,— That inner something which is more than praise, And transforms work to beauty while we live."

It is better to walk by faith alone with God in the dark than with the multitude by sight. His "well done," spoken so low that only the heart can hear, is more than the plaudits of the multitude.

A Strange Idea of Christ's Work.—A friend sends us a copy of the Pennsylvania Methodist containing an "open letter" "to Seventh-day Adventists," and requests us to reply to it. The open letter consists largely of a mass of unfounded assertions. For instance, in answer to the question, "Is Sunday the Christian Sabbath?" the "open letter" replies, "God's Word answers emphatically and definitely, Yes!"

They [S. D. Adventists] are compelled to work on Sunday contrary to, or in violation of, the law of the land, in order to fulfil the law of God. "Six days shalt thou labor, and do all thy work." Ex. 20: 9. If they would obey God rather than man they must work on Sunday and take the consequences. The law spent all its force on Christ our Substitute. . . . When Christ died, we died; when He rose, we rose with Him. Col. 3: 1-3. We have been discharged from the law, having died to that we were holden that we should serve in newness of spirit, and not in the oldness of the letter. Rom. 6: 6; 2: 29.

And thus this writer debases the law of God honored by Jesus Christ, our Example, who observed it, and died to bring us to its observance, below the law of man. And we can say with the apostle of old, "We ought to obey God rather than men." Christ freed us from the condemnation of the law and saved us to its obedience. If the law spent all its force upon Christ, how is it that there are any sinners now? Surely a dead law can not condemn men, and Paul must have been mistaken if this "open letter" is right. See Rom. 3: 20; 4: 15; 7: 7-9. The sinner at the best serves but a dead letter; the Christian serves in newness of spirit. But this writer makes forgiveness an indulgence to sin; and serving in newness of spirit, he makes disobedience to God! So did not Christ Jesus. He said, "I delight to do Thy will, O My God; yea, Thy law is within My heart;" and His true disciple responds,

"This is the love of God, that we keep His commandments; and His commandments are not grievous." The "open letter" would make Christ a "minister of sin;" but the Gospel makes Him a minister of righteousness. We have neither time nor space for more. See tract, "Under the Law or Under Grace," No. 163, Bible Students' Library, post-paid, by mail 2 cents.

WHO IS THE AUTHOR?

The Literary Digest copies the following excellent instruction from Dr. J. H. Kellogg, in Good Health for December, while, almost identically, the same language is used in the Sunday Examiner, of San Francisco, of the 7th inst., and attributed to Henry D. Bartlett, M. D., "Consulting Physician of the Hospital for Consumptives [where?]." We quote from each of these journals, in parallel columns:—

(From Dr. Kellogg, in Good Health.)

(From Dr. Bartlett, in the Examiner.)

Cold, fresh air has special value because it stimulates the organs and all the functions of the body; it quickens the heart to the greatest activity, and increases the number of red corpuscles in the blood. Cold air also contains more oxygen to the cubic inch than does warm air. The volume of air is reduced one-five-hundredth part for each degree in reduction of temperature. Consider the difference between a hot summer day with a temperature of 90° and a winter day at 30°. Even a moderately cold winter day marks a difference of 60°. So the air has been reduced one-seventh of its volume, and in six breaths of cold air one gets as much oxygen as he would in seven breaths of warm air.

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And so it runs on for four hundred words more, almost or quite identical. The article which the Digest quotes from Dr. Kellogg contains two paragraphs which the other does not. Now we would like to quote a part or the whole of the excellent instruction for the benefit of our readers; but we desire always to give proper credit. Who is the author?

Cyclopedia of Journalism.—Alfred Harmsworth, of the Daily Mail, William Hill, of the Westminster Gazette, and Maurice Ernst, of the Neues Wiener Tagblatt, London journalists, propose to produce a work which will be an authoritative history and handbook of journalism for the entire world. It will cover all phases of journalism from the remote past to the present day, and it is designed to make it all that its proposed name implies, "The International Encyclopedia of Journalism." Help and suggestion is solicited from all parts of the globe. Address, The Secretary, "Encyclopedia of Journalism," Granville House, Arundel St., Strand, London, W. C., England.

Advice to the Wealthy.—George T. Angell, in Our Dumb Animals, gives this good advice to capitalists "to lessen the conflict between capital and labor:" (1) Avoid all public displays of wealth which tend to make the poor more dissatisfied. (2) Do to the deserving poor whenever and wherever you meet them precisely what you would like to have them do to you if they were rich and you were poor." And this means do as Jesus said; follow the Golden Rule.

Zionism Impractical.—In an instalment of a long "open letter" in the Chicago Israelite of January 30, to Hon. Simon Wolf, Rabbi Jacob Voorsanger concludes first that "it will take centuries to bring us [the Hebrews] to conditions that may fairly be assured to represent nationhood."

If all men have God's life now, as the "New Thoughtists" and other modern teachers are telling us, how can it be said that they are "alienated from the life of God"? Eph. 4: 18. Was Paul mistaken, or are these?

If you want to know about various kinds of automobiles, send for the "Automobile Number" of the Scientific American, of January 30. Price 10 cents. Munn & Co., New York City.