

# 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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## "BABYLON IS FALLEN."

THE fall of the tower of Babel, so graphically and vividly portrayed in our illustration, was a prediction in object-lesson of the fall of the city and empire of Babylon, builded centuries later by Nabopolassar and his greater and more renowned son, Nebuchadnezzar. The doom of the one forefigured the doom of the other.

THE fall of Babylon the great before the conqueror Cyrus is an object-lesson in prophecy of the fate that shall befall mystical Babylon of the age in which we live. The fall of the second Babylon was as much greater than the first as the city exceeded the tower. The ruin of mystical Babylon will be as much greater than the fall of ancient Babylon by the Euphrates as the world exceeds the city and the empire. In the career of the one may be read the career of the others.

The folly and fall of Babel are lessons for the ages.

WHAT do I mean?—Just this: The building of that ancient tower, the spirit that conceived it, the mad ambition which fostered it, the purpose of its building, the principles involved, and its utter overthrow, are types of human ambition and folly from that day to this.

GOD is one, the Creator of the heavens and the earth. There is one only Saviour, Christ Jesus the Lord. There is one moral standard, the holy law of God, proclaimed by His own voice amid the burning glories of Sinai, and

manifested in still greater glory in the teaching, the life, the character of Jesus Christ. There is only the one life that saves; not that which comes by generation, but by regeneration, given by the mighty Spirit of God through His Word. Such has always been God's standard of conduct, God's means of salvation. Such was the case when God created man, gave him the earth for his home, and told him to multiply, scatter abroad, and make the whole earth like the Garden of the Lord. Such was God's standard of conduct and means of salvation when, after the Flood, God gave the same command. But man's rebellion brought Ba-

tower, confounded their language, and called their effort, what all such efforts have ever proved to be, "Babel,"—*confusion*.

BABYLON of old stood for the same self-glorification, the same perversion of God's plans. She erected in the world a false system of government, a false system of education, which perverted the whole world, and which persists to the present time. She has made all the world drunken.

THE principle is as true now as then. God's standard is still the same. His Gospel is still

"the power of God unto salvation." His Book is the guide, the standard, the creed, the ensign of His people. It is the one gathering, life-giving source of inspiration and soul-saving work in aggressive Christianity. Dowling's cry needs often to be repeated: "The Bible, I say, the Bible only, is the religion of Protestants. Nor is it of any account



The Fall of Babel.

bel; and this is the record of the response of unbelief:—

"And they said one to another, Come, let us make brick, and burn them thoroughly. And they had brick for stone, and bitumen had they for mortar. And they said, Come, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name; lest we be scattered abroad upon the face of the whole earth." Gen. 11:3, 4.

AND so they builded, and, according to their brick records, called the mighty structure they were rearing for themselves, for their own glory, Bab-il, the "Gate of God." It was their perverted plan of salvation. God, in His goodness, frustrated their efforts, broke down their

in the estimation of the genuine Protestant, how early a doctrine originated, if it is not found in the Bible." Tho you are a professed Christian, if, on the banner you are carrying or following, God alone is not glorified, you are bringing confusion among men. If you have, as a standard of conduct, erected a human creed which stands only for the Bible, the creed is not needed. If it varies in one essential from that Book, it is a standard of Babylon; it is exalting the human to the throne of the divine. If you have another means of salvation other than the unmerited grace in Christ Jesus our Lord, you are exalting a fraudulent saviour, and are bringing confusion to men.



"GATHER together" is God's call to His children, not to some country or city, but to Him, to His truth, His Word, His Gospel. He would heal His people of the wounds that have been gotten in Babylon. He would restore the primitive unity. He would sweep away the "refuge of lies," whether in human creed or scheme or plan; He would bring men again to the one God, the one Saviour, the one Gospel, the one Book, the one Life.

HE pities His people in Babylon. Many, nay, most of them, are there in ignorance. God knows it. He has saved them, and kept them, in spite of Babylon. But now He calls them. He tells them over and over again that "Babylon is fallen," and that certain destruction awaits, even tho she embrace the whole world. He calls men back from her creeds, her worship of the human. "Come forth, My people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues: for her sins have reached even unto heaven, and God hath remembered her iniquities." See Rev. 18:1-5. But God not only calls us out of Babylon and away from her errors; He also calls us to the glorious salvation of "the everlasting Gospel." "Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:6, 7. Our God is worthy of all reverence and worship. W.

### THE DAY OF SPECIAL BLESSING.

BY S. H. CARNAHAN.

By many superstitious persons Friday is considered an unlucky day. They are averse to beginning a new job of work or starting on a journey upon that day. Another class of people will eat no flesh meats, except fish, on Friday. It is worthy of note, too, that most people who do not hold any superstitious ideas in regard to the day have lost sight of its special significance. This occurs just as others, in reading the old myths or traditions of heathen nations regarding the peopling of the earth, the Flood, etc., have, in a measure, lost sight of the true objects of the creation, of the Deluge, and of other events.

The sixth day of the week (a portion of which is now called Friday) was the day which God designed particularly to be used in closing up our work and making preparation for the Sabbath. On this day the people were to gather and cook their food for the Sabbath, so that no boiling or baking should be done on God's holy day. Ex. 16:22-27. And, of course, they were not to start any secular work that would have to be finished on the Sabbath.

The time was definitely fixed for the beginning and ending of the day, so that they might know when it came, even if they had no watches or clocks.

The day was reckoned from sunset to sunset, the evening and morning composing the day. Compare Lev. 23:32; Deut. 16:6; Gen. 1:5, 8, 13, 19, 23, 31.

At the time of the death of Christ those who were nearest Him and following His footsteps observed the days from sundown to sundown, and recognized the sixth day as preparation day. Matt. 27:62; Luke 23:54. They also recognized the seventh day as the Sabbath (Luke 23:56) and the first day of the week (counted from Saturday sunset until Sunday sunset) as a working day. See Mark 16:1, 2; John 20:1; Luke 24:1.

Ought not we to be as careful in the observance of the preparation day, the Sabbath, and all the days, for the purpose for which they were ordained (Ex. 20:9, 10), not using the six days in idleness, nor the seventh day in doing our own pleasure (Isa. 58:13)?

In so doing because we love God and truth, we shall be blessed here and hereafter. Isa. 56:2; 58:14; Rev. 22:14.

### RESTITUTION.

BY L. D. SANTEE.

"Behold, I make all things new." Rev. 21:5.

THERE is a promise of a future gladness,  
That slumbers in the bosom of the flowers,  
That softens all time's weary years of sadness,  
And lightens all grief's dark and bitter hours.  
That promise broodeth over all creation,—  
O'er sweet green pastures strewn with pearly dew,—  
That Christ shall come, and in the restoration,  
Clothe all with glory, and "make all things new."

In evening sunsets, with their purple shadows,  
Is felt a language uttered not in speech,  
In solemn forests, and in grand old meadows,  
And where the mountains high their crests upreach;  
And mighty oceans, in their waters swelling,  
Breathe the glad prophecy, believed by few,  
The promise that through nature's heart is welling,—  
The Saviour cometh, to "make all things new."

Seas, with uplifted hands repeat the story,  
And plead the hastening of that longed-for day,  
Voicing her prayer, with sound of billows hoary,  
Come, Thou long-loved, resume Thy royal sway;  
Come to the earth that groans in sin and sorrow,  
Come with Thine angels, in the skies of blue,  
Come, usher in the wondrous glad to-morrow,  
Come, O Deliverer, and "make all things new."

### THE NARROW WAY.

BY MRS. E. G. WHITE.

CHRIST gives to all the invitation, "Follow Me." "He that followeth Me shall not walk in darkness, but shall have the light of life."

"Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The path cast up for the ransomed of the Lord is far above all worldly schemes and practices. Those who walk in it are to show by their works the purity of their principles. They have a heaven to win, and by a well-ordered life and a godly conversation they are to show the genuineness of their profession. They are to work out their own salvation with fear and trembling, lest they shall not perfect a Christian character, striving to walk in the footsteps of Christ, keeping His life and His teaching ever before them. As they do this, God works in them to will and to do of His good pleasure.

Those who walk in the narrow way must follow the directions of the Guide-book. Thus only can they reach the gates of the city of God. They are to follow the example of Christ, working as He worked. Then at last they will hear the commendation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

#### Our Gifts.

God has put men and women in possession of precious gifts. To different ones He gives different gifts. Not all have the same strength of character or the same depth of knowledge. But each one is to use his gifts in the Master's service, however small this gift may seem to be.

The faithful steward trades wisely on the goods entrusted to him.

The endowments of mind and body are to be carefully guarded. Our gifts are not to be weakened by self-indulgence. Every power is to be carefully preserved, that it may be always ready for instant use. No part of the physical organism is to be weakened by misuse. Each part, however small, has an influence on the whole. The abuse of one nerve or muscle lessens the usefulness of the whole body. Those for whom Christ has given His life should bring their habits and practises into conformity to His will.

#### "Freely Ye Have Received, Freely Give."

God's Word declares, "The soul that sinneth, it shall die." But God does not desire the death of any one. When Adam's sin had forfeited eternal life, at infinite cost God provided for the race a second probation. He "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Should not those to whom the light of truth for this time has come, place themselves in close connection with God, using their capabilities to advance the work of soul-saving? Should not the one who possesses an understanding of the Scriptures impart the knowledge given him to those who know not the truth? Upon every believer in present truth rests the responsibility of working for sinners. God points them to their special work,—the proclamation of the Third Angel's Message. They are to show their appreciation of God's great gift by consecrating themselves to the work for which Christ gave His life. They are to be stewards of the grace of God, dispensing to others the blessings bestowed on them. He who has found comfort in the Word of God is to share this comfort with others. Thus only can he continue to receive comfort.

The sincere child of God does not make light of any of His requirements. Should he do this, he would soon make for himself laws that would not be in harmony with God's requirements. Another, having great confidence in him, would do the same, and thus God would be greatly dishonored. Infidels look at the defective lives of professing Christians, and say, "If I believed what those men and women profess to believe, I could never do the things they do."

Let us make steady advancement. Let us lay aside every weight, and the sin that so easily besets, and run with patience the race set before us. Let us hold the truth in righteousness. Then when adversity comes, we shall be able to trust in God, knowing that we have done our best. Trust in God is one of the signs that distinguish the righteous from the wicked. God never forgets His faithful children in their suffering and affliction. With confidence they may say:—

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; Thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."

"A BLESSING must be shared before it will be repeated."





BY RODERICK S. OWEN.

THERE was a certain King, who ruled over an extensive domain. He had a Son, God noble and true, whom He had exalted (John 1:1-3) to a place of equality with Himself. In fact they reigned conjointly, sitting upon the same throne. This Satan King had an enemy who had once been a loyal subject, holding a high position in the kingdom, but who had rebelled (Isa. 14:12; Eze. 28:14, 15) against the authority of the King and had incited to rebellion a number of the King's subjects (Rev. 12:3, 9).

There was a portion of the territory of this kingdom over which the King had Adam placed a certain one to reign as a prince. Gen. 1:26-28. This one sold himself, his territory, and all his subjects to that enemy, who immediately took possession and thus brought this piece of territory into open rebellion. Luke 4:5, 6; John 14:30.

This King was greatly grieved, not at the loss of territory, for by His power He could easily recover that, but, being of a kind and loving disposition, He could not bear the thought of destroying His former subjects, who had been deceived into accepting the authority of the seducer.

**Plan of Salvation** A plan was proposed whereby these rebels might be forgiven and reinstated; but to insure against the possibility of a future revolt certain things were required of those to whom this new citizenship should be given.

A proclamation was prepared and announced throughout the rebellious land to the effect that the King proposed to recover that territory and to make of it a special kingdom where His Son, noble and true, should reign most gloriously, having for His subjects (Matt. 5:5) all who would accept of pardon at His hands, and who would build a house in the rebellious land.

The subjects generally were greatly pleased at the prospect, for they had already become dissatisfied with the dominion of the usurper, who had proven to be a dreadful tyrant, and had filled the land with woe.

Many, therefore, were glad of this chance, and wished to undertake the work at once. They were then informed that each building must be a perfect one; and to insure this result the King proposed to furnish a

**The Bible** Book of plans and specifications to be carefully followed by each one. When the Book was given, and they began to read, they soon found that the Traits of Character of building was to be made entirely of gold, silver, and precious stones. This they could not furnish, as these substances were very rare in the rebellious territory, and could only be pur-

chased at a price which it was not possible for them to pay. The messenger then told them that the King expected to furnish all the material, His Son, their future King, paying the price for them.

With this information they were greatly pleased, and since they had, as they supposed, a little of the right material on hand they began at once to lay the foundations for their houses.

The messenger then cried out, Hold! Hold! The material you are using (Isa. 64:6) is not genuine. None must be used save that furnished by the King; and besides, you are not laying your foundation aright. The Self specifications call for the removal of all sand until a certain bedrock is reached, and all foundation walls must rest throughout their length and breadth upon this Jesus rock (1 Cor. 3:11), because there is a terrible storm coming which will try every building, and in that storm (1 Cor. 3:13)

### Judgment

every building not resting upon this rock, and not perfectly built, will fall, and great will be the fall of it. Matt. 7:24-27.

Then began the builders, with some chagrin and disappointment, to tear down the walls already laid, and to cast aside the material, which some, however, laid away in a heap near by, thinking that it might yet be useful to them.

This done, all began to dig for the foundation stone; but this proved to be no light task, for the sand was loose and shifting, so that after digging down a few feet it began to roll in upon them. And in some cases the material of the old walls which they had torn down, but which they had left too near by, also tumbled into the trenches and had to be lifted out again and again. Some soon said, "We never can reach the rock." Others began to doubt its existence beneath such a mass of sand, while others concluded their trenches were deep enough, since no one could ever see that their foundations were not settled upon the stone; and besides they did not believe that a storm ever could come violent enough to wash away the earth to such a depth.

As the King had supplied abundant material, these began at once to construct their walls. The work went rapidly forward. The walls arose above the surface. The sand and loose material was shoveled in and leveled up, and then all looked neat and indeed quite substantial. Others now began to think it useless to dig deeper for the true foundation, and they followed the example of their neighbors.

Thus many were led away from the Guide-book.

At length some of the faithful ones discovered the rock. But they found it only in places, for the depth of the sand varied. There were deep cuts and holes here and there, and of course these were filled with the sand. Here also was discovered more fully the nature of the sand, for, while in a general way there was a common resemblance, yet each hole and cut contained a kind peculiar to itself. For illustration, in one which was very deep were the sands of self, *to wit*, self-esteem, self-reliance, selfishness, etc. In another was the sand of pride; in another, of worldly ambition; in another, of the love of money, etc.

Just here is where many failed, for having found the stone in places, they did not persist in removing all the sand from these depressions. In fact there were few, very few indeed, who removed every grain of the sands of self. But some did, and when their walls began to rise they were resting throughout their entire length and breadth upon the true foundation.

Having once departed from the plans, those doing so felt free to introduce various other changes from time to time, so that soon there was seen a great variety of architecture. At length those whose ideas most nearly coincided associated themselves together, and in this way a number of bands were formed. It was not long before each of these associations drew up a book of plans and specifications for themselves; and while it was expected that all would follow in a general way the Book of the great King, yet each one was required to follow quite closely the book furnished by his association.

(To be continued.)

### TEMPERANCE IN SPEECH.

WE talk much of freedom of speech. As in the matter of action, so in the matter of speech, too many have mistaken liberty for license, and go with tongue whetted or pen sharpened ready to thrust mercilessly everything in sight. When will men learn that there is the assault of speech, and that speech is a deadly weapon? that mental anguish is not a creature of the imagination—a something to be laughed at—but a reality, the tragedy of which can only be known by one who suffers, often in silence, the awful invective of a merciless persecutor?

St. James gives a very accurate description of the tongue turned loose in its riot of ruin: "The tongue is a fire, a world of iniquity. . . . It is set on fire of hell. . . . It is an unruly evil, full of deadly poison." Knowing the power of the tongue as an instrument of death, and having seen the awful results of the unbridled riot of speech, one can well appreciate the apostle's conclusion, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

Let him who aspires to any place of permanent usefulness or leadership, look well to the regulation of this member, whether it be in the matter of verbal or written utterance. Moreover, let no one delude himself by clamoring for freedom of speech who is known to riot in the license of hasty and inflammatory utterance. —Selected.



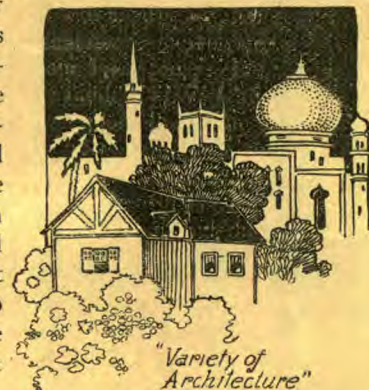
Their Own Plans and Specifications.



Then began the builders, to tear down the walls



The Book of Plans and Specifications.



Variety of Architecture



# History of Government

BY ALONZO TREVIER JONES

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

## VIII. THE DECLINE OF SELF-GOVERNMENT IN ROME.

LAST week we studied the principle of government of the people, self-government, as illustrated in the government of Rome. In that study we found that government of the people was good, practical, and effectual, the best of all governments of ancient times, in all respects—*so long as the people really governed themselves*. Of all forms of government, that of government of the people depends most upon the integrity of the individual, upon the individual's loyalty to the principle of governing *himself*. And just as soon as the individuals fail in governing themselves, government of the people is lost, and must be succeeded by some other form.

This subject, as illustrated in the history of Rome, is worthy of further study, especially in the United States, because the United States was founded upon the principle of self-government, "government of the people, by the people, and for the people." And the study of government of the people, amongst the very people who "possessed the faculty of self-government beyond all people of whom we have historical knowledge, except only the Anglo-Saxons, must, in the nature of things, supply most valuable lessons for the people of this nation, whose government was founded as a government of the people.

Government of the people must, in the nature of things, be the best of all governments, when the people really govern themselves. Also, in the nature of things, government of the people must be the *worst* of all governments, when the people *fail* to govern themselves. For, when the government is of the people, and the people fail to govern, then there is practically no government; and the only alternative that then remains is: Either no government, indeed, which is anarchy; or else a government of such a character that will effectually govern a populace that will not govern themselves, which must be a despotism. It may be a despotism of the majority, it may be a despotism of the minority, it may be a despotism of a few, or even two or three, or it may be a despotism of only one; but whether of the majority, of the minority, of only two or three, or of only one, it must be, and it will inevitably be, a despotism. And through all these gradations the Roman Government of the people went in its degeneracy.

The first of all elements in self-government is self-denial. The exclusion of self-indulgence is temperance in all things. This we find as a characteristic in the earliest government of the people of Rome. The next vital element in self-government is self-support. Self-support, equally with self-denial, is inseparable from self-government. This also was a characteristic of the earliest Roman Government of the people. Individual industry and frugality, therefore, are the essential elements in any system of practical self-government. And, as we have seen, the Roman people held in faithfulness both these essential elements of self-government. Their self-government was the greatest success,

in every respect, of all human governments before the rise of that only other government of the people, the republic of the United States.

In such a government of the people, a government where each governs himself, the formal government easily becomes of that sort which is acknowledged to be the best, and which has been most aptly described in the sentence, "The best government is the one which does the least governing." In such a case, the formal government exists, and is exercised solely for protection of the individual in his rights of life and property, while the individual governs and supports himself and the government. For, upon the principle that government is of the people, the formal government is a creation of the people. It is but a device, a piece of political machinery, framed and set up by the people, by which they would make themselves secure in the enjoyment of the inalienable rights which they all possessed as men capable of governing themselves, and exercising that capability in the actual government of themselves. So, with the system complete, it stands: Individual *government*, and collective *protection*. And since individual government, self-government, involves self-support, the complete system stands: Self-help and governmental *protection*.

### Assuming to Govern Other People.

Such was the system of the Roman Government of the people at the first, and by virtue of which it was the freest government, therefore the best government, and by which it grew to be the greatest government, then in the world. But when that nation assumed the prerogative of governing other people than themselves, and, to do this, repudiated for itself its own original and vital principle; and when into the national treasury there came from conquered provinces and plundered peoples immense wealth in great, rolling streams of gold; and when the more fortunate individuals multiplied their wealth in boundless measure, and the positions, powers, and favors of the government were absorbed by these, as well as boundless luxury indulged by them,—when all this passed steadily before the eyes of all, the inevitable result was that the great mass of the less fortunate, the ones solely dependent upon their daily labor, and the poor—these followed the example of the rich and luxurious ones, and abandoned self-government, and with self-government abandoned self-help, and *demanding governmental help*. But when the government was a government of the people, the demand by the *people* for governmental support was merely the advocacy of Socialism.

There was, however, at the first a condition, under cover of which governmental support could be pleaded without itself appearing to be socialistic. That condition was that the vast wealth of the public treasury was not gathered from the people by taxation; but came as tribute and by plunder from conquered nations. The plea and the campaign for governmental support was successful: not at first in having money or even provisions given direct to the

people, but in the expenditure of the public money for the distribution of *land* to the people. Vast sums were thus spent. Thus great numbers of people were, free of expense to themselves, placed upon well-improved lands. But this failed; because, when they were upon the land, they must support themselves by their own efforts, and they had all so far followed the example of the rich and luxurious, that their own work on the lands that were given them would not supply the means which they required to keep up the rate of living which they must maintain. And, living beyond their means, they incurred debt, then had to borrow from the rich to pay their debt; and, in borrowing what they must have, they mortgaged their claim upon the land. Accordingly, it was but a comparatively short time before their lands were all gone, and they were again clamoring for governmental support. Then, in answer to these clamors, the same thing was done by the government again, and with the same result again. Then, again, the clamors arose; again the government did the same thing, with again the same result.

### The Failure of Socialism.

When this had been followed in the same round several times, it became apparent to the public authority that such a course was practically useless. Also the beneficiaries were heartily tired of it, because it did not relieve them from the necessity of work with their hands in self-support. Therefore, the scheme was discontinued. But those who insisted upon governmental support did not cease their demands for governmental support. They next required that the government should establish public granaries from which the people should be supplied with grain at a merely nominal sum. It was argued that this would be in nowise different in principle from that which had already been done in the supplying of land. It could hardly be more expensive, and being much more direct, would be much less complicated. There were always plenty of demagogues to urge these claims of the populace, and so to lift themselves to popular favor and governmental place.

With the enthusiastic clapping of every pair of poor hands in Rome, a law was secured which decreed that public granaries should be established in Rome, to be filled and maintained at the cost of the State, and that from these the wheat should be sold to the poor citizens at a merely nominal price. This was practically governmental support of the populace, because the immediate "effect was to gather into the city a mob of needy, unemployed voters, living on the charity of the State, to crowd the circus, and to clamor at the elections, available, no doubt, immediately to strengthen the hands of the popular tribune, but certain, in the long run, to sell themselves to those who could bid highest for their voices." And each voter could sell his vote for a sum sufficient to keep him constantly well supplied with provisions from the public granaries. Then, as the populace existed in practical idleness, the next thing was that the State must supply games and spectacles to fill the time of the idle crowd sufficiently to prevent mischievous designs that would threaten the government.

As before remarked, the open practise of Socialism could be avoided, so long as the public treasury was supplied with money from conquered nations; but when all the nations had been conquered, and the supply was not sufficient, then it was found that the scheme was absolutely socialistic in practise, as in the beginning it was in principle. For when the supply of money in the public treasury from



conquered provinces proved insufficient, by public devices and decrees the needed sums were simply taken by confiscation from those who had money.

#### Conflicts between Capital and Labor.

But, while events were reaching this final point, other accompanying and strictly logical mischiefs had gained a permanent hold upon the government, and, with this, had carried it utterly away from government of the people. In the progress of this socialistic principle, there was a constant struggle between the rich and the poor, between capital and labor, between governmental order and anarchy. When the rich, or capital, held the power, the poor and laboring classes were oppressed. When the populace held the power, the rich were oppressed.

In this see-saw for the possession of power capital had the advantage, because the senate was always on the side of capital, and the senate was always in existence, and, therefore, in possession of power. Besides, owing to the fact that the elections were annual, the ascendancy of the people was but spasmodic at the best. When some leader, who could carry the multitude with him, arose, the people would arise, and carry everything before them. But when the particular occasion was passed, or the leader fallen, the people would drop back into the old, easy way. The elections were never without riot, but the senate would gradually regain all its former power, which it would use still more oppressively in revenge for the checks which had been put upon it, and the insults which it had received when the populace was in power.

#### Despotism.

Thus, when the populace was in power, it was a despotism of the majority; and when the senatorial party was in power, it was a despotism of the minority. Yet, it must in justice be observed that the despotism of the senatorial party, the party of property, was not so great as was the despotism of the majority. And in justice it must also be admitted that the violence and excesses in defiance of law and order, of the populace, whether in power or out, compelled despotism on the part of the government. For instance: The senate absolutely abolished the trades-union; but to this the senate was driven by the fact that, tho these unions had been originally formed only for mutual benefit, yet in the times which we are now considering they had become nothing but political clubs, and had become so dangerous to property and even to life, that, for the security of both property and life, it was essential that they should be absolutely abolished. And this but illustrates the truth that, tho the government was a despotism, whether the majority (the populace) or the minority (the senatorial party) was in power; yet, the despotism of the minority was, in a degree, less heavy than was that of the majority; for the majority, *possessing nothing*, had no kind of respect, or any consideration, whatever, for the rights of property. All that they cared for was to get what they could. With the populace the chief consideration was how to get more, and whatever means they could employ for this purpose was to them perfectly proper. On the other hand, the senatorial party was preeminently the party of property. Therefore, even their own instincts of self-preservation required of them that they should have respect to the rights of property. And this principle also acted as a check on the temper and despotism of that party. Yet, with this exception, the minority could no more be trusted than could the majority.

#### Extra-constitutional Power.

Finally the contention between these two parties became so continuous and so violent that, for the very existence of society, there had to be created a power which would be a check on both; and, under the circumstances, this power must be extra-constitutional, and, upon the principle of government of the people, even extra-governmental. Under the circumstances of the alternate despotism of the majority and of the minority, it was essential that there should be organized a power which should be constantly active, and so balance the power of the senate, and hold in check its despotic tendencies, and also be able to hold in check the despotic sway of the majority. Already it had appeared more than once that this power lay in the veterans of the triumphant, but disbanded, armies; but it was impossible, at the first, to rule openly by the power of the army. And since this feature must be shaded, the logic of the situation was that a coalition should in some way be formed, representing the contending parties, with the understanding that it could depend upon the army for support. And the logic of the situation was met by the formation, B. C. 60, of

#### A Triumvirate,

representing both capital and labor, and including the army.

Cæsar was the idol of the populace, and had the confidence of the trades-union, which, after having been abolished by the senate, were fully restored when, in the turn of the political wheel, the populace held governmental power. Crassus was the richest individual in the Roman world, and he represented the combinations of capital, the farmers of the taxes, and the moneyed class, generally, who were not of the nobility. Pompey, one of the mightiest leaders of her armies that Rome had yet known, was the idol of the soldiers, who, tho not at the moment organized in legions with arms in their hands, were, nevertheless, a mighty political power; and, if necessity should demand, could be made, in a day, a mighty military power.

These three men, representing labor, capital, and the soldiery, covenanted together "that no proceedings should be allowed to take place in the commonwealth without the consent of each of the three contracting parties. United, they constituted a power beyond all the resources of the commonwealth to cope with." Thus the first triumvirate became an accomplished fact. And, tho there were a few expiring struggles, the power of the Roman senate, and also of the Roman people, was at that moment virtually gone forever. Government of the people had been utterly wasted, and government was now merged in three individuals, with one controlling mind among the three, and that mind the mind of Julius Cæsar.

But the government did not long remain in this form. Crassus, in an expedition against the Parthians, was slain, and, instead of the triumvirate being preserved by the selection of another in the place of Crassus, the two that remained, separated, and the only question and the contest was as to which of these two should alone be the government. The senate stood with Pompey, the populace supported Cæsar, the army was divided, the more powerful part supporting Cæsar. Civil war followed, in which Cæsar was everywhere successful, Pompey was defeated and slain, and Cæsar stood alone as head of the Roman world, himself alone the government. Not only was

#### Government of the People Gone,

not only was government of the classes gone,

not only was government of a few gone—all government was gone but government by *one*.

The senate, seeing what had come, formed a conspiracy "to save the republic" in the destruction of the government by the assassination of him who, by the direct logic of affairs, was alone the government. For affairs had reached that point in the Roman State where a one-man power was inevitable. And, tho to avoid this the senate had killed the one man who was that power, and the one man who, of all the Roman nation, was most capable of exercising that power, the reality and permanency of a one-man power, and that by one worse than he, was only the more hastened by the very means which they had employed for the purpose of preventing it. This they themselves realized, as soon as they awoke from the dream in which they had done the desperate deed. Cicero exactly defined the situation, and gave a perfect outline of the whole history of the times, when, shortly after the time of the murder of Cæsar, he bitterly exclaimed: "We have killed the king; but the kingdom is with us still. We have taken away the tyrant; the tyranny survives." That tyranny survived in the breast of every man in Rome; and the only question was, which one should be the tyrant to such a degree that he could dominate the tyranny of all the others.

This was very soon decided; for, immediately upon the murder of Cæsar, a second triumvirate was formed—Mark Antony; Cæsar's grand-nephew, Octavius; and Lepidus, Cæsar's general of cavalry, who was at the head of his troops. This was, however, a mere shuffle on the part of the two principals, Antony and Octavius, to gain time and get their bearings. And as soon as this was done, Lepidus was eliminated, and the sole question and contest was repeated as to which of these *two* men should be the *one* man, who should be the Roman Government. Again there was war; Octavius was successful; Antony, with Cleopatra, committed suicide; and now, just thirteen and one-half years after the murder of Cæsar, again, and this time in permanency, *one man* was the Roman Government, and that *one man* a man who could not govern himself; and that government a furious and crushing despotism, only a single degree removed from sheer anarchy. And such it remained, with only slight amelioration, until it sank in annihilating ruin.

#### PROPHECY PROVES INSPIRATION.

AS WE examine the Old Testament, we find six hundred predictions, more than three hundred of which center upon the person, character, and career of Jesus Christ as the Messiah. These prophecies cover the line of His descent, the time of His birth and manifestations, the place of His nativity, and all the great leading circumstances of His life, death, resurrection, and ascension, with many subordinate details. These prophecies were in their complete form at least four centuries before His birth, inasmuch as both the Hebrew Scriptures and the Septuagint, or Greek translation, were in the hands of the Jews, one about two, and the other five centuries, at least, before Christ was born. The circumstances which these prophecies describe are not only unprecedented in character, but there was no possibility, humanly speaking, of these predictions being fulfilled. In fact, they were largely couched in paradoxes or seeming contradictions. God has designed to present a mystery wholly inexplicable until history proves itself the key fitted to the lock.—A. T. Pierson.





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For further information see page 15.

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## THE GLAD TIDINGS.

THE Gospel of Jesus Christ does not come to sinful men to tell them that they need no salvation. It does not come to them to tell them that they have eternal life already, and all that they need to do is to recognize the fact. It is a perverted Gospel which teaches such things.

Man is lost, sold under sin,—a slave in sin's dominion, doomed to certain death. The Gospel of God does not hide this fact. Nay, more, it distinctly and emphatically affirms it. It tells man that he is hopelessly sick with sin; that he has no power within himself to cure his disease, or break sin's power. It holds the mirror of God's law before the sinner that he may see his utterly wretched and hopelessly lost condition.

But it does not leave the man there. The mighty Physician, who has so truly diagnosed the case, is the potent healer. He who has revealed the sin can cleanse it by a word. He who has told us that only death awaits our sinful condition, offers us life. He who has disclosed what we are so slow to learn, that we have no power, offers us the creative power of God, "the power of an endless life."

O soul in the prison of sin, this salvation in Christ Jesus is for you! Cleansing from sin, healing of soul, liberty in Him, power over sin, everlasting life, are all brought to you in the everlasting Gospel; why not believe the Glad Tidings?

## LIFE AND LAW.

WE repeat again the same scripture we used last week:—

"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.

We learned in our previous study that the source of all life was one—namely, God the Creator; that God had given this life to the world through His Son; that the God of life is the God of law; that His own perfect plan comprehended only perfect life in harmony with perfect law; that each thing created had a law peculiar to itself, differentiating it from all other creatures; that it maintained existence only as it continued in harmony with the law of its being; and that continuance of God's highest creatures in life depended on their relation to His highest law, the Decalogue, the reflect of His own character.

Nearly all these findings are axiomatic truths. Admitting the truth of the Scriptures, we need but to hear their simple statement to admit their verity.

Each of God's creatures receives life from Him according to the law of its being. If the law is perverted in its being, the life must be perverted also. If the law is perfect, the inflow of the life will be perfect also.

Man in his normal condition has a tripartite nature. He is composed of body, soul, and spirit. The body includes the fleshly, material part of man, manifest to our physical feelings. The life of the body is the soul. And every creature that breathes has soulful life. Without this life, the body is dead, and would soon decay. By that soulful life the physical man in and through his physical organs performs all the various functions of the fleshly man.

All the senses are operative. The man talks, sees, hears, tastes, smells, feels. The brain thinks. The mind aspires, plans, loves, hates.

The spirit of man is that higher life which connects him with God; which leads him to worship, toil, sacrifice, for others' good, which, by the power of the endless life, harmonizes him with the Master of the universe. The normal, spiritual life holds in subjection the soulful life, the physical man. It is God ruling, working, "to will and to do of His own pleasure" in harmony with the voluntary choice of man.

In the beginning, direct from God, man received the spirit life. That life controlled the whole man. His physical life was perpetuated by the food he ate, the air he breathed, the water he drank. But the spiritual life controlled all according to the will of the Creator. The spiritual life was fed by the word of God, ministered unto by heavenly angels, and received direct from the great Fountain continual supplies.

Perhaps it can be made plainer by some homely tho imperfect illustration. Imagine a little tree planted in a circle of perfectly-adapted living soil. Around this soil is another circle of soil, perfectly adapted to its purpose, but inferior in quality to the central soil. Into this outer circle the roots of the tree penetrate. Apart from these is a great fountain pulsing out its streams of life in every direction. On the side toward the fountain the outer circle is open, so that the perfect life current flows direct from the fountain to the plant and to the inner circle of the soil. Through this medium the outer circle also receives vitality and added richness from the currents of life. The inferior soil in the outer circle constantly drinks in from the water flowing about it, and conveys life to the roots of the tree, which transmits them into limb and leaf and flower and fruit.

Such was the primal man. His physical nature received life from the great fountain, through the channels of food and air and water. The spiritual nature received eternal life direct from God through the channel of His law, His word. The higher life controlled and enriched the lower. If man had continued obedient to the law of God, he would have lived forever.

But man sinned. He turned from God to the tempter. He rejected God's word and the higher life for the lower life. By that very act, he closed the channel of the spiritual life from God. He yielded, through a demand upon his appetite, the physical man to Satan, and sin became incarnate, infleshed. The normal law of man's physical life became perverted. Man's will and desires were placed athwart the current of God's life, and all its channels were perverted, and man became a dying soul. All the perverted flesh tended to corruption and decay. Yet, man having shut off the inflow of spiritual life, by the rejection of the word of God, the only channel of life that was left in his condition was the physical man, the flesh. Through that channel God poured His life; the flesh received it and constantly poisoned it by the sin within. Yet notwithstanding this, existence was prolonged even by the life perverted through the flesh.

There is where fallen man stands to-day; where he always has stood. He possesses no life save that which he receives from the flesh, that which is nourished through the flesh, that which is perverted by the flesh. He may prolong it and improve it in proportion as he brings his mode of life into harmony with the physical law of his being; but he knows no higher life, and is separated by the flesh from the life of God; and sooner or later his life becomes extinct. His spiritual nature is dead. His condition is thus expressed by the apostle: "Dead through your trespasses and sins;" "separate from Christ," "without God in the world;" "alienated from the life of God." Eph. 2:1, 12; 4:18. They are carnal, without the Spirit. Rom. 8:5-9.

The only power which can break this bondage and bring life to the soul is Jesus Christ. This He does to the soul who is willing, submissive, believing. When the mind of the flesh, which is contrary to God's law (Rom. 8:7), is yielded, Jesus Christ brings in the mind of the Spirit, the flesh is broken through, and the soul has access once more to the

life of God flowing through the channel of His received word.

The reception of this life is set forth in many scriptures; we quote, however, but two:—

"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you [believers], that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:11-13.

"I have been crucified with Christ; and it is no longer I [the carnal Paul] that live, but Christ liveth in me [by His Spirit]; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

He who does not have that indwelling Spirit by faith "is none of His." But he who has that Spirit, the soul in whom Christ dwells, albeit the flesh is still the flesh of sin, therefore counted dead, finds the spiritual inflow life. And he finds it life, not because it flowed from the Fountain as perfect life, but because it is received through the only channel in which it can reach the heart—"righteousness." "The spirit is life because of righteousness." Rom. 8:10. "In the way of righteousness is life." Prov. 12:28.

More than this. When man lives in the flesh, unbelief closes the avenues to the life of God. The only life he knows is the life that filters through a corrupted flesh, perverted by the perverted channels of a perverted law. The law that was ordained unto life, perverted in the flesh, is found to be unto death. Rom. 7:10. The law of righteousness in God has become in the flesh "the law of sin and death." The spiritual man was dead; reason and will a slave.

But when all was yielded to Christ, He came. The carnal mind was slain. The Spirit of Christ came in a ruling power, by the choice of the soul, over the flesh and fleshly desires. The mortal body is quickened by a new life power. The functions of the flesh, formerly servants to sin, become servants of righteousness. Rom. 6:17-22. The Spirit puts to death in their inception, "the deeds of the body," and the man *lives*. Rom. 8:10-13. This life, maintained by faith, issues in glorious immortality at the second coming of Christ.

Reader, have you this life? or are you living according to the flesh? Is it life? or is it death?

## A SIGNIFICANT PROMISE.

It is a significant fact that one of the most blessed promises recorded in the Bible is found in the last chapter of the last book of the Bible, and that that promise is made to a remnant people who are loyal to the law of God. It reads as follows:—

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. The verse following that shows just who will be found on the outside of the eternal city of God, when the case of each one has been unalterably fixed. They are those who have been breaking those same commandments, and have thus proved themselves disloyal to God.

It is the earnest desire of every Christian to have a right to the tree of life, and pass through the gates into the city of God. A loyal attitude toward the law of God is one of the requisites of every soul who enters that city, and is given the privilege of partaking of the fruit of the tree of life. Again, in calling attention to the company of the redeemed, the Revelator says: "Here is the patience of the saints: they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Thus we see the importance that is given to the matter of loyalty to the law of God by Him who inspired the writing of this last admonition and warning to the last generations of men.

Another translation of Rev. 22:14 reads: "Blessed are they that wash their robes, that they may have the right to come to the tree of life," etc. But the two expressions are in harmony, since the washing of the robes signifies their repudiation of the things condemned in the following verse. Those things condemned in verse 15 are violations of God's law. Those who "wash their robes" are not committing those violations; hence they "do His commandments;" and upon them is pronounced the last blessing recorded in the Bible; and to them the Lord



Himself directs the eyes of the whole world, in the words: "Here are they that keep the commandments of God." Should not the Christian consider it worth his while to be found in the company of whom this is said?

Disloyalty to God has always been disastrous from the time Satan rebelled in heaven against the authority of God. It is the cause of this earth's condition of sin, oppression, sickness, sorrow, and misery of every kind. We add to that condition whenever we range ourselves on the side of those who oppose the law of God. In doing that, we contribute our quota toward the sad conditions that to-day exist in this world. There will come a time (after sin and sinners are removed) when the authority of God, as expressed in His law, will be recognized in every part of God's universe. By opposing His law now, we range ourselves upon the side of those who are opposing that glorious consummation; we are putting ourselves in the company of those who are left outside the walls when the saints of God have had their home-coming. It must be the case; for those who refuse obedience here can not have that blessing pronounced upon them there. Those who enter heaven will be those who love the God of heaven. Listen to the testimony of John: "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3. The keeping of the commandments is also declared to be an evidence of our love of the children of God. See verse 2. Again: "Hereby we know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. And these last are particularly pointed out as being among those left outside the city of God.

With this array of positive utterances of the Scripture, we have no excuse for declaring the law of God abolished or its observance a matter of no concern. Add to this the Saviour's own oral testimony upon this point, as recorded in Matt. 5:19, and what ground is left for the professed Christian in opposing the law of God? It is significant that the last recorded blessing of the Bible is upon commandment keepers in the generation that is teaching the abolition of the law of God.

#### NOT THE LAW, BUT MEN'S HEARTS, TO BE CHANGED.

"WHAT the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

What was it the law could not do?—It could not justify those who transgressed it. In what particular was it weak?—It was "weak through the flesh," or through the natural man. The natural man has a "carnal mind," a mind that impels him to walk after the lusts of the flesh, a mind that is "enmity against God; for it is not subject to the law of God, neither indeed can be." That was the condition of the whole race (Ch. 3:23), therefore the law could do nothing but condemn them.

Then why did not the Lord change the law so that it would be available for justification?—Because it was "perfect" (Ps. 19:7) and could not be changed without making it imperfect (Luke 16:17). It is "holy, and just, and good" (Rom. 7:12); therefore it could not be changed by a "holy, and just, and good" Lawgiver. Then, it, being "weak" in the matter of accomplishing a desired purpose, why was it not abolished?—Because it is the righteousness of God (Ps. 119:172), and His righteousness is "an everlasting righteousness," and His "law is the truth" (verse 142). Truth and righteousness can not be abolished. The Lord says, "My salvation shall be forever, and My righteousness shall not be abolished." Isa. 51:6.

Therefore God sent His Son to do what the unchangeable law could not do—to provide a way by which righteousness might be imputed to the sinner. This He did by overcoming temptation, and thus condemning sin (the "transgression of the law") in the flesh, and then He suffered death for every man (Heb. 2:9), as a propitiation for sins that are past. The benefit of this humiliation and sacrifice is made available to every one who will accept it by faith. Rom. 3:19-31.

Christ came not only to fulfil the law Himself, and

thus prove Himself an acceptable sacrifice and an efficient helper of those who are tempted; but His purpose was also that "the righteousness of the law might be fulfilled in us." This is possible only to those "who walk not after the flesh, but after the Spirit." Hence the necessity of being born again, born of the Spirit. So then, Christ came not to abolish, or to change, the law, but to change the sinner, the transgressor of the law. He came to take away that enmity that exists in every carnal mind against God, that he may be "subject to the law of God."

That is just what it means to be reconciled to God. "Being justified by faith, we have peace with God through our Lord Jesus Christ." His righteousness is imputed to us for all time past, and in Christ we become new creatures, walking after, or being guided by, the Spirit. "Old things are passed away; behold, all things are become new." 2 Cor. 5:17. "Behold!" yes, it is wonderful to behold. "All things are become new." An entirely new life is before us—new purposes, new prospects, new aspirations. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The law is not taken away, but it is "fulfilled" in those who thus walk; therefore there is nothing in them against the law for it to condemn. The law itself is written in the hearts of those who enter this new covenant relation with God. Jer. 31:31-34.

It is not that which is perfect that needs to be changed, but that which is faulty. So Christ came to change men's hearts, and reconcile them to God. There is no change in the attitude of God, for He changes not. Mal. 3:6; Heb. 13:8. He has not gone out of the way. Man has departed from the right way, and he must turn about or be lost. This is God's unchangeable appeal to the estranged race: "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." Eze. 18:30. "Repent ye; for the kingdom of heaven is at hand." Matt. 3:2; 4:17.

God does not want men to perish (2 Peter 3:9); He gave His only-begotten Son as a sacrifice to honor the unchangeable law of righteousness, that condemned man might have life (John 3:16; Isa. 42:21). He has patiently overlooked the days of ignorance, "but now commandeth all men everywhere to repent [to change]; because He hath appointed a day, in the which He will judge the world in righteousness." See Acts 17:29-31. It is the transgressor of the law that must change, in order to be reconciled to God; for the law, in every jot and tittle, is unalterably fixed.

#### "AGITATORS" VERSUS "SMOOTH THINGS."

THE adversary of the Gospel of peace is a great promoter of discord. And one of his schemes is to stir up strife and then endeavor to veil it with a glamour of peace. Moreover, this sinister purpose is greatly helped if professed ministers of the Gospel can be allured into the cry of "Peace, peace," when there is no peace. Jer. 6:14; 4:10.

When Jeremiah persisted in telling the king of Judah and the people of Jerusalem that trouble was coming upon them, other prophets declared that it was not so. The people believed those who said that there would be no trouble, and the agitator was imprisoned and otherwise maltreated because he firmly held to the testimony of the Spirit.

So it is not surprising that, when the growing conflict between capital and labor is portrayed under the light of God's Word, there should be even pulpit charges that those who turn on the light are only agitators. Such things are to be expected from those who seek popularity in flattering the people that conditions are growing better. That is what the popular ear likes to hear.

It was also Isaiah's experience that even the professed people of God did not like to hear the truth when it portended evil. And the Lord told him to "note it in a book" concerning those "rebellious people," who "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things, prophesy deceits." See Isa. 30:8-10. Of course the people did not say those things in so many words, but they said them by their actions in rejecting the counsel of him who spoke the word of Jehovah, and in accepting the "smooth things" uttered by the false prophets.

As to the controversy between capital and labor, it is plainly stated in the Word that such a condition would prevail in the last days; therefore, when we see the conflict actually on, and see the organization of labor against capital and of capital against labor, for the avowed purpose of a prolonged struggle for the mastery, we know that it means just what the Scriptures say. No cry of "agitator" or proclamation of "smooth things," can turn aside the "sure Word of prophecy." They can only serve to deceive the people.

There is a positive, as well as a negative, side to the law of God. Eight of the commandments begin with the negative form of command, "Thou shalt not," etc. Two, the fourth and fifth, enjoin positive action. Yet when Jesus epitomizes the principles of the whole law into two comprehensive commandments, He gives them in the positive form: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." Unless one's effort to keep the commandments be actuated by faith in Christ, "made perfect" (James 2:22) by positive action, his effort to refrain from the things forbidden will surely prove futile. A faithful obedience of that which God has positively commanded us to do, is the only safe guaranty against doing that which He has forbidden.

## Question Corner

### 1477.—Melchizedek.

Please explain who Melchizedek was, and his priesthood. T. R. C.

We know absolutely nothing of the antecedents of Melchizedek save what the record in Genesis 14 and Hebrews 7 give. He was a priest-king, "priest of the Most High God." No record is given of his pedigree, which is the meaning of the expression, "without father or mother." No record is given as to when he began his priesthood, or when he ended it. No predecessor or successor is known. For this reason he could be well taken as a type of Christ, who received His priesthood from no predecessor, and who yields it to none to come. Like Melchizedek Jesus was a priest-king, king of righteousness, and, therefore, king of peace.

### 1478.—A Second Tithe.

Is it necessary to pay a second tithe? T. R. C.

That depends upon the individual's understanding of duty and his conscience respecting it. Does the Bible teach it? Let that settle the question. The duty, if it is a duty, lies between us and God.

### 1479.—How Long Was It?

How many thousands of years, or how many dispensations was it, at an estimate, from the time of the first creation until God created Adam? J. J. L.

What is meant by "the first creation"? If that of Gen. 1:1 is referred to, we do not know how long a period elapsed between that and verse 3, nor do we need to know. We have no desire to estimate how long ago the beginning was. That it was previous to the six days is clearly evident from the record. Between verse three and Adam's creation was less than six literal days. "There was not a man to till the soil" refers to the time of the sixth day before man was created at all.

### 1480.—The Rich Man and Lazarus.

Please explain Luke 16:19-31. A. C. McC.

It requires too much space for this department. See tract, "The Rich Man and Lazarus," or chapter entitled "A Great Gulf Fixed," pages 263-271 in "Christ's Object Lessons."

### 1481.—The Prophet Foretold. Acts 3:21, 22.

Does this mean that a prophet must come in these last days and restore all things before Christ can come? A. C. McC.

If you will read carefully the third chapter of Acts, from verse 12 to the close, you will see that the prophet predicted by Moses in Deut. 18:15, was Jesus Himself, the Restorer. Stephen uses the same scripture and applies it to Jesus as that prophet. Acts 7:37, 58. Jesus is the One like unto His brethren. Heb. 2:17.





### THE SOCIETY-SAVING DELUSION.

THE organ of the National Reform Association is giving a series of "Studies in Christian Citizenship," and one of the propositions is that "society is a part of human nature, then it must have shared in the ruin of man's fall." The fallacy of this proposition is plain from the fact that there was no such thing as "society" among men until after the fall.

Saving society is a quite popular fad even among evangelists, many of whom seem to think the plan of individual salvation is antiquated and too slow for our time. The trouble with society among men is that it originated in sin, growing out of the association of sinful individuals, and as long as the individuals remain in sin their society, or association, will be sinful. There is no provision for the salvation of anything but individuals. It is "whosoever believeth" that will be saved. But the individual's sinful association can not be saved; he must be cleansed from that. Society is simply an association of individuals, therefore it takes its character from the individuals who compose it. The individuals who are converted to Christ, in their association solely with one another, compose a new society, an association of a different character from that in which they moved before. Their association is one actuated by the Spirit of Christ, and, therefore, has His approval.

But it is a condition of society, or association, that could not have existed until the individuals composing the society were rescued from their old association. No association of men ever can become spiritual while the individuals composing it are carnal, or sinful. To talk of saving society without first converting the individual is reversing God's order. A society-saving effort is entirely superfluous; for while it is impossible to save it without saving the individuals, it naturally follows that its character will partake of the character of the transformed individuals. The society that misguided "reformers" would save by reversing the logic of God's plan of salvation is not "a part of human nature," but a result of human nature. Remove the cause, and the disease, or the effect, dies of itself. But human nature can not be reformed; it must die before the individual can become a partaker of the divine nature. So the old society, the old product of human nature, must become extinct, by the death of the human nature in those who compose it, before a *new*, not a *reformed*, society can find place. To deceive men by drawing them into impossible schemes of "reform" under the guise of the Gospel of Christ, is one of the delusions of the adversary. The individual who depends upon gliding into the kingdom with the masses on a saved-society basis will be woefully disappointed in the end.

### THE VICE OF GAMBLING.

THE extent to which the vice of gambling has invaded polite society at this time is the subject of some comments by the "Spectator" in a recent issue of the *Outlook*. Having overheard on a street-car two "well-dressed and apparently refined" ladies telling each other how they had used their recent winnings at "bridge whist," he was the same day informed by a wealthy friend that it was common for ladies and gentlemen who were entire strangers to each other to gamble over this game, he himself having, not long before, paid over money on such an occasion to a lady he had never met before, who took it without the least hesitation. Continuing his investigations into the matter, the "Spectator" noted that "a London periodical of high standing asserted that very week that the decline of book-selling was due to the fact that five hundred packs of cards were sold this season to every book purchased. The Englishwoman, instead of reading, plays bridge whist nowadays. In both England and America, it was also asserted, young men who are

wise refuse invitations to houses where bridge is played by the hostesses and feminine guests, because of the impossibility of getting out of playing for high stakes, with consequent losses, which they can not afford."

This is but one of many things which make the social degeneracy of these times comparable with that of the days of Noah, or of the last days of the Roman Republic. The end of the age, and the end of all ages, is at hand.—*Review and Herald*.

### EVOLUTION AND THE MINISTRY.

THE popular clergy have, in these days, wandered far away from the example of Paul, to say nothing of the example of Jesus Christ. Paul, the peer of the learned of his time, declared, when among those who made philosophy a religion, that he determined to "know nothing among them, save Jesus Christ and Him crucified." But we do not find this true of popular religious leaders of the present time. A ministers' meeting recently held in San Francisco furnished evidence of this wide difference between Paul's preaching and Paul's study, and the preaching and study of the popular clergy of to-day.

One of the attending ministers started a brisk discussion by introducing some "questions for information concerning evolution." The questions were so framed as to show that the questioner did not believe in evolution, or was averse to it. Because of this fact, a spirited discussion arose, showing that the speakers were prepared to defend the evolutionary theory. The questions were not answered, because they were viewed as objections to the statements embodied in them. Treated as such, they are reported to have brought forth doctrines of Darwinian evolution and various forms of theistic evolution, the last form of belief finding many supporters.

With that condition among the clergy, it is inevitable that the infidelity of Darwinianism should permeate their teachings and the people taught. It is proper to ask such why they continue to stand in Christian pulpits, seeing that they are seeking to turn the truth of God into a lie. Like a cancerous growth, evolution is feeding upon the vitals of the popular church. Like a roily river, it is eating away the foundations of those buildings which have not been securely built upon the Rock. Again we ask the question which Christ asked, "When the Son of Man cometh, will He find faith on the earth?" It is well to remember those other words of the Saviour, "Every plant which My heavenly Father hath not planted shall be rooted up." Nowhere in the Bible, even by inference, can the plant of evolution be found. With every other deception of the enemy, it will soon be rooted up and consumed, and those who tie themselves to it in preference to the Word of God will perish with it. It is one of the pitfalls of Satan, and no minister of the Gospel of Christ will allow himself to dally with it.

### A BOY LOST.

It is not supposition or invention that is pictured in the following extract from the *Ram's Horn*. It is all too true. It is a condition, and not a theory; and it is not only a boy lost, but a girl lost, and not one of each only, but many, very many of both. The condition is the result of that waning of natural affection, which the Word foretells as one of the signs of the last days. 2 Tim. 3:3.

A boy is lost! The papers describe him as the only child of his parents, who are heart-broken over his absence, and who say that he is the best boy in the world. Sixteen years old; he is tall and large for his age, and wore when he went away, a dark, mixed striped suit, blue cotton shirt, white, turned-down collar, dark-blue peaked cap, and a dark Oxford

gray overcoat. His mother, who is a member of the State Federation of Women's Clubs and of the Daughters of the American Revolution, appeals to all friends and club women to aid in the search for her missing son. The father is a well-known traveling man, and he, too, asks his friends to render whatever help they can in locating the boy. The boy is lost, and, if we read rightly between the lines, the mother is lost, too. The father, a well-known traveling man, has to be away from home, of course, most of the time. The mother is a club woman. That tells the story. Is it any wonder the boy is lost? Who trained him in the way he should go? Who warned him of certain temptations that lurk in the pathway of every boy and girl of sixteen years? Who tucked in the blankets at night, and kissed his pure eyelids to sleep and whispered, "God loves you, and mother loves you, my boy"? His mother was at the club wrestling with problems which look bigger in print than those of menial drudgery in the kitchen and in the nursery. Will they look bigger in eternity? Perhaps they will when some lost mothers meet their lost boys and reflect that it is they, the mothers, who abandoned the most priceless charge that God commits to human beings. All eternity can not rectify the error. A lot of us may rectify it now, if we will take warning of lost boys and lost girls all around us.

The discussion of domestic problems in clubs is taking the place of their working out in the home, surrounded by the young lives entrusted to the parents of that home. Club life is driving a wedge between parents and children, splitting the family circle into fragments, and disintegrating the otherwise powerful holding influence of the home. While the mother discusses problems that may exist, the children are creating problems that can not be settled by discussion. Among them is the problem of their growing away from parental influence. That question can be settled only by close association, constant Christian sympathy personally applied, tender, impelling love abundantly made manifest, and all directed by the Spirit of the Master in the life of the parent. But this manner of dealing with that problem is on the wane rather than on the increase, and, as a result, children are growing out into the world rather than up into Christlikeness. They are being lost, lost in the world, lost out of the lives of fathers and mothers, lost to the influences of the Gospel, and are helping to swell the great army of those who are finally and eternally lost. The condition which is bringing this about is fast increasing in the world, and is one of the signs of its approaching dissolution.

### ONE IN PURPOSE.

A PROMINENT daily newspaper that has been waging a bitter warfare against the great combines of capital, and has been equally zealous in support of labor unions, admits in a recent issue that the two antagonistic forces are working on the same principle and to the same end. This is what the SIGNS OF THE TIMES has been showing all along, for which reason Christians can not unite with either class. If there were nothing in prospect but the possible selfish gains of this short life, in which one man's elevation means another's humiliation, or, perhaps, the downfall of many others, then there might be some ground for the doctrine that "the end justifies the means." There might be some pretext for retaliation in kind against grievances (after the manner of savages) or even of maintaining unprovoked combinations equally oppressive upon others. But the *Christian* can not enter into the world's contests, especially into contests such as that between organized capital and organized labor, in which the rights and interests of the masses are utterly ignored. When men argue solely from the standpoint of worldly interest, it is not at all surprising that they will condemn one class of combines and uphold another which admittedly aims at a similar object by similar means. Here is the point in the press argument to which we allude:—

Why do business men combine?—In order to reduce competition and raise profits.

And that, precisely, is the reason why working-men combine.

When union men resort to violence to accomplish their end they break the law.

Are trusts slow to break the law in order to accomplish their purposes? The lawlessness of the trusts is, of course, no excuse for any lawlessness of which trades-union may have been guilty, but it does stop the trusts from virtuously lecturing organized labor on the duty of respecting the law at all costs.

It is an undisputed fact that the reduction of competition is against the people at large; it is always in the interest of the few who combine to reduce it,



and against public interest. This is a standing, stereotyped argument of all opposition to the capital combines, yet we have here the frank admission of a labor-union journal that the unions have in view the same principle that the capital combines have. Hence they must stand in the same light toward the people at large. Surely, then, it is unreasonable to condone law-breaking on the part of the unions because the capital trusts have been guilty in that respect. Shall we do evil that good may come?—Nay; but “recompense to no man evil for evil.” The *Christian* can well afford to follow this counsel, and to rely on the promise, “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Ps. 37:3.

THE WAR IN THE ORIENT.

GRIM-VISAGED war is stalking at large in the Orient. Without a formal declaration of war, but after waiting forty-eight hours from the time of severing diplomatic relations, the Japanese fleet attacked the Russian fleet and fortress at Port Arthur. The attack began at night, and as the Russian ships steamed out to accept the challenge, the Japanese torpedo-boats slipped in between the Russian ships and the shore, and delivered their deadly missiles. Exact details of the engagement are lacking, as the censorship by both powers engaged is exceptionally strict. Absolutely no information is obtainable from Japanese official sources; but the result of this engagement, and at least two others which followed it at Port Arthur and Chemulpo, Korea, is that twelve Russian ships have been sunk or disabled and eight have been captured. The whereabouts of Russia's Vladivostock squadron is not known, tho it is reported that three vessels of this squadron were sunk by Japanese torpedoes, in Tsugaro Straits. A number



Street Scene in Tokio, Japan.

of Russian and Japanese warships that have passed through the Suez Canal are now on their way to the East, and these are expected either to encounter each other or be met by other vessels of one or both of the belligerents. In either case there is certain to be more fighting. A Russian torpedo-boat has been sunk by contact with one of their own floating torpedoes, resulting in the loss of four officers and ninety-one men. It is also reported that three Russian torpedo-boats were sunk by guns of their own fortress, having been mistaken for Japanese boats. One report states that 1,800 Japanese soldiers were lost by the sinking of a transport; but few of the reports are possible of confirmation.

Japan, through her masterful stroke at Port Arthur, has gained for herself actual command of the sea. Russia's ships that have not been captured or sunk are now so scattered that it will be practically impossible for her to concentrate a fleet of any size to oppose the ships of the Japanese. This is considered a most important factor in the outcome, as the elimination of the Russian fleet will release about 150,000 of Japan's home guards, who can now be added to the Japanese army of invasion.

Japan is landing troops on both sides of Korea, and these are marching toward the Yalu River, which forms the western boundary of Korea. The Russians have already established some of their forces on the banks of this river, and are hurrying others to that vicinity. They have also taken up a position near the mouth of the Yalu River, in Chinese territory, outside of Manchuria. It is along the Yalu River that the first great land battle of the present war is expected to occur. Japanese forces have attempted to land at two places near Port Arthur, but have been repulsed in both cases, losing about 450 men altogether. It is reported that they have

cut the railroad back of Port Arthur, thus isolating this port, and have blown up the railroad in Manchuria for a distance of seventy miles.

The attitude of the other nations is about as follows: All the principal nations of the world, including China, have now declared their neutrality. France, however, has openly notified the world that she is still Russia's ally, and will see that Russia's



Museum in Ueno Park, Tokio, Japan.

interests are protected in the East in case of her defeat. Germany sympathizes with Russia, simply because she prefers to see the white race rule in the Orient. England sympathizes with Japan, but refrains from openly rejoicing at Russia's initial defeat. The sympathy of the American people seems generally to be with the Japanese. There is considerable talk of war between England and France as a result of the present hostilities, in which case the course of Germany would be uncertain. In view of the war in the East, Turkey and Bulgaria show signs of an intention to go to war. If they should do so, a general war would be probable. The world's peace prospect is far from reassuring.

DEATH IN PATENT MEDICINES.

DOCTOR BAUMGARDNER, in “Transactions Colorado State Medical Society for 1902,” says that the following patent medicines contain the percentages given of alcohol:—

Green's Nervura . . . . .	17.2
Hood's Sarsaparilla . . . . .	18.8
Schenck's Seaweed Tonic . . . . .	19.5
Brown's Iron Bitters . . . . .	19.7
Kaufman's Sulphur Bitters . . . . .	20.5
Paine's Celery Compound . . . . .	21.0
Burdock Blood Bitters . . . . .	25.2
Ayer's Sarsaparilla . . . . .	26.2
Warner's Safe Tonic Bitters . . . . .	35.7
Parker's Tonic . . . . .	41.6
Hostetter's Stomach Bitters . . . . .	44.3

Think of a crusade against beer, which contains only from two per cent to five per cent of alcohol, while allowing the free sale of “bitters” containing ten times as much! The “bitters” are stronger than whisky, far stronger than sherry, port, etc., and claret and champagne far behind.

Is it beyond the truth to say that alcohol causes from one-third to one-half of all criminals, defectives, insane and dependents, which the State is compelled to support? What proportion of these are the products of the patent medicine syndicates no one can tell. It is surely large.—*American Medicine*, November 8, 1902.

The reason that we hear so many optimistic expressions about the world's growing better is apparently because men are becoming blind to actual conditions, or callous toward suffering and oppression. The following item from the *Labor Leader* is evidence of this fact:—

How American sympathy went out to the evicted Irish some years ago, when as many as 3,000 families were turned out of their homes for non-payment of rent! But 60,463 families were evicted in the city of New York, Manhattan borough, alone, during the year 1903, without exciting special wonder. Yet where is the difference? Apparently the only difference is in the fact that New York evictions last year were about 20 times as many as in the worst year of Irish evictions. In proportion to population the disparity is much greater. Whereas the Irish evictions of the heaviest year numbered about 1 to every 1,300 of population, those of New York numbered about 1 to every 35 of population.

**A Note to the Powers.**—Secretary of State Hay has addressed an identical note to the different powers of the world to ascertain if they are willing to join in a collective note to Russia and Japan, notifying them that during hostilities and thereafter the neutrality and “administrative entity” of China must not be violated. The principal powers have signified their willingness to join in such a note; and, tho the belligerents have not sent their formal acquiescence, it is understood that they will do so. The Hay note is now looked upon in many quarters as a triumph of diplomacy. It is even reported that Emperor William was the originator of the idea, having suggested to United States Ambassador Tower that such an arrangement would be for the interests of the nations. Whether or not Manchuria will be included in the provisions of the joint note is not known. That America has taken the initiative in this matter brings her more prominently into the affairs of the Old World, and makes the likelihood of her entanglement in their disputes more probable.

The special organ of the Vatican, in an article referring to the war in the East, says that “illegitimate interference” prevented the late Pope Leo from participating in the peace conference at The Hague, and then adds that, “the absence of a papal representative has brought no good fortune to the conceiver of the conference, as the czar is the first to fight with a foreign country, and Europe has separated herself from the questions in dispute. If the late pope had participated in the Hague conference, perhaps the influence of the present pope might have resulted in avoiding a conflict, the consequences of which are unmeasurable.” It is the purpose of the Papacy to make herself the arbiter of nations, and it is beyond question that in time she will succeed in this by laying the blame for all international conflicts that may come upon her exclusion from the Hague peace conference. “It is written,” however, that her occupancy of this position will be short.

It seems probable that some action will soon be taken in San Domingo by the United States. The rebels have destroyed much property belonging to foreigners, principally German, French, and American, and it is feared that the other nations may take severe action unless the United States, in some way, induces or compels the rebels to desist in their aggressive actions against foreigners. An American launch was fired upon by the rebels, and one man killed, and American signalmen have been under fire there. A force of 450 marines from Panama is reported to have sailed for San Domingo, but whether these are to take part in active operations there is not known.

The Federal Grand Jury of the District of Columbia has, for a number of days, been hearing testimony on the subject of the land frauds of California, Oregon, Washington, and other western States. The fraudulent transactions in this matter are said to be worse than the postal scandal, and involve millions of acres of the public land. The frauds involve people of reputation, government officials in Washington, government agents in the field, and a number of prominent men in San Francisco. The testimony thus far given shows unmistakable collusion on the part of those referred to for the purpose of illegally acquiring vast areas of the public domain.

The Baltimore fire resulted in the destruction of 140 acres of buildings. No accurate summing-up of the financial losses has yet been made public. The city building inspector estimates the loss in buildings alone at \$150,000,000. Millions of dollars' worth of stocks and bonds that it was feared were destroyed have been found safe in the vaults and safes where they were deposited. Street-cars are again in operation, and active preparations are now going on for the rebuilding of the burned district.

The special envoy of Colombia to the United States, having failed to secure any aid from this government in the matter of the return of Panama to the Colombian Government, sailed for Europe on February 8. He will represent Colombia before the French courts, seeking to obtain the recognition of Colombia as a stockholder in the Panama Canal. There have been reports of an invasion of Panama territory by Colombian troops, but no conflict has taken place.

The Senate, on February 8, passed the Mitchell Bill to assist the Lewis and Clark Exposition at Portland, Oregon, to the extent of \$2,000,000. Like all the gifts to expositions within recent years, it was made with a proviso that the exposition should not be opened on Sunday. This amendment passed by a vote of 25 to 17. It is of some encouragement to know that there were seventeen men in the Senate who were opposed to paying the people for keeping Sunday.

An uprising against Americans and loyal Filipinos has occurred at Vigan, Luzon, P. I. Ninety-seven members of the constabulary stationed there have deserted, taking with them their arms, ammunition, and \$700 in money. A cavalry company and a force of native constabulary have gone in pursuit.

The largest starch factory in the world was practically destroyed by fire on February 10. It was located at Oswego, N. Y. The loss is placed at more than a million dollars.





## THE HOME

### THE DEAR LITTLE WIFE AT HOME.

The dear little wife at home, John,  
 With ever so much to do—  
 Stitches to set, and babies to pet,  
 And so many thoughts of you—  
 The beautiful household fairy,  
 Filling your heart with light;  
 Whatever you meet to-day, John,  
 Go cheerfully home to-night.

For tho you are worn and weary,  
 You needn't be cross or curt;  
 There are words like darts to gentle hearts;  
 There are looks that wound and hurt.  
 With the key in the latch at home, John,  
 Drop troubles out of sight;  
 To the dear little wife who is waiting  
 Go cheerfully home to-night.

You know she will come to meet you,  
 A smile on her sunny face;  
 And your wee little girl, as pure as a pearl,  
 Will be there in her childish grace;  
 And the boy—his father's pride, John,  
 With eyes so brave and bright;  
 From the strife and din to the place in peace  
 Go cheerily home to-night.

What tho the tempter try you,  
 Tho the shafts of adverse fate  
 May bustle near, and the sky be drear,  
 And the laggard fortune wait?  
 You are passing rich already,  
 Let the haunting fears take flight;  
 With the faith that wins success, John,  
 Go cheerily home to-night.

—*Reynold's Newspaper.*

### LOVE IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

LOVE is mighty; it is all-powerful; it is all-conquering—because it is the name of the Eternal. It is the opposite of selfishness; it is the embodiment of every virtue. The wise man says there is a time to love. Surely, then, there must be a place in which it is laudable and appropriate to manifest that love; and, certainly, if there is one place above another where the truest and tenderest love ought to reign, and where it should be manifested in all its sovereign beauty every hour of the day, that place is at home.

In our common translation of the Bible this love is sometimes called "charity." "What!" somebody says, "how can I have charity at home? I supposed charity was only to be exercised toward my neighbors." No greater mistake can be made. Love suffereth long, and still forgets not to be kind.

When the mother is weary and nervous from overwork; when baby is unusually fretful; when the bread has refused to rise, and the cake is burned,—then is the time for the exercise of that beautiful love which is kind even tho it has suffered long, and which thinks only of others in its own sweet self-forgetfulness.

Love takes no notice of the mistakes of loved ones; love will not upbraid and torture the sensitive child because of some trifling blunder. "In honor preferring one another," is the blessed motto of charity.

Nor will true love forget to speak a word of kindly cheer to the aged. Grandpa and grandma are perhaps very near the last mile-stone. The road grows more lonely as the dim sight fails to discern the flowers along the way, and the dull ear no longer hears the music of the bird songs. O, the loneliness of old age where there is no love to cheer, and where the kiss of affection is not often stamped on the furrowed brow!

Then there are the children. God bless the little ones! Happy indeed is that home where the innocent prattle of childish voices is heard. Suppose the floor is strewn with playthings when the elegant

Mrs. Blank comes to make her first formal call. Suppose baby John has a few chairs harnessed to serve in the capacity of horses when papa brings a strange gentleman home to dinner. Is this any reason for the exhibition of impatience and ill-temper, or for those telltale lines between the brows to grow deeper? Shall the sharp word cause the sweet baby lips to quiver, and the loving, innocent eyes to fill with tears? O, how sad that we should forget so often that the baby fingers which cause us so much annoyance may be "stiff and cold to-morrow"!

Then, there are the boys and girls, who demand, and by right should have, a large inheritance of love. If the mother refuses this sympathy,—this love,—be sure the girls and boys will seek it elsewhere. And sometimes, in their heart-hunger, they mistake passion,—selfish, cruel, corrupt, vile,—for love, pure and holy,—love, of which passion is the counterfeit.

God pity the boys and girls,—and there is an army of them,—upon whose young lips no mother's kisses are pressed morning and evening, and upon whose head no father's hands have rested in benediction. Then, what an opportunity is presented in the home life for the exercise and cultivation of love between brothers and sisters.

Have you ever thought what a sad life must have been led by poor Joseph—the young dreamer, envied and hated by his brothers, and sold into cruel slavery by those of his own blood, and that at a time when he was taking great pains to make them a visit and bring them a message from home? Think of the homesick boy—a mere lad—lost and bewildered, wandering in the fields in search of those brothers whose superior age and strength should have constituted them his guardians, but whose perfidy consigned him to years of bondage and imprisonment! What a cruel welcome they gave him! "Behold, this dreamer cometh!" Hungry for the love that was his by right, but which in all his boyhood had never been granted him, save by his aged father, he undertook the long journey from Hebron to Shechem, hoping, without doubt, that the stony hearts of his brethren might be melted. How often we read the story, and in our hearts condemn the cruel brothers of the innocent dreamer. But when we apply this story to our own lives, are we sure we are guiltless? Have we always manifested the love and appreciation to our own, which were their rightful heritage?

Then we read the story of David and his elder brother, and how we despise the envy of Eliab, as that sarcastic, sneering question comes ringing down the ages, "Where are those few sheep in the wilderness?" But are we certain that our own hearts have never cherished envy toward those for whom we should ever feel the warmest love?

O ye fathers and mothers, brothers and sisters! let us not only cherish love in our hearts for our own, but let us so manifest it that there can be no doubt about it in the minds of our loved ones. Let us not be ashamed to bestow the kiss of affection upon those who would prize it more than riches. Then, from the home, let us allow our love to branch out and widen and widen, until the whole perishing world, hungry for the grasp of friendship and the tender word of cheer, shall be included in the benediction of our prayers. Then shall we be better prepared to dwell forevermore in that home of perfect love which our Elder Brother is preparing for us.

### THE CURSE OF THE WINE "INDUSTRY."

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

HERE is a bit of history from real life:—

A young married couple came out from Germany, and settled in Sonoma County, Cal. The man planted a vineyard, and began to make wine, of which the family partook freely. Six children were born. One of these—a little boy—was found dead, having fallen upon his pocket knife. Another son

died of typhoid fever when about twenty years of age—died with a curse upon his lips. Another died at the beginning of young manhood of quick consumption, aggravated by the use of wine. Another mounted his horse one day, and rode away, and never returned. The supposition is that he drowned in fording the river while intoxicated. The fifth and last son developed heart disease as the result of excessive wine-drinking, and died subsequently from the effects of a blow from his drunken father. The only daughter died in an insane asylum. The mother, a woman of some refinement, became insane, and died from the effects of drinking and her husband's brutality. The father was the last to succumb, meeting a wretched death, the victim of his own insatiable appetite for wine. The foregoing is but one of several similar instances where whole families have been wiped out as by the hand of some pursuing Nemesis.

With tears running down her cheeks, a gentle Christian woman—my hostess for a day and night—said, as we parted: "When I came here ten years ago, my two older sons were pure and good. To-day they are both drunkards. O, this wine business is an awful thing! It is an octopus that drinks the blood of human hearts," and her eyes rested anxiously upon the fair-haired boy of fifteen years, her third and youngest son.

### THE WORK OF THE SUPREME COURT JUSTICE.

[Henry Carlton Lewis, in the *Pilgrim* for January.]

In bygone days the Justices lodged in one house. After dinner they met in solemn consultation over cases. Now they gather in the consultation room in the basement of the Capitol every Saturday to discuss the cases which have been argued during the week, and to arrive at decisions. To this room no one is admitted, not even the clerk of the Court.

One Justice writes the opinion of the Court in each case unless there be dissenting voices, in which event another Justice writes the dissenting opinion. The preparations of these decisions takes place at the homes of the Justices to whom assigned and the decisions are then brought to the consultation room and read to the full Bench. If they are approved, they are handed down on Monday, which is decision day. Certain classes of cases are assigned to certain Justices who are considered specialists. To one Justice is assigned patent cases, to another land cases, to another some other class, but they are all supposed to be—and in fact are—sufficiently well informed on all of the subjects considered to render an accurate decision on the points in dispute.

There is but one session of the Court each year. This begins on the second Monday in October and ends at the pleasure of the Court. During a portion of the year the Justices act as judges in the nine judicial circuits of the United States. In the circuit work they are assisted by circuit and district judges to whom are delegated such portions of the work as the justices desire. Each justice is now assigned to a particular circuit.

The Chief Justice receives a yearly salary of ten thousand five hundred dollars; the Associate Justices, ten thousand dollars. The tenure of office is for life. Any Justice may, however, retire on full salary when seventy years of age, provided he has served ten years. Each Justice is allowed a private secretary at a salary of sixteen hundred dollars a year.

Official etiquette requires that the members of the Court shall call on the President and Vice-President annually on the first day of the session. They are also required to call on the President on New Year's Day. These calls are made in ordinary street garb, but each Justice is accompanied by his body servant, who sits on the box of the carriage. The Chief Justice is presented first, and after that the order of seniority in service is respected. Once during the year the President entertains the Court at dinner.



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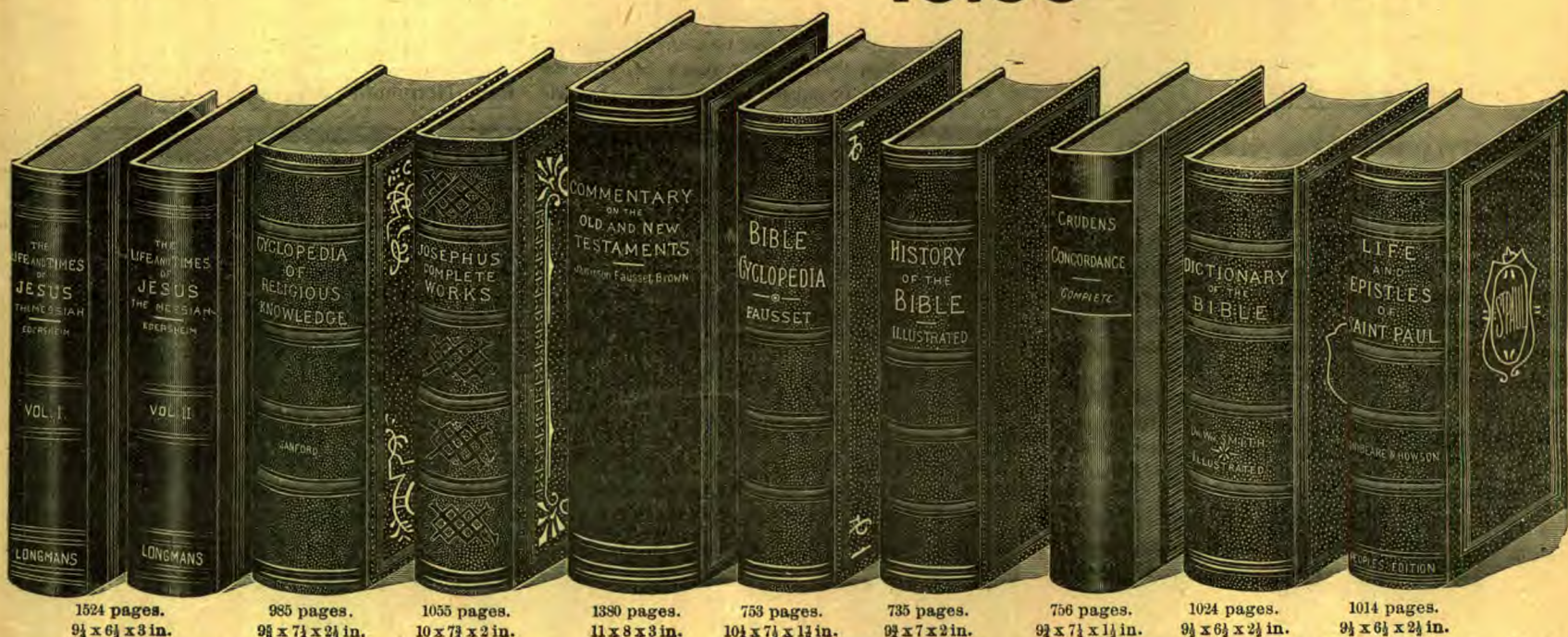
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Go visit the widow and orphan;  
The sick, the afflicted, and lone;  
Go comfort the stranger, the mourner;  
Go make all their sorrows thine own.  
Go lighten the bands and the burden;  
Go see that the captives are free.  
Lo, this is the fast He hath chosen,  
And this the thanksgiving He'd see.  
Removing thy foot from His Sabbath,  
Deferring thy pleasure His day,  
Then light shall break forth mid thy darkness;  
His glory shall lighten thy way.

## CHRISTIANITY IN THE WEST INDIES.

BY F. I. RICHARDSON.

THE Moravians have been among the foremost in missionary enterprise and zeal. The writer, having picked up some bits of their history of self-denial and devotion and the blessings which have followed, would present it to the readers of the SIGNS OF THE TIMES, hoping it may encourage others in the great work before us.

"The Unitas Fratrum," or Moravian Church as it is commonly called, was founded in Bohemia, in 1457, by followers of John Huss, the Bohemian reformer and martyr. It soon spread to Moravia, whence it derives its name.

After flourishing for a century and three quarters, it nearly received its death-blow at the hands of Ferdinand II., a bigoted Romanist. But a hidden seed remained in Bohemia and Moravia, secretly cherishing the faith and traditions of their fathers.

## They Find a Friend.

In 1722 a number of these descendants of the Brethren, together with other awakened compatriots, emigrated to an estate belonging to the Count Zinzendorf, in upper Lusatia, Saxony, and there founded Herrnhut, which grew to be a flourishing town. Here, under the fostering care of this devoted man, the Moravian Church sprang into new life.

Count Zinzendorf belonged to an Austrian house of high antiquity. The first ten years of his life he spent with his grandmother. In that time, she, like the mother of Moses, so thoroughly instilled into his young mind the principles of the love of Christ, that, altho in after years his friends tried to dissuade him, and he was sent away to college and educated for the profession of law, and at the age of nineteen was sent to gay and dissolute France, where he spent some time, he remained steadfast to the teachings received in early boyhood. In his fourth year he began earnestly to seek after God; and while yet a child he framed a covenant which ran thus: "Be Thou mine, dear Saviour, and I will be Thine;" and it was often renewed afterward. Aware that powerful temptations would await him in France, he resolved firmly to maintain his Christian position, and hence wrote, "If the object of my being sent to France is to make me a man of the world, I declare that it is money thrown away; for God will, in His goodness, preserve in me the desire to live only for Jesus." Thus did God raise up a person to provide an asylum for those impoverished exiles from Bohemia. "I will never leave thee, nor forsake thee."

## A Needy Field.

When Count Zinzendorf was at Copenhagen attending the coronation of King Christian VI., some of his attendants met a negro named Anthony, who dwelt upon the sad condition of Africans in the island of St. Thomas, and particularly that of his sis-

ter, who wished to be taught the true religion. This man afterwards visited Herrnhut, and a simultaneous desire was kindled independently in the hearts of two young men to devote themselves to Gospel work among the slaves in the West Indies. One of the two, Leonard Dober, was a potter; and with him was associated David Nitschmann. Their funds amounted to a trifle over three dollars apiece. Count Zinzendorf took them in his carriage as far as Bautzen, and then, with a blessing, bade them God-speed. A bundle on their back their only luggage, they set out thence on foot for the capital of Denmark, a distance of six hundred miles. Pious persons on whom they called by the way, tried to dissuade them; only one in that whole distance spoke an encouraging word. But special service for God never fails of special help from God. They reached Copenhagen, where they at first meet ridicule and opposition. They are told that no captain will take them on his ship; that, if they reach St. Thomas they will be unable to support themselves. Fright-

and the missionaries now had an opportunity, during their voyage, to learn the language which would be required in their work.

The day after landing, Dober and Nitschmann went in search of Anthony's sister, and, finding where she lived with her husband and younger brother, they made known Anthony's salutation. By request, they opened and read his letter to her, in which occurred the quotation, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Beginning then and there, they preached the Gospel to the heathen slaves gathered round. The negroes understood the drift of the message, and clapped their hands for joy. Every opportunity for instructing the blacks was improved, and among those early awakened were Anthony's sister and her husband.

After some months Nitschmann, according to previous arrangement, returned to Europe. Then a year and four months passed before Dober heard from Herrnhut. While sitting by a watch-fire one



Cane-cutters of Jamaica.

ful stories are related about the ferocity of the Caribs. The two brethren do not argue the matter, and make but little effort to answer objections; they keep quietly about their business of trying to reach the West Indies, ready to go into slavery themselves in order to reach the negroes, as Anthony had represented would be necessary.

## The Way Opens.

An unseen hand was guiding, the adorable Comforter was sustaining these devoted men. At last their Christian constancy won favor and efficient sympathy. The royal chaplains became interested; so did a few other high officials, who gave enough to pay their fare out, as well as to procure tools for carrying on their trades. Some members of the royal family, among them the queen, lent their aid. The Princess Amelia, unsolicited, gave them money toward their expenses, and a large Dutch Bible, which proved a very seasonable gift, for, being refused passage on any Danish ship, they were compelled to avail themselves of one from Holland, and embarked October 8, 1732. Here, too, as often, the good hand of God was visible in the very disappointment. St. Thomas had been in possession of the Netherlands; the negroes spoke Dutch,

evening, suddenly three men stood before him. A vessel had just come in, bringing from Herrnhut missionaries destined for this and the neighboring island of St. Croix. An appointment as general elder at Herrnhut caused Dober to return to Germany in 1735. But the precious seed he had sown not only brought forth fruit to the honor and glory of God before he was called away, but it has gone on bearing fruit, aided by other missionaries from other denominations, until it has spread over the entire West Indies, and thousands of these benighted heathen souls have been brought to accept the Gospel plan of salvation.

## Now Hearing the Last Message.

In 1892 the Third Angel's Message reached the West Indies. God has blessed our efforts, until in Jamaica alone, more than fourteen hundred have accepted the truth, and a good beginning has been made in Barbadoes, Trinidad, and a few other islands. But, with all that has been done, only a commencement has been made. On many of the islands there is not a single laborer, and where there are workers there is a call for more. Where are the Dobers and Nitschmanns who will say, "Here am I, Lord, send me"?



### THE HEART OF THE GOSPEL.

A STORY is told of Lapaux, a member of the French Directory, that with much thought and study he had invented a new religion, to be called "Theophilanthropy," a kind of organized Rousseauism, and that, being disappointed in its not being readily approved and adopted, he complained to Talleyrand of the difficulty found in introducing it.

"I am not surprised," said Talleyrand, "at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."

"What is it? What is it?" asked the other with eagerness.

"It is this," said Talleyrand; "go and be crucified, then be buried, and then rise again on the third day, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils, and then it is possible that you might accomplish your end."

And the philosopher, crestfallen and confounded, went away silent.—*Selected.*

### SEED SOWING IN JAPAN.

THE following extract from the letter of a correspondent of the *Christian Advocate* in Japan will be of interest to those interested in the evangelization of the Japanese people. The correspondent tells of his visit to a temple of Buddha and to a Japanese Christian church:—

In the great Temple of the Thousand Gods I went with a missionary to the rear of the room, behind the scenes, as it were. Here were a number of gods under repair, and strewn about were legs, arms, and heads of dismembered divinities. At the Temple of the Great Buddha, which has twice been destroyed by fire, and which was at one time the pride of the city, there is a bust of Buddha. The face is probably twenty feet long. We went behind the scenes again, and, behold, it was but a huge mask. While the old men and women worshiped in front, this scaffold-brained god stared into vacancy. But could those painted eyes have looked into the future they would have seen their doom.

The patient seed sowing of the past generation of missionaries is already bearing fruit. At Sendai I attended morning service at a Japanese church. During the long sermon I could understand but one word—the name of our Lord—which recurred frequently. Much of the time I was watching a weaver next door ply his trade. But not so with the audience. They were intently listening throughout. And strange as it may seem, two-thirds of the audience were men, chiefly young men. I was afterward repeatedly told that this predominance of young men in the churches holds throughout the empire.

The missionaries who have brought this about are not numerous, but they have been patient, self-denying, and full of faith. A city which has, counting men and women, including wives, a missionary force of one for twenty thousand of the people, is fortunate indeed.

### ANOTHER STEP FORWARD.

FROM *The Missionary Review of the World* we take the following interesting report from Japan:—

The friends of missions know how much trouble has been experienced in Japan in reference to the holding of mission property, inasmuch as by Japanese law foreigners could not legally acquire real estate. In view of this difficulty, our Japan Mission (Congregational) has, after protracted effort, secured legal incorporation, with full permission for the new corporation to hold real or personal estate in the empire. All members of the mission may be chosen as incorporators, and hereafter all property that may be desired may be secured and held with a clear title, which none can question.

Once more has God given to His church an open door in Japan. For some years, while it has appeared to be open, it was but an outer door. Following the early promise of our mission work, which encouraged the hope of a speedy evangelization of the islands, and led to the earnest, but almost vain, appeal to the church to seize the fleeting opportunity, came the reaction toward a rationalistic theology, invertebrate and nerveless, which threatened to kill the native church by stopping its aggressive efforts, and to destroy all outside interest by its failure to offer anything better than the old ethical philosophies. The past year a general discontent with existing conditions, an awakening of the Japanese to a realization of the insufficiency of their own systems, together with other causes, led to the inauguration of the Twentieth Century Special Union Evangelistic Movement, in which the different denominations have co-operated. Conducted in a large measure by the natives themselves, with the aid and counsel of the missionaries, this evangelistic

campaign, begun in the spring of 1901, and resumed in the fall of the same year, has resulted in twenty thousand inquirers of all ranks and conditions, exclusive of the one thousand four hundred students who expressed a purpose to begin a Christian life. The end is not.

The attempt of the Conservative party to exclude Christianity from the education of Japan has failed. The new educational code, backed by imperial rescript, had but a temporary triumph, and once more our schools are free to teach Christian truth. The latest news from Japan is almost the best of all. The native leaders in theological thought have come out clearly and strongly in a declaration of their loyalty to the Word of God as the only infallible rule of faith and practise, and to Jesus Christ as the divine Son of God.

THE first celebration of the festival of the Reformation (November 1) in the little principality of Monaco is said to have been an occasion of great excitement. The daily papers of Nice as well as Monaco were greatly occupied by it. The little Protestant church, lately built, was crowded with an audience composed of French, Swiss, Germans, and Waldensians, all of whom united in singing Luther's great choral, "A mighty fortress is our God." The celebration brought to light the fact, hitherto unknown, that there is one Protestant family in Monaco. It contains nine persons, who have connected themselves with the Protestant church, which was founded with only the traveling public in view.

### OUR WORK AND WORKERS.

THE Wisconsin Reporter notes the addition of two more to the company at Birnamwood.

A NEW church-school building at Battle Creek, Mich., was dedicated on the 16th inst.

In the West Michigan Herald, Brother R. C. Horton reports the baptism of six candidates at Casco.

THE Indiana Reporter notes that thirteen new Sabbath-keepers have been added to the ranks at West Lebanon.

A CANVASSERS' institute will be held at Du Quoin, Ill., March 8-21, under the auspices of the Southern Illinois Conference.

THE brethren at Lindsay, Ont., have purchased a lot on which there is a building which they are converting into a meeting-house.

In connection with meetings held at Killbuck, Ohio, by Brother B. L. House, six have accepted the Sabbath "according to the commandment."

A NEW Sabbath-school of twenty members at Chicago Heights is reported in the Recorder by Brother Victor Thompson. He adds, "We have commenced to teach a few Chinamen here to speak and read English by the use of 'Gospel Primer.'"

A LACK of faith is sure to bring its regrets. We notice a report from a certain city, in which the writer says: "We had no trouble in selling the 150 SIGNS of the special number at ten cents each. We only regret that we did not order 500 or 1,000."

A LETTER from Brother C. H. Castle, secretary of North England Conference, notes the organization of three churches in that conference thus early in the present year,—in Manchester, Birkenhead, and Leicester. Mrs. Castle began a church school at Kettering—the first in England—January 4.

A ROOM at our industrial school building at Minetto, N. Y., has been dedicated to the purposes of a reading-room, as there was no such place in the town. As the town is near the city of Oswego, the editors of that city gave some good volumes and maps for the room. Other outside friends contributed to the work of finishing and furnishing. Of course our own literature is conspicuous, and the room is open to the public Sunday afternoons, and Tuesday and Thursday evenings. The room can also be used for advanced classes. Brother S. H. Lane delivered an address at the dedication, which was well attended by residents of the town.

THE following extract from a letter from Brother John Hoffman, of Abo, Finland, is published in the Workers' Bulletin: "In Helsingfors, Elder Anderson has a good interest. Here at Abo a few are interested, but they are so slow to take their stand. But God is working on some hearts, and we hope that some may take their stand for Him and His truth. Generally, all the free churches, as they call them here, do not have very many in attendance. But the Lutheran State church is packed all the time. There are many priests here, and they have meetings in nearly all the halls besides their church.

They hold their people in very strong bands, so it is hard for any one to break away."

THE school at Sheridan, Ill., has added a small printing plant, making one more feature to its industrial character.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. FREE. Macbeth, Pittsburg, Pa.

### ANNUAL MEETING NOTICE.

THE Second Annual Meeting of the Pacific Union Medical Missionary and Benevolent Association, for the purpose of electing seven directors and transacting any other business that may properly come before the meeting, will be held on Wednesday, March 9, 1904, at 12 o'clock M., at room 203 Parrott Building, San Francisco, Cal. W. R. SIMMONS, President, E. E. PARLIN, Secretary.

It is expected that the meeting will be called to order and duly adjourned to Monday, March 28, 1904, the day following the adjournment of the meeting at Healdsburg, Cal., of the Pacific Union Conference.

### INFORMATION WANTED.

MRS. MARTHA HERRICK, station A., N. Pasadena, Cal., desires her father, James M. Lee, or her brothers, Hendrick, Benjamin, Bartholomew, and Matthew, to know that her husband is dead, and she is sadly in need of assistance. When last heard of these relatives were in Topeka, Kansas, and Beatrice, Neb.

CLAUDE LAW, of Canby, Iowa, who was working at Ames, Iowa, left that place on the evening of Dec. 23, 1903, and has not been seen or heard from since. He is 21 years of age, height 5 feet 10 inches, weight about 150 pounds. He generally went smooth shaved. Any one who can give information as to his whereabouts will confer a great favor by addressing his father, S. D. Law, Canby, Iowa.

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## THE SUNDAY SCHOOL

### LESSON 10.—MARCH 6.—JESUS CALMS THE STORM.

Lesson Scripture, Mark 4:35-41, A. R. V.

(35) "AND on that day, when even was come, He saith unto them, Let us go over unto the other side. (36) And leaving the multitude, they take Him with them, even as He was, in the boat. And other boats were with Him. (37) And there ariseth a great storm of wind, and the waves beat into the boat, inasmuch that the boat was now filling. (38) And He Himself was in the stern, asleep on the cushion: and they awake Him, and say unto Him, Teacher, carest Thou not that we perish? (39) And He awoke, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. (40) And He said unto them, Why are ye fearful? have ye not yet faith? (41) And they feared exceedingly, and said one to another, Who then is this, that even the wind and the sea obey Him?"

Golden Text.—"He maketh the storm a calm, so that the waves thereof are still." Ps. 107:29.

#### SUGGESTIVE QUESTIONS.

(1) With what time of the day does this lesson begin? What did Jesus say to His disciples? What had He been doing that day? Verse 35. Note 1. (2) What then did the disciples do? Who else accompanied them? Verse 36. (3) What occurred to mar the pleasure of the voyage? Verse 37. (4) What was Jesus doing when the storm arose? What did the disciples do and say to Him? Verse 38. Note 2. (5) How did Jesus respond to this faithless insinuation? What was the result of His command? Verse 39. Note 3. (6) What did Jesus then say to His disciples? Verse 40. Note 4. (7) How were the disciples affected by this wonderful manifestation of power through the calm words of Jesus? What did they say to one another? Verse 41. Note 5.

#### NOTES.

1. "On that day."—It was in the evening of a busy day of teaching the people by parables and familiar illustrations. The crowd had become so great, and had pressed upon Him so hard, that He stepped into a boat, which was pushed out from the shore, and there He sat and taught the multitude. Verse 2 of the lesson chapter says, "He taught them many things in parables."

2. A faithless, even bitter insinuation is expressed in the despairing question, "Teacher, carest Thou not that we perish?" The "prince of the power of the air" (Eph. 2:2) had stirred up this storm in hope of being able to destroy the Saviour of men; and he had impressed the weak minds of the disciples with the idea that they had fallen into a position where Jesus was powerless to help them, or was so overcome with drowsiness that He was careless of their welfare.

3. "The faith of Jesus."—When Jesus was awakened to meet the storm, He was in perfect peace. There was no trace of fear in word or look, for no fear was in His heart. But He rested not in the possession of almighty power. It was not as the "Master of earth and sea and sky" that He reposed in quiet. That power He had laid down, and He says, "I can of Mine own self do nothing." John 5:30. He trusted in the Father's might. It was in faith—faith in God's love and care—that Jesus rested, and the power of that Word which stilled the storm was the power of God. As Jesus rested by faith in the Father's care, so we are to rest in the care of our Saviour. If the disciples had trusted in Him, they would have been kept in peace. Their fear in the time of danger revealed their unbelief. In their efforts to save themselves, they forgot Jesus; and it was only when, in despair of self-dependence, they turned to Him, that He could give them help.—*The Desire of Ages*, pp. 335, 336.

4. Personal application.—How often the disciples' experience is ours! When the tempests of temptation gather, and the fierce lightnings flash, and the waves sweep over us, we battle with the storm alone, forgetting that there is One who can help us. We trust to our own strength till our hope is lost, and we are ready to perish. Then we remember Jesus, and if we call upon Him to save us, we shall not cry in vain. Tho He sorrowfully reproves our unbelief and self-confidence, He never fails to give us the help we need. Whether on the land or on the sea, if we have the Saviour in our hearts, there is no need of fear. Living faith in the Redeemer will smooth the sea of life, and will deliver us from danger in the way that He knows to be best.—*Id.*, p. 336.

5. Another lesson.—There is another spiritual lesson in this miracle of the stilling of the tempest. Every man's experience testifies to the truth of the words of Scripture: "The wicked are like the troubled sea; for it can not rest. . . . There is no peace, saith my God, to the wicked." Isa. 57:20, 21. Sin has destroyed our peace. While self is unsubdued, we can find no rest. The masterful passions of the heart no human power can control. We are as helpless here as were the disciples to quiet the raging storm. But He who spoke peace to the billows of Galilee, has spoken the word of peace for every soul. However fierce the tempest, those who turn to Jesus with the cry, "Lord, save us," will find deliverance. His grace, that reconciles the soul to God, quiets the strife of human passion, and in His love the heart is at rest. "He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they are quiet; so He bringeth them unto their desired haven." Ps. 107:29, 30. "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. "The work of righteousness shall be peace; and the effect of righteousness, quietness and confidence forever." Isa. 32:17.—*Id.*, pp. 336, 337.

## THE SABBATH SCHOOL

### LESSON X.—THE EASTERN QUESTION (CONTINUED).

(Study for Sabbath, March 5.)

#### QUESTIONS.

1. DAN. 11:23. After a league made by the Jews with Rome, how are the growth and work of that power referred to in this verse? Note 1.

2. Verse 24. How was Rome to enter upon the fattest places of the province? What was she to do, unlike her predecessors? Note 2. From whence, and for how long a time, was Rome to forecast devices?

3. Verse 39. What is meant by the expression, "at the time appointed"? Note 3. To what period in Roman history has the prophecy brought us?—To the rise of the Papacy, which henceforth stands for Rome.

4. Verse 31. What was to stand on the part of the Papacy? What were they to do to the "sanctuary of strength"? What was to be taken away? What was to be established in its place? Note 4.

5. Study verses 32-35. What was the Papacy to do to those who wickedly departed from the covenant? Who were to perform marvelous acts of self-sacrifice and heroism in behalf of the true faith? Who were to hold up the torch of truth during the long, dark night of papal rule? By what means were the saints to fall "many days"—1260 years—from A. D. 538 to 1798? While the people of God were thus going down beneath the hand of persecution, what were they to receive? Note 5. How long were some of the saints of God to be permitted to fall by persecution?

6. Verse 36. What atheistical power is introduced in this verse? Note 6.

7. Verse 37. What God was not to be regarded by this power about the year 1798?

8. Verse 38. What strange god was to be honored in place of the true God? Note 7.

9. Verse 39. For what purpose was the land to be divided? Note 8.

#### NOTES.

1. In the year 161 B. C., the Jews were being continually attacked by the Syrians, with whose forces they were unable to cope. Being informed that the Romans were always ready to support weak nations against the oppression of kings whose power gave them umbrage, it was thought necessary to make an alliance with that people. Ambassadors sent to Rome for this purpose were well received by the senate, and a decree was passed, by which the Jews were declared friends and allies of the Romans, and a defensive league was made with them.

At this time the Romans, who were still a small people, were rapidly coming to the front, working deceitfully, or with cunning, as the word implies, and by rapid strides they arose to the height of their power. Thus Rome became strong with a small people.

2. Verse 24.—"He [Rome] shall enter peacefully even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers [receive large acquisitions of territory through peaceful means, by legacy of other kings]; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against [from] the strongholds [from the fortress of the seven-hilled city], even for a time."

"Even for a time." This, doubtless, is a prophetic time, which should be computed as follows: a time, 1 year, or 360 days; each day for a year gives 360 years, during which, according to this prediction, the empire was to be governed from the city of Rome. The next verse introduces the battle of Actium, which was fought between Egypt and Rome in the year B. C. 31. Exactly 360 years from that date Constantine moved the seat of the Roman Empire to Constantinople, A. D. 330.

3. Verse 29.—"At the time appointed [A. D. 330, see last clause of verse 24] he [Rome] shall return, and come toward the south; but it shall not be as the former, or as the latter." The triumphs of former days were not repeated. The removal of the seat of government from Rome to Constantinople, under Constantine the Great, in A. D. 330, is recognized as the signal of the downfall of the Roman Empire.

4. Verse 31.—"And forces shall stand on his part, and they shall profane the sanctuary, even the fortress, and shall take away the continual ["burnt-offering" supplied], and they shall set up the abomination that maketh desolate."—*American Revision*. The Papacy was fully established in the year 538, the beginning of the 1260 years of papal supremacy.

5. Verse 34.—"Now when they [the people of God] shall fall, they shall be holpen with a little help [fulfilled by the influence of the great Reformation]."

6. Verse 36.—"Evidently a new power is here introduced, and it must be an atheistical power, in the fullest sense of that term, inasmuch as it was to regard neither the God of heaven nor any God; and this development is to be met about the year 1798, which period is referred to as the time of the end."

"France is the only nation in the world concerning which the authentic record survives that as a nation she lifted her hand in open rebellion against the Author of the universe. France stands apart in the world's history as the single State, which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."—*Quotation from Blackwood's Magazine*.

"The world for the first time heard an assembly of men, born

and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of Deity."—*Scott's Napoleon*.

"At this juncture all religious worship was prohibited, except that of liberty and the country. The gold and silver plate of the churches was seized upon and desecrated. The churches were closed. The bells were broken and cast into cannon. The Bible was publicly burned. The sacramental vessels were paraded through the streets on an ass, in token of contempt. The weekly rest was abolished, and death was declared, in conspicuous letters posted over their burial places, to be an eternal sleep."—*U. Smith, in "Thoughts on Daniel."*

7. "One of the ceremonies of this insane time stands unrivaled for absurdity combined with impiety. The doors of the convention were thrown open to a band of musicians, preceded by whom the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. . . . To this person, as the fittest representative of that reason whom they worshiped, THE NATIONAL CONVENTION OF FRANCE RENDERED PUBLIC HOMAGE."—*Scott's Napoleon*.

8. Prior to the French Revolution, the landed property of France was owned by a few landlords in immense estates, the laws being such that these estates could not be divided or sold. During that frightful period of revolution, when no law was recognized, these estates were confiscated, divided up, and sold for the benefit of the public exchequer.

"The confiscation of two-thirds of the landed property of the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the Revolutionary Tribunal, . . . placed funds worth above £700,000,000 sterling at the disposal of the government."—*Alison, vol. IV., p. 151*.

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The following letter from S. C. Cochran, McMinnville, Oregon, is a sample of many others we have received, showing the earnest way this number has been taken up in all parts of the country:—

I have been out with the special number of the SIGNS. Sold fifty in a short time. Sold one in nearly every house for a while. I ordered fifty more and they are all gone. I also obtained orders for eleven "Object Lessons," besides giving away a great many pages of our tracts and other periodicals.

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- A Personal God.
- A False and a True Knowledge of God.
- Danger in Speculative Knowledge.
- The False and True in Education.
- Importance of Seeking True Knowledge.
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- Our Great Need.

If one "Testimony" can be more important than another, it seems to me that Volume Eight must be that one.

This book will be ready at our Oakland office early in March, and may be obtained at other offices a few days later.

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The tobacco evil is becoming an alarming one, and each year grows worse. This subject will be considered fully in the April issue of the *Pacific Health Journal*. Among the articles to appear are:—

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CO-OPERATION CORNER.

THE club of OUR LITTLE FRIENDS for the Haskell Orphans' Home Sabbath-school has expired. This school has ninety-one members, and they all seem interested in the paper and missionary work. They have been receiving thirty copies weekly. This would amount to \$13.50 for the year. Shall we renew the club?

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OAKLAND, CAL., FEBRUARY 24, 1904.

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## CONTAINED IN THIS NUMBER.

## Poetry.

Restitution, L. D. SANTEE . . . . .	2
The Dear Little Wife at Home . . . . .	10
Go, LAURA C. HUTCHINS . . . . .	12

## General.

"Babylon Is Fallen" . . . . .	1
The Day of Special Blessing, S. H. CARNAHAN . . . . .	2
The Narrow Way, MRS. E. G. WHITE . . . . .	2
The Builders, RODERICK S. OWEN . . . . .	3
The Decline of Self-Government in Rome, A. T. JONES . . . . .	4

**Editorial.**—The Glad Tidings—Life and Law—A Significant Promise—Not the Law, but Men's Hearts, to Be Changed—"Agitators" versus "Smooth Things" . . . . . 6, 7

**Question Corner.**—Nos. 1477-1481 . . . . . 7

**Outlook.**—The Society-saving Delusion—The Vice of Gambling—Evolution and the Ministry—A Boy Lost—One in Purpose—The War in the Orient . . . . . 8, 9

**The Home.**—Love in the Home, MRS. L. D. AVERY-STUTTLE—The Curse of the Wine "Industry"—The Work of the Supreme Court Justice . . . . . 10

**Missions.**—Christianity in the West Indies, P. I. RICHARDSON—Seed Sowing in Japan—Another Step Forward . . . . . 12, 13

**International Sabbath-school Lesson.** The Eastern Question (Continued) . . . . . 14

**International Sunday-school Lesson.** Jesus Calms the Storm . . . . . 14

**Publishers** . . . . . 15

**"Love in the Home."**—Mrs. Stuttle's Home articles begin in this issue. Do not fail to read them.

**"The Builders,"** an allegory on churches and creeds, begins in this issue, illustrated. You will be interested in following the various plans and learning the results.

The one great question with the Christian as to the character of the work he undertakes should be, "Is it right?" not, "Will it pay?" Let those who serve the world, the flesh, the devil, ask such questions; the Christian can not afford to do it. Such questions can only be secondary with him to the transcendently greater one, "Is it right?" Right may not seem to pay now, but it will in the end; and it pays now in character building, and it pays eternally. "The true gain is the long gain."

**Don't Try.**—A correspondent sends us two tracts containing sermons of the noted Unitarian preacher, M. J. Savage, with the remark: "I do not understand him. What do you think?" We do not take time to think anything about it. Mr. Savage does not believe the Bible. Why should we seek to understand his uncertainties? He probably would admit that he does not understand himself. He says some good things, and some not so good. Therefore we reply to our correspondent, Do not try to understand him; it is not worth while.

**Divorce in Massachusetts.**—The *Springfield Republican* is authority for the statement that the divorce evil has grown steadily in the Old Bay State since 1871-2. In that year there was one divorce to 48 marriages. The next ten years the ratio fluctuated between the extremes of 1 to 41 and 1 to 21. The average for the next ten years was 1 to 30. In 1894 it was 1 to less than 20, and averaged about that to 1900. Since that the ratio has increased, till it is now

about 1 to 17. In thirty years it has increased from 1 divorce to 48 marriages to 1 divorce to 17 marriages. And divorce laws in Massachusetts are among the strictest. These facts present a striking evidence of the down grade of society.

**Not the End.**—Says one writer, who attempts to condense a sermon into a sentence:—

"The divine order is (Matt. 11:28, 29) Come, rest, learn, soul-rest. Rest is the consummation of salvation."

But this is only a half-truth. Service is the consummation of salvation, the service of rest, the soul-restful service of perfect love.

**True Friendship.**—How many times is that quatrain repeated in periodicals, both religious and secular—

"If you have a friend worth loving,  
Love him; yes, and let him know  
That you love him ere life's evening  
Tinge his brow with sunset glow."

It is good as far as it goes, but it is a perversion of friendship; for unselfish friendship does not ask whether the person be worth loving or not. The Samaritan did not inquire as to the man's worthiness before he helped him. God loves the world in all its unworthiness, and His own people in all their unworth,—loves them even to the end. "If ye love them which love you, what thank have ye?" Jesus pointedly asks. If any person in the world needs the true friendship of the Christian it is the weak, the unworthy one, whose utter need ought to appeal to the Christian heart. "Love him; yes, and let him know that you love him."

**When It Will Be.**—Marden says:—

Sometime we shall all learn better than to harbor, even for an instant, any suicidal thought or emotion. We shall no more dream of entertaining thoughts of fear, envy, or jealousy, or worrying, fretful, or anxious thoughts, than we would of entertaining thieves or murderers in our homes. The time will come when intelligent people will no more indulge in fits of anger, will no more indulge in uncharitable thoughts, feelings of hatred or ill-will, or gloomy, depressing, downward-tending thoughts, than they would take poison into the system.

But such a time will never come as a mere matter of knowledge and intelligence. The world has never lived up to its knowledge. Not until the new age shall begin, with the nation composed of those born from above, will that happy day be reached of which Mr. Marden speaks. As long as humanity remains unregenerate, out of Christ Jesus, it is as impossible not to entertain thoughts of fear, envy, jealousy, etc., as it is for cockle seed not to bring forth cockle. All such thoughts are but fruits of the natural man. It is not knowledge that is needed so much as the power of the Gospel of Christ. That will come now to you if you believe.

## THE FIRST PRECEPT OF THE DECALOGUE.

In quoting from any part of the Scriptures to prove a fact, it is proper to omit if the words omitted are not relevant to that fact, and the scripture is not perverted. For instance, we may make the statement that Jesus taught there is but one God; and we may prove this by quoting a part of a reply of Jesus in Mark 12:29, "The Lord our God, the Lord is one." We have in nowise garbled or perverted the text. But to say that Jesus understood Ex. 20:2 as the first word of the Ten Words, and then quote the following to prove it, is a perversion of the truth:—

"When He was asked, 'Which is the first commandment of all,' He replied, 'The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord.'"

Now to quote that in proof of the above claim may be a matter of misunderstanding; but to quote Jesus' statement only in part is a perverting of the Word. In the first place, Jesus never referred, nor did His questioner, to the Ten Commandments, save in summary, but to the great principles on which rests the whole government of God among men. And when He was asked the question by the scribe, He did not refer to Ex. 20:2 at all, but to Deut. 6:4, 5. Neither did He quote as the first commandment the words quoted above, Deut. 6:5, as shown elsewhere. When the scribe asked Jesus, "What commandment is first of all?" Jesus replied: "The first is, Hear, O Israel, the Lord our God, the Lord is

one; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now the first part of Jesus' words tells us who the Lord is, and shows that His identity should be connected with the commandment; but the actual commandment is the positive injunction to love, as shown (a) by its parallelism with the second great commandment, and (b) by the parallel passage in Matt. 22:36, 37, in which Jesus declares this injunction to love "is the great and first commandment." Verse 38.

As to the Decalogue, the second verse of Exodus 20 belongs to each and every word of the law. The First Commandment was connected with it, "Thou shalt have no other gods before Me." The word "gods" is applied to lesser rulers, to angels, to God's children, those whose direction it might be our duty to heed, but never in preference to God. See Ps. 8:5; Heb. 2:7; 1 Sam. 2:25; Ex. 21:6; 22:8, 9; Ps. 82:1, 6; John 10:34, 35.

The first command is based on a different principle than the second. Every copy of God's law should include Ex. 20:2, but let the natural division of His precepts stand as marked specifically by enjoined duty, and let His covenant name and redeeming assurance apply to the whole law.

Take heed how ye quote.

**The Macedonian Relief Committee,** of which Hon. Seth Low is chairman of the New York branch, and Dr. O. W. Whittaker is chairman in Philadelphia, is still appealing to the public for donations to aid in the relief of sufferers in Macedonia and Bulgaria. Here is an object-lesson. It is said that there are 250,000 sufferers in Macedonia alone that must be aided by charity or perish. This is the result of rebellion against the misrule of Turkey. Some have managed to cross into Bulgaria, where they are not much better off. So charity is continually appealed to, to pay war expenses. This does not lessen the needs of war's victims, who, for the most part, are innocent victims; but it would seem that sometime such results would convince professed Christian people of the wickedness of encouraging war, and therefore of the wickedness of inculcating the war spirit in the youth and children, as is being done throughout the various grades of popular education. Genuine Christianity teaches us to "seek peace, and pursue it;" that "the kingdom of God is peace;" that a fruit of the Spirit is peace; yet the great so-called "Christian nations" are foremost in war. Note Japan, for instance; the nearer she approaches the recognized standard of "Christian civilization," the more warlike she becomes.

**A Scientist on Immortality.**—This is what the great Russian biologist, Elic Metschnikoff, has to say of the immortality of man, in his recent work, "The Nature of Man;" for which we are indebted to the *Springfield Republican*:—

Science can not admit the immortality of the conscious soul, for consciousness is a function of special elements in the body that certainly can not live forever. . . . Death brings absolute extinction, and it seems unbearable because of the condition in which it surprises us. It comes before man has finished his physiological development, and when the instinct of life is still strong.

Of course the theologians will say that he ought to keep to science and let theology alone; but it is a significant fact that the theologians, driven from Scripture, which teaches the possibility of immortality for man, declare that *Science* teaches it. Immortality is possible and assured in Christ Jesus.

**What a Poor Boy Became.**—Prof. Alexander Bain, for many years lord rector and professor in the University of Aberdeen, Scotland, died a few weeks ago. His books are well known in institutions of learning. He began life in extremest poverty, working even into the years of manhood at his trade of a weaver. But he read and studied assiduously, often working at his books all night long. True success means sacrifice and toil, and few are willing to pay the price.

**The Declaration of Independence.**—James Clarke & Co., 3-7 West 22d Street, New York City, has prepared a facsimile copy of the Declaration of Independence, 16x20 inches. This is of special interest just now, as the original is rapidly fading, and is now excluded from public gaze. Information concerning the facsimile may be obtained as above.