

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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VICTORY AT LAST.

BY L. D. SANTEE.

THEY shall not hunger nor thirst; neither shall the heat nor sun smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." Isa. 49:10. While passing through the shadows and toils of earth, it is cheering to look beyond, and see the sunshine of an endless day. Ever since the Gospel was manifested, and Abel enjoyed its consolations, the hope of immortality, and a life beyond the grave has lived in the heart of men, and given zeal and enjoyment to their worship; and now the sunshine of heaven seems brighter and the rest sweeter, as we are drawing nearer to it. The coming glory seems more desirable, as the time approaches for its revelation.

LET us look at the characteristics of those who shall be entitled to the promised reward in that kingdom of glory so soon to come. They shall be gathered from the north, south, east, and west (Ps. 107:3; Isa. 49:12), so that nationality makes no difference in making up the armies of the skies. All are by adoption "sons of God." The first feature worthy of note is, that they have made a covenant with God by sacrifice. Ps. 50:5. They are a tried people. John said, in the beginning of the New Testament dispensation, "In the world we shall have tribulation." Luke also testified, "We must through much tribulation enter into the kingdom of God." Paul inquires, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Rom. 8:35); and, while drinking of the baptism of suffering, exclaims, "I am exceeding joyful in all our tribulation;" and again, "We glory in tribulations also, knowing that tribulation worketh patience." Rom. 5:3.

In the Prophetic Age the story was the same. Noah could point to more than a century of unbelief and ridicule. Isaiah was no stranger to hardship, and Jeremiah from his dungeon could testify the same. Christ, when

teaching those who were to suffer in His cause, added: "Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Coming down to the evening of this world's history, the facts are the same. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. A little way on, and the tried ones can shout, "Victory at last;" for the angel says of them: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14. With these texts

ANOTHER of the characteristics of the redeemed is obedience. Of Abraham the record says that he obeyed God; and because of this, he obtained favor with the Almighty. The chief requirement in the Old Covenant was, "Obey My voice." Ex. 19:5. All through the Jewish age obedience brought blessings, while disobedience brought calamity. The wise man says, "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. Paul, in writing to Christian converts, says, "Ye have obeyed from the heart that form of doctrine which was delivered you." Rom. 6:17. The same is true of the remnant church at the close of time. They, too, are obeying God.

Rev. 14:12. Even Christ, the sinless One, learned obedience "by the things which He suffered." Heb. 5:8.

FAITH is a prominent feature in the class that shall enjoy the promise contained in our text. Faith is the strong cord that has bound the church to God in all ages. In this we have the mighty motive that has filled the world with martyrs, and the Lamb's Book of Life with the names of the redeemed. Hebrews 11 contains a roll of honor of men who stood out prominent as landmarks in their generation, who, through faith, gained victories, and died as conquerors. The last church

possesses this grace. "Without faith it is impossible to please Him." Heb. 11:6. Lack of faith caused the rejection of Israel. See Deut. 32:20. "And He said, I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith." Again (Heb. 4:2), "The Word preached did not profit them, not being mixed with faith in them that heard it." If space allowed I should be glad to notice at length Noah's clinging by faith to God, and preparing for the destruction that was coming on a guilty world,—a destruction as yet unseen, and, according to all reason, improbable, if not impossible. A hundred years of world-wide opposition did not shake his faith in God. Nor did the faith of the Hebrew children waver while standing for God, with a fiery furnace yawning to receive them, and an idolatrous world around them. I do not read that



"Are We Ready . . . to Be Gathered When the Angels Come to Gather the Elect?"

before us, the conclusion is inevitable. Those that will not suffer with Christ, shall never reign with Him. Feet that enter into rest will be scarred with thorns, and toil-worn with the journey. Hands that finally sweep the harp-strings of heaven, will be active here in the Master's vineyard. Hearts that know the bliss of heaven, will first know the sorrows of earth. The desert comes before Canaan. The Captain of our salvation was "made perfect through suffering," and the children must pass that crucible before they can reflect the Master's image. Only the refining process can develop the sweet trust of a pure and holy life. In the words of the poet,—

"Then all the scoffs and scorn I've borne
For His dear sake who died for me,
To everlasting joys will turn,
In glorious immortality."

they had ever won a name for bravery, and yet they feared not to say to the mightiest monarch on earth, "We are not careful to answer thee in this matter." They were willing to die, but never to prove disloyal; and the Son of God came down and walked in the fire with His children.

"O, for a faith that will not shrink,
Tho pressed by many a foe."

Faith makes heroes; and Daniel, calmly looking up from a den of lions, is but another instance of the power of that faith that is fixed upon the living God; and, when that faith is fired by love, the cause of God is first, and life is second. Take the case of Stephen, giving his last testimony with his face like an angel's, and dying with a vision of glory before his eyes. O, for more of such faith! We might notice the sacrifice of Moses, the faith of Elijah, and the devotion of Paul; but space forbids. The last church possesses this grace, this faith which the storms of earth can not shake. Rev. 14:12 declares not only that they obey God, but that they have the "faith of Jesus."

HERE, then, are the prominent features of the blood-washed throng. They sacrifice whatever the cause of God demands. They "keep the commandments of God, and the faith of Jesus." And now let us examine ourselves, and see if we can claim the promises that God has made to the righteous. Are our time, talents, and means consecrated to the cause of God? Are we sacrificing for the truth? Are we obeying the holy law of right, and is every element of our being in subjection to the law of Christ? Are our sins all confessed and forgiven, or have we some sins left for the Judge to pass sentence upon at the last day. Have we that living, loving faith that makes working for God a privilege? Are we ready for the coming of the Son of God, and to be gathered when the angels come to gather the elect? These are pertinent questions in view of the advent and the judgment, and we shall have to meet both. If we are reconciled to God, then we can read the promise and rejoice in the shelter and protection offered. "They shall not hunger nor thirst." O the tender care that God has for His people! Christ came to earth for us, and returned to heaven to prepare a place for those who would accept Him. He is coming after His children ere long; coming with all His angels to gather His elect. The trumpet shall sound, and then—O what a gathering? Graves that men had long forgotten, God has remembered. Unnumbered multitudes spring to life. God gathers His chosen ones, some from mossy tombs, some from humble resting places, and some from the shadow of imposing marble. That call from the Son of God none may resist. Even the waves yield the saints out of their cavernous depths. Still others are lifting up eager, waiting hands out from living homes, and, as the angels gather them, the grand shout of triumph rolls its billows up against the heavens, "O death, where is thy sting? O grave, where is thy victory?"

PAUL adds to the picture the sweet joy of the re-union of friends. "We shall be caught up *together with them*." O the heart-aches that will then cease forever. O the loneliness that will then be banished. We shall know as we are known. Husband and wife, with

loving embraces, meet to part nevermore. Brothers and sisters meet with clasp of glad hands. Parents and children greet each other with a joy beyond words, to tread together eternal pathways. Friends mingle in sweetest fellowship. Joy is complete, and the former things are not remembered, neither come into mind. The song of Moses and the Lamb is chanted by immortal voices, and tongues freed from corruption. The chariots of heaven convey the redeemed up to the Father's house. The jasper walls appear. "O that home of the soul!" My pen lingers, as I realize how powerless language is to portray the glories of that better land. How barren are words to describe that city of the pearly gate. Its glory gleams along the pages of Revelation. Bright with the radiance of heaven, 'neath the tender glow of a Saviour's love, it shines with the fadeless beauty of immortality. Its foundation stones are rainbows of light, its crystal walls, reaching high in the heavens. God grant that reader and writer may be there.

SONG FOR TROUBLED HEARTS.

BY BENJAMIN PHILLIPS.

CHEERFUL thoughts and sunny May
Chase the storm of grief away;
Troubled heart and frowning face
Strengthen mis'ry every place.

June, with sweet perfume and flowers
Brings refreshment for thy hours;
Clouds that darken winter's sky
See thee hide thy face to sigh.

Useless 'tis to murmur o'er
Dear, dead pleasant days of yore;
They will never come again
If we welcome care and pain.

But sweet fortune to implore
Often brings it to our door;
Vain it is for thee to sigh
When the clouds come o'er the sky.

Proudly wilt thou crush a sigh?
Winter soon will hasten by—
Foolish is the cry and vain;
"Summer comes not back again."

THE BIBLE TO BE UNDERSTOOD BY ALL.

BY MRS. E. G. WHITE.

"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." "For He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand."

BY searching the Scriptures we are to know God and Jesus Christ, whom He hath sent. The Bible has not been given for the benefit of ministers only; it is the book for the people; it is the comfort of the poor man. It is a great mistake for ministers to give the impression to the people that they should not read the Bible because they can not understand its sacred teachings, and should be content with the interpretation given by those whose business it is to proclaim the Word of God. Ministers who thus educate the people are themselves in error. The Bible and the soul were made the one for the other, and through the agency of the Word and the Holy Spirit God moves upon the heart. To him who receives the love of the truth, the Word of God is as a light that shineth in a dark place, pointing out the path so plainly that the wayfaring man, tho a fool, need not err therein.

He realizes that "the entrance of Thy words giveth light; it giveth understanding unto the simple."

The uneducated man, in earnest desire of soul, may, in his humility and simplicity, reap from the Bible far greater consolation than the learned or more exalted and honored man. He may never be able to present to another the same evidences of the inspiration of the word that a learned man could, but he can bear in his life and character a testimony of strength, showing forth in his outward demeanor the evidence of the power of the truth. God means that the poor and uneducated should have His Word as a sure light and guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to be wise for himself in reading the Scriptures. No man can safely trust his soul to the minister, or to men who are learned and talented. Jesus charged the priests and rulers, who were regarded as learned in the Scriptures, as being ignorant both of the Scriptures and the power of God. Those to whom God has intrusted talents are responsible for the use of their gifts, and should study the Bible as a book that may be understood. A single text has proved in the past, and will prove in the future, a savor of life unto life to many a soul. As men diligently search, the Bible will open out new treasures of truth, that will be as bright jewels to the mind.

If the poor and unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for He says, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The command to search the Scriptures, Christ addressed not only to the Pharisees and scribes, but to the great multitude of the common people who crowded about them. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, and would not lead men to an understanding of the revealed will of God to man?

Let every one who has been blessed with reasoning faculties, take up the neglected Bible and search the Scriptures, that he may understand what is the will of God concerning him. In this book heavenly information is given to men. The Bible has been addressed to every one—to every class of society, to those of every clime and age. The duty of every intelligent person is to search the Scriptures. Each one should know for himself the conditions upon which salvation is provided. Satan has interposed his shadow between your soul and the bright beams of light that shine from heaven to guide you to the portals of bliss. Through his confederacy of evil angels and evil men, Satan has wrought in such a way as to bury up the truth, under the rubbish of human traditions, customs, and practises.

In Christ's day, as in our day, the people were looking to the educated men, to the scribes and Pharisees, to explain to them the meaning of that which the God of heaven had revealed. These teachers had departed from God, and were following their own understanding, and did not follow the ways of the Lord. They thought they must interpret the Scriptures

in a way that would harmonize with their course of action. They were seeking the praise of men, and departing more and more from the plainly revealed way of the Lord, following the traditions of men's devising. Of them Christ declared, "In vain do they worship Me, teaching for doctrines the commandments of men."

The Pharisees and the religious teachers so misrepresented the character of God that it was necessary for Christ to come to the world to represent the Father. Through the subtlety of Satan, men were led to charge upon God satanic attributes; but the Saviour swept back the thick darkness which Satan had rolled before the throne of God in order that he might intercept the bright rays of mercy and love, which came from God to man. Jesus Christ revealed the Father in His true character to the world, representing Him as full of mercy, love, and light. Christ took upon Him humanity in order that the light and radiance of divine love should not extinguish man. When Moses pleaded, "I beseech Thee, show me Thy glory," he was placed in the cleft of the rock, and the Lord passed by before him. When Philip asked Christ to show them the Father, He said, "He that hath seen Me hath seen the Father." He revealed the Father to Philip as He had revealed Him to Moses when He passed by before Him, and proclaimed, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Jesus proclaimed Himself to the world as the perfect representation of the Father, and invited the love and confidence of the world to be centered in the Father. He said: "I am in the Father, and the Father in Me." "If ye had known Me, ye should have known My Father also; and from henceforth ye know Him, and have seen Him. . . . Believeest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself; but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me; or else believe Me for the very works' sake."

In plain language the Saviour taught the world that the tenderness, the compassion and love that He manifested toward man, were the very attributes of His Father in heaven. Whatever doctrine of grace He presented, whatever promise of joy, whatever deed of love, whatever divine attraction He exhibited, had its source in the Father of all. In the person of Christ we behold the eternal God engaged in an enterprise of boundless mercy toward fallen man. Christ clothed His divinity with humanity, that His humanity might touch humanity, and divinity reach divinity.

MUSINGS.

BY ELIZA VEEDER DOW.

"THEN Pilate therefore took Jesus, and scourged Him!"

O, for you, for me, was this thing done! For you, for me, was that Holy One, that divine Being put to this humiliation! For you, for me, was the Son of God led out by a mocking mob! For you, for me, was that cruel crown of thorns placed on that dear brow, and for us all did He stand there and submit to the rough smiting of an infuriated mob!

Have you ever endured such humiliations? Have you ever stood before the tribunals of earth, and been subjected to such gross and cruel treatment?



IV. THE ESTABLISHING OF IMPERIALISM.

IT took 1,700 years for imperialism to establish itself in a position of recognized authority. While the heads of the tribes, or collections of tribes, were all ready to follow the example of Nimrod in assuming the title and asserting the power of king; and while the tribes, or collection of tribes, were willing to recognize this claim of the king; yet no tribe, no collection of tribes, nor any king, was willing for a moment to consent to the claim of any one to the title, prerogatives, and power of *king of kings*—imperial absolutism. And this persistent refusal on the part of both the kings and the people to submit to any such power or authority as that of king of kings, kept the imitators of Nimrod busy for 1,700 years.

The single Bible sentence touching Chedolaomer's empire and experience—"Twelve years they served Chedolaomer, and in the thirteenth year they rebelled"—is the story of the peoples and kings, and is the experience of every would-be king of kings, from Nimrod forward for 1,700 years. Each would-be king of kings was compelled to conquer his way to imperial dominion; and, after having acquired it, was compelled to exercise constant watchfulness and activity to maintain himself in the power which he had gained, against the ever-ready and persistent disposition of kings and people to break the yoke and enjoy their native freedom. He was also in constant danger of being swept aside, and his empire possessed, by some other aspirant to empire.

Egyptian Imitators.

The most notable of the far-ancient imitators of Nimrod and Chedolaomer, was King Thothmes III., of Egypt. He succeeded in establishing his power over all the people and tribes and nations of the East as far eastward as to the borders of India. Indeed, the empire of Egypt was as truly universal in that day as was that of Alexander or Rome in their later days. This power was maintained, and people were held in subjection, through the reigns of his three immediate successors; but in the reign of the fourth the whole structure went absolutely to pieces. Every king and every tribe, however petty, broke loose from Egyptian power and asserted the independence of their native freedom; and it was not until the time of the third of this king's successors that imperial power was again gained by Egypt. Then Seti I. succeeded in establishing the power of Egypt over the same extended territory as had Thothmes III.; but at his death, revolt occurred in Ethiopia, and Egypt's claim of empire was disputed by the Hittites, the outcome of which dispute was, that the king of Egypt was compelled to enter into a treaty with the king of the Hittites, recognizing that nation on an equality with Egypt. And no sooner had this king passed away than the Egyptian empire went finally to pieces before invading powers, who founded dynasties in all parts of the country, sacked and burned the cities, and compelled the Egyptian people "to

bow the neck to kings of foreign races."

An Empire of Peace and By Peace.

The next universal empire after that of Egypt was the empire of Israel under Solomon. The conquests and empire of Solomon were no less extended than were those of Egypt; and the empire of Israel under Solomon was as truly universal in that day as were those of Egypt and Alexander in their respective days. Yet the conquests accomplished, and the empire established, by Solomon were altogether by *peace*. And the power exerted in these conquests and the government of this empire was only the power of the peace, the wisdom, and the righteousness of God. For "God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the East country, and all the wisdom of Egypt. For he was wiser than all men; . . . and his fame was in all nations round about." And "all the kings of the earth sought the presence of Solomon, to hear his wisdom, that God had put in his heart."

All these kings came to him, not as mere curiosity seekers; but to recognize his supremacy and to do him honor in it. For "they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a *rate year by year*." The "presents" themselves were a recognition of sovereignty; and their bringing them as "a rate" and "year by year" shows that they were an annual tribute rendered in recognition of the sovereignty of Solomon and of the empire of Israel, by "all the kings of the earth." It is true, as already stated, that this conquest of all the kings was not by force of arms, and the carnage of battle; yet it was none the less a fact. For there is more power in the wisdom and righteousness of God manifested through sincere hearts of men than in all the governments, armies, and weapons of war that this world can ever know.

But this empire Solomon himself lost, by turning from the wisdom and righteousness of God, and adopting the ways of the heathen.

For immediately upon Solomon's turning to the ways of the heathen, adversaries arose on every side; and the empire of Israel went the way of all the empires that had been before it. But in this universal conquest and empire established by the peace, the wisdom, and the righteousness of God, God demonstrated to *His own people* what He would have done *for the world* by them, if they had been loyal to Him in peace, wisdom, and righteousness, and had not gone into idolatry and the evil ways of the heathen, and then rejected God and demanded a king "like all the nations." And in this God also gave witness to all the nations of the earth of what He was ready, willing, and anxious to do in all the earth, even in the great apostasy that brought kingships, if only those kings would recognize Him and serve Him in holiness of heart.

The Subjection of the Peoples.

This peaceful empire of Israel under Solomon brought a respite to all the nations from the long succession of oppressions of the despotic imitators of Nimrod. And this inspired them anew with a love of freedom and government of their own choice. This made it harder for the despotic, world-conquering kings of Assyria to again establish an empire of the Nimrod stripe. Yet, in spite of all difficulties, the kings of Assyria in straightforward succession for 400 years persistently asserted imperial power, and nothing short of universal conquest and empire. And their work was as tedious as it was persistent; for there was not a king who succeeded to the Assyrian throne who was not compelled on his own part to conquer all that his predecessors had conquered; and, in many instances, they were compelled to repeat their conquests year by year throughout their whole reign. Shalmaneser II., whose reign was one of the longest in the Assyrian annals, made thirty-three campaigns in the thirty-one years of his reign; and many of these were made into the same countries and against the same peoples that his father had conquered in *his* reign. And the work of these two was only the repetition of what their predecessors had done, and was what their successors were compelled to do during all the following 300 years, through the reigns of Tiglath-Pileser, Shalmaneser, Sargon, Sennacherib, Esar-Haddon, unto the pinnacle of Assyrian supremacy in the reign of Assur-bani-pal. Then Assyria was broken down, and the kingdom of Babylon under Nabopolassar and Nebuchadnezzar was expanded into empire by the same means by which the persistent power of former conquests had established the universal empire of Assyria.

And this perpetual hammering during the 400 years of Assyrian supremacy, which was immediately taken up and continued by Babylon, so broke the spirit of the peoples of the earth, that practically there was no further attempt of the conquered peoples to throw off the incubus of imperialism. They submitted to the inevitable, accepted imperial power as final, and left imperialism free to manifest itself fully in the world, and to show what it could do when it had its own way untrammelled and undisputed.

CHRIST'S TRANSFIGURATION.

BY SARAH E. BILLYARD.

NEARLY nineteen centuries ago a little group stood on a mountain top in far-away Galilee, and there witnessed a sight which no mortal eyes will ever again behold until the Son of God is seen coming in the clouds of heaven, "with all His holy angels with Him."

It was the glorious privilege of Peter and James and John to see Christ transfigured; to see the sublime grandeur of His countenance and His shining raiment. And Peter, filled with awe and wonder, said, "Master, it is good for us to be here; let us make three tabernacles, one for Thee, and one for Moses, and one for Elijah, but Christ had work for Peter in the valleys of the world's needs. So He has work in the same valleys for you.

The work may not be of your own choosing. It may be very humble work, just doing the very best you know how, in the place God has assigned you, but whether your work is amidst the fields whitening for the harvest, or within the environments of home, let this thought cheer you: the same Jesus that so signally blessed Peter, and James, and John, is coming again. His coming is near at hand, and if our appointed work is faithfully done,

we shall take part in that wonderful transfiguration, when mortality shall put on immortality, and hope shall be swallowed up in fruition.

DO NOT COMMIT SUICIDE.

"Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken?" Jer. 18: 14.

WILL a man make a fool of himself? Will a man mistake his cistern for a fountain? Will a man cut himself off from the vital force? Will a creature part with the Creator? He likes to do it; he likes to try it. Why? The fool hath said in his withered heart, There is no God; to that debased act may a man come who was made in the image and likeness of God! The idea is that a man will cut himself off from the main; cut himself away from the eternal river of feeding snow of Lebanon, and will begin to make himself a little cistern. Alas! a broken cistern that can not hold water. Think of this suicide of isolation, the madness of amputating our life, of leaving the Inexhaustible, the Eternal, the Infinite, and becoming little, miserable, devouring selves.

This great council is a protest against such insanity; it brings us into sympathy with the Eternal.

"You see that man crossing the street to the bank?" "Yes." "Very singular case." "How so?" "That man is living on his capital." "Well, what harm is there in that?" "Why, he is eating himself up, consuming himself; he ought to have his capital so invested that it will bring him in an income, a revenue day by day, year by year, in order that the income may be still growing."

This is from a secular point of view. This man is living on his capital; he has cut himself off from vital, remunerative, compensative energies and the agencies and ministries and is eating up what he has. What are we doing? Are we cutting ourselves away from the fountains that rise out of the river of God and living on our own miserable selves? Are we consuming our own vitals?

What is about the worst thing that can occur in military operations? Ask an old soldier and he will undoubtedly tell you, it is to have the enemy get behind, and cut off the supplies. That to them is the horrible possibility and the dreadful mischief, that the supplies should be cut off. Do you think this an instance of misfortune? Then beware, lest you be found doing the same thing. Be careful that you do not cut off your supplies. If you have dismissed PRAYER, go back to your old supplies, back to God, back to the Fountain. Live and move and have your being in God, and then no man can impoverish you until he has impoverished God. The river of God is full of water. He giveth without being impoverished.

Why, here is a man greatly disappointed. He is almost dangerous! He is trying to light a gas jet and has struck and exhausted a dozen lucifer matches and no light comes, and a voice inquires, "Are you sure the gas is turned on at the meter?" It is not! Do not laugh at him, for you laugh at your own souls if you be not wise unto salvation, if you are trying to live without being connected with the main, with the living God.

The atheist prays downward, not upward. Let us try to deliver some minds from this most unholy delusion. You can not do without God. Now here is an instance that will illustrate vividly what I mean. It is a man who has, to the best of his ability, hermetically sealed his house, and thus excluded the fresh air, the sharp spring, and sunny, genial summer. How

is he going to live? He has a pair of bellows, and is going to live at the nozzle of his elbows! Now the application is, Have you been trying to feed your soul on some poisonous and inadequate atmosphere? If so, then heed the plea of the Bible which counsels your union with inexhaustible sources. "My people have committed two evils: they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

ARTHUR FOX.

Sanitarium, Cal.

INSTANCES OF SOUL-WINNING.

[Rev. J. W. Weddell, D.D., in *the Examiner*.]

DR. H. CLAY TRUMBULL, lately deceased, himself a great soul-winner, introduces his little book on "Individual Work for Individuals," one of the most cheering and stimulating things ever written, by relating the incident of his conversion. It came about through a soul-winning letter addressed to him personally by a friend. Dr. Trumbull was then a young man, a clerk in a railroad office at Hartford.

"Before I had read the last of this letter," he says, "I was on my knees in that lofty tower summit, asking forgiveness of God, and committing myself to a long-sighted Saviour. That was a turning point in my life course." He was led to it by the simple fact that a friend could think enough of him to speak to him about his soul. And so he gives it as his deliberate judgment that "the seeking of a single individual by a single individual has been God's chosen way of evangelizing from the beginning of the Christian ages, even to the present day."

Here is a leaf out of the autobiography of a soul-winning pastor, one of the most successful that ever lived, Dr. C. L. Goodell, of St. Louis. I knew him to love him.

"Across the street from my study there was once a beautiful house where a worthy family lived, as yet without a Christian hope. They were my parishioners and valued friends. Often in my study alone did I pray with the greatest of earnestness for their conversion, but in vain. One day, as I was looking from my window over their cultivated grounds and inquiring within myself why they did not become Christians, I saw the fountain playing in the yard, and it occurred to me that the water was carried there from a reservoir by a pipe laid to their home. I noticed, too, the street lamp on the corner of their grounds. I remembered that gas pipes communicated with that. Without these pipes laid directly to this house there would be neither water nor light there, however abundant the supply might be at the source. It flashed upon me like a revelation that my prayers were vain, alone. I resolved at once to carry the water of life and the light thereof straight into that home, praying as I went; and soon, by God's grace, it became a rejoicing Christian household. I had been waiting for God to convert that family. He had been waiting for me to carry His salvation there. That incident has colored my whole ministry. I have prayed more than before, but I have charged myself with bearing special tidings to individual hearts, whether I spoke from the pulpit or along the wayside, and from house to house, as did St. Paul."

Such is the record of one whom Dr. William M. Taylor called "the great heart of the Western pulpit," a happy, genial soul, yet always reaching out to win men to his Christ, and having marvelous success therein. We get the best cue to his blessed success in what his biographer, Professor A. H. Currier, says of him:—

"For years, as he also confessed, he seemed in his work to be like a man standing up before four or five hundred empty bottles trying to fill them from the platform with a hose. The water dashed over them, and a little of it went in, but not much was accomplished. Then he tried a different way. He took up a bottle, put in a funnel and filled that bottle. Then he filled another. In other words, he worked with individuals, and in this way more was accomplished. One by one the souls were gathered in, hand-picked. Each one represented much prayer and labor, often for years."

BURDENS, A MEASURE OF STRENGTH.

BY CHARLES T. EVERSON.

WE have often seen a family go forth for an outing. And we have noticed that the strong father is well loaded down, while the mother carries her share, and each child in proportion has a lighter burden down to the baby, who, rather than carrying anything, is itself carried. The burden born by each indicates the strength of the bearer if placed by a person that is capable of judging correctly. In giving a heavy burden to a member of the family the father thereby says to that member, You are strong. A lighter burden indicates a less degree of strength.

So when we find that we are carrying heavy burdens, it ought to be a source of encouragement to us. The Lord apportions our burdens according to our strength. Now strength is what we want and not weakness. As the load grows heavier, it shows that we are increasing in strength. For burdens administered by a true hand are a measure of an individual's strength. Therefore, when the burdens grow lighter, it must be because we are growing weaker.

We have, perhaps, also observed when a family starts off for an outing that at the outset very often the smallest member of the family will pick up a very large package, for he feels himself stronger than he really is. Then it is necessary for the father to take the bundle away from him and give it to a stronger member of the party; for otherwise the little child would wear himself out in a short time and lose all the blessings of the day's outing. So sometimes we pick up the heavy burden that the Father has assigned to some one else, and we lose our blessings by attempting to carry more than God has given us. We should not sigh to carry the burden that God has assigned to another member of the family, for another's burden might gall us, but ours never will, for it fits our condition. But we may be sure that as we grow stronger it means added burdens, for God is using to its utmost capacity every available means for the salvation of mankind. But the promise is that as thy day so shall thy strength be. In other words, a day of burdens is a day of great strength.

But it may be suggested that Christ says that His burden is light, not heavy. This is true; and yet we remember that Christ carried the heaviest burden that has ever been borne. For it says that "the Lord laid upon Him the iniquity of us all." Altho He carried such a heavy burden, yet He could say that "My burden is light." These statements would seem to be contradictory at first thought; but let us consider what gives weight to anything. We are told that objects have weight because the atmosphere presses down upon them at so many pounds to the square inch. This pressure is the result of the weight of the columns of air extending upwards for many miles. Another factor that contributes toward giving weight to objects is the power of gravity that

attracts things earthward. These two factors are said to give weight to any object. Now we can readily understand why Christ's burdens were light, for He lived in a heavenly atmosphere where the air was light, and, consequently, the burden was light. Furthermore, the power of gravity or the power to attract earthwards was reduced to a minimum in the life of Christ.

The perceptible weight of a burden is not measured by its size, but by the atmosphere in which the hearer lives, and the strength of the power that attracts him earthward.

When we have heavy burdens, therefore, we do not need a lessening of the burdens, but a change of atmosphere and a release from the power that draws us earthward.

Rome, Italy.

WAITING FOR THE FIRE.

BY H. A. ST. JOHN.

THE first place of divine worship after the fall and expulsion from Eden was at the gate of Paradise, where were stationed the cherubim.

The locality was recognized as the house of God, the distinctive place of His presence. There came a time when two brothers, the sons of the very first family in all the land, came together to this place of the special presence of God to worship. The Lord had ordained both the Spirit and the form of that worship that would please him. Undoubtedly both of these brothers understood this matter equally well. Perfect faith and perfect obedience, the outgrowth of perfect love, would secure to every one who went out from that Presence perfect joy and perfect peace, blessings that always make the worshiper rich.

These brothers were named Cain and Abel. Both came to the right place, each erected an altar, each placed an offering thereon, all of which was in the order and form of obedience. Then both waited for the fire. The coming of fire from above to consume the sacrifice was at once the evidence and expression of divine acceptance of both the offering and the worshiper.

Each had made their offering, and each was waiting for the fire. Suddenly a light rested on the offering of Abel, which grew brighter and brighter, until it burst into a flame of consuming fire, burning up the sacrifice and warming and rejoicing the heart of the one who had made the offering. But Cain waited for the fire in vain. His countenance fell, and he went out from the presence of the Lord in anger.

It is evident that Cain never again returned to the presence of God, but soon after became a homicide, taking the life of his godly brother. And wherefore slew he him?—Because his own works were evil and his brother's righteous. God is no respecter of persons, but in every nation he that worketh righteousness is accepted with Him.

Then, wherein was the difficulty with the service and offering of Cain?—Ah! it was in both the faith and the obedience. In his faith, in that it did not take hold of the Lamb of God that taketh away the sin of the world; and in his obedience, in that it did not symbolize the Lamb of God, that taketh away the sin of the world. Nothing but a cherished rebellious spirit occasioned this deficiency in his faith and service, and, hence, for the lameness and imperfection of his offering, he alone was responsible. He knew that if he did well, his offering would be respected and accepted. He also knew that if he did wrong, a sin offering was at his door.

Now the Lord beseeches us to present our bodies to Him as a living sacrifice. It is but our reasonable service to render unto Him such an offering. All that we are, as well as all that we have, is embraced in this offering. When this offering is fully made, there will not be long waiting for the fire. God will look upon it with respect. The light of His countenance, increasing in brightness, will kindle such a fire of divine love in the soul as will purge away all the dross, all the tin. God has promised to purify every such soul with "the spirit of judgment, and with the spirit of burning." Thus purified and transformed by the renewing of the mind, such souls will be able to show what is that good and acceptable and perfect will of God.

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.]

CXXVII.

I WAS taught to strictly observe Sunday. I heard no controversy as to what day was the Sabbath. I knew that the Bible taught the observance of the seventh day, and, seeing that Sunday was generally observed, why should not a girl in her teens conclude that it was really the seventh day, and teach her pupils to begin naming the days of the week with Monday?

Nearly forty years ago I united with the M. E. Church. One Sunday, thirty years ago, out of curiosity, I attended a Seventh-day Adventist camp-meeting in central New York, and heard Brother S. N. Haskell preach on the prophecies, closing with a few minutes devoted to the Sabbath question. I did not want to make any change from the popular Sabbath, but I did want to be right, even if it should involve the disfavor of man.

I studied the Bible, especially the New Testament, seeking for the privilege of keeping the first day, or Sunday, but I became very strongly convinced that it was a very poor place for an honest person to find such a right. That very week I began to think of Friday as the day of preparation for the keeping of God's holy rest day. Each weekly return brings sweeter blessings in its observance, and makes me praise the name of Him who gave it as a memorial of His creative work. I must not fail to say that the carefulness, plainness, and Christian love of the peo-

ple on that camp-ground influenced me much toward searching God's Word for the truth. I also saw a decided change in the lives of some acquaintances, who had just espoused the cause. Personal influence has much to do with leading others to the truth.

MRS. D. A. FITCH.

CXXVIII.

WHEN I was about ten years of age, my father began to observe the seventh-day Sabbath. My mother did not see the light of it, and this brought controversy. Her pastor, of the United Presbyterian faith, preached on the subject, presenting the usual arguments for the change of the Sabbath at the resurrection of Christ. I went home, and, alone, read over carefully the account in the four Gospels. I could not see any suggestion of a change, and, tho of such tender years, was settled forever as to which day was the Sabbath. Fear of young companions, and of brothers and sisters, kept me from obeying at that time, and led me into many foolish sins. However, when I was converted by the love of God, at sixteen, the keeping of the Sabbath seemed just as natural as to refrain from swearing or stealing. Increasing knowledge of prophecy, history, and the unchangeableness of God's character and government only make it more certain to my mind from day to day that God's Sabbath is equally unchangeable; and the hope of celebrating it in the world to come cheers me on amidst every trial of earth.

ALBERT CAREY.



OAKLAND, CAL., JANUARY 27, 1904.

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DECIDE NOW.

IN the very nature of the case the closing days of Christian probation will be a period of the greatest intensity. Knowing that his time is short, the enemy of all righteousness will put forth mightier effort, will use every delusion and device which has ever ensnared human hearts, to deceive and destroy the purchase of the life of Christ.

To meet the delusions and power of the enemy, to furnish from the armory of heaven according to His people's need, as He ever has done, God opens the treasure-house of His truth and pours out the latter rain of His Spirit. Every saving truth of God which has been lost to the church will be restored. Every truth of God required to meet all present needs will be given. Every truth reserved for this time will be disclosed. Grand and awful in its import is the time in which we live.

Foreseeing all this, the array of forces on both sides of the conflict eternal in results, the ancient seer of God exclaims: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision." Joel 3:14.

And even so it is to-day. And the decision even in its last analysis lies between God's Word and the opinions, the theories, the hypotheses, the traditions of men.

The Bible reveals to us the living, personal God, whose word possesses creative power. This world came forth by His fiat in the beginning. In its arrangement for the home of man it was formed and shaped and made by His word in six literal days. That very record of creation bears the Gospel message to souls in chaos and doubt and darkness that the same God can re-create and re-form lost men, and bring light into the darkness and chaos of their lives.

Against this living, personal Ruler of the universe Science sets a "fortuitous concourse of atoms," evolution, "divine immanence," and other vague, meaningless terms, and hypothetical notions, which can neither lighten the darkness of the hopeless heart nor save a single soul.

Which will you choose, reader, the living, loving God, who created the heavens and the earth, who stills the sea, and heals the sick, and raises the dead, who is therefore able and willing to recreate you? or the meaningless, uncertain, and often contradictory hypotheses? Multitudes are in this Valley of Decision; are you among them? Then decide for God; decide now.

The great Ruler of the Universe has a law for His creatures, which reflects the character of the Law-giver, and which through faith in Him comes to us with all the potency of infinite might to enable us to be and to do the thing required. In principle that law is comprehended in one word, love. In operation it looks in the two-fold direction of love to God

and love to man. In negative prohibition and prescription of positive duty to sinful man it is comprehended in that expressed Voice of Jehovah, the Decalogue, the Ten Words of Sinai. That His people may better understand it, Jehovah has written it "in ten thousand precepts" in His Word. Hosea 8:12, R. V. Its beauty in character is seen in the life of our Lord Jesus Christ, who was obedient to its every precept, and who died to restore fallen man to harmony with God and loyal obedience to its every requirement.

Against this law the adversary of God and righteousness has ever planted his strongest artillery. To lead men from that law he has used his subtlest devices. And millions upon millions has he turned from the living God to serve idols of wood and stone. He has in the hearts and practises of men torn from that law its fourth precept, guarding God's worship day—an institution ever calling to mind God's creative and redeeming power (Ex. 20:8-11; Eze. 20:20),—and substituted in its place a day ever connected with one of the grossest, most libidinous, and widespread forms of idolatry the world has ever known—sun-worship, and the counterfeit day, "the wild solar holiday of all pagan times." It does not require deep study nor long meditation nor a strongly analytical mind to discern how influential the pseudo-Sunday worship-day has been in turning man from God, the mighty Creator, to a system of "evolution" and so-called "natural selection," which evolved the earth from "fire-mist" and man from the ameba through the monkey.

Between the Sabbath of the living, loving, creative Jehovah, with all its teachings of hope and rest of heart and the Sunday-holiday, worship-day of paganism and apostasy, multitudes are in the Valley of Decision. On the one side is a tree of eternal blessings, on the other side is the blighting, withering, poisoning upas tree, of tradition. Are you yet in the valley, reader? Then decide for the truth, and decide now. "Every plant which My heavenly Father hath not planted," says Jesus, "shall be rooted up."

As the only hope of a lost world the Bible sets before us Jesus, the Anointed of God, "the Way, the Truth, and the Life," the all-sufficient expiation from sin, the Regenerator of a corrupt nature, the Fountain of Life, from which man must draw every supply of power to live for God, the one perfect Exemplar of the will of God; and that all this becomes a mighty, effectual saving power in man if he will by faith accept it all.

But to nullify Christ's every claim, to frustrate His divine mission to men, to shut from man his only hope of release from sin and the grave, Satan, with more than the old Edenic lie of fulsome flattery comes to man, and says, "Ye shall not surely die; . . . ye are as God;" divinity is within you, faith is but the recognition of that power *within yourself*; you need no blood atonement, there is but one life, and whatever and whoever you are, you possess eternal life. And with such like subtleties, Theosophy, Christian Science, and New Thought are deceiving millions to the deification of the human and the destruction of the soul.

The law of God perverted is not God's law. The life of God perverted is not God's life. A mere exemplar of righteousness, a mere social reformer, a mere teacher of superior ethics, is not the Christ of God. He is to poor sin-

ners wisdom and righteousness and sanctification and redemption, but to them that believe *not* none of these blessings come. Separated from Him we are as dead branches. "He that believeth on the Son *hath eternal life*; but he that believeth *not* the Son shall *not* see life, but the wrath of God abideth on him." God in His goodness reveals to us our sad condition that He may save us, not to ourselves, but to Himself.

Between the Christ Jesus of the Bible and the subtle theories which sometimes seem to lift Him up, but only to crucify Him afresh, lies the Valley of Decision and the undecided multitudes. O, soul, are you still there? Then decide for God, and Christ and the Bible and everlasting righteousness and life; and decide now.

THE PAST AND THE PRESENT.

IN noting the fact that the pictures of a great artist are selling at much higher prices since his death a few months ago than he was able to realize when living, the press is simply repeating an old story. It only reiterates a fatal trait in the human character. The contemporaries of John Bunyan deemed him worthy of imprisonment, but succeeding generations have given his book, written while in prison, a phenomenal circulation. The treatment of their prophets by the Jews is highly illustrative of the tendency to reject contemporary worth and to emphasize the virtues of the dead. There was popular rebellion against Moses on several occasions, and at one time the people were almost ready to stone him (Ex. 17:4); but their descendants placed a really superstitious trust in Moses, even to the rejection of Christ—the Prophet whose coming Moses foretold.

Jesus described this characteristic of the people when He said to the Jews: "Wo unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But He says to that same class, "Behold, I send *unto you* prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

And what was the result to them?—Why they were charged with the blood of the prophets, whom their fathers killed, notwithstanding the gorgeous tombs they were building to the memory of those ancient prophets. The fact of their persecuting their contemporaneous prophets shows that they were imbued with the same spirit that actuated their fathers, and were bringing upon themselves the blood of the persecuted ones of the past, from Abel down. Jesus emphasizes their condition and responsibility in these words: "Wherefore be ye witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers."

Now the lesson to us is in the words of the apostle Paul, "Despise not prophesyings." 1 Thess. 5:20. That is, do not reject the Spirit of prophecy that is with you; for in doing so you virtually despise the same Spirit as it is manifest in the testimony of those who prophesied, or taught, in former days, notwithstanding your profession of adherence to them.

This was what Paul himself had done when

persecuting the disciples of Christ. In the act of putting to death the prophets of his own time, he was rejecting the testimony of those who before had prophesied of Christ. But, the Lord having shown him the folly of such a course, he passes on the warning to us. They who quench the Spirit and despise prophesying assume a fearful responsibility, besides cutting themselves off from the progressive light of truth.

OUR BUSINESS IN THIS WORLD.

AS WE brought nothing into this world, and as it is certain we can take nothing out of it, it is proper to stop once in a while and address to ourselves the question, "What is my business in this world?"

If I am doing nothing to make the world better than it is, nothing to better the conditions of those around me, nothing to bring creature into harmony with Creator, I am but waste material, and the very force that keeps me going is misspent energy.

Too many are content with "making a living." It is better so than being an incumbrance on the community, an additional weight to the burdens of others in making their "living." The Word declares that the church member who lays upon others the burden of maintaining his house is worse than an unbeliever. He has a disintegrating influence in that he lowers the organization to which he belongs in the estimation of those who are still outside the church. This, of course, does not apply to the worthy poor, rendered poor by misfortune or accident. Such are not a hindrance to the church; for they help to stimulate the grace of liberality.

So, while Christianity is the antithesis of avarice, it is also the antithesis of idleness. But in this last place its application is not restricted to physical idleness alone. He who gives his attention wholly to a busy-ness about the affairs of this life is not being "diligent" in a true Christian sense. With him one side of duty is slowly becoming paralyzed while the other is exercised far beyond the Creator's intent, and the result is deformity. The old Roman galley-slaves became abnormally developed on one side while the other was more or less atrophied. It was wholly unnatural, and the appearance of these unfortunate men was grotesque and pitiable. Just so must the lives of many professed Christians appear when viewed by heavenly beings. It is outside God's purpose that men's lives should be deformed by a misconception of duty along material lines, or that the duty of providing for one's house should be neglected because great light from heaven is shining before us.

The example of Paul is to the point in this matter. He did not consider it beneath him to maintain himself, tho bearing a direct commission from the Lord to witness for Him in regions afar. So he labored with his hands while he bore witness to the truth by his life and words. That is an example of the well-balanced Christian, neglecting neither duty. But material increase was not his aim. Preaching the Gospel was his business, and he "worked to pay expenses." His own support occasioned a considerable part of those expenses.

This is not teaching, either, that preachers and teachers of the Gospel should not receive support from mission funds, or that they must

pay their own fares to the fields to which they go. Many consecrated workers could not do the latter, and so those who have means are given a chance to help in that work by contributions of money. Some may be sent to fields where the competition for existence is so great that it would require all their time and energy to "make a living." The point is, the making of a living is not the Christian's business in this world. He makes a living in order that he may live to do a greater and much more important work, the proclamation of the Gospel in the earth. Making a living is merely a means to that greater end. It is incidental only, but one of the incidentals which indicates the character of the individual and his right conception of duty.

We can "make a living" and in the end die, without leaving any impress for good on the hearts of men; without bearing before them any testimony for God and righteousness; and without any possibility of a "living" beyond the closed door of this short life. But in the place of a living, it is possible, by the power of God, to *make a life*, a life that shall be a living witness for God, and the thread of which God will pick up again when the story of sin has been told. Be not content with "making a living." Make a life, and be a witness to the life of God, a worker in the great field of God, and, finally, a precious stone in the eternal temple of God, bearing the Father's name, and going "no more out forever."

WORSE AND BETTER.

Worse

a thousand times over to cherish or tolerate one sin in the heart than to have a thousand sins committed on every side of us by the world. Evil environment will not hurt us if we do not let it inside.

Jesus formed a perfect character in the wicked city of Nazareth. The pure, white lily matures in the midst of slimy, putrid ooze. If Christ abides within, the soul can resist any environment in the way of duty.

Sooner or later God's children and institutions will be called out of cities, but while duty holds any soul in the city, God will protect that soul if it trust Him. The saloon and theater will do us no harm if we keep them out of our heart. The evil of them gets into our heart before we yield to enter them.

Worse a thousand times over to be in the most fruitful, blessed land, with no evil environment, and there cherish sin in the heart, than to live loyal to God in the Five Point district of New York or the East End of London.

Better,

infinitely, to lose every earthly friend and retain our integrity, than to win the world and lose the companionship of our God.

Better a thousand times to stand with Christ alone, even in the judgment hall, or driven before a mad mob, than to shine in the courts of kings, or companion with all the pleasure-loving of earth.

Better, far better, is a church of only ten active, whole-hearted, full-souled, consecrated Christians than a church of one thousand allied with the world, moved by the world, possessed by the spirit of the world. The one means an increasing company of witnesses for the Master, the other a graveyard of disappointed hopes.

Better, far better, is poverty with Christ than riches with the world.

Better, infinitely better, is one moment of eternal day with Christ our Lord than a lifetime of pleasure in this world; for no second or minute or hour or day or year of pleasure is a surety of happiness beyond, and oftentimes a moment is the seed-sowing of a harvest of death, but that moment of eternal day with Christ is God's infallible pledge of an eternity of ages of bliss.

Shall it be worse or better?

Question Corner

1464.—Old Garments and Wine-skins.

Will you, through the columns of your paper, explain Matt. 9:16, 17. W. L. B.

The parable reads thus: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins; else the skins burst, and the wine is spilled, and the skins perish; but they put new wine into fresh wine-skins, and both are preserved."

God's truth is living, strengthening, expansive, progressive. This the Pharisees of all ages, incrusting in dry, dead forms have been unable to comprehend or apprehend. This has always been the danger of those who are disciples of men. John's disciples had followed the forms of the Pharisees; why did not Christ's disciples do the same? Answering the question of mere custom, Jesus touches the deeper truth in the parables above quoted. Undressed, or unfulled cloth shrinks and thickens in the fulling. While it appears less, it is of greater worth. It is, so to speak, a living web. Placed upon old cloth, its shrinking would tear the old material, and make a worse rent. The whole Jewish system had grown old, not because of God's truth, but because truth had been mixed with human tradition till the life had departed and only a perverted form was left. God's living truth could not be patched upon the dry, dead form.

Skins of animals were used for bottles. The fresh bottle would expand with the fermentation of the new wine, but new wine put into old, dry, unexpansive skins would be sure to burst them. The cloth parable was symbolical of the doctrines of tradition; the wine-skins of the hearts wedded to the traditions. Just as long as they remained in that condition they could not receive the pure, living truth of God. Therefore the words of Jesus to Nicodemus, "Ye must be born again," "born from above," or receive the living truth of God. The parable does not mean that God's truth changes, or that eternal truth is set aside; but it does mean that warm, living truth can not be patched on to human creeds, and that hearts wedded to those creeds can not receive living, expansive truth. And the parable is applicable for all time.

1465.—Life and Immortality.

Please explain 2 Tim. 1:10: "Christ Jesus . . . hath abolished death, and hath brought life and immortality to light through the Gospel." M. A. M.

(1) Jesus Christ is the only One through whom life and immortality can be obtained. (2) He is this because life is in Him; "for as the Father hath life in Himself, even so gave He to the Son also to have life in Himself." John 5:26. (3) He abolished death by abolishing it in Himself as the representative of the race. Immortality is God's seal on a character incorruptible, on righteousness inwrought into character. And of all who ever lived in the flesh, Jesus alone by "the power of an endless life" wrought out a character incorruptible. While He died for man, the grave could not hold perfect righteousness. Acts 2:24. This righteousness and this life Christ gives to all who accept Him; and thus He abolishes death in every faithful soul, and has abolished it in Himself for all who will take it in His way. And all these blessed tidings of life to a dying world constitute the Gospel, "the power of God unto salvation to every one that believeth." Rom. 1:16.



CAN THE CHURCH AFFORD IT?

REFERENCE is being made in the press, both religious and secular, to the probable discussion of the secret order question in the next Methodist General Conference, to be held in Los Angeles, Cal., next May. The *Northwestern Christian Advocate*, a leading Methodist organ, is quoted to the effect that "there is no disguising the fact that there is a growing friction between the church and the various fraternal societies, and that it is a question that must come up for settlement in the near future." Referring to this subject, the *Los Angeles Times* says:—

The Methodist Episcopal Church now has in operation a fire-insurance company which insures the church and parsonage properties. While not condemning this, the promoters of the new idea say it would have been wiser for the church to have evolved a scheme whereby the members may receive the same temporal benefits as are furnished by the lodges. This they will urge for consideration at the Los Angeles session of the General Conference, and if the church is unable to do the good work that the lodges do, say they, then give them a blessing instead of a curse.

It seems hard for many people, both in and out of the church, to see that the church is an organization for carrying the Gospel to the world, for giving the Word of God to every creature, and that it is not solely a selfish club to dispense temporal benefits to its own members. It is evident that many members would fain make of it a mutual benefit affair, to help one another to get along easier in this life. Many have joined churches with this very object in view, and because they see the world's societies, organized for this very purpose, doing more in that special line than the church does, they would like to see the church leave its legitimate work, its first work, and follow the world. It is a fact that about all the general charity work is done by the churches or by their influence—without confining their efforts to their own members. Where is the secret fraternal society that does any charity work for any one outside of its membership? To ask the church to put itself in line with the world's societies, and become a selfish mutual benefit business concern, is to ask it to depart materially from the model laid down in the Word of God. Neither can the church put its "blessing" on all the chaff of the secret lodge because of the few grains of good that are apparent. It must be remembered that the lodges contend that they must maintain the *secret* feature in order to protect themselves from imposition. Without it their benefit system could not succeed. The Christian should also remember the words of his Lord: "*In secret have I said nothing.*"

In this connection it might be well to add, that an opposition society to one that has been one of the most successful in the past thirty years, has just been organized by seceding members, because the dues in the old one have become so high that they can no longer stand them. When this same order was first started, it promised more benefits for the money than any society had done before. But its ever-increasing obligations have increased the expense of membership to the point of secession. Few complaints are more common than the complaints of wives about their husbands' lodge expenses. Were the churches to attempt the fraternal society role, they would soon find themselves staggering under burdens far beyond anything they have experienced yet. And not the least of these would be the increased number of unconverted members drawn in by the so-called "fraternal" feature. The church of Christ can not afford any such incubus, or any such departure from the "old paths." We make these comments, not because some Methodists advocate the proposed measure, but because members of other churches are also talking in the same strain.

THE SPREAD OF SOCIALISM.

A GREAT many well-meaning people are being deluded with the idea that the great cure-all for social evils and industrial complications is found in Socialism. There is no doubt that many Socialists have a clear view of current conditions. They can describe the evils that affect humanity, the diseases of the body politic, quite lucidly. Their diagnosis shows keen research, is socially scientific; but when it comes to the prescription, the medicine is about on a par with the disease. It is salvation by human means, and nothing more. It would save society as the only means of saving the individual—just the reverse of Christianity. On the surface it presents many beautiful theories, and these are deluding even Christian people who do not see to the end of its logic. As a brief warning to Christians who are being thus misled, we subjoin the following extract from a dissertation on the subject of "Socialism and Religion," by Bishop Matz:—

As far back as 1848 the Socialists of France were flooding the country with a kind of catechism containing a condensed summary of its teachings, just as they are doing at present in Chicago and other cities of America; with this difference, however, that they are going about this business more systematically in this country, for they have started a standard system of Sunday-schools in the above-mentioned city of Chicago, which has become so popular as to require new establishments in various parts of the city. Among the queries given the children for study we find the following:—

"Is there a hell?"
Answer.—The hell of the next world, taught by the religious to frighten the people and domineer over them, is pure fiction, but there is a hell in this world—the hell of popular misery."

Another query and answer:—
 "Is there a heaven?"
Answer.—The heaven of the next world, invented by the religious, is a pure hypothesis, created by the priests to make the people bear patiently the burden of their sufferings; but there is a paradise on earth; for one day humanity will enjoy the earth perfected by labor, and make it a veritable heaven. There is no other heaven."

That this is Socialism, pure and simple, is evident from the positive party utterance of the socialistic congress of Gand [Belgium], Sept. 17, 1877, which was received with frantic applause.

Even this short extract ought to be enough to set Christians to thinking a little before adopting Socialism as a remedy for human ills.

CHILD LABOR.

WRITING in the *Union Signal* of the terrible evil of child labor in Southern factories, Harriet K. Bells says:—

Children as young as five years of age have been found working all day in cotton factories. Many children, some not more than seven years old, work from 6 P. M. to 6 A. M. Those who change the bobbins in the frame, usually small boys, run sixteen or seventeen miles a day with their necks between frames. Dropsy, pneumonia, and consumption are the diseases which are widespread as the results of the conditions of factory children's lives. Mutilated hands, through the amputation of fingers, are common. In one mill city alone, one doctor has reported that he has personally amputated one hundred babies' fingers, which had been mangled in the mills. Many toil for ten cents a day; twenty-five cents is a common wage; few reach forty cents. Somewhat over eleven hours is the average day of a child worker, tho it is not unusual for many to work fourteen hours. Thirty per cent of the hands in many mills are children; the proportion in some factories fifty per cent. In the Carolinas, Georgia, and Alabama alone 20,000 children are in the factories and 10,000 of them are under twelve years of age.

Many Southern mills are owned or controlled by Northern capital, attracted by cheap white labor and the chance to escape labor laws. A mild climate and certainty of employment, without strikes, are bringing an increase of Northern children into the rapidly multiplying factories of the South, chiefly from the congested mill centers of great cities.

To this we add an extract from an address by Mrs. Marion H. Dunham:—

The term of life of factory hands is short and the average is growing shorter; if they survive to the brief limit with hope, ambition, and aspiration crushed out of them before they know the meaning of the words, they are prematurely aged and become what is called "spent" men and women, that is, their stock of vitality, which should have served them threescore and ten or more years, if properly conserved, has been so drained and exhausted in their early years that they become unable to care for themselves by labor, and so necessarily become a public charge.

The pity of it, the uselessness of it, the cruelty of it all! "Where shall we fix the responsibility for this iniquity?" do you ask. Sometimes on the worthless, drunken father or mother, who care for the child only for what it can bring in, but they are infrequent exceptions. Thousands of children are held in literal bondage in our great cities by those who make profit from their labor, but the main cause is that many employers refuse to employ men and women, when children can serve their turn, and often employ the father only on the condition that the children shall come also. It is our infamous commercial system, in these lands we call Christian, which grinds up the little ones as no barbarous or pagan country has ever done, and this alone should place upon it eternal condemnation and determine its overthrow.

IGNORING THEIR OWN RESOLUTION.

A RESOLUTION of the National Reform Conference, held in New Concord, Ohio, a few weeks ago, reads in part as follows:—

That in all reform work we will ever bear in mind that the Lord Jesus Christ is the supreme Reformer, and that His church is, under Him, commissioned to regenerate and reform the world.

It would be a grand thing if the National Reformers would just bear that in mind. But, instead, they have assumed that the National Reform Association "is, under Him, commissioned to regenerate and reform the world." And the association, in such assumed capacity, has ignored the methods employed by Him, under whom they profess to work. Christ operated by the Spirit, through the Word of God, and never once appealed to the civil law or to human magistrates or human legislators. He gave to His successors in the work the Word of God and the gift of the Holy Spirit, that they might be guided in its use; and the church of the first century made no effort at reform through the application of civil law. That pagan idea crept in later, and was fully recognized when Constantine adopted nominal Christianity as the State religion. The scheme grew apace until it developed the Papacy, and then—the Dark Ages, with all that the term implies. But the modern National Reformers seem to think they can work the scheme to better advantage. But in the endeavor to regenerate and reform the world in that way, they are not working under the leadership of Jesus Christ.

PRESIDENT ROOSEVELT ON CAPITAL AND LABOR.

A Question of Human Rights.

THE following is from the President's message of Dec. 7, 1903; we have placed in bold-faced type several points of vital interest which ought to commend themselves to every true man and woman:—

The consistent policy of the National Government, so far as it has the power, is to hold in check the unscrupulous man, whether employer or employee; but to refuse to weaken individual initiative, or to hamper or cramp the industrial development of the country. We recognize that this is an era of federation and combination, in which great capitalistic corporations and labor unions have become factors of tremendous importance in all industrial centers. Hearty recognition is given the far-reaching, beneficent work which has been accomplished through both corporations and unions, and the line as between different corporations, as between different unions, is drawn as it is between different individuals; that is, it is drawn on conduct, the effort being to treat both organized capital and organized labor alike; asking nothing save that the interest of each shall be brought into harmony with the interest of the general public, and that the conduct of each shall conform to the fundamental rules of obedience to law, of individual freedom, and of justice and fair dealing towards all. Whenever either corporation, labor union, or individual disregards the law or acts in a spirit of arbitrary and tyrannous interference with the rights of others, whether corporations or individuals, then where the Federal Government has jurisdiction, it

will see to it that the misconduct is stopped, paying not the slightest heed to the position or power of the corporation, the union or the individual, but only to one vital fact—that is, the question whether or not the conduct of the individual or aggregate of individuals is in accordance with the law of the land. Every man must be guaranteed his liberty and his right to do as he likes with his property or his labor, so long as he does not infringe the rights of others.

Surely, who can in fairness ask more than this?

"BY THE WILD BEASTS OF THE EARTH."

ONE of the four destructive agencies which prey upon the people as predicted in both Old and New Testaments is "the wild beasts of the earth." In Eze. 14:21, God names as the "four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence;" and to John is revealed as scourges under the fourth seal and onward, "to kill with sword, and with famine, and with death [margin, "pestilence,"], and by the wild beasts of the earth."

The only reason why these should not be taken literally is the query which might rise as to the last; the number of people slain by wild beasts seems small. But a note in the *New York Medical Record* of December 12, 1903, presents the following:—

Victims of the Jungle.—It is noted in *The Times* of London that in 1901 more human beings were killed by wild animals than in any year since 1875 except one, and reached a total of 3,651, while last year it was 2,836; and the number of deaths from snake bite was 23,166. Tigers killed 1,046 persons, of whom 544 perished in Bengal, 65 being in a single district. This was due to the depredations of a man-eater, for the destruction of which a special reward was offered without avail. In another district, where 43 persons were killed, most of them fell victims also to a man-eater. Wolves slew 377 persons. Eleven thousand one hundred and thirty deaths took place in Bengal alone from snake-bite, 3,258 of these being in the Patna division, while 5,110 deaths took place in the United Provinces; 80,796 cattle (an increase on the previous year) were killed by wild animals last year, and 9,019 by snakes. Tigers killed 30,555 of these; leopards, 38,211; and wolves and hyenas most of the remainder.

Add to this record the many deaths known and unknown resulting from ptomain poisoning and diseases incident to flesh-eating diet. "Evil beasts" is one of death's most effective agents.

EVILS OF SUGGESTION.

MOST, if not all, the evils of this world are instigated by suggestion. So the devil began with our first parents, and he has used the same thing mightily ever since. Suggestion made and received is at the basis of Hypnotism. The *Farm Stock and Home* tells how it works in patent medicine nostrums:—

How Nostrum Vendors Work.—In a recent periodical devoted to advertising and its preparation there was an article on medical advertising, from which the following is quoted:—

"In writing medical advertising, make a forceful appeal to your prospective customers along three lines.

- "1. Convince him that *he has the disease*.
- "2. Convince him that *you have the remedy*.
- "3. Convince him that *it is a bargain*."

The first suggestion is the whole secret of the patent medicine graft. They rely on the power of suggestion to convince an ailing individual that he has the symptoms described. That point once attained and correspondence opened, it is much more than an even chance that an order will be drawn from the invalid. A plausible scheme is now being worked by medicine vendors by offering to refund the purchase price if the medicine does not affect a cure. This is nearly always successful in getting the order, but the purchaser never gets any money back if the medicine fails to work; all requests for refund are ignored, and, the amount being too small to sue, the victim finally decides to save postage on further letters, and charges his loss to experience.

Above God.—Rome is continually setting herself above God in one way or another. It is not only in thinking to change times and the law, or in setting up a Sabbath in opposition to the Sabbath of the Lord, or in assuming to forgive sins and to dispense indulgences, or in declaring the infallibility of the pope; it crops out on every side. A recent incident in that line is told in a press item from Madrid, Spain. Cardinal Herrero of that city recently died, and in his will there is a provision for \$10,000 to the first Spanish general who shall land on territory of

the United States with an army sufficiently strong to avenge the defeats of Spain in Cuba and the Philippines. Laying aside the absurdity of the proposition, there is in it the spirit of revenge that illy becomes a "prince of the church," one who claims to be a disciple of Him who says, "Resist not evil;" "Avenge not yourselves." One who assumes to avenge wrongs, steps above God, who has declared, "Vengeance is Mine; I will repay."

Changing Attitudes.—It has been noticeable for a score of years that as Republicanism struggles to the front in some of the European States, the more it wanes in the United States of America. A Rome despatch of the 16th inst. says: "Italy continues greatly to worry the pope. With the sanction of the government, many provinces are abolishing all religious teaching from the public schools." The teaching of religion by the State is an out-and-out papal policy, and wherever it is in vogue it came from that source originally. So, in the United States, those who advocate State-taught religion—whether they be Roman Catholics or National Reformers—are advocating Roman policy. No State can teach religion without first defining the religion, and prescribing the religious curriculum, and, when that is done, we have a virtual union of Church and State. It is beyond a doubt that, when this government carries out the National Reform scheme of teaching religion, Rome will have a strong voice in the question of religious text-books. Were it not for the prophecies, and the history of the National Reform movement in fulfillment thereof, it would be impossible to understand how professed Protestants could be advocating a Roman principle in the United States, while the governments of Italy and France—two extreme Catholic countries—are endeavoring to throw it off, even in the face of the pope's well-known sentiments.

A circular of the National Reform Association says: "We are advocating a constitutional amendment declaring the law of God to be the standard of legislation on the family relation." As the association is constantly agitating legislation on the Sabbath question, we suggest that, for consistency's sake, the law of God be made the basis of that legislation also. At present, and for years in the past, they have been urging the legal enforcement of a day which the law of God never has recognized as the Sabbath. There is but one way to legislate on the Sabbath question, on the basis of the law of God, and that is (1) repeal all Sunday laws, and then (2) let the Sabbath and the Sabbath law rest as God established them. All human legislation regarding the Sabbath is an assumption that mortal man is wiser than God. To set up other reasons for the observance of the Sabbath than God has assigned; to appoint another day than the day He has sanctified; to designate other hours for the day than he has designated; to prescribe other penalties for Sabbath-breaking than those prescribed in the Word of God; to delegate human executors of the moral law (and the first four commands are moral only) is to assume a prerogative above that of God. It is blasphemy.

The world is aware that the greatest financiers in this country, that is, those whose names are connected with the largest sums of money and the largest corporations, have been exposed as criminally dishonest, and their financial methods are now notoriously fraudulent. Yet one of the great dailies, apparently without fear of contradiction, openly says:—

It does seem infamous, it does seem shameful, it is certainly pitiful, that in all probability nothing can or will be done to bring these men to book. They will still continue to be leaders of high finance, they will still continue to be the foremost figures in fashionable churches, they will still continue to be held up as models for young men to follow, and all because there exists some terrible canker in our national life that has destroyed the vigor of our hatred of dishonesty and sharp practise, provided the gains are sufficiently immense.

However, in spite of all the developments of financial and political corruption, and the growing worldliness in church-life, many of the preachers of "smooth things" are still telling the people that "the world is growing better."

A Great Religious Assembly.—The Methodist General Conference, which meets but once in four years, is to convene in May next, at Los Angeles, Cal. It is announced that every Methodist Church in the world is expected to have a representative there. The business agents of the convention estimate that about thirty thousand persons will visit Los Angeles at that time on account of this convocation. Extensive preparations are being made for the entertainment of the delegates, and for the musical features of the conference. In addition to the routine work of the convention, a large number of distinguished speakers have been invited to address the assemblage.

The death trust is the name given by the Illinois Medical Association to a combination that has increased the price of anti-toxin one hundred per cent. The medical society declares that the anti-toxin trust is nothing more nor less than a traffic in human life. Three concerns which manufacture and practically control the anti-toxin supply of almost the entire country have seen fit arbitrarily to advance the price of their product to the extent above stated. This commodity is now used extensively in the treatment of diphtheria, and there is no reason to suppose that it had been produced in the past at a loss. The increase now is but another illustration of commercial greed, irrespective of the consequences to those concerned; and whether the remedy does all that is claimed for it or not, the action of its producers has been rightly termed by the medical society a "death trust."

Japan and Russia continue to negotiate over their differences in Manchuria and Korea, and at the same time both continue preparations for war. The tone of the press has been a little more hopeful during the past week in view of the fact that the czar is declared to be personally opposed to war. However, Japan feels that her very existence is at stake because of the continual aggressive moves of Russia, and that she might as well go to war now as in the future. She feels that Russia is growing stronger every month in the East, and that some day the deadly contest must come. It is reported that Russia has made some concessions to the Japanese demands; but that Japan is not satisfied.

Turkey is again concentrating troops near the Bulgarian frontier. There have been declarations on the part of Macedonian sympathizers that the trouble would be resumed in the spring, and for this reason Turkey is keeping her troops in readiness for the expected outbreak. She also fears that Bulgaria may assist the insurgents, as that country has been advising Turkey that she did not regard Turkey's attempts to enforce better conditions in the Balkans as being carried on in good faith. A Turkish powder magazine in the Kumanova district has been blown up, and thirty Turkish troops were killed. It is reported that this was the work of Bulgarians.

A new device for communication between vessels at sea, for the purpose of avoiding collisions, has recently been perfected by Prof. Elisha Gray. A telephone is located in the wheelhouse, with a receiver on each side of the ship. It has been pronounced a complete success by those who have witnessed the tests. By its use the tolling of a bell can be distinctly heard for several miles under the sea, and the direction from which the sound comes is also indicated.

The British expedition in Thibet is now in a portion of the country that has never been explored. It finds great difficulty in transporting its supplies, and the cold is intense. The natives are said to be friendly, but the officials of Thibet are strongly opposed to the progress of the expedition, and it is understood that Russia is influencing them to bar its progress. There have been some preparations for armed resistance.

Pneumonia is epidemic in New York City. In the past week 272 deaths from that disease were reported. During the same time 85 deaths from typhoid were reported from Butler, Pa. Pittsburg had 496 cases in 26 days. Other large eastern cities are suffering from these diseases also.

Spain has decided to reorganize her navy. Her new naval program provides for the immediate construction of four cruisers and forty auxiliary vessels, and the reorganization of the entire service. Altogether about \$66,000,000 is involved, of which \$16,000,000 will be devoted to arsenals.

Theater-goers are manifesting much nervousness as a result of the recent terrible catastrophe in the Iriquois Theater in Chicago. Theatrical attendance is falling off considerably, and many theatrical companies on the road are disbanding, leaving a large portion of their companies stranded.

German posts in German Southwest Africa are being hard pressed by the warriors of a large tribe. The German forces are declared to be inadequate, and there is much apprehension over the situation.

The Colombians are still threatening to give battle to Panama, and the forces of the new republic are said to be prepared for resistance.



THE HOME

THE BATTLE OF LIFE.

GO FORTH to the battle of life, my boy,
Go while it is called to-day;
For the years go out, and the years come in,
Regardless of those who may lose or win;
Of those who may work or play.

There's a place for you in the ranks, my boy,
And duty, too, assigned,
Step into the front with a cheerful face,
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again—
Work for the loftiest, lowliest men—
Work for the plow, plane, spindle, and pen—
Work for the hands and the brain.

Temptation will wait by the way, my boy,
Temptations without and within;
And spirits of evil, with robes as fair
As those which the angels in heaven wear,
Will lure you to deadly sin.

Then put on the armor of God, my boy,
In the beautiful days of youth;
Put on the helmet and breastplate and shield,
And the sword the feeblest hand may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the Gospel shod,
And before high heaven do all you can
For the great reward and the good of man,
For the kingdom and crown of God.

—Selected.

THE TRUE STANDARD.

BY JOSEPHINE WEATHERLY.

WELL, I declare! I don't see why *she* need to have come into our class to spoil our good times!" exclaimed Nellie Brant irritably, with an especial emphasis upon the word, "she." "Here we were, the 'Congenial Dozen,' used to each other's ways and satisfied with each other's company, and now *she* must make the unlucky thirteenth and spoil it all. I wonder who she is, anyway!"

"My papa says they are from the city," replied Julia Trenton, "and that they have come here to live on account of the mother's poor health. In fact, I believe he said there were but the two in the family, the invalid mother and this girl, besides an old colored 'mammy,' who, I imagine, is cook, chambermaid, and nurse combined; for I don't suppose 'my lady' turns her hand to anything!"

"No, indeed, she doesn't, judging from her white, delicate fingers," broke in May Jones. "Why, last Sunday when I sat next to her in church and offered her part of the book to sing from, I was positively ashamed of my coarse, red hands next to her white ones. But that is what it means to be the oldest girl of a large family and have, besides the housework, the yard and barn chores to look after. I wish—wish"—and Mary broke off abruptly with a deep sigh that was almost a sob.

"Well, I, for one, don't propose to pay any attention to this stuck-up city girl, Miss Lucille Haskins," declared Jennie Long. "She can't snub me, even if she does come from a big city and wear tailor-made gowns, and fancy Gibson waists, and sport rings upon dainty fingers; while my best garment is a twenty-cent lawn, and my only ring mama's wedding ring that got too small for her, for like every one else in this village, my mother has to work, and that means rough hands and big knuckles."

"Girls, I don't believe Lucille means to be stuck-up," came in a kindly tone from little Lucy Stone. "I think she has a very sweet face and gentle manners; and as for her nice clothes—well I think none of us would object to wearing such if we could afford it. I am sure we are misjudging her."

"There you go, Lucy Stone; always making excuses for people and seeing beauty where none exists! I actually believe you'd be willing to do the Sir Walter Raleigh act and spread your best Sunday-go-to-meetin' cloak down in the street for this newcomer to walk over, lest she soil her dainty patent-leathers!"

"Now, Jennie Long, for shame," broke in Julia Trenton, who already repented, in her secret heart, at her share in this conversation. "You know as well as I do that there is nothing toadyish about Lucy. She is just a living embodiment of that charity that 'thinketh no evil.'"

"Now, what did I tell you girls," said Nellie Brant, "that this girl being the thirteenth is going to prove unlucky for our class; for here we are about to have a quarrel on her account. O dear, O dear, why did she ever come here to disturb 'the even tenor of our way,' as the poet puts it."

The foregoing conversation took place one Friday afternoon as the girls of the sixth grade in the village school were on their way home. It will be seen that they were very much excited over the advent of this girl from the city, who, as they said, had broken into their erstwhile congenial circle.

Lucille Haskins burst into the sitting-room where her semi-invalid mother was lying on the couch, with a toss of her pretty curls and a flash of her bright eyes that were wholly foreign to her; inasmuch that her mother exclaimed in surprise, "Why, Lucille Haskins! What is the matter with you?"

"Matter enough," said Lucille, beginning to cry. "I'm never going—back to that—school again. Here—I've been going in the class over two weeks—and not one of the girls—has even spoken to me beyond a stiff 'how-d'ye-do.' They let me sit at the end of the recitation bench—and when school is out—they all lock arms and go laughing and whispering. And from the way they glance at me—I know that I am the subject under discussion. O dear—I can't stand it any longer—even if I never get any education!"

"Well, well, dear. I am sorry," replied her mother. "But perhaps you have been to blame. Perhaps you have put on airs before these simple, kindly village girls; and yet that is not like my little daughter. Have you forgotten, dear, that I was born on the farm, and lived there until I was married?"

"No, mama, I have not forgotten; neither have I put on airs. I tried to make friends with the girls, but from the very start they seemed to have taken a dislike to me. What ever shall I do? I am so lonesome, and do so long for girl company and girl friends," sobbed Lucille.

"Well, let the matter drop for the present, dear, and go and help mammy get the tea ready. Her rheumatism is quite troublesome to-day," replied Mrs. Haskins gently.

How the "Congenial Dozen" would have stared could they have seen that "stuck-up city girl" setting the tea-table, pumping the water, going down the cellar for butter and cream, and then after tea wiping the dishes.

The next Wednesday morning the Long home was the scene of unusual activity. Mrs. Long was busy at the sewing machine upon a dress for Jennie that must be finished by nine o'clock, for Mr. Long was going to take Jennie to the city with him for a day's sight-seeing. Jennie was all excitement; for it was seldom that such a treat came into her busy, and as she called it, commonplace life.

"Now, there is Lucille Haskins. She goes to the city once a week to take music lessons, besides having lived there all the fourteen years of her life. I suppose she'd call me a 'greenhorn' and a 'country-jake' for being so excited over this trip," mused Jennie, as she flew about to get herself ready. "But I don't care. I am not going to let the thought of what she might think spoil the day for me."

The train did not leave the city until six o'clock, so that Jennie was thoroughly tired out with sight-seeing and was glad to lean her head against her

father's shoulder on the way home. She was just about to take a little nap when the loud crying of a baby in the rear of the car aroused her. Indeed, it aroused and annoyed everybody, for the crying was kept up for about fifteen minutes. Several of the passengers offered the child candy and oranges, but to no avail. The poor mother was either too used to its spells, or too worn out to be able to do much to quiet it. The soiled dresses of the little family—for there were two other little children besides the baby—and their tired looks and empty lunch-basket showed that they must have been on the road for several days.

The passengers were just about to resign themselves to the continued crying, when all of a sudden it stopped.

Everybody, Jennie included, looked around, and this is what they saw: A young girl with bright eyes and pretty curls had taken the baby and holding it up against her dainty shirt-waist was patting it lovingly upon the back, while, like a sentinel on duty, she began marching up and down the aisle with it, wholly oblivious to the surprised, as well as admiring, glances cast upon her.

"Well, I do declare!" whispered Jennie to herself. "Who would have believed it? To handle that dirty, rumped-up baby, and in those lovely clothes, too. Why, I wouldn't do it, even with only this wash gingham on."

When the porter called the station where Jennie lived, she again looked back toward the family group, and saw the baby asleep upon the lap of the likewise sleeping mother; while the young girl who had brought about this peaceful state of affairs was quietly gathering her bundles together preparatory to alighting.

Again Jennie whispered to herself, "Who would have thought it!"

The next day, after school, the "Congenial Dozen" were holding an animated conversation on the way home.

"Now, girls, I saw it with my own eyes, or I'd never have believed it," Jennie was saying. "There she was with that lovely tan skirt and white shirt-waist, nursing a soiled, sticky, crying baby. The family looked wretchedly poor, too. Emigrants, I imagine, because the mother only shook her head at the various questions that people asked. Those who gave the child candy and fruit gave—gave—O, I hardly know how to tell it. They gave things that, while they cost money, were not the *real* things; while this girl gave—*herself*! I'm afraid I've not made myself plain; but I do hope you will understand. I'm sure you would have understood had you seen, as I did, the spirit of the act."

"Yes, Jennie, we understand," replied gentle Lucy Stone, who took it upon herself to be spokesman, the rest being too surprised to be able to do more than stare at Jennie.

"And I think," again resumed Jennie, "that the right thing for us to do is to go in a body and call on Lucille Haskins, and atone as far as possible for our unkind judgment and cold treatment."

The girls now found their voices and cried: "O, we're not dressed good enough to go a-visiting—especially on *her*!"

"Yes, we are," exclaimed Jennie. "Lucille has seen us in these clothes at school to-day; besides, now I know that she cares nothing for fine clothes, but just for people. So come along, girls. No time like the present for undoing the past."

Lucille herself answered the door and cordially invited them in and introduced them to her mother, who immediately proceeded to make all feel at home by her tactful remarks and kindly manner.

Not a word was said about the incident of the coach; but Lucille felt that for some reason or other the girls were differently disposed toward her than they had ever been before. "And to think," she whispered to herself that evening as she reviewed the pleasant afternoon she had spent with the girls, "to think that I imagined they dis-

liked me. Why, they were only backward at first." "And to think," said Nellie Brant, as the crowd wended their way homeward, "to think we thought she was stuck-up!"

Emporia, Kansas.

AN ENTERTAINING EVENING.

THERE is usually a period in every young man's life when his idea of having a good time means being away from home. He forgets what the father of the young man in this story from the *New York Times* took pains to have his son remember.

The young man had to work till six o'clock, and had got in the habit of staying down-town to dinner and spending his evenings at the theater or in calling on friends. One afternoon his father came to him and asked him if he had any engagement for the evening. The young man had not.

"Well, I'd like to have you go somewhere with me."

The young man himself tells what happened.

"All right," I said. "Where shall I meet you?"

"He suggested the Columbia Hotel at half-past seven; and I was there, prepared for the theater and a lecture on late hours. He had combined the two on several previous occasions; but when he appeared, he said he wanted me to call with him on a lady. 'One I knew quite well when I was a young man,' he explained.

"We went out and straight for home.

"She is staying at our house," he said.

"I thought it strange that he should have made the appointment for the Columbia under those circumstances, but I said nothing.

"Well, we went in, and I was introduced with all due formality to my mother and my sister.

NOT SO FUNNY AFTER ALL.

"The situation struck me as funny, and I started to laugh, but the laugh died away. None of the three even smiled. My mother and sister shook hands with me, and my mother said she remembered me as a boy, but hadn't seen much of me lately. Then she invited me to be seated.

"It wasn't a bit funny then, altho I can laugh over it now. I sat down, and she told me one or two anecdotes of my boyhood, at which we all laughed for a little. Then we four played games for awhile. When I finally retired, I was invited to call again. I went upstairs feeling pretty small, and doing a good deal of thinking."

"And then?" asked his companion.

"Then I made up my mind that my mother was an entertaining woman, and my sister a bright girl.

"I'm going to call again. I enjoy their company and intend to cultivate their acquaintance."—*Brotherhood Star*.

THE BLIND MAN SAW IT.

A NOTED infidel was once traveling in a car in which a minister was seated, with whom he commenced an argument in a loud tone so as to be heard by the other passengers, among whom was a blind man who listened attentively. Turning suddenly to him the infidel said:—

"Do you, sir, believe in a God who has made this beautiful earth and the sun to shine upon it, and who has adorned the heavens with myriads of stars, and yet, without any offense on your part, has deprived you forever of the power of beholding them?"

"I am surprised, my dear sir," replied the man, "that you should ask me such a question. I believe in the existence of a God as firmly as I do in my own, and I could doubt the one as easily as the other. There is one thing which strikes me as peculiar in what you have said. When you reason of God you don't seem to be governed by the same principles as when reasoning about men and the common affairs of every-day life."

The infidel denied the inference, and the blind man continued: "Suppose, sir, on reaching your home, and on entering your room, you find a lighted lamp upon the table, what would be your conclusion?" "Why," answered the infidel, with one of his accustomed stock-in-trade sneers, "I should conclude that some one placed it there."

"Well, then," said the blind man, "when you look into the heavens and see what I can not, those innumerable lights of which you have spoken, why do you not come to the same conclusion—that some intelligent being placed them there?"

The discomfited skeptic declined to talk any more on the subject, but it was evident to the passengers that he felt thoroughly humbled and uncomfortable.

HOW TO LIVE LONG.

"He liveth long who liveth well.
All other life is short and vain;
He liveth longest who can tell
Of living most for heavenly gain.

"He liveth long who liveth well,
All else is being flung away;
He liveth longest who can tell
Of true things truly done each day."

A THOUGHT FOR MOTHERS.

HERE and there the success of eminent women in literature, art, charity, the story of the lives of what might be called great mothers, who trained from infancy the valuable workers of the world, brings to our mind anew the conviction that no hand is so potent as the one that "rocks the cradle."

Often my thoughts go back of the eloquent word, the noble deed, to the old hearthstones, to the mothers waiting, trusting, working, enduring amid discouragements, difficulties, and perhaps hardships. They could see but the one step directly before them, the duty of each moment, and with earnest faith in the divine help took that step, fulfilled that duty, pressing on through the hours, the days, the years, doing their utmost to make the home a place from which their children should go forth as noble, self-forgetful, loving workers in the great hive of humanity. To them the issue was unknown; from their eyes was hidden what we see,—the children for whom they gave their lives changed to faithful soldiers in the army of the Lord.

Tired, discouraged mother, go on hopefully, bravely, bringing up children for the great world's work. From among your little brood may go forth one who will lead, lift, encourage. Your son, or your son's son, or one still farther down the line, may be the color-bearer in some great cause. Your daughter, or your daughter's daughter, may help to ennoble womanhood forever, may pour into thousands of hearts the sacred wine of enthusiasm for the weak and the suffering. Go on making the bread, sewing the seam, teaching the lesson, nursing, guiding, developing the young life. Do not forget that in the divine heart is fullness of strength for the mother's heart, strength sorely needed, strength that can not be neglected without loss, failure, sorrow. Believe in God; believe in your children as the children of God; reverence yourself as one to whom has been committed a great charge; reverence your little ones as the heirs of a king, princes by right of their sonship to the King and Lord of all.—*Mary F. Butts*.

WHY HIS MARRIAGE WAS A FAILURE.

[Orison Swett Marden, in the *October Success*.]

He regarded children as a nuisance.
He did all his courting before marriage.
He never talked over his affairs with his wife.
He never had time to go anywhere with his wife.
He doled out money to his wife as if to a beggar.
He looked down upon his wife as an inferior being.
He never took time to get acquainted with his family.

He thought of his wife only for what she could bring to him.

He never dreamed there were two sides to marriage.

He never dreamed that a wife needs praise or compliments.

He had one set of manners for home and another for society.

He paid no attention to his personal appearance after marriage.

He married an ideal, and was disappointed to find it had flaws.

He thought his wife should spend all her time doing housework.

He treated his wife as he would not have dared to treat another woman.

He never dreamed that his wife needed a vacation, recreation, or change.

He never made concessions to his wife's judgment, even in unimportant matters.

He thought the marriage vow had made him his wife's master, instead of her partner.

He took all the little attentions lavished on him by his wife as his by "divine right," and not as favors.

He always carried his business troubles home with him, instead of locking them in his store or office when he closed.

WORRY IS A DISEASE.

WORRY is a disease, so is impatience; *but they are curable*. The same thing that produces rheumatism or gout, produces worry or impatience. They are due to irritants circulating in the blood. If the poisons formed by improper combinations of food are deposited in the joints, gout is produced, or if deposited in the muscle sheath, they produce rheumatism, or if in the brain, in contact with the sensitive brain cells, they produce depression. The thing to do is to correct the habits of eating and drinking, and thus get rid of the poisons, and worry and impatience will then disappear. The Bible says, "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience," etc. It then adds, "If you do these things, ye shall never fall." So many of us wish to get rid of impatience or worry without gaining knowledge, without temperance. The Creator points out the causes of worry and impatience, and then calls upon us to gain knowledge. To our knowledge we are to add temperance, and then the other step—patience, will not be very difficult. As long as we try to climb up some other way, we shall be recognized as a thief and a robber. We will not meet with success. But when we enter by the right way, our efforts will be crowned with success. In the endeavor to get rid of rheumatism we recognize that there are certain things we have to do. We go about the thing in an intelligent manner. We must go about the worry disease in the same manner. Most of our ills, whether physical or mental, can be traced to some physical cause. God's ways are ways of pleasantness, and when we come in harmony with the Creator and His laws, we will find that it will not be long before our health shall spring forth speedily, and worrying will cease. It was the mixed multitude who first refused the food prepared by angel hands that was constantly worrying and complaining. Why should we fear or worry? God lives, and works everything after the counsel of His own will and for our good. David said, "Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea." David also says, "It is good for me that I have been afflicted." "Before I was afflicted I went astray." God allows afflictions to come to warn us. When we are on the wrong track, it is a mercy to have a red light held up. Perfect health depends upon perfect knowledge, and none of us have perfect knowledge; but we can say we are striving after it; and the one who does that is a perfect man. "Let us therefore, as many as be perfect, be thus minded." We can throw aside a great deal of worry by a little effort. We may also cultivate worry and a feeling of depression. Some people seem really to enjoy their poor health. They talk about it all the time. In this way they dig about, and cultivate this useless and harmful plant. This we should not do. We must talk courage, and faith, and good cheer, "against hope believe in hope," and make a desperate effort to put down every dark feeling. When a little depressed, begin to sing with the little birds. After all, there are many things to be thankful for. The rosebush is not all thorns. Let us admire the roses which are in the midst of the thorns. "Forget not all His benefits."

"Is thy cruse of comfort failing?
Rise, and share it with another;
And, through all the years of famine,
It shall serve thee and thy brother."

"Give, and it shall be given unto you." This is a divine law. As we give, God imparts. That is the way to receive. Giving is living; denying is dying. If we would each make up our minds to create sunshine for those about us, it would surprise many a poor invalid how much he would gain in health.—*Australasian Good Health*.

**BROUGHT OUT.**

"He brought us out from thence that He might bring us in."
Deut. 6:23.

Out of my poverty into His wealth,
Out of my sickness, into pure health;
Out of the false, and into the true,
Out of the old man, into the new;
Out of what measures the full depth of "Lost!"
Out of it all, and at infinite cost.

Into what must with that cost correspond,
Into that place where I hail the beyond;
Into that union which nothing can part,
Into what satisfies His and my heart!
Into the deepest of joys ever had—
Into the gladness of making God glad!
Wonderful Person, whose face I'll behold!
Wonderful story, then all to be told!
Wonderful all the dread way that He trod!
Wonderful end, He has brought me to God!

—M. Taylor.

THE TRANSFORMATION OF JAPAN.

[By Tsuneta Takehara in *Sabbath Recorder*.]

JAPAN is one of the youngest of mission fields. The growth of the Christian church and of its influence in the country has been almost a miracle. The deep-rooted prejudice toward Christianity which prevailed among the people for centuries has died its natural death. It was some thirty years ago that a Japanese was arrested and finally suffered the first and, perhaps, the last martyrdom of the Protestant Christianity for the simple fact that he was reported to have had a Bible with him. A few months ago the Minister of Education said, in a magazine in reference to reading matter for school children, that the Bible is the most unique of all books and a copy of it should be kept in every library, public or private.

Doors are open everywhere for Christian workers, but the opportunity is greatest among students; and it is among them that Christianity has many advantages other faiths have not. The exclusion of religious instruction from the government school, which the authorities so rigorously carried on for many years, has seen its best days. The ever-growing desire of students for a religion better than those they have been taught at home, no longer tolerates the restriction. In Tokyo, a mecca of the Japanese student, where the student population is estimated to be about 50,000, the best selling books are religious.

On his way home from India last spring, President C. C. Hull of New York, as a Haskell lecturer of the University of Chicago, lectured on Christianity in principal cities of Japan. Everywhere he was greeted by an overflowing audience composed of educators, students, and citizens. Mott, Torrey, and Pentecost did each very much for the cause of Christ in Japan, but none left such a deep impression on the minds of the thinking class of people as

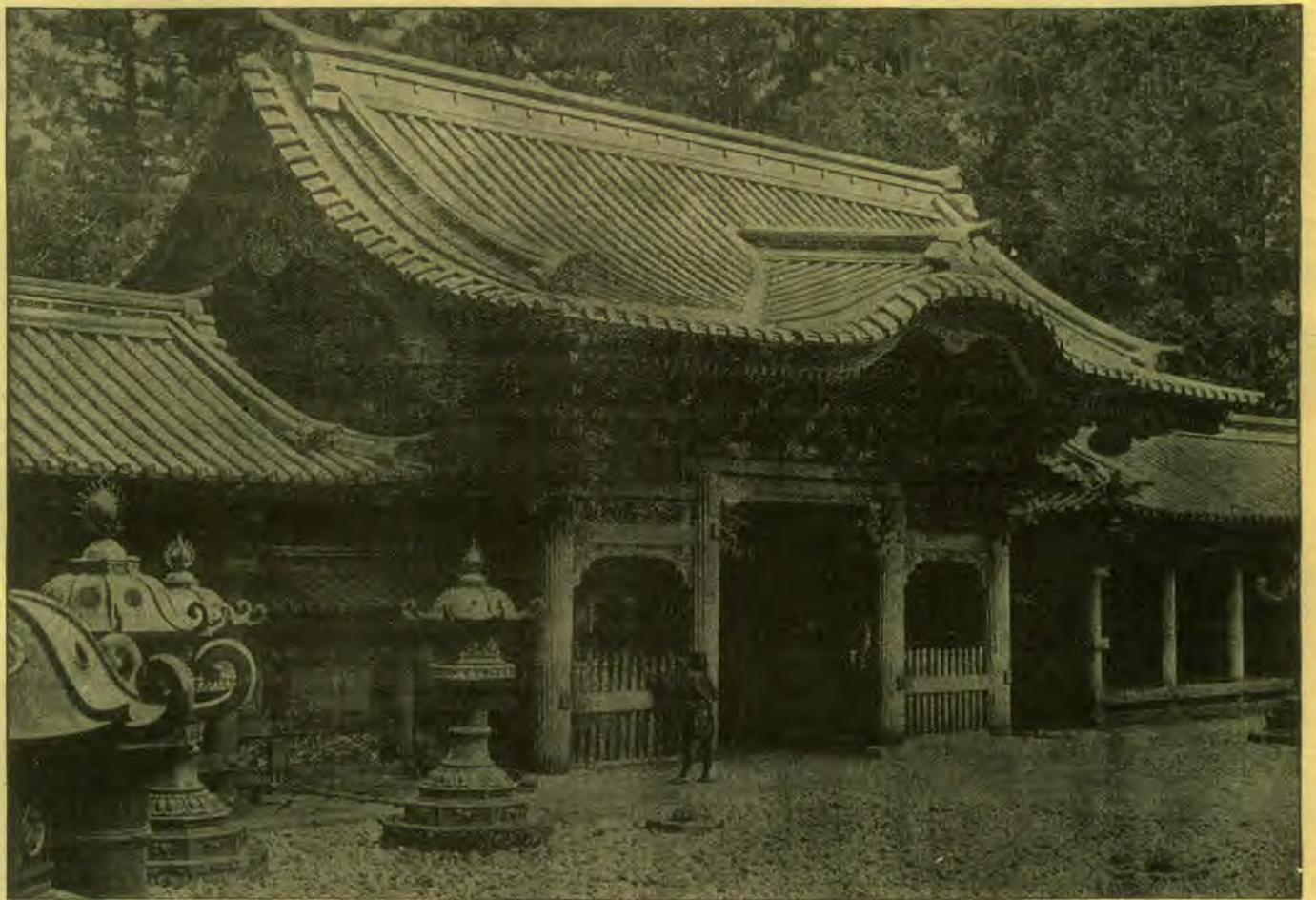
he did. His was not "the imperialistic assertion of the supremacy of Christianity, but a bearing of witness on the relation of belief to personal experience." Such a message was timely; and, moreover, he left behind him a strong personal impression. A native paper said of him, "A perfect specimen of Christian gentleman."

For many years the Japanese Government employed a large number of the American and English men as English teachers in high schools. Many of them proved to be "soldiers of fortune,"—as they were often called—unqualified for the task, and discouraged the authorities from employing more English teachers. An increasing demand for English teachers, however, compelled them to seek another source for the supply. Secretaries of the Y. M. C. A. in Tokyo were asked to secure half a dozen men for such positions. These men were sent from two American universities, and their service was so satisfactory that the authorities are now depending upon this new source for the supply of the English teachers. Applications for such positions are received by representatives of the Y. M. C. A. in New York, so that they can send a man at once upon the receipt of cable from Japan. Nothing less than the spirit of a missionary induces them to enter into this field of teaching; they pay their

relation, they have access to many circles which it is hard for missionaries and others to reach." They are the best commentaries on Christianity, not only in the school, but also in the community in which they live. Some of these men became so impressed with the importance and value of Christian work in Japan that they returned to America to take up theological courses, or to fit themselves for higher positions as English teachers in colleges and universities.

This unique movement promises to be a powerful, self-supporting agency for the propagation of Christianity among the rising generation of Japan; it is a mighty reinforcement to the religious activity in schools, where there are already fifty-two organized Christian students' associations, with over eleven hundred members enrolled for systematic Bible study. The international convention of the World Christian Students' Federation for 1904 is to be held in Japan, and it will be one of the most significant gatherings ever held in Japan.

The social and philanthropic sides of Christian activities are by no means neglected. One-fourth of the organized benevolent institutions are carried on by Christians. Their good works are recognized and appreciated by every unprejudiced man. Count Okuma, an ex-premier and a father of modern Ja-



Temples of the First Shogun, Japan.

own traveling expenses and live on seventy-five dollars a month. They are mostly members of the volunteer movement. I quote from a report of the annual gathering for these teachers, which was organized last year in connection with the Japanese Y. M. C. A. summer school, "Perhaps the most impressive group was the band of university graduates who have come to Japan to represent Christ as teachers in the government schools. Fourteen of these men have been brought out under the Association. Several Christian teachers from England were also present. The reports of what these men are doing in the Bible classes and personal work among pupils and fellow-teachers were an inspiration to all who listened. Being under government pay and daily standing before students in an official

pan, recently said in course of his lecture: "Efforts Christians are making to supply to the country a high standard of conduct are welcomed by all right-thinking people. As you read your Bible you may think it is antiquated and out of date; but the noble life it holds up to admiration is something that will never be out of date, however much the world may progress. Live and preach this life, and you will supply to the nation just what it needs at the present time."

It should not be conjectured that Japan as a nation adopted Christianity as a religion; this she has not yet done. Nor will the cause of Christ in future be an easy, unopposed march to victory. But her laws and institutions are becoming more and more Christian. Her influence is reaching out in every direc-

tion, and, if made Christian, she might yet prove to be, as John Mott puts it, a key to the Christian conquest of the Orient.

SOME GRAVE MISSIONARY PROBLEMS.

[Rev. A. T. Pierson in *Missionary Review of the World*.]

(Continued.)

Obstacles at Home.

(1) *The calculating or mathematical spirit*, that coolly calculates whether or not missions pay financially. It puts in one scale the money annually spent and in the other scale the number of converts annually gathered, and weighs one over against the other. Such a method applied to a work commanded by God is itself close akin to blasphemy. Money it is possible to weigh, but who can weigh a soul? On the triple doorways of the Cathedral of Milan are graven three inscriptions. On one side, with all the emblems of plenty and pleasure: "All that pleases us is but for a moment." Opposite, with all the symbols of pain and anguish: "All that afflicts us is but for a moment." In the middle, over the fadeless crown: "That only is important which is eternal." All temporal good, however desirable, is still temporal. The earth and the works that are therein shall be burned up, while he that doeth the will of God abideth forever.

The story of missions is a sufficient answer to such financial arguments. Take one example—Livingstone's body-guard, Susi and Chuma. When they found him dead on his knees in that grass hut at Ilala, they took out his heart and buried it under the moola tree, as the inalienable property of Africa; then rudely embalming the body, wrapped it in bark and canvass and lashed it to a pole, and undertook that greatest funeral march on record, running all manner of risks for forty weeks by day and night. They had to pass through hostile tribes nearly every fifty miles, involving new risk. That journey of fifteen hundred miles demanded all the patience of indomitable love and the sagacity of the most competent generalship. Yet, depending on God, the deed was done, and so the remains of the great missionary general, statesman, and explorer were laid to rest in England's grand Abbey. Do missions pay? That black man, Susi, whose hand was upon the pall, was fully the equal in nobility of any of the noblemen that helped bear that sacred load; yet Susi was the fruit of missions; and had all the life-blood and treasure spent on African soil wrought no other result than to give such a hero birth, it would be a full compensation.

(2) *The Caste Spirit*.—This as really exists in such countries as Great Britain and the United States of America, as in India; it may not be as rigid, but in some cases it is as unquestionable and insurmountable. The cellular structure of society is such that cells do not interpenetrate.

Two great facts which are both obvious and conspicuous are sufficient to prove this. The intense race prejudice and hatred, which exists toward the colored inhabitants of our country and toward the Chinese emigrants on the one hand, and class separation and antagonism as between poor and rich, capitalists and laborers, everywhere exemplified in society—these are sufficient illustrations both to vindicate and illustrate the affirmation that the spirit of caste is by no means confined to the East Indies or Isles of the Sea. We have our "tabu" system as certainly as the Cannibal Islands of the Pacific. One of the most startling proofs of the malignity of this spirit is found in the amazing growth of lynching and similar acts of violence, especially among the people of the South, in this great republic.

In a letter to the *Springfield Republican* the eminent Harvard psychologist, Prof. William James, described the lynching spirit as a profound social disease that is so rapidly spreading that "we shall have negro burning in a very few years on Cambridge Common and in the Boston Public Garden." Professor James' letter was hardly published before the report of the lynching in Danville, Ill., afforded a lurid verification of his prophecy in a northern town—the home of the man who has been selected by the Republicans as the speaker of the House of Representatives, a town that has hitherto been regarded as a center of light and leading for the eastern part of central Illinois.

No doubt, at the bottom of this lynching there is much latent race hatred, as most of the victims were

blacks. But in connection with this is undoubtedly a still more dangerous defiance and contempt of law. The old triangular contest is upon us; infidelity and irreligion at the opposite angles of the base, and the common apex in which each naturally culminates—disregard of both human and divine law. The evil is deep-rooted, and the appetite for cruelty in connection with these acts of violence grows, like the tiger's taste of blood, into a maddening fury.

Mary Cowden Clarke, in her book, "The Iron Cousin," represents her heroine as retiring from Christian work among the slums because she "can not stand the poor smell." Mrs. Rhea, formerly of Persia, has graphically told how, when she first went into those Persian huts and sat down on the earth floor among those filthy and ragged women, she was thankful for the almost naked condition of the children, because the less clothing the less room for vermin to hide. . . . She tells how she went home, threw herself down on the floor of her room, and said: "O my God, I never can work among these women without a new baptism of love for them." Thousands of people are kept from Christian work at home by the repulsion which they feel toward the ignorant and degraded, the poor and the unclean. More than this, in at least two cities where the writer has lived he has known Christian people of intelligence and culture, who have been so influenced by what may be called ideas of aristocratic locality that they would not pass the line of certain streets, even to engage in Christian work, or attend a missionary meeting. Vain is it for us to remonstrate against the caste spirit abroad, while such narrowness and meanness exists at home, often under the guise of piety. If we are going to carry on world-wide missions we must learn more sympathy with the immaculate Christ, who was the most "perfect gentleman" who ever trod the earth, and in comparison with whose refinement and delicacy our finest tastes are coarse; yet, who, nevertheless, passed His human life in the closest contact with the poorest and lowest and filthiest classes of Palestine, yet who never once betrayed any repulsion, save from hypocrites and formalists.

(Concluded next week.)

OUR WORK AND WORKERS.

THE brethren at Tagola, O. T., are building a new house of worship.

THE church at Houston, Texas, has recently been enlarged by eight new members.

THE Southern Union Conference will be held at Keene, Texas, February 24 to March 2.

BROTHER M. MACKINTOSH reports six recent converts to the faith in San Louis Valley, Col.

THREE converts are reported at Bushnell, Mich., as a result of labors by Brother W. C. Heber.

DURING the past quarter the church at Elkhorn, Iowa, reports the addition of nine new members.

OPENING services were held in the new house of worship in Cleveland, Ohio, beginning the 22d inst. and closing the 25th.

A RECENT series of tent-meetings at Gas City, Ind., resulted in ten converts to the faith and a mission Sabbath-school.

FROM Echoes from the Field we learn that Brother M. A. Altman, who went to England from Colorado, has gone on to South Africa.

FIVE persons have begun the observance of the Lord's Sabbath, in connection with meetings held at Marathon, Iowa, by Brethren W. J. Johnson and C. W. Hollingsworth.

NINE candidates were baptized at Doxie, O. T., December 22, by Brother A. E. Field. Four others are keeping the Sabbath. This is the fruit of meetings held by Brother Wm. Braley.

THE message we are proclaiming to the world is represented in the Transcaucasus, near the Persian line, by Dr. V. Pampaian and his wife and Brother C. Pampaian, a nurse. They are engaged in medical missionary work.

AT the close of the week of prayer two adults were baptized at Paul's Valley, I. T., by Brother S. P. Adams, and the next week two youths followed their example. The brethren are planning to build a new house of worship.

A NEW church building was dedicated at Sanger, Texas, December 26, by Brother N. P. Nelson, pres-

ident of the Southwestern Union Conference, and Brother Lorenz. The report in the Record says the church was packed to its utmost capacity by people residing in the neighborhood.

SAYS the Missionary Worker of London: "The Balkan Mission is composed of Rumania, Bulgaria, Servia, and Montenegro. Tho we have done no work in Servia and Montenegro, we have an organized church in Bucharest, the capital of Rumania. We also have churches among the colonists on the Black Sea.

THE West Michigan Herald says that "in compliance with the appeal made by the Battle Creek church, the Conference Committee has assigned Elder M. B. Miller to the pastorate of that church for the year 1904. The committee also voted to retain Elder Henry Nicola in the services of the Battle Creek church for the following year."

ON the 16th inst. two candidates were baptized by Brother G. W. Rine, and added to the church in Alameda, Cal. On the same day seven were baptized in the Oakland church by Brother J. D. Rice, and added to the church at Berkeley. On the previous Wednesday evening, three were baptized in the Laguna Street church, San Francisco, by Brother B. F. Richards.

IN the Workers' Bulletin, Brother F. M. Corbaley reports that Rev. S. H. Noel, and wife, son, and two daughters have just united with the church at Davenport, Iowa. They come from the Presbyterian Church, of which Brother Noel has been a successful minister for nearly eighteen years. These, with one other candidate, were baptized on the 3d inst., the Christian church being used for the occasion. The entire family are preparing for active work in the cause, Brother Noel being elected elder of the Davenport church.

A PRESBYTERIAN lady writes this interesting letter to Brother W. C. McCuaig: "I have been receiving sample copies of the Indiana Reporter, and enclose 25 cents to pay as you see proper. I am a Presbyterian; nevertheless I have long believed in the near advent of the Lord. For several years I have taken the Review and Herald, SIGNS OF THE TIMES, Sentinel of Christian Liberty, and the Southern Watchman since it began; and I mail every paper regularly, after reading it myself." There are many others who might profit by this example, besides doing much good missionary work.

A FORMER laborer in Colorado, Brother Oscar Einarson, writes to Echoes from the Field from Bergen, Norway: "For some time, here in my native city, I have been busy with the work in the Young Peoples' Society. We are now taking a club of fifty of the Gospel Messenger, and the young people are doing well selling them, and will soon increase their club. On account of the great strike here, which lasted six months, times are very dull, but I have been canvassing for some of our tracts and the Lord is blessing me in the work, and the truth is being sown which will sometime bear fruit. I am also giving Bible-readings, and one of my readers, a young man about twenty-five years old, was recently baptized."

IN the Canadian Union Messenger we find the following report from Brother G. B. Thompson, president of Ontario Conference: "Sabbath and Sunday, December 5 and 6, in company with Elder Spear, I visited the two churches of Sabbath-keepers in the Indian Reserve, near Brantford. This was my first visit to these churches, and I enjoyed it very much. Two substantial churches have been erected, which stand as memorials for the truth, and as much earnest zeal and love is manifested by the brethren and sisters here as among any other nationality. If they maintain the unity of the Spirit, God will continue to bless them, and add others to their numbers. They are planning to open a church school which is very much needed, and will prove a great blessing if successfully carried on. May the Lord richly bless His people here is my prayer. Several subscriptions for the Review and Messenger were taken.

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CLEAN copies of our periodicals and tracts. Address, G. W. Vaughn, Lenoir, N. C.

CLEAN copies of the SIGNS and Life Boat. Address, Newton B. Jenkins, Blythwood, S. C.

CLEAN copies of our German and Swedish papers and tracts. Address, Paul Otto Muehmel, Morganhill, Santa Clara County, Cal.

SEVENTH-DAY Adventist literature, especially tracts on the second coming of Christ and the Sabbath question. Address, Arthur L. Manous, 243 S. Boulevard, Atlanta, Ga.



LESSON 6.—FEBRUARY 7.—A SABBATH IN CAPERNAUM.

Lesson Scripture, Mark 1:21-34, A. R. V.

(21) "And they go into Capernaum; and straightway on the Sabbath day He entered into the synagogue and taught. (22) And they were astonished at His teaching: for He taught them as having authority, and not as the scribes. (23) And straightway there was in their synagogue a man with an unclean spirit; and he cried out, (24) saying, What have we to do with Thee, Jesus Thou Nazarene? art Thou come to destroy us? I know Thee who Thou art, the Holy One of God. (25) And Jesus rebuked him, saying, Hold thy peace, and come out of him. (26) And the unclean spirit, tearing him and crying with a loud voice, came out of him. (27) And they were all amazed, inasmuch that they questioned among themselves, saying, What is this? a new teaching! with authority He commandeth even the unclean spirits, and they obey Him. (28) And the report of Him went out straightway everywhere into all the region of Galilee round about.

(29) "And straightway, when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John. (30) Now Simon's wife's mother lay sick of a fever; and straightway they tell Him of her: (31) and He came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

(32) "And at even, when the sun did set, they brought unto Him all that were sick, and them that were possessed with demons. (33) And all the city was gathered together at the door. (34) And He healed many that were sick with divers diseases, and cast out many demons; and He suffered not the demons to speak, because they knew Him."

Golden Text.—"He laid His hands on every one of them, and healed them." Luke 4:40.

SUGGESTIVE QUESTIONS.

(1) After calling four of His disciples by the Sea of Galilee, where did Jesus and His companions go? What did He do on the Sabbath day? Verse 21. Note 1. (2) How were the people affected by His teaching? Why? Verse 22. Note 2. (3) What peculiar individual was in the synagogue? What did he do? Verse 23. (4) What did the unclean spirit cause the man to say? Verse 24. Note 3. (5) What then did Jesus do? Verse 25. Note 4. (6) How did the unclean spirit manifest his rage? Verse 26. Note 5. (7) How were the people affected by this scene? What did they say? Verse 27. Note 6. (8) What was the result of this wonderful miracle? Verse 28. (9) When the meeting was closed, where did Jesus and His companions go? Verse 29. (10) On entering the house, what was told to Jesus? Verse 30. (11) How did Jesus manifest His interest in the case? What was the immediate result? Verse 31. Note 7. (12) What occurred when the Sabbath was over? Verse 32. Note 8. (13) What showed a general interest throughout the city? Verse 33. How did Jesus respond to this general appeal? What special restriction did He place upon the devils that were cast out? Verse 34. Note 9.

NOTES.

1. Into Capernaum.—It was after the circumstance of the miraculous draught of fishes, mentioned in the previous lesson, that Jesus and His newly-called co-laborers went into the city. He honored both the day and the church, and thus set His seal on the custom of church service on the Sabbath day—on the seventh day of the week. We have no record of His conducting a regular Sabbath service on any other day of the week, altho He taught the people on all days.

2. The astonishment of the people was not because Jesus assumed authority, but because there was a power in His words that betokened an authority greater than that of any other to whom they had listened. Jesus did not deny the authority of the scribes as the teachers of the people; He conceded that (Matt. 23:1-3). But they assumed an authority over the people which was not warranted (Verses 4-7), and which weakened the force of their teaching on the minds of the people. The real power of the Word is in the Spirit that lies behind its humble delivery, rather than in the assumption of authority by the one who presents it.

3. An unclean spirit is a spirit controlled by Satanic influence; for the Spirit of Christ always cleanses the mind. The purpose of the enemy was to disturb the services, and render void the teaching of Christ. By possessing the mind of a man, and making the man speak as one of a race whose time of destruction was already fixed, the adversary would set forth the idea that there could be no salvation, and that Christ had come only to destroy. To acknowledge the "Holy One of God" and attribute to Him the position of a destroyer, was to skip over the first advent altogether, with its work of mercy, and assume that the second advent was at hand, with the final execution of judgment.

4. The rebuke of Jesus, and His power to unseat the unclean spirit was a victory that demonstrated His ability to overcome every obstacle that Satan might cast in the way of salvation.

5. The anger of Satan at his signal defeat (which is the first personal conflict on record after the temptation in the wilderness) is manifest in his fierce struggle, tearing his victim in the effort to destroy him. By so doing he hoped at least to thwart the purpose of Christ in so far as this one man was concerned. As the lion roars after the prey that escapes it, so the devil "cried with a loud voice" because of his failure to destroy his victim. See 1 Peter 5:8.

6. To cast out an unclean spirit was evidently a thing unknown in that region. So the amazement that a man should have the "authority" (power and right) to achieve such a victory.

7. The immediate healing of a violent fever, so that the patient should at once arise and go about her regular work, was an additional cause of amazement to the already aroused community.

8. The two miracles already mentioned were of such a nature as to convince the people that Jesus was master of "all the ills that flesh is heir to." However they waited till the Sabbath was past, and the cool of the evening would permit the removal of the sick, before bringing them to Jesus. Thus their faith in Him as a healer was implicit; therefore their expectations were fulfilled. Jesus says to all, "According to your faith be it unto you." So every one receives just what his faith calls for—no more, no less. But it is not according to a mere profession of faith, but a faith made perfect by works. See James 2:19-22.

9. "All the experience of modern missionaries in the East goes to show the wisdom of the method employed by Jesus Christ and His apostles in giving attention to diseased bodies as a means of access to diseased souls."—Isabella Bird Bishop. Jesus manifested His power over evil spirits by forcing them to keep silent. This was "because they knew Him," and would use their influence to hinder His work and thus destroy souls.



LESSON VI.—THE SANCTUARY AND ITS CLEANSING—IN TYPE.

(Study for Sabbath, February 6.)

QUESTIONS.

1. Repeat Dan. 8:14. What line of reasoning upon this text led to the conclusion that the second coming of Christ would take place in the autumn of A. D. 1844? Note 1.
2. What does Dan. 8:14 say would take place at the end of the 2,300 days?
3. Repeat Heb. 8:1, 2, also 9:24. What literal sanctuary was in existence in A. D. 1844?
4. Repeat Heb. 9:23. Could a sanctuary in heaven need cleansing? Note 2.
5. Study Lev. 16:2. What instruction was given to Aaron concerning his entering the most holy place of the typical sanctuary?
6. Repeat Heb. 9:6, 7. By whom alone, and how often, was the most holy place to be entered?
7. Study carefully Lev. 16:5, 7-10. What was to be taken from the congregation of the children of Israel? Where, and before whom, were these two goats presented? How was a selection made between these two goats? For whom were these goats thus severally set apart? What was done with the great goat upon which the lot fell to be the Lord's? For what purpose was the scapegoat reserved?
8. Study verses 15, 16. What was then done with the Lord's goat? Where was the blood brought? Upon what was the blood sprinkled? What was thus made on behalf of Israel?
9. Repeat verse 19. What was thus done to the sanctuary? From what was it cleansed? Was this cleansing of the sanctuary, then, from physical or from moral uncleanness? How had the sins of Israel been transferred to the sanctuary, and how were they removed once every year by this ceremony?
10. Repeat verses 21, 22. After the sins of Israel had been

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borne from the sanctuary, in the person of the high priest, what did he do with them? What was then done with the live goat? What was the principal difference between the death of these two goats? Note 3.

11. What is the difference between the death of Christ and the death that Satan will experience?

12. Repeat Phil. 3:10. What did the apostle desire to be made "conformable" unto? What choice is left for you and me to make? Note 4.

NOTES.

1. This text states that at the end of the 2,300 days, "then shall the sanctuary be cleansed." When the believers in the great advent message found that those days were to end in 1844, A. D., they reasoned that the earth was the sanctuary; that its cleansing would be by fire, at the second coming of Christ; therefore Christ must come on the tenth day of the seventh month in that year. They overlooked the fact that nowhere in the Bible is the earth spoken of, or referred to, as the sanctuary. They overlooked the fact, also, that the only sanctuary in existence in A. D. 1844 was the one in heaven, where our Great High Priest ministers.

2. By a careful study of the yearly rounds of service in that sanctuary built by Moses, with its two holy places, which were "figures of the true," the great truth is revealed that the sins of all who repent and turn to God are transferred to the heavenly sanctuary, and that the cleansing of that sanctuary will be the removal of those sins, when the blotting-out time comes. See Acts 3:19, 20.

3. The slaying of the Lord's goat represented a voluntary death TO sin. The goat for Azazel, that was sent away to "bear upon him all the iniquity of the children of Israel," represented an involuntary death IN sin.

4. The same choice that was left to Christ, after He had "taken man's place, with all of its risks and liabilities," to die a voluntary death to sin, or suffer an involuntary death in sin, is also left for us to make. "The wages of sin is death." The old man must die. Either he will be "crucified with Christ," or perish in the lake of fire with Azazel.

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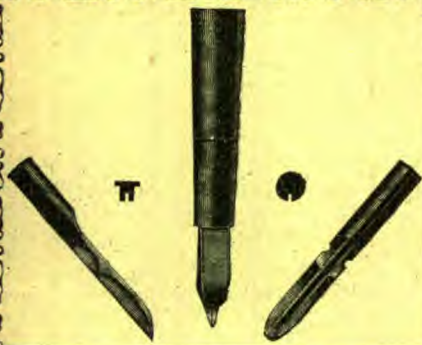
I am still in the restaurant here in Seattle, and working with the SIGNS evenings. I had good success with the Capital and Labor Number, selling from twenty-five to forty an hour. I have had many good experiences, and have disposed of nearly six hundred papers myself. Sometimes we would meet those who had already purchased it, and they spoke highly of its contents. One man handed me a dollar and said he had bought the paper from me the night before, and that it was excellent. Money that has been thus given me I am using in missionary work, and sending between forty and fifty papers to the jail every week.

I do thank my heavenly Father for being with me and helping me. Altho at times I felt almost too tired to go out, yet I would go anyway, and the Lord would give me such good success that I would feel better when I finished than when I began. The largest number of papers sold in a single evening was seventy, but I could have sold more if I had had them. The people really seem hungering for something more than they can get out of worldly papers. By the help of the Lord I will keep up my paper work.

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There are many seemingly beautiful theories afloat in these days, theories that tend to the exaltation of the human, but they are utter perversions of God's Word. They are using the terminology of the Gospel, "the livery of heaven," to better serve the devil. It is time for every Christian to know whether these theories are founded in the Word of God. Do not be deceived by names.

The outlook of God's Word is ever hopeful, ever looking to the bright morning of promise. The very first book of His revelation opens with a six-fold prophecy of the coming eternal day of gladness; the evening preceding the morning, the night ushering in the day. And so it will be as regards this old earth. The long night of sin is almost over, and just beyond breaks the day of eternal righteousness, gilding the glorious Land of Promise.

"O, we see the gleams of the golden morning,
Piercing through this night of gloom."

The very fact that one seems "strong to sin" is evidence of his lack of power to overcome the sin. The leper most stricken with disease is the least able to recover. The stream which is fullest and runs strongest with corruption from a corrupt source is the less likely to cleanse itself. The human heart is the fountain whence "evil thoughts proceed, fornication, thefts, murders, adulteries, covetings, wickedness, deceit, lasciviousness, an evil eye, railing, pride, foolishness," and not until the fountain is cleansed by creative power can perfect good come from it. Praise God, Christ can cleanse the heart. Yield it to Him.

Settle it forever that God's law perverted is not God's law. God's plan perverted is not God's plan. God's gospel perverted is not God's gospel. God's life perverted is not God's life. The anathema of God rests upon the preaching of the perverted gospel; what about the preaching of a perverted law and perverted life? The preaching of the perverted gospel puts man in the place of God. The preaching of the perverted life puts human life in the place of the divine. "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Socialist Victory in Italy.—A news despatch from Rome, of the 14th ultimo, states the following: "After a long struggle for a naval parliamentary inquiry, the Socialists at last have gained a victory. This inquiry was opposed by former Premier Zanardelli and his Cabinet and rejected by the Chamber of Deputies. It has now been decided by the Committee on the Navy of the Chamber of Deputies that this inquiry shall be held with the sanction of the Cabinet, and a bill authorizing it soon will be presented in Parliament." And the Socialists are everywhere gaining in Europe. The incoming of the democratic clay is breaking up the iron imperialism of the old-time rule.

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- XIII. "They Shall Not Build and Another Inhabit."

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Not in Man, but in Christ.—We sympathize with these "new thought" souls who are seeking unselfishness, purity, goodness, victory over sin, in themselves. We pity them in their vain quest. We tried as they are trying. We sought, as expressed by a recent number of their papers, "the overthrow of sin." We vainly thought, as the writer quoted declares,

that sin and self can be conquered and entirely transcended; that he who *aspires* and *wills* can scale, here and in this life, the unassailable heights of Purity, Love, and Spiritual Knowledge, and that, having attained, he can point out the way to others, and help the world. We see, know, and proclaim *man's power to rise and conquer*. Shall man, who has chained even the elements to his will, and made the invisible forces of the universe do his bidding, be powerless to chain the elements of his mind, and render his own thoughts and inner forces obedient to his commands? *If man is strong to sin, is he less strong to conquer sin?* (Italics ours.)

Paul thought so; and multitudes of others have thought so. Every conceivable device to conquer human selfishness has been devised by the "aspiring" heart who willed in himself to overcome himself. But sooner or later, if sanity has been retained, the despairing heart has returned from its quest of the holy to bow to the words of Inspiration: "The

heart is deceitful above all things, and it is exceedingly corrupt; who can know it?" "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but to do that which is good is not. For the good which I would I do not; but the evil which I would not, that I practise. . . . Wretched man that I am! who shall deliver me out of the body of this death?" Blessed is that man who looks out of himself and finds deliverance in Christ Jesus. Puny man boasts of his power to chain the elements, but ever and anon is he shown by some manifestation of God's power perverted that all his boasted knowledge and skill is worthless. He not only has not chained the elements, but he is the slave of sin, and the strength of sin is a perverted law; and no man has the power in himself to break the bonds of his slavery. All he can do at its seeming best is to turn his energies into another development of sin more hateful in God's sight, because dethroning God,—the sin of self-righteousness. When man can tame the cyclone, guide the tornado in its path, still the earthquake, put a safety valve on Peleé, or quiet the mighty turmoil of the stormy sea, then, and not till then, can he overcome himself. But Christ Jesus knows the heart, and he who will put his heart in His hands, yielding it not to human reason, but to His law, can overcome sin. And this is the Gospel, the power of God unto salvation, of which no one who has ever known it will be ashamed. There is victory in the power of Christ's endless life.

"The Fathers, the Fathers, the Fathers!" Martin Luther tells us was the cry in the day of the Reformation by those who opposed the living, developing truth of the Gospel. The great reformer's opponents tried to silence the voice of God by tradition. It is even true to-day. Many make the Word of God void by new theories. Many others make it equally void by setting up over it the traditions of men, the now unfounded theories of centuries ago. Many persons believe that the first three centuries were largely free from error. They do not know what the character and teachings of the "Fathers" of those early centuries are. To such we wish to commend the book, "The Fathers of the Catholic Church," by E. J. Waggoner. This little work shows the condition of the heathen world at the time of Christ, sets forth the principles of heathen philosophy, and shows how many of these principles were incorporated into the teachings of the church, lowering and corrupting the pure and holy standard of the apostolic church. The book is a mine of information on the Fathers, and in these days every one who seeks to be well informed without wading through a vast morass of matter, would do well to obtain the book. It contains 400 pages, is well bound in cloth, and the price is \$1.00. It may be obtained at this office.

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If all men have Christ within them, how could Paul say that those who did not believe "were at that time *separate from Christ*, alienated from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope and *without God* in the world"? Was the apostle mistaken, or are these modern teachers?