

SIGNS OF THE TIMES

"But as we were allowed of God to be put in trust with the Gospel even so we speak; not as pleasing men, but God, which trieth our hearts."

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For Terms, See Page 15.

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A PERFECT IDEAL.

BY MRS. E. G. WHITE.

MAN has fallen. God's image in him is defaced. By disobedience he is depraved in inclination and weakened in power, unable, apparently, to look forward to anything but tribulation and wrath. But God, through Christ, has wrought out a way of escape, and He says to every one, "Be ye therefore perfect." It is His purpose that man shall stand before Him upright and noble, and He will not be defeated. He sent His Son to this world to bear the penalty of sin, and to show man how to live a sinless life.

CHRIST is our ideal. He has left a perfect example for childhood, youth, and manhood. He came to this earth, and passed through the different phases of human experience. In His life sin found no place. From the beginning to the close of His earthly life, He preserved unsullied His loyalty to God. The Word says of Him, "The Child grew, and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him." He "increased in wisdom and stature, and in favor with God and man."

THE Saviour lived not to please Himself. We read of Him that He went about "doing good." He spent His life in loving service, comforting the sorrowful, ministering to the needy, lifting up the bowed down. He had no home in this world, only as the kindness of His friends provided Him one, yet it was heaven to be in His presence. Day by day He met trials and temptations, yet He did not fail or become discouraged. He was always patient and cheerful, and the afflicted hailed Him as a messenger of life and peace and health. His life held nothing that was not pure and noble.

GOD'S law is the echo of His voice, saying to us, "Holier, yes, holier still." Desire the fulness of the grace of Christ; yea, long—hunger and thirst—after righteousness. The

promise is, "Ye shall be filled." God has plainly stated that He expects us to be perfect, and because He requires this, He has made provision that we may be made partakers of the divine nature. Only thus can we be partakers of the divine nature. Only thus can we gain perfection. The power is given by Christ. "As many as received Him, to them gave He power to become the sons of God."

GOD'S promise is, "Ye shall be holy; for I am holy." Holiness is the reflection of God's glory. But in order to reflect this glory, we must co-operate with God. Heart and mind

precepts. Thus he may reach the highest standard of Christian excellence. There is no limit to the spiritual advancement that may be made by the one who is a partaker of the divine nature. Day by day God works with him, perfecting the character that is to stand in the day of final test. Each day of his life he ministers to others. The light that is in him shines forth, and stills the strife of tongues. Day by day he is working out before men and angels a vast, sublime experiment, showing what the Gospel can do for fallen human beings.

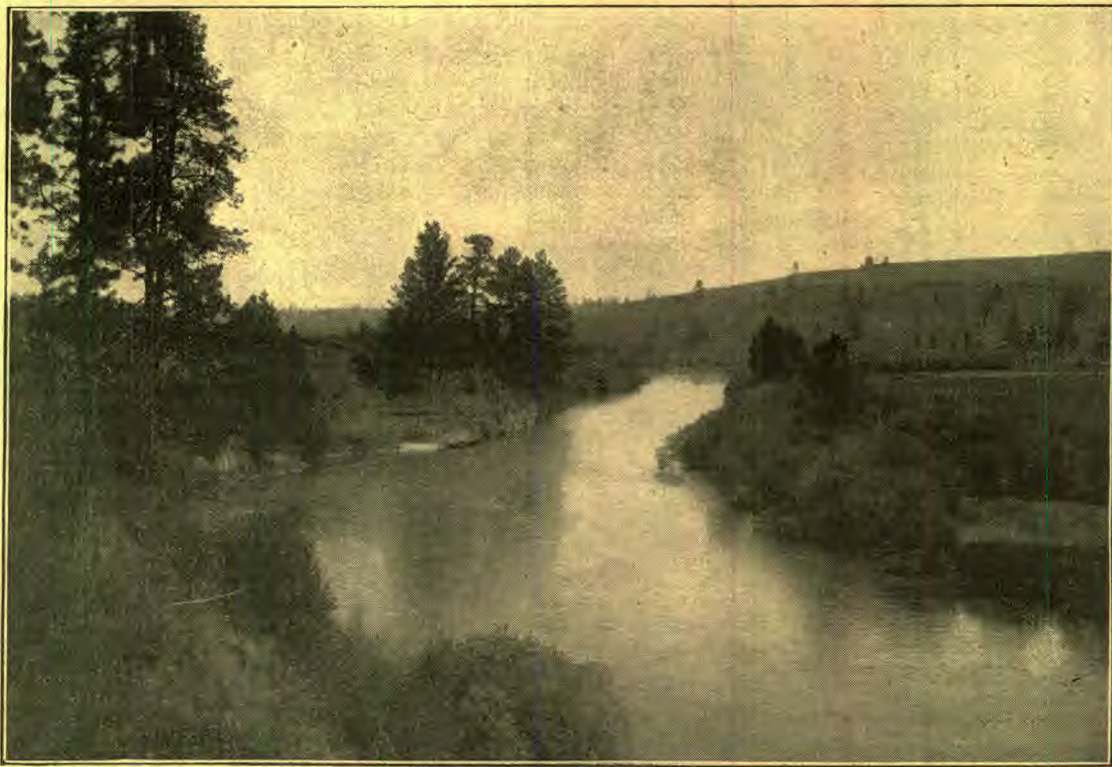
LET us not spare ourselves, but carry forward in earnest the work of reform that must be done. Let us crucify self. Unholy habits will clamor fiercely for the victory, but in the name and through the power of Jesus we may conquer them. To him who seeks daily to keep his heart with all diligence the promise is given, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Living the life of the

Saviour, overcoming every selfish desire, fulfilling bravely and cheerfully our duty to God and to those around us,—this makes us more than conquerors. This prepares us to stand before the great white throne free from spot or wrinkle, having washed our robes of character, and made them white in the blood of the Lamb.

OUR BURDEN BEARER.

GOD is ready to carry the little burdens as well as the great ones. He knows what makes up human life, and how galling the little worries are to the spirits of men. The one who has no strength can not bear up under the smallest of loads. We have absolutely no strength of our own. He gives all we have; and it is misusing His gifts and distrusting His comforting presence to shut Him out of any experience that comes in life.



In the Beautiful Valley of the Grande Ronde River, Oregon.

must be emptied of all that leads to wrong. The Word of God must be read and studied with a sincere desire to gain from it spiritual strength. This Word is the bread of heaven. Those who receive it, and make it a part of their lives, grow strong in the strength of God. Our sanctification is God's object in all His dealing with us. He has chosen us from eternity, that we may be holy. Christ declares, "This is the will of God, even your sanctification." Is it your will, also, that your desires and inclinations shall be brought into conformity to the divine will?

HE who would build up a strong, symmetrical character, he who would be a well-balanced Christian, must give all and do all for Christ; for the Redeemer will not accept divided service. Daily he must learn the meaning of self-surrender. He must study the Word of God, getting its meaning, and obeying its

GOD'S PURPOSE IN CREATION.

BY WILLIAM COVERT.

NO being of intelligence works without a plan. Builders think and construct their work in harmony with their thoughts. The psalmist, while writing of providential care, exclaimed, "All Thy works shall praise Thee, O Lord; and Thy saints shall bless Thee." Ps. 145:10. Of the purposes fulfilled, he declares, "Whatsoever the Lord pleased, that hath He done, in heaven and in earth, in the seas and in all deeps." Ps. 135:6, R. V.

The beloved and venerable John had been exiled from home and friends to a lonely island of the sea, and thus situated, he was wrapped in vision on the Sabbath day, and heard the choir of heaven sing. In holy joy they proclaimed, "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. The singing announced the reason of heaven's blessedness. God's pleasure, moving upon the hearts of those who inhabit the holy court, expresses the true joy of the place. Nature, unaffected by sin, constantly utters the Lord's praises.

When Robert Fulton applied steam power to machinery, and caused it successfully to propel a boat on the Hudson, that achievement became his glory.

When Morse harnessed electricity, and taught men to make it a swift servant of humanity, that became a source of glory to Morse.

As Edison and others have studied the power of electricity, and have made it to lift and to pull, to sing and to talk, their praises have been spoken in all lands.

Elias Howe gave to the world that useful invention, the sewing-machine, and, therefore, his name has become a household word, and his praises are sounded as far as civilization has reached.

But God, who is infinite in wisdom and power, has enabled men to do these things. Therefore praise Him. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

If man is glorified by men, because he can make an intricate machine or a beautiful house, out of material prepared to his hand, what should be the praises rendered to Him who created the world, and then by His own life formed man into flesh from the dust, and made him breathe and hear, feel and smell, see and think, talk and eat, walk, work, and bear responsibilities, and then multiplied him into millions?

As all things were created for God's pleasure, it is clear that in the beginning a man must have been made whom the Creator could enjoy. He was made capable of doing what was for his best good, and of appreciating his environments. God placed the highest type of man in the earth. He gave him dominion over the fish of the sea, over the fowl of the air, "and over every creeping thing that creepeth upon the earth." Gen. 1:26.

A special and direct impartation was required to fit him for such responsibilities. It was necessary that he should know the habits and the homes of all the creatures he was to control. The Bible shows that he had this knowledge at the earliest dawn of history. He was then required by his Maker to name the beasts and the birds as they were called before him. He

gave them names that were expressive of their nature and habits. "And whatsoever Adam called every living creature, that was the name thereof." Gen. 2:19. He made no mistake, because the Infinite Mind enlightened his thoughts as he looked upon the Maker's handiwork. He understood the animals not only by direct endowment, but by the open book of nature, which taught him the ways of the Lord. Every object that greeted his eyes served as an illustration to the volume which he studied.

To Adam and Eve in their Eden home, the grass, the foliage, and the flowers proclaimed God's praises. The heavens above declared His glory, and the firmament in all its appointments spake of His infinite power.

Bethel, Wis.

TIME'S ROSARY.

BY MAIDIE E. BARNITZ.

UPON the rosary of life,
The years as pearls I see,
Strung on the thread of time, which joins
Unto eternity.

Slow slipping down the chain they come,
Each in his time and place,
In aspect all the same, and yet
Each with its special grace.

So many years all unrevealed,
So much I can not see,
Yet each one good since 'tis a link
Twixt Thee, dear Lord, and me—

A simple link, a common thing,
Yet leading to a sign
Which signifies Thy blessed life,
And renders all divine,

For when the full extent is traced,
Whate'er the way may be,
Even tho it may be through a cross,
We are at last with Thee.

Berkeley, Cal.

TWO LAST MESSAGES OF MERCY.

BY H. A. ST. JOHN.

TWO LAST messages of mercy to the last generation of people on the earth! How can there be *two last messages* of mercy to the same generation of people?—On this wise: One is a last message of mercy to the *remnant church* as a church; and the other is to *all the world*. Not only *can* this be, but it *will be*, for the Word of the Lord declares it. Yea, more: *Both* these messages are *already being given*, the Third Angel's Message of Revelation fourteen, combined with the two messages preceding, constitute the last message of mercy to a sinful world. It is already well under way. It must yet go, however, with mighty power and glory, to all nations, kindreds, peoples, and tongues. All who reject it will receive the unmingled wrath of the last judgments of God upon incorrigible sinners.

The other message is to the remnant, or Laodicean church, upon whom the Lord depends to carry the *last message of mercy* to a *perishing world*. They have begun the proclamation, but a lukewarm and drowsy spirit has come over them, and the message is delayed. Abounding iniquity in the world has encroached upon His people—yea, it has permeated the church to whom has been committed the everlasting Gospel, and this iniquity in their very midst has caused the love of many to wax cold. This condition of things makes it necessary for the Lord to send to the *remnant church* a *last message of mercy*, while they themselves have committed to them the last message of mercy to the world. For years that last message has been coming to that people; but as yet it has *never been half heeded*. It is now being renewed and revived, and this may be the very last opportunity.

No marvel that the world is not stirred, not half heeding the last message to them, when the bearers of that message are so heedless of the last message the same Lord is sending to them.

The faithful and true Witness says to this remnant church, who are called to be the fore-runners of the second glorious appearing of Jesus: "I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth." This will be the fearful fate of all those who do not heed this last message of mercy to the church. All such will then be numbered with the rejectors of the last message to the world, and share their destiny.

The message to the remnant church further says: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Rev. 3:17-20.

Sometimes we sing—

"O, how I long to see that day
When the redeemed shall come
To Zion, clad in white array—
Their blissful, happy home!"—

but, dear reader, just now we want to be longing to see that day when we shall all come up "to the help of the Lord against the mighty,"—when we shall fully heed the last message of mercy to us individually and collectively,—when we shall, by a strong grasp of faith, believe all the faithful and true Witness says about our condition, and thus believing, zealously repent.

Reader, do you not hear Jesus, standing at the door of *your* heart, uttering this solemn message of revelation, warning, counsel, love, mercy, and promise? If you will hear and heed by zealous repentance, you will thus open the door of the heart to Jesus, and then you may constrain Him to come in, and sup with you, and you with Him. Wonderful Guest; glorious feast! O, let the dear Saviour come in!

When Jesus shall have thus entered, and taken up His abode in the hearts of His children, He will quickly subdue all things in that living temple unto Himself, that all its members will be members of righteousness unto holiness, and every thought be brought into captivity to Christ. Then, and not till then, will that soul and that church be in condition to receive the refreshing from on high—the latter rain. Then will come the mighty outpouring of the Spirit of God—the pentecostal baptism of power. Then will begin, in very truth, the loud cry of the Third Angel's Message, which will be quickly consummated in all the world; for the mighty angel, having great power, whose coming lightens the earth with his glory, will thus and then have joined the third angel.

The Lord will at that time rain righteousness upon His children and church, and thus will He cut short His work in righteousness. For a short work will the Lord make on the earth. Then we will see the redeemed of the Lord come to Zion clad in white array, and, praise be to His holy name, we may not simply see them, but be *numbered with them* in glory.



BY RODERICK S. OWEN.

(Continued.)

THE room to which we are now going is called Love. You notice that it is a double room, with a large archway between the apartments. On the arch is written, 'If ye love Me, keep My commandments.' In these rooms there are no windows, but ten large doors, four in the first apartment and six in the second. Over the four doors is the motto, 'Love the Lord with all thine heart;' and over the six, 'Love thy neighbor as thyself.' Matt. 22:37-40.

"These doors are made of a substance which transmits light (Prov. 6:23); so that this room is beautifully illuminated, and by this light we see clearly our relation to God and to man, and by these doors we go in and out before God and the people. On the lintels are written, 'Duty to God,' 'Duty to man.' These doors are openings to a pathway for our feet which is the highway of holiness. Isa. 35:8. And do you see these footprints in the sills? They were made by the feet of my



"Grass and trees and flowers"

Master, for He trod this way before me, and in His steps I find written these words, 'I have kept My Father's commandments, and abide in His love.' John 15:10.

"O, with what joy we can pass in and get through these doors, when we know that we are stepping in the footprints of Jesus!"

"Yes," said the neighbor, "it must be a great pleasure to you; but do you know that some of the people have omitted these doors altogether, and say that they are not necessary? Others have changed some of them. In our house the doors are much like these, excepting the fourth one in the first room. We were thinking of making ours like this one, but some of our neighbors said that it was too old in style; that it was all out of date; that no one used it now, excepting a few old fogies and the Jews; and so we were persuaded to put in a new style of door, a very pretty one.

Sunday It has a beautiful, large panel, on which is seen a picture of the resurrection of the mighty One. I like it very much, but I must confess that when I read the Guide-book I feel just a little uneasy about that door. And now, having seen this one, I realize that it corresponds much more nearly with the description given in the Book than does mine."

"Yes, my friend, I have tried to follow the Book exactly in all things. But let us notice this door more closely, and then I will relate a personal experience. You see in this door there are three panels, a large one on each side and a smaller one across the center, connecting the other two. On the panel to the right you see at the top the word 'Creation;' at the bottom, the words, 'Father and Son.' On the one to the left you see at the top the word 'Redemption,' and at the bottom, 'Father and Son.' On the middle panel is the word 'Memorial.' Do you see what a dark shadow there is on the right-hand panel? and there are also six dim pictures on it. But you will notice that the longer you look at them, the darker grows the shadow, and the more indistinct the pictures.

Curse of Sin

Six Days of Creation

Curse

"On the left-hand panel there are also pictures, indistinct at first, but as you look at them the light grows stronger and the pictures brighter.

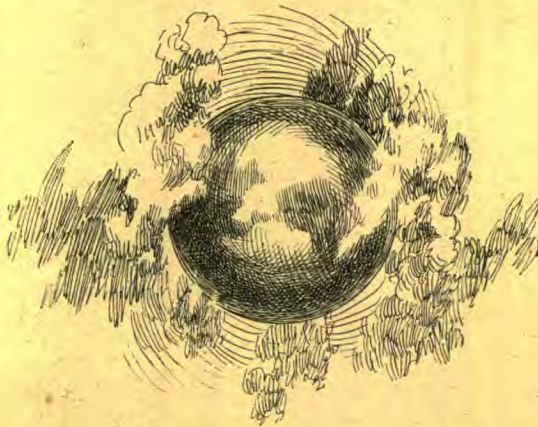
Re-creation New Earth

The memorial panel gives out a steady light; were it not for this fact, the pictures on the creation panel would be lost to view.

"But I must relate my experience. I came into this room one day, and seated myself in this chair, which is so arranged that when leaning upon this arm called History, you can look straight through the Creation panel, and when leaning on the other arm, called Prophecy, you get the best view through the Redemption panel.

"I placed the pillow, Faith, under my elbow upon the History arm of the chair, and began to read the first part of my Guide-book. When I began to read, there appeared before my eyes a great expanse of space—an empty void. Then I heard a voice, and immediately there appeared a dark, mysterious-looking mass. Again the voice spoke, saying, 'Let there be light,' and out of that darkness there sprang a wondrous light. By the light I saw that the mass was pliable, yielding, and that it had no fixed form. Again that voice was heard, and the mass began to rotate, assuming the form of a globe. Again the voice was heard, and the light gathered to one side, and there appeared the first picture upon my panel—a world, rolling in space like a ponderous ball, one-half radiant with light, the other shrouded in darkness. Then a voice said, 'The evening and the morning is the first day.'

"I looked again, the surface of the globe seemed clear as crystal, and underneath this transparency of air appeared another surface of



water on the one side, clear but sparkling in the light, and on the other side, clear but darkening in the shadow. And the voice said, 'Let there be a firmament in the midst of heaven;' and immediately a volume of water was lifted up, forming a vast canopy above the

air, which passed between the waters, thus forming the firmament, and separating the waters from the waters. The second picture



Valleys and mountains and plains

on my panel was completed, and I heard a voice saying, 'The evening and the morning is the second day.'

"I now began to look upon the waters which were under the firmament, and I heard the voice say, 'Let the waters that are under the firmament be gathered together, and let the dry land appear.' Gen. 1:9. O, what a moving was there! The land arose

and came to view, the waters fell away from sight, filling the vast reservoirs of earth's interior. When the commotion had subsided, what a picture was there!—the vast expanse of land, composed of broad, beautiful valleys, surrounded by lofty mountains which towered in graceful slopes. Vales, skirted by hills, arose in varied but pleasing forms. Plains sloped away to shores of seas beyond.

"Water was distributed in seas, lakes, and ponds; in rivers, brooks, and rills; each gleaming like a sparkling jewel or a thread of silver upon the bosom of the earth.

"As I viewed this pleasing picture, the voice spake again, saying, 'Let the earth bring forth grass' (verse 11), and herbs, and trees. Over the face of nature there spread a carpet of green of varied shades, bestudded here and there with clumps of herbage of blending colors, while from the midst of it all, to grace the slopes of mountains and of hills, there arose the trees, from the lofty cedar of Lebanon or the spreading oak of Bashan to the pale quaking-asp or the swaying willow by the brook. And the voice said, Let each one bear seed in itself, after its kind, and lo! upon the blades of the grasses, upon the sprigs of the bushes, and upon the twigs of the trees, there burst forth flowers of wondrous beauty, to sway to and fro, and to fill the air with their fragrance. The third picture was complete, and the voice said, 'The evening and the morning is the third day.'"

ONE can no more be forced truly to keep the Sabbath (for it is a heart service primarily) than the juice can be forced into an orange by an outside agent, or the exquisite coloring of the delicate apple blossom be painted into it. As these come from the trunk of which the branch is a part, so also the right heart comes from "abiding in the Vine."

If eternal torment, as represented by some, were true, it would indicate that God, like the wicked, had "conceived a device which" He is "not able to perform." Ps. 21:11. Unthinkable! But thanks be to God, there is to be a cleansing fire which will leave neither root nor branch. Mal. 4:1.



BY F. D. STARR.

Introductory.

THE quotation given above comes from the highest source in the universe, and upon its obedience hangs the destiny of each individual who hears this instruction. To comply with this command involves the reading and careful study of the Word. Reading the Bible through by course is not as common a practise as it once was. And, indeed, how could we expect it to be when the practise is so much discounted? It is quite common, when allusion is made to the practise of reading the Bible through by course, to hear some one speak of it as a useless practise, or at least of but little benefit, that the right way is to study the Bible by subjects, or some other way.

While it is true that the Scriptures should be studied by topics, yet in what way would we treat any other book in which we were deeply interested and of whose contents we desired a correct understanding? Would we read a paragraph here, a sentence there, and a page somewhere else? Would we not rather commence at the beginning and read through carefully, page after page, being careful not to skip any part of it lest we should lose the connection? That is the proper and almost invariable way of reading human productions.

But is the Bible a book put together in correct consecutive order? Or is it, as some seem to suppose, a jumbled mass of literature, with each part disconnected from the other, so that there is no reason for perusing it in regular order from commencement to close?

Can we suppose the Infinite Mind, the God of order and not of confusion, would allow His representative Oracles to be thus compiled? It seems far more evident that there is correct order and system in the arrangement of the sixty-six books of which the Bible is composed. Does not the Book begin at the commencement of human history, and end with the introduction into the eternal state, thus spanning the six thousand years of earthly events from commencement to close?

In nearly every case one part seems to call for the one that follows, so that in order to get the proper connection, one needs to treat the Book in the way he would treat any other volume, by reading through by course from beginning to end. While study by subjects and comparison of one part of Scripture with another should be practised, yet this can not take the place of consecutive reading of the Word. In the language of our Lord, on another matter, we may say, "These ought ye to have done, and not to leave the other undone."

Without question, there are portions that demand much more study and attention than some other portions, but none are to be overlooked. All are "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

Many say they read the New Testament, but do not read the Old, because that is, in their opinion, no longer authority on matters of duty. But, remember, the things that were written *afortime*, the ancient Scriptures, were written for our benefit. See Rom. 15:4. One case will illustrate this point. A colporteur, who was employed in selling religious literature, said he did not read the Old Testament. Something was said about Balaam's ass speaking with

man's voice. "What!" said the gentleman, "Is there any record of that?" The Book was opened to Numbers 22, and this representative of religious work read eagerly, for the first time, the wonderful occurrence. He could not, however, have been a very careful student of the New Testament, or he would have found allusion to the incident in 2 Peter 2:15, 16.

But neglect of the Old Testament naturally begets disrespect for the New, and those who do thus neglect to read that part which comprises three-fourths of the entire Word little realize what valuable information they are losing.

A clergyman of one of the largest denominations in the country remarked the other day: "People do not read the Bible any more, as they did when I was a boy. They read the daily papers instead, and that, too, on the sabbath." Shall that be true of God's remnant people also in these last days?

It is with gratitude, not with self-complacency, that I remember having read the Bible through for the third time when eighteen years of age, and of reading it through each year for more than twenty years since. Like no other book in existence, it seems newer every time it is read. It is well to read different versions. Besides reading the Bible through in the Revised Version, I have had the privilege of reading it through in Greek, German, French, and Spanish, and the New Testament also in Latin and Hollandish. Words can not express the delight and rapture experienced in seeing the divine thought, as expressed by different translators. The theme of redemption will be the science and the song of immortal beings in the kingdom of God. Is not the Book containing that science worthy of our study in this mortal state of existence? In fact, what else is worthy of our limited time but this Book and those helps that bring to us a better understanding of the Blessed Volume?

TWO RIVERS.

BY S. H. CARNAHAN.

[See first page.]

GRANDE RONDE RIVER'S waters flow windingly across one of the most fruitful valleys in Oregon; past city, hamlet, village, and town; among shady copse bowers; thence, through evergreen-bedecked canyons and rock-ribbed gorges, and are delivered where they are hurried by the Snake and Columbia to be swallowed up by the briny deep.

But this river bears no comparison, in either beauty or grandeur, to that noble and majestic river to be in this earth when restored from its present, sin-cursed condition to its Edenic purity. The fountain of that river—the river of life—will be at the throne of God and of the Lamb. Rev. 22:1. Its waters are as clear as crystal. And doubtless, as it flows from the city—New Jerusalem (Rev. 21:2)—it will, like the river that originally flowed from the Garden of Eden, be separated into four branches (Gen. 2:10); and as these reach out, will spread into all parts of the earth, carrying life and blessings to the inhabitants of the world made new.

Those who drink of its waters shall never die (Rev. 21:4), and they will also eat of the fruit of the tree of life, which stands on either side of the river, and which bears twelve manner of fruits, yielding her fruit every month.

"Blessed are the meek; for they shall inherit the earth" (Matt. 5:5), "wherein dwelleth righteousness" (2 Peter 3:13).

Elgin, Oregon.

"CRITICISM."

BY BRYN MAWR.

IT is claimed by the aristocracy of infidelity,—that is "Higher Criticism,"—that man has developed by "scientific methods"—man's wisdom—an "entirely *new* psychology and philosophy." In other words, man has put off all restraints of faith in God's Word, disrobed himself of the garments of humility and obedience, so fittingly becoming the attitude of the creature towards the Creator, and assumed the prerogatives of Omnipotence, as did that first critic of God's ways (see Isa. 14:13-14, John 8:42-47). Science indeed! The same characterized by Paul as "science *falsely* so-called"! 1 Tim. 6:20.

Man's body has not kept pace with his conceit, else that self-acquired immortality would have landed him in the *netherlands* long ago. And that assumption is—judged by word and action—that God has somewhere back in the misty ages, undertaken a mighty task, so great indeed that failure is about to overtake *Him*. So the twentieth century wise (?) men force their services upon Him, ostensibly to "save man;" but really they are repeating the ritual of the first century school; "*He saved others; Himself He can not save.*" Matt. 27:42.

But they would be good enough even to save the Lord, and give us a Scripture worthy the heights of "doctrine and institution" attained by them in tearing down that established by Moses and the prophets, and endorsed unqualifiedly by Him by whom were "all things created." John 5:45-47; Eph. 3:9. But if the record of "Moses and the prophets" be not true, then there is no Christ; and if there be *no Christ*, there is *no salvation*. So these rebellious Nimrods say, "Go to, let us make *us* a name." And they *have*; it is Babylon.

"Higher Criticism"—that is, the modern form—began with doubting the Scripture testimony of "Moses and the prophets" and apostles, regarding miracles, "age of man," and a universal deluge,—in fact, all the basic principles of Judaic truths, so plainly manifest through the "more sure word of prophecy" that the "wayfaring man, tho' a *fool*, need not err therein." If not repudiated altogether, they have left the remainder so emasculated by groundless criticism as to be powerless or ineffective.

With all their "scientific accuracy," and "thorough comprehensiveness" of modern education, and the blasphemous assertion that "*Biblical criticism has made it certain that you can not build Christianity on the Holy Scriptures alone,*" still what pigmies they are beside a Moses, an Isaiah, a Daniel, or a Paul!

A modern re-incarnation of pagan idolatry is "Higher Criticism." Paul, speaking by the Spirit, says: *The Scriptures "are able to make thee [you and me] wise unto salvation through faith which is in Christ Jesus"*—the very essence of Christianity—enough Scripture to justify or condemn the whole human race. 2 Tim. 3:15. "My people are destroyed for lack of knowledge." Knowledge of what or whom?—God, surely. How may we gain knowledge of Him?—Through the Scriptures. Alone?—No; through His handiwork as well. How shall we know His handiwork?—Through *His law*. Where do we learn His law?—In His Word, the Scriptures. For only by the *law* do we learn who is the *Creator*. And "God gave them *knowledge and skill in all learning and wisdom.*" Dan. 1:7.

So there is nothing attainable by man or man-made methods (science) that can equal the wisdom, knowledge, and power to be acquired through God's Word, and he who re-

pudiates *that*, knocks the foundation of the universe from under his own feet.

God is no "respector of persons," and He will give good gifts to *all* "according to their several ability."

Then what a woful account lies at the door of those "mighty ones" of earth, who in effect say: "Everything that God began to do is *wrong*. We, by our superior attainments, must make it right. But this stupendous failure of a mighty God, is so far-reaching that we can not rectify it all in a short lifetime, so we will re-incarnate till, as the 'ceaseless' generations roll on and on, 'our theories' will evolve the 'perfect man.'" Exactly what the devil said to the first family: "Ye shall be as gods."

And thus the "critics" are giving this message to the world to-day, leading millions of earth's inhabitants away from "Christianity," away from the Gospel, *away from Christ*; in whom *alone* is there salvation. They have "dugged the pit" into which they shall fall when their "refuge of lies" is swept away. Isa. 28:17; Ps. 119:85. The inspiration of the Scriptures, their historic integrity, the miracles, their chronology, their prophecies, all in turn have been assailed, and out of every assault emerges the Word, clearer, brighter, stronger, as the day hastens that will behold the fulfilment of its last prophecies, that are *now* crowding one upon another in full confirmation of that Word.

MAKE HASTE.

"SOME years ago," says Dr. Bonar, "when traveling through Palestine, we were nearly benighted. We had left Hebron in the morning, and had come leisurely along, passing through Bethlehem, and visiting the gardens of Solomon on the way. The sun began to get low ere we caught our first glimpse of Jerusalem, and, on reaching the plain of Rephaim, we had to increase our speed. In a little time the sun set, and we saw a man come out from the Jaffa gate, and stand upon a hillock, shouting with all his might, as if forewarning of danger, and gesticulating wildly, as if to call our attention to what he was announcing.

"What is the man saying?" we asked our guide.

"He is shouting, 'Yellah! Yellah!'"

"What does that mean?"

"Come along! Come along!"

"We now found we were about to be shut out, and this messenger had come to warn us that the gate was about to be closed. We made haste, as we did not at all relish the thought of being kept all night outside the walls. We were just in time, no more. We entered, and the gate closed behind us. 'The door was shut' (Matt. 25:10).

"The lesson we learned was, 'Make haste!'—a lesson which some of us never forgot. So near being shut out of the earthly Jerusalem! What if it were to be not almost, but altogether, shut out of the heavenly city! No time to lose. Too much lost already!

"A few days after, a similar incident occurred, which furnished another lesson. We had been wandering all the afternoon on the Mount of Olives, not heeding the time. But at last we saw the sun going down. We hastened to the nearest gate, on the east side of the city. It was closed. There was no admittance. We hastened round the walls to the other gate, which we knew to be kept open a little longer. When we reached it we found ourselves excluded. The gate was shut. We were told, however, that possibly the gate-

keeper might relent, and let us in. Alas! the keys had gone to the governor.

"What were we to do? It was suggested that a piece of silver might soften the guard's heart, and bring the keys back again. So we thrust a suitable coin in at the keyhole, and waited. In a few minutes the gate opened, and we passed in. The bribe had prevailed. But our admission was against law.

"The lesson for us was, 'Be in time.' The gate stands open. The entrance is free. The way is plain. Lose not a moment. Upon one lost moment eternity hinges; and 'it is no trifle to lose eternity.'"—*Common People*.

THE MASTER WORKER.

WHAT "rough timber" Christ has to "work up" when He gets us in hand! Do you pray to be smoothed down and made patient? Then welcome the answer, "Tribulation worketh patience." Some one has falsely accused or misjudged you. Did you get sweetness out of it, or did you consider it "entirely uncalled for," and feel so hurt that your head was bowed, and your "harp hung on the willow"? If so, you have not found sweetness in the trials. God can so bless your trials for your good that you can say of persons who have been a great cross to you, O, what a means of grace they are to me! and thus you can have real sweetness out of every test.

As long as you believe your trials are curses, so long will you fail to find real sweetness in them. Job's sickness and calamities came from the devil, and were intended by his satanic majesty as curses, but were transformed

by the creative hand of God into mighty blessings. If we are walking in the light of God, no disappointment, no sorrow, no sickness, no misunderstanding, can be a curse; for "all things work together for good to them that love God."—*Pentecost Herald*.

THE GREAT PROVIDER.

[Alexander McLaren, in *S. S. Times*.]

THE precise miraculous act [of multiplying the loaves] is wrapped in darkness, as all creative acts are; but the lesson stands plain, that Christ has inexhaustible supplies for a hungry world. "He opens His hand, and satisfies the desire of every living" man that brings his hunger to Him. The last row of the five thousand fed as full as the first. The fountain is as brimming over, after millions have drunk from it, as if we were the first that ever plunged thirsty lips into its sparkling basin.

Nor is that bread of God merely sufficient for present needs. The broken pieces that remained were far more than the original store. The boy's provisions would have filled but a corner of one of the twelve baskets that bulged with the remnants. If we will faithfully impart Christ to men, we shall enrich, not impoverish, ourselves. The more we give of Him, the more we have. "There is that scattereth, and increaseth yet more." This gift does not "perish with the using," but grows as it is eaten for ourselves, and as it is carried to other hungry lips.

THE practise of honesty is more convincing than the profession of holiness.—*Ram's Horn*.

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.]

CXL.

WHILE waiting in a railway station for a belated train that was to take us to our appointment, we chanced to take from the reading rack the front page of the *Review and Herald*, which contained an article written by Sister White. We read it carefully, being much impressed with the deep, spiritual thoughts it contained. But a desire had become awakened in us for a better understanding of God's precious truth for this time.

Some two years later a young lady came in at my office door, desiring to show me a work she was canvassing for. I told her I did not have time to spare, but if she would let me look at her book a moment, I could tell her whether I wished it or not. I opened and looked at the title page. It was "Great Controversy," written by Mrs. E. G. White. Remembering what I had received from the article which I had read, referred to above, I requested her to bring me a copy at the time of her delivery, which she did.

I read the book very carefully, and fully saw the binding claims of God's holy law. I saw that I had been ignorantly trampling His holy Sabbath beneath my feet, and in its place honoring the child of the Papacy—Sunday. I gratefully thanked God for the light, having searched my Bible carefully to know that it was true, and kept the Sabbath for the first time in May, 1895. It was truly a Sabbath to me, for I experienced such a sweet, deep blessing, such as I had never before known. I began to talk it to my people, and it was not long until I was dismissed from my Gospel work, for "Judaizing" and putting "a yoke of bondage" upon others. But, thank God! the yoke was one of freedom, and easily borne.

Some two years later a Seventh-day Adventist minister came into our locality, having heard about us. We gladly accepted the message in all its bearings, and cast our lot with the remnant people of God. Such is the way the Sabbath came to me, and how I became convinced. Since that time I have

tried, by the help of God, to let this blessed light shine upon others, and my efforts have been graciously blessed of Him. D. P. ZIEGLER.

CXLI.

IT was while doing housework for a Baptist lady at Danvers, Mass., that I first had my attention intelligently called to the Sabbath truth; and it was by reading the little tract entitled, "Sunday Not the Sabbath," that I was brought to decide. I had been at that place only a few days when, while sweeping and dusting a room, I found the above-named tract. I had read only about half of it when a wonderful flood of light seemed to enter my soul, and many texts of Scripture referring to the commandments came to my mind. I felt happy, thanked the Lord, and decided there and then to keep the seventh day.

I had at that time been a member of the Baptist Church about nine years, having been converted at the age of fourteen. Shortly after this I counseled with the lady about doing my work up so that I could keep the Sabbath of the Lord. She looked surprised and said, "Where did you get that idea?" I answered, "From a tract I found on your table." She said, "O, I have a sister who keeps that day, and there is a whole church of them in this place." I silently thanked God, and prepared to meet with the church the following Sabbath. I found dear, Christian friends there who helped me, and took me into their homes and expounded the Word more perfectly.

From that time to the present hour I have rejoiced in all parts of the Third Angel's Message as they came to me, and have tried to be faithful in showing to others what a dear truth I had found. I write these few lines to encourage those who love the Lord to be very faithful in distributing literature, even little tracts; for it took only a few paragraphs to convince me of the Sabbath.

AMELIA NASON-PRICE.



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All Manuscript should be addressed to the Editor
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THE INEVITABLE RESULT.

Union of Church and State.

It was the glory of Protestantism expounded by Martin Luther that it rejected the arm of flesh and looked to God alone. Errors were retained by him and his co-laborers. Some of the forms of the apostate church were continued. The day does not break all at once. The first dawning of the sun illuminates only the mountain tops, but leaves the valleys in shade. But the light is as truly the sunlight as when streaming upon the earth at effulgent noonday. Wickliffe has been called the "morning star" of the Reformation; the light which God gave through Luther Tindale and others was the morning dawn.

But in Germany, as nowhere else, the movement was separate from the state. Kings and princes would have helped. The Elector of Saxony and Philip of Hesse would have risked their dominions in the defense of the Gospel, but it was not God's plan, and Luther said them nay. The cause was God's, was wholly spiritual, as all true, permanent reformations must be, and God must guide by His Word, and furnish a plenitude of power by His Spirit. The hand of civil power must not be put forth to steady the ark of God.

Well would it have been if the church of the Reformation had held to this fundamental principle of no alliance in any way with the state, and had coupled with it one equally essential, the forming of no creed. To turn to the state for help is to turn from Christ. To elevate human creeds is to exalt the wisdom of man above the words of God, is to bind about the warm, throbbing words of life by the dead, cold forms of inexorable law.

The true church of Christ can endure neither one nor the other. She can not bow to human authority when God speaks differently. She can not abide by cold creeds, bound by dead hands, when Christ speaks the living words, "Go forward."

Every worthy schism from great popular bodies which has occurred in Christendom since the Reformation has been to throw off the paralyzing hand of the state and the fettering shackles of creed. And every worthy schism God has greatly blessed. Witness the Baptists, who have in a measure kept free from both these incumbrances. Witness Congregationalism, Methodism, and Presbyterianism, who cast off the state, but still held to creed. Their intent, of course, was that the creed should express the Word, which in some respects it did, but which sooner or later would come in conflict with truth in the increasing light of truth's rising sun.

In God's closing message, as has been pointed out, God calls men back to His fear, His worship: "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth." Rev. 14:6, 7. Thus is man brought back to the Word of God. By that message God would heal the Babylon of Christendom, and restore Christ as ruler, His Word as guide, His Spirit as power. But Babylon would not. Creed must crumble, and confession of past wrong, mistake, and error must be made; and the proud popular church can not do it. The dead hand of the past is more than God's present message of light and truth.

What is the result? What must ever be the result? When Israel turned from God, she turned to Egypt and Assyria. When she could no longer claim His power she sought the support of the broken reed of civil power. Isaiah 30 and 31. She left her lawful Husband and committed fornication with the kings of earth.

The modern church is doing the same. God's

Word, God's law, Christ's example, condemn the pseudo-Sunday sabbath, foisted in the place of the Sabbath of the Lord by apostasy, condemn the making void of His law through tradition, condemn the false doctrine of inherent immortal soulism, condemn creed. Attentive ears in every church hear the call. Hearts in every church heed the call. Feet in every church willingly walk in the path of His commandments. Souls in every church drink in of the outpouring Spirit of God, which always accompanies the turning to God's law. John 14:15, 16.

But Babylon will not forsake the error. Creed condemns the "come outers," and the great mass unthinkingly, ignorant of consequence, abide by the creed, and cast out as heretics those who have followed the Word and Christ Jesus. The next step is easy to take; it is the logical step: and that is to call upon the state to enforce dogmas and compel the observance of institutions which are not supported by the Bible. So did Rome in the early centuries. So did the backslidden churches of the post-Reformation period. And so also, at a rapid rate, are the churches of the present day doing all in their power to unite with the state.

The state has not asked this union. The state has not wooed the bride of Christ away from allegiance to her Lord. Nay, more, when the church has asked—demanded—of the state that some religious institution—as the Sunday-sabbath—be protected, embodied in statute law, and enforced contrary to the rights of men, the charters of our civil liberty, and the Gospel of Christ, upon the consciences of men, the state has emphatically told the church to keep her place, attend to her own appointed work, and leave the state free to act in its own proper sphere.

Yet, notwithstanding this rebuke, notwithstanding the teachings of God's Word, notwithstanding the ages' long record of the history of church-and-state union with all its evil results, the church still forces upon the state the constant demand. Her representatives are found in the lobbies of Legislatures; politicians are threatened with retirement; and by entreaty, by superstitious appeal, by political threats, the government has bent under the influence, and three several times committed itself to the evil principle of religious legislation.

And thus has this last division of Babylon taken the first decisive steps in fornication, and justified the message, "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Later Babylon is following in the footsteps of the old mother, and with her fall is dragging down all the world to everlasting ruin.

We know, reader, that the influence of this church over the world promises much. So it did in the early centuries, but it proved a power for evil, the cradle in which was nurtured all the cruelty and persecution of the Dark Ages.

To save souls from all this we know of but one, and only one, remedy—the everlasting Gospel; "Fear God, and give Him glory; for the hour of His judgment is come: and worship Him." O, turn to God with full purpose of heart. His Gospel is all-sufficient.

Reversing the Law.—A recent sermon declares as to man's good: "Upon the welfare of the whole of which he is a part, depends his own individual welfare." Now that seems good, but it is sophistical and delusive, and doubtless deceived its author. It has been demonstrated in every phase of social life that the statement is not true. There are thousands of individuals who have prospered financially when all around them were poor; and yet their prosperity did not come from their fellows. There are thousands who have acquired knowledge, when all around them were ignorant. There are many who have developed a righteous character through God's grace when their fellows on all sides were selfish and wicked. In political life, the only true way to conserve the rights of all is to guard the rights of the individual. The only eternal salvation to the race comes by saving the individuals. All this talk of elevating the race as a whole, all effort to do it, while passing by the individual, will prove utterly futile.

A CONTROVERSY SOON TO CLOSE.

FROM Genesis to Revelation, or from Eden lost to Eden restored, we read the long record of a continual controversy. "There was war in heaven," instigated, instituted, by a mind which had set itself at variance with the mind of the Maker.

That controversy, that war, was transferred to this earth when Satan purposed to do for man what he had done for the inhabitants of heaven who listened to his conspiracy.

God's first admonition to the perfect pair in Eden was controverted by the arch-deceiver. There was a plain contradiction of the Word of God and a flattering encouragement to the pair to disobey God and become like gods themselves.

They believed the deceiver, disbelieved their Maker, disobeyed Him. Then they realized in their own hearts and in their own appearance that they had done what they could never undo. Then for the first time they felt remorse, shame, conviction; for the first time realized the feeling of wrong committed. Satan had won his first battle over man. From then till now the agencies of God have been carrying on the operations that are to counteract the result of that victory of Satan over man.

But the deceiver had not desisted during any of that time. God taught Adam and Eve the consequence of their rash act, and then laid before them the only hope there was for the race. That hope lay in One who was to be the offspring of woman. So at the birth of Cain Eve declared, "I have gotten a man from the Lord," evidently thinking that this was the One through whom salvation would come. Presumably Satan thought so, too, for he put it into Cain's heart to murder his own brother, and thus forestall the possibility of Cain ever being that One, and doing that redemptive work.

Then when God promised a seed to Abraham, Satan sought to adulterate and thwart the plan by bringing in a child in a way altogether different from what God purposed. Ishmael was born; but he was not the child of promise, and he soon showed a malignant spirit toward the one who did fill that place.

When Jacob and Esau, sons of Isaac, came to the estate of manhood, a deep and skilful plan was laid to bring about an enmity that would result in the death of Jacob, who was to be the father of the twelve tribes. God overruled in this, and Jacob was spared, to become Israel, the prevailer with God, and the father of "the twelve tribes."

Then the malignity of Satan established itself in the hearts of Israel's children, and they sold their own brother into slavery; but God so overruled the result of that act that the slave boy became the instrument through which not only Israel and his offspring but the inhabitants of Egypt and other countries were enabled to subsist through the grievous seven-year famine. Satan meant to cut off the promised Seed by destroying Israel and his entire family.

Plotting against Israel's Deliverer.

When the time was ripe for a deliverer to be born who should lead the hosts of Israel out of Egyptian bondage and into the promised land, Satan caused a decree to go forth that all the male children born to the daughters of Israel should be put to death. The command was repeated and emphasized when the midwives were unwilling to become the executioners. Every male child was ordered thrown into the river. That this command was being carried out was shown by the course taken by the mother of Moses, first in hiding him three months at home, and then secreting him in the little water-tight basket among the reeds and rushes of the Nile. Satan meant that Israel should never leave the bondage of Egypt; that Moses, the type of Christ, should never lead the people of God into the typical land of promise, but perish under the decree of Pharaoh. God preserved him, and he led the people out.

We find the same spirit manifested toward the youthful David in the court of Saul. Satan knew that David had been anointed to be king of Israel. This accounts for the seemingly erratic course of Saul toward him and the satanic spirit which he showed on the occasions when he attempted to take David's life, and for the persistency with which he sought to accomplish that end. David was destined to be not only the ruler of Israel, but one of the greatest of the prophets, through whom have come to the world the most blessed promises and encourage-

ments in all the Bible. Satan would gladly have forestalled all that, as well as the wonderful teachings of wisdom by the son who followed him.

But the controversy was not over with that defeat. The enemy of God and man finally brought about the overthrow and the scattering of the whole Jewish nation. He brought them into a bondage apparently as dark as that under which their fathers served in Egypt. But God remembered His promise concerning the Seed through whom should be restored the lost inheritance, through whom man should gain the forgiveness of sins and eternal life. Israel, in repentance and deep humility, returns to the promised land, for Messiah was to be born in Bethlehem of Judea. He was born of the tribe of Judah, and He was born in the tribal home of Judah.

The Crucial Point.

When the time of Christ's birth was at hand, Satan felt that the crucial day had come. So he began to stir up the Roman ruler of Palestine; and finally the decree went forth that the male children of two years and under in Bethlehem and the regions round about should be slain. Satan intended, and Herod supposed, that thus would be accomplished the death of the Child Jesus. Note the similarity between this decree and that of Pharaoh. Foiled in this, Satan pursued the "Seed of the woman" till the seal of the Roman official closed the door of Joseph's new tomb over the sacrificed Redeemer. That seal and all Satan's power could not hold Him, and He came forth, bringing with Him the guarantee of eternal life for every soul who will believe and accept Him.

From then till now the wrath of man's enemy has been turned in deadly earnestness against those who accept that sacrifice and that infinite gift. Christ's followers were worn out by that power during the twelve hundred and sixty years of papal persecution, and we are drawing near to that time when another decree is to go forth by the instigation of that same power. This decree is to be directed against "as many as should not worship the image of the beast." The penalty for refusing to perform that act of idolatry is death. Rev. 13:15-17. That is the decree that faces all who will be loyal to God and His truth in the not distant future. It is not difficult in the least to see in this decree the same spirit, the same malignant animosity, the same cruel handiwork, that we have seen at work down through the ages against the purpose of God and the people of God. This last decree, unlike the others prompted by Satan, is to be a universal decree. It is to be against every soul in the world who will not bow to the dictates of that "beast" power, worship it and receive its mark or the number of its name. We hear more and more frequent mutterings of that on-coming storm which is to try the loyalty of every soul. The warnings of the Word concerning it have been faithful warnings, and are now being given. The same being who deceived Adam and Eve into death, plotted the destruction of their posterity, conspired against the life of Moses, against David, against all Israel, against Christ, is planning this last onslaught upon those who purpose to be faithful to their Maker. But the Protector of His people will not leave them in this their "time of Jacob's trouble." Those who shall stand at last upon the sea of glass, having the harps of God, are they who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:2. That seals the destiny of every soul upon the earth.

One of the sayings which the world accepts as wisdom is, "In time of peace prepare for war." But a far better principle is, At all times prepare for peace. The Gospel of Jesus Christ is, "On earth peace, good-will to men." The most important concern of sinful man is to be at peace with God. We may "have peace with God through our Lord Jesus Christ" (Rom. 5:1); then we may let that peace rule in our hearts (Col. 3:15). That is a peace that passeth understanding (Phil. 4:7); but "the fruit of righteousness is sown in peace of them that make peace" (James 3:18). Therefore the counsel of the Spirit to the people of God is, "Be at peace among yourselves" (1 Thess. 5:13), and "follow peace with all men" (Heb. 12:14); for "God hath called us to peace" (1 Cor. 7:15). The kingdom of God is peace (Rom. 14:17); so it behooves us all to "be diligent," that when the King comes "in His glory" (Matt. 25:31) we "may be found of Him in peace, without spot, and blameless" (2 Peter 3:14).

"NATIONAL REFORM" FULFILLING PROPHECY.

THE National Reform Association—which is the progenitor of the International Bureau of Reform, whose headquarters are at Washington, D. C., and whose chief does not hesitate to call it a "Christian lobby"—is engaged in a determined battle for the full establishment of church and state union. Of course the association writers and speakers always deny this, but its constitution expressly announces the purpose "to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniably legal basis in the fundamental law of the land." If such a consummation would not make a full-fledged church-and-state government, what would constitute such an institution? When "Christian laws" become state laws, what power will enforce them? Will it not be the power of the state? Will it not be the police and the secular courts that will be called upon to see that people obey the dictates of that which the state will recognize as the Christian Church? That is all that church-and-state union ever was, or ever can be.

Then there must inevitably follow the question as to what shall be the standard of "Christian laws." If the government, in its various phases, must enforce the laws, it must have some standard of recognition. Suppose it should undertake to enforce all the so-called Christian laws recognized by all the so-called Christians, would there not be a considerable clashing? There surely would, and the state would have to settle which "Christian laws" should be recognized. And the party having the strongest political influence would be sure to win. Such has always been the case.

When the emperor and senate of Rome decided to make Rome a "Christian nation," they put "Christian" laws on "an undeniably legal basis." But there were factions in the professed Christian Church, and it was but a few years until the government was obliged to decide which it would recognize as the church, and the decision was made in favor of the Catholics.

In Great Britain the same principle prevailed. At one time the Catholics were the stronger element, and the Catholic "Christian laws" were placed on "an undeniably legal basis." Then the government was overturned, and the Covenanter "Christian laws" were given "an undeniably legal basis." Again the tables were turned, and the Catholic "Christian laws" were placed in the ascendant. And under either power the "legal basis" of the church's laws were emphatically *undeniable*. Eventually the Church of England was established, and her "Christian laws" obtained the "legal basis." And to-day the non-conformists are feeling the pressure of being taxed to support the schools of the state church, wherein are taught the "Christian laws" that are antagonistic to the religion of those who are thus compelled to support them. But these "Christian laws" are on "an undeniably legal basis in the fundamental law of the land."

The men who are building the church-and-state structure in the United States imagine that they are wise enough to steer clear of the errors and corruption and persecution that attended the former efforts. But they are doomed to disappointment; for the "sure word of prophecy" says that it will be an "image" of the Roman "beast." It was Rome that first placed Sunday observance on "an undeniably legal basis" in the law of the land, and it was the Roman Church that first anathematized those of her members who insisted on loyalty to the Sabbath of the Lord. And in imitation of this, we now have the proposition of a Kansas preacher, an advocate of state religion, to coerce the same class of people. He is authoritatively quoted as saying: "If we [Sunday observers] would say we will not sell anything to them, we will not buy anything from them, we will not work for them, nor hire them to work for us, the thing could be wiped out, and all the world would keep the Christian Sabbath." Thus we have the proposition to do just what the prophecy says will be done when the "image of the beast" is fully established. See Rev. 13:11-17, and then turn to chapter 14:9-11, and there read the doom of those

who yield to this coercing power. It is time to "think on these things," for the prophecy is fast fulfilling in this country.

Question Corner

1485.—The Twentieth Century New Testament.

What do you think of the 20th Century New Testament? I have lately seen and examined to a considerable extent this version from Romans to Revelation inclusive. What effect is it likely to have upon the public mind in connection with the Third Angel's Message? B.

We have said before several times that we know nothing about it whatever to commend. It is not a translation of the original, but a translation of what some men thought that original means. It is not the best modern English; it abounds more in words of Latin derivation than the common translations. Compare, for instance, the following weak, inelegant expressions with the dignified beauty, simplicity, and rhythmic flow of our common version or the revised versions: "Silence, come out from him, He said." Mark 1:25. "To you I say, *Get up*, take your mat, and go home. The man *got up*." Mark 2:11, 12. "*Levi got up* and followed Him." Verse 14. "Jesus *got up* and rebuked the wind, and said to the lake: Hush, be still. Then the wind dropped, and a great calm followed." Mark 4:39. O, it is cheap, pedantic, light, trifling. We find no trouble in making little children understand the common translation, or the American Standard Revised Version, the best translation of the Bible published. "The 20th Century New Testament" will in nowise affect God's last great message among those who believe the Bible. Its chief use will be that of a commentary among those who can bear it.

1486.—Feet Washing. John 13:3-17.

Please explain John 13 concerning feet washing. The Saviour, after washing the disciples' feet, said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Was that to be observed by the disciples only in their time, or does it mean for all followers of Christ unto this day?

Why was the ordinance given? What was its object? Does the need exist now?

1. There was strife among the disciples, Luke tells us, as to which should be the greatest. Some wanted to rule, and have the others serve them. Jesus the Master became the lowliest of servants.

2. The object of the ordinance was to teach them that in Love's kingdom the greatest did the most and best service, and the lowliest, too, if called for. "I am among you," said He on another occasion, "as he that doth serve." He wanted to teach them their absolute equality as brethren, as sons of a common Father, as servants of a common Master.

3. Is it not needed now? Is there not the same old strife as to who should be the greatest? Do we not have lord priests and bishops and archbishops and popes? O, if Christ's instructions had been followed, we would never have had the orders and classes and castes in the church of Christ which now exist. Forever would Christ's words have been true, "One is your Master, even Christ, and all ye are brethren." We have the counterfeit of it preserved in the Roman Church, where once a year it is said the pope washes the feet of twelve beggars.

There is no reason in the world, then, except human pride, why our Lord's example should not be perpetuated; and the pride is not a reason, for it demands its continuance.

5. Note that it was not a mere act of hospitality that Jesus performed; for Peter knew what that meant, but he did not know this act of our Lord. Verse 7.

The real knowledge of its meaning would only come through spiritual enlightenment. It was necessary for Peter to take part in this and so learn the lowly spirit of true service, or he would separate from his Lord. Verse 8. And, finally, there is no limitation of duration or place in the words of Christ: "If I then, the Lord and the Teacher, have washed your feet, ye also *ought* [are obligated] to wash one another's feet. For I have given you an *example*, that ye also should do as I have done to you. . . . If ye know these things, blessed are ye if ye do them." Verses 14-17. What would not the Sunday-keeper give for such evidence as this for Sunday observance? He would ask no more. He would deem it all-sufficient. Is it not sufficient for the perpetuation of feet washing, rightly called the ordinance of humility?



PREPARING FOR THE LAST GREAT BATTLE.

BY MRS. E. P. NAVLOR.

"A WORLD WAR" is the subject of an editorial article in one of our dailies of February 26. I quote:—

All signs point to a world-wide war. This is the best reason for supposing that nothing of the sort will happen. The drift of the current is so evident that every power in the world is braced with all its might to stem the current. The fear of universal war is so great that the powers will forego advantages, suffer injury, or brook offense, rather than set a light to the pyre. But the pyre is ready.

The writer then enumerates the moves which Russia may undertake, and the probable attitude of the other nations, and then says:—

All the powers are so entangled with alliances that no one of them can act without involving all the rest, in which event even we might be forced to take a hand. The thing is too big to contemplate. It would be a burden too great for the combined resources of the world to bear. The nations are unanimous that it would be better to sacrifice almost anything rather than run such a risk. And yet, a very little thing, which any one nation could do, might start the fire which all the blood and tears in all the world would be powerless to quench.

The leading statesmen of the world have been predicting for more than a decade that just such an event was impending. One said that the "crisis the world was bound to reach was so dreadful that thinking men refused to dwell upon it, and looked the other way rather than to face it." Another said, "The influences now at work point to a terrific struggle among the powers of the world, and the momentum with which the dreadful catastrophe is speeding down upon the world is such that no earthly power can arrest it." Yet another observed, "It must be the battle of Armageddon."

If thinking men foresaw this climax in the past, who, in the light of more recent events, would claim that "the best reason for supposing that nothing of the sort will happen" was because the signs all point that way? Is it true that "the nations are unanimous that it would be better to sacrifice almost anything rather than run such a risk"?

Why, then, do not those powers who have "acquired territory" or other "advantages" in the East, forego them in order to avoid war? Is it because they do not know to which of the nations it would be most politic for them to present their offering?

Would it not settle all difficulties to hand it all over to Russia? She might be induced to accept the "sacrifice." But no, they all share Russia's fondness for a piece of China, if it is decorated more or less elaborately with profitable trading marts. They do not seem to be anxious, or even willing, to forego their evident intention to get more. Each one of them is preparing with might and main to strike when the auspicious time for individual aggrandizement shall have come, and "the pyre will be lighted which all the tears and blood in all the world will be powerless to quench."

The nations have juggled together until they have each developed magicians, whose rods are invincible in their own estimation. In connection with the "Japan-Russian conflict," the *World's Work* for February says, "The greatest unsolved problems of the future may be thrust at once upon the world." The earliest predictions of this overthrow of the nations are recorded in the Book of books, and the conditions and causes there foretold are identical with those of which we read to-day.

The greed, the selfishness, the ferocity of the nations, all are therein written in language too plain to be misunderstood: "The nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged." We also read of the gathering at Armageddon, when the kings of the earth and of the whole world are gathered together for the battle of the great day of God Almighty.

God has declared it, and some of our greatest statesmen are constrained to believe that the crisis before us is in some way connected with it. And the extensive progress in military and naval enterprise, together with the increasing war spirit of the people, is, no doubt, an unwitting preparation for the final great gathering.

In connection with the warning concerning this great battle, the people of God have also the following admonition: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." Are you ready for the issue? or are you "entangled with alliances" in the world's affairs, which will unfit you to stand the test of the judgment?

Remember, there is no appeal from the decisions of this court, and it behooves you to secure an Advocate, in whom you can place all your trust. There is only one name in heaven or on earth "whereby we must be saved." Place your case in His hands without delay, for the hour grows late, and all too soon the court will adjourn forever.

PERTINENT PARAGRAPHS.

BY JOHN D. BRADLEY.

"CONVERTING our Sunday into a Continental Sunday" may be very undesirable, but the prevention of it is no proper business of the Congress of the United States.

"THE use of Sunday" is something that should no more be determined and controlled by legislation than should the use of Monday.

"THE separation of one day in seven from the other six, and the keeping of it as a day of freedom from worldly pursuits," is a religious matter, and may concern religious people and religious organizations, but it is no proper concern of legislators and civil governments.

CONGRESS has no more right to "provide that the universal sentiment that one day in seven shall be observed as a day of rest" shall be crystallized into law than it has to provide that the no less universal sentiment that people should profess religion and attend church shall be made a law. The observance of one day in seven is a religious custom, and the sentiment which insists upon the observance of that custom is a purely religious sentiment.

If the friends of Sunday legislation succeed in establishing the point that the provision of the national Constitution which excepts Sunday from the period of ten-days allowed the President for signing bills affords a basis for national legislation in behalf of the religious Sunday, they will not have established the propriety of such legislation, but the utter impropriety of that provision of the Constitution. "Religion is not within the purview of the general government," truly wrote James Madison, and anything connected with the government, no matter what it is nor where it is found, which brings religion or any of its institutions and observances within the purview of the government, is itself altogether out of place, for it has no proper connection with the government. The principle of the Constitution is that Congress is absolutely prohibited from concerning itself with, and legislating upon, religious matters, and anything which may be found in the Constitution that is opposed to this principle is altogether out of place.

THE iniquity of the sentiment that Congress should legislate in behalf of the conviction that Sunday is the sabbath, is displayed in the assumption that for Congress to do otherwise would be to "trample upon this religious conviction." This utterly unwarranted attitude identifies the Sunday-law cause with the cause of bigotry and intolerance in all ages. It has always been insisted by the disciples of intol-

erance that unless their religion was upheld and enforced by the state it was deprived of its just rights, and "trampled" upon. It is astonishing that anybody can be found holding such an attitude in the United States to-day; but we are given to understand that there are "millions" who do hold just this attitude, so far as the religious conviction with regard to Sunday observance is concerned. And a statesman of some prominence has declared that failure by Congress to legislate for the enforcement of this conviction when opportunity is offered, "would be an unnecessary and inexcusable outrage." We submit, and authority to establish it is not lacking, that rather is legislation by Congress in support of such a conviction "unnecessary and inexcusable."

A FORCED RELIGION.

BY ELI O. CARLSEN.

TO FORCE any religion upon any one is an impossibility, because a person that believes a certain thing is right can not believe it is wrong, even if he wanted to. He may act as if he believed it was wrong, but in the "clearness" of his mind it has not changed. Force can not change opinion.

Not only is a forced religion an impossibility, but it is just the opposite of Christianity. A forced religion was started, and is kept in motion, by the love of power. This sin caused the fall of Christianity, and made the Dark Ages; by this sin fell the angels; and as principles never change, it would do the same to-day or any other time.

Christianity was started, and still progresses, by the power of love. When it ceases to flow from this fountain, it ceases to be Christianity. This principle (power of love) flows through the universe, and holds it together. The spirit of the "love of power" disintegrates and brings in confusion.

As a leading educator of the world said, "It is the duty of every person to become acquainted, and get in harmony, with the current of the universe;" but it is not the duty of any man to force another man into it. Even if, by so doing, he could force him into eternal life in heaven, it would be sin, for force is the opposite of love and righteousness. Nevertheless, persistent efforts are being put forth to bring in compulsion in religious practise, and that, too, by influential men and organizations. It is an unreligious principle, wholly unworthy the enlightenment of an age in which the Gospel work is culminating.

A SIGNIFICANT ILLUSTRATION.

AFTER all has been said that can be said about organized labor's ability to resist organized capital, it is a peculiar fact that some of the shrewdest capitalists, employers of large numbers of men, have encouraged the labor organizations. One of this class was the late Senator Hanna. He was himself an organizer of men, and a manipulator of societies. As a politician, he knew the expediency of getting men into clubs and associations for their more convenient handling. Under such conditions it is only necessary to have a controlling influence over a few leaders, and these in turn are expected to control the societies. How willing these dependent men are to be managed, and how credulous they are of union possibilities, is set forth in a labor paper, the *Car Journal*. In urging men to attend meetings, it illustrates a prevailing ignorance, and, incidentally, how the members allow themselves to be managed, in the following dialogue:—

"What labor paper do you read?"
 "None."
 "Why?"
 "Hain't time to read one. Take more papers now than I can read."
 "Do you belong to any labor union?"
 "You bet I do."
 "When and where will your next meeting be held?"
 "Don't know."
 "What are the organizers of your union doing?"
 "Don't know."
 "Have you any organizers in the field?"
 "Don't know."
 "Is your union doing anything?"
 "I suppose it is; don't really know."
 "Where is organization work most needed?"
 "Don't know."
 "What is the total membership of your union?"
 "Don't know."
 "Who are the officers of your lodge?"
 "Don't know."

"Do you buy union-made clothes?"
 "Don't know."
 "Do you ask for the Clerk's Union Cards when buying?"
 "Don't know."
 "What good are you to a labor movement, anyhow?"
 "Don't know."

It is not difficult to see the possible workings of the organization of a host of such men. And the illustration comes from a labor-union source, which makes it all the more significant.

SEE THE DAY APPROACHING.

THE collapsing condition of the public conscience as displayed in the increasing amount of murder, suicide and general corruption proves that the public influence of the church is collapsing for want of a radical return to primitive simplicity, purity and power. And as physical conditions always follow the spiritual in its ascent or descent, and thereby indicate the true spiritual state, we are warranted in looking for physical trouble to follow this public moral decay. Flood, flame, explosion, railway wreck, war and catastrophe of every kind are sure enough seen, yet the people are not awakened or warned thereby. These things are a plain warning to the righteous. "The wise shall understand, but the wicked shall not understand." "The fear of the Lord is the beginning of wisdom." A good heart makes a wise head. We are divinely told to "exhort one another, so much the more as ye see the day approaching." Real spirituality will surely see it ere it comes. God says again, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." In conclusion let us quote the inspired warning:—

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness [literally overeating and drinking], and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell upon the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."—*Pentecost Herald*.

THE GROWING CIGARET EVIL.

CIGARETS to the number of 3,041,573,668 were smoked in the United States during the last fiscal year, according to the report of the commissioner of internal revenue. That was an increase of 389,954,871, over 1902, and almost 800,000,000 over 1901. Due probably to anticigaret crusades, the number fell off 400,000,000 in 1901, as compared with 1900. Since 1901, however, there has been an increase of nearly 400,000,000 a year.

The consumption of cigars in this country also runs into large figures. The number smoked last year was 7,426,890,403. In 1902 the number was 6,863,499,635, and in 1901 it was 6,455,438,419.

The quantity of other manufactured tobacco produced in the country last year was, in pounds: Plug and twist tobacco, 185,736,781; fine-cut chewing tobacco, 12,065,617; smoking tobacco, 131,130,733; snuff, 18,682,341.

That those barreled messages are still being sent to Africa in great profusion is also shown by the report. The exports of rum to the dark continent last year are shown to have been 594,485 gallons. No such deluge of rum was sent to any other country.—*Selected*.

IRREVERENCE.

It is no new charge against the present time to say that it is irreverent. Parents no longer teach their children to say, "Yes, sir," and, "No, ma'am," or to display that deference for age and authority which did so much to beautify life a generation or two ago. The growth of the scientific spirit, with the stress which it lays upon individual investigation, and the methods pursued by the schools, all foster a spirit which, to put it mildly, is not the spirit of reverence.

There is, however, another and more offensive way in which this spirit shows itself; the habit of making sacred literature the source of ill-bred wit and parody; of twisting words or texts about which

cluster the most solemn memories, until they do duty as headlines for a newspaper or title for a cartoon.

In a recent story the words, "Thy faith hath made thee whole," are used in a jocose way; a publisher calls attention to a book by heading his advertisement of it with the line, "Consider the lilies of the field;" and a dealer in small wares displays above his shelves the sign, "Ask, and ye shall receive," and most of his customers smile, and regard it as a good joke.

The newspapers are among the worst offenders. One of them, in an attack upon a certain religious sect, printed a suggestion for an amended Lord's Prayer; and during the coal famine last winter another displayed a cartoon which bore a variation of the question, "What shall it profit a man if he gain the whole world, and lose his own soul?"

It is not the Bible which suffers from this flippant treatment; it is the persons who make it the arsenal of their cheap wit and crude humor; and it is the spirit of reverence itself.—*Youth's Companion*.

THE WAR IN THE ORIENT.

CIRCUITOUS reports from the Orient indicate that considerable havoc has been wrought in Port Arthur by the bombardment of the Japanese, and that many in the forts and town have been killed. General Kuropatkin is reported to have advised the commander at Port Arthur that he will be expected to hold the fort with the present garrison. The Russians have lost another torpedo-boat destroyer by the explosion of a mine. All but four of her crew, numbering about fifty, were killed. Some reports state that this was a mechanical mine laid in the entrance to the harbor at Port Arthur by the Japanese. The two Russian fleets are apparently attempting to join their forces; but the Japanese fleet has so far prevented their doing so.

The land operations so far have been confined to concentration of troops and skirmishes between outposts. One report states that a company of 200 Japanese has been annihilated by Russian soldiers. The Russians are reported to be withdrawing across the Yalu River. The Japanese continue to advance toward that river, and have occupied Ping Yang and other places. Newchwang also is soon to be occupied by the Japanese, if reports are correct.

One of the most serious phases of the matter is the extreme probability that the Chinese may be drawn into the conflict and other nations thus become involved. China continues to move her troops toward the disturbed zone, in spite of the protest of the Russian Government. Russia has warned China that at the first hostile move, she will descend upon and capture Peking. Other governments are putting forth efforts to encourage China to keep out of the conflict. Whether they will be able to do this now seems problematical.

In the Labor World.—A bitter contest is now on in Sacramento, Cal., where the Builders' Association, the Contractors' Association, and the Citizens' Alliance have determined that the "open-shop" policy shall rule. All the workmen in the building industry, except the carpenters, are now out, and these will soon have to cease work, because of the strike of other workmen. . . . It is estimated that 20,000 men in the building trades in New York City are now out of work, and that the number will be increased daily. . . . It is expected that 10,000 lithographers throughout the country will be locked out soon on account of increased demands. . . . Some thirty large clothing manufacturing firms of Rochester, N. Y., have discontinued the use of the union label on their goods. . . . The masons of New York City are now on strike, and the bricklayers are giving them their support, thus tying up a great amount of work there. . . . At Teluride, Colo., the Citizens' Alliance, armed with guns and revolvers, recently drove out of that place between seventy and eighty union men and sympathizers. . . . Serious riots occurred at Chicago on March 15, when striking employees of the American Can Company attacked a number of teamsters. Men were beaten, and cars smashed, and the police were unable to preserve order.

It is reported that a Colorado fruit grower has succeeded, after seven years of experimentation, in producing a seedless apple. Great things are claimed for this new variety of apple.

The Supreme Court of the United States has given its decision in the great merger case. The merger was a combination of several of the great northwestern railroads; and this combination was attacked on the ground that it was a violation of the antitrust laws. The court decides, by a majority of five to four, that the merger is a trust according to the meaning of the law, and is, therefore, an illegal corporation. This decision upholds the decision of the Circuit Court of Minnesota in every particular. The railroads have given no inkling of the course they will pursue in the future.

Thirty Russian students in the German schools of Berlin have been expelled from Germany. It seems that the German Government was permitting Russian officers in Germany to watch resident Russians, and these students protested against Germany giving her consent to the operation of the Russian spy system there. Thirty of the students who signed the protest were given from five to eight days in which to leave Germany.

Enemies of the Russian Government are becoming active again since the reverses of the Russians in the Orient. This is manifest in the circulation of anti-government literature, in the placarding of cities with posters denouncing the government, and occasionally in the throwing of bombs. An act of the latter class occurred in the city of Vilna, Russia, on March 16, when the interior of the large Alexander Chapel was wrecked by a bomb. No lives were lost.

Another bill has been introduced in the French Chamber of Deputies by the premier, in opposition to the Catholic monastic orders. The bill has strong support, and will, without doubt, become law. It suppresses all monastic schools, and prohibits the monks and nuns from teaching, except in private. The premier declares that the clerical teachers are deforming the minds of the French youth.

The Post-office Bill is now before the House, together with the report of Assistant Postmaster-General Bristow. It is expected that considerable of the time of the House will be taken up in the discussion thereon, as the report seems to implicate members of the House in illegal acts in connection with post-office appropriations and with appointments in the postal service.

Germany, by a vote of both houses of legislation, has repealed the antijesuit law of 1872. This restores the Catholic clergy to all the rights which they possessed in Germany before the antijesuit law of Prince Bismarck went into effect. This is in pursuance of the emperor's policy to make friends with the pope and secure the support of the Catholic party.

The use of cocaine is rapidly becoming alarmingly prevalent in this country. A very small portion of this imported drug is used legitimately. Some states have laws prohibiting its promiscuous sale, but the laws have not been enforced. It is said to rob its victims of their mental faculties in briefer time and in greater degree than any other drug.

In the naval maneuvers of the English home fleet, on March 14, a new expedient was tried to prevent the successful attack of submarine boats. This consisted of a special net operated by two pilot boats, which were so maneuvered that the attacking submarine was enmeshed in the net and rendered powerless and helpless.

President Joseph Smith, of the Mormon Church, held a family reunion at the Beehive House in Salt Lake, on his return from the Smoot investigation in Washington. There were present at this family gathering President Smith's five wives and thirty-two of his forty-two children.

The chief of the young car-barn bandits of Chicago, who has been convicted, now confesses to the killing of twenty-three men in his short career of crime. The circumstances of the murders are given with such detail as to prove undoubtedly that he has told the truth in his confession.

A bill is now before Congress to extend the coast-wise navigation laws of the United States to the Philippines. The opponents of the measure claim that this is in the interests of the shipbuilding trust, and propose to prevent its passage if possible.

A negro was recently murdered by lynchers at Mojave, Cal., on the ground that he had committed a serious offense. It has since developed that the man was entirely innocent, and several of his murderers are now under arrest.

The census of India, just completed, shows a total population of 284,361,056. Less than one-fourth of the population is in what is known as native India. This census has revealed the existence of a hitherto unknown tribe, the Tabo.

Emperor William is making a tour of the Mediterranean. It is rumored that, after one or two heavy battles in the Orient, he will be authorized by Russia to intervene in behalf of peace.

German settlers in southwest Africa are suffering terrible punishment at the hands of the blacks. Many of them have been murdered in the most cruel and bloodthirsty manner.



OVER IT ALL.

OVER it all—the care and the fret,
The mixture of joy and the sad regret,
The anxious thought and the burdened heart,
The bitter loss and the cruel smart—
Over it all—this puzzling dream—
His glad love shines with holy beam.

Over it all—the hope and the fear,
The struggle for right, when wrong is near,
The kind intent, tho the words be cold,
The prayer for patience and love's sweet hold—
Over it all His justice lies,
Unchanged by sudden or dark surprise.

Over it all—the day and the night—
The hours of dark, and the seasons of light,
Mistakes and blunders and faults and all,
The pitiful cries from those who fall—
His kindness waits to help and bless
With a Father's touch of tenderness.

—Selected.

COMPANIONS IN GOOD BOOKS.

BY MRS. L. D. AVERY-STUTTLE.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

WHAT shall I read? and, What shall I allow my children to read? are questions which were never asked more frequently than to-day. This is not because of the scarcity of books or papers, but because of their very profusion. If the declaration of Solomon that "of making many books there is no end," was true in the days of the wise man, it is more emphatically so to-day.

Now, if all these books were good books, and all the newspapers and magazines which flood the market, were good, wholesome literature, one of the greatest sources of evil which the enemy of all mankind uses with which to entrap the feet of his victim, would be at an end. But, unfortunately, such is not the case; hence, we must use the reasoning powers with which God has endowed us, to discriminate between the good and the bad.

If we would make the most of the precious probationary time which still remains to us, and whose priceless hours are so rapidly passing, we will spend very little of it in reading the ordinary newspapers of the day. Why?—Because they are, as a class, highly sensational and disgustingly detailed in describing the horrible incidents of crime.

We need to know but little of these things. Would it not be better to "close our eyes from the seeing of blood and shut our ears from the hearing of evil"? It is enough to know that the perils of the last days are upon us.

"But," says one, "I must read the papers, or I can not keep in touch with what is going on around me." Now while this is true in a measure, it does not follow that an hour or two must be spent daily in order to become intelligent regarding the important happenings of the day. It is not necessary that Christians should know who was the champion of the latest prize fight, or be acquainted with every horrible detail of the thousand crimes and revolting scandals with which the ordinary newspaper of the day deals so extensively. "By beholding, we become changed." Does it increase the wisdom or the intelligence of any one to spend an hour reading the names of the latest arrivals at Blank Hotel, or the fact that the fashionable Mrs. A is entertaining the elegant Miss B?

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." If we apply this test to our reading—apply it conscientiously and rigidly, we will have no trouble in determining our duty in this matter.

"One need never be lonely," said an intelligent lady one day, "so long as the world is full of good books," and it is verily true.

Good books are like good people, the more one knows of them, the better. A good remedy for dull-

ness and a fit of the blues, is to spend an hour reading reliable history. "Truth is stranger than fiction," and much more profitable.

Still, there are some biographies, which, however truthful, I would never recommend a young man or woman to read, for truth is not the only requisite which a book should possess. The biographer of a famous man does not stop to inquire if the example of his hero is a good one for a young man to follow. It is enough for him—and, oftentimes, enough for the world—if the man is famous. If he is a great artist, or sculptor, or musician, or soldier, his every act is lauded to the skies, his cruelty is termed "bravery," and his dishonesty is dominated "business foresight."

I remember once, while at the house of an acquaintance, I glanced through a volume entitled, "The Life of ———," a noted desperado. In this book the author had so skilfully covered the criminality of his hero, that, had I not heretofore known something of the real character of this misguided man, I am sure my sympathy would have quite run away with my judgment.

Then, in reading biographies, we may well be careful that they portray the lives of Christian men and women, whose examples we may safely follow. With what a sense of our own unworthiness we read the biographies of the early missionaries, who counted not their lives dear if they might but win souls to Christ; or of the godly reformers in the days of Luther, some of whom bravely faced the fire and the rack for the name of Jesus.

In order for a book to be companionable, it should never be read hastily. A book that is worth reading at all, should be read carefully and deliberately.

"Well," says one, "I pride myself upon having read twenty volumes during the past three months."

But, my friend, how much have those twenty volumes taught us? How much better man or woman are you than you were before you had read them? If some vital part of those books you have so hastily read does not stay with you and help you to do life's duties, they are in no sense companionable, nor have they done you any lasting good. This is an age of rush and hurry, and I am sorry to say we have formed the habit of hurrying in our reading, and thus failing to grasp the meaning of the author. This manner of reading only leaves us mental dyspeptics.

It is best to read those books which not only abound in good thoughts and teachings, but which call out the best and most earnest thought in us.

Let us discuss with the members of the family what we have read. How much better to have the mind stored with useful knowledge than with gossip and folly.

Any book which arouses in our hearts nobler desires and aspirations; any book the reading of which makes us kinder to each other, more affectionate parents, or more dutiful children; any which increases our love for God, humanity, and righteousness; any which causes our prayers to become more earnest and frequent,—these are books which it is safe and desirable to take into our hearts and homes, where they may enter into our lives, and influence them as verily as our dearest friends and companions.

Then let them be well chosen; and remember that, as followers of Christ, we must do *all* to the glory of God.

A PHILADELPHIA newsboy, whose face has become familiar to those who pass in the vicinity of Eighth and Chestnut Streets, recently disappeared from his post of trade, and his absence brought forth a number of questions from his patrons. To their surprise, they learned that he had become an architect, and had shown such aptitude for that profession that he had been taken into the office of one of the best-known firms in the city. The money he had earned in selling newspapers had been spent in studying architecture in the evenings.—*Success*.

"Do THAT which is assigned thee, and thou canst not hope too much nor dare too much."

HOME.

BY MRS. B. F. HOYT.

WHAT a blessed word! Some one observes that to have a home which a man has himself reared or purchased—a home which he has improved or beautified—a home, indeed, which, with honest pride and natural love, he calls his own—is an additional security for any man's virtue.

Such a home he leaves with regret; to it he gladly returns. There he finds innocent and satisfying pleasure. There his wife and little ones may be happy and safe, and there his best affections center and grow. When the children have all departed, such a home becomes to the husband and wife constantly more dear; for it is now a scene of pleasant memories for the undisturbed declining years!

Then, too, what lapse of time, what varied experience of prosperity or sorrow, can ever efface the good impression made by such a home on the tender heart of childhood? To the tempted youth, to the wanderer from virtue, to the sad victim of misfortune, such remembrance has often proved a strengthening monitor or a healing balm. Nor can this kindly influence wholly fail so long as the dear objects of that family circle retain a place in the memory, connected, as they inseparably are, with thoughts of a father's counsel, a mother's tenderness, a sister's purity and a brother's love.

When God made this beautiful earth, He made one place more beautiful than any other spot. This was the Garden of Eden, and it was the home of Adam and Eve. They had everything to make them perfectly happy. God talked to them, and even angels visited them. O, how happy they were in their Eden home! As we all know, Satan entered to mar and ruin and trample. They disobeyed God, and they were driven forth. God was grieved, and Jesus left his beautiful home in heaven,—His riches, His glory,—to accomplish the great plan through which man might have a home with Him. "Thou He was rich, yet for *your* sakes He became poor, that ye through His poverty might be rich." 2 Cor. 8:9. One came to Christ and said, "Master, I will follow Thee whithersoever Thou goest." Jesus replied, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head." Think of His poverty that *we* might have a home with Him!

Then go with Him to the Garden of Gethsemane, and watch with Him while He goes a little aside to pray. See Him cast Himself upon the ground in an agony of weeping and prayer. In the utter loneliness and desolation of this mysterious conflict He is ready to utter the bitter cry of the cross itself, "My God, My God, why hast Thou forsaken Me?" This first paroxysm of agony, with its strong crying and many tears, lasted, it would seem, a full hour; then He rose up and came to His disciples, and found them *sleeping*. And while He stood there all tremulous and exhausted, with the bloody sweat upon His brow, and His face changed and furrowed with pain, *gently* rebuking them for their failure to watch (even the poor boon of their watching and sympathy failed Him, and He must meet His great conflict alone), He could only pour out His soul again in the same submissive cry, "My Father, if this can not pass away except I drink it, Thy will be done." Matt. 26:42. He has conquered by submission, and He comes forth from the garden with His wonted serenity, to enter upon the closing scene of mockery and death.

Can you see how your divine Redeemer suffered, and not feel that the ransom of our souls is exceedingly precious, that the redemption of our eternal home was effected at an infinite price?

"Brethren, while we sojourn here,
Fight we must, but should not fear.
Foes we have, but we've a Friend,
One who loves us to the end.
Forward, then, with courage go,
Long we shall not dwell below;
Soon the joyful news will come,
Child, your Father calls, *come home!*"

Riverside, Cal.

THE GRINDSTONE OF FATE.

[Roy Farrell Greene, in November *Success*.]

ONE day when I, a boy, bewailed the wealth to me denied,
I recollect my Uncle Hiram taking me aside
To chide me for my petulance, and whisper in my ear
A bit of homespun logic and some facts designed to cheer.
"My boy," he said, "in after years you'll recognize that strife,
Unceasing toil, and poverty equip one best for life;
For men, like tools, don't get an edge on things as smooth as wax,
It's just the grindstone's roughness, lad, that sharpens up the ax.
" 'Twas Lincoln's task of splitting rails, his buffeting by fate
In early life, that made him fit to steer the Ship of State.
A tow-path life proved Garfield's steel, a tan-yard's pleasures scant
And weary round of work brought out the best there was in Grant.
If each had held within his mouth, when born, a silver spoon,
And had not been so ground by fate the whole of life's forenoon,
Their brains that keenness would have lacked to probe prosaic facts,—
It's just the grindstone's roughness, lad, that sharpens up the ax.
"If things went always smooth with you," my Uncle Hiram vowed,
"You'd go through life unknown and undistinguished from the crowd,
More apt than not; while rasping want and grinding work, I've found,
Will sharpen wits that steps may cleave to fortune's higher ground.
The wearing stones of fate that seem your progress to retard
You'll some day bless, and thank the world for bearing down so hard.
The grit that puts an edge on is just what success exacts,—
It's just the grindstone's roughness, lad, that sharpens up the ax!"

SIXTEEN LOST, ONE SAVED.

At a public dinner given to General Harrison, when he was a candidate for the office of President of the United States, one of the guests, rather conspicuously, "drank to his health." The general pledged his toast by drinking water. Another gentleman offered a toast, and said, "General, will you favor me by drinking a glass of wine?" The general, in a very gentlemanly way, begged to be excused. He was again urged to join in a glass of wine. This was too much. He rose from his seat, and said, in the most dignified manner:—
"Gentlemen, I have twice refused to partake of the wine-cup. I hope that will be sufficient. Tho you press the matter ever so much, not a drop shall pass my lips. I made a resolve when I started in life that I would avoid strong drink. That vow I have never broken. I am one of a class of seventeen young men who graduated at college together. The other sixteen members of my class now fill drunkard's graves—and all from the pernicious habit of wine-drinking. I owe all my health, my happiness, and prosperity to that resolution. Would you urge me to break it now?" The effect on the company may be imagined.—*Selected*.

ATHLETICS HURT WOMEN.

[By President Eliot, of Harvard.]

WOMEN will never compete with the men's colleges in athletics. I see absolutely no possibility of that ever taking place. Women do not seek the competition, and it would be of no benefit to them. Women were not originally intended for such violent exercises as man, and some things they go into must strain them. For a woman to put the shot is preposterous. There may be women living who are made in such a strange, unnatural way that it is not injurious for them to put the shot, but for the

majority of women it would be enough to hurt them for life.
Boating is also bad for women. Women's colleges do not have crews to any great extent, but the women who do go into boating will not last long in their athletic life. Women's athletics are a good thing in moderation, but for them to try to do all that their brothers do is a mistake. They can never attain to what the men are doing, and will only hurt themselves in the attempt.

HOW TO GET THE CORRECT STANDING POSITION.

STAND with the back against the wall; the door is preferable, as there is no baseboard, and the line from head to foot will be straight.
Place the heels, hips, shoulders, and back of the head firmly against the wall. Reach downward with the arms, keeping them to the sides, with the thumbs outward, and the little fingers touching the wall. While standing in this position, roll the head backward as far as possible, or until the eyes rest on the ceiling just over the head; at the same time allow the chest to move forward, but keep the heels, hips, and fingers firmly against the wall. When the chest is lifted, and the shoulders are the length of the head away from the wall, keep them in this position and raise the head, bringing the chin slightly in.
The body is now in a correct standing position, the head is erect, the chest out and up, the hips back, and the abdominal muscles are slightly contracted.
Now walk away holding this position; swing the arms to relax the body enough to prevent having a stiff appearance. If you are accustomed to doing your work in an incorrect position, it is well to try this position several times a day. Any of the ordinary duties of life may be made a beneficial exercise if done in a correct position.—*T. Carolyn Lemons, M. D.*

HONESTY.

THERE was a lad in Ireland, who was put to work at a linen factory, and while he was there, a piece of cloth was wanted to be sent out, which was short of the length that it ought to have been; but the master thought that it might be made longer by a little stretching. He thereupon unrolled the cloth, taking hold of one end himself, and the boy the other. He then said:—
"Pull, Adam, pull!"
But the boy stood still. The master again said:—
"Pull, Adam, pull!"
"I can't," replied the boy.
"Why not?" asked the master, impatiently.
"Because it is wrong," answered Adam, and he refused to pull.
Upon this the master said he would not do for a linen manufacturer. But that boy became the Rev. Dr. Adam Clarke, and the strict principle of honesty of his youthful age laid the foundation of his future greatness.—*Selected*.

THE SEVEN WONDERS OF KOREA.

KOREA, like the world of the ancients, has its "seven wonders." Briefly stated, they are as follows:—
First, a hot mineral spring near Kin-Shantoa, the healing properties of which are believed by the people to be miraculous.
The second wonder is two springs, situated at a considerable distance from each other; in fact, they have the breadth of the entire peninsula between them. They have two peculiarities—when one is full, the other is always empty; and, notwithstanding the fact that they are connected by a subterranean passage, one is bitter and the other is pure and sweet.
Third wonder is a cold-wave cave—a cavern from which a wintry wind perpetually blows. The force of the wind from the cave is such that a strong man can not stand before it.
A forest that can not be eradicated is the fourth wonder. No matter what injury is done to the roots of the trees, which are large pines, they will sprout up again directly, like the Phoenix from her ashes.
The fifth is the most wonderful of all. It is the

famous "floating stone." It stands, or seems to stand, in front of the palace erected in its honor. It is an irregular cube of great bulk. It appears to be resting on the ground, free from supports on all sides, but, strange to say, two men at opposite sides may pass a rope under the stone without encountering any obstacle whatever.
The sixth wonder is the "hot stone," which from remote ages has lain glowing with heat on top of a high hill.
The seventh and last Korean wonder is a drop of the sweat of Buddha.—*Outlook*—
The last must be a wonderful wonder, indeed.

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THE HEALER.

[Mabel Earle, in *Sunday School Times*.]

THERE was a scar on yonder mountain side,
Gashed out where once the cruel storm had trod;
A barren, desolate chasm, reaching wide
Across the soft green sod.

But years crept by beneath the purple pines,
And veiled the scar with grass and moss once more;
And left it fairer now with flowers and vines
Than it had been before.

There was a wound once in a gentle heart,
Whence all life's sweetness seemed to ebb and die;
And love's confiding changed to bitter smart,
While slow, sad years went by.

Yet as they passed, unseen an angel stole,
And laid a balm of healing on the pain,
Till love grew purer in the heart made whole,
And peace came back again.

"O wondrous balm of time on pain and tears!"
One saith, "O healing touch on soul and sod!"
Yea; but the hands that wrought within the years—
They are the hands of God.

THE ADVANTAGES OF DISADVANTAGE.

THE apostle Paul says, "We know that all things work together for good to them that love God, to them who are the called according to His purpose." Rom. 8:28. This is a good text to remember when circumstances seem to be against our good intentions. Paul's whole life experience, from the time of his conversion, was in demonstration of this fact. This was why he could so emphatically say, "We know," etc. One instance is particularly striking: He was anxious to visit Rome (Rom. 1:13; 15:22-24, 28, 29), but circumstances were apparently against his purpose for a long time; and just as he had finished all that he had in mind to do before starting, he was attacked by a mob in Jerusalem, and the police threw him into prison to save his life. Then followed charges against him by the Jewish authorities, and because some men had sworn to kill him, he was removed by night to Caesarea. There, by delays in the trial of his case, and by changes in the governorship, he was kept a prisoner for two years or more. At last, however, on his appealing his cause to Caesar, it was necessary for the government to send him to Rome. By this means he was taken to his desired destination at government expense, and permitted to do some important missionary work by the way. See Acts, chapters 27 and 28.

But this was not all. On arriving in Rome, he was still kept in prison "two whole years;" but he was allowed to live in a house by himself (guarded by soldiers), and to receive all who would come to him to hear the Gospel. He was thus secured from any attack from the enemies of truth, to which he had been subjected in other cities. Moreover, through his connection with the soldiers, he gained the attention of people in the emperor's palace, and some of them were converted. Phil. 4:22. It is just possible that he could not have reached these in any other way, and that he enjoyed much freedom in proclaiming the Gospel, of which he would have been in various ways deprived had he come to Rome privately and been nominally at liberty. While Paul was a state prisoner, his personal enemies and the enemies of the truth were also restricted against doing him harm.

Here is a lesson for the servants of Christ in our time, who are wont to become discouraged because of untoward circumstances. One of our brethren in Canada, Brother G. W. Sowler, a canvasser, reports to the *Union Messenger* how a discouraging outlook worked to the advantage of his work. Writing from Parry Sound, he says:—

In the past few weeks I have been canvassing in the country, and altho the weather has been cold, and the snow very deep, I have met with success,

and have been much blessed in my efforts to spread the precious truth. Before I started out in the country, Satan tried to discourage me; the snow was so deep, it was so terribly cold, I would not be able to stand it. These were some of the suggestions that came to my mind, but the Lord gave me courage to start out, and when I started out He opened the way for my success, and all the hindrances that seemed to be in my way have turned out to be blessings in disguise. The deep snow and extreme cold have evidently frightened most of the worldly canvassers and agents from striking out into the country; the people are kept at home more, so that I find some one at nearly every house, and better than that, I have sold something in nearly every place.

The population is very much scattered in this country, and some of the people live a mile back from the main road, but I only came to one place that I did not care to go into. It was about a mile from the road, and no road broken to it, and I had about decided to skip it, when the post-master, who keeps a country store, and who had bought a book of me, said he was sure I could sell a book there, and asked me if I could use snow-shoes. I said I had walked a few miles on snow-shoes ten years ago. He asked if I would like to try them again, and I said I would not object, when he forthwith produced a good, strong pair. I put them on, and in about fifteen minutes I reached the house. They received me heartily, gave me my dinner, and I made two direct sales of \$1.00 each.

I thank the Lord for opening the way through apparently difficult and impossible places. While we may, at times, feel tired of the long winter, and wish for spring to come, let us not forget the treasures of the "beautiful snow," and remember also that the winter time is the time when the people have more time to read than at any other time of the year.

DEATHS OF WORKERS IN AFRICA.

[From the *South African Missionary*.]

THE mission forces in South Africa have sustained a great loss during the last two months. We were stricken with grief a few weeks ago, when we re-



J. H. Watson, Wife, and Son.

ceived a letter from Sister Watson, telling of the death of Brother Watson at the Nyassaland Mission.

During the early part of last year Brother and Sister Watson and little boy spent a few weeks in Cape Town on their way to Nyassaland. They were full of hope, courage, and confidence in the Lord. When they reached the mission, the work was in a very uncertain state, having been left so by Brother Booth. But they began at once to establish the work, and they were beginning to see the fruit of their labor when our brother was called upon to lay down his life. We know not why this is so, but the Lord knows. We are sure that the heartfelt sympathy of all our people will be with Sister Watson in this dark hour of her experience.

A short time after we had received the word from Nyassaland, a wire came from Brother Freeman, announcing the death of Brother David Kalaka, at the Basuto Mission, the first man who took hold of the truth in this country. Of his death Brother J. M. Herman writes: "He took ill during the night after Sabbath with cramps in all the muscles of the body. I visited him, and prayed with him. He died on

Monday night. The last words on his lips were, 'Blessed is the one whose sins are forgiven.' Brother Kalaka was a capable man, well known in the country, and has had ability to do a great work in giving this last message. He was near or about sixty years of age, a man of large proportions and splendid address. I shall miss him very much. It is difficult to realize he is dead, coming so suddenly."

It is a sad blow to our mission work to have these workers stricken down by death. It will help us to realize and appreciate the danger that surrounds those who go to these unhealthy places to hold up a risen Saviour, that the thousands who are smitten with sin may look, believe, and be saved.

CHRISTIAN FIDELITY.

TRUE Christianity is the same in all hearts, regardless of race, color, or previous condition. It makes men earnest, humble, honest, industrious, courageous, solicitous for the welfare of others, self-sacrificing, "steadfast, unmovable, always abounding in the work of the Lord." As an illustration we give the following incident from the *Youth's Companion*:—

A few years ago, in Peking, China, there was a young Chinaman who had been for a time a pupil in the school sustained by the Presbyterian mission. Not being so apt a pupil as the others, he had found his studies too much for him, and had finally left the school. But if his brain was dull his heart was not. The Gospel that he had heard had become a part of his life, and he was determined to follow its call. He begged the missionaries in charge of the school to give him some Christian work to do. They saw his earnestness, and fitted him out with a colporteur's pack, and from that time on he gave himself to the task of carrying Bibles out into the country places.

In the course of his journeyings he learned much of the Boxers, and knew that their menace was no trifling one. Going up and down he listened and learned all that he could, in order to be able to help his friends, the missionaries.

The hour came. It was June 13, the day of one of the early massacres. The young colporteur himself was in a place of safety, but others were not. He hurried into the city to give warning at the Methodist Compound—the one in greatest danger—and to Christians throughout the city. Of those whom he saved none ever saw him again. His warning given, he had gone out into the country once more. Thirty miles away were villages with other Christians; he must save them.

He did save them. So far as is known, all whom he warned escaped; but it was too late to save himself. The infuriated mob sur-

rounded him.

"Are you a Christian?" they asked.
"I am," he replied, and straightway began to preach. They beat him upon the head and mouth to silence him, but still the eager words came. Finally they killed him with the most horrible torture. He died with his Master's name upon his lips.

INVITE THEM.

BISHOP McCABE says: "I am sometimes startled at the ease with which a soul can be won. And I am often humiliated when I think of the many times and the many opportunities in my life which I have wasted and not used for the winning of souls to Christ. I want to illustrate the ease with which a soul can be won. Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter into his hand, and as I did so I grasped his hand and said to him, 'Good night; I hope to meet you again in glory.' I had often done that, and I thought nothing of it in this case. I went into the house,

met my host, and retired to my room for the night.

"About midnight my host knocked at my chamber door and said: 'Chaplain, that hackman has come back, and he says that he has got to see you to-night. I told him that he had better wait until morning, but he said, "No, sir; I must see him to-night, and I know that he will be willing to see me."' When the hackman came up, a broad-shouldered, rough-looking man with a great whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. Said he: 'If I meet you in glory, I have got to turn around. I have come to ask you to pray with me.' What a privilege it was to pray with that man! what a privilege to point him to Jesus! and yet I never saw him before in all my life. There are 10,000 men in this country that have not had an invitation to come to God in all their lives."—*Selected.*

THE BIBLE AS A MISSIONARY.

NOT long ago we quoted the observation of a French writer, to the effect that a traveler through the border territory between France and Italy might easily distinguish Protestant villages from Catholic by the cleanliness or filthiness of the village. It appears that a Roman Catholic traveler of perspicacity has made a similar discovery in foreign lands. A pamphlet has lately been issued from a Catholic printing office in Toulouse, with a preface by the rector of the Catholic Institute of Paris, entitled, "New Peoples and Holy Scripture; Reflections of a Catholic Traveler." This traveler has been struck, in his journeys in Tasmania, Australia, and New Zealand, by the moral superiority of these populations who have sprung into existence but yesterday. He notes the practical union amongst them, the suppression of immorality, and several like excellences. Whence come these virtues? he asks. Here is his answer: "To my thinking, this degree of excellence must be attributed chiefly to the daily study of the Word of God, and to the deep knowledge that they possess of its contents. I have constantly heard the Bible quoted in their parliaments. . . . They still believe, these youthful nationalities, that God is the Sovereign, and that, in order to prosper, man must be the humble instrument in His hands." The rector, in his preface, speaks to the same effect: "Even amongst those Catholics who 'practise' their religion," he says, "the most part are frivolous, superficial, enemies of work and of reflection. The Bible of these persons is some newspaper of the boulevards, and they seek there their opinion, their thoughts, and the kind of faith that is of their measure. Following the leaders that they have chosen, to-day they defend the priest and their religion, while to-morrow they will smile with pleasure at the elegant blasphemies of some fluent and unctuous apostate." The traveler complains of the shallowness of Catholic devotion, and says that if France, meaning the Catholics of France, gives four million francs a year for missions, Great Britain and America give sixty millions for the scattering of the Gospel.—*Christian Work.*

HEATHEN WORSHIPERS OF THE TRUE GOD.

BISHOP JOHNSTON, of Africa, writing of some tribes of Southern Nigeria, declares that African heathenism, too often spoken of as mere fetishism or superstition, has some very interesting and suggestive features about it. "It was a revelation to me to find heathen tribes worshipping the Supreme Being, the great I Am, Jehovah Himself, directly, and this frequently. I had noticed in Benin City that altars were erected and worship performed at them to Him by a heathen people who worshiped some other imaginary deities more frequently. But here are tribes, wild, savage, barbarous and cannibal, that worship any imaginary deity but little, but whose chief and constant worship is presented to the Most High God, who have no images of Him, and who, with blood atonement sacrifices presented directly to Him, seek His good-will. It is worthy of notice that the Yorubans, who profess to worship no less than four hundred and one imaginary deities, do occasionally, and among some of the tribes annually, offer worship to the Supreme Being; and the Ibos, a tribe inferior to the Yorubans or Benins, constantly present worship, directly and without the in-

tervention of any imaginary mediator, to the Supreme Being, and this, too, as to a spiritual Being. There is much in this heathen religious system that would, if known to him, facilitate the work of the Christian teacher, especially if he would recognize what is true in it [as Paul did at Athens], and seek with the use of it to lead the people to accept the Gospel, with its higher teaching and higher provision for man's spiritual need."—*Christian Work.*

THE CAUSE IN WASHINGTON.

IN sending out the appeal for funds to firmly establish our work in Washington, D. C., Brother J. S. Washburn, financial agent, gives us some interesting facts. One fact is that the building now used as General Conference headquarters, 222 North Capitol Street, was once the home of George Washington, the defender of liberty. His country home was Mount Vernon, on the Virginia side of the Potomac River, but his home while in the city was in the building now devoted to the proclamation of "present truth," as Brother Washburn puts it, "a liberty greater even than that for which George Washington fought."

Another fact, one that ought to stir every lover of religious liberty in both heart and purse, is that "across the Capitol and Library grounds stands the building used as headquarters by the International Reform Bureau, the association formed to unite church and state, to secure religious legislation in this country, and ultimately to bind the consciences of all men in a despotism that shall be terminated only by the ruin of the world and the setting up of the kingdom. Does not this situation appeal to every reader of this paper?"

As stated in last week's SIGNS, \$100,000 is needed immediately to start the work on the proposed General Conference building, the sanitarium, and the training-school for Christian workers. Do not suppose, because the sum seems so small for three such enterprises, that you will not need to help. The urgent feature is, that it is needed at once. Send donations to W. T. Bland, assistant treasurer of the General Conference, 222 North Capitol Street, Washington, D. C.; or, if more convenient, to the office of this paper.

IN April, 1902, a Methodist minister went from Manila to Bailuag, Philippine Islands. He soon began to receive requests to come out into a swamp, five miles away, and hold services. He was unable to go for some weeks, and in the meantime, one Sunday morning, twenty people from the swamp walked into the little chapel at Bailuag and joined on probation. Two missionaries went out and had a service beneath two large mango trees, with two hundred people present. Soon after this the rainy season set in and the missionary was unable to visit them for six months, but every few weeks a crowd of the people would wade through the mud and water and attend the services at Bailuag, and nearly all who came would join on probation. Now, in that swamp, at a little village called Manena, there is a chapel erected by the people, with a membership of sixty-six full members and over one hundred probationers.—*Christian Work.*

OUR WORK AND WORKERS.

THE church training-school at Battle Creek, Mich., has an attendance of 180 students.

AS THIS paper goes to press the Pacific Union Conference is in session at Healdsburg, Cal.

THE baptism of nine candidates at York, West Australia, is reported by Brother L. V. Finster, in the Record.

IN the Illinois Recorder, Brother O. S. Hadley reports the baptism of three candidates recently, who united with the West Side, Chicago, church.

THE officers of the school board for the Training-school for Christian Workers, to be established in Washington, D. C., are as follows: Chairman, A. G. Daniells; secretary and treasurer, W. T. Bland; financial secretary, J. S. Washburn.

SINCE Brother I. J. Hankins returned to South Africa from the United States, he has been made president of the Cape Colony Conference, and placed on the editorial staff of the South African

Sentinel. After an absence of three years, he was given a warm welcome by his old friends and fellow laborers. The Sentinel also announces the return of three other former laborers in that field—Brethren G. W. Webb, W. C. Walston, and T. J. Gibson.

THE Southwestern Union Record says: "Brother C. W. Cutter, of Hot Springs, Ark., has been using one hundred copies of the SIGNS weekly since disposing of five hundred copies of the Capital and Labor issue. He reports quite an interest in the city as a result of circulating the papers, and feels that the Lord is truly blessing the work, and that the way is being opened for a series of meetings. Hot Springs is a great city and a great health resort; many going there from all parts of the United States in search of health."

A RECENT letter from Brother J. M. Hyatt, a missionary at Gold Coast, Africa, says: "One would think that in coming to the 'Dark Continent' he would leave all brass bands, drum corps, lodges, and the like behind; but such is not the case. At a recent turn-out of a lodge, I saw several suits that cost more than forty dollars each. These are some of the things that these people have learned of those that come here to teach them. Surely they need to learn to 'love not the world, neither the things of the world.' Frequently in talking to them of the way they live, morally and physically, they point to the European men and women, and say that they do the same. Hence they do not feel themselves behind in this particular. Christmas is a very bad time for the native; everything that can make a noise takes part in the confusion. In 1902 some were killed outright, many others badly hurt. The one just past was not as bad, as the government shut up all the rum shops, and patrolled the streets with police. Originally the native knew nothing of Christmas, but since that has been brought to him, he does just as he sees those do that brought it. Rum is surely the great curse of this country. The natives respect those that come to teach them. We are sure from present indications that the message will prepare some for the day of the Lord."

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NOTICE OF THE ANNUAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the company on the southwest corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, state of California, on Monday, the twenty-fifth day of April, A. D. 1904, at 9:30 o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or changing the principal place of business of the corporation to the town of Mountain View, in the county of Santa Clara, of selling the property of the corporation, of re-organizing the corporation, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of
W. T. KNOX,
President of the Pacific Press Publishing Company.
A. G. MILLER,
Secretary of the Pacific Press Publishing Company.

Special Notice.

IN view of the important questions that are to be considered at the next annual meeting of the stockholders of the Pacific Press Publishing Company, it is not only desirable but necessary that there shall be as large an attendance of stockholders as possible. To this end it has been thought best to postpone the meeting and hold it in connection with the California Conference and camp-meeting, which is to convene in Berkeley, the first of June.

But in order to comply with the law, it will be necessary to call the first meeting of the stockholders at the regular time and place prescribed by the by-laws. This meeting, however, will be adjourned (no objection being offered) to meet on the campground at Berkeley, Tuesday, June 7, 1904, at 10 o'clock A. M.

Stockholders who can not be present at this adjourned meeting are requested to have their stock represented by proxy. Blanks and all necessary information will be furnished by the secretary. Address, A. G. Miller, care Pacific Press, Oakland, Cal.

By order of the directors. A. G. MILLER,
Secretary.

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.

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 2.—APRIL 10. PETER CONFESSES CHRIST.
Lesson Scripture, Mark 8: 27-38, A. R. V.

(27) "AND Jesus went forth, and His disciples, into the villages of Caesarea Philippi; and on the way He asked His disciples, saying unto them, Who do men say that I am? (28) And they told Him, saying, John the Baptist; and others, Elijah; but others, One of the prophets. (29) And He asked them, But who say ye that I am? Peter answereth and saith unto Him, Thou art the Christ. (30) And He charged them that they should tell no man of Him.

(31) "And He began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. (32) And He spake the saying openly. And Peter took Him, and began to rebuke Him. (33) But He turning about, and seeing His disciples, rebuked Peter, and saith, Get thee behind Me, Satan; for thou mindest not the things of God, but the things of men. (34) And He called unto Him the multitude with His disciples, and said unto them, If any man would come after Me, let him deny himself, and take up His cross, and follow Me. (35) For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake and the Gospel's shall save it. (36) For what doth it profit a man, to gain the whole world, and forfeit his life? (37) For what should a man give in exchange for his life? (38) For whosoever shall be ashamed of Me and of My words in this adulterous and sinful generation, the Son of Man also shall be ashamed of him, when He cometh in the glory of His Father with the holy angels."

Golden Text.—"Thou art the Christ, the Son of the living God." Matt. 16: 16.

SUGGESTIVE QUESTIONS.

(1) Into what region was Jesus going when the conversation here recorded took place? From what place was He going? What question did He ask the disciples by the way? Verse 27. Note 1. (2) What was the answer of the disciples? Verse 28. Note 2. (3) Then what personal question did Jesus ask? Which of the disciples answered? What was his frank reply? Verse 29. Note 3. (4) What charge did Jesus then give them all? Verse 30. Note 4. (5) Then what new lessons did He begin to teach them? Verse 31. Note 5. (6) What was His manner of teaching these things? How did Peter receive the new doctrine? Verse 32. Note 6. (7) How did Jesus receive this rebuke of Peter's? What did He say of Peter's attitude toward His teaching? What was the real cause of Peter's position? Verse 33. Note 7. (8) After this whom did Jesus call to Him? What condition of discipleship did He lay before them? Verse 34. Note 8. (9) What must be the result of man's own efforts to save his life? How alone can he save his life? Verse 35. Note 9. (10) With what questions did Jesus emphasize this life principle? Verses 36, 37. Note 10. (11) What incentive to courage in the Lord is then given? Verse 38. Note 11.

NOTES.

1. "On the way."—Jesus had gone out from Bethsaida into the villages of Caesarea Philippi, as shown by verses 22-26 of the lesson chapter, where He had healed a blind man. Luke says (ch. 9: 18) that Jesus was "alone praying" when His disciples came to Him. This would indicate that, as Jesus journeyed, He was wont to stop by the way to pray. It was just after He had been in prayer that He had asked this question. It was a question that was calculated to test their observation as they mingled with the people in their journeyings.

2. The answer.—Herod had thought Jesus was John the Baptist. Mark 6: 14. The Jews understood that Elijah was to be the forerunner of the Messiah, according to Mal. 4: 5, and supposed it would be Elijah in person, instead of one in the "spirit and power of Elijah." Luke 1: 17. Jesus said that John the Baptist was the Elijah that was to come. Matt. 11: 14. Others said it was "one of the prophets," and some specially designated Jeremiah. Matt. 16: 14.

3. "Whom say ye that I am?" was a further test of the progress the disciples had made in the school of Christ. They were along in the last year of their course, and it was time for personal examination as to their knowledge of the fundamental truths of the Gospel. It is a vital question to every individual to-day, "What think ye of Christ?" Matt. 22: 42.

4. "Tell no man."—Why not?—The following verse tells. There were still other things for them to learn before they were fully prepared to make that proclamation.

5. "He began to teach," etc., shows that He had not directly taught them these testing truths before. This was something entirely new to the traditional theology of the Jews.

6. The disciples had certainly been with Jesus long enough to be prepared to receive doctrine at His word, without question. But many disciples even at this late day are as slack in accepting the plain Word of God as were those of that early period. They are as closely wedded to their traditional doctrines as were the people of the olden time. "Peter began to rebuke Him." In Matt. 16: 22, we read that Peter said, "Be it far from Thee, Lord; this shall not be unto Thee."

7. The word "satan" means adversary. Evidently the Lord would not charge His erring disciple with being the personal arch-adversary, but simply an opponent instead of a friend, as Peter professed to be, and really desired to be. This emphasizes why the Lord did not want the disciples to begin proclaiming that He was the Christ; they did not yet understand what it meant to be the Christ, or to be His followers in the world.

8. Self-denial is a leading characteristic of the true disciple of Christ, as it was of the Master, who left His home in glory, where He was a partner in the throne of the universe, and took upon Him the likeness of sinful flesh, in order to exalt sinful man to a glorious estate. So the exhortation, "Humble yourselves in the sight of the Lord, and He shall lift you up." James 4: 10. See, also, Phil. 2: 5-9.

9. Whosoever would falter or turn back from any duty imposed upon him by the Gospel, altho his life might be endangered, is not deemed fit for the kingdom of God. See Luke 9: 62.

10. "The whole world" that now is will not be of long duration. At best it is "reserved unto fire against the day of judgment and perdition of ungodly men." 2 Peter 3: 7, 10. So it is not a very tempting bribe to the man of faith, and will not induce him to barter his birthright to obtain it. But even if it should remain eternally, what profit would it be to a man without eternal life in which to enjoy it?

11. The final separation between the righteous and the wicked will take place when Jesus comes in glory with all the holy angels, and whomsoever the Lord is ashamed of then will be beyond hope of ever gaining favor with the Creator and Judge of the world. "Now is the accepted time; behold, now is the day of salvation."

INTERNATIONAL SERIES
THE SABBATH SCHOOL

LESSON II.—THE SEVEN CHURCHES—EPHESUS AND SMYRNA.

(Study for Sabbath, April 9.)

QUESTIONS.

1. What are the names of the seven churches to whom this book of Revelation is dedicated? Rev. 1: 11. Note 1.
2. What local church was named as representing the first period in this history of the entire church? Rev. 2: 1.
3. What was there desirable at that period of the church? Note 2.
4. Who bears this message to the church of Ephesus? Verse 1.
5. What assurance is there in the fact that He walks among the candlesticks? Rev. 1: 20, last part; Matt. 28: 20.
6. For what is this church commended? Rev. 2: 2, 3.
7. What reproof is given? Verse 4. Note 3.
8. What exhortation? What warning? Verse 5.
9. Suggest some examples of "first works." See John 1: 43-46; Luke 8: 38-40; 2 Peter 1: 5-9. Note 4.
10. What commendation is given concerning their attitude toward apostasy? Rev. 2: 6. Note 5.
11. What is the call, and what the promise of the Lord to the overcomer? Verse 7. Note 6.
12. What may we say of the time of this first period of the church?—It covers the early church to the time when its apostolic leaders had passed away, say to the closing of the first century and the early days of the second, the natural boundary of the first, or apostolic, era of the church, tho no specific year may be given.
13. What church is named for the second period of the history? Verse 8. Note 7.
14. How is the speaker described? Verse 8. Note 8.
15. What comforting assurance is given? Verse 9.
16. What scenes of tribulation were they to pass through? Verse 10, first part. Note 9.
17. What was the cheering promise? Verse 10 (last part), 11.
18. What special period of time is covered by this second stage of church history?—From early in the second century, through the days of pagan persecution, to the time of Constantine, whose professed conversion, in A. D. 313, opened a distinctly third era in church history.
19. What picture does Inspiration set over against these descriptions of times of trial? Rev. 7: 13-17.

NOTES.

1. The number seven is used repeatedly throughout the book, evidently to denote fulness and completion. So just seven churches represent the complete history.

2. The word "Ephesus" means "desirable." The church in this period—in the days of apostolic labor—had enjoyed the doctrine of Christ in its purity; also the benefits and blessings of the Holy Spirit received.

3. The first love, the warmth of affection experienced when the Saviour was first received and the hope of the message first dawned upon the mind, had faded out somewhat in process of years, under cares and trials. "Lord, is it I?"

4. The first love must be renewed by coming to Jesus for the forgiveness of all sin, the full surrender of the heart, and then, constrained by the love of Jesus for others, the new convert, tho perhaps old professor, will have a new experience to tell, a new song to sing, even praise unto God. Then missionary work of all kinds will be not a duty alone, but a joy; yet still a duty to which the believer must sternly hold himself against all the tendency of the flesh to become careless. Just here was the failure of the early church.

5. The sect of Nicolaitanes was one of the earliest of the parties that sprang up within the church, undermining the truth by mysticism and fanciful teaching. Under profession of a higher philosophy of God and a more spiritual understanding of the doctrines of Christ, they brought heathen notions and moral corruptions into the church.

6. This and other references show plainly that the Eden that once was on earth has been transplanted to heaven.

7. "Smyrna," signifies 'myrrh,' fit appellation for the church

of God while passing through the fiery furnace of persecution and proving herself a 'sweet-smelling savor' unto Him.—*Thoughts on Revelation.*

8. "Which was dead and is alive." This is an assurance that One who has gone down into Satan's prison-house, conquered death, and brought the key away with Him, was qualified to bear a message of hope and comfort to the church in that age when many were to seal their testimony with their blood.

9. In these times of pagan persecution, the issue was practically the same as we must again face—the Christian principle of religious liberty as opposed to the Roman principle of governmental regulation of religion. The Roman law was: "No man shall have for himself particular gods of his own; no man shall worship by himself any new or foreign gods, unless they are recognized by the public laws." The prophecy speaks of "ten days." The last and severest persecution of this period was a sustained effort to suppress Christianity, lasting ten years. Ten days, prophetic time—a day for a year—would be ten years, literal time. "It was not till A. D. 311," says Lecky, "ten years after the first measure against the Christians, that the Eastern persecution ceased. Galerius, the arch-enemy of the Christians, was struck down by a fearful disease." He suspended his edict and besought Christians to pray for his recovery.

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"Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand."

"I Will Come Again."—The promise left by our Lord to His disciples, in that last holy conference together, was: "I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. Resting in that promise, the church has ever since cried out for her coming Lord, "Amen; come, Lord Jesus." Rev. 22:20. At that coming the hope of the Christian meets its consummation. The warfare is over, the victory is gained in Jesus Christ, and the triumphant warrior goes victorious to his Father's house. Why should he not long for his Lord's coming?

Guarding sanctity is not the province of any civil government. No power can injure sanctity, therefore it does not need guarding. The trampling of the Sabbath day does not affect its sanctity, nor does its enforced observance add anything to its sanctity. Civil rulers are set to guard the people's rights, not to compel them to observe ceremonials. When the Hon. Allen G. Thurman was a justice of the Supreme Court of Ohio, he delivered the following logical opinion: "The General Assembly of Ohio is not a guardian of the sanctity of any day. If it may protect the first day of the week from desecration, because it is the Christian sabbath, it may, in like manner, protect the sixth day, because it is the holy day of the Mohammedan, and the seventh day, because it is the Sabbath of the Jew and Seventh-day Baptist. Nay, more, it may protect the various festival days, which, by some of the church, are considered scarcely less sacred than the Sabbath day."

The force of this opinion is more keenly felt when we reflect that by *protecting* the sanctity of Sunday the advocates of such measures always mean its compulsory observance.

Is It Christian?—Many Christians contend that socialism is Christian, that really it is the highest expression of practical Christianity. And this we believe many honest socialists believe. But one can not help believing otherwise when he witnesses such instances as the following: An antisocialist speaker declared that Christ did not teach a certain thing, when the champion of socialism declared: "If Christ did not teach that, we will." And the sentiment was loudly cheered by the thousand or more socialists before him. Again, when the anti-socialist declared, on the authority of the Bible, that the greatest cause of suffering and misery in this world was *sin*, he was answered by derisive catcalls and jeers and hisses. In the light of such things, is socialism Christian?

Not Christian.—A Buffalo preacher got up an endless chain scheme to get money to start a "moral" daily paper. The scheme was illegal, and was stopped by the postal department, but not until many thousands of dollars had been filched from the confiding dupes. The plan was the same adopted by the "get-rich-quick" swindles that involved the post-office in such a scandal. Anything to get wealth without PRODUCING it. To what base uses the name of Christ is put to deceive!—*Appeal to Reason.*

"SEVEN CHURCHES AND SEVEN SEALS."

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Ignorance of the fundamentals is on the increase both in the political and religious world, notwithstanding our boasted knowledge. Surely intelligent reporters and editors of political papers, as well as political orators, ought to know something about the Declaration of Independence and the Federal Constitution. But manifestation of ignorance is frequent. To illustrate: Commander Moore, of the United States Navy, addressed a young men's meeting Sunday, March 13, on "The Making of a Citizen." He is quoted by the *Call* as saying "that Christian principles should be applied to our political as well as personal life. When Congress declared that all men were born free and equal it did not mean that all men were equal in property rights or ability to attain wealth and high position, but that men were born to 'the right to life, liberty, and the pursuit of happiness.'" Now the simple fact is that Congress did not declare anything of that sort. It is a misquotation from the Declaration of Independence. But that document does not say that all men were born "free and equal." Equal in point of privilege men are, whether high or low, rich or poor. But this right is often taken away, and many are enslaved for generations. Then it is not said that men are born *free*. In fact, the Declaration of Independence does not say that men are born at all. What it does say is this: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." Foundation truths are needed.

And ministers do not seem to be much better versed in the fundamentals of Christianity. We listened to a debate the other night between two ministers on "socialism" from the standpoint of Christianity and man's highest interests. Attempts were made by each several times to quote Scripture, but in no case was it quoted correctly. How many ministers are there who could repeat verbatim the

Ten Commandments, the compendium of all morality? It is too bad; for with the lack of this knowledge goes wrong conception of sin and of the atonement in Christ Jesus. Faith in God soon becomes a form, and Christianity a system of ethics instead of a life.

God Is Loving; God Is Just.—In speaking upon the Iriquois Theater fire in Chicago, Dr. C. H. Parkhurst, of New York, is reported to have said:—

God is love, but that is not all there is of Him. He is a loving Father, but He is not a doting old grandfather. He is enough of a God to have some respect for Himself and for the laws He has laid down for Himself to follow. . . . Viewed in this light, that horrible affair at Chicago becomes terrifically impressive. We hear so much about God's love, so much, I mean, that is said in a one-sided way, that we come to imagine, after a while, that God is nothing but a mush of concession; that His fondness for people has melted out of His character all respect for Himself and for the dignity of His own purposes and determinations; that Christianity is a way that God has taken to let us know that He will do anything for us we like, if we will coax Him sufficiently. With such a light thrown upon a certain side of God's character, as is shown by disasters like the one we have been contemplating, I am sure we are all of us taking things too easily. The people that went into that theater were taking things too easily—the result shows that, and we ourselves are taking things too easily.

While we wish the thought were differently expressed in places, it is one well worth taking home to our hearts. We reap as we sow.

Cyclone and tempest are evidences that the world is waxing old and in the throes of agonies, indicating the coming predicted dissolution. The old settlers of the Middle West tell us that the cyclones were not known there in the early days. Similarly, in the North Pacific States, the early settlers knew naught of such storms as wrought destruction there recently. California also has had her premonitory warnings of coming cyclones. One recent ship to make port, the Falls of Halladale, British, endeavored to round Cape Horn and could not, and sailed by Cape of Good Hope and New Zealand. She lost nineteen sails, main royal mast and mizzen royal yard; was beaten about as a toy, utterly helpless, both ship and men suffering greatly. The captain said: "I have been going to sea for a great many years, and this was one of the most tempestuous voyages I have ever experienced. The storms off Cape Horn were of terrible violence, and for three weeks we were almost practically at the mercy of the terrible succession of hurricanes we ran into."

Wrongly Credited.—In our issue of March 2 the poem, "Jesus Still Heals as at Capernaum," credited to "Myrtle Patchett," should have been credited, so Mr. Thoro Harris, of Chicago, writes, to Rev. Henry Twells, as it is so credited in several collections of hymns. Brother Harris also notes that the poem, often attributed to Milton, beginning, "I am old and blind," was written by one Miss Floyd. It refers to Milton, but was not written by the great poet. Thanks for these corrections. We suspected the first, but had not thought particularly of the second. We are truly glad that we have discerning critics. It is possible that the one who sent us the first poem mentioned above did not think that the signing of her name indicated authorship, but merely copyist.

THE "LABOR AND CAPITAL" SIGNS STILL SELLS.

We received this note recently from one of our workers, then in Portland: "Here in Portland, Ore., a call was made on Sabbath, February 13, for volunteers to help dispose of the remainder of the Labor and Capital SIGNS on hand. About fifteen in all responded, and sold \$10.75 worth of the papers on the street after the Sabbath. Several who had had a part in previous work for this number, declared that it sold as readily now as when first issued, and wish to try it again. Another supply is being provided for, so on next Saturday night we expect to go out again. We believe there will be at least twenty persons who will be ready then to take up this work and complete it. There are many thousands of persons throughout the country, and especially in the large cities, who have not seen this paper. Why not give them an opportunity? It is not too late yet. W. V. SAMPLE."