

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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LESSONS FROM POMPEII.

THE ancient city of Pompeii, which lies buried at the base of Mount Vesuvius, and which once was on the shore of the Bay of Naples, at the mouth of the Sarnus River, owes its fame to the suddenness and completeness of its interment. It was not a great city, altho the seaport for several other towns in Campania. But its sudden burial

years. While it was once on the shore of the bay, it is now about two miles distant.

It is evident that the people of those days were superstitious in regard to localities thus devastated, and did not venture to settle there again for some generations, or perhaps the land was unfit for culture for a long time. At any rate, those who came afterward and cultivated the ground were unconscious of what was under

when the discovery of the buried city was made, the region was covered with vineyards and mulberry grounds. Were it not known definitely when so great an accumulation of matter fell suddenly on that region, and the source whence it came, as also something of the history of the cities themselves, "geologists" would, no doubt, be computing millions of years for the changed condition, and classing the buried cities as older than Adam. But there is no



Ruins of the Amphitheater at Pompeii.

while yet at its best was the means of preserving until modern times the most perfect illustrations of ancient arts and customs that are to be found in the world.

POMPEII and the neighboring town of Herculaneum were buried by an eruption of Mount Vesuvius in the year A. D. 79, nine years after the destruction of Jerusalem by Titus. Yet so changed was the contour and topography of the country in that vicinity, as also the course and mouth of the river, that the site of the city was unknown for nearly seventeen hundred

years. It was the more modern spirit of research for things ancient, and the spirit of speculation in relics of the past, that finally uncovered the secret. Even a prominent author of the long ago (Pliny the younger) wrote of an eruption of Mount Vesuvius, but did not mention Pompeii or Herculaneum.

THE city was deluged first with cinder and small volcanic stones, on top of which was a deep covering of fine ashes. This top layer was eventually hardened by the action of water, and, in time, became a rich soil. So in 1748,

reason why any other of the mysterious things of earth, supposed to be the work of untold millennia, could not easily have come to pass within the six thousand years of history recorded in the Bible.

It was not known when Mount Vesuvius had been in active eruption before this disastrous occurrence. Altho there were evidences of its being a volcanic mountain, it was supposed to be an extinct volcano, and the people in its vicinity never dreamed of danger from that source. There had been an earthquake sixteen years before this eruption, which had done

much damage in Pompeii and other towns in that region; but the researches show that reconstruction and other extensive improvements were going on at the time of the eruption in a manner that indicated a feeling of perfect security. Like the antediluvians, and the people of Sodom, they were going on with business and pleasure, and "knew not" until their destruction came suddenly. So it will be to the wicked at the coming of the Lord "as a thief in the night." The Scripture tells us that "when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

THE sudden outburst of Vesuvius is an illustration of the pent-up forces in the earth, which the Lord may call forth at any time when, in His wisdom and in the progress of His purpose, judgment is called for in any locality or upon the whole earth. In the judgment of the antediluvian world the waters from beneath and from above united to fulfil His purpose. "All the fountains of the great deep were broken up, and the windows of heaven were opened." On Sodom and Gomorrah and the cities of the plain God rained fire and brimstone. And we learn from the New Testament that the earth as it is now is "reserved unto fire against the day of judgment and perdition of ungodly men." In the earth are reserves of fire and the various kinds of fuel in great abundance. These, lit up with the fire that comes "down from God out of heaven," will quickly put in motion the flames that will cause the elements to "melt with fervent heat."

THE illustration given herewith represents one of the theaters of Pompeii, capable of seating about five thousand people. History shows the theater to have been the outgrowth of wealth, luxury, idleness, and a general desire to be entertained. The drama, in all of its extremes and excesses, has always been at its height when kingdoms and empires fell into decay. The extent to which the theater is patronized is a fair gauge of the moral temperature of the populace, and, therefore, of the real power of the government. The rage for the fictitious, or the thrilling, or the debauchery of amusement, is always evidence of a loss of moral self-control, hence a loss of power. Just before the fall of the Roman Republic, Pompeii became a favorite resort for leading nobles of Rome, many of whom acquired villas in its neighborhood.

TACITUS says that in A. D. 59 (only twenty years before its destruction) "a tumult took place in the amphitheater of Pompeii between the citizens of the place and the visitors from the neighboring colony of Nuceria, which led to a violent affray, in which many persons were killed and wounded on both sides. The Pompeians were punished for this violent outbreak by the prohibition of all gladiatorial and theatrical exhibitions for ten years." A painting found on a wall in one of the houses by the excavators, gives a representation of this event.

ONE of the signs of popular corruption in our own day, in our own land, is the growing craze for "shows" of various kinds, especially for the cheap theater. It is to the grown people what the "dime novel" is to the boy—it lures them on and on. We have an illustration in our home city, whose people often boast of it

as "the city of churches." Where two or three years ago there was but one "vaudeville" playhouse on the main business street, there are now four within a range of four blocks, and the last one is crowded to overflowing, even as the first. This is but a straw, showing the trend of popular taste in the matter of mental food and, therefore, of the lapse of moral power. The present outlook leaves no room for doubt as to the outcome,—“Evil men and seducers shall wax worse and worse, deceiving and being deceived.”

W. N. GLENN.

HE LEADETH ME.

BY MRS. CARRIE K. BUTCHER.

WHY should I fear life's stormy tide,
When Christ my Lord is by my side
To lead the way?
He walks with me; He holds my hands;
And while He guides through desert lands
I can not stray.

Above life's din I hear His voice,
I walk this "narrow way" from choice,
And, O, 'tis sweet
His precious promises to hear,
To feel His touch, and know Him near
To guide my feet!

And when I reach my journey's end,
I know on whom I can depend,
His name is *Love!*
His own dear feet marked out the way,
Through death to life, and endless day,
In heaven above.

If I must tarry in the tomb—
My Lord has stripped it of its gloom—
Sweet be my rest
Until He comes—'twill not be long.
Then I shall wake, and join the throng,
Forever blest!

"THE CHIEF CORNER STONE."

BY MATTIE E. PRICE.

"BEHOLD, I lay in Zion for a foundation a Stone, a tried Stone, a precious Corner Stone, a sure foundation; he that believeth shall not make haste." Isa. 28 : 16.

In coming to Jesus, the "chosen of God," we are adopted into the family of heaven. To those who "believe, He is precious," and to these will He give power to draw others to Him. Of Himself and that drawing power He says, "And I, if I be lifted up from the earth, will draw all men unto Me." John 12 : 32.

In the great spiritual house, of which Jesus, the precious One, is the "Corner Stone," are laid the "lively stones," the sons and daughters of the Most High, purchased by the precious blood of Him who was "lifted up." The "lively stones" are given a part in this work of drawing men and women to this great spiritual house. In lifting up the precious One before the perishing, they are compelled to come in. By every word and act of our daily lives we are either "gathering with Christ or scattering abroad." He is worthy to be exalted. His name is a safe defense, and those who have crowned Him King of their lives, will He make "lively stones" in His Father's house. "Jesus Christ Himself being the chief Corner Stone," He will shine brightly in His Father's glory, and around Him will be gathered the purchase of His precious blood, and God Himself will dwell in that house "through the Spirit." Eph. 2 : 22.

Our daily lives show whether or not we are "lively stones" in God's house. Let us heed the admonition of the Sacred Word: "Having your conversation honest among the Gentiles;

that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation." 1 Peter 2 : 12.

Ingersoll, Okla.



(Continued.)

BY RODERICK S. OWEN.

BUT the builders compared plans now and then, and as a result some were persuaded to change from one association to another. This led to the erection of some very queer houses, so that it was difficult to tell which plan they were following; in fact, some looked as if they were not built after



"The builders compared plans"

any plan at all. After a time, the main features of their houses being completed, they had more leisure to visit and to make comparisons. I will here relate a conversation which took place between two neighbors during such a visit. The visiting one, after being cordially received, said:—

"I have often thought of calling upon you, but we have been very busy building our own house, which still lacks a great deal of being finished. But the desire to visit you has been greatly increased of late, as I have been told that your house contains some novel features. Indeed, some say that it differs quite materially from most others in our neighborhood. I shall therefore be pleased if you will kindly explain this matter to me."

"I shall do so with pleasure," was the reply; "but first let me say that I have been very careful to follow the King's Book of plans in every particular; I have tried to pay no heed to any other. In this, however, I was not fully successful, as you will see later on. Now I suppose you prefer to visit those rooms where you can see the peculiarities of my house, and this you shall do. First I wish to show you a room which, doubtless, is very much like one of yours; but, as

Conversion it has been reported that my building contains no such room, I wish to correct this notion, and also to relate to you my experience. I lived for a long time in

a room adjoining this, which I was induced to build by reading a neighbor's guide-book, but which I now see must be torn down. In this tower of carnal security there are a number of easy chairs, such as natural morality, self-dignity, inherent manhood, self-justification, etc. A more careful study of my Guide-book, however, has taught me that none of these are pleasing to the King.

"One day I came into this room and began to notice this chair. You see that it is set so as to face that scroll on the wall. You will notice that the chair has a circular framework under it, upon which it can be turned so as to face exactly the opposite way, or so as to face this window over here. You will notice that

beside this window is a beautiful fount of clear water. Well, I sat down in the chair and began to look at the scroll. The pictures were dim, and I could hardly see them; but just then a bright light from the small window directly overhead fell upon the scroll, making the pictures clear and distinct.

"I then saw that the scroll contained pictures of my life, and I could not bear to look at them. So I sprang from the chair and ran into the other room with great haste. I then determined never again to visit that room where the scroll hung, but I did, and with exactly the same result. Each time as I came out, a very obliging inmate of the room (carnal security), handed me a pair of clouded spectacles, which he said would greatly relieve my eyes after such a strain on them as had been caused by the light of conviction falling upon the pictures of the scroll.

"I now began to view in the light of this room (carnal security), and with the aid of these glasses (doubt), the pictures on the scroll. As I remembered them now they all seemed greatly exaggerated, while some seemed utterly false. So the matter stood for some time. At length a friend of mine told me that the greatest blessing of her life came to her as a result of her experience in that room. I then studied my Guide-book, and found that the King considered that room one of the most important in the house, and that all must visit it. So I determined that I would do so, even tho the ordeal should take my life.

"I entered, took my seat in the chair, and looked upon the scroll. The pictures of my life began to appear, while the light of conviction grew brighter and brighter. O, how my soul was harrowed with remorse! I felt that I could not bear to look at the unfolding of

to the water, into which I was lowered. As I was thus buried a scene opened before me.

There was a rugged hill, all around upon the sides of which there surged a maddened crowd, clamoring for blood. I heard them shout, 'Away with Him! Crucify Him!' I looked to the summit of the mount, and there I saw a cross, with a victim nailed upon it. I looked upon that face, and such an expression of sorrow I had never seen—such love, such tenderness, such pity. From the pale brow the blood was oozing and slowly trickling down over the emaciated face.

"As I gazed upon the scene, the thin, quivering lips moved, and the words, 'Father, forgive them, for they know not what they do,' were spoken with great earnestness. I was filled with indignation, and turned to face the mocking crowd, thinking to shower upon them words of bitterest reproach for the deed they were doing; when, lo! among

them I saw myself. The pictures I had seen upon the scroll were nothing as compared to this. Could it be true? I looked again. It was true, and I sobbed aloud. I turned again to the face of the sufferer, and while I gazed, a pained, anxious, questioning look took possession of the face. The eyes were slightly raised and expressed deep agony; then there came a cry of grief which chilled my very soul: 'My God, My God, why hast Thou forsaken Me?' A moment more, and with the words, 'It is finished,' the head fell forward upon the bosom, the limbs relaxed and became limp and motionless. The sufferer was dead!

A great throb of sympathy convulsed my frame. My heart was broken, and I expired. All was gone.

(To be continued.)

THE PROPHECY OF HOSEA.

BY G. C. TENNEY.

It is certainly not unnatural that we should form in our own minds a comparative estimate of the peculiar interest, or perhaps, of the intrinsic value, of different portions of the Word of God. But oftentimes this estimate will be found to rest upon some prejudice or misunderstanding of the real value of the portions that are least esteemed.

I am led to speak of the book of Hosea as a portion of the Bible that is generally overlooked and not given its proper standing in the sacred volume. There are some reasons for this, one of which probably lies in the fact that the introductory chapters are formed along a line of thought that is not pleasant to the mind, but presents a monstrosity in social and moral life. Another reason why the book is passed by in casual reading is that the style of the writer seems disordered, and his object rendered obscure by the seemingly incoherent way in which figures, facts, metaphors, and maxims, startling charges, plaintive exhortations, and beautiful sentiments flow from the pen of the writer. But this is only an evidence of the intense feelings which were aroused in the mind of the inspired seer as he beheld the woful condition of God's professed people at that time.

It is not positively known who Hosea was beyond the brief word that introduces him to the reader as "the son of Beeri." From the point of view which he evidently occupied it is easy to conclude that he belonged to the ranks of Judah, tho the principal burden he bore was in behalf of "Ephraim," a title used

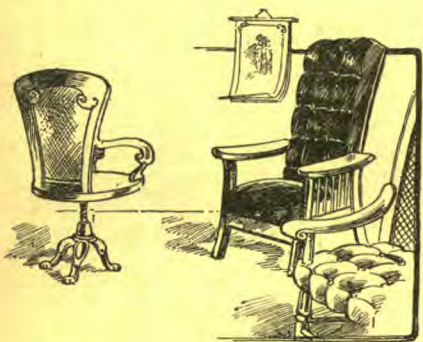
to designate that branch of God's professed people known as the ten tribes. The fact stated in the beginning of his testimony that he wrote in the "days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel," is sufficient to account for the unusual ardor exhibited in his style. With few exceptions, each succeeding king in those days seemed to concentrate into his life all the evils of his predecessors, and as many original ones as he could study up by the aid of evil spirits, to whose control he fully yielded himself.

The soul of Hosea was stirred within him as he saw the condition of the people. He declared that the Lord had a controversy with them "because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."

Judah does not go unproved, for "the Lord hath also a controversy with Judah" (ch. 12:2); but the comparisons are against the other house. In the first chapter the Lord declares that He will have mercy upon Judah, tho Ephraim had sinned beyond recall. In another passage we read, "Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints."

In the figures introduced in the first three chapters we have a representation of the repugnant conduct of the people whom God had "married" and claimed as His own. If these representations offend our sense let us know how much more offensive is spiritual unfaithfulness to God, who has loved His people with an everlasting love. Under the figure of this unholy alliance and its fruits we have a terrible reminder of the awful character of sin and apostasy, and their dire consequences. The first figurative offspring of shame was to be called Jezreel. Jezreel was the name of the place where the blood of Naboth, the owner of a vineyard, was shed through the intrigue of the wicked Jezebel. The word of the Lord was that there the dogs should lick the blood of his murderers, king Ahab and his even more wicked queen. This word was fulfilled; and not only so, but afterward, there in Jezreel, the awful Jehu cut off the seed of Ahab from the earth by an indiscriminate slaughter. There was a terrible significance in that word to the apostate tribes of Israel. And this was to be the first reaping of their evil course. Continuing in this course of rebellion, the second child of apostasy would bear an even more terrible name. It was to be called "Lo-ruhamah," which meant the cutting off of mercy. "For I will no more have mercy on the house of Israel; but I will utterly take them away." And persistence in the evil way would bring to them Lommi, when they would cease to be acknowledged or recognized as the people of God, "for ye are not My people, and I will not be your God."

And yet, in this deplorable state of things, the heart of God yearns after His beloved people. He speaks of them and to them in the most endearing terms. In one chapter we read, "Ephraim is joined to idols; let him alone." And soon after that God mourns over His lost children with these words: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. Therefore have I hewed them by the prophets; I have slain them by the words of My mouth; and thy judgments are as the light that goeth forth. For I desired mercy, and not sacrifice;



the scroll, and still I desired not to turn away. I now cried out in my agony, 'O Lord, have mercy upon me!' A pillow was placed behind my head, and I said, 'The pictures are true, all true. I did it all, and more; but I am sorry, so sorry.'

"At this moment the darkness of death seemed to settle over me, and I said, 'Surely I am dying; but let me die, I am not fit to live.' Now all seemed lost to view. Even the scroll faded from my vision.

I ceased to struggle for life. Some one said, 'He is losing his old life. Give him a new one.'

Immediately a ray of light pierced the darkness, and a sweet voice whispered the words, 'Look up.' I did so, and was then told to touch the knob and turn the chair about. I touched the knob and the chair swung around on the frame-work and I faced the fount. I was taken by loving hands and borne

Repentance
Baptism

and the knowledge of God more than burnt-offerings."

Still later we read, "My God will cast them away, because they did not hearken unto Him; and they shall be wanderers among the nations." Then again His Father's heart yearned over His wandering children. In a tone heavy with sorrow and love the Lord says: "When Israel was a child, then I loved him, and called My son out of Egypt. . . . I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love; and I was to them as they that take off the yoke on their jaws, and I laid meat unto them." Then, as if His pity overcame His sense of justice, the Lord cries out: "How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me; My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim; for I am God, and not man; the Holy One in the midst of thee."

The condition of Israel at this time was most grievous to God, and they had far exceeded the ordinary bounds of forbearance. The Lord hewed them by prophets and slew them by His word, but His heart yearned over them with inexpressible anguish. His love for them bore away the purposes of His righteous wrath.

In chapter six words are put into the lips of the apostate people: "Come, and let us return unto the Lord; for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days He will revive us; in the third day He will raise us up and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain." And the last chapter is a most precious expression of the wonderful compassion of a long-suffering Saviour. Here are some portions of it: "O Israel, return to the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord; say unto Him, Take away all iniquity, and receive us graciously; so will we render the calves of our lips."

Then, after teaching the people what to say, the Lord tells them how He will respond: "I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel; he shall grow as the lily, and cast forth his roots as Lebanon."

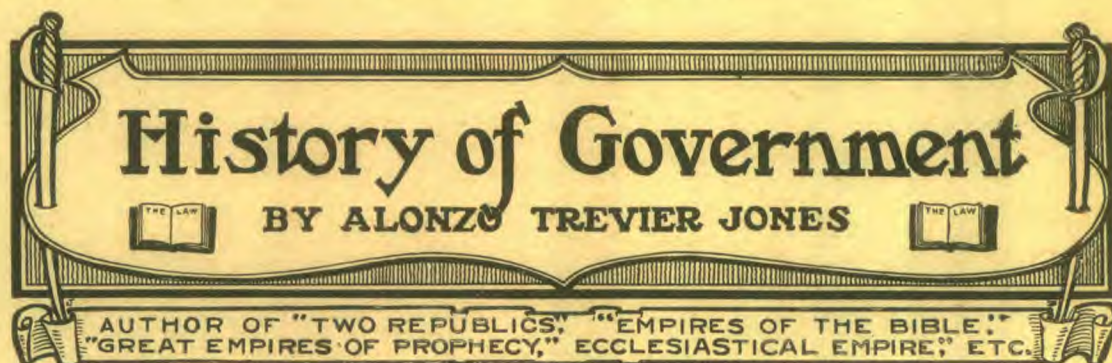
There is nothing that so delights the heart of our Heavenly Father as the opportunity to forgive a repentant child. How greatly is mercy His delight! It is His will that His children should exhibit to all beholders the grace, the purity, the beauty of the lily, that most beautiful symbol of innocence. But the fragile nature of the flower is to be replaced by the firmness and stability of a mountain. "They that trust in the Lord shall be as Mount Zion, which can not be removed, but abideth forever."

Looking forward, the Lord saw His poor wayward children captive in death. Still His mercy follows them, and He declares: "I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from Mine eyes." Yes; grace and infinite love will penetrate the grave; and the helplessness of His children stirs the heart of the great Father of us all.

Throughout the book of Hosea we see flashing forth the most exquisite examples of sublimity, pathos, and wisdom. Many of these expressions have passed into current use as gems of thought. Perhaps there is no other book of equal length that furnishes so many examples of familiar quotations. Here are a few of them, besides those already quoted: "The valley of Achor [weeping] for a door of hope." "Hedge up thy way with thorns." "My people are destroyed for lack of knowledge." "Like people, like priest." "Ephraim is joined to idols; let him alone." "I desired mercy, and not sacrifice; and the knowl-

edge of God more than burnt-offerings." "Ephraim is a cake not turned." "Ephraim also is like a silly dove without heart." "For they have sown the wind, and they shall reap the whirlwind." "Sow to yourselves in righteousness, reap in mercy." "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies."

This remarkable book closes with these words of grace: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein."



IX. ECCLESIASTICAL GOVERNMENT OF ROME.

WHEN Rome perished every form of government and every device as to government had been tried, and had failed, all but one; that one form, that remaining device was government wholly by the church—ecclesiastical government. The last stage of the Roman Government had been a government in which the church was united with the State, in which the church worked hand in hand with the State, and traded church support for State favors. But the *State*, not the church; the *emperor*, not the bishop; was the ruling power.

The bishops had promised to the imperial power, and even to themselves, that that system should be the very kingdom of God come on earth. But that bow of promise was most rudely dispelled when it was found that ruin rode swiftly in every element, and from every direction. Yet, in the face of all this, the bishops would not acknowledge themselves mistaken, except in the matter of time and order. They still insisted that they were right as to the coming and the reign of the kingdom and city of God; but that there must be a cleansing and an overturning that would clearly give to the church alone full and undisputed sway. For this the church of Rome aspired and conspired to take to herself the power and the dominion over the earth, and demonstrate that the perfection of government on earth was the church of Rome. The ruling power in this church was the bishopric of Rome, and the only thing contemplated by Rome's prelates was that this new order of things, this new form of government in the world, would be, in substance and vital principle, only the government of Rome continued. Through Rome, cleansed by the divine judgments, ruined, revived, and glorified by the divine presence, benediction would come to bless the earth with perfect peace. Thus would original Rome reach its true goal, and its original purpose in the world be truly fulfilled.

Leo the Great, Bishop of Rome (440-461), lived and exercised his bishopric in the very midst of the whirl of events that brought ruin to the Roman Empire. And it was he who conceived and prophesied this grand future for the church of Rome. He declared that the former Rome was but the promise of the latter Rome; that the glories of the former were to be

reproduced in Catholic Rome; that Romulus and Remus were but the precursors of Peter and Paul, and the successors of Romulus, therefore the precursors of the successors of Peter, and that as the former Rome had ruled the world, so the latter, by the see of the holy blessed Peter, as head of the world, would dominate the earth.

This conception was never lost by the Papacy. And when, only fifteen years afterward, the Roman Empire had in itself perished, and only the Papacy survived the ruin and firmly held place and power in Rome, this conception was only the more strongly and with the more certitude held and asserted.

This conception was also intentionally and systematically developed. The Scriptures were industriously studied and ingeniously perverted to maintain it. By a perverse application of the Levitical system of the Old Testament, the authority and eternity of the Roman priesthood was established; and by perverse deductions "from the New Testament, the authority and eternity of Rome herself was established." First, taking the ground that *she* was the only true continuation of original Rome, upon that the Papacy took the ground that wherever the New Testament cited or referred to the authority of original Rome, *she* was meant, because *she* was the only true continuation of original Rome. Accordingly, where the New Testament enjoins submission to the powers that be, or obedience to governors, it means the Papacy, because the only power and the only governors that then were, were Roman. "Every passage was seized on where submission to the powers that be is enjoined; every instance cited where obedience had actually been rendered to the imperial officials; special emphasis being laid on the sanction which Christ Himself had given to Roman dominion by pacifying the world through Augustus, by being born at the time of the taxing, by paying tribute to Cæsar, by saying to Pilate: 'Thou couldst have no power at all against Me except it were given thee from above.'"—*Bryce*. And since Christ had recognized the authority of Pilate, who was but the representative of Rome, who should dare to disregard the authority of the Papacy, the true continuation of that authority to which even the Lord from heaven had submitted?

Sustained by Forgery.

The power that was usurped by the church and her popes upon these perversions of Scrip-

ture, was finally confirmed by a specific and downright forgery. This "most stupendous of all the medieval forgeries" consisted of "The Imperial Edict of Donation," or "The Donation of Constantine." "Itself a portentous falsehood, it is the most unimpeachable evidence of the thoughts and beliefs of the priesthood which framed it." It proceeds to tell how that Constantine the Great, having been cured of leprosy by the prayers of Sylvester, bishop of Rome, resolved, as a reward of gratitude, that he would forsake Rome, and found a new capital, "lest the continuance of the secular government should cramp the freedom of the spiritual." It declares that "Constantine found Bishop Sylvester in one of the monasteries on Mount Soracte, and, having mounted him on a mule, he took hold of his bridle rein, and, walking all the way, the emperor conducted Sylvester to Rome, and placed him on the papal throne." Then the forgery makes Constantine decree as follows:—

We attribute to the see of Peter, all the dignity, all the glory, all the authority, of the imperial power. Furthermore, we give to Sylvester and to his successors our palace of the Lateran, which is incontestably the finest palace on earth; we give him our crown, our miter, our diadem, and all our imperial vestments; we transfer to him the imperial dignity. We bestow on the holy pontiff in free gift the city of Rome, and all the western cities in Italy. To cede precedence to him, we divest ourselves of our authority over all these provinces; and we withdraw from Rome, transferring the seat of our empire to Byzantium; inasmuch as it is not proper that an earthly emperor should preserve the least authority where God hath established the head of His religion.

It was strictly in the exercise of this power, conceived by Leo the Great, and systematized by his successors, that the Papacy exercised the prerogative of restoring and re-establishing the Roman Empire, in the proclaiming and crowning of Charlemagne as emperor, and Augustus; and then of asserting supreme power over emperor, empire, and all, and using this as the means by which she herself would attain to that supreme height of worldly ambition and priestly arrogance; where she herself would assume entirely to herself all the power and prerogative of that enormous assumption, and, "arrayed with sword and crown and scepter," in the sight of the assembled multitude, would shout, "There is no other Cæsar, nor king, nor emperor, than I, the sovereign pontiff, and the successor of the apostles."

One of the bases of her claim of right to rule the world was that she was the sole embodiment on earth of the principles of the Prince of Peace, and that the bishop of Rome was the very vicegerent of the person of the Prince of Peace, and, therefore, she would assure the reign of peace to the full extent of her recognized dominion. But the fact proved that at every step of the way in her climbing to that pinnacle of world power, and in maintaining herself there, she kept kingdoms and nations, and even all Europe, and beyond, in a constant turmoil of war and anarchy. And in order to save their own kingdoms from sheer anarchy, and to preserve even society itself from annihilation by the anarchism of the Papacy, the heads of the nations of Europe, the secular powers, were compelled to assemble in a general council, specifically "for the reformation of the church in its head and members;" at which council they took her down from her high throne of universal supremacy, and seated her upon a stool of submission and subjection. In complete and horrible measure, there had been demonstrated to all the world that the essence of the Papacy and the ultimate of her rule is only *anarchy*.

Such was the result to the nations of Europe,

and to Europe as a whole, with respect to government itself. But the real dominion claimed by the Papacy is of the heart and life—the *soul*—of man. As essential to the proper demonstration of this dominion, she claims that the temporal power of the world must be absolutely subject to her will; that power she had surely gained, and the universality of her rule had been recognized, so that she had a fair, free, and open field to demonstrate exactly what she would do. And as respected the temporal power, and even her own power in government, the result was only anarchy.

Speculation in Crime.

And the result of her rule in her own peculiar claim of dominion over the soul of man, demonstrated universally in her dominion over those who were become her own, and who acknowledge themselves her own—in this dominion, the result was in nowise different from that in the other. Her whole power to the full extent of her recognized dominion was devoted to the seducing, and even the compelling, of mankind to sin. She actually speculated in human corruption. Pope John XXII., regularly listed, and set a tax upon, the sins of men. The list of taxes drawn up by John XXII., as levied upon the licentious practises of ecclesiastics, priests, nuns, and the laity; on murder and other enormities, as well as lesser crimes and breaches of monastic rules and church requirements; is sufficient to cover almost every sin that mankind could commit. Yet, all these sins were regularly taxed at a certain rate, down to the single "sou" (cent), and even to the "denier." So that it is literally true that no inconsiderable portion of the revenues of the Papacy were derived from a regularly assessed tax upon the sins of men. Well did the abbot of Usperg exclaim:—

O Vatican, rejoice now, all treasures are open to thee; thou canst draw in with full hands! Rejoice in the crimes of the children of men, since thy wealth depends on their abandonment and iniquity! Urge on to debauchery, excite to rape, incest, even parricide: for, the greater the crime, the more gold will it bring thee. Rejoice thou! Shout forth songs of gladness! Now the human race is subjected to thy laws! Now thou reignest through depravity of morals and the inundation of ignoble thoughts. The children of men can now commit with impunity every crime, since they know that thou wilt absolve them for a little gold. Provided he brings thee gold, let him be soiled with blood and lust; thou wilt open the kingdom of heaven to debauchees, Sodomites, assassins, parricides. What do I say? Thou wilt sell God Himself for gold!

The truth of this is abundantly confirmed by the latest historian of the Papacy, referring to the Papacy in the time when she held undisputed sway and unlimited power over people and nations: "No more unexceptionable witness as to the church of the twelfth century can be had than St. Bernard, and he is never weary of denouncing the pride, the wickedness, the ambition, and the lust that reigned everywhere. When fornication, adultery, incest, pallied upon the exhausted senses, a zest was sought in deeper depths of degradation." The bishop of Lincoln declared in the presence of Pope Innocent IV. and his cardinals that "the clergy were a source of pollution to the whole earth." And when the earnest inquisitor of Passau, about 1260, undertook to explain the stubbornness of the heresy, which he was vainly endeavoring to suppress, he did so by drawing up a list of the crimes prevalent among the clergy, which is awful in the completeness of its details. A church such as he describes, was "*an unmitigated curse, politically, socially, and morally.*"

Such was the church of Rome; such she demonstrated herself essentially to be; when she had full power and undisputed sway to reveal herself exactly as she would. And it has been truly observed that "those who know what Rome has once been, are best able to appreciate what she is." And even in this our day of the twentieth century, the truth of this is abundantly confirmed by the oft and gladly repeated boast of Rome's chiefest advocates that "Rome never changes"! It is the truth.

It was Paul's great joy as he neared the end of his life that he had "kept the faith." But he did not keep it by putting it away in the safe deposit vault of his own inner consciousness. He kept it by telling it to everybody he met on the street, by carrying it from land to land and preaching it under every conceivable circumstance, unto all sorts and conditions of men. And so the only way we can keep that kind of faith and trust in God that will be a fountain of good cheer and song in our hearts is by serving our fellow men with unselfish love.—*Rev. Louis Albert Banks.*

"NATURE helps every man to become what he desires to become. If you put forth no effort, nature assumes that your wish is to be nobody, and she grants your prayer."

How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

XXXIV.

I WAS brought up on the east side of the Bay of Wigton, nearly opposite the point where Margaret Wilson and her two companions were tied to stakes when the tide was out, and drowned when it came in, because they would not conform to the practises of the Church of England, in the reign of Charles the Second.

My father was an earnest man and my mother a devoted Christian. When I was about fourteen one of my sisters said she thought the teaching of the United Presbyterian Church was nearly right, except on the subject of baptism. I never had heard it questioned, nor had I ever met a Baptist, but she saw that John was baptizing at Enon "because there was much water there," and that the Lord did not go to Jordan to be sprinkled, altho we knew nothing of the meaning of the word "baptize."

Some sixteen years afterwards, when whip-sawing lumber upon the slopes of Salmon River, my partner used to go down to White Bird, gamble all Sunday,

and get back Monday afternoon. So I resolved to read the New Testament; and when I came to the account of our Lord's baptism, I saw plainly that the Lord was not sprinkled in Jordan.

In 1877 I read a long article on baptism, and, believing Jesus Christ was my Saviour, I was baptized in Portland, Oregon. When in Montana, in 1890, some one sent me a pamphlet, entitled "Elihu on the Sabbath," and I saw that the teaching of the Presbyterian catechism was right when it said that "from the beginning of the world to the resurrection of Christ God appointed the seventh day to be the weekly Sabbath;" but that it was wrong when it said that "ever after to the end of the world the first day of the week was to be the Christian Sabbath." There is no "Christian Sabbath" mentioned in the Book. "God is not a man that He should change."

"The truth at all times firmly stood,
And shall from age to age endure."

So I obeyed, and have great comfort thereby.

ROBERT GRIERSON.



OAKLAND, CAL., MARCH 2, 1904.

All Manuscript should be addressed to the Editor
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LIFE ETERNAL.

JESUS says, in praying for His disciples: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17:3.

There are those in the modern theologies who would have us believe that we possess this eternal life ourselves, whatever our moral attitude; and that the real essential thing is not that we should know God, but that we should know ourselves and know that God, the very Fountain of eternal life, dwells within us. They would picture us as a householder, who is dying of starvation while plenty of food is in his cupboard; nay, worse than this, we are feeding upon it all the time, but we do not know it.

Not so are we taught in the Gospel of Jesus Christ. There we are told that those who are living in sin are dead spiritually, "alienated from the life of God," "separate from Christ," "without God." Of these Jesus said, "I am come that they may have life, and may have it abundantly." John 10:10. But to them He said, "Ye will not come to Me, that ye may have life." John 5:40. And the Scriptures put the matter as strong and clear as this, "He that hath the Son hath the life; he that hath not the Son of God hath not the life." 1 John 5:12. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son, shall not see life, but the wrath of God abideth on him." John 3:36.

This last text is an illuminator of the one at the head of this article. He who obeys not the Son, shall not see life; while he who knows the Father and Son finds in the knowing the life. The disobedience is the negative of the knowing, or the result of not knowing.

Now, to know God is not to know of Him, or to hear about Him. There are many who read of President Roosevelt, who have heard of him from others, who may have met him and spoken with him, but who do not know him. They have never come into harmony with his life.

There are many who know a little about music, who have heard of, or actually heard, Gounod's "Redemption," Handel's "Messiah," or Mozart's "Requiem"; but they do not know these great productions till they have come into harmony with them, and the music itself is their own, and has brought into harmony with itself every fiber of their being.

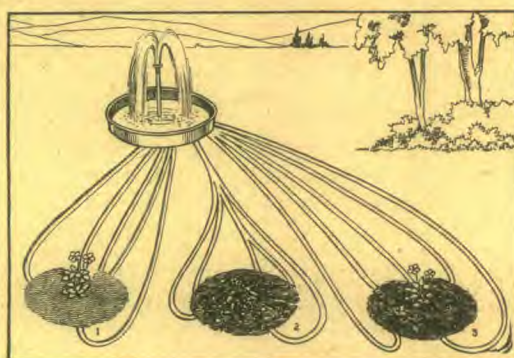
So no one knows God until he is in harmony with God, until all rebellion is banished from heart and soul, until will and body, mind and spirit, are submitted to God. Then man knows God; then God knows man. For the one important thing of human experience is to be "known of God." Gal. 4:9; 1 Cor. 8:3. Adam "knew his wife," and the result of that knowing was the bringing forth of a son. It was a knowledge of life-union. "The Lord knoweth the way of the righteous." Ps. 1:6. Of all the nations, Israel only was known of God. Amos 3:2. No other nation to that time had known His power, His life, His presence. "If any man loveth God, the same is known by Him." 1 Cor. 8:3. But he only loves God who has the Holy Spirit. Rom. 5:5. Knowing God, therefore, is harmony with Him,—is life-union with Him.

The little diagram will bring to us anew the illustration used last week. The fountain represents the Source of all life. The little patches of soil represent man in three conditions. The spiritual man is represented by the little plant in the midst of the plot of soil; the physical man, by the soil outside. The whole man receives life through two general channels: (1) Direct from the Fountain in harmony with God's spiritual law, summarily comprehended in the

Decalogue; (2) through the food, air, and water, in harmony with the law of his physical being.

Before man sinned, represented by figure 1, his condition was that of a perfect, developing being, in harmony with perfect, unperverted law.

When man sinned (figure 2) he closed the avenue of God's life direct to the spiritual man, and the whole man could receive life only through his lower nature. But even this lower nature, the carnal man, became corrupted; sin became infleshed, and the laws of man's physical and spiritual being both became perverted, and so perverted the inflow of life, resulting



in the death of the spiritual man, and finally of the whole man. Sinful men are to-day living after the flesh, the life perverted, and themselves subject to sin and death. "For they that are after the flesh do mind the things of the flesh. . . . For the mind of the flesh is death; . . . because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be; and they that are in the flesh can not please God." Rom. 8:5-8.

But when the carnal man yields all to God and His law, and lets Christ in by His Spirit, the hedge is broken (figure 3), and the spiritual man comes once more into direct connection with the Fountain of life. It flows in upon the drooping plant. The water of life revives the thirsty soul, and flowing out into the physical man and the deserts of sin, it vivifies and heals and strengthens the whole man. Isa. 44:3, 4. Then the spiritual man is no longer held by the bondage of sin. The body may be counted dead, but "the spirit is life because of righteousness." Rom. 8:10. And then if that creative Spirit of God is cherished in the heart and life, so that it dwell there, life shall also be given to the mortal, dying body, through the now dominant spirit. Verse 11.

It is not the Gospel of Christ, it is not the Gospel of righteousness and salvation, to tell sinful and sinning man that he has the life of God—eternal life—now. He alone has divinity within who is in harmony with the divine. He only has the Spirit of God, whose heart is open by faith to receive it. He only has the life of God who is known of God and Christ Jesus our Lord.

But Christ has come that all may have the life; not the soulful life of the flesh, living—or dying—on the low plane of the flesh, but the life everlasting.

O soul, bound in the fetters of sin and death, give up the fleshly, carnal life and let the life of God in the heart! Let it purify your affection. Let it cleanse away the sin. Let it illuminate and lead the way. Let it cleanse spirit and soul and body, and so fit you for the last great change to immortality, God's seal of an incorruptible character.

The Prayer-wheel.—In Tibet a quite common instrument of devotion is a wheel worked by water-power, in which prayers are placed, and the constant turning of the wheel is supposed to be continual offering of prayer. This is extreme ritualism, or formality in worship. Commenting on this and other forms of ritualism not so crude, the *Examiner* (Baptist) says:—

But the lesson from the prayer-wheel comes home to all of us, and we can not wholly turn the application upon our neighbor. Who has not attended social religious services, in any of our churches, where the prayers, the hymns, the exhortations were empty of meaning, perfunctory, tedious, not at all calculated to commend spiritual and personal religion to the hearers? . . . Beware of setting up a prayer-wheel in your prayer-meeting, and thus putting yourself to shame before the heathen devotees of Tibet.

THE RIGHTEOUS AND THE LAW.

"We know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane," etc. See 1 Tim. 1:8-10.

Many people construe this scripture as teaching that righteous people are under no obligation to observe the law of God. Therefore, assuming to be righteous, they hold themselves to be independent of the law's requirements. Now the truly righteous man (having by faith the righteousness of Christ, whose obedience is imputed to the man of faith) is immune from the penalty of the law, not because he is not under its jurisdiction, but because his faith has brought him into harmony with it. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Dr. Adam Clarke, in his commentary on 1 Tim. 1:9, remarks as follows:—

It [the law] was, therefore, not made for the righteous as a restrainer of crimes, and an inflicter of punishments; for the righteous avoid sin ["the transgression of the law," 1 John 3:4], and by living to the glory of God, expose not themselves to its censure. This seems to be the mind of the apostle; he does not say that the law was not made for the righteous man; but *ou keitai*, it does not lie against a righteous man, because he does not transgress it. But it lies against the wicked, for such, as the apostle mentions, have broken it, and grievously too, and are condemned by it. The word *keitai*, "lies," refers to the custom of writing laws on boards, and hanging them up in public places, within reach of every man, that they might be read by all; thus all would see against whom the law lay.

As the law is truth and righteousness (Ps. 119:142, 172); as Christ is truth and righteousness (John 14:6; 1 John 2:1); as the judgment of God is in righteousness and truth (Ps. 96:13; Rom. 2:5), and as the Gospel reveals the righteousness of God (ch. 1:16-18) it follows that there is an inseparable connection and logical harmony of God, the law, Christ, the Gospel, and the judgment. Therefore the righteous man does not ignore the law of God; for in so doing he could no longer be accounted righteous. The righteousness of Christ consisted in His perfect obedience (John 15:10; Rom. 5:19; Phil. 2:8, 9), and His counsel is, "Follow Me."

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin ["the transgression of the law"] unto death, or of obedience unto righteousness." Rom. 6:16.

IN WHOM ARE YOU TRUSTING?

WITH two of the world's great powers in arms against each other; with two of the other great powers so allied with the belligerents that they are each supposed to see that neither of them helps either of the contending parties; with one of these powers pushing an expedition into territory which one of the belligerents regards as under her sphere of influence; with the power last referred to protesting against that move, and by her protest virtually calling upon her ally to see that the invasion of this territory is stopped; with Germany openly declaring her interest and sympathy with the Russian, and therefore seeming to notify the world that what interferes with Russia's interests interferes with hers; with Turkey and Bulgaria on the brink of war, while Russia's hands are tied from preventing the conflict; with Finland threatening a revolution against Russia's rule; with America leading a "concert of the powers" in representations to the two powers already at war; with China quivering in the balances, hardly knowing whether to strike Russia now and rise again against foreigners or remain neutral and peaceful; and, besides, with all the accumulation of conflicting interests among these nations, it is not to be wondered at that the whole world is stirred at the present time. One writer some months ago likened the condition of the world to that of a great boiler with a roaring fire underneath and no safety-valve. If that was a proper representation then, how much more fitting now! The flaming brand is ready to be hurled into the magazine; and when it does fall, the explosion will reach around the world; and this the world knows—and fears.

While everything is now at high tension and the world is quivering with suppressed apprehension, it is well for the child of God to turn to the Word of

God, where is assurance of a peace which even the roar of cannon and the clash of sabers can not disturb. Men are to-day trusting altogether too much to man. Nations are trusting, not in righteousness, but in armies and navies. How vain and fickle is the object of that trust was shown a few days ago at Port Arthur when Russia's right arm of defense and offense fell stricken and withered by her side. There is no certainty in such trust on either side. So while the fear and the dread of war are prevalent in the earth to-day, it is no time for the Christian to be looking to the power of man or to any of the military inventions of man to put his trust in them.

The admonition of the Lord is, "In all thy ways acknowledge Him, and He shall direct thy paths." Prov. 3:6. Again: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. The true and trusting Christian can have peace and happiness in the midst of the strife and turmoil of the powers of earth. "Happy is he that hath the God of Jacob for his help, whose hope is in Jehovah his God." "Blessed is he that maketh the Lord his trust," says the psalmist; and again he says: "Stand in awe, and sin not; commune with your own heart upon your bed, and be still. Offer the sacrifices of righteousness, and put your trust in Jehovah." Ps. 4:4, 5. The Lord declares that "He is a shield unto them that take refuge in Him" (Prov. 30:5), and that "whoso putteth his trust in Jehovah shall be safe" (Prov. 29:25).

There is no safety, there is no trust, that is worthy the name, in anything outside of Him; but in Him is peace, and hope, and trust, and safety, and everlasting life. He is worthy of all confidence. Trust Him, and find rest and joy in that trust.

"DECEIVING AND BEING DECEIVED."

STRANGE to say, it is a Baptist paper, the leading Baptist paper (the *Examiner*), that calls it "wise legislation" to enforce Sunday observance by State law; and this, too, "whether it be based upon the written law of God as declared in the fourth commandment of the Decalogue, or on the unwritten law, equally divine, which makes a hebdominal rest-day essential to man's physical and intellectual well-being."

Basing a Sunday law on the fourth commandment is not very good Baptist doctrine, unless Baptists are prepared to abandon their old-time watchword, "Thus saith the Lord," and are also prepared to abandon their whilom antagonism to religious legislation by the civil power. The fourth commandment could not more explicitly declare that "the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." There is a "Thus saith the Lord" for a weekly rest day; and it is not the divine purpose to make it merely "a hebdominal rest day, essential to man's physical and intellectual well-being." That is merely incidental; for it is "essential to man's physical and intellectual well-being" to keep *all* the commandments of God.

The purpose of the Sabbath is primarily a day of spiritual rest, a commemoration of God's rest (which was a spiritual rest) after His six days of creation. He sanctified that day, that ever afterward, on its weekly recurrence, it should be observed as His memorial. Man's physical rest did not come into the question at all. He was not to labor on that day, because it was a "holy day," and he was to "keep it holy." To make that a basis for setting apart another day by State law, on which all men should be compelled to rest whether they want to or not, whether they need to or not, is not only illogical from the standpoint of the commandment, but it is absurd from the standpoint of man's physical needs.

As far as the physical argument goes, men do themselves ten times as much harm by excessive, intemperate work on the six working days and *nights* as they would in seven days of temperate work in the hours allotted by nature for work. Nature designed that men should work by day and rest by night; but they insist on turning night into day, and many times the day into night. Then instead of reforming in the way that would prove a real physical benefit, some misguided people imagine it would be a good reformation to have the State add something to the law of God. They

would substitute another day for the Sabbath, add to it the idea of an essential for physical rest, and compel everybody to rest on it.

If men want a day of rest, all they have to do is to obey the law of God. "Remember the Sabbath day to keep it holy," and there is the rest that God has provided; for if they do this through the week they will live temperately every day, and be benefited temporally and spiritually. If they will not obey God, they can not be benefited by imposing upon them the formality of an imposed rest. If the "reformers" really want to give merely a physical rest to laboring men, and to curb the evil of the saloons to the minimum without destroying them altogether, they could accomplish ten times as much by having work restricted to the daytime, and having the saloons wholly closed *all* night, than they can by any semi-religious Sunday laws.

But all these Sunday-closing propositions are simply schemes for enforced Sunday observance. While their champions talk about "physical rest" and "civil Sunday," they have put on record the doctrine that "if you take religion out of the day, you take the rest out." The same principle is promulgated in this form: "You will in vain endeavor to secure the enforcement of a day of rest unless you enforce it as a day of worship; and unless it be founded on religious reasons, it can not be long maintained."

These sentiments indicate unmistakably the ultimate expectation of those who are leading out in the matter of Sunday and other religious legislation. In the course of this movement, its advocates have also cautiously taken the ground that "in this thing you must not ask for too much at first. Ask just what public sentiment will bear, and when you get that, ask for more."

Also, in advocating a national Sunday law, a leader of the campaign, who is still foremost in the persistent effort to commit the general government to the principle of religious legislation, said: "We will take a quarter of a loaf, half a loaf, or a whole loaf. If the government should do nothing more than forbid the opening of the post-offices at church hours, it would be a national tribute to the value of religion, and would lead to *something more satisfactory*."

In face of these avowed purposes, really papal in principle, yet advocated by professed Protestants, it is almost alarming to hear the organ of a people noted in time past as the standard-bearers of religious liberty referring to Sunday enactments as "wise legislation." Surely it is an evidence that the terrible deceptions and delusions predicted of the last days are already doing their deadly work.

TRUE AND FALSE TOLERATION.

THE *Sunday School Times* well says on the above subject: "Many people confuse tolerance and indifference. They think they are tolerant in their feeling, when, as a matter of fact, they do not care enough to have any feeling. How often will a man who is interested in politics speak and act most bitterly toward those whose political principles are not his own, and yet think himself tolerant because he does not care enough about matters of religion to mind differences of opinion there! Matters of truth and faith are worth feeling about. They are so much worth feeling about that it is better to be bigoted because we feel strongly about them, than it would be not to feel about them at all. The old Puritan who has written as his epitaph in the ancient Massachusetts churchyard,

Let men of God in church and nation watch
'Gainst such as would a toleration hatch,

is more honorable in our eyes than the modern diletante who feels very strongly about the color of his cravats, but has no feeling about errors in religious truth. Yet there is a Christian and genuine toleration which is not indifference. It consists with the most deep and serious feeling. This toleration cares about truth, and cares about what seems errors of truth in its teaching; but it rests confidently in faith that truth will win its own victories in God's good time; and consistently on the knowledge that love is greater even than truth, and must break the path in places where truth has not yet appeared. This is the tolerance of faith and charity, which a man shows in places where he feels deeply, whether

those places be in politics or in religion." But this is the charity, the love of perfect truth. So, while love may seem greater than truth, after all love is the fruit of truth; it is the truth of God in operation. More than this, the Christian grants more than mere tolerance; he grants, nay, he demands, freedom for his opponent, for he knows God will care for His truth, and only in free minds can truth hold a place.

CHRISTIAN PATRIOTISM VERSUS WAR.

THERE is a general impression in this country that patriotism means a readiness at all times to fly to arms in defense of the flag. The popular teaching of patriotism to the children has too much of the drill for war. The association of the flag with gunpowder is far too common on all "patriotic" occasions for the inculcation of a love of peace in the hearts of the rising generation. Even the President of the republic believes in the cultivation of the war spirit for the development of patriotism, and our universities and many colleges and higher schools have more or less of militarism in their course of education.

But it is a noticeable fact that the men who know most about war deprecate the war spirit and the resort to war. General Sherman concentrated discussion of the subject into three words, "War is hell;" and, as far as describing its process and influence goes, that is about all that need be said. General Miles, whose field experience covers every official rank in the army and every grade of foe, does not see the necessity of a special cultivation of the war spirit. He says: "I have had experience in wars, and I have never found Americans lacking in prompt patriotism or in fighting qualities in any worthy cause. But the people do not want war; they want peace." To this the *Cleveland Press* adds: "The sooner the war spirit is let die, the better for this or any other nation."

It is a dangerous patriotism that is founded on the war spirit. One of the greatest defects of human nature is its belligerency, and this tendency must be overcome in the Spirit of the Prince of Peace before the great mission of "peace on earth" can be fully appreciated. If we desire to pose as a "Christian nation," it is time to be inculcating the idea that, as such, our contest is "not against flesh and blood" (Eph. 6:12), and that "the weapons of our warfare are not carnal, but *mighty through God*" (2 Cor. 10:4). And if we are to march under the Captain of our salvation, we should be learning that His flag is a banner of love. Under this flag there is no respect of persons or of nations, but all are one in Christ. This is *Christian* patriotism. It means loyalty to Christ and His Word. "If ye love Me, keep My commandments" is the test set before us; and our dealings with our fellow-men of all classes—regardless of race, color, or previous condition—must be after the order of the Golden Rule.

Loving the Brethren.—"We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. We have frequently heard people use this text as tho passing from death unto life were a reward for loving the brethren. A San Francisco journal quotes a clergyman of national repute as saying, "I know I pass from death unto life by loving the brethren." If this were true, men could *earn* salvation, but we know that this is beyond human power. "By grace are ye saved." Loving the brethren is not the *cause* of the transition from death unto life, but it is the *evidence* of such a condition. Love is a *fruit* of the Spirit, therefore one must be born of the Spirit before he can love the brethren. Through a love of the brethren comes a knowledge of a change of heart. "He that believeth on the Son of God hath the witness in Himself" (Ch. 5:10; Rom. 8:16), and it is manifested in love of the brethren. Here is another point in which many people are deceived,—they mistake sentimentality for love. Love is not a mere sentiment, or sensational feeling; it is action. Like faith, without works it is dead. For the real meaning of love of the brethren, we consult the Word; and here we find that to love the "children of God" (or "the brethren") is to "love God, and keep His commandments." 1 John 5:2. Anything short of this is not recognized by the Lord as love of the brethren.



THE OUTLOOK FOR AMERICA IN THE EAST.

JUST now the nations of earth seem more ripe for a universal conflict than at any time since history began. The traditional policy of the United States against entangling alliances with the powers of the Old World is changing under the crushing pressure of that process which is hastening the culmination. America has quickly sprung into place as one of the powers mutually interested in the entangling questions that are absorbing the attention of the Old World. Her forces are reckoned with, her wishes debated, as they were not in former times. She has taken the lead in the delicate matter of seeking to restrict the area of operations in the present war in the Orient, actually leading the concert of world powers, bringing pressure to bear upon the two powers now in arms. So the question no longer is, How can America become involved with these striving powers in affairs which would seem to involve them alone? But rather, How long can she now abstain from actual participation in their disputes?

The question of a coalition of European powers against America is being steadily agitated among certain of these powers, who fear that the continued increase of America's wealth and powers will soon constitute her a dangerous menace to theirs. Besides these things there is the fact of America's "colonial" interests in the far East, close to the present scene of hostilities, and still closer to the great empire on which European powers have long looked with covetous eyes. America has become one of the powers interested in the Orient. So much for the probabilities of America's entanglement in the sanguinary affairs of the Old World.

CLASPING HANDS WITH ROME.

AS THE spirit of confederacy, or unionism, for purposes of oppression is abroad in the land in these last days, it is well to notice one of which all the people should beware, because of its insidious, deceptive character. Its presence is lamblike, and its promises righteous, but its ultimate object is draconic. A bill is before the New York Legislature which authorizes the opening of saloons in New York City and Buffalo a few hours on Sundays. As usual with people who advocate closing saloons only on Sunday, the opponents of this measure are more concerned about the "desecration" of the man-made "sabbath" than for the prohibition of liquor selling. The *Indicator* quotes Bishop Colton, of the Roman Catholic Diocese of Buffalo, as saying:—

It is the spirit of the Catholic Church to keep the Lord's day for rest and spiritual observance, and anything that would clash against the religious observance of the day is something that the Catholic Church in this country is opposed to. . . . We should take warning by them [the Continental Sunday nations of Europe], and not give way to the small minority.

The Buffalo *Courier* is then quoted with reference to remarks of a Presbyterian pastor the following Sunday, in which he said:—

The words uttered by Bishop Colton last Sunday were strong and patriotic. This is a common danger to public welfare, and it is one against which Roman Catholics and Protestants should join hands in fighting. The bishop is right. I would like to see the Catholics and Protestants unite on this proposition.

With these utterances it is pertinent to place the following significant words from a little book entitled "Gospel Workers," pp. 336, 370:—

The Protestants of the United States will be *foremost* in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and, under the influence of this three-fold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

We are coming to a crisis which, more than any

previous time since the world began, will demand the entire consecration of every one who has named the name of Christ.

IS THE GOLDEN AGE AT HAND?

IN view of the roseate assurances of the popular clergy and the advocates of the "New Thought" that we are rapidly approaching the era of universal brotherhood, peace, well-being, and wisdom, brought about by the quenching of our own evil tendencies by the upgrowth within us of our own inherent goodness, it is well for us occasionally to look the actual facts in the face, lest we find, when too late, that we have been following a will-o'-the-wisp into the mire and quicksands of our own ruin. We hear much of this teaching, and see much of it in print, and see those who are being deceived by it turning away from the truth of God in which is salvation, and turning to these figments of human imagination which can hold out no hope to the soul. Human vanity is playing a large part in this doctrine of self-salvation, of soul-growth through human effort alone, of self-dependence in the perfection of righteousness; and because such vanity was never greater than now, these doctrines had never a more successful age in which to be propagated.

Advocates of these doctrines close their eyes to the increase of crime in the world from year to year, a fact which completely overthrows the very base of their teachings. The following extract from one of our exchanges, under the title "Increase of Unnatural Crimes," while it touches the very heart of the matter, might be expanded into many columns, and still not tell it all:—

The thoughtful man or woman who reads or merely scans the news of the day must be struck by the increase of unnatural crime, if such a term may be used. Of course, all crime is unnatural, or ought to be; and yet, on the other hand, it is the legitimate fruit of a seed-sowing of lawlessness, lust, and sin. As an instance of the prevalence of this sort of crime, we pick up a local paper of October 10. It tells of a school-teacher in North Dakota shooting three trustees, three girl pupils, and then committing suicide. This was in a settlement of Mennonites, a place that would not be expected to bring forth such results. From Pittsburg comes the news of an intelligent young man of seventeen years of age brutally murdering his mother and sister, wounding four smaller sisters, and seeking to kill three brothers, who overpowered him. Just the other day it was discovered that two young lads, one of whom was considered a good boy, in a town near San Francisco, had been setting fire to various buildings in the village for months, destroying many thousand dollars' worth of property. The sister of one, a pretty girl, was privy to the work. The motive seems to have been sheer maliciousness. The commissioners of prisons in England report that 17,163 more persons were sentenced to ordinary imprisonment in the year just closed than in the year previous, and 183 more to penal servitude. And such items as these are found in every day's news. Truly the apostle and prophet said: "Evil men and seducers shall wax worse and worse," and, "In the last days perilous times shall come."

Further, we might say that the statistics of the past year show a steady increase of crime. For instance, there were 8,597 suicides last year, as compared with 8,291 in 1902. In 1901 there were 7,245 suicides in this country; in 1900, 6,755; in 1899, 5,340 suicides. The number of murders in 1903 was 8,976; in 1902, 8,834; and in 1901, 7,852. While there were more murders, there were less hangings. There were 406 persons killed by burglars and footpads last year, against 333 in 1902. While the amount of defalcations, bank-wreckings, etc., was a little less last year than the year previous, it was still nearly two million more than for 1901, over two million more than for 1900, and over four million more than for 1899. The amount of such stealings for 1903 was \$6,562,165. Statistics of the French Government show a remarkable and steady increase in criminal activity among the young.

In view of these serious facts, it is the worst possi-

ble folly to turn to these human inventions, and pin our most vital interests to such a sinking ship. In the powers of our own being such teachings would have men put their trust; but the Word admonishes us: "Put not your trust in princes, nor in the son of man, in whom there is no help."

BEDLAM LET LOOSE.

UNDER the above title *Watchword and Truth* truthfully epitomizes the present situation in this world, and shows the dangerous fallacy in that teaching so popular with the mass which predicts the speedy entrance of the race into a golden age of peace, knowledge, and universal brotherhood. We quote a portion of the article:—

As the end of this age approaches, the birth-throes of nature, and the spasms of humanity increase in frequency and intensity. Our earth has been the scene of extraordinary catastrophes and cataclysms during the past few years, which have been as great a source of mystery to the scientist as they have been a cause of superstition to the fanatic. But the man of God who has the Bible as a lamp to his feet, knows that these earthquakes, pestilences, and roaring of seas are but the ordinary characteristics of the material world unto the end and the advent.

It is in the political, social and "religious" sphere, however, that we see the greatest manifestation of "freaks," "cranks," "fads," and "fanatics." One man in Persia, another in India, and another in England, is posing as the Messiah returned to earth again. In strange inconsistency with these claims we have three men setting themselves up as Elijah, the Messenger of the Covenant, heralding the coming of the great King of the Nations. Of one of these, little is known, except that occasionally he thrusts himself upon the scene and gets some sympathy because he denounces the other claimants to the distinction. A second, Mr. Sanford, has come to his end in Shiloh, Maine, and has settled in Boston with a handsome property in his possession. But his great "Temple" that was to be built for the tens of thousands of followers in Boston, and his wonderful scheme for evangelizing the world from Jerusalem as a center, have never come into view. But the greatest of them all is a man who claims to be a man "sent from God whose name is John"—John Alexander Dowie. But his coarseness, vulgarity, vanity, bombast and braggadocio, his extravagant living and dramatic display, his evident desire to "make a name" while he built a city and made money, to reign as a prince in an age when Christ is still rejected by the world, to repeat in his own life and work the very mistakes and sins committed by the Roman church which he so bitterly and boldly denounces,—all these have been sources of deepest sorrow to all thoughtful, chaste-minded and humble-hearted Christians. Pride still goeth before destruction, and a haughty spirit before a fall. So this deluded man has come to a sudden halt, and his whole ambitious schemes have barely escaped a complete collapse, under pressure of financial embarrassments.

There are at least a dozen different sets of "cranks" in Jerusalem waiting for the coming of the Lord; and all because they disobey the command of the Lord to go into all the world and preach the Gospel to the whole creation. Now comes a new sensation about "The New Jerusalem" [teaching that New York is to be that city].

But wherein does all this nonsense differ from that which declares that the "New Jerusalem coming down from heaven" is the "new thought" coming into new minds? What new thought?—O, the brotherhood of man and the Fatherhood of God, the belief in a God of love who is too good to be angry with the wicked—the belief in goodness but the denial of sin, the belief in heaven but the denial of hell, the belief that everything is all right and going well in spite of the lying, the perjury, the "artistic swindles," and the daring robberies—in spite of political corruptions, and private defalcations, in spite of the betrayals of innocent women and the murder that so constantly follows, in spite of the startling increase of crime in the whole civilized world, and in spite of the awful revelations of the divorce courts, exhibiting the destruction of the marriage tie, the passing away of the family sanctity, and the wrecking of the divinely-constituted home. "Bedlam let loose" is ravaging in every street, and yet these sleeping, dreaming, deluded watchmen shout their incoherent utterances that the New Jerusalem from God is just at hand.

HOW THE STANDARD OIL DOES IT.

A PLOT by which the Standard Oil Company secured the business secrets of a competing company was revealed in court to-day. Harry McKinley and his wife, employees of the Royal Oil Company, filed affidavits stating they had furnished Windfield S. Merritt, an employee of the Standard Oil Company, a daily statement of the shipments of the Royal, for which they were paid liberally. Manager Ellis, of the Royal, declared the Standard Company also buys information from the railroad employees.—*Chicago Record-Herald*.

IN LINE AGAINST PROHIBITION.

"LIQUOR Men Organizing to Fight Prohibition." This is the headline in a leading paper of Mississippi, and the report which follows shows that the liquor dealers are perfecting an organization preparatory to fighting the proposed amendment for constitutional prohibition. The liquor dealers of Canton, Greenville, Vicksburg, Natchez and other sections of the State are determined that all movements which look toward prohibiting the sale of liquor shall be defeated. And yet there are some good people who claim that prohibition does not reduce the amount of liquor sold. If it does not, why is it that the liquor men despise prohibition and that they always speak and work against it? O, that people would reason concerning the liquor traffic in the same way that they reason concerning every other traffic!—*Union Signal*.

COLLEGE FOOTBALL AS NOW PLAYED.

THE following is taken from a letter from Charles Fessenden Nichols, a gentleman, a physician, and a graduate of Harvard University, "who is not willingly iconoclast or faultfinder," to Geo. T. Angell, editor of *Our Dumb Animals*, and appears in full in that paper for February, 1904:—

In that game [football], as in all American "sport" of the sort, it is understood that each player of light weight shall be *slugged*, if possible with the hope of disabling him. In the course of two of this season's games, one of those consigned to *slugging*—a brilliant student and president of his class—was waylaid, held down, thrice kicked on the head by heavy boots, rendered entirely unconscious for two hours, finally left with dangerous brain symptoms and sent home entirely incapacitated for study.

"A burlesque of a fine game," says the *London Graphic*, "is football as conducted in the United States." "Lovers of Rugby football would not recognize the game as played in America, where it seems to be a thoroughly brutal pastime, played without skill and without science."

An apologist for football—Professor S. W. Patrick—in the *American Journal of Psychology* says: "This game is more brutal—that is, more primitive—than others, permitting us to revel for a time in long restricted impulses! To the writer it is shameful that authority in our great universities should encourage a low and cowardly form of slugging contests, costlier than those of the Roman amphitheater or the professional ring, because of the material used to the detriment of scholarly rivalry."

The past year shows twenty-one dead players of football, sixteen more who have suffered grave injuries, and one insane. The injuries have been skull-fracture, broken backs, a broken neck, ruptured hearts and arteries, and internal injuries. And a very small proportion is this of the general wreckage of a school or college course.

Betting and gambling come in for their full share, both at and after the "season." For "*Rules of Football Poker*, which has now become the rage with college students," see a half page of the —

In other matters a prison or lasting self-reproach is the lightest penalty following death inflicted unless in self-defence, but the yells and thumbs in the stadium can not deny that the football injuries which frequently cause death are deliberately dealt. Law should require the State to punish every case of manslaughter, wherever committed.

One of the most insidious and dangerous of drugs known in pharmacy is cocaine; the cocaine habit is an extreme danger, as evil as the absinthe habit. The habit is readily formed, for it gives pleasure and stimulates flagging strength. Besides enormous doses of strychnine, cocaine is known to be employed by "professionals" in athletic games. I have unquestioned evidence that in the last Harvard game one of the eleven was drugged (I speak advisedly,—the dose was small, but it acted specifically) to force his supreme effort. The amazing excuse was given that it entered the boy's heels only. As every medical man knows, it also entered his brain. The boy was a wreck when cocaine's stimulation ended. And one downward step had been taken! There is hypocrisy in "fearing to remonstrate against cocaine" on the ground that "innocent" college boys may learn to use such things.

The same surgeons who find football and cocaine "locally applied" harmless, have found it necessary to send this boy from study, an invalid for the winter—one of the illustrations of the "invigorating effects of football training."

The prince of darkness alone keeps a full list of football doses of strychnia, cocaine, etc.

To "overtraining," the surgeons now attribute boils, weak joints, and general football exhaustion, mental and physical. There seems to be a deal of overtraining in training. It is known professionally that "athletes," so called, with the heart and other muscles overdeveloped and strained, are apt to die suddenly before middle age.

The annual report of the Board of Education of the District of Columbia finds that the statistics of the game for the year show a startling list of players killed, and the serious maiming of many more, and

that no self-respecting school organization should tolerate such manslaughter in the name of athletics, and that the board will not fail, if need be, to prohibit the game.

Another highly-esteemed physician, a graduate of Harvard, the rules of whose medical society will not allow the publication of his name to his communication, writes to Mr. Angell:—

In connection with your investigation of college football, I would say that yesterday I was called to see a student at Harvard who had fallen in a fit in one of the class rooms.

After he recovered consciousness he informed me that he had had over a hundred such convulsions, and that they were due to a blow on the head received during a game of football.

The only hope of recovery in his case is a surgical operation, which might possibly cure him.

I would also say that a student at Harvard with me was thrown on his head during a game of football, and ever since has been a mental wreck.

I also know of various broken limbs and minor injuries which have been permanent.

What can be said in defense of such an education?

THE WAR AND POSSIBLE COMPLICATIONS.

THE reports from the scene of the war in the Orient are conflicting generally as regards details and quite often as regards most important events. This is due partly to the inability of the correspondents to get at the news and partly to the fact that neither of the parties desires the other party to know just what the conditions are. Many of the reports which are supposed to be all but official are found to be misleading. It is known that the Japanese are concentrating a large army in Korea, and reports state that considerable numbers have been landed in Manchuria. Russia is reported to be ready to withdraw her forces from near the coast, taking the principal part of them back several hundred miles to new headquarters at Harbin, leaving a garrison to defend Port Arthur, which she would expect to be besieged. Russia plans to make no general forward move until she has amassed a ponderous force. Her intention then is to move on slowly, driving the Japanese out of Manchuria and Korea, and annexing this province and kingdom. While Russian scouts are crossing and recrossing the Yalu River into Korea, she is making no aggressive move whatever, whereas the Japanese are rapidly concentrating toward the Yalu.

Russia is suffering much inconvenience through the insufficiency of her railroad facilities. It is impossible to transport provisions as rapidly as they are needed, or troops as rapidly as desired. Manchuria brigands are reported to be attacking the railroad. It is likely that many of these are Japanese in disguise. The army in Manchuria is also greatly handicapped by the hostility of the inhabitants. The Russians have lost another cruiser, the Boyarin, by striking a mine (or being struck by a Japanese torpedo). She had on board 196 officers and men, all of whom are reported lost. China has an army on the Manchurian frontier, whose general reports to the government that he finds it well-nigh impossible to restrain his troops from attacking the Russians, who are guarding the railroad. Some of the Chinese officials are urging the government to become the allies of the Japanese and assist them in driving the Russians out of Manchuria.

Two prominent Russian generals have been ordered to prepare for the invasion of India, in case England becomes openly hostile or injures Russian interests in Thibet or Persia.

The present war is stirring the nations as no other war has done. The friendship between England and Japan and between Russia, France, and Germany is an element of great danger; while the disposition of the Turks to invade Bulgaria seems specially designed just now to provoke a European war. All the European nations are looking to their defenses. Sweden is strengthening her fortifications. Spain is mobilizing her army, fearing the attempt of one of the powers to wrest from her some of her ports. The smaller nations fear that, while the great powers are involved with one another, some power or powers may think it a good time to absorb them. Canada is preparing to defend her eastern and western coasts against possible attack.

There is quite a general movement of warships to eastern waters. War vessels of the United States have left Philippine ports for Chinese ports, and it is feared that there may be trouble between the Americans and Germans in certain ports of China where

the Germans consider that they have exclusive rights.

There are factions throughout all Russia that are opposed to the government, and it is thought that these may foment a revolution at home. There probably never was a time when the elements that could bring on a universal war were better arranged for that purpose.

China has given warning to both Japan and Russia that, altho she has declared her intention of neutrality, she will not remain idle if either of the belligerent powers in any way interferes with the graves of the ancestors of the Chinese emperor. China's communication states that she has troops in Moukden and at other points in Manchuria, and that orders have been given to these troops to vindicate the honor of China, and meet force with force, in case any injury is done to the imperial tombs or to China herself. The contents of the note and its firm, almost defiant, tone has created a profound impression. It indicates that China will not be an entirely negligible quantity in the present war; and that, in case of Russia's defeat, she may assert her rights again in Manchuria. It is known that Japan will respect China's demand, but the answer of Russia is awaited with considerable interest.

The war in the East does not prevent Russia making life more miserable for the Jews in her realm. A St. Petersburg correspondent of the *Jewish Chronicle* (London) states that the commission now sitting in St. Petersburg, charged with the revision of the laws in force against the Jews, proposes to recommend that in ten provinces of Poland where, hitherto, Jews have enjoyed unrestricted rights, these rights shall now be restricted in every respect to conform to the regulations obtaining in other parts of the realm. Jewish merchants and professional men will be deprived of the right to employ Jewish clerks as assistants. It is believed that this will result in a large exodus of Jewish merchants and professional men, who must have Jewish assistants to carry on their business.

The reception of John Alexander Dowie at Sydney, N. S. W., is declared by him to have been the worst treatment yet received. His meetings at the town hall were forced to suspend, altho admission had been by ticket only, and a large force of police and a large number of Dowie's disciples were present to preserve order. A furious mob gathered around his hotel, and he, fearing to return, spent the night in his carriage, according to reports from Sydney. Melbourne promises to treat Mr. Dowie worse than did Sydney.

A Russian gunboat remains at Shanghai, China, in spite of the fact that China has declared her neutrality and requested the vessel to put to sea. This is a virtual violation of China's declared neutrality by the Russian Government. A small Russian squadron is reported still lying at the French port of Jibuti, deeming it dangerous to proceed to Chinese waters, and not wishing to return to its home port. This also is looked upon as a violation of the laws of nations.

Swedish workmen are being driven out of Finland by order of the Russian Government. Notice has been served on all such persons in Finland that they must leave on twenty-four hours' notice before February 26. It is stated that no excuses for delay will be accepted. Workmen in many instances are being forced to abandon their property. This move on the part of Russia is stirring a strong anti-Russian feeling throughout Sweden.

The Federal Grand Jury has issued its indictments against the leaders in the conspiracy to defraud the government by securing large areas of land. The principals have been arrested, and it is intended that they be taken to Washington, D. C., for trial. A legal battle will be waged by the arrested men against extradition to Washington.

The bill making an appropriation of \$200,000 to ex-Queen Liliuokalani, of Hawaii, for losses sustained by her through the overthrow of the monarchy, was lost on a tie vote in the Senate on February 15, even after an amendment had been accepted, reducing the amount to \$125,000. Senator Blackburn will move to reconsider.

In a collision between freight trains at Jackson, Utah, on February 19, an explosion of dynamite occurred which resulted in the death of 28 persons, 8 Americans, and 20 Greek laborers. The explosion destroyed the cars, the tracks, and the station building, and broke windows in houses 55 miles from the scene of the disaster.

Great excitement reigned in the Chicago wheat exchange on February 20, where the price of wheat was forced up to \$1.07 per bushel for May deliveries. The advance was irresistible, and millions of bushels were sold, while, as the report states, pandemonium reigned.

Considerable time is being taken up in the Senate at Washington over the question of the ratification of the canal treaty with Panama. From the opposition there is heard much censuring of the course taken by the national government in the Panama affair.

Fourteen persons were killed and twenty injured by an explosion of gas in a celluloid factory in Paris on February 20.



THE HOME

IS IT ALL A "HAPPEN SO"?

BY LAURA C. HUTCHINS.

It is wondrous queer, as from year to year,
While the seasons come and go,
How the grass is grown, and the stars move on,
If 'tis all a "happen so."

While a watch that's planned by a skilful hand
Of its maker's skill will tell,
Doth creation grand, so wisely planned,
Speak its Maker's name as well?

Ah, better than mirth, or the wealth of earth,
The treasures God's words unfold!
Take time, then, to look in His sacred Book
For the home amid pearls and gold.

O, worship the One who upholds the sun,
The earth, and the rolling spheres,
Who careth for grief, and bringeth relief,
And drieth the mourner's tears!

THE HOUR OF PRAYER.

BY MRS. L. D. AVERY-STUTTLE.

NEVER mind, this morning, Edward,—we would better omit prayers, I think. I have the lunch to pack for the children's dinner, and it's almost school-time. The dressmaker will be here soon to fit Annie's dress, and I just haven't time to stop a minute."

I fancied Edward looked a trifle uneasy, and grandma's face grew sad, but the anxious and careworn little housewife, with the two deep lines between the eyebrows, and the flushed face, did not seem to notice it.

The children, Jack and Milly, hurried off to school, father went to his office, the seamstress began her duties, and the nervous little mother pinned her sleeves higher as she rushed from one thing to another in frantic haste to "catch up with her work."

And so the day was begun without prayer. What wonder that the wheels seemed clogged all the day long? What wonder that Jack and Milly, hedged about with no mother's prayers or father's benediction, should go sadly astray at school, and bring disappointment and anxiety at their home coming?

No time for prayer! Danger and death on every side, and yet no time to run to the everlasting arms for protection and help. Wickedness and crime, sensuality and lust, ever grasping new victims; the enemy of souls constantly on the outlook to lead into evil and ruin son or daughter, and still we are so engrossed with the all-absorbing question of what we shall eat or what we shall drink or where-withal shall we be clothed, that we neglect the one great business of seeking "first the kingdom of heaven."

Some day the dear old home, with all its sweet associations, will be broken up; some day there can be no more homecomings; some day our loved ones who make up the family circle will be scattered far and wide. What memory then so sweet to son or daughter, beset, it may be with temptations manifold and dangers many, as the memory of the quiet hour of evening, when father and mother, brother and sister,—all present,—joined in a song of praise, and each by turn supplicated the blessing of Heaven upon the dear home? Ah, to how many sons and daughters is this sweet memory denied!

"As thy servant was busy here and there, the man was gone." How many times in the rush of business, eager to make sure of the meat that perisheth, we all but forget the One whose locks are wet with the dews of night as He stands waiting for us to bid Him welcome. Shall we be so "busy here and there" that the MAN will be gone when at last we seek Him?

Then, too, shall we not *all* take part in the evening song of praise and in prayer to the loving One

whose power has kept us all the day, and whose love has crowned our life with mercies? Let us gather the lambs of the flock, morning and evening,—let not one be missing.

Where is Mary? entertaining callers in the parlor? Never mind; it is the hour of evening worship; invite her in, and make room for the guests; there is another Guest who is waiting to breathe upon us all a sweet benediction fresh from the gardens of God.

Where is John? busy with his lessons? Let them be laid aside for a little, that the great Teacher may impart to us all a lesson better than any to be found in the books of earth's most learned men.

Let all the doings of the day; all the little joys and sorrows; all the victories over self, gained or lost, be freely discussed with each other. What could so bind the hearts of the family together? What so teach them to sympathize with each other? O, shall we not make the hour of evening prayer the sweetest in the day?

"I knew you would help me, mother," says Jack. "The temptation came so strong to-day to take that position Mr. Blank offered me in his hotel; but tho I need the money so badly, I refused the position because I knew he would expect me to sell liquor, and I could not look into your eyes to-night if I had consented."

"God bless you, my son! 'Woe unto him that selleth his neighbor drink.' We may be poor, but we will at least keep our garments clean from the blood of souls."

"And I," says Mary, "I have been tempted, too. The entertainment to which I have been looking forward all winter has at last been appointed on Sabbath evening. All the girls are going, and of course I have my ticket; but, like Brother Jack, I felt that I could not look into your eyes at this sweet and sacred hour if I had consented to do my own pleasure on God's holy day."

"The Lord of the Sabbath will bless you, my daughter, and I can not tell you how much you have added to the happiness of us, your parents."

"What have you to say, Susie?"

"I was just going to say that if Sister Mary had gone to the entertainment, I should have felt quite justified in going, too; as it is, I refused."

And so the heart-to-heart visit goes on. Mother and father hear all about every temptation, every failure, every victory of the day; brothers and sisters unite in encouraging and helping one another, until even baby Bess catches the blessed infection and declares she is "doin' to be dood all day morrow!"

Then every head is bowed in prayer, and the pure angels hover with their benediction of peace over the happy household.

Ah, were the blessed hour of prayer made the most of, there would be fewer family jars, fewer misunderstandings, less bickerings and complaining, and fewer hasty words! And, O, then—

Then peace, sweet peace, would rule our hearts,
And blessed joy and heavenly love,
Till we exchange our home on earth
For home, sweet home, in heaven above.

GROW YOUNG AS YOU GROW OLD.

NEXT to air and food in the human economy, comes exercise. We may have plenty of fresh air, and a proper allowance of the right kind of food, and yet, without helpful daily exercise, these will not avail to keep the body in good condition. In answer to the question, "Why do we grow old?" a French writer gives these three reasons: "We do not get enough physical exercise in the open air, we are poisoned by microbes which the phagocytes have not succeeded in destroying, and we are depressed by fear of death." Of the three reasons it will be noted that he gives the place of first importance to lack of exercise. There is nothing else which can take the place of physical activity as a

preserver of youth and energy. In short, it is exercise that keeps the body in tune and "up to concert pitch," just as exercise keeps the voice or a musical instrument in perfect tone.—*Success*.

HOW JOHN PAID NAN.

THE family were at the supper table when John came in with his skates. After supper father said to him:—

"John, you have been gone all the afternoon. You did not get your work done. It must be finished to-night, you know."

John went out into the shed with a gloomy brow. It was not long, however, before the tones of his voice came in very cheerfully through the closed door into the sitting-room.

"Is that Nan out in the shed with John?" asked Janetta.

Her mother smiled and nodded.

Janetta was almost grown up. She felt herself to be wise, and often liked to give her mother advice, as most of us have liked to do in our time. She gave her some now.

"I think, mother, that you ought not to let Nan help John so much. She will spoil him. It is no girl's work for her to be carrying wood for him down into the cellar. She never seems to mind what she does, if it will make things easier for John."

"He pays her for it pretty evenly, I think," said Mrs. Neville, quietly.

"Pays her!" repeated Janetta in surprise, looking doubtfully at her mother. "How?"

"Keep your eyes open, and see," said Mrs. Neville. She would give no hint of what she meant.

"John," said Nan, when they had come back into the house, and were warming themselves luxuriously, "Eva Hastings can't go to the singing class, because she hasn't anybody to take her home. We could walk just that little distance round the corner with her, couldn't we?"

"Where's her brother Jim? Why can't he go for her?"

"He'll not be bothered, he says. You always come after me, anyway. So I thought it wouldn't be so very much farther to take Eva on home."

"I suppose it wouldn't," said John. "All right." Janetta looked across to her mother. But Mrs. Neville's head was bent over her work.

The next day at noon John was full of a plan which the boys were making at school.

"We are going to get up a sleigh-ride—just we ourselves. We are going to pay for the big sleigh amongst us boys. Then we will invite the young ladies to come with us."

Janetta condescended to show a little interest. She usually felt herself much above John and his friends, but if it was a question of having a sleigh-ride, when sleigh-rides were few, perhaps she might forget her dignity for once to advantage. John noticed this. He was divided as to whether to feel flattered or to grumble.

"Yes, of course, some of the fellows want you, Janetta," he said. "They know that generally you don't remember that they are alive; and it is just possible that now and then you slip out of their memory for a minute or two at a time. But on an occasion like this we can make believe all round. You see it adds something to the style to have girls on board with long skirts, and their hair put up."

Nan was listening wistfully. Her skirts were not long, and her hair was braided. Still she oughtn't to be selfish; it was nice for John and Janetta, and her turn would come, by and by.

"In my own case, tho," John continued, "I didn't choose my girl for style. I have more sense. She is young; she may fall asleep during the proceedings, but she is the nicest girl in town, for all that, of any size—except mother—Nan is."

"O, John, you didn't!" cried Nan, joyfully. "How perfectly lovely of you."

Janetta thought of several things, of which the

sleigh-ride was only one. Meantime Dr. Neville had come in for his dinner.

"John," he said, "I hope you have not been making friends with those two Barbour boys."

"I haven't," said John; "Nan wouldn't let me. I couldn't see anything bad in them; and they are very entertaining. But Nan made such a fuss that I had to give in."

"Well, you may be very thankful to Nan," said his father. "They have got themselves into a miserable scrape. They were picked up on a back street drunk last night, and put in a common jail!"

While the others exclaimed and questioned, John was uncommonly silent. Finally, before he started back to school, he said soberly:—

"A fellow doesn't lose much by taking Nan's advice. Maybe if Harry and Phil Barbour had had a deacon for a sister, they never would have got into such bad ways."

In the course of the afternoon Janetta drew her chair close up to her mother's.

"Mother," she said, "I have watched, and I see. Nan gets high pay from John for hewing wood and drawing water—the highest."

"I knew that you would see it before long," said her mother. "A girl can not do better work than build little fences of kindness and love and goodness about her brother, that will help to keep him safe. Even if she roughens her hands a little at it, and works rather more than her share, it is well worth her while. Isn't it?"—*Forward.*

THE U. S. SUPREME COURT.

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

THE court opens at twelve o'clock each day during its sessions. Precisely at that hour the crier, well groomed and dignified, rises and announces in measured, stentorian tones: "The Honorable, the Chief Justice and Associate Justices of the Supreme Court of the United States." This is the signal for all present to rise. When the crier finishes the announcement, a door to the left of the Bench opens, and the Justices, robed in black silk gowns, enter in single file and march in solemn procession to their places, the Chief Justice leading. When all have reached their chairs, the bar bows reverently and the salutation is returned by the Court. The Justices then seat themselves, the bar and spectators doing likewise. The crier then steps forward and opens the court by announcing: "Oyez! Oyez! Oyez! all persons having business with the Honorable Supreme Court of the United States are admonished to draw near and give attention, as the Court is now in sitting. God save the United States and this Honorable Court." The last words are emphasized by a vigorous pound of his gavel.

Chief Justice Fuller, whose long white hair always commands admiration, asks if there are any candidates for admission to the bar of the Court. If there be any, they qualify and are sworn in. He then nods to the members of the bar that the Court is ready to hear them. His countenance is not that of the conventional, stern Justice; it is one of smiles. His speech is soft and suave.

The arguments are conducted in moderate tones. The style is conversational. Thundering invectives and declamations are rarely heard. The lawyers well know that this Court is to be convinced only by solid argument and unanswerable logic.

Boys from twelve to eighteen years of age act as pages. They stand back of the Bench and at the slightest suggestion from a Justice of a desire to be served in any way one of them is at his side to receive the command.

Seniority of service on the Bench is rewarded by seats near the Chief Justice. The two oldest in the service are seated on either side of, and next to him, and then follow the others in proper order, so that the two junior Justices are on the extreme ends of the bench. When a new member of the Court is to be sworn in, the Chief Justice announces the receipt by the Court of the commission, and calls upon the clerk to read the document. The oath is then administered by the clerk. The new Justice kisses the antique Bible which has been in use in the Court for more than a century, and he is then escorted by the marshal to his place on the Bench, where he is received by the other members of the Court standing. He bows to his fellow Justices, and receives bows from them in return. He then bows to the bar and takes his seat on the Bench.

SUNSHINE AND MUSIC.

A LAUGH is just like sunshine,
It freshens all the day,
It tips the peaks of life with light,
And drives the clouds away;
The soul grows glad that hears it,
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music,
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet—
A laugh is just like music
For making living sweet!

ANIMAL INTELLIGENCE.

A MALDEN physician had an adventure some time ago which he does not care to repeat, although it gave him a much higher appreciation of the intelligence of his pet driving horse than he had previously entertained. He was returning home from visiting a patient late at night, in company with a clergyman, when the horse stopped short at one of the most dangerous grade-crossings within the city's limits. Absorbed in lively conversation with his clerical friend, and seeing no gate down, he mechanically touched the horse with the whip and urged it by his voice to go forward. But the spirited animal, for once, would not respond, and instead of obeying stepped briskly aside and turned his head as far as possible from the train which just then whizzed by at the rate of forty miles an hour. It was a close call for the occupants of the carriage, who sat breathless through the moments of that terrible suspense, but the horse maintained its attitude of a half-circle until the danger was past. It seems that the gatekeeper was asleep at his post, and had neglected his duty, but the delicate ears of the horse had detected the sound of the coming train, and had rightly interpreted it as the signal of a danger to be avoided. Both men were firmly convinced that they owed their lives, under Providence, to the intelligent use the animal made of its former experiences with grade-crossings, and nothing but a farm "down east," with a radium mine on it, would now tempt its owner to part with it.—*Boston Transcript.*

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Use another just like it for same length time with Pearline—this illustration shows what you'll find—
Soap brush badly worn: Pearline brush but little—
Your strength did the work—Your paint and brush gave out—Save them all by using
Pearline The best form of the best Soap

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.

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JESUS STILL HEALS AS AT CAPERNAUM.

BY MYRTLE PATCHETT.

At even, ere the sun was set,
The sick, O Lord, around Thee lay;
O, in what divers pains they met!
O, with what joy they went away!

Once more 'tis eventide, and we,
Oppressed with various ills, draw near;
What if Thy form we can not see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel!
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had;

And some have found the world is vain,
Yet from the world they break not free;
And some have friends who give them pain,
Yet have not sought a friend in Thee;

And all, O Lord, crave perfect rest,
And to be wholly free from sin;
And they who fain would serve Thee best,
Are conscious most of wrong within.

O Saviour Christ, Thou, too, art man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glances scan
The very wounds that shame would hide.

Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.

Gall, Ont.

FROM THE SOUTH PACIFIC.

BY B. J. CADY.

I HAVE just returned from a visit to the Gambier Islands and Pitcairn. This is my second visit to these islands, my first being eleven years ago, when we came out on the Pitcairn from the United States. Pitcairn is about 1,300 miles from Tahiti, and as we have no regular transportation service, but have to depend on trading schooners and other vessels that may happen to be going between here and Mangareva, it seemed like quite an undertaking to go so far, not knowing when I might have an opportunity to get back again. But I felt that the Lord called me to go, and that He would guide and keep me, and also have a watch-care over the interests I left behind. It seemed necessary for Mrs. Cady to remain in Tahiti to look after the interests of the work here, as the conditions were such that we could not both leave at once. Tho this was not a pleasure trip, yet I had the satisfaction of feeling that I was in the path of duty, and received much of the blessing of God. I spent about four weeks on Mangareva, and eight weeks on Pitcairn.

At Mangareva, I held meetings in both the English and Tahitian languages. Brother and Sister Jones did considerable work at this place at the time when he was sailing the Pitcairn cutter, and one white man accepted the truth. Some others are interested. Mangareva has only about 200 inhabitants, and most of these are Catholics.

The cutter Pitcairn carried us from Mangareva to Pitcairn Island in six days. I enjoyed my stay on the island. We held meetings nearly every day. I took my stereopticon lantern with me, and used it some in illustrating Bible truths. I received from the people over \$300 in tithes and offerings, most of it being tithes, and they have quite a lot of their tithe of arrowroot and other produce still on hand. I had the privilege of baptizing eight of the young people just before coming away. We have quite a flock of children and youth on Pitcairn, and if we need a church school anywhere, I think we need one there. There are at least forty who ought to be in such a school, so it would require the services of two teachers. A man and wife who are devoted Christians and not extremists, and who are willing to give

up all for Christ, might do a good work there.

After I had been away from home two months and a half, I began to feel that it was about time to be getting back to Tahiti; but, so far, no way had opened for me to get away from Pitcairn, either to go to the United States, or to return to Mangareva. The Pitcairn cutter was at Mangareva, laid up for repairs. One day a schooner was sighted, and it was found to be the missionary schooner of the French Protestant Mission of Tahiti. It had started for Mangareva, and the captain had lost his bearings, so they went some 420 miles beyond Mangareva, and were going on toward South America, which was some 2,000 miles away. They were without water for three days and a half, and were almost out of food, when they providentially met an American ship, which gave them some food and water, and advised them to steer for Pitcairn, which was the nearest place. They did so, and reached there safely. As the Pitcairn people were very kind to them, and did all they could to help them by carrying out food, water, and fuel to their ship, they gave six of the people and myself a passage to Mangareva. But they would not take me any farther. However, the Lord was providing a better way of transportation for me, and one by which I might reach home much sooner. A French man-of-war arrived just

just when he will reach his destination. Here we seldom know just when a boat is to come or go; and, unless it is a steamer, we can never know when we shall reach land, for that depends entirely on the winds. But there are thousands of islands in the Pacific Ocean, and many of them have never been reached by the Third Angel's Message. We are glad for the privilege of having a part in this work of carrying the truth to them, that "the isles, and the inhabitants thereof" may learn to sing the praises of our God.

Papeete, Tahiti, Jan. 22, 1904.

PROGRESS OF BIBLE CIRCULATION.

THE centenary of the British and Foreign Bible Society is to be held March 6 of this year. Referring to this fact, Dr. John Fox, one of the corresponding secretaries of the American Bible Society, draws a comparison of the work of the two societies, the American being eighty-seven years old. The receipts of the British organization are about three times as much as those of the American society. The British society has issued, in round numbers, 180,000,000 copies of the Scriptures, and the American, 72,000,000. For the past year the figures re-



South Sea Islanders. The natives are beating the hollow logs which serve in the place of church-bells.

then, and they gave me a passage to Tahiti. As this was a large steamer, it was much more comfortable than the small schooner would have been. They charged nothing for transportation, but only for board, so it did not cost quite \$5.00 for me to come to Tahiti, while it cost me about \$38 to go to Mangareva from Tahiti. I was treated very kindly on board, and felt thankful for such a good passage home. We stopped at five of the Tuamotu Islands on our way back, so I had an opportunity of getting somewhat acquainted with the conditions in these islands, and we hope to enter these fields in the near future.

Our six Pitcairn friends are coming to Tahiti on the missionary schooner which brought us to Mangareva. They were to call at several islands south of us, and have not yet arrived here.

Traveling in the south seas is attended with many inconveniences and usually with much discomfort; for, in order to reach the different islands in the field, we must do considerable traveling at sea in all sorts of boats and in all kinds of weather. It is very different from traveling in the States, where one can know just what hour the train is to leave, and plan accordingly, and can also learn from the time-table

ported are, 6,000,000 for the British, and 2,000,000 for the American. The British society has issued translations, in whole or in part, in 370 languages; the American, in 100. In some of these translations the two societies have united, so that the total is 436.

"Each society," says the secretary, "must sometimes draw from the other for translations needed in its own specific field. For instance, the Zulu version, extensively used in South Africa, is issued in New York, having been made by American Congregational missionaries. Certain Philippine versions are published by the English society. The foreign immigrants, now arriving in such immense numbers on our shores, must be offered Polish, Hungarian, Italian, French, Lithuanian, and other Bibles from London presses. But, in reckoning by languages, the elder society is still leading her younger sister nearly in a tripple measure, even when the 'time allowance' is made for 100 versus 87 years."

Concerning the outlook for the American society, and the aggregate of work yet to be done in the world, Dr. Fox adds this significant comment and statement:—

It has been publicly stated that the American Bible Society is facing the old and dismal alternative of

debt or severe retrenchment, unless welcome relief shall come before spring. This matches ill with our national pride in commercial progress and our hopes of financial supremacy in the nations of the world. Yachting contests aroused the pride of nations year after year. If the things of the Spirit were duly considered, there would be a just and noble emulation in this matter. The magnitude of the task yet to be done will tax both societies and all others besides. In Britain's Indian empire, for instance, there are still 108 languages, spoken by seventy-four millions of people, untouched by the Bible conquest. In our own Philippines fifty or more languages are without Bibles, and there are thirty-six European languages which only have a partial Bible. There are 2,500 languages, at least, spoken under heaven and among men, of which a scanty 100 have complete Bibles, 100 or less full New Testaments, and less than 250 more a few books, a gospel or two, while all the rest are without a syllable of those words whose Spirit and life have put Britain and America in the van of human progress. Both societies may, therefore, fully unite in the commemoration of the natal day of this great modern movement, which, quite as much as steam or electricity, has made the great world spin forever down the ringing grooves of change.

The American Bible Society has been officially invited to send a representative to the British centenary. This will be celebrated in London, also in subsequent meetings in various other English cities, including a week or more. The American Bible Society is also asking all the churches of the United States to join in "Universal Bible Sunday," March 6, in some appropriate services.

THE AINU OF JAPAN.

[By Rev. C. A. Clark, Miyazaki, Japan.]

TURN to your map of Japan and you will notice that the northernmost of the large islands is called Yezo on the map. But in Japan it is called "The Hokkaido." It was my privilege to make a tour in this island this last summer, and among the many interesting things which I saw were the Ainu.

The Ainu are the people who were in Japan when the Japanese people came, long, long ago. They are to the Japanese what the Indians are to the other people of America. They used to be in other parts of Japan also, but they live now only in Yezo and some other of the northern islands. There are only about 17,000 of them left, and they are decreasing in number all the time on account of drunkenness, unsanitary living, and other causes.

Some of them are fine-looking men and women. Most of the men wear their hair and beards very long and do not comb them often; neither do they keep themselves very clean generally, so they do not appear as well as they might. Then, too, they have been easy victims of liquor-sellers, and this has, of course, done much to destroy their manly beauty and strength. The women are nearly all tattooed around the mouth. They think this is ornamental.

The roofs and sides of their houses are thatched with straw or grass. The houses have only one room besides the entry way. A large space for a wood fire occupies the middle of the room. The east window is counted as the sacred place. In front of this they worship, and, of course, next to this are the most honorable places. Between it and the fire the honored guests are seated, and on the south side of it such guests sleep. In the northeast corner are kept the large, round, lacquered treasure boxes and the sacred things of the family. Outside the window, and separated a little distance from it, posts are set in a row, to which they fasten one or more skulls of deer or bears, and before which they set their offerings, consisting of willow sticks whittled into long shavings, with the shavings left on the sticks (some of these are seen over the treasure boxes). This is their holy place and all they have for a temple.

On the east side of the house, also, is the bear cage. They consider the bear a sacred animal, and bears are taken when young and kept till they are grown and fat. Then they have a gathering of all the neighborhood, and the bear is killed and eaten with great religious festivity, in which all become very drunk.

They think that there are many gods, great and small, and one god supreme over all. But the greater the gods, the less they have to do with men. They do their work through the lesser gods. So the gods with which men have direct relations are not the great ones, but the gods of rivers and

fields and winds and other gods of common things. These they try to pacify in various ways, so that they will not harm but help them. Fire is one of the gods which they worship and which, as they think, reports their conduct, and through these lower divinities they make known their requests to the upper gods. The favor of the fire god is secured sometimes by threats that they will not make offerings to him if he does not secure what they wish.

The Japanese Government now provides schools for the children, but these children have not, like



An Ainu chief, with his drinking-cup. This race inhabited Japan before the arrival of the Japanese, and has been crowded into the northern extremity of the empire.

American children, inherited the power to think hard and long, or the power to learn easily, and they are not able to keep up with the Japanese children in school, and so have to be taught differently. They excel in copying what they see, and writing and drawing are easy for them.

Much work is being done among the Ainu by the English Church Missionary Society, and a goodly number of them now profess to be Christians. The difference in their lives appears plainly, tho it is very hard for them to conquer their habit of drinking and the temptation to be like their non-Christian neighbors.—*Missionary Herald*.

HOW WE GIVE.

THE women of America spend far more for artificial flowers and kid gloves than the church does for missions.

Christians "lay up" annually, above all their comforts and luxuries, one hundred times the amount they give to foreign missions.

Many times as much money is puffed away in tobacco smoke by the men in America in one year as the church gave in a century to evangelize the world.

The church, as a whole, gives less for the evangelization of the world than is expended in idolatrous worship at a single heathen shrine in India—that of the goddess of cruelty.

The average gift of each church-member for foreign missions is about forty cents a year, or one-ninth of a cent a day. Is this the price we place on the redemption of the world?

One year, when \$18,000 was spent for the raising of a crew, \$150,000 in connection with a football game, \$70,000 for a banquet, and \$600,000 for a wedding, our mission boards were left groaning under a heavy debt.

One church spends twenty times as much for its choir as for missions; in another the printed programs cost more than they give to this great cause; in another the soprano costs enough to support two missionaries and a hundred native preachers in the field.

A ten-cent piece will buy a cigar, or preach the Gospel a whole day through native lips. A dollar will furnish an evening's amusement, or keep a boy

in a mission day school for twelve months. With such possibilities in money, how can we waste even a penny?—*Selected*.

OUR WORK AND WORKERS.

THE church-school building at Mankato, Minn., was dedicated January 10.

THE baptism of four candidates at Milwaukee, Wis., is reported by Brother N. P. Neilsen.

THE baptism of two candidates at Youngstown, Ohio, is reported by Brother C. C. Webster.

IN the Wisconsin Reporter, Brother J. B. Locken notes seven candidates for baptism at Clear Lake, with an increasing interest.

AT Camden, Ohio, where Brother W. E. Bidwell has been holding meetings, four young candidates for baptism are reported in the Welcome Visitor.

FROM Williams, A. T., Brother Walter Harper writes that in one week, covering about two hundred miles, he had taken over one hundred orders for books and helps, amounting to over two hundred dollars.

WE congratulate our Review and Herald brethren upon the increased circulation of the paper since the removal to Washington, D. C. We learn that it has a larger permanent subscription list than ever before in its history. For this let us all thank God and take courage.

THE quarterly-meeting of the church at Battle Creek, Mich., was held January 30, when over five hundred brethren and sisters participated in the ordinances. The West Michigan Herald says that "it was indeed an inspiration to see so many young people present."

CONCERNING church-school work in Nebraska, Prof. C. R. Kite writes as follows to the Central Advance: "We now have twenty-four teachers at work in the conference, and I have just arranged for the twenty-fifth one to go to Nebraska City and teach a three months' term. We have enrolled in our church schools about three hundred and twenty-five children. Our teachers are sending in good reports. One teacher writes: 'Eight of my pupils have just been baptized.' At another place nearly all of the young people have given their hearts to God. At several places where we have church schools the young people have been organized into bands, and plans are being laid for them to do a good work."

FOLLOWING is an extract from a letter in the Welcome Visitor, from Dr. H. W. Miller, of Sin Tsai Hsien, China: "This is a walled city, having a wall thirty-five feet high and two and one-half miles in circumference surrounding it. It has a population of about 15,000 inhabitants, and is located in the center of 'The Great Plain,' which is the most fertile, as well as the most densely populated, region in the world, there being 850 inhabitants to the square mile. The city has a good reputation, as during the recent Boxer movement the people here had no feeling of hatred towards the missionaries, and still say that they will never take part in any such affair, even if asked to do so by the officials. Previous to our coming here no foreigner has ever come to this city. We are now trying to secure a place in the city for a training school for the native Christians, and also for training the young men and women from the home land. Here is the place to get the training for missionary work in China. We have good teachers to teach them the language, and native evangelists, who can teach them the best ways to work among the people. We will soon be printing our tracts and pamphlets in the Chinese language, and we have native canvassers selling portions of the Bible. We are the only physicians in this province, with 22,000,000 people around, and a large percentage of them sick of some curable disease who need help. If the people in the States could only see the situation as it is, they would quickly raise money and laborers for the poor heathen in China. They are all willing to learn better ways. I can not write a letter in the day time without having a half dozen of them around me to see how this machine works, and they learn very readily. It is surprising to see the difference between the Christian Chinaman and those that are not Christians. I consider it the greatest opportunity I have ever had, to teach this needy people."

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INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON 11.—MARCH 13.—DEATH OF JOHN THE BAPTIST.

Lesson Scripture, Matt. 14:1-12, A. R. V.

(1) "At that season Herod the tetrarch heard the report concerning Jesus, (2) and said unto his servants, This is John the Baptist; he is risen from the dead; and therefore do these powers work in Him. (3) For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother Philip's wife. (4) For John said unto him, It is not lawful for thee to have her. (5) And when he would have put him to death, he feared the multitude, because they counted him as a prophet. (6) But when Herod's birthday came, the daughter of Herodias danced in the midst, and pleased Herod. (7) Whereupon he promised with an oath to give her whatsoever she should ask. (8) And she, being put forward by her mother, saith, Give me here on a platter the head of John the Baptist. (9) And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given; (10) and he sent and beheaded John in the prison. (11) And his head was brought on a platter, and given to the damsel; and she brought it to her mother. (12) And his disciples came, and took up the corpse, and buried him; and they went and told Jesus."

Golden Text.—"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

SUGGESTIVE QUESTIONS.

(1) What prominent man heard of the wonderful works of Jesus? Verse 1. Note 1. (2) What was his opinion concerning Jesus and of His power? Verse 2. Note 2. (3) What had Herod done to John? Why? Verse 3. Note 3. (4) What had John said about the king's having his brother's wife? Verse 4. Lev. 18:16; 20:21. Note 4. (5) What more would Herod have done to John? What prevented him? Verse 5. Note 5. (6) What occasion favored Herodias' wicked design? What unseemly act did she induce her daughter to perform? Verse 6. Note 6. (7) What rash promise did the king make to the girl? Verse 7. (8) Who advised the girl what to ask? What did she ask? Verse 8. Note 7. (9) How did the king feel about the astonishing request? What impelled him to yield? Verse 9. (10) What cruel deed was then committed? Verse 10. (11) What further was done to fulfil the king's oath and to gratify the enmity of Herodias? Verse 11. (12) What then did John's disciples do? And to whom did they report what had been done? Verse 12. Note 8.

NOTES.

1. Herod Antipas was a son of Herod the Great. He was a "tetrarch," or governor of a subdivision, of what had been his father's kingdom. He ruled over Galilee and Perea.

2. The superstition that John had risen from the dead was caused by Herod's remorse of conscience, which no doubt kept him in constant dread of some bitter judgment because of his cruelty in having the prophet put to death. His fear was all the greater because he thought John had returned with greater power than he had before possessed.

3. Herod and Herodias were both guilty of heinous crimes. Herod had put away his own wife, the daughter of Aretas, an Arabian king. Herodias was the wife of Philip, an older brother of Herod, being the niece of both men. While visiting his brother in Rome, Herod had become infatuated with Herodias and eloped with her, taking her daughter with them to Palestine. It is said that Philip had been disinherited and was poor; therefore the ambitious woman sought a more luxurious life.

4. John was preaching the Gospel of repentance, which implied confession of sin, that there might be a great refreshing from the Lord. As a messenger of mercy, he did not ignore the king. It is a mistake to suppose that John's mission was merely to rebuke and cast reproach, an attempt to drive men to repentance for fear of judgment; but he was a plain man, with a very solemn message, at a most critical moment. It was necessary that every man, high or low, rich or poor, should understand his true condition, that the way of the Lord might be prepared in their hearts. Matt. 3:3.

5. Herod's purpose to put John to death was because of Herodias' determination to have it so. He did not want to do it, as is shown in verse 9.

6. Birthday festivals do not receive much encouragement in the Scriptures. But two are mentioned, and executions were connected with these. Both of these were the birthdays of kings—one that of the king of Egypt (Gen. 40:20), and the other that of Herod.

7. "Put forward by her mother."—The whole scheme was concocted by Herodias, even the feast itself. She knew the custom of such feasts—all the men got drunk. Her own recklessness of character, her willingness (like Jezebel) to do anything to carry out her purpose, was manifest in sending her daughter in to dance before the intoxicated men, a thing which no real lady could have been induced to do. Contrast the example of Queen Vashti (Esther 1). Herodias counted on her daughter's so pleasing the drunken men that she could ask almost anything and the intoxicated king would grant it; that under such conditions, on such an occasion, he would hardly dare to refuse. It would be easy for the mother to believe, and to persuade her daughter, that if John were allowed to live, he might yet so work upon the king's conscience as to induce him to cast them off.

8. John had been in prison, according to some commentators and chronologists, about a year. It was a severe test. He

was so tried that at one time he sent to inquire of Jesus if He were indeed the Messiah. The enemy would fain persuade him that if Jesus were the Messiah He would surely release His faithful messenger. But Jesus did a number of works of healing in the presence of John's messengers, and then told them to report to John what they had seen, and how the Scriptures were being fulfilled. John understood the Word of God, and it was enough for him to know that it was being fulfilled. That satisfied his faith. John had been the honored forerunner of Christ, and now he was having the privilege of being a fellow-sufferer with Him, and with all the faithful martyrs that should come after Him. He faithfully sealed his testimony with his blood.

INTERNATIONAL SERIES

THE SABBATH SCHOOL

LESSON XI.—THE EASTERN QUESTION (CONCLUDED).

(Study for Sabbath, March 12.)

QUESTIONS.

1. Dan. 11:36-39. What nation have we found fulfilled the specifications of the prophecy recorded in these verses?
2. Verse 40. "At the time of the end" (1798) what attitude was Egypt, "the king of the south," to assume toward France? How was Turkey, "the king of the north," to come against France at the same time? What was to be the success of the Turkish arms in this triple war? Does history record such a triple war in 1798, in which these three powers were involved? Note 1.
3. Verse 41. How is the success of Turkey, "the king of the north," still further foretold in this verse? What three powers were to escape the conquests of Turkey? Note 2.
4. Verse 42. What land was not to escape the ravages of Turkey? Note 3.
5. Verse 43. Over what was Turkey to retain power?
6. Verse 44. By tidings from what quarters was Turkey to be troubled? What was this to incite Turkey to do? Note 4.
7. Dan. 11:1-44. How many of the predictions recorded in these verses have been wrought out in history? What may be said of the remaining verse of this remarkable chapter? Note 5.
8. Verse 45. According to this prophecy, where must Turkey remove her seat of government? What is suggested as the reason why Turkey will come to his end in Europe? Has Turkey been upheld by other powers? Note 6.
9. Give the main facts in the rise of the Ottoman Empire. Note 7.
10. How exactly has history prescribed the date when Othman began to invade the Greek territory? Note 8.
11. Rev. 9:10. How long were the Mohammedan invading forces to have power to hurt men? How many literal years in five prophetic months (30 days to the month, according to ancient usage)? Adding 150 years to July 27, 1299, would bring us to what date?—July 27, 1449, in which year the Greek emperor virtually surrendered to the Turkish power, occupying the throne of Constantinople only by permission of the sultan.
12. Rev. 9:15. How much time is here allotted to the supremacy of the Ottoman Empire, following the 150 years of verse 10? Note 9.
13. What calculation was made by Josiah Litch in the year 1838? Note 10.
14. Did events transpire on Aug. 11, 1840, to justify this application of the prophecy? Note 11.

NOTES.

1. On the 5th of March, 1798, Bonaparte received the decree of the French Directory relative to the expedition against Egypt. He left Paris May 3, and set sail from Toulon on the 19th, with a large naval armament, consisting of 500 sail, carrying 40,000 soldiers and 10,000 sailors. July 5, Alexandria was taken and fortified. On September of this same year, the sultan of Turkey declared war against France. Thus the king of the north (Turkey) came against him (France) in the same year that the king of the south (Egypt) "pushed," and all at the time called for in the prophecy,—the time of the end. On the 18th of March, 1799, the siege of Acre was begun. After the siege had been kept up sixty days, it was raised, and Napoleon sounded, for the first time in his career, the note of retreat, and on the 21st of May commenced to retrace his steps to Egypt. Turkey (the king of the north) came off the victor in that struggle, driving the French back into Egypt. Thus the king of the north (Turkey) "overflowed and passed over."

2. The French, after the siege of Acre, abandoned all that they had gained in the land of Judea, which is called in the prophecy "the glorious land," and it fell back into the hands of the Turks, under whose domination it still remains. Dr. Adam Clarke remarks concerning the countries of Edom, Moab, and Ammon, lying outside the limits of Palestine: "These and other Arabians they [the Turks] have never been able to subdue. They still occupy the deserts, and receive a yearly pension of forty thousand crowns of gold from the Ottoman emperors to permit the caravans with the pilgrims from Mecca to have a free passage."

3. Egypt, desiring to escape from Turkish rule, preferred to be under the domination of the French. But the tide of events turned otherwise. The English, as the ally of the Turks, determined to wrest Egypt from the French. After a series of battles, in which the French were worsted by the combined forces of the English and the Turks, the whole of the French army was shut up in Cairo and Alexandria. Cairo capitulated June 27, 1801, and Alexandria on September 2. Four weeks later (October 1), the preliminaries of peace were signed at London.

4. It is a remarkable fact that in the year 1825, twenty-eight years before the Crimean War broke out, Dr. Adam Clarke, in

commenting upon the fulfilment of this very prophecy, wrote the following comment: "This part of the prophecy is allowed to be yet unfulfilled. If the Turkish power be understood, as in the preceding verses, it may mean that the Persians on the east and the Russians on the north will at some time greatly embarrass the Ottoman Government."

Just twenty-eight years after Dr. Clarke penned this suggestion, the world was amazed to see Turkey, a government which had long been regarded as "the sick man of the east," declare war against her powerful neighbor, Russia. Thus Turkey fulfilled the specifications of this part of the prophecy, which describes her as going "forth with great fury."

5. As Dr. Clarke said of the 44th verse in 1825, we can now say of this 45th verse,—it is yet unfulfilled. All except the closing verse of this remarkable chapter has now been wrought out in history. We must look to Turkey to fulfil the movement predicted in this verse.

6. The expression, "none shall help him," clearly implies that he has previously been helped by other powers. In the war with France (1798-1801), England and Russia assisted the sultan. In the war between Turkey and Egypt (1838-1840), England, Russia, Austria, and Prussia intervened in behalf of Turkey. In the Crimean War (1853-1856), England, France, and Sardinia supported the Turks. In the Russo-Turkish War of 1877-78, the great powers of Europe interfered to arrest the progress of Russia.

7. Since the death of Mohammed, A.D. 622, his followers, the wild hordes of barbarians, were under no general civil government. Gibbon refers to them as "this shipwreck of nations." The first king who organized those tribes into a government was Osman, afterward called Othman. The rise and progress of Mohammedanism is the subject of a prophecy recorded in the ninth chapter of the Revelation. The first incursions of these hordes are described in verses 1-3. The beginning of Othman's reign is noted in the 11th verse, where it is stated that "they had a king over them." From this point the Ottoman Empire began to fulfil its mission as one of the scourges of the corrupt Roman Empire—the destroyer of the Greek or eastern portion of it, ruled from Constantinople.

8. Gibbon says: "It was on the twenty-seventh day of July, in the year twelve hundred and ninety-nine of the Christian era, that Othman first invaded the territory of Nicomedia, and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster."—Chapter 64, par. 14.

9. The time allotted for the Mohammedan conquest was given as "five months," and a further period of "an hour, a day, and a month, and a year" was allotted to its supremacy. This being prophetic time, must be reckoned in the following manner, from the initial date as given by Gibbon:—

Date given by Gibbon July 27, 1299
 "Five months," 150 days—150 literal years July 27, 1449
 "An hour," 24th part of a day—15 literal days Aug. 11, 1449
 "A day"—1 literal year Aug. 11, 1450
 "A month," 30 days—30 literal years Aug. 11, 1480
 "A year," 360 days—360 literal years Aug. 11, 1840

10. In the year 1838, two years prior to the above date, Josiah Litch, one of the Advent believers, of Boston, Mass., published the statement, based upon the above calculation, that the Ottoman supremacy would cease on the 11th day of August, 1840. Being challenged as to how much he would venture on the prediction, he said, "I will stake my belief in the inspiration of the old Book [meaning the Bible] that the event will transpire on that day."

11. It is a remarkable historical fact that the ultimatum drawn up by the great powers (England, Austria, Prussia, and Russia), dictating terms of settlement with the pasha of Egypt, with whom the Porte was then at war, was submitted to the Turkish Government for acceptance, and by the sultan's agents was placed in the hands of the opposing ruler, ON THE 11TH DAY OF AUGUST, 1840. By the acceptance of this ultimatum, the independence of the Ottoman power came to an end, and it has since existed only on sufferance of the powers.

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Two or three weeks ago we published in these columns a letter from F. W. Wheeler, in which request was made for free copies of the SIGNS, to use as samples in his neighborhood. Many letters have been written us recently, asking for papers to use in a similar way. Following is one of them:—

As I read your offer in the last number of the SIGNS, my mind and heart went out, as it has often done before, for my neighbors and friends. If my life is spared until the 19th of May next, I will be 75 years of age; yet I wish to do what I can for those around me. If you will send me twenty copies of the last number I will see if I can get some readers for you.

If there are others who wish sample copies to use in this way, kindly write to the SIGNS OF THE TIMES, and they will be supplied.

NOTICE.

DR. G. H. GIBSON, of 67 Cathedral Square, Papanui, New Zealand, desires copies of "How to live," and "An Appeal to Mothers."

These books are now out of print, but if any of our readers can assist Dr. Gibson in securing them, he will be greatly obliged. Address him as above.



OAKLAND, CAL., MARCH 2, 1904.

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CONTAINED IN THIS NUMBER.

Poetry.

- He leadeth Me, MRS. CARRIE K. BUTCHER 2
Is It All a "Happen So"? LAURA C. HUTCHINS 10
Sunshine and Music 11
Jesus Still Heals as at Capernaum, MYRTLE PATCHETT . . . 12

General.

- Lessons from Pompeii, W. N. GLENN 1
"The Chief Corner Stone" MATTIE E. PRICE 2
The Builders, RODERICK S. OWEN 2
The Prophecy of Hosea, G. C. TENNEY 3
Ecclesiastical Government of Rome, A. T. JONES 4

How They Became Convinced (A Sabbath Symposium). 5

Editorial.—Life Eternal—The Righteous and the Law—In Whom Are You Trusting?—Deceiving and being Deceived—True and False Toleration—Christian Patriotism versus War 6, 7

Outlook.—The Outlook for America in the East—Clasping Hands with Rome—Is the Golden Age at Hand?—Bedlam Let Loose—College Football as Now Played—The War and Possible Complications 8, 9

The Home.—The Hour of Prayer, MRS. L. D. AVERY-STUTTE—How John Paid Nan—The U. S. Supreme Court . . . 10, 11

Missions.—From the South Pacific, B. J. CADY—Progress of Bible Circulation—The Aims of Japan—How We Give . . . 12, 13

International Sabbath-school Lesson, The Eastern Question (Concluded) 14

International Sunday-school Lesson, Death of John the Baptist 14

Publishers 15

In the light of affairs in the Orient, the SIGNS OF THE TIMES will soon have something to say to our readers from the outlook of the prophetic Word. The world is uncertain; God has given us the "more sure word of prophecy."

God forgives sin.—He delights to do it; for "He delighteth in mercy." Jesus Christ purchased forgiveness for all when He gave Himself. But you will not obtain, dear sinner, if you will not give up the sin and accept the forgiveness. Those who love sin better than forgiveness—on God's part, righteousness—will never obtain forgiveness. But those who love righteousness will receive the forgiveness of God.

Many boast that they propose to be conscience for themselves. This is good if it means that bondage to the merely human is cast aside; but more times it means that God's Book is no longer a guide. He who refuses to regulate his conscience by God's standard is like a ship on the vast ocean, without compass and shut in by impenetrable clouds. We can not pray too often or earnestly the prayer of the psalmist: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

"Any-time Saloon" is the fitting name of a liquor-selling establishment in a town in California. The devil works any time. The word smacks of evil procrastination. Satan's traps and snares are ready any time for the unwary, careless feet. He persuades the pleasure-loving soul that he can drink his fill of the lusts of the flesh, and then come to God any time and get salvation. He persuades the man of greed that he can give his heart to the god of gold, and any time when he is surfeited, he can seek God.

It is delusive. God's mercy endureth forever; but the danger to the devotee of pleasure is that he will so destroy will and purpose that he can never grasp or appropriate God's mercy. The danger to the worshiper of wealth is that his heart will become as hard as the coin he worships, and it will never respond to the impulses of God's Spirit. God's time is now; "to-day if ye will hear His voice, harden not your hearts."

It is well to remember that God is writing our record in heaven; but the memory of this is but little worth unless we remember that what He writes there is what we are doing or consenting to have done here. Is there written in heaven a book of remembrance of our sins?—We have first written them in our own lives, upon the tablets of our heart, intertwined them in the fibers of our being. Will God blot out the record of sins against us then?—He must first blot out the sins from the heart and the life. There can be but one record of you retained for eternity,—He wishes to retain but the one record,—and that is the law of righteousness and goodness and love transcribed into permanent individual character.

A NEW SERIES OF ARTICLES ON CAPITAL AND LABOR.

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

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- IX. "Lovers of Pleasures;"
- X. Lawlessness of Labor;
- XI. What Will the Harvest Be?
- XII. How the Problem Will Be Solved;
- XIII. "They Shall Not Build and Another Inhabit."

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

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

Once in a long while a joke takes the form of a parable pointing to a fact. The *Yonkers Gazette* is credited with this anecdote, which was probably intended for fun:—

"You know, Jessie, the Good Book says, 'Love your neighbors,'" spoke the mother to her little girl.

"Yes, mama, but that was written before the days of flats."

This is an apt illustration of the ways in which the devices of men have operated to make "the commandments of God of none effect." Packing people into cities, hence into flats, and, worse, into tenements, giving them too much opportunity to gratify the natural propensity to pry into one another's affairs and otherwise to plot mischief, is a most effectual scheme to keep people from loving their neighbors as themselves. The building of these great nurseries of crime was inspired by Satanic cunning for the very purpose of frustrating the commandments of God, and of thwarting His purpose to have every man live happily "under his own vine and fig tree." He who knows the end from the beginning, foresaw the evils of sinful men crowding together in compact masses, and gave us a striking object lesson in overthrowing the effort at Babel, in the land of Shinar. Yet in the face of the history of this city of corruption, and in the face of present conditions patent to all, there is no one aim among men

so prominent as that of building and magnifying cities. And the rivalry between these centers of population for prestige is evidence that they are in nowise helpful to the spirit of the commandment, "Thou shalt love thy neighbor as thyself."

"Modern Mysteries: Their Moral Aspects."—There are mysteries which are continually facing us, to puny mortal mind great and unfathomable. This is forever true in that border land just beyond our gross physical senses. Among these mysteries are Hypnotism, Clairvoyance, Telepathy, Theosophy, "New Thought," Pantheism, etc. Multitudes are seeking after them because they are mysterious. Some of them promise health and riches. What should guide us in this search? What test should we make before we offer them our adherence or allegiance? Shall we test them by the wonders they perform? If we do we shall accept them, for they certainly do wonderful things sometimes. Really, the only true test, the only worthy test, is the moral test. That ought to appeal to every soul. This was the dominant thought which led Prof. J. A. L. Derby, in the writing of the pamphlet named above. It discusses in a vigorous way the subjects above named, and we are sure the candid reader will justify him in his conclusions. The matter was first published in a series of articles in the SIGNS OF THE TIMES. Now they are placed in a neat pamphlet of 108 pages, with gilt cover design. The little work is No. 183, of the Bible Students' Library; its price is 15 cents, post-paid.

Turning to the Truth.—An evangelical clergyman of San Francisco recently read a paper on the nature of man, in which he took the Biblical ground that the wicked would finally be destroyed. The five propositions he maintained, as printed in the daily press, are as follows:—

First—I do not believe in the everlasting torment of the wicked; they will be finally destroyed, according to the teachings of the Bible. The doctrine of everlasting punishment is utterly inconsistent with our reason and best judgment.

Second—It appears to be equally inconsistent with the character of God, as revealed in both nature and Sacred Scriptures.

Third—The doctrine is not taught in the Bible in anything like a clear, direct, or prominent manner.

Fourth—It seems to me that the Old Testament, when critically examined, does not even appear to teach the doctrine.

Fifth—Those passages in the New Testament which seem to teach it are capable of other and more satisfactory explanations.

"If Christ Should Come."—Says Robert E. Speer, in the Sunday School Times: "If He should come, it would not lead every one to believe in Him. It did not have this effect in Samaria. Some of the townspeople believed, but not all. Of those who saw Him on the earth, and heard His words and witnessed His miracles, an insignificant few believed. Those who will not believe on Christ now would not believe on Him if He were to come to us as He came to Samaria." And it is true. Only those would believe Him who were sick of sin and self, and longed for the righteousness which He alone could give.

"The World Almanac and Encyclopedia for 1904" has come to our table. It is the completest book of information which can be gotten in the world for its price. Its 544 pages are packed tremendously full of statistics pertaining to the world, to nations, to our own land, and to New York City, with 30 extra pages officially compiled on the St. Louis Exposition. The price is only 25 cents; by mail 35 cents. Address, New York City, Pulitzer Building, New York City.

The February "McClures" contains a stirring article by Ray Stannard Baker on the labor situation in San Francisco. Mr. Baker has just been there, and he finds the worst monopoly in town to be "A Corner in Labor." Indeed, the situation described is more startling than that of Chicago or New York, of which Mr. Baker has already written. Miss Tarbell's article on Standard Oil methods in retail business is one of interest.

Righteousness and righteousness only is life; all else tends to death.

"Ill fares the land to hastening ills a prey,
Where wealth accumulates, and men decay."