

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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A LIFE OF HELPFULNESS.

BY MRS. E. G. WHITE.

GOD has given every one a part to act in His great plan for the uplifting of humanity. Christ has linked together the human and the divine. On this earth, in the

which is not bread? and your labor for that which satisfieth not? . . . Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and

is included in service for God. The ignorant are to be enlightened, the discouraged uplifted, the sick healed. The human voice is to act its part in God's work. Words of tenderness, sympathy, and love are to witness to the truth. Earnest, heartfelt prayers are to bring angels near.



CASCADE OF THE AARE, ON THE GRIMZEL ROAD, IN THE SWISS ALPS.

"They shall feed in the ways, and on all bare heights shall be their pasture. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for He that hath mercy on them will lead them, even by springs of water will He guide them. And I will

make all My mountains a way, and My highways shall be exalted. . . . Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for Jehovah hath comforted His people, and will have compassion upon His afflicted." Isa. 49: 9-13.

garb of humanity, He lived the life that He desires His disciples to live,—a life of unselfish service. Are we living this life? Are we giving the invitation: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that

to our God, for He will abundantly pardon"?

God calls upon us to point those in error to the right way. How can they hear without a preacher? It is not only ordained ministers who are to do this work. Angels of heaven will co-operate with those who labor unselfishly for the Master. Much more than sermonizing

IN His talk with the Samaritan woman, instead of disparaging Jacob's well, Christ presented something better. "If thou knewest the gift of God," He said, "and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." He turned the conversation to the treasure He had to bestow, offering

the woman something better than she possessed, even living water, the joy and hope of the Gospel. This is an illustration of the way in which we are to work. It is of little use for us to go to pleasure-lovers, theater-goers, drunkards, and gamblers, and scathingly rebuke them for their sins. This will do no good. We must offer them something better than that which they possess, even the peace of Christ, which passeth all understanding. We must tell them of God's holy law, the transcript of His character, and an expression of that which He wishes them to become.

THERE are many who are engaged in a wild chase after worldly pleasure and earthly riches. Thus they think to gain happiness. But pleasure and wealth are powerless to bring true happiness. Fame, genius, skill,—all are equally unable to gladden the sorrowful heart. Games, theaters, horse-races, will not satisfy the longing of the soul. Human beings were not created to be satisfied in this way. Show them how infinitely superior to the fleeting joys and pleasures of this world is the imperishable glory of heaven. Tell them of the freedom and rest and peace to be found in the Saviour. "Whosoever drinketh of the water that I shall give him shall never thirst," He declares. Lift up Jesus, crying, "Behold the Lamb of God, which taketh away the sin of the world." He alone can satisfy the restless craving of the heart, and give peace to the troubled mind. Wealth can not do this; pleasure can not do it. Title, rank, learning, power, all are worthless to bless and heal.

THERE are many souls in perplexity, weighed down by a load of guilt. They desire to be delivered from sin. They have wandered from the springs of true happiness, and have poisoned their lives by drinking of the murky waters of transgression. They need the help of a friendly, outstretched hand. Teach them how to reach upward, how to live so that they will gain the respect of their fellow men. Altho the will has been depraved and weakened, there is hope for them in Christ. He will waken in their hearts higher impulses and holier desires. They need to hear the words of encouragement, that they may lay hold of the hope set before them in the Gospel. The promises of God's Word will be to them as the leaves of the tree of life. Patiently continue your efforts until, with grateful joy, the trembling hand grasps the hope of redemption through Christ.

IT is the one who has been tempted and tried, and whose hope was well-nigh gone, but who was saved by hearing a message of love, who can best understand the science of soul-saving. He whose heart is filled with love for Christ, because he has been sought for by the Saviour, and brought back to the fold, knows how to work for others. He can point sinners to the Lamb of God. He has given himself without reserve to God, and has been accepted in the Beloved. The hand that in his weakness he held out for help has been grasped. By the ministry of such ones, many prodigals will be brought to the Father, to present themselves before Him in contrition and penitence.

I BELIEVE firmly that the moment our hearts are emptied of pride and selfishness and ambition and self-seeking and everything that is contrary to God's law, the Holy Ghost will come in and fill every corner of our hearts. I believe many a man is praying God to fill him when he is full already. Before praying that God fill us, I believe we ought to pray Him to empty us.—*Moody*.

AT THE GRAVEYARD GATE.

BY HELEN M. SMOUSE.

WHAT may express the sorrows of this spot?
No power of human language. No, ah! no.
Such pain may never be congealed in words.
Thought can not compass anguish such as here,
O Via Dolorosa! Direful depths
Of sorrow's frenzy, where the grief-racked soul,
Deaf to all sound beside, hears but the roar
Of waterspout and billows; tossing yet
From depth to depth, in full abandonment.

What may be likened to these heights and depths,
Soundless as the great universe of God,
That flow unceasing 'round the soul that trusts?
Infinitude of comforting and love
Yearning to heal! Love that has sacrificed;
Compassion flavored with the hyssop-bough
Of infinite experience in thine own
Specific grief, O loss-wrenched heart, to-day,
Slow passing through this gate.

Didst know those drops
Of agony were gathered once and drank
By One, who all our griefs and sorrows bore,
And drained the last dregs of the draught of woe?
Bitter is sorrow's way; O, take. His hand
Who traveled every inch thy feet must press.

Art thou too weak, too numb, to seek a balm
E'en if thou wouldst, dear heart made desolate?
What of those heights and depths of Father-love?
What means it?—"God, with His own blood, has
bought!"—

God purchased with the blood of suffering—
Suffering His own in that death of His Son,—
The power to heal thy grief as well as sin.

My sympathy flows to thee, stricken one,
Tossed and not comforted, yet powerless
The human tide to heal. God's sympathy
Gathers thee, laves thy wound and soothes the sting.
His tender hand will clasp above thine own
About the goblet's stem to sup with thee
The cup of suffering again. He knows
The inmost sorest places of thy hurt.
I grieve thy grief; 'tis *graven* on His hands,
Who, in His Shepherd pity, seeks for thee.

And thou, too weak to rise and blind with tears,
But feel for Him, just feel for Him and find,
Amid the desolations of thy life,
Those same hands clasp thine own and draw thee
close
To that warm breast of tenderness divine.

THE SOURCE AND MANIFESTATION OF LIFE.

BY WILLIAM COVERT.

THERE is a potent, animating principle which gives individuality and energy to all organic things—a power that causes their mechanism to perform various appointed functions.

This vitalizing, moving force is called life. Where is it generated? How does it operate? For what purpose are its wonders performed? Is it self-originated, or does it spring from an almighty source? Does it direct its own operations, or is its work guided by an invisible hand?

Human research has not yet found a limit to the theme of life. The latest discoveries of science have not availed to give us full information. Nor is it presumed that this treatise will measure all its heights or fathom its depths.

As man is the central figure in the field of this study, the lens through which the reader is to look will be focused upon him. Yet man has many satellites, such as plants in the vegetable kingdom, and creatures of a lower order in the animal domain, which will also appear in the field of vision, in proportion to the light that may be thrown upon them.

"What Is Man?"

In the inspired writings the shepherd-king of Israel makes the inquiry in these words: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which

Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?" Ps. 8:3, 4.

When the psalmist thought upon the vastness and glory of God's work in ten thousand constellations, and then considered the perversity of the human heart, manifest in sin, he marveled at the love which continues to reveal itself in behalf of the human race. Its mysteries are as marvelous to-day as when David led the flocks of Jesse over Judah's hills, or when he sat at eventide upon the mountain top to watch the heavens in their glory.

Made of Dust.

The Bible account of man's origin says: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Of His own life, the Lord gave man form and vitality. David, in writing of the great Source of all things, said, "With Thee is the fountain of life." Ps. 36:9. It has pleased the Lord to reveal this life in a multitude of forms; but from the beginning it has operated through seed prepared for a specific purpose. Since the completion of creation, not a single instance of life's being produced except from the seed of a parent, has ever been known. The power possessed by created beings of reproducing their kind is traceable directly to the Creator. All things, in both the animal and the vegetable kingdoms, are to bring forth after their kind.

Julian Cutler, while thinking on this subject, composed the following lines:—

"Isn't it wonderful when you think
How the creeping grasses grow,
High on the mountain's rocky brink,
In the valley down below?
A common thing is a grass blade small,
Crushed by the feet that pass—
But all the dwarfs and giants tall,
Working till doomsday shadows fall,
Can't make a blade of grass.

"Isn't it wonderful when you think
How a little seed asleep,
Out of the earth new life will drink,
And cheerfully upward will creep?
A seed, we say, is a simple thing,
The germ of a flower or weed—
But all earth's workmen laboring,
With all the help that wealth can bring,
Never can make a seed.

"Isn't it wonderful when you think
How the wild bird sings his song,
Weaving melodies link by link
The whole sweet summer long?
Commonplace is a bird away—
Everywhere seen and heard—
But all the engines of earth, I say,
Working on till judgment-day,
Never could make a bird.

"Isn't it wonderful when you think
How a little baby grows,
From his big, round eyes that wink and blink,
Down to his tiny toes?
Common thing is a baby tho—
All play the baby's part—
But all the whirling wheels that go,
Flying round while the ages flow,
Can't make a baby's heart."

The patriarch Job, in the midst of his greatest affliction, still possessed confidence in God as the Lifegiver; and, therefore, he said, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job 33:4. The humbled prophet knew that as the Almighty had given him life, He would bring good out of the affliction he was suffering.

The testimony of Moses and Job as to the origin of man makes it clear that he was brought into being by a direct miracle of creation. His material form was produced from the dust by

the immediate brooding of God's Spirit over it. The life he received was imparted by the vitalizing breath of the Creator, making him a child of God by a direct and designed miracle.

God has made men because He wants them. The world has been formed and the universe set in motion by the Creator for His own glory. The manner of His work, and the things He did, are revealed in His written Word, the Bible. The works are everywhere visible; man is in touch with them through all his senses; and so he can not avoid responsibility. All things are spread out before him as an aggregation of facts, and he needs no theory or speculation to prove that they exist; they can not be accounted for as coming by mere chance. Should he not take delight in believing that God, through love and wise design, has created all things, and especially him, for a definite purpose?



BY RODERICK S. OWEN.

(Continued.)

I MUST relate more fully the experience of one day when I sat down in this chair of Faith, and began reading in my Guide-book about the great day of atonement. Lev. 16; 23:27-32. The high priest took the blood of the goat upon which the Lord's lot had fallen, and went into the second apartment of the sanctuary, before the mercy-seat, while the people stood in the court, and confessed their sins, and afflicted their souls before God. The high priest, after making an atonement for all the sins of the people, came out and put the sins upon the head of the scapegoat, which was then carried away into a desolate land where it



"Scape-goat being led into the wilderness"

must perish, for it was never to return to the camp of Israel. After the scapegoat was separated from the camp, the people were all free from sin, and then they rejoiced before the Lord.

"I then turned to another part of my Guide-book, where I read these words: 'Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.' Heb. 8:1, 2. I studied the picture on my window, the picture of the sanctuary built by man, the shadow of the true, when suddenly it glowed with a wondrous light, and I saw through it a living picture far beyond, even away in the depth of the heavens. There I saw a glorious throne, like the ark in the earthly sanctuary, on either end of which stood a cherub, radiant with light, one wing of each being extended over the throne. Rev. 11:19; Jer. 17:12. The top of the throne

looked like burnished gold, and from it there flowed out toward earth a constant stream of light laden with love and mercy.

"Encircling the throne at a great distance appeared the dome of heaven. Its horizon was a brilliant scarlet, or red, brighter than the most beautiful glow ever seen on an earthly

horizon at set of sun. Ex. 26:1. Passing toward the zenith, the color gradually changed, one shade blending into another, until, at a point about half way up, it was a clear, glowing purple. Raising the eye, the changing and blending of colors still continued until, in the zenith, there was a circular space of the softest and most delicate blue. About the throne, and far away toward both

zenith and horizon, were bright beings, single and in companies, which were constantly winging their way to and from the throne. They were surrounded by a halo of light, which streamed out before them like the rays from a search-light, and also followed after them in a vanishing trail. In this light I read these words: 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?' Heb. 1:14.

"Under the throne, and supporting it, there appeared a perfectly transparent dome, surrounded by an open, circular space. Just outside this space there were placed in circular form twenty-four chairs (Rev. 4:1-4), in four groups of six each. These groups were separated by broad avenues which led up to the throne. Behind the chairs, and extending far back, were four companies of beings (Rev. 4:6-9), separated into six wings, or companies, by narrow passages leading up to the throne between the chairs.

"These beings were all clothed in white, and, as I looked, I could see their eyes everywhere sparkling with delight. Listening, I heard rapturous strains of music, which came from these companies, led by the ones who occupied the chairs. It was a song of praise and adoration, some of the words of which were, 'Thou art worthy to take the book, and to open the seals thereof; for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.' Rev. 5:9, 10.

"The song completed, I heard them present before the throne the prayers of God's children on earth as sweet incense (Rev. 5:8), and as they were accepted, they would sing, 'Thou art worthy, O Lord, to receive glory and honor and power; for Thou hast created all things, and for thy pleasure they are and were created.' Rev. 4:11. Then I saw that these were the people of earth who were raised from the dead at the time Christ was raised (Matt. 27:51-53; Eph. 4:8), and who had accompanied Him to heaven to assist Him in His priestly work in the heavenly sanctuary, as the Levites did Aaron in the earthly.

"Next I saw the entire human race standing before this throne. The judgment was set, 'and the books were opened; and another book was opened, which is the book of life.' Rev. 20:12. The Judge, before whose face the heavens and the earth fled away, sat upon the throne. The book containing the records of men's lives was being examined, and in many cases the sins were all blotted out, and the name retained in the Lamb's book of life. Rev. 3:5. O, how the heavenly choir would swell the anthem of praise and rejoicing. But in some cases the name was erased from the book of life. Hushed then was the song, and

solemn stillness reigned, while sadness swept like a wave over all. I stood amidst that throng, and from the presence of that Judge I sought to hide myself away; but those pene-



trating eyes would find me out, and search me through.

"Just then I saw a page containing my name, and below the name a record of the deeds of my past wicked life. O, How Shall I Stand? how I trembled lest the Judge should call my name, and my record should be examined. I had sought to confess my sins, and by true repentance to seek the Saviour, but had I fully forsaken them? Here I opened my heart, and all was laid bare, and I cried, 'O God, sweep it all clean; take every idol away; make me meet to be a partaker in the inheritance of the saints in light.'

"Through my tears I saw One sitting to the right hand of the Judge, whose face filled me with hope. In it was so much of sympathy.

His eyes beamed with such kindness, His whole countenance was radiant with the light of love. I felt that in Him was my only hope (Col. 1:27), and I fastened my eyes upon Him. I sought to shut out everything else. I claimed Him as my Advocate. I committed my case entirely to Him. 1 John 2:1. Just then one of the bright ministering spirits came to the throne, and passed a record into the hand of Jesus. As He received it He gave me a look of approval, which thrilled through my whole being, and I knew that it was the record of my full surrender to Him, which He had accepted.

"He took the book containing my life record, and, opening to my page, He passed His hand down over it, tracing thereon a trail of blood which soon faded away, leaving the page clean and white. O, how my heart leaped for joy as my name was called, and Jesus acknowledged me as His brother before His Father and before the angels.

"And now, my friend, I need not tell you that I love this room. I love the study of the sanctuary. In this room I see the work of Jesus in a new light. The holy angels seem nearer to me in their ministrations, and, as I think of the judgment and this scene in heaven, I feel to cry out, and to say, 'O, hasten, holy angels; bear to the throne my confession, and bring back to me the approving smile of my Saviour.'

(To be continued.)

WE can not all be poets, philosophers, or millionaires, but each one of us may become a useful factor in consummating God's plan for the redemption of humanity.

History of Government

BY ALONZO TREVIER JONES

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

THE END OF EARTHLY HUMAN GOVERNMENT.

(Concluded.)

WE have now reviewed the history of government on earth. We have seen that every kind of government has been tried, and in every instance has developed unbearable despotism toward men, and blasphemous assumption toward God. In every instance also the government has failed and fallen to ruin—except the ones now existing on earth; and these, founded and conducted upon the identical principles of those which have perished, must inevitably and shortly perish. And this the more shortly and more certainly by the fact that, whereas in every instance in former ages, when governments had reached the breaking point, there were new peoples to arise and perpetuate government in their places; now there are absolutely no new peoples anywhere on earth to take the places of these, and perpetuate government when the ones now existing shall have reached the inevitable breaking point, as have all before them. And this consideration alone makes it certain that when the governments now existing do reach that inevitable breaking point, the only result that there can be, will be the actual ending of all earthly human government. And that this inevitable breaking point is to-day very near, and is hastening greatly in the experience of the present governments of earth, is plain. This very consideration is perplexing the world's rulers to-day. And there can be no other end to these things than the end of all earthly human government.

But that will not be the end of government, thank the Lord! It will not be the end of even earthly government. It will be only, as expressed, the end of earthly human government. For God lives, and He is Governor amongst the nations. And when that crisis comes, which is now imminent, He will take to Himself His own great power, and will reign. Sin has almost finished its course upon earth; the solution of the problem of iniquity is in its last stage; and, presently, "in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and which shall not be left to other people; but which shall break in pieces and consume all these kingdoms, and it shall stand forever."

The universal failure of all earthly human government is no proof at all of the failure of all government; for in this history of government on earth, we have seen that the universal cause of the failure of government has been

The Failure of Individual Self-government.

We have also found that the universal cause of the failure of individual self-government has been the attempt at self-government without God, and the universal and inevitable failure of every attempt at self-government without God lies simply in the fact of sin. It was sin in the first place that originated any such attempt; and it is sin which, ever since, has frustrated and will ever frustrate every such attempt.

Sin has enslaved every soul on earth. There is power in sin to enslave and to reign over

man, and even against his wish, impelling him to wrong. And man, being thus enslaved to sin and reigned over in power by sin, simply can not possibly truly govern himself. The power of sin must be broken and the enslaved captive freed, before it is possible for him truly to govern himself.

And the power of sin can be broken. The enslaved captive can be freed. For Jesus Christ, the Lord, has met both sin and its author on their own territory, and in the very citadel of their own kingdom, has conquered and has completely broken their power; has openly triumphed over them; and leads in His triumphant train every soul who chooses this only true way of freedom.

And this whole story of the impossibility of human self-government, except by the breaking of the power and the reign of sin by and through Christ Jesus, the Lord, is told in a single passage and few words in the Scriptures. And here is the story:—

"For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. . . . There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 7: 14-25; 8: 1, 2.

And this free man, the Christian, free in Christ, free in God, which is the place and the way of the only true freedom, exercising self-government with God, and in God, is

The Manifestation on Earth of True Government.

And that true government is not human; it is divine-human; for divinity is the only source of true self-government. The only person in the universe who, of Himself, can in all things truly and perfectly govern Himself, is God. Self-government, therefore, is in truth but an attribute of God. Therefore, divinity is the only source of self-government; and it is impossible for any creature in the universe to govern himself except as he is allied to divinity; except as he is made partaker of the divine nature. And he who is made partaker of the divine nature has escaped the corruption that is in the world, and is delivered unto the glorious liberty of the children of God.

And this is Christianity. This is the way, the true and living way, revealed by Christ in human flesh. And in this divine-human way,

every human soul can walk in the manifestation of the principles and the glory of true government, which is true self-government.

And this manifestation of true government—the true government of self, the exercising of true dominion over self—is greater than is the government of all kingdoms and empires, and he who truly exercises it is greater than all kings and emperors that ever were on earth. "He that ruleth his spirit [is better] than he that taketh a city." Accordingly, this power of true government—self-government—is truly kingly power. Being from the divinity, it could be nothing else. And He who came into the world to make manifest in human flesh this true government, which is true self-government,—He, when challenged on the point with the words, "Art Thou a king then?" royally answered: "Thou sayest that I am a king. To this end was I born; and for this cause came I into the world [and this in order]; that I might bear witness unto the truth." And He who was born to the end, and who came into the world for this cause, that He should be King, He "hath loved us, and washed us from our sins in His own blood, and hath made us kings."

Every Christian is, therefore, by creation, and so by divine right, a king. The ambition that has so manifested itself in all ages to be king, has never been in itself a false or a wrong ambition. The ambition itself has been true and right; it is the course, the manifestation, and the aims of that ambition that have been false and wrong. As we have seen in this whole study of government, the manifestation and aims of the ambition of man on earth to be a king have been invariably to gain power and dominion over others, and to govern and exercise authority upon others; while the true ambition and aim to be king is to gain dominion over self, and to govern and exercise authority upon self.

Jesus, the True King,

has made this distinction plain in the following words to His disciples: "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you. For whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister; and to give His life, the ransom of many." Worldly, false kingship is always government of others and the service of self; while Christian, true kingship is always and only government of self and service of others. With worldly, false kingship it is always the ambition to conquer all nations, that they may serve Him; while with the Christian, true kingship, the ambition is always and only to surrender himself to all nations that he may serve them.

And it is the simple philosophy of Christian kingship that Christ is the greatest of all kings; yea, the very King of kings. Because He surrendered far more, to serve far more, than any other in the universe possibly could. And since true kingship is to surrender self to all, that he may serve all; in the nature of things he who surrenders most to serve most, is the greatest king. And since Christ made the greatest possible surrender in surrendering Himself, and He did it for the greatest possible number, that He might serve absolutely all; it is but the plain philosophy of Christian kingship that He is in very truth the greatest of all kings, the very King of kings. And all who in Him, in God, and with God, surrender themselves to all, that they may serve all, are true kings; and are of His kingdom.

The Coming Kingdom.

And this is the kingdom, this is the government which, upon earth, shall presently succeed all earthly human governments, and which shall stand forever; simply because it is the divinely true government. For in reference to the succession of all earthly human governments, it was declared long ago by the divine Spirit that "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever;" and "the kingdom and dominion, and the greatness of the kingdom *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." "And there shall be no more curse; for the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face, and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun, for the Almighty giveth them light; and they shall reign forever and ever."

They *serve* and they *reign*. They *serve* Him, they serve Him in serving *others*, and they *reign* over *themselves*. And such alone is true government, whether in heaven or on earth. And because it is true, such government abides eternally.

And such is Christianity in the truth of it. And unto Him, Christ, the Author and Finisher of Christianity—"Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *kings* unto God and His Father; to Him be glory and dominion, forever and ever. Amen." And let all the people forever say, "Amen and amen."

THE WAY OF THE TRANSGRESSOR.

BY F. I. RICHARDSON.

THAT the way of the transgressor is hard is well illustrated in the case of Jonah.

The Lord requested Jonah to go and proclaim to the people of Nineveh that their wickedness had become so great that He could not allow them to remain longer on the earth—that in forty days He would destroy them. But to Jonah the task was an unpleasant one, so he began to cast about in his mind for some excuse for not going. He reasoned: I know He is a gracious God, merciful, slow to anger, and of great kindness, and repents of the evil that He threatens to bring upon the people. Therefore He will not destroy the Ninevites, even tho I do go and proclaim it. In the eyes of the people I will appear to be a false prophet. I can not stand the humiliation of such an experience; I would better run away from the Lord until His anger is past and He changes His mind about destroying them.

So he went to Joppa, and found a ship that was about to sail for Tarshish. He paid the price of the passage, and went on board. Evidently feeling satisfied that he had so cleverly escaped the undesirable mission, he went below, laid down, and went to sleep. But not long was he left to the enjoyment of his wrong course of action. The Lord was watching him, and sent a mighty tempest, that tossed the ship about until it was in great danger of sinking. The sailors were very much alarmed, and "cried every one unto his god." The cargo was thrown overboard to lighten the ship, but neither prayers nor efforts availed anything. The storm increased in fury, and it appeared as if the ship must soon be broken in pieces, and all would find a watery grave.

In this dilemma Jonah was called up; a con-

sultation was held; there seemed to be an impression that the storm was upon them because of somebody's wrong-doing, so lots were cast to discover the guilty party. It proved to be Jonah.

All eyes were immediately fixed upon him, and he was plied with questions: "What is thine occupation, and whence comest thou? What is thy country, and of what people art thou?" Jonah's answer not only startled but greatly alarmed those idolatrous boatmen. "I am an Hebrew; and I fear the Lord, the God of heaven, which *hath made the sea and the dry land*." With blanched cheeks and trembling voices, the momentous question was asked, "What shall we do with thee, that we may escape this awful and imminent peril?"

What agony of soul poor Jonah must have experienced as those fatal words were forced from his lips, "Take me up, and cast me forth into the sea." Very reluctantly, and only after a strong effort to battle against the angry billows, and a beseeching cry to the Lord who made the sea not to lay that sin to their charge, did the sailors at last take up poor Jonah and consign him to the briny deep.

While musing upon the experience of poor Jonah, this text came to mind: "Now all these things happened unto them for ensamples, and they are written for our *admonition*, upon whom the ends of the world are come." 1 Cor. 10:11. Then there must be some things in this story for us, for we are certainly living very near the end of this world in its present condition. Let us see if we can find some of them.

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.]

CXXXVIII.

I BELIEVE in and keep the seventh-day Sabbath, because God commanded it (Deut. 4:13; Ex. 20:8-11). The Ten Commandments were spoken by Christ (1 Cor. 10:1-4; Neh. 9:6-14), and the fourth, as well as all the rest, is unchangeable and perpetual (Isa. 56:2-7; 66:23). The law of the Lord represents His character, and the seventh-day Sabbath is His memorial, because all things were created by Him and for Him (John 1:1-3; Col. 1:15-17; Heb. 1:1, 2). The Father and the Son rested on the seventh day, and blessed and sanctified it (Gen. 2:2, 3) for the benefit of man (Mark 2:27, 28). King David, the prophets, and apostles all declared the law of commandments holy, right, true, loving, perfect, and immutable (Ps. 19:7; 119:142, 172; Rom. 7:12; Mal. 2:6; Luke 10:25-38; James 1:25). It is written that the Son of Man is Lord "even of the Sabbath" (Mark 2:27, 28; Ex. 31:16, 17; Eze. 20:19, 20; Rev. 1:10). Christ also shows that the law is immutable (Matt. 5:17-19; Luke 16:17). The only way to know the Father and Son is to keep His commandments (1 John 2:1-5; Matt. 7:21; James 2:10, 11). I have faith to believe that the world was created in six days, by the word of God (Gen. 1:1-31; Heb. 11:3); and therefore that God rested on the seventh day, and we should do likewise, according to His example and commandment (Ex. 20:8-11). I believe the Lord has given us a sure and safe weapon with which it is possible to meet every temptation of Satan, and that the Scriptures of truth are given by inspiration of God (2 Tim. 3:16, 17; Rom. 15:4). The Bible is the best of all books; it is an attractive, charming, and soul-satisfying book (Deut. 27:8; Hab. 2:2, 3; 1 Cor. 2:2, 4, 14). I believe what is written; I rely on God's Word. I have been accused of having strayed from the beaten path; but I praise and thank God, our Father, because I am not straying any more; for I have found it (Isa. 56:1, 2; 58:12-14; Eccl. 12:13, 14).

CONRAD FREDERIC HAESELER.

CXXXIX.

My wife's mother lay sick on her death-bed, and

We can not hide from the Lord. "Jonah rose up to flee into Tarshish from the presence of the Lord" (Jonah 1:3), but signally failed. The psalmist says: "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me." Ps. 139:7-10.

Jonah, by refusing to obey the Lord, not only got himself into trouble, but he also brought trouble upon others, causing the loss of the ship's cargo. It is rarely, if ever, that a person travels the downward road of sin and transgression alone; many actually endeavor to draw others with them. Some even devote their time, money, and talents to the awful work of leading people away from God.

The Lord can overrule the opposition of rebellious man to the furtherance of His cause. He can make even the wrath of man to praise Him. Ps. 76:10. Those sailors were idolaters. When the storm came on, it is said "they cried every man unto his god." Jonah 1:5. The confession of Jonah, "I fear the Lord, the God of heaven, which made the sea and the dry land" (verse 9), brought the knowledge of the true God to their benighted minds. They had also witnessed the mighty power of Jonah's God over that storm-lashed sea. The blessed result was, they forsook the gods they had been worshiping, "feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." Verse 16. Thus

Sister Andrews would come to help with the work sometimes. One day (knowing, I suppose, that I was very much opposed to Seventh-day Adventist doctrines) she suggested that my wife ask me to attend a course of meetings to be held by Brother Geo. I. Butler, in the public square in Mount Pleasant, Iowa. I was then very busy as a contractor, and had men working for me, with more work than I could do. I was turning off work almost every day. So when my wife spoke to me, I said, "Yes, if I have nothing at all to do, I will attend the meetings," never thinking of such a thing as getting caught. But the Lord knew that my word was good, so the very day the meetings commenced, I ran clear out of work. Of course I went to meeting. Brother Butler gave us the privilege of handing in questions; so I said to myself, "I will make it hot for you; if I have to attend your meetings I will give you questions that will stall you and defeat all your preaching, Saturday Sabbath, etc." But now we all know how easily he could answer them all.

One evening I met my brother and asked him to go along and hear the Adventist tell about the devil, where he came from, and where he will go.

My brother said, "Yes, I would like to hear that;" and we both attended the meetings. But every night, as we were going home, one of us would ask, "Well, what do you think of that?" Then we would discuss the question.

One night, however, neither one of us said anything until we got almost to my house; then my brother said, "Well, what do you think of that?" I said, "Well, I think I have broken my last Sabbath;" and he said, "That is just my idea."

Friday evening Brother Butler came to my house to talk and pray with me. He asked me what I thought of these things, and I told him that I expected to keep the Sabbath and live out the truth.

As soon as I had accepted the truth at Mount Pleasant I had plenty of work again.

W. F. NICKEL.

the Lord used Jonah's transgression to bring about the conversion of these men.

Just *how* the Lord spoke to Jonah when He told him to go and warn Nineveh we are not informed; but He speaks to us through His written Word. We learn from the study of it what He requires of us. For instance, Christ says, "If ye love Me, keep *My* commandments." John 14:15. We may, like Jonah, reason ourselves into a carnal security; we may succeed in quieting our conscience, and may go down in the hold of the ship and go to sleep; but, "be sure your sin will find you out." Num. 32:23. That false peace will be broken; there will be a sudden and terrible awakening; and when we examine the lots that have been cast, we will see only the yawning abyss of eternal destruction staring us in the face.

As Jonah sank beneath the turbid waters, he undoubtedly thought he was going to his death, the result of his disobedience to his God. He not only acknowledged the justice of his punishment, but had himself named the penalty for his crime—"Cast me forth into the sea." Jonah 1:12. Thus every one who is finally lost will acknowledge the justice of his punishment. "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." Rom. 14:11.

But God's mercy was still extended to Jonah, and after passing through a wonderful experience, he found himself again safe on land, undoubtedly a very penitent and thankful man. The Lord still had the work for Jonah to do. There were thousands of precious souls in Nineveh that must be warned of their impending doom, and given a chance to repent.

At the present time the Lord is sending another message, not to the people of one city only, but a world-wide message, "to every nation, and kindred, and tongue, and people." Rev. 14:6. A solemn message, "Fear God, and give glory to Him, for the hour of His judgment is come." Verse 7. "The end of all things is at hand, be ye therefore sober, and watch unto prayer." 1 Peter 4:7. Many years this message has been sounding. It is rapidly drawing to a close. The end is near. Soon the decree will go forth to all the world, "He which is filthy, let him be filthy still; and he that is righteous let him be righteous still." Rev. 22:11.

Dear reader, do you not think that the grief-stricken, sin-laden, and self-condemned Jonah, as he went over the side of that ship and sank beneath those storm-lashed billows, deeply regretted the course he had taken, and acknowledged from his inmost soul that "the way of transgressors is hard"? Prov. 13:15. Remember that "God is no respecter of persons." Acts 10:34. If we refuse to obey Him, He will as surely mete out judgment to us as He did to Jonah. Let us be wise, and follow the example of David, who said, "I made haste, and delayed not to keep Thy commandments." Ps. 119:60.

THE love of God is the light and life of all spiritual existence. Just as there can be no life in the natural world without the light and heat of the sun, so there can be no spiritual life without the light and heat of divine love. The manifestation of this love through the mediation of Jesus Christ is the great Gospel mystery. God Himself has been the mystery of all ages. The incarnation of the Son of God is the wonder of the whole earth. We believe without question the mysteries of nature; so let us by faith accept the mysteries of grace.—*Rev. L. A. Williams.*



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For further information see page 15.

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BABYLON IS FALLEN.

IN Rev. 14:8 are these words: "And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication."

It has been abundantly shown in this journal in the past that the term "Babylon" signifies confusion (Gen. 11:9), and in its prophetic sense fittingly applies to divided and distracted Christendom, with its numerous and contradictory creeds, its false and perverted standards, its departure from the Word of the living God.

Since the Reformation times, departing from the true principles of reform, this condition has grown more and more manifest. But it did not begin there. It began in the Christian era, when in the very church itself men arose speaking corrupt things to draw away disciples after themselves (Acts 20:29, 30); when the mystery of iniquity began to displace the mystery of godliness, the man of sin to reign instead of the Man of righteousness (2 Thess. 2:3-8). It culminated first in the Papacy and the Dark Ages.

Out of that division of fallen Babylon God called His people by the Reformation, but few indeed of the reformed churches got back to the pure Word of God alone as the standard; and the multitudinous creeds made Christendom Babylon still.

The first angel's message of Rev. 14:6, 7—"Fear God, and give Him glory; for the hour of His judgment is come: and worship Him that made the heaven and the earth and sea and fountains of waters"—was sent to the world in the great advent message of 1840-44 to heal Babylon. God loved her despite her errors and sins and human creeds. "We would have healed Babylon," He declares through the prophet Jeremiah (51:9); and He placed His Spirit upon men to preach again the healing message of the everlasting Gospel (Matt. 24:14; Rev. 14:6, 7). If the professed Protestant churches had heeded that message, it would have healed all division, all confusion. It would have brought them back to the one God, the one Saviour, the one Book, the one Gospel, the one Standard; and before these every human creed would go down in the dust. But the Babylonian churches would not accept the healing message, and the prophet mournfully adds, "But she is not healed: forsake her."

The physician may make perfect diagnosis of a case, he may prescribe the perfect remedy, but unless the afflicted one will follow the physician's instruction, she will surely die. The health of the daughter of Jerusalem has suffered from the miasmas of Babylon, and God sends the healing balm of Gilead to restore her. Why then is her health not recovered? The only reason is that the remedy has not been applied.

But when God's people reject the means which would restore unity, what is bound to follow?—A moral fall. And thus it has been in the great Protestant denominations, acknowledged by the best among them all worse than ever now, they are justifying the Babylonian condition, justifying creeds of men, yielding more and more to human leadership and man-worship, and through higher criticism and unbelief, cutting themselves off from the only means which would save them.

Yet there are honest hearts in this Babylon of creeds and practises. There are hearts longing for the old-time religion, the old-time power to make men honest, the old-time love of the Bible. God is calling to these. If you can not find His truth, His rest, His Word, His power, His Gospel, His law as exemplified in Christ Jesus, then heed His message: "Come forth, My people, out of her, that ye have no

fellowship with her sins, and that ye receive not of her plagues." Rev. 18:1-4.

It is God's purpose to save all He can. If we will choose or retain that which is contrary to His purpose and saving truth, we shall die. But if we will let all that is of man crumble in the dust, and choose God's way, we shall live.

THE TRIUMPH OF GOD'S LAW.

OURS has come to be a lawless generation. The lawless element is on the increase. It has been increasing more rapidly since a great portion of the church has been proclaiming the abolition of the law of God.

With the law of God dethroned in the hearts of men, it is not to be supposed that human law would be given a place of great reverence. In fact, we have heard, within recent months, of lawmakers themselves framing laws designed to relieve influential lawbreakers from the penalties of just laws. It is a notorious fact, also, that the execution of human laws is repeatedly interfered with by those who appoint the lawmaking body. There was a time when it was sufficient for a majority of the people to know that such and such things were "against the law." Now the man with influence or power or wealth who desires to do that which is against law, either sets himself deliberately at work to change the law, or defies the law, and depends upon his power or influence or wealth to enable him to avoid its penalties. And from the example thus set the common people, consciously or unconsciously, are taking their cue, and learning the lesson of disregarding law—all law, human and divine.

All this is out of harmony with the teaching and the purpose of the Messiah, who declared His design in these words:—

"Then said I, Lo, I am come;
In the roll of the Book it is written of Me:
I delight to do Thy will, O My God;
Yea, Thy law is within My heart." Ps. 40:7, 8.

His very sacrifice on Calvary showed the immutability of the law of God. Man's transgression of God's law made necessary the sacrifice of the Son of God in order that man might not be required to bear in his own life the penalty of his transgression of that law, which would have been eternal death. Had not Christ stepped in between that broken law and the lawbreaking man, the penalty of eternal death would have fallen upon the transgressor. He did step in with His own life, laid it down as man's substitute, vindicated the law, and gave man hope.

Then what a perversion of God's truth and purpose to assert that in this work (performed for the purpose of vindicating the law and also saving man from its penalty) Christ abolished the law of God, and took it away from its place in the government and throne of God! Christ declares of Himself that He came to do the will of God (expressed in the law), and that that law is within His heart. Men would make Him oppose Himself and deny Himself by declaring that He came for the purpose of abolishing that same law. Truly, the enemy has found quarters within the household.

But this work in opposition to the purpose of God and the law of God was long ago predicted. The prophet Daniel tells us (Dan. 7:25) of a power that would rise up against the work and people of God, and would "think to change the times and the law." This could not refer to the times and law of men; for they are always changing. It refers to the law of God against which that power had arrayed its forces.

Paul is referring to the work of that same power when he speaks of the "lawless one" (2 Thess. 2:8, A. R. V.), whose work was made manifest in the early church, and is denominated "the mystery of lawlessness," or "the mystery of iniquity." That spirit of lawlessness was but another name for the "falling away" from the first principles of the Gospel. With that falling away there began to be more fully and directly revealed "the man of sin," "the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God." 2 Thess. 2:3, 4.

This is the same work that the prophet Daniel reveals in the text quoted. It is a God-dishonoring power doing a law-nullifying work. That power was and is the Papacy, and the law which it has sought to nullify is the law of God. That power

was established during the "falling away." It was the "falling away" that made its establishment possible, that opened the door for it to come in and do its work. The church—the very early church—was faithfully warned of the work which that power would do. See 2 Thess. 2:5.

That power arose and did the work predicted. It made alterations in the written law of God, and put the first day in the place of the seventh day, in which work it exalted itself above God. It opposed His work by causing to be put to death the most faithful and conscientious Christians that were then in the world, so that the inspired writer could say of it that it should "wear out the saints of the Most High."

It is a disappointing fact that a large part of the professed Protestant world is to-day assisting in that very "lawless" work by proclaiming the abolition of the law of God, and by yielding obedience to that "lawless" power in observing as a Sabbath the day which it has set up in opposition to that commanded in the law of God. It will be disappointing also to those who have taken part in it; for one of the things to be accomplished by the second coming of Christ is the destruction of that law-opposing power. "And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." 2 Thess. 2:8. Of those who are redeemed at that time it is said, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

There are the two classes, the lawless and the law-keeping. The one has been working against God and His law, even while professing His name; the other has professed His name, honored His law, and kept His word. The one is destroyed; the other immortalized. It is of the utmost importance that we know what our true position is in this matter so weighty with eternal possibilities.

The law of God, vindicated in the sacrifice of Christ, will triumph in the persons of His victorious redeemed people. The law and the people who have honored it have been trampled and will be trampled under the feet of that "lawless" power and its supporters; but in the destruction of the "lawless one" and all he stands for there will be seen the triumph of the law of God and all it stands for.

ENCOURAGEMENT FROM THE RECORD.

"THOU hast given great occasion to the enemies of the Lord to blaspheme." 2 Sam. 12:14. This was the charge brought by the prophet Nathan against King David on account of his conduct toward Uriah the Hittite. And it is true to this day, that when men are importuned to give their hearts to God, they will sneeringly point to David as "a man after God's own heart," recall some of his heinous offenses, and claim for themselves a better life than David's. So every one who, professing to serve God, departs from His commandments, gives occasion to the enemies of His cause to denounce it; and many of them are not slow to take advantage of such occasions. For this reason we are cautioned to "abstain from all appearance of evil." 1 Thess. 5:22.

Besides this evil result, many who profess discipleship presume upon the scriptures that speak of David's perfect heart (1 Kings 11:4, 33, 34, 38, etc.), and make excuse of them for repeating some of David's errors. Now "whatsoever things were written aforetime were written for our learning" (Rom. 15:4), not that we should learn to imitate all the faults recorded in the Scriptures, even of the best men, but rather that we should learn to avoid them. It is the part of wisdom to be admonished by the sad consequences that came to many of the servants of God because of their departures from the right way.

Sinners ought to be encouraged by the fact that it has been made possible for men guilty of the crimes for which they condemn David, and because of which they slight the mercy of God, to find peace with God. They ought to rejoice that a merciful God was willing to pay such a price in order to make such a consummation possible. The things written aforetime for our learning were not written to give men an excuse for continuing in sin, but "that we through patience and comfort of the Scriptures might have hope." David was counted righteous because of his repentance of sin, and his faith in the atoning blood of Christ. When a man has made peace with

God through faith in the Lord Jesus Christ, he is free from sin, no matter how great that sin. He stands, not in his own righteousness, which is as filthy rags, but in the righteousness of Christ, which is imputed unto him because of his faith.

Sinners should take courage from the record of David's life; not from the fact that he was a sinner, but that, in spite of that fact, his repentance and faith gained for him a name among those who pleased God. Sinners should be encouraged to know that the blood of Christ can cleanse them from all sin (1 John 1:7); that He is able to "save them to the uttermost that come unto God by Him" (Heb. 7:25); and that He is able to keep them from falling, and to present them "faultless before the presence of His glory with exceeding joy" (Jude 24). Of all this possibility the record of David's experience is the divine, infallible testimony.

THE ONLY EQUAL LAW.

THAT is a true saying of the *Examiner* (Baptist) that, "It is a just principle of jurisprudence that all laws relating to the rights and liberties of the citizen shall apply equally to all members of the community." The principle applied would rule out a great mass of so-called civil law. It would do away with all manner of human laws for the establishment of religion. On that principle, no law commanding the observance of Sunday, or any other religious institution, could find place on any statute-book.

There is one law, however, that is based on the principle enunciated by the *Examiner*, and that is the law of God. It is a "holy" law, and "just, and good." Rom. 7:12. "The law of the Lord is perfect, converting the soul." Ps. 19:7. No human power can devise a perfectly equal and just law that will "apply equally to all members of the community." Everything that man does is imperfect; therefore he is incompetent to make laws for the regulation of matters pertaining to the conscience.

It is only because men refuse to obey the law of God that human law finds any legitimate place at all. During the rule of sin in this probationary period, even imperfect law regulating temporal affairs is better than chaos; hence, for the time being, civil government is ordained of God. But the line of jurisdiction is drawn at the realm of conscience. No imperfect legislation must be tolerated there. And all of man's efforts to invade the forbidden realm with his imperfect rule have proven disastrous to liberty, to equality, to justice, and to righteousness. God's ways are equal, man's ways are unequal.

We may endure the imperfect rule of man for a time in temporal matters, but God says, "Soul, give Me thine heart." There man can not rule; either the love of sin or the love of God is supreme. In the natural mind sin has dominion, and man is powerless to prescribe a remedy. "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. "Come unto Me," says Christ, "all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Ch. 22:37); and in the heart that is fully yielded to God He writes His law (Jer. 31:33).

PROFESSED PROTESTANTS CONDEMNING PROTESTANTISM.

WHEN professed Protestants so far depart from Protestantism as to clasp hands with Roman Catholicism, and to recognize the church of Rome as a "branch of the Christian church," it is time to remind them that in so doing they rule out their own claims. If the Roman system is Christian, if there is any true foundation for her claims as a Christian church, then Protestantism has no such claim, and no Protestant can be saved. Here is an extract from Rome's instruction on this point:—

Every one is obliged, under pain of eternal damnation, to become a member of the Catholic Church, to believe her doctrine, to use her means of grace, and to submit to her authority. . . . Hence the Catholic Church is justly called the only saving church. To despise her is the same as to despise Christ; namely, His doctrine, His means of grace, and His powers; to separate from her is the same as to separate from Christ, and to forfeit eternal salvation. Therefore St. Augustine and the other bishops of Africa pronounced, A. D. 412, at the coun-

cil of Zirta, this decision: "Whosoever is separated from the Catholic Church, however commendable in his own opinion his life may be, he shall for this very reason, that he is at the same time separated from the unity of Christ, not see life, but the wrath of God abideth on him."—*Deharbe's Catechism*, edition of 1887, page 145.

If such teaching is in any sense Christian, then Protestantism is not, and Protestants are therefore out of the ark of safety. But if Protestantism is Christian, then Catholicism is not; then Protestants can not affiliate with Catholicism for any purpose whatever. This is not to say that they may not affiliate with Catholics in the ordinary walks of life as with other men. The Lord has children in their ranks, even as in the rest of the world, who are there because the light of the truth has not reached them yet. When it does reach them, they will, as many of them have already done, obey the divine exhortation, "Come out of her, My people."

Question Corner

1482.—Prophetic Time.

Why, in applying a day for a year in prophecy, do you give the Jewish year as 360 days? F. L. C.

(1) The application of a day for a year in prophecy is authorized by Num. 14:34, and Eze. 4:4-6. (2) A Bible month is shown to be thirty days by Gen. 7:11; 8:4, in comparison with Gen. 7:24. The first passage places the beginning of the Deluge on the second month and 17th day; the second passage tells us the ark rested on the seventh month the 17th day; and the third passage shows this period to be just 150 days, a period of five months at thirty days to the months. Twelve of such months would constitute a year of 360 days. The twelve-month year is indicated in 1 Kings 4:7; 1 Chron. 27:1-15. (3) There is one prophetic period mentioned seven times in the Bible, as follows: "time and times and half a time" (Dan. 7:25); "a time, times, and a half" (Dan. 12:7); "forty and two months" (Rev. 11:2; 13:5); "a thousand two hundred and threescore days" (Rev. 11:3; 12:6); "a time, and times, and half a time" (12:14). If forty-two months are identical with 1,260 days, there are thirty days to the month; and if the forty-two months constitute three and one-half times, or years, there are twelve months to the year, of thirty days each. This is conclusive as to prophetic time. In the later Jewish calendars a short month, Ve-adar, was added occasionally to correct the calendar, which, of course, would make correct the average Jewish year. See Smith's Bible Dictionary, Art. "month."

1483.—"Able to Destroy." Matt. 10:28.

Who is it that is able to destroy both soul and body in hell, as stated in Matt. 10:28. H.

That Being "who is able to destroy both soul and body in hell" is the only One we are to fear. That is the great Creator (Rev. 14:7), "the living God" (Heb. 10:31), "the Lawgiver and Judge, even He who is able to save and to destroy" (James 4:12). God is said to "destroy," and kill (Luke 12:5), because He pronounces sentence of death upon the sinner. The word "hell" in the last text come from Gehenna, the final place of punishment.

1484.—Children of Ham. Gen. 10:6-20.

Is there good authority for the statement that the negroes are the descendants of Ham? If so, is it probable that it was the result of the curse pronounced upon Canaan by Noah? It does not seem possible that God would allow what seems so unjust a thing. Especially when Canaan had nothing to do with it, and it was the result of Noah's drunkenness? E. A. B.

Yes, the negroes are descendants of Ham, as you will learn by tracing the ethnological branches of the Hamitic branch of Noah's family. See Gen. 10:6-20. They spread abroad to the south, and inhabited Africa. God's curse upon Canaan was not an arbitrary one; it was the simple declaration of what would come upon Ham's descendants as the result of the father's weakness of character. Noah's drunkenness was doubtless accidental, through ignorance; but Ham's sin was a revelation of low character, which, transmitted to his children, would make them the weakest branch of his family. Yet from that curse there always has been and is redemption in Christ Jesus.



THE CARNIVAL OF CRIME.

WE know of no term more fitting to describe the condition of many of our cities and systems at the present time. Men seem to revel in crime; to count it as a very part of necessary conditions of life; and if not participators in the crime or its spoils and grafts, to condone its commission and treat lightly its unbounded license. Something more than ordinarily notorious in a community occasionally stirs up the mad mob spirit to commit a worse crime; but the love of truth and righteousness and honesty and justice and goodness is in no way nourished or strengthened or deepened.

It may be well to note a few of the manifestations of the prevailing iniquity which in the last few months have come to light.

1. **On the Part of the Trusts.**—We need but to recall the recent developments in the Ship Building Trust, in which some of the greatest financiers of the country were involved. Fraud, falsehood, dishonesty, swindling, were spelled out upon every page of its black record. The great steel combine of the country has demonstrated that it belonged to the same class. One needs but to read the clear, calm articles of Miss Tarbell in the *McClure's Magazine* to learn that greed and fraud and robbery have been interwoven with the career and success of the Standard Oil Company from the first. And courts seem well-nigh powerless against these monstrous growths of abnormal commercialism.

2. **In the Government.**—Standing out in bold relief are the evidences of stupendous fraud, chicanery, graft, and dishonesty in the postal department and in public land matters. No one seems to know how far-reaching in official life the ramification of these cancers of corruption extend.

3. **In the Labor World.**—Crimes of violence, which a generation ago would have staggered a nation, are now considered as scarcely worthy of note. Men are killed in cold blood for moving their own goods contrary to the dictates of a union, and for exercising the right of a free man to labor when he will, where he will, and for whom he will. Even the solemn rites of the burial of the dead have not been respected. Moreover, the labor trusts are uniting with the capitalistic trusts, and between the two the consumer, the middle and poorest classes, suffer, ground between the upper and nether millstones.

4. **Corruption in Municipalities.**—How the nation was appalled at the revelations of the Tweed ring made about 1870! The corruptions were a byword and a stench in the nostrils of all, the wide land through. But New York is as much under the influence of graft and boodle to-day as in the palmiest days of Tweed. But the metropolitan city does not stand alone. The revelations of corruption in Minneapolis, St. Louis, Chicago, Pittsburg, the "City of Brotherly Love," and others clearly indicate that the disease has permeated the bodies municipal of the republic. Spasms of reform occur, the ugly sore is for a while hidden, the rogues lie low for a time, and then corruption comes forth to the fray, rested, more resourceful, more crafty, more vigorous, than before. And the people curse or cry or smile, according to their mood, while the tide rolls on to night.

5. **Violent Crime.**—Notwithstanding the "era of prosperity" through which we are passing, which, if it be a fact, ought to bring peace and contentment, it seems as tho a perfect carnival of crime were upon us. Here are some headlines from a prominent daily in a city whose administration has been fostered and favored by the journal in question:—

One Hundred and Fourteen Homicides, no One Hanged; Capital Punishment in Abeyance for Five Years and a Half in San Francisco.

One Robbery for Every Day; Record of Crimes of Violence for Two Weeks in San Francisco.

Record of Violence for a Single Day; Itemized History of Twenty-four Hours Makes a Bad Showing for a Civilized Community.

And following the first double heading, a list of 114

known capital crimes are given, from Oct. 14, 1898, to Jan. 1, 1904. This does not include the not infrequent homicides among the Chinese. Of the 114 there have been forty-seven murders committed, for which no one has been arrested.

Following the second heading above, is a list of fifteen known robberies in thirteen days, from February 22 to March 5.

Following the third double head above, we have the record of accident and crime, for a single day, March 5, consisting of four attempts at suicide; one attempted jail break; one robbery; one attempted burglary; one burglary; one holdup; a man shot after a game of cards; one murder. And all this in one city in one day. Does San Francisco stand alone in such a record? We opine not. In quiet, peaceful Oakland crimes are of almost daily occurrence; and in some districts of the city organized gangs of hoodlums terrorize the people and the authorities seem powerless.

6. **The Mob Spirit.**—How it has come in of late years, not alone in the South, but in the North! Men are lynched on mere suspicion, and in many cases, where it was certain that due process of law would have meted out the proper punishment. This very morning, March 8, we read of a mob of 2,000 Ohioans, in Springfield, who take a colored man from jail, shoot him, hang him, and then take delight in shooting at the dead carcass. The despatches say that the "crowd was jovial. Frequently an arm would fly up convulsively when a muscle was struck, and the mob went nearly wild with delight. Throughout it all perfect good humor and good order was maintained, and every one seemed in the best of spirits, joking with his nearest neighbor, while re-loading his revolver." And all this by Twentieth Century "Christians" and "republicans"!

All this, and much more might be told in truth of this time in which we live. Yet God foretold it all, and we may read it, if we will, in the prophecy of Isaiah, chapter 59, concerning the last days, and in other scriptures. The reason of it all is that men have separated from God, turned their ears from the hearing of His law, and joined themselves to their sins. In the days of Noah "the earth was filled with violence" (Gen. 6: 11), and when Christ comes it will be "as were the days of Noah" (Matt. 24: 37). How long will it be at the present rate, ere we shall reach that climax? Christ's coming draweth nigh.

THE SENATE SUNDAY-LAW DISCUSSION.

BY JOHN D. BRADLEY.

PERHAPS the most significant point in this last instance of Sunday legislation by Congress—the provision for closing the proposed exposition at Portland, Oregon, on that day—was the appeal to precedent in justification of the legislation. The chief, and about the only, argument in behalf of the Sunday-closing amendment was that "the Senate and Congress have once adopted this principle, have once recognized the sabbath," and that "Congress ought not to recede from that proposition," that "Congress, once having taken that stand, ought not to recede from it." Here we have revealed the danger of this thing. One violation of principle affords an excuse and justification for another; an evil principle once adopted, an evil precedent once established, is always ready to justify more and more violation of principle, and to lead further and further into the course of evil, and prevent return therefrom. So Congress having committed itself to the evil principle of "sabbath" legislation, the ready argument and contention now is, when it is asked to recommit itself and go further, that already it has "taken that stand," and "ought not to recede from it." And thus precedent blocks the return to principle. And what measure in recognition and enforcement of the "sabbath" may not be justified by "this principle" which "the Senate and Congress

have once adopted"? Ah! and what measure of any sort, for the maintenance and enforcement by the Congress of the United States of religion or anything pertaining thereto, does not have in it a basis and precedent?

A WAR OF CONTINENTS, AND EVEN MORE.

BY G. B. THOMPSON.

UNDER the above heading, the *Toronto World*, of Feb. 18, 1904, speaks as follows concerning the terrible possibilities of the present struggle in the Far East:—

Are we about to witness the most stupendous drama that ever was enacted upon the face of the globe in the way of a struggle of the races for supremacy? Are we to see the maps of Europe and of Asia blotted out for a moment; and then completely recast and redrawn with much fewer lines? Is there to be, in the almost immediate future, a gigantic struggle between the nations of the world?

No one who is watching the war now begun between Japan and Russia, and who is a student of what is going on in other quarters, will be surprised at almost anything happening. Let us present a few significant facts:—

First of all, Great Britain is bound by treaty to assist Japan if two nations attack her, and by a somewhat similar treaty France is to come to the aid of Russia. So that a small act may involve our own empire and the Republic of France, making four great powers in the struggle. And four being in, others must follow.

Germany would seize the opportunity. She has an autocratic emperor, a man with a policy and with an immense fighting machine, naval and military, and a full war-chest behind him. William knows what he wants, and those about him have a similarly clear idea of what they would like to see as Germany's future. Germany is only waiting for a favorable moment to expand: to seize Holland and Denmark in the way of extension toward the west, and her desire to extend to the southeast implicates Austria and probably a portion of Turkey, bordering on the Black Sea. The German people also have a dream in regard to the Holy Land, Syria, even reaching out in the direction of Persia. Let a world-war of races begin, and Germany will try to emerge from it as a great belt of territory from the Atlantic to the Adriatic and Black Seas.

In Asia the situation is extremely critical. China could, on the instant, be put into a political ferment, and Japan acquire such influence as to establish a Japanese dynasty and leadership of five hundred millions of yellow people. These five hundred millions turned against Russia to the north might substantially check that great empire's movement in the direction of the Pacific.

All the yellow people in a blaze might set the millions and millions of native subjects of Britain in India in a state of unrest, and seriously question English power in the East.

Any of the possibilities that might take place are of a most surprising character, and some of them are probable events. Russia and Germany, for instance, could agree to rearrange the map of Europe, driving the Turk across the Dardanelles, and they might be assisted in this by France. China and Japan, reorganized under Japanese leadership, might declare the doctrine of Asia for Asiatics, and, especially if aided by Russia, might drive all other European nations off that continent.

The United States stands midway between the two continents. Even that country, that was isolated in the past, has recently taken on imperial habiliments, and might see its way to enter into the struggle.

A war of great nations and races and a war of continents may yet be the outcome of the conflagration started the other day between Japan and Russia.

Just what will be the outcome of the present war between Japan and Russia no one can accurately foresee. A prominent man said, a few days ago, that the peace of the world was gone forever. It may be so. One thing is certain, we have reached the time when the "nations are angry," and the wrath of a long-suffering God is impending. The perils of the last days are here; men's hearts are failing them for fear, as they see trouble coming on the earth. These things all speak to us of the nearness of the end, and solemnly admonish us to prepare for the coming of Him whose right it is to rule. No matter what turn events in the Far East may take at present, the final and terrible struggle of Armageddon will not long be delayed.

At Danville, Va., on February 17, sixty-two persons, foremen and laborers engaged on the \$2,000,000 plant of the Dan River Power and Manufacturing Company, in course of construction a mile above Danville, were arraigned on the charge of violating the Sunday law by laboring on the preceding Sunday. An adjournment was taken before the hearing of the cases was completed. It was claimed that "the work is essential, and that the works can not be completed without some Sunday work."

AN ANCIENT CUSTOM AGAIN TO THE FRONT.

A FEW centuries ago governments were wont to set the prices of things—wages, live stock, agricultural products, etc. Under later policies this was not deemed legitimate business; it was a species of paternalism in government that did not harmonize with liberty on the part of the masses. As freedom of action gained recognition, the law of supply and demand became the common law, and has been deemed the only proper method of estimating values among civilized peoples. But there is a strong tendency toward a departure from this principle, and it is one of the most prominent omens of a radical change in the character of our government. The law of supply and demand is being perverted from the law of natural demand and natural supply to a condition of manipulated supply and a consequently agitated demand. At times when there is a greater natural demand, the natural supply is cornered and withheld, so that, no matter how ample it may be in actual quantity, the available or manipulated supply is comparatively small. Thus the natural demand is augmented, while the natural supply is restricted. This is the result of monopoly—the trust system in business on the one hand, and union-laborism on the other hand. Only the principle of monopoly, tolerated by the government, could produce such results.

Now comes the proposed remedy—the much-lauded cure-all—arbitration. It is well known that two parties can not arbitrate unless both parties consent, so we hear more or less talk of compulsory arbitration. What does that mean?—It means that the government, state or national, shall provide by law for arbitration, and, as has been done in some instances, appoint arbitration commissioners. And what does this lead to?—Well, for instance, there is a disagreement about wages; the parties can not agree on arbiters, or, for some other reason, the government has to settle the matter; and what is that but the government fixing wages for a given kind of work? Should the labor-union system become general, and should the capital-combination system become a little more firmly established, and the compulsory arbitration system become the generally-recognized basis of industrial harmony, there will, consequently, be established the government's paternal control. When it begins the work of fixing prices, there will be no logical end to it.

Then what would be a remedy for industrial extortion and tyranny?—The remedy would be in the Golden Rule if the spirit of it were in the people. But the Golden Rule, being the essence of the second table of the law of God, is "weak through the flesh." It can not operate where the will is against it. If this were indeed what some claim for it, a "Christian nation," there would be no capital trusts or labor trusts, or any problem that the parties in interest could not solve to the satisfaction of all.

As this is not a "Christian nation," the civil government must act as a regulator. Now we may not be able to say just what the government is able to do under present circumstances; but we all know that there was a time when such conditions did not exist in this country, and if the government had prevented the rise of monopolistic trusts, both of capital and labor, instead of tacitly fostering them, it would not now be on the road back to the ancient policy of prescribing valuations for the people. Prohibition of dishonest, tyrannical methods is a far more logical protection of natural rights than futile attempts to regulate evils that have become rooted and grounded by toleration.

It is hardly probable that the government will retrace its steps; for, in addition to the paternalism popularly called for in settlement of the capital and labor controversy, it has also started on the line of compulsory religion, and is being urged on to further dictation in this line. Both these movements indicate a wide departure from original principles; they are ominous signs of the times. The conditions to which we have been gradually advancing in the last quarter century are not by any means the least potent agencies in causing the "perplexity" that the nations are to experience just before the coming of the Lord. Verily, "the coming of the Lord draweth nigh."

The observance of Sunday is a religious exercise, and therefore for Congress to require anybody or anything to observe Sunday is just as offensive and repugnant to American principles as it is for Congress to require "the holding of devotional exercises

and sacred concerts." This fact does not seem to have been sufficiently appreciated in the discussion in the Senate even by those who opposed the Sunday-closing amendments. Public men are not as sensitive to the violation of principle on this point of Sunday legislation as they are on other points that are of exactly the same character. The retention of Sunday laws in American legislation is largely responsible for this.

MORE ABOUT FOOTBALL.

We quoted recently from two physicians, who contributed to *Our Dumb Animals* some striking facts and observations on football. In the same issue of that little journal was the following from its editor, Geo. T. Angell:—

On January 16 we received a letter giving the experiences of one of our football elevens, from which we take the following:—

"The game as now played is war—fighting." [Sometimes bets to large amounts depend on the result.]

"The best opposing player is to be put out of the game if possible."

"Under the heap the public see little of the real struggling going on—throwing sand in the eyes, etc., etc."

"It is a real battle, and if the facts were generally known, I think something would be done to stop it."

The above is given us in confidence that we will not use the name of the player.

To the above we add:—

1. That every policeman in Boston was ordered to be on duty all night in case Harvard had beaten Yale.

2. Our strongest objection to this modern football game is not the physical injuries of the fighters, or the ten thousand gambling bets, but that it tends to build up in our educated young men a spirit of fighting, which has already cost us in the unnecessary war about Cuba (which Spain was willing to abandon without firing a single gun) and the unnecessary war about the Philippines, which Spain was glad to sell for twenty millions of dollars, and both of which have cost us not only great unnecessary destruction of human and animal life and hundreds of millions of dollars, but a large pension list for the next fifty years—a spirit of fighting, which may cost us in the not very distant future more than a hundred thousand lives, a billion of dollars, and perhaps sooner than we expect the destruction of our American Republic, and the formation of a government, in which half the men will be enrolled in standing armies to keep the other half in subjection.

3. Looking at many of our colleges, as they now are, and seeing how rapidly they are building up this fighting spirit, and how little they are doing to educate their undergraduates humanely, and considering the conflicts likely to come up, not only with foreign nations but between capital and labor in our own, we can not help being reminded (as we were at the close of the talks about comparatively unimportant matters of our great national convention of teachers in Boston last summer) how Nero fiddled while Rome was burning.

THE WAR IN THE ORIENT.

THE Japanese continue to bombard the fortifications of Port Arthur and Vladivostock, but reports are very contradictory as to the damage occasioned by the bombardments. From one source comes word that the forts at Port Arthur are three-fourths reduced, while from another source, the report that the results of the various bombardments are utterly insignificant. The new Russian naval commander at Port Arthur, on taking command of the fleet at that place, immediately set to work to remove the battleship *Retvizan* from the harbor entrance so as to permit the other ships to pass out and in. This done, a fleet of torpedo-boats was sent out to find the enemy. An engagement took place in which the Japanese lost one torpedo-boat and had a cruiser disabled, while the Russians lost a torpedo-boat destroyer. The admiral himself went to the rescue of the destroyer, but the opposing force was too great, and she was abandoned. This dash of the Russian fleet has aroused the hopes of the Russians. The northern Japanese fleet is still looking for the Russian Vladivostock squadron, whose whereabouts is unknown. It is rumored that two Russian squadrons are trying to get together at Port Arthur.

The Japanese continue to despatch troops to Korea and to advance toward the Russian positions those already in that country. There have been reports of several small engagements between outposts and scouting parties, but no battle has yet been fought between main bodies of the belligerents. General Kuropatkin has left St. Petersburg to take complete charge of military operations in the Far East. He is reported to have declared that after

driving the Japanese out of Manchuria and Korea, Russia will take Japan herself. He expects to have an army of 400,000 men in Manchuria when the real battles of the campaign begin, which will probably be some time in April.

In the testimony given during the week before the Senate Committee in the case of Senator Reed Smoot, of Utah, it has been brought out that the president of the Mormon Church is supreme over the members of that church in the matter of politics; that members must vote according to the dictates of the church, or suffer its serious disfavor. This testimony will have more bearing on Senator Smoot's case than that given during the previous week on the matter of polygamy. A move is now being made in Salt Lake to create a new party which will endeavor to break the political power of the Mormon Church in Utah politics. It is to work in direct opposition to any candidate which may be favored by the church; but it is a fact that in all but three of the counties of that state the Mormons are in the majority.

One of the sad conditions of the present war in the Orient is the suffering brought about among the Chinese of Manchuria through the taking of their homes by the Russian troops. The people are driven from their homes that the soldiers may have lodgings, and generally the people are poor, and unable to provide comfortable accommodations elsewhere. Adding to this the fact that the weather is very severe, and that provisions of all kinds are being taken by the troops, one can imagine something of the hardships which the inhabitants are now undergoing.

Property damage to the extent of more than a million dollars is reported from the Wyoming Valley, in Pennsylvania, and over two thousand families have been rendered homeless. Industries all along the river have been closed down on account of the floods. The business portion of Plymouth was inundated, and families living in the flooded section were unable to leave their homes for higher ground on account of the rapid rise of the water.

The discontented elements in Russia are making the most possible of that government's distress in the Far East. The revolutionists are posting up circulars in prominent places in St. Petersburg, urging the people not to pay the war tax nor to make contributions to assist in the military operations. There is said to be among a large portion of the Russian population a distrust of the government, especially as to the wisdom of the present war.

The Japanese Government is urging upon the Korean emperor the necessity of his proclamation of the recent treaty between Korea and Japan. It seems that Korea has not yet advised the other nations that such a treaty has been concluded, and Japan fears that this may work against her interests in the future unless the proclamation is speedily given.

The race disturbances in the city of Springfield, Ohio, are being held in check by the presence of thirteen companies of the state militia. Negro agitators are urging the negroes to avenge the lynching of the colored criminal and to burn the white residence and business districts in retaliation for the burning of the negro quarters on the levee.

France is beginning active work in strengthening her coast fortifications, and the German press is urging haste in the completion of Germany's naval program, and other nations are looking to the perfection of their powers of offense and defence. So the world is getting ready for its great battle.

The report of Fourth Assistant Postmaster-General Bristow called out a storm of protest and indignation in the House of Representatives on March 9, and from the remarks of the congressmen it is evident that an investigation of the entire Post-office Department will be ordered.

Officials of the Grand Trunk Railroad have deposited \$5,000,000 in the bank of Montreal to the credit of the finance minister as a guarantee for the construction of the Grand Trunk Pacific Railroad, which is to parallel the Canadian Pacific across the Dominion of Canada.

President Roosevelt has thought it necessary to caution all officials to abstain from any act or speech which might irritate either of the powers at war in the East. The caution is published as an executive order, and applies to all officials, civil, military, and naval.

Further rioting has been reported from Kishineff, Russia, where mobs have been parading the streets of the Jewish quarter, smashing windows, looting houses, and beating men and women. The mobs were finally dispersed by the military.

The Senate has ratified the treaty recently concluded with Emperor Menelek, of Abyssinia. The treaty is to last ten years, and provides for trading posts and telegraphs and various means of transportation in Menelek's territory.

A despatch from Rome states that six Italian villages were destroyed by an earthquake on March 10. The inhabitants are now living in tents. No lives were lost.



THE HOME



THE QUIET HOUSE.

O MOTHER, worn and weary
 With cares which never cease,
 With never time for pleasure,
 With days that have no peace,
 With little hands to hinder,
 And feeble steps to guard,
 With tasks that be unfinished,
 Deem not your lot too hard.

I know a house where childish things
 Are hidden out of sight—
 Where never sound of little feet
 Is heard from morn till night—
 No tiny hands that fast undo,
 That pull things all awry—
 No baby hurts to pity
 As the quiet days go by.

The house is all in order
 And free from tiresome noise—
 No moments of confusion,
 No scattered, broken toys;
 And the children's little garments
 Are never soiled or torn,
 But are laid away forever
 As when they last were worn.

And she, the sad-eyed mother,
 What would she give to-day
 To feel your cares and burdens,
 To walk your weary way!
 Ah! happiest on all this earth
 Could she again but see
 The room all strewn with playthings,
 And the children 'round her knee.

—Alma Pendexter Hayden.

SYMPATHY WITH THE CHILDREN.

BY MRS. L. D. AVERY-STUTTLE.

OVER across the way the badge of sorrow and mourning is hanging on my neighbor's door, and fluttering in the idle wind. Without, all is astir; the wheels of traffic are moving as lively as ever. The teamster shouts to his horses; the children play in the streets; the man of business hurries to his office, while the shriek of the locomotive and the hum of commerce proclaim the fact that the world is moving on.

But inside the little house, how different! Everything is at a standstill. Grief sits upon every face. Instead of merry voices, are heard only the hushed accents of woe. The light of the household has gone out, and grief lays her paralyzing fingers on heart and brow. In the darkened room lies a little child. A week ago his merry laugh brought life and light into the home.

"O, how I loved him, my darling boy!" moans the white-faced mother; "but I fear I never made him understand it,—and now it is too late. Don't you remember the day he came home from school, crying over his sums, father? It was only one little week ago. Yes, O, yes; too well I remember his asking me to help him, while his voice trembled with childish pain, and his sweet eyes were full of tears; but I only laughed at him, and called him a baby; so he finally went to grandma for comfort and sympathy, dear little fellow." God pity the fathers and mothers in whose hearts remorse must be added to the cup of sorrow.

Every human heart responds to true, unaffected sympathy, I care not how hardened the heart may be. And especially is the fresh and innocent heart of childhood keenly sensitive and highly susceptible to it. Even the dullest child seems to understand the sweet language of love, and to respond to it.

Years ago I was teaching in a country school. I well remember that among my pupils was a little girl almost an imbecile. Yet poor Maggie was very affectionate, and always appreciated every little kindness and every expression of sympathy which I offered her. "Well," says some one complacently, "I can't understand the careless neglect of some par-

ents. Now my children never ask me for assistance in any way, without my cheerfully granting it. I love my children!"

Yes; but how about the children of somebody else! When little Zeb. McGee, whom everybody calls "Ragged Zeb.," fell from your cherry tree last summer, as he was filling his hungry little stomach with your choice juicy fruit, didn't you declare it served him right, tho you knew the fall had hurt the poor child badly? And didn't you drive him away roughly, and threaten him with the police, until he ran off, limping and whimpering in the very abandon of misery?

"Poor little fellow! I've no doubt he was hungry," said your more sympathetic wife.

"Dirty little thief! better not let me catch him in my cherry tree again!"

Ah! is *this* the spirit of Him who came to seek and to save the lost? My brother, you and I must learn the lesson of unselfishness so completely that our love will take in the whole miserable, sin-sick, suffering, hungry world, or we can never enter that country whose inhabitants know not of selfishness.

And it is not enough that we sympathize with the little ones in their childish griefs. They need our love and encouragement as much in their ambitions and aspirations as in their sorrows. When Willie comes home from school bringing a little picture he has made, and proudly holds it up for your inspection and commendation, don't laugh at him, and make fun of his work; encourage the boy,—and, indeed, he would not resent criticism, if kindly and courteously given,—he will profit by it. Don't laugh at Mary because she has an ambition to be a writer,—don't! And don't tell her how much better you could do at her age, or how much better some other little girl can do. Sympathize with her aspirations, and wisely and gently guide her ambitions in the right channel. If I shall ever see any soul over in the kingdom of God who has been saved through the humble instrumentality of my poor pen, I shall lead that soul to my dear parents first of all, and bid him thank them for encouraging me in my childhood to make a right use of the talent God so kindly gave me.

Then, there are the plain children. Frankie has a freckled face; at school the children laugh at him, and one pretty little girl, with a complexion like a lily, makes his freckles the constant butt of ridicule. One night he came home actually crying. One of the older children told his mother what the trouble was, for Frankie could not be induced to speak—he dreaded to call attention again to his freckles—and what did his mother do? how did she proceed to comfort her sensitive boy?—O, she *laughed* at him, and called him a silly child.

Unwise mother! no wonder that Frankie is getting to be a disagreeable boy, and that his parents complain that they can not manage him. One day his father, in a most unnatural spirit of teasing, called him "Frankie Freckle," and then, because he retaliated, whipped him for being saucy!

Foolish father! If Frankie does not bring down your gray hairs with sorrow to the grave, you will surely have to change your tactics, and make haste about it.

But all fathers and mothers, I am rejoiced to say, are not so unwise.

Little Lizzie has the misfortune of being cross-eyed. Of course this subjects her to a great deal of humiliation, and her defective eyesight causes her much trouble. But Lizzie has learned to bear her misfortune bravely, because she finds at home a refuge and sweet, tender sympathy. What if her eyes do look badly? Why, her own mama actually kisses them and calls them "dear little eyes!"

But if there is any one who demands a most generous share of sympathy, it is the sickly child. Some member of the family is almost sure to misunderstand him. Instead of sympathy, he gets harsh words and sometimes even punishment.

"Mother, can't you make Sadie help me with the dishes?"

"Go on, Sadie," echoes the impatient voice of the

mother in tones of command. "Hurry up and help Milly with her work. Really, you are *so* slow, child, you try me terribly. I sincerely trust you aren't lazy!"

"That's just what she is, ma," replies Milly, a plump, rosy little maid, the picture of health; "Sadie always tries to get out of the work if she can."

Meantime, poor Sadie, with tears in her dull eyes, and a flush on her pale cheeks, hurries to the kitchen table as fast as the pain in her side will let her. Poor child! the pain in her side hurts sorely, but the pain in her heart hurts worse.

Again I say, "Foolish mother!"

What has been said about children applies equally to those of riper years, who are indeed only boys and girls "grown tall."

O my brother! my sister! what the world needs to-day more than anything else, is not money, or grand houses, or splendid equipage, or fine libraries. O, no! this sad old world is weary; it is heartsick; it is waxing old like a garment; and its crying need is for sympathy,—sympathy that will reach as far as the pocket-book, if necessary—sympathy that is sincere and all-embracing.

The key to all the troubles that ever arise in the home life, or in any other, for that matter, is selfishness; in other words, lack of sympathy for others. If we have sympathy in our hearts, it is verily impossible not to manifest it, and it is this manifestation which brings happiness and joy with it.

Then let us include in our love and prayers and tender sympathy, the whole sorrowing world. This is Christlike; and nothing less than this is Christian.

'Twas sympathy that brought the Christ
 From far-off heaven's eternal throne
 To this dark world to die for man,—
 'Twas sympathy and love alone.

WHAT AUNT MARTHY LEFT OUT.

I DON'T believe anybuddy lives, gettin' old as we, and looks back over life without wishin' they might live it over again. They can see so many things—well, not "lost" (for you can't lose something you've never had), but kind o' left out of their lives. Now, I ain't envyin' other people their good things, money, nor fine clothes, nor easy times (if you can't get 'em, envyin' only makes it worse), but things I might have had and didn't, till it was too late to make over and fill up the chinks o' my life with just the left-out things.

"Some of 'em?" Well, I think I might o' had more of sunshine. Now that the children's all grown up, I kind o' wish I'd raised 'em different some way. They're good, respectful children, every one of 'em, but I miss somethin', and I think they do, an' we can't either of us change it now. And lookin' round I can see other homes in which 'twas missed, too, an' seein' how 'twas, I'd like to help others just commencin' to plant their rose-garden of a home in the world-wilderness. I've come to think you can make lots of things a habit—puttin' 'em in even if it is harder to do it and easier to leave 'em out. An' I can see now that's how we left some of the sunshine out, for the love atmosphere to the children is like the sunshine to the unfoldin' buds. You can't see how or why, but it perfects 'em.

We read lots about the duty of "inculcatin' love of homes," and yet them writers are never practical enough to tell us how to do it. I've figured out for myself where I missed it in my "inculcatin'." In our family it wasn't really a lack of love, but a lack of expressin' it. Like the sun under a cloud, you know 'tis there, but it don't shine. We all just seem to avoid any demonstration of affection or feelin', as if 'twas sort o' foolish or weak-minded. We knew under this reserve was the same depth of home love and tenderness, but I tell you it took some great extremity of trouble to bring it to the surface, an' then it was too awkward in expression to be understood. We, John and I, give the babies kissin' and pettin', but let them grow away from us by growin' up. I never noticed the first time my

boy was big enough to be ashamed to kiss me, or my girl to climb into my lap. I was too work-distracted to play or plan with 'em, so the pleasure of their child-life was "left out" of mine.

First I noticed was when I went back to Ohio last fall. John got my ticket, and checked my trunk, and then he come to the car window; 'twas the first time I'd ever been away since we was married, but he just says, "Good-by, Marthy; take keer of yourself;" and when I came back, my big boy, Charlie, says, "Hello, mother!" Didn't I know they'd missed me every meal they set down to, and was glad to see me back? An' if I did, why should I care that they never said so? Well, mebbe because just then a pretty picter came into my mind of my sister, that I'd gone to visit, sittin' in her rocker, and her big boy bendin' over to kiss her an' tell her what a good mother she was. At the time, it struck such an actual pain of longin' through my heart that I had to go to the winder to hide my tears. No, it isn't the difference in people, either; 'tis all in the raisin', for sister was jest as busy dressin' and feedin' and washin' her houseful as I was; but she had her ideals, and she never let the "kisses," and "pleases," and "thank you's," and "dears" slip out of the home life, or let those barriers of restraint grow up instead, as I did; and this is just my advice: Don't leave 'em out, or you'll miss it all, as I do now.

Well, I'll finish tellin' you now of those left-out things; of course not all. The things that come sharpest is to see other people a-puttin' of 'em in.

I think I missed some of the poetry of life. I never made a rhyme an' I don't want to, but I believe the love of beautiful things is a sort of poetry in every soul. 'Taint so much what you have to look at as the eyes you see with. So many times I looked up at the clouds, an' out to the green fields, an' only thought of weather and crops, and so let that tender little beauty-lovin' plant die out for want of cultivation.

"If I had it to go over?" Well, I think I'd put some of the sweet summer and bracin' winter into my life instead of so much quilt-piecin' and extra scrubbin'; an' I'd put some new thoughts from books into my mind to talk about. I'd find some time to lie under the trees just to think; an' I wouldn't be a thinkin' how to make my new calico, nor what to get for supper, either; an' sometimes I'd let the dishes wait washin' a few minutes, an' sit down and talk with John and the boys in their noonin'.

Well, another thing I missed for a long time was the music of life. I ain't no musician, an' can't carry a tune, but I might 'a' had music all the way if I would. Somehow I guess I started with my heart set to what you call a minor chord. I always saw only the sad and dark side of things, an' got in a way of complainin' and frettin' till I slid down in that tone constantly. An', my goodness! how it affects everything and everybody round you, and yourself, too, till it flats even what might have been good notes, and spoils them. It was a good many years before I learned to let the Master Musician tune my heart to sing His praise; but when it was once set to the key-note of joy, how it did change the world for me!

I learned a lesson from a little school-teacher who used to, in going past, call to me over the garden-fence. Just a simple, "Good morning," but the cheerful courage, the hope, the inspiration to live and help others live, that she could put in those two words! There may have been blues, headaches, and nerves, but if so she bravely kept them back, and the music that crept out through her voice seemed to say, "Keep sweet! Keep the soul-life on top!"

An' so I've come to think that sweetness of temper and cheerfulness are not a matter of nature, but habit. It's just like killin' out the nasty weeds in your garden; it takes hoein' and careful watchin' to keep it clean; but you're glad when it's done.—*Anna M. Cune.*

In speaking of the minute parasites which are found in the hairy part of a tiger's foot, a scientist says: "They constitute one of the most wonderful curiosities I know of in the animal world. The parasites are so small as to be almost invisible to the naked eye, and yet each is a perfect counterpart of the tiger. Head, ears, jaws, legs, claws, body, tail, are all there."

THE IMMENSE COPPER WEALTH OF THE UNITED STATES.

In an article on "Modern Methods of Finance," in the December *Pearson's*, Mr. Henry George, Jr., speaks of our great copper interests as follows: "Modern copper mining began in the United States about 1845. In that year our total production was estimated to be about one hundred tons. More than a tenth of this was produced in Michigan. Copper mining in many of the states rapidly developed, but nowhere so rapidly as in Michigan, which in 1880 yielded more than four-fifths of the output of the country.

"Then it was that Montana began its phenomenal mineral development. By 1892 its copper production exceeded that of bountiful Michigan. Arizona's copper development came later. Toward the close of the nineties, the copper mines in the United States exceeded annually eighty million dollars in value, which rivaled our gold yield, and far surpassed our petroleum. We had come to produce more copper than all the rest of the world combined, and hence our product commanded the world's market.

"This country's enormous copper yield came mainly from three districts, in the following order: The Butte region; Silver Bow County, Montana; the Lake Superior peninsula of Michigan, where it is richest; and the triangular region in southeastern Arizona, marked by Clifton, Bisbee, and Globe."

WHY HE DID NOT DRINK.

I READ the other day of four young men riding in a Pullman car, chatting merrily together. At last one of them said:—

"Boys, I think it's time for drinks."

Two of them consented; the other shook his head and said:—

"No, I thank you."

"What!" exclaimed his companion, "have you become pious? Are you going to preach? Do you think you will become a missionary?"

"No, fellows," he replied, "I am not specially pious, and I may not become a missionary; but I have determined not to drink another drop, and I will tell you why. I had some business in Chicago with an old pawnbroker, and as I stood before his counter talking about it, there came in a young man about my age, and threw down upon the counter a little bundle. When the pawnbroker opened it, he found it was a pair of baby shoes, with the buttons a trifle worn. The old pawnbroker seemed to have some heart left in him, and he said: 'Look here, you ought not to sell your baby's shoes for drink.' 'Never mind, Cohen; baby is at home dead, and does not need the shoes. Give me ten cents for a drink.' Now, fellows, I have a wife and baby at home myself, and when I saw what liquor could do in degrading that husband and father, I made up my mind that, God helping me, not a drop of that stuff would ever pass my lips again."—*Exchange.*

THEY PROVED IT.

SOME years ago I was at work in Hull, England. God was giving us gracious seasons of refreshing, and a man came to me one night and said:—

"Do you know the strangest thing has happened to me!"

Said I: "What has happened?"

He said: "I am a cabinet-maker, and I work at a bench, and another man works by my side. He has worked by my side for five years. I thought I would like to get him to come to some of these meetings, and this morning I summoned up courage and said to him, 'Charlie, I want you to come along to-night to some meetings we are having down in Wilberforce Hall.' He looked at me and said, 'You don't mean to say you are a Christian?' and I answered, 'Yes, I am.' 'Well,' he said, 'so am I.' This man said to me, 'Wasn't it funny?'"

"Funny!" said I, "no. Is he here? for if so, both you and he want to get down here and start. You never have been born again."

It is an absolute impossibility for two men born again of the Spirit, filled with the Spirit, to work side by side for five years, and neither one or the other find it out. If one man is a Christian and the other isn't, the man that isn't will soon see the difference in the work the Christian man does. Christian men do pure, strong work, and the best work in the world.—*Rev. G. Campbell Morgan.*

MISSIONARY NURSES.

THERE will be needed at the Battle Creek Sanitarium the coming summer at least two hundred able-bodied young men and women to help take care of the thousand or more sick people who will be coming for treatment. Patients are already arriving at the Sanitarium at the rate of more than one hundred a week, and nurses and doctors are already taxed to the utmost in caring for them. A new nurses' training class will be started soon. The course is two years and includes a thorough course in Bible doctrines, and personal work under



Professors A. T. Jones, G. C. Tenney, and W. S. Sadler, two classes daily, besides practical work, and weekly clinics for advanced nurses. Board, lodging, washing, books, uniforms, and shoes the first year; wages after the first year. Diplomas are given at the end of the course

which are recognized by the medical profession in all parts of the world.

Boys and girls are not wanted, but here is a splendid opportunity for young men and women of mature age and mature minds, established character, sound religious experience, fair education, good health and a missionary spirit.

Those interested should address the Battle Creek Sanitarium, Training School Department, Battle Creek, Michigan.

The Battle Creek Sanitarium Training School for Missionary Nurses offers special advantages to those who desire to prepare themselves for useful work for God and humanity.

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THE FURNACE FIRE.

BY FRANCES E. BOLTON.

"When I am tried I shall come forth as gold."

"I WILL refine you," said our God,
 "As silver and gold are tried."
 The fining-pot and the furnace strong
 With inventions of men abide.
 For other metals are other triers;
 But for silver and gold are the furnace fires.
 "I've chosen you," saith the Lord of Hosts,
 "In fire that melts the mould."
 Then is suffering yours? You are thought of cost;
 For the furnace was made for gold.
 Mere tin and tinsel are counted loss;
 But the gold is precious when freed from dross.
 'Tis whom He loveth He chasteneth;
 The fire of trial endure.
 Think it not strange He fashioneth;
 The furnace will make you pure.
 When thou'rt tried, He high will hold,
 In crown of glory, a jewel of gold.
 Dross must die in the fiery test;
 Selfishness must subside;
 Thou must be called by the Israel name
 And imaged to long abide.
 When on thy soul is His love's fair mould,
 Thou shalt come forth as the precious gold
Battle Creek, Mich.

THE INFLUENCE OF A CHANGED LIFE.

BY MRS. EMMA THOMPSON ANDERSON.

PERHAPS in no part of the world does one see more striking examples of the wonderful power of the free salvation of God than in heathen lands. As a lighted candle brought into a dark room appears to shine the larger and the brighter because of enclosing darkness, so a life illuminated by the divine kindling of a new life appears most lustrous when seen on the dark background of heathen superstition and degradation—the transforming power of redemption the more potent because of the impotence with which it is contrasted in its surroundings. Then may it truly be said, "The Lord hath made known His salvation; His righteousness hath He openly showed in the sight of the heathen." Ps. 98:2. And while these unbelieving heathen may often at first regard the spectacle of transformation as a piece of necromancy or conjuration, in time, as the substantial fruits of righteousness appear, they are forced to admit the facts, as were those of their class who watched the unusual course of events bringing about the restoration of the people and kingdom of Israel: "Then said they among the heathen, The Lord hath done great things for them." Ps. 126:2.

While visiting a mission station up the great West River, more than one hundred and fifty miles inland, on the very western border of the province of Kwangtung, I one day noticed a group of five or six men gathered about the native pastor, in the reception room off the mission chapel, with open Bibles, engaged in earnest conversation. From the rustic appearance of their garments, I knew they had come from an interior country village, and suspected the object of their visit to be the contents of the books with which they were at that moment so intently engaged.

"Yes," said my hostess, a young woman of less than twenty-three years, and the only foreigner living at the station, "they are inquirers from a village about twenty miles farther up the river, and back in the country." Then she proceeded to relate to me the story of the way in which the winged seed of the Gospel had made its way into a place where no messenger had been sent. Some months before, a man in a rather hapless state found his way through the street door of this same little chapel into the lighted room where the pastor was seeking to exalt Jesus as

the Friend of the friendless, the Saviour of the helpless. Something that was said stuck fast, and he came again, and again the next day in the afternoon, and to all the meetings, and at the end of four or five days went away.

A taste, however, had proved to him that the Lord is good, and in about a month's time he came back, in a much better state, both of mind and body. After a week spent in earnest study, he requested baptism and admission to the church; but, as he lived at such a distance, and was so little known to the church, he was requested to wait till some one could visit him at his home. He readily consented, and returned to his family. A few weeks later his eldest brother, with a friend, called on the pastor, and asked to be allowed to purchase at any price some of the magic potion which they supposed the Christians had given the converted man. "Why," they said, "he is a new man! Before, he smoked opium, was indolent, and left his family to its own support, was blasphemous, and a bad man among his neighbors." "I did not know what to do with him," said the elder brother, with a paternal air. "But he is all changed since his first visit to the Christians. He has left off his bad habits, tends to business, and cares for his family, while he continu-

and, having filled their souls from the fountain of living waters, sends them home to bless kinsmen and friends with the overflowings of the welling fount. Every one who heareth is permitted to say, "Come." It had happened to this man according to the words of Zechariah (8:13): "And it shall come to pass, that as ye were a curse among the heathen, . . . so will I save you, and ye shall be a blessing." Tho we may have been indifferent, the Lord has never forgotten the heathen. "For from the rising of the sun even unto the going down of the same My name shall be great among the Gentiles [heathen]; and in every place incense shall be offered unto My name, and a pure offering; for My name shall be great among the heathen, saith the Lord of Hosts." Mal. 1:11.

Canton, China.

BIBLE DISTRIBUTION IN CHINA.

THE total circulation of Scriptures by the American Bible Society in China has been over 8,000,000 copies, of which number more than 60,000 were complete Bibles and 400,000 New Testaments.

In early days the work of Bible distribution was



A mandarin with his family in their drawing-room. He is a state official, but his official dress has been laid aside.

ally labors to teach his neighbors to follow his good example."

It was no magic potion administered by the Christians, the pastor assured them, which had wrought this great change in their brother, but the power of a crucified and risen Saviour, as set forth in the little book which he would give them. And then, as time was limited, with the New Testament Scriptures in their pockets, they resumed their journey homeward, more astonished than when they came, by the things they had heard. Several weeks had now elapsed since their visit, and this company of men had come on foot, as a representative delegation—the best-educated men of the village, selected by the community to visit the mission, and if, after investigation, the new doctrine met their approval as sound, to invite a teacher to proclaim it among them. Such was the benign influence of one thoroughly-changed life.

Did I say no messenger had been sent there? Let us not think that in dark China the only messengers carrying the glad news of salvation from self and sin are the authorized supported agents of societies; for even yet Jesus calls to Himself whom He will,

exclusively done by the missionaries, and they have never wavered in their faith in it as an indispensable part in their work. When their operations were restricted to Canton and its immediate vicinity, they regularly visited the hamlets and villages for the purpose of circulating the Scriptures. At that time the missionary had to give the Book away, and he was happy if, during an afternoon, he could find half a dozen people willing to accept. I have seen in the records of one of the oldest American missions covering this period, a report from one of its members of an itinerating tour which he had taken, in which it was stated, as a matter for devout thankfulness to God, that he had been able to give away more than twenty portions of Scripture during a week. One of the most interesting, and, as it was regarded at the time, important missionary journeys was the remarkable voyage of Dr. Gutzlaff along the coast from Canton to Shantung for the purpose of distributing tracts and portions of Scripture.

The treaties of 1842, which made "open ports" of Amoy, Foo-chow, Ningpo, and Canton, opened up a wide field for missionary operations, and resulted in a corresponding extension of this great work. So,

after the treaties of 1860 had opened a number of other ports to trade and residence, the missionary always carried a supply of gospels with him on his preaching tours, and they were exposed for sale in front of many of the chapels and "preaching halls." At this period a change took place in the policy of the Bible societies. It was found that in China, as elsewhere, a man prizes what has cost him something, and just in proportion to the personal sacrifice which it has cost him to obtain it. The giving away of Scriptures was discouraged and gradually almost discontinued. They were sold at a nominal price, which did not place them beyond the reach of the poor, and this policy has been found to be eminently satisfactory.

Immediately upon the opening of a new station the missionary selected a district for his operations, and, in imitation of the early Methodists in this country, became "circuit riders." They sold Scriptures far and wide over the country accessible to them, and the Bible societies owe much to these early missionaries for their gratuitous circulation of the Bible.—*Dr. John R. Hykes, agent American Bible Society for China.*

BEARING THE MARKS.

THE editor of the *Gospel in all Lands* publishes the following extract from a letter written by a Wesleyan missionary in India:—

Our Bengal missionaries are much encouraged by the success which is being seen in the work among the Santals, an aboriginal race largely found in our Bankura field. For many years we were unable to do more than barely to keep the work in existence, for lack of men and means. We have now entered upon a more hopeful condition of things. We have a village work of an excellent kind, and a growing community of people, who have been brought out of darkness into light. They are in all stages of development as Christians, and some have not yet got very far, but they have turned from the worship of dumb idols and shadowy demons to serve the living God. There is one village which was a notorious haunt of evil and violent men, which has become quite changed in character as the result of the work. We have a mud church at Kuldea, where the congregation sit on the floor. The other day, as we knelt in prayer, I noticed a double line of scars on either side of the back of one of our members. To the uninitiated this would not have revealed much, but it taught me that this man, now bowing humbly at the foot of the cross, had, on nine separate occasions, swung aloft, suspended on two hooks inserted in his flesh, in order to propitiate some imaginary demon god. As we rose from our knees, I said, "O job, what do all those marks mean on your back?" These marks were once his glory, and I expected to find that even now he was rather proud of them. But the man was confused with shame, and covered with self-reproach that ever he had been so enslaved by superstition as to lead him to thus abuse his manhood and dishonor his God. This shame was to me an evident token of a change deep and real, wrought in him by the Spirit of God.

When a disciple of Christ is obliged to bear the marks of his devotion to the religion he professes, there is no reason of his being ashamed of them. See 2 Cor. 11:24-30; Gal. 6:17.

PILGRIMS AT THE JORDAN.

EVERY year a strange sight is witnessed on the banks of the River Jordan. It is the gathering of pilgrims from all parts of Christendom, who, going to the Holy Land, are attracted by the river made memorable by so many revered associations. The Jews reverence it because of the eventful time when their ancestors crossed it dry-shod, under Joshua, as he led them to the promised land. There, too, Elijah and Elisha worked their miracles. Christians also have their pretexts for reverencing it, for in it Christ was baptized. So many people came to see the river and bathe in it, that the Knights of St. John built a monastery at the supposed site of Bethabara, to accommodate members of their order whose duty it was to conduct pilgrims to the bathing place. The Turkish governor of Jerusalem annually recognizes the custom by sending, on the Monday following Palm Sunday, a guard to escort the pilgrims and superintend the bathing. The most picturesque company, however, are the Russian peasants, who time their journey so as to reach the Jordan in the first week of the year. Their quaint attire, their heavy garments, and their uncut beards attract general notice. They are conducted by one or more of their priests, and are very devotional.

They spend a day or two in holding services, sleeping at night in tents or on the bare ground. On Epiphany day, the traditional anniversary of the visit of the wise men to the divine Babe, which is celebrated on January 6 (or January 18, new style), they gather for service on the river bank. When the priest concludes the ritual, the water is specially "sanctified," and then the whole crowd descends into it. Having dipped themselves, they climb out and resume their journey.

Last year the caravan numbered more than a thousand. The weather was cold and wet, and the pilgrims suffered severely. A large number of women collapsed by the way, and lay half dead by the roadside. The Russian consul at Jerusalem, hearing of their plight, sent fifteen carriages to bring them in. The worst sufferers were sent to the hospital, but four of them died and seven had a severe illness. It is a pity that, in spite of Christ's direct teaching, such pilgrimages should survive.—*Christian Herald.*

OUR WORK AND WORKERS.

ON the 20th inst. three members were added to the church in Indianapolis, Ind., by baptism.

A REPORT of Brother C. H. Bates notes the baptism of five candidates at Cripple Creek and Victor, Col.

DURING a general meeting at Muscatine, Iowa, five persons gave themselves to the service of the Lord.

THE church building owned and occupied by our brethren in Pueblo, Col., was destroyed by fire February 23.

IN the Minnesota Worker Brother S. E. Jackson reports the addition of six converts to the truth in Fergus Falls.

AT Calhan, Col., where Brother J. F. Jenson has been laboring, four new Sabbath-keepers were recently added to the list.

IN the church in this city, on the 5th inst., eight candidates were baptized by Brother Andrew Brorsen. These were all from Vallejo, where he has been laboring.

IN Echoes from the Field, Brother C. A. Frederick notes that the minister of the Christian Church at Paonia, Col., has begun the observance of the Sabbath of the Lord.

MEETINGS held at Kilbuck, Ohio, by Brother B. L. House, have resulted in the addition of eight persons to the Lord's cause, five of them being heads of families.

THE brethren in New York Conference are raising means to purchase a small printing plant for Brother B. E. Connerly, a missionary of that conference to the island of Porto Rico.

THE brethren of the church recently organized at Rocky Ford, Col., are planning for the erection of a new house of worship. Three members were recently added to the church by baptism.

AT the recent session of the Natal-Transvaal Conference, Brother H. J. Edmed was re-elected president. A department for the circulation of our literature was organized, with Brother J. H. Camp as secretary.

FROM the Indiana Reporter we learn that Brother R. S. Donnell has accepted the invitation of the presidents of the Southern Union Conference and the Tennessee River Conference to labor in Nashville, Tenn., and he has moved his family to that place.

BROTHER J. H. KRAFT reports to the Workers' Bulletin that a Presbyterian minister and his family, in Davenport, Iowa, some time ago began to observe the Lord's Sabbath—the seventh day—from home study of the Bible, not knowing that there were any others of that belief in the city. Now one of the daughters is giving Bible readings to several persons.

AT a recent meeting of the Atlantic Union Conference Committee, it was recommended that there be inaugurated a vigorous health and temperance educational campaign throughout the conference. Amongst other means to this end, there were proposed the circulation of efficient, up-to-date health and temperance literature, and conducting schools of health as opportunities may make it advisable. Also the starting of small treatment rooms in different centers, and the sale of health foods.

AFTER a year's labor in what is now the Republic of Panama, Brother I. G. Wright and wife report

that there has been an increase in church membership from twenty to ninety-seven, besides a company in Costa Rica ready for organization. This will make four churches in that field, with three church buildings. They have now a new launch, in which to visit the different islands, of which there are about four hundred. In response to a call for help, the mission board is sending Brother Lee Wellman from the East Caribbean Conference.

THE General Conference Board of Management at Washington, D. C., is now ready to receive donations to carry out the plan of establishing the work in that city. Aside from the publishing plant, there is to be a General Conference building, a sanitarium, and a school. The publishing house is to be established by the Review and Herald Publishing Company, and for the other three enterprises a call is made for \$100,000. The president of the General Conference says: "Those who have had experience in establishing school and sanitarium enterprises will say at once that the amounts named for these are not enough. It is not all that will eventually be required if the blessing of God attends the work. But it is all that has been voted, and it is sufficient to start with. We shall thank God for this much." A strong public proclamation of the truth for the last days is to be made in Washington, and the training of workers for all parts of the great harvest-field is to be a prominent feature of the work there. The first pressing need, however, is money. Brother J. S. Washburn has been appointed soliciting agent, but he does not receive the funds. These go direct to the General Conference treasurer, Brother I. H. Evans, 222 North Capitol Street, Washington, D. C.

A LIVE ISSUE.

ABOUT the first of May, the *Southern Watchman*, of Nashville, Tenn., will issue a special number on the "Second Coming of Christ and the Signs Just Preceding It." This number is to contain 24 pages, printed in two colors. There will be an appropriate and striking cover design, and the issue throughout will be profusely illustrated.

Some of the special signs that will be considered are, "Among the Nations," "War Preparations," "The Eastern Question," "Capital and Labor," "The Trusts," "The Money Problem," "Troublesome Times," etc.

A few of the other articles will be: "Can the Revelation Be Understood," "The Three Messages of Revelation 14," "The Book of Daniel, the Saviour's Testimony," "A Message of Warning," "Close of Probation," "Present Truth," "Manner of Christ's Coming," "The Judgment," "The Resurrection Morning," "How Does the Second Advent Affect the Wicked?"

It will be a brief, clear-cut presentation of the live issues of the hour from a prophetic standpoint; and, in view of the present difficulties in the Far East, it will be of the keenest interest to all. The publishers will spare no pains in making this a most timely, interesting, and valuable number in every respect.

Altho, as stated above, this Special Number will contain 24 pages and be printed in two colors, yet it will be furnished at the following low rates: Single copy, 5 cents; 5 to 24 copies to one address, 4 cents per copy; 25 or more copies to one address, 3 cents per copy.

Those who can not go out with the paper, but desire to send it to some of their friends, may forward a list of names to the office of publication, and single copies will be sent direct from this office to the individuals, as follows: 1 to 24 copies, 5 cents per copy; 25 to 99 copies, 4 cents per copy; 100 or more copies, 3½ cents per copy. This includes wrapping, addressing, and mailing.

Orders may be sent at once to the Southern Publishing Association, 1025 Jefferson St., Nashville, Tenn.

ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, Cal., will be held at the house of worship, corner of Twelfth and Brush Sts., Wednesday evening, April 6, 1904, at 7:30 o'clock.

E. A. CHAPMAN, Sec.

NOTICE TO PACIFIC UNION CONFERENCE DELEGATES.

DELEGATES coming to the Pacific Union Conference meeting, held in Healdsburg, March 18-27, '04, please notice. On arriving in Healdsburg, all come directly to the reception room located in the north vestry of the church. Escorts will from here take delegates to their place of entertainment. The college bus will meet all incoming trains and carry delegates to the church.

G. W. MILLS, Chairman of Com.

A. L. LINGLE, Secretary.

PACIFIC UNION CONFERENCE.

THE regular biennial meeting of the Pacific Union Conference of Seventh-day Adventists is called to convene at Healdsburg, Cal., at the hour of 9 A.M., March 18, and to continue until the 27th, 1904, for the purpose of selecting the officers and the executive committee of the Pacific Union Conference of Seventh-day Adventists, who will serve during the next biennial period, and for the transaction of such other business as may properly come before the meeting. Each local conference and mission field is entitled to one delegate in the sessions of the conference, without regard to numbers, and an additional delegate for every three hundred church-members.

J. J. IRELAND, Secretary.

W. T. KNOX, President.

THE SUNDAY SCHOOL

LESSON 1.—APRIL 3. JESUS VISITS TYRE AND SIDON.

Lesson Scripture, Mark 7: 24-37, A. R. V.

(24) "AND from thence He arose, and went away into the borders of Tyre and Sidon. And He entered into a house, and would have no man know it; and He could not be hid. (25) But straightway a woman, whose little daughter had an unclean spirit, having heard of Him, came and fell down at His feet. (26) Now the woman was a Greek, a Syrophenician by race. And she besought Him that He would cast forth the demon out of her daughter. (27) And He said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs. (28) But she answered and saith unto Him, Yea, Lord; even the dogs under the table eat of the children's crumbs. (29) And He said unto her, For this saying go thy way; the demon is gone out of thy daughter. (30) And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

(31) "And again He went out from the borders of Tyre, and came through Sidon unto the Sea of Galilee, through the midst of the borders of Decapolis. (32) And they bring unto Him one that was deaf, and had an impediment in his speech; and they beseech Him to lay His hand upon him. (33) And He took him aside from the multitude privately, and put His fingers into his ears, and He spat, and touched his tongue; (34) and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. (35) And his ears were opened, and the bond of his tongue was loosed, and he spake plain. (36) And He charged them that they should tell no man; but the more He charged them, so much the more a great deal they published it. (37) And they were beyond measure astonished, saying, He hath done all things well; He maketh even the deaf to hear, and the dumb to speak."

Golden Text.—"Without faith it is impossible to please Him." Heb. 11: 6.

SUGGESTIVE QUESTIONS.

(1) Where does our lesson say that Jesus went? What did He desire on arriving there? Why was not this desire fulfilled? Verse 24. Note 1. (2) Who learned of His arrival? On finding Him, what did she do? Verse 25. Note 2. (3) Of what nationality was the woman? What did she ask of Jesus? Verse 26. Note 3. (4) What then did Jesus say to the woman? Verse 27. Note 4. (5) How did the woman further plead her cause? Verse 28. Note 5. (6) On account of this expression of faith, what favor did Jesus grant? Verse 29. Note 6. (7) What did the woman find on going to her house? Verse 30. (8) On leaving the region of Tyre, where did Jesus go? Verse 31. Note 7. (9) What special case of affliction was brought before Him? What request was made in behalf of this man? Verse 32. (10) How did Jesus proceed in his ministration for the afflicted one? Verse 33. Note 8. (11) After this ceremony, what did He do? Verse 34. (12) And what was the result? Verse 35. (13) What charge did Jesus give the people? What was the effect of this charge? Verse 36. (14) How were the people affected by this miracle? Verse 37.

NOTES.

1. "From thence," that is, from Capernaum, on the Sea of Galilee, where a fierce opposition had been waged against Jesus by Pharisees and scribes who came from Jerusalem for that special purpose. The opposition of this class sometimes so affected the people, and even those who had accepted Christ, that it was not profitable to carry on a controversy with them. They were able at times to greatly hinder His work, altho they could not gainsay the logic of His words. Multitudes of people refrained from accepting Jesus as the Messiah because they feared the rulers. Under such circumstances Jesus would pass on to other fields. This was one of those occasions, and the Spirit led Him to the region of Tyre, which was only about thirty-five miles distant. Sidon was twenty miles farther up the coast. Jesus was seeking retirement, the "rest" of which He had been deprived when He sought it on the Bethsaida coast of the sea. But "He could not be hid;" for He was the "light of the world," and "as a city set on a hill." See John 8: 12; Matt. 5: 14.

2. A woman, who was in deep sorrow and whose daughter was in great affliction, sought and found Him. Of course she was led by the Spirit to seek Him out. And the Lord, by the same Spirit, is still saying to us, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. 7: 7.

3. Matthew tells us that when the woman first made her petition, Jesus did not answer her at all, and further illustrated the natural Jewish disposition by saying to the disciples, "I was not sent but unto the lost sheep of the house of Israel." This apparent indifference led the disciples to request that He send her away. They did not want the company to be annoyed by her. See Matt. 15: 23, 24.

4. Verse 27 of the lesson chapter is a further emphasis of the Jewish idea of their exclusive right to favor from God. The Jews did not consider the Gentiles as any better than dogs, and often referred to them as such. In all this Jesus was not only testing the woman's faith, but He was laying out a very important lesson for His disciples. It was a leading feature of His work as a teacher to prepare missionaries to carry the Gospel to the world after His departure.

5. The sorrowing Gentile woman had grasped the great Gospel principle which even the learned Jewish rabbis had failed to comprehend. We have also the record of a Roman centurion, of whose faith Jesus said He had not found the like in Israel. See Luke 7: 1-10.

6. The granting of the woman's request contained the lesson that, while the Jews had been the recipients of great privileges, yet God is not a respecter of persons. Peter learned the difficult lesson more fully at a later date, at the house of Cornelius, in Caesarea. See Acts 10. The lesson to us is, that the greater the privileges that we enjoy, the greater our obligation to minister to those who have not such privileges.

7. Decapolis means ten cities, in the region east of the Sea of Galilee and the Jordan. Among them was Gadara, the place where Jesus permitted the devils whom He cast out of an unfortunate man to go into a herd of swine, which ran into the sea and were drowned. It will be remembered that the people requested Jesus to leave their country, and He went away. It will be remembered also that the man whom He had healed wanted to go with Him, but Jesus told him to return home and declare how great things God had done for him. See Luke 8: 26-40. He did so with wonderful faithfulness, and no doubt his experience and work had much to do with the reception Jesus received when He came around the next time. So much for home mission work.

8. The unusual ceremony in healing this man may have been on account of his deafness, and the fact that he had been brought to Jesus instead of coming himself. In going apart with Jesus alone, he did a voluntary act, showing personal faith; and, owing to his deafness, signs were used instead of words.

THE SABBATH SCHOOL

LESSON 1.—THE REVELATION OF JESUS CHRIST.

(Study for Sabbath, April 2.)

Note.—These lessons are not to be a book study, but an outline study of the leading prophecies in the book. They will be but a survey of a book which we have been especially exhorted to study earnestly and prayerfully, in order that we may understand the past history of the people of God, and the closing work under the Third Angel's Message of the fourteenth chapter, which gives the special burden and key-note of the Gospel message for our time.

QUESTIONS.

1. What is the inspired title of this book? Who is the Author of this revelation? For what purpose was it given? How was it brought to men? Rev. 1: 1.
2. Of what did John bear testimony? Verse 2.
3. What had it cost John to bear witness for Christ? Verse 9. Note 1.
4. Need one despised or persecuted by earthly princes be ashamed of the Christian calling? What has it cost Jesus to bring the revelation of His saving power? Verses 5, 6.
5. What special blessing may we claim as we take up studies in this book? Verse 3. Note 2.
6. Round what grand event does all the revelation center? Verse 7.
7. When were the scenes of this book opened to John? Verse 10. What day is this? Mark 2: 28; Isa. 58: 13.
8. To whom was this revelation sent? Rev. 1: 11. Note 3.
9. What did John see as he turned to learn from whence the voice came that spake to him? Verses 12, 13.
10. Describe His appearance. Verse 14-16.
11. Who does this One declare Himself to be? Verses 11 (first part), 18.
12. What did He hold in His right hand? Verse 16.
13. What do the seven stars and the seven candlesticks represent? Verse 20.
14. Need we fear to deal with this all-glorious One? Verses 17, 18, last part.
15. With what purpose is He ministering in the heavenly courts and overruling in the affairs of earth? John 14: 1-3.
16. What help may we claim in a faithful study of God's revelations? Deut. 29: 29.

NOTES.

1. "On account of the desolate character of this island, it was used, under the Roman Empire, as a place of banishment, which accounts for the exile of John thither. The banishment of the apostle took place about the year 94, as is generally supposed, under the Emperor Domitian; and from this fact the date assigned to the writing of the Revelation is A.D. 95 or 96."—*Thoughts on Revelation.*

2. The blessing promised to those who read and hear comes only as the third condition is fulfilled, by the keeping of the things written. We are not studying merely to learn interesting facts regarding the past fulfillment of prophecy. These are all essential in the proper understanding of the book, but the study will be of lasting value only as we seek God for grace to learn how to keep in our own lives the lessons of the past and the warnings and counsels, all written for us. The "sayings of the prophecy of this book" are things to be daily kept by those who would be prepared for the coming of Christ. Rev. 22: 7.

3. "The seven churches." Under the names of the seven churches in Asia, the Holy Spirit has delineated seven different stages of the Christian church, which appear in succession, extending from the apostolic days to the coming of the Lord and the consummation of all things. In other words, these messages to the seven churches constitute a connected prophecy of the church of Christ on earth, during seven periods of time, covering the entire history of the church from the first to the second advent. The messages to all the churches therefore come to us who live in the last days.

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The year 1904 has opened ominously. First came the awful horror of the Iriquois Theater fire in Chicago. Following this, fire has licked up with ravenous tongues millions in Baltimore and Rochester, N. Y.; a prairie fire swept parts of fertile Oklahoma, leaving a thousand homeless, and causing the loss of several lives, while small conflagrations in various places have kept up the regular account. Notable among these was the \$800,000 fire in the state capitol of Wisconsin, at Madison. Earthquakes, especially in Peru, have well-nigh ruined the city of Lima, and surrounding towns. Strikes of various sorts, paralysis of business on account of labor troubles, continue unabated; and crime, foul and red-handed, terrorizes our cities. Cold weather and floods have been prevalent, and the horrible red cloud of war is rising in the Eastern

horizon, threatening to envelop the world. No one knows what a day may bring forth. "It is 'distress of nations, with perplexity.'" And yet our Lord, who foretold this, assures us that the very conditions we now see are omens of His coming again, as "King of kings and Lord of lords."

A man in a forest traveled south, believing that he was going north, denying even the compass. The result was that he got lost and suffered greatly. His sincere belief that he was right and the compass wrong did not help him or keep him from getting lost. Neither will it you, reader, if you set your fancy, belief, or conscience against God's immutable Word. The Word will stand. You will suffer. It is better to regulate the conscience by the law of God. "If they speak not according to this word, it is because there is no light in them." Isa. 8:20.

This is not meant as a reflection on the President; but that minister who felt that it was a "supreme honor" to shake the President's hand, and who wants that "splendid grip" to be a part of his "resurrection life," it may be safe to say, was never in the audience chamber of the Most High. Theodore Roosevelt is doubtless an honorable man, a fine gentleman, an esteemed scholar, and all that, and it is doubtless an honor to know him, but to talk about a hand-shake from him as a "supreme honor," and to say, "I do not think I have washed that hand with soap since," is fulsome adulation and man-worship unworthy a man, to say nothing of a Christian minister.

"SEVEN CHURCHES AND SEVEN SEALS."

This is the name of a new pamphlet on these two great lines of prophecy in the Revelation. It is especially timely just now, as the Sabbath-school lessons are on the book of the Revelation for the next quarter. The pamphlet is nicely printed, and contains specially-prepared and originally-devised diagrams in four colors on both the seven churches and the seven seals. These subjects will mean much more to you after reading this pamphlet. Price, only 10 cents. Address, Pacific Press, Oakland, Cal.

Capital and Labor.—As commodities both capital and labor are necessary to the world's need, and there should be no antagonism between them. "Useless each without the other," in a general sense they are. But between capitalists and laborers there has ever been an irrepressible conflict. This has ever waged more fiercely when both parties to the struggle have been organized, as at the present. In the matter of organization one class has the same right as the other, and no more. If an individual manufacturer wishes to sink his individuality in a combination of manufacturers,—in a capitalist trust,—he can do so; and if a working man wishes to sink his individuality in a trade-union,—a labor trust,—he can do that. But when the trust wishes to compel or coerce the small manufacturer to enter the trust or be "frozen out" of business, the trust becomes a tyrant. It is equally true that when the union seeks to coerce or compel the non-union men to join the union or starve, unionism becomes a tyranny. And God sanctions tyranny nowhere; and He has told us that in our dealings with both poor and rich, "Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty; but in righteousness shalt thou judge thy neighbor." Lev. 19:15. See Ex. 23:3. "The rich and the poor meet together; the Lord is the Maker of them all." The soul of the rich man is as precious in the sight of God as that of a poor man, and the reverse is also true. As men we long for the salvation of them both; but we have no sympathy with the oppression of trust or union. Moreover, it has been demonstrated that these two tyrannies in more than one case combine together to destroy and crush the poorer consumers and the non-union laborers. In both cases prosperity seems for a time to follow, but sooner or later the collapse comes. "Business" men have argued for trusts, and pointed to the great "prosperity" of the country, but it is prosperity for a class, not the whole, and the inflated values sooner

or later collapse and burst, and thousands are ruined. Likewise some of the trades-union have demanded and secured abnormal wages; this has created unnatural conditions, fomented disorder in other trades, unbalanced manufactures, especially in building trades, increased strikes, boycotts, and lockouts, and driven the employees and consumers to counter organizations. And there the country stands to-day, with some lines of trade, in various localities, paralyzed. The writer spoke to a well-known local contractor the other day as to the building trade. He said that he had placed bids on a \$100,000-worth of work recently, but not a job of it could be done. The people will not build unless the builder will contract to finish by a certain time, and the contractor will not agree to do this without a strike proviso. His work may be stopped in a half dozen ways through no fault of his. Men are idle, families are destitute, and the combinations on both sides to cure moral evils are at fault. The Golden Rule would cure it all; but neither party to the strife knows it in spirit. We pity them one and both and all. But we can indorse neither trust. Both are non-Christian, with purely selfish bases. For the men we have great longing; for the systems we have no sympathy whatsoever. We could not have, and retain our Christianity. There is a better way, but the natural heart does not love it; it is the way of the cross. Nevertheless, at the end of that way lies the everlasting life and glory.

That Is What Mormons Have Done.—Dr. C. H. Parkhurst is reported as saying in a recent sermon, in which he discussed the authority of the Old and New Testaments:—

What we need is the latest thing from God. We want His last word, and were He to give us still another Testament we should want to take our direction from that, and not from any of the Bible, old or new, that we have now.

Yes, we want the latest thing from God, but we want to compare it with that immutable law and perfect example. There be many prophets nowadays; therefore "despise not prophesyings," but "prove all things," and only "hold fast that which is good." 1 Thess. 5:20, 21. "To take our direction" from new revelations is to follow not God's teachings, but our judgment of what is true. That is what Mormons and Catholics, and many other sects are doing. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Does the voice seem to you like God's?—Compare it with His voice in His law.

Radium has for the time at least seemingly upset two of the foundation stones of modern science, namely, the conservation of energy, and the transmutation of one element into another. In speaking of the possibility of the latter, the London *Spectator* says:—

If it became possible simply and expeditiously to transmute lead and iron into gold or silver, the basis of our civilization would disappear. Wealth in kind would become the only form of riches. The stores of bullion at the banks would become simply heaps of scrap-iron. The great financial centers of the world, which owe their importance to their gold reserves, would lose the basis of their pre-eminence. Banking would come to an end; reserves of capital would cease to have any practical meaning; all forms of investment would cease; the gold-producing countries, like the Transvaal and West Australia, would be bankrupted; and the elaborate system of commerce which mankind has built up during a thousand years would crumble about our ears, for there would be no standard, no little rod, by which to measure prices.

But ought not a civilization to disappear which is founded on so sordid a basis?

"The Life Boat" for April will be a special Prisoners' Number. It will be filled full of good things for those who are specially needy. It only costs 2 cents a number. You may be able to use a few or a large number among those of the prison-house of sin. Address, 28 33d Place, Chicago, Ill.

The Popular Science Monthly for March has a good review article on "Aerial Navigation," by O. Chanute. "The Metric System," and whether it shall be made compulsory in the United States, is also discussed by Prof. W. LeConte Stevens. There are other articles of interest.