

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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THE HERITAGE OF DISOBEDIENCE.

MOHAMMED'S perversion of the Gospel has built its temple where once stood the magnificent temple of Jehovah. Where the priests of Israel offered sacrifices morning and evening, the muezzin's call to the worship of Allah rings out from lofty minaret. Where Jesus, the anointed of God, the Prince of Peace, walked and talked, healing the people and planting the seeds of the everlasting Gospel, Mohammed, with his doctrine of fire and sword, walks at will to-day in the person of his followers as the one and only prophet of the Most High. Where John, the forerunner of the Messiah, baptized the Lamb of God, the son of Ishmael to-day, with weapon in hand, with his hand against every man and every man's hand against him, stops to rest and water his jaded steed. O, what lessons the River Jordan holds for the people of this world! Mohammed has the promised inheritance of Isaac, the child of promise. Its sacred river is his; its city is in his possession; the hills of the Holy Land are no longer in the hands of those whose poets made them immortal in song and story. The followers and defenders of Islam stand guard over the promised inheritance of the children of Isaac, the promised inheritors of the world. They to whom nothing was given have all; they to whom all was promised have nothing, and are strangers and sojourners in lands that give them scant welcome.

WHAT is the solution of this enigma, this seeming perversion of purpose, this apparent overthrow of God's design? It is found in Israel's attitude toward the commands of God. Had they obeyed Him, heeded His precepts, honored His law, walked in His ways, Israel would have been established in Palestine, and

would have remained in possession of the land until Messiah came to usher them into that greater inheritance—the whole purified, rejuvenated earth.

AT the close of Israel's forty year's wandering in the wilderness, the people, now under the leadership of Joshua, came to the bank of the River Jordan, ready to cross over into the land of promise. Because of their murmurings and their unwillingness to walk in the light of the commands of God, all who had come to the

of the fact that the law contained in the ark, which was borne before them was still the law of Jehovah, and must still have first place in their consideration, that they were still amenable to all its precepts; that when it went before them and they followed as directed, every obstacle was removed.

JORDAN was now overflowing all its banks, and the problem of transporting all Israel's host across the swollen river was a prodigious one for human powers; but the Lord had a way of

accomplishing the undertaking. Joshua was instructed to have the priests take up the ark containing the law of God, and go before the people down into the river. Here is the Lord's own assurance of the opening of a way into that land of rest: "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap." Joshua 3:13. Then the priests



A Son of Ishmael by the River Jordan.

estate of manhood at the time of leaving Egypt had died in the wilderness. Even Moses found a grave outside the promised land because of an error committed on account of the stubbornness of the people. But now only the Jordan separates between the hosts of their descendants and the land that was promised them. Still there is something yet remaining to be done before the Lord can permit them to set foot in the land He had promised them. It had been many years since the law of God had been given in thunder tones through the fire and smoke of Sinai. The greater part of the present host had not witnessed that awe-inspiring demonstration of the importance of God's great law. The millions of Israel must again be reminded

with the ark into the midst of the river bed and stand there with it, as a barrier against the heaped-up waters of the Jordan, while the people crossed to the other side. Twelve stones were taken from the river to be set up on dry land as a memorial of what God had done for them that day, that their children might have ever before them something to remind them of how God had led and provided for His people. A similar memorial was set up by Joshua in the midst of the river, where the priests stood with the ark, while the host was going over. When this act had been accomplished, the priests, with the ark, came up out of the river, and Jordan went on its way again, unhindered as of old. As long as the ark, representing the throne of

God, and containing the unchanging law of God, remained in the bed of Jordan, that river must cease to flow. That law and ark, representing God's throne and government, can not be overwhelmed by any power of earth, and the people following that law are bound to triumph.

BUT the Lord cautioned His people in reference to that ark and its contents before the move was made that day to cross the Jordan. They were to follow the ark at a certain specified distance, "that ye may know the way by which ye must go; for ye have not passed this way heretofore." Joshua 3:4. That admonition was applicable to Israel in all their course from that day on. That day's work was a success, because they obeyed the Lord's directions. Their campaign against Jericho, immediately after, was also a success for the same reason, and the ark with the law had a leading part in that work. But just as soon as they began to follow their own ways and devices they found trouble in abundance. They seem to have forgotten that they had not passed that way before. Moses, before his death, warned them again and again that if they refused to keep and do the commandments of the Lord, they would be destroyed like the heathen nations whom they dispossessed; they would not continue to inhabit the land into which they were going. The Lord told Moses that if the people forsook Him, and broke His covenant, He would forsake them and hide His face from them till, as a nation, they would be devoured. On the other hand, if they would do His commandments, He would set them "on high above all nations of the earth," and make them "the head and not the tail." See Deuteronomy 28.

GOD had a wonderful purpose in view for the people of His choice, and all who were willing to come under the rule of His government. The only thing that stood between them and the fulfilment of all that God purposed concerning them was their unwillingness to obey His law. Because they would not come under the beneficent rule of His government, He was compelled to leave them to become the plaything of the tempests of tribal strifes and the ambitions of other nations. In place of being a light to all the nations around, their refusal to keep the law put out their light, blotted out their inheritance, and scattered them like the "chaff of the summer threshing-floor" into every corner of the earth, till their very name has become a byword. Mohammed on the Jordan, with his temple of worship on Zion's hill, witnesses to Israel's disloyalty to God, and, through that disloyalty, the complete frustration of the glorious purpose God had in view for them as a nation. They would have been the greatest nation in the world—God so declared it, if they had kept His law. They would not keep it, and now they are nothing. That law and the blessing of God upon their keeping of it would have made them more than even their brightest hopes could ever picture. What a contrast, and what a lesson for this generation! Every calamity that overtook them as a result of their disobedience was faithfully pointed out to them before ever they crossed into Canaan. The twenty-eighth chapter of Deuteronomy is a faithful presentation of the end to which the nation would come if they turned away from God and His law. They came to that end, and their history is written

as an admonition and warning for the people of this very age, this generation which is to witness the entering in of the spiritual Israel into the real land of rest. The law went before ancient Israel, and made a way through every obstruction. It will do the same in this generation for the faithful and triumphant children of God. His orders are: "Bind up the testimony, seal the law among My disciples" (Isa. 8:16); and He says of the redeemed: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The victory is assured, and that inheritance will not be taken by another.

PERMANENCE.

BY M. B. CLARKE.

"Jesus Christ the same yesterday, and to-day, and forever."

MEN seek for permanence. Of old
They builded cities high
With towers and palaces whose tops
They thought should reach the sky.
Thus Babylon and Carthage grew,
And banners gay unfurled,
And Rome upon her seven hills
Sat mistress of the world.

Ruin and desolation dwell
Where these proud cities reigned,
No stone remains to mark the spot,
By sun-god towers profaned.
The kings who builded or destroyed
Left but an empty name,
On history's page few care to read,
Yet such is earthly fame.

Love guards its own with jealous care,
By vigil and by tear,
But helpless, sits with folded hands
Beside the flower-strewn bier.
Not wealth, nor fame, nor even love,
True permanence may claim
On earth, to each the touch of time
Brings change and loss the same.

On the dark record of the past
A single name appears,
One life whose stainless purity
Dispels our doubts and fears,
Jesus, the Christ, enduring name,
All other names before,
To-day and yesterday the same,
The same forevermore.

Through Him unbounded wealth we gain,
Through Him undying fame,
For He, the Lord of heaven and earth,
Has called us by His name.
Through Him immortal life is ours,
From sin and death set free,
And Love through Him its own may keep
To all eternity.

LIGHT.

BY AUGUSTA W. HEALD.

JESUS was the Light of the world. He manifested the Father, and "whatsoever doth make manifest is light." Eph. 5:13.

But, said Jesus to the disciples, "Ye are the light of the world." Matt. 5:14. As the light of Christ shines into the hearts of His followers, so must that light be reflected to those that are in darkness. This principle is beautifully illustrated in the natural world. The moon and the planets are opaque bodies like our earth. They shine with a borrowed lustre, a steady radiance borrowed from the sun. Their softened and cheering rays delight our senses, and enliven the darkness of night. As the moon and the planets catch the light from the great center of the solar system, and reflect it to other worlds, so does the humble follower of Christ catch the divine light, and reflect it to others. *Are we* light-bearers to the world?—We may be; it is our privilege. How

shall this be? What is required on our part? We are to become familiar with the character and attributes of God, as revealed in His written Word and in the works of creation. "We, . . . beholding as in a glass [mirror] the glory of the Lord, are *changed into the same image* from glory to glory." 2 Cor. 3:18.

We may not be aware of this change in ourselves, but it is promised to us, on conditions, and others will not fail to recognize the Christlikeness, whenever it appears. The Saviour said, "I have manifested Thy name unto the men which Thou gavest Me out of the world." John 17:6. "*I in them, and Thou in Me.*" "And the glory which Thou gavest Me I have given them."

Thus does the Christian become "the light of the world." Christ manifests the Father to us, that *we* may manifest Christ to the world.

What a blessed privilege is offered to us!—to be a light-bearer, with power to dispel, in some measure, the darkness of sin and sorrow which envelopes this fallen world as with a gloomy pall. We may well put forth our utmost efforts to realize this privilege. It is by *beholding* that we are changed, and this results from study of the Word and communion with God. "Wherefore He saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee *light*." Eph. 5:14.

HOW TO GAIN SUCCESS IN CHRIST'S SERVICE.

BY MRS. E. G. WHITE.

IT is not learned, eloquent workers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, "Come; for all things are now ready."

The burden that we bear for Christ's sake, the willingness of our service, the completeness of our surrender,—this is the measure of our love for Him, and of our success in service.

Many Christians are working at cross purposes with God. They tell us that they are waiting for some great work to come to them. They neglect the daily duties of life. These seem to them to be uninteresting and unimportant. They long restlessly for a large place. Day by day they lose opportunities to show their faithfulness to God. While waiting for some great work, their life passes away.

Do not fail to discharge your daily duties with the strictest fidelity. In the plan that God has for every Christian, there are no non-essentials. There are lessons for each one to learn in the daily experience. Be patient, and perform faithfully the work given you, however humble it be. Go about your work calmly, relying upon God for strength. Look not anxiously into the morrow. To-day employ your time to the very best account. To-day let your light shine for Christ, even in the performance of little duties. To-morrow again present yourself to Jesus as one ready to do any work, be it ever so humble. The faithful performance of to-day's duties will prepare you to take hold of to-morrow's work with fresh courage, saying, "Hitherto hath the Lord helped me." Ever stand as minute men before God. Let the prayer of your heart be, "Lord, what wilt thou have me to do? Imbue me with Thy Spirit; strengthen me for Thy work." Thus you will grow up to the full stature of men and women in Christ.

In order to do successful work for the Lord,

we must be willing to do and to suffer cheerfully for His sake. Selfishness is death. No organ of the body could live, should it confine its service to itself. The heart, failing to send its life-blood to the hand and the head, would quickly lose its power. We are members one of another, and the soul that refuses to impart will perish.

Christ came to this earth "as He that serveth." The angels are "ministering spirits, sent forth to minister for them who shall be heirs of salvation." The same law of service is written upon all things in nature. The birds of the air, the beasts of the field, the trees of the forest, the leaves, the grass, and the flowers, the sun in the heavens, and the stars of light,—all have their ministry. Lake and ocean, river and water-spring,—each takes to give.

Much prayer is necessary to successful effort. Prayer brings power. Prayer has "subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, . . . turned to flight the armies of the aliens."

Prayer is the breath of the soul. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the life-work marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste.

With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work.

These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be rested.

The Christian worker must study the Word of God. How many are surprised into the commission of sin because of a failure to study the Scriptures. They were off their guard, and Satan found them an easy prey. The psalmist declares, "Thy word have I hid in mine heart, that I might not sin against Thee." And in Paul's letter to Timothy we read, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

The life of God, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons. And by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken it to all the Old Testament. The whole Bible is a manifestation of Christ. It is our only source of power.

As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must

eat for ourselves in order to receive nourishment, so we must receive the Word for ourselves. Yes, the Word of God is the bread of life. Those who receive and assimilate this Word, making it a part of every action, of every attribute of character, will grow strong in the strength of God. It gives immortal vigor to the soul, perfecting the experience, and bringing joys that will abide forever.

A CHANGE OF GOVERNMENT NECESSITATES A CHANGE OF THE SEAL.

BY CHARLES T. EVERSON.

IN order to make a law valid it must be stamped with a governmental seal; and, consequently, when a law has not been sealed, or has been deprived of its seal, it is null and void. Therefore, when the psalmist said (Ps. 119: 126) "They have made void Thy law," he evidently referred to a time when the law of God would be deprived of its seal.

But what is the seal of God's law, and why should any one wish to deprive it of its seal? In order to determine what is the seal of God's law let us notice for a moment what constitutes a seal in any law. When, for example, a law is made here in Italy, it is stamped with the king's seal, which reads thus: "Victor Emanuel III., King of Italy." We note here that the seal gives, firstly, the name of the ruler; then the basis of his authority; and, lastly, the extent of his dominion. We would, therefore, expect to find in the seal of any law these three characteristics, namely, the name, the reason for his authority to command, and the extent of the dominion of the person named in the seal. If we look over the law of God with the idea of finding its seal measured by these characteristics, we find it in the Fourth Commandment. Not one of the other commandments of the Decalogue would distinguish our God from other gods. But the Fourth Commandment quickly disposes of all false gods. For Buddha, Confucius, the sun, and all other gods that are worshiped, must be recognized as created, and consequently inferior to the God of the Fourth Commandment, who made all things, including these named. And in this Fourth Commandment we find the characteristics that comprise the seal of the law. This commandment gives the name of the Author of this law as Jehovah, the basis of His authority as the Creator of all things, and the extent of His dominion as the heavens and the earth. It is evident, therefore, that in the Sabbath Commandment we have the seal of God, for in it are given the characteristics that comprise a seal.

But we noticed from the text referred to in the Psalms that the law has been made void, and the natural conclusion is that it has been deprived of its seal for the purpose of making it void. That this conclusion is correct is seen from Isa. 8:16, which says, "Seal the law among My disciples." The Lord would not ask us to seal the law, if it were already sealed. True, it was sealed at one time, but it has been made void by being deprived of its seal. And now God commands us to seal it again just before His coming, as the verse following the one quoted speaks of the coming of the Lord. Of course, in reality, the law has never lost its seal; for it is deposited in heaven, where it can not be trifled with by men. But to the appearance and practises of men, it has lost its seal. Therefore the command, "Seal the law among My disciples." It is sealed in heaven, and now let it be so among His disciples.

But who dared to attempt to tear away the seal from God's law on earth?—He it was, "who opposeth and exalteth himself above all

that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." We well know that this Scripture refers to the Papacy. But why should the Papacy attack especially the Fourth Commandment of the Decalogue? For it is well known that the Papacy claims, and history substantiates her claim, that the Catholic Church has substituted the observance of the first day, Sunday, for the seventh day of the week, Saturday. The reason why the Papacy attacked the Fourth Commandment is very plain. The power that tried to take the place of God, sitting in the temple as God, would, in the very nature of the case, be under necessity to attack the Fourth Commandment, and could not do otherwise.

If a power came into Italy and conquered the country, would this new government continue to stamp its laws with the seal that reads, "Victor Emanuel, III., King of Italy?"—Most certainly it would not. The very first change that would be necessary would be to destroy the old seal and make a new one. So also, when the Papacy tried to take the place of God's government, it was first necessary for it to take away God's seal, the Sabbath, and put in its stead its own seal, Sunday. And Sunday the Catholic Church claims as the sign of its power. We will recall that one of the first things that the Papacy did when it came into power, was to take away the Sabbath, and substitute for it Sunday.

Now God says that His law has been made void, and we see that this has come about by the law being deprived of its seal. Is it not time, therefore, that we seal the law again, especially among God's disciples? If you are a disciple of Christ, then you ought to be sealed with God's seal, which is the Sabbath.

Rome, Italy.

KEEPING THE FAITH.

BLESSED is the man who keeps the faith. There is not in all the world a finer sight than the home where a man keeps his courage and his honor through youth and manhood and age, bearing all burdens in hope because of the trust that centers in him. The wife will not let him reproach himself for any of the failures he is conscious of, for she knows that he has won the real victories of life. His children defend his name against all attacks; for they know that he has kept his honor where other men have surrendered; and for such successes as he has achieved they are all proud, glad, jubilant, for the prize has been honestly earned. If the world applauds, they are delighted, for the best of them like recognition. If the world withholds its praise, and the neighbors think of the man as a failure, the people who believe in him are sometimes amusingly aggressive in their resentment. The worker himself takes it all quietly, and has his hours of misgiving, but the unwavering faith of those who love him is his strength.

What a different world it would be if we all believed in one another as long as we could! How many weak ones would be kept on the main traveled road if they had such support, instead of the doubts and suspicions that tend to draw them aside! If a man seems to falter in a difficult task, and is almost ready to give it up for something easier, why not give him a bit of praise, even if it be not altogether warranted? "Go ahead; you are doing finely, and we are all banking on you." With all our fine phrases about the brotherhood of man, how often do most of us go out of our way to show a struggling brother what the family expects of him?—*Christendom.*

History of Government

BY ALONZO TREVIER JONES

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

V. THE PERPETUATION OF IMPERIALISM.

WE have seen that by the time of the conquests and the establishment of empire by Nabopolassar and Nebuchadnezzar, of Babylon, the spirit of independence of the peoples had been so completely broken down that the despotism of empire had secured undisputed sway. This was so effectually accomplished by Babylon, that the Scripture plainly defines it as "the hammer of the whole earth." And, yet, Babylon had only perpetuated the hammering of the peoples which Assyria, with but a brief interval, had kept up for more than a thousand years. And this perpetual hammering, continued by Babylon, had effected at last what the ambition of every imperialist, since Nimrod, had ever hoped: the silent suffering and submission of all peoples to one predominant and absolute will.

This work of Babylon in perpetuating the destructive work of Assyria in this respect, is forcibly told in the expressive words of the Scripture concerning their dealings with the peoples: "First the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." While Assyria, in its lust of empire, had fed itself on the substance of the peoples, Babylon completed the work by breaking their bones and sucking the very marrow. And tho a single king of Assyria, as Sennacherib, might compel the nations and peoples to such submission as that, like terror-stricken chickens, "none opened his mouth or peeped;" yet, when the direct assertion of personal power by that particular king was passed, all people were prompt to stand up again for freedom and independence; but when Babylon, "the hammer of the whole earth," had laid upon the nations and peoples her crushing strokes, the subjection of all was complete, and their submission final.

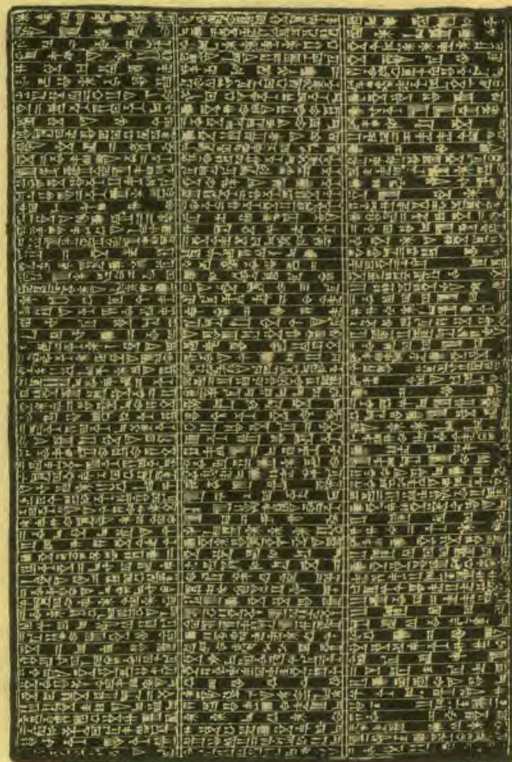
And now that the supremacy and absolutism of empire was attained in permanency, and the imperial spirit was absolutely free to demonstrate what it could and would do when entirely untrammelled and undisputed, this was demonstrated to the full, and that in such measure as to be a perpetual lesson to all peoples that should follow, even to the world's end. And in order that empire might be saved from what it would certainly do if left to itself, God foretold to all by giving to Nebuchadnezzar the first head of permanent empire, a vision in a notable dream. In this vision God showed to Nebuchadnezzar that his empire, tho universal and so great, would be succeeded by another, inferior; which would be succeeded by another, further inferior; and that, in turn, by another, yet further inferior, which would go all to pieces; and then even the pieces would be dashed so utterly to pieces that they would be "like the chaff of the summer threshing-floors;" and the wind, as with chaff, would hurl them lightly away, and no place be found for them.

But this could not be believed even from God, by one who stood as the proud possessor of permanent, worldly, imperial power; and he

undertook to disprove it by setting up against it the imperial idea.

God's Truth versus Human Ambition.

To show the gradation and inferiority in the succession of empires, the Lord, in the vision, had presented the image of man composed of metals of inferior gradations from head to foot, the head only being of gold: this head of gold representing the empire of Babylon. But Nebuchadnezzar could not accept, as correct, any such representation as that. Accordingly, he, too, presented a great image, but *all of gold* from head to feet; thus excluding all suggestion that there should be even any succession of empires, much less a gradation of inferiority in succession. This great image, *all of gold*,



A black basalt book of Nebuchadnezzar, containing a record of his building and beautifying of the walls and great edifices of Babylon, and a prayer to Marduk, or Merodach. This basalt slab is in the British India Office, London.

was but the king's assertion that the golden glory of his empire of Babylon should continue forever.

And this embodiment of his idea, King Nebuchadnezzar set up; and required, under the terrible penalty of a burning, fiery furnace, that all the peoples, nations, and languages should accept it. But amongst his subjects there were some servants of the Most High God, who had studied, and who understood, the truth as to empire. These being loyal to God, and, therefore, holding His idea to be the correct one, refused to accept the imperial idea. Therefore, they were cast into the burning, fiery furnace, heated to the highest possible degree. But God preserved them, and they came forth unscathed, and with not even the smell of fire upon them. And thus God not only vindicated their course as righteous, but confirmed the truth of His idea of empire and

changed the king's word and also his idea of empire.

After this lesson, King Nebuchadnezzar was led of God; but when he had died the empire shortly demonstrated what it could and would do: that is, sink itself in everlasting ruin by intemperance. For when the abundant tribute of all nations flowed in an uninterrupted stream into the one treasury of Babylon; and the permanent submission of all nations and peoples had left the government in complete idleness so far as military expeditions were concerned; the imperial classes thus having an endowment of boundless wealth and abundance of idleness, intemperance of every sort grew to such a height that the empire sank in a night in the drunken, lascivious feast of Belshazzar, which he made "to a thousand of his lords, and drank wine before the thousand." And this perfection of ruin was accomplished in only twenty-three years from the death of Nebuchadnezzar.

The Medo-Persian Regime.

In that night of drunken lasciviousness "was Belshazzar the King of the Chaldeans slain;" the mighty empire of Babylon sank; and the succession of empire passed to the Medes and Persians.

The Medes and Persians were peoples who had grown up through self-discipline and hardships of natural surroundings; and so, both by circumstances and by choice, they were a strictly temperate people. This Temperance of the Persians, and the value of it, was so well known amongst the neighboring kingdoms, that when King Cræsus was contemplating war upon the Persians, one of his counsellors dissuaded him with the observation: "Thou art about, O king, to make war against men who wear leathern trousers, and have all their other garments of leather, and who feed not on what they like, but on what they can get from a soil that is sterile and unkindly; who do not indulge in wine, but drink water; who possess no figs nor anything else that is good to eat."

And the Medes and Persians knew of the intemperate course of Babylon that was surely working her undoing. And they understood the situation so well that they calculated upon the intemperance of Babylon as a capital element in their plans for empire. For when Cyrus, the leader of the Medo-Persian armies, addressed his troops at the beginning of his expedition against Babylon, he said: "Do you know the nature of the enemy you have to deal with?—They are soft, effeminate, and enervated men; men not able to bear either hunger or thirst; equally incapable of standing either the peril of war or the sight of danger; whereas, you that are inured from your infancy to a sober and hard way of living—to you, I say, hunger and thirst are but the sauce and the only sauce to your meals; fatigues are your pleasure; danger your delight."

It is further said of the Persians that "the only food allowed either the children or the young men, was bread, cresses, and water; for their design was to accustom them early to temperance and sobriety. Besides, they considered that a plain, frugal diet, without any mixture of sauces or ragouts would strengthen the body and lay such a foundation of health as



Cameo portrait of Nebuchadnezzar, a votive offering dedicated to Merodach; engraved on a black stone.

would enable them to endure the hardships and fatigues of war, to a good old age." And Herodotus declares that before their conquests "the Persians possessed none of the luxuries or delights of life."

This is the people who succeeded to the world empire in the place of the idolatrous,



Cylinder of Nabonidus (Nabonadius), containing a prayer for his son, Bel-shar-usur (Belshazzar).

luxurious, drunken, lascivious, imperial power of Babylon. But when Medo-Persia had succeeded to the imperial world-position and power of Babylon, again empire demonstrated precisely all that absolute empire in permanency could do. The invaluable experience and lessons of both the principle and practise of temperance were forgotten. The principles and the practise and the experience of temperance were all swept away; and that which was a new order of things to them, the untold wealth in the uninterrupted stream of tribute from all peoples and nations, governmental idleness by the submission of all nations, and the consequent intemperance, carried this empire over the same course that Babylon had gone to ruin.

Indeed, of them history records that "to such a height was their luxury grown, that they would have the same magnificence and enjoy the same pleasures and idleness in the army as in the king's courts, so that in their wars the kings marched accompanied by their wives, their concubines, and all their eunuchs. Their silver and gold plate, and all their rich furniture was carried after them in prodigious quantities; and, in short, all the equipage and utensils so voluptuous a life requires. . . . This luxury and extravagance rose in time to such an excess as to be little better than downright madness."

The Succession of Grecia.

And in this excess of intemperance the Persian empire sank, as had Babylon before her. The Persian empire sank before another new people, accustomed to hardships, and tho not so strictly temperate as were the Medes and Persians in the day of their accession to empire, yet, so far more so than were the Persians at their last, that they could be called a temperate people. For when the Greeks first met the Persians at Marathon, and before as well as afterward, it is recorded of them that they were "well disciplined troops under skilful and experienced commanders; soldiers accustomed to temperance; whose bodies were inured to toil and labor, and rendered both robust and active by wrestling and other exercises practised in that country."

But the glory of wealth and luxury of empire that came to the Greeks, immediately robbed them equally of their power. Their mighty king, who won the world-empire before he was thirty-three, perished as the result of a drunken bout; the empire was broken to pieces, was held in four parts, then in two, but going the same course of empire—vast wealth, abundance of idleness, and consequent intemperance—till "the transgressors came to the full;" and again empire, having demonstrated precisely

what alone empire can and will do when it can have its own way in undisputed sway, perished, and in its place there came empire by another new people, built up by hardships, self-discipline, and temperance.

Roman Dominion.

For at the time when the Romans were rapidly stepping to the very height of world-empire, three ambassadors were sent by the senate to the king of Egypt in his capitol. In their honor the king spread a banquet of "all the variety of the most assumptuous fare. Yet, they would touch nothing more of it than was useful, and that in the most temperate manner for the necessary support of nature, despising all the rest as that which corrupted the mind as well as the body, and bred vicious humours in both." Such was the moderation and temperance of the Romans at this time. And hereby it was that they at length advanced their State to so great a height. In this height would they have still continued could they have retained the same virtues. But when their prosperity and the great wealth attained thereby, became the occasion that they degenerated into luxury and corruption of manners, they drew decay and ruin as fast upon them as they had before victory and prosperity, till at length they were undone by it. Being so undone, the empire of the Romans sank in annihilating ruin as had the empires before it.

Such is the repeatedly demonstrated course of empire. And thus it is also repeatedly demonstrated that such is precisely and only what absolute empire in permanence can and will do.

"OUR FATHER!"

BY MRS. CARRIE BUTCHER.

AND dare I, a frail worm of the dust, presume thus to address the great and mighty God? the "Creator of all things," "the High and Lofty One that inhabiteth eternity?"

Yes. O my soul, wonderful as it seems, this is indeed thy exalted privilege; and not thine only, but to every member of our fallen race comes the glorious tidings, "If the Son therefore shall make you free, ye shall be free indeed." O, ye tempted, care-worn ones, lift

up your eyes to Him whence comes your help.

Since the Only-begotten of the Father, Jesus Christ our Saviour, "hath once suffered for sins, the Just for the unjust," we may reckon ourselves free. From Calvary's rugged brow comes the glorious declaration: "It is finished!" Hail, all hail! Thou blessed Son of God! who didst take upon Thyself the form of a man, and humbled Thyself, "and became obedient unto death, even the death of the cross," that a guilty, ruined, helpless race might have hope. Shout, O heavens! be glad, O earth! for, lo, the son of Mary comes forth Conqueror over death, hell, and the grave, and hath ascended into heaven, and sits at the right hand of the Majesty on high, making intercession for us! Praise His holy name! "He is able . . . to save them unto the uttermost, that come unto God by Him."

Inasmuch as we who are afar off are now "made nigh by the blood of Christ," let us "draw near with a true heart in full assurance of faith," more especially since God Himself hath declared us to be joint-heirs with the Lord Jesus Christ, and hath called us to be *sons* and *daughters*. O, shall we think of Him as a stern, unyielding judge, a hard master?—No, no. He is our Shepherd, and we the sheep of His pasture.

Now, O child of God, dare to assert your rights. Take the blessed Word, your Father's will and testament to you, and, reaching out for your possessions, claim them, remembering, as God said to ancient Israel regarding their promised inheritance, "Every place that the soul of your foot shall tread upon, that have I given unto you." Joshua 1:3. So He is saying unto you, They that believe enter into rest. "Him that cometh to Me I will in nowise cast out." "According to your faith be it unto you." Every promise that you step out upon, claim by faith, is yours, if you will meet the conditions of repentance and a turning away from your sins. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Take Christ for your abiding, indwelling life. For "in Him dwelleth all the fulness of the Godhead bodily."

Red Oak, Texas.

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.]

CXXIX.

WHEN in the summer of 1878 Brother H. W. Decker came to the little city of New London, Wis., to hold meetings in a tent, I was not a Christian, neither was I willing to be one. I had repeatedly heard the call to give my heart to God, and only once had I given even reserved assent. During the eight weeks of meetings I attended but twice. I might have attended oftener, but from the meetings that I had attended there resulted a deep conviction in my heart, a conviction not simply from the arguments presented, but from the power accompanying the message, that the truth of God was being given to the people, and a call more distinct and more powerful to give my heart to God than I had ever heard it before came to me,—all of which I did not wish, and therefore remained away. The fear and dread I had before entertained of being laughed and jeered at for being a Christian were greatly intensified, now that to be a Christian involved very clearly to my mind the unpopular doctrines and practises of the Seventh-day Adventists relating to the Sabbath, etc. Being a youth of only seventeen years, I feared most of all that it would rob me of the one day, Sunday, for fun and frolic.

Not being content with remaining away from the meetings, I foolishly opposed my parents when they

began to observe the Sabbath of the Lord. Desiring to rid myself of the convictions that had taken possession of me, I wished to go where nothing would remind me of the truths I had learned. Circumstances seemed to favor and I was permitted to leave home and work in a lumber camp the following winter. But there was no fleeing the Lord's presence. In mercy, tenderness, and patience He followed the aimless runaway. With distance from home, friends, and the truth, my convictions increased. The Lord continued speaking to my soul. I was rejoiced more to return home the following spring than I had been to leave, and I was resolved no longer to shun the place the Lord might choose to teach His people. The following summer I surrendered my heart to God, and with that I began to observe the Sabbath. What one text more than others brought me to this decision I can not say. Of one thing I was then and am still deeply conscious, and that is, that God was leading and teaching me. The Sabbath became my delight. For Sunday's fun, I found delight in the Lord. Fears of scoffs and jeers no longer moved me. Ever since I have humbly rejoiced in the message that has brought to me the Sabbath, and in the Lord who has dealt so lovingly and patiently with one so determined and wilful.

J. W. WESTPHAL.



OAKLAND, CAL., FEBRUARY 3, 1904.

All Manuscript should be addressed to the Editor
For further information see page 15.

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NOT THEORY, BUT LIFE.

THE truth of God is not a matter of theory, but of life. We have no desire to argue it, in order to get the better of an opponent or to demonstrate the superiority of our belief. We leave that to those who love to live on dry, dead forms.

He whose combativeness is aroused fortifies himself, and more frequently against the theory which his opponent holds than against the man or his argument. The argument may be clear, convincing, cogent, to an unprejudiced, receptive mind; but when it meets or arouses prejudice or combativeness, it closes the ears and heart to the truth which it seeks to force home.

The SIGNS OF THE TIMES has strong, unpopular truth to present to the world. It bears a message of reform based on the Word of the living God.

We have given ourselves to this work because we believe the Bible to be the Word of God, and what is therein written is the word of life to perishing men.

We believe that God's moral law, the reflect of His own character, is summarily comprehended for sinful man in the Decalogue, and is obligatory upon all men.

We believe that this is clearly shown by the Word of God.

But we have no desire to argue that this is so in order that we may show our belief to be right, and win some adherent to the theory. We have no desire to debate the theory with some antinomian advocate.

But we do wish to present the evidences from God's Word so clearly that every loyal, obedient heart will gladly yield to such a Ruler, to such a law, and be obedient.

We believe that the Bible teaches clearly that the seventh day is the Sabbath of the Lord our God; that Christ Jesus is the only Saviour, the only source of righteousness and life to this world; that He is coming again, that He is coming soon, to restore all things, to judge the nations, and to reward His own. We believe that the Bible clearly proves the truth of all this, all theories to the contrary notwithstanding.

To prepare men for the glorious consummation of "the travail of His soul," He has sent to this world a great threefold message of instruction, of reproof, of warning, of salvation. Rev. 14:6-14.

But we have no desire to argue these things merely to convince you that we are right.

We do desire, however, to tell you the old, old story, ever new with abundant, present, all-sufficient life and truth of God. It has in it all of blessing, none of cursing. It has in it all of joy, none of sorrow. It brings light, not darkness; healing, not hurt.

Received by faith, God's law becomes a code of enabling acts, empowering us to fulfil its every precept; the Gospel becomes indeed good tidings, releasing us from the bonds of

sin and transgression, and setting us free to do the will of God. The proving of that law makes us love it with all the heart. The proving of Christ Jesus demonstrates Him a Saviour, a helper, a friend, a companion, dearer than all beside.

But we did not get these and other precious truths by argument; neither will you.

We shall present reasons for their acceptance, because we know they will do you good. We ask you, dear soul, whoever you are, to weigh our reasons in the light of the Word of God, by which you shall be judged in the last day.

INFIDELITY A RESULT OF PERVERTED TRUTH.

EXTREME representations of Christianity and extreme assumptions on the part of its professed devotees always result in reaction toward infidelity. This is why the great deceiver invents and encourages such things. It was the false doctrines and extravagant assumptions of the Roman Church that gave rise to the infidelity in France, which culminated in the great Revolution, with all its terrible results. Christianity had been so grossly misrepresented that men rebelled against the power that called itself by that name; and, in their ignorance, not knowing anything of the genuine principle, they rushed to the farthest extreme for a substitute.

Another Roman dogma, adopted extensively by Protestants, has worked mightily for infidelity, and this is the monstrous incubus of eternal torment. It is a terrible misrepresentation of the character of God to portray Him as a tyrant who takes pleasure in the torture of his enemies. This is the idea the heathen have of a god; therefore their idols are represented as vindictive creatures, and their worship is but a series of efforts to appease the wrath of some being possessing only traits of cruelty and revenge. There are men, however, whose instincts (unconsciously influenced by the Spirit of Christianity in the world) revolt at such things. And when they are led to believe that the Christian's God is one who will take pleasure in the eternal torment of His enemies, they instinctively shrink from allegiance to Him. Hence we have infidelity and human endeavor in the line of self-preservation and self-elevation.

If such men would study the Word of God in its own light, from its own standpoint, they would see the God of the Bible portrayed as a God of love. "God so loved the world" (John 3:16), "while we were yet sinners" (Rom. 5:8), "that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16); "the wages of sin is death; but the gift of God is eternal life" (Rom. 6:23). Sin and death came upon the race through man's own disobedience, and the Son of God gave His own life as a ransom for all who would believe and accept pardon and eternal life. Then men who suffer the penalty of eternal death (not torture) will do so because they will not accept the life provided for them. See John 5:39, 40. "God is love" (1 John 4:8), and is "not willing that any should perish" (2 Peter 3:9). "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. 33:11. But He can not in justice save men who choose sin and its consequences. It would do them no

good, and they would continue to mar the peace of the world. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10. So the Lord continually makes this appeal: "I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30:19. To teach that such a God of love could find pleasure in torturing forever any of His creatures is a travesty on His character, and a sheer perversion of His holy Word. It is no wonder that such a dogma should make infidels of those who do not study the Word of truth for themselves.

OUR HOPE IN CHRIST.

IN the time of Abraham men had relapsed again into idolatry till the worship of the true God was well-nigh obliterated. Abraham had not departed from the Lord, and, in order to save him, and make of him a missionary of the truth, God called him out from his idolatrous surroundings. In connection with this call, the Lord made him great and precious promises. These promises were made to Abraham because the Lord knew that he had an obedient heart, and would also teach his children to be loyal. It required great faith, in the midst of such surroundings, to step out on these promises, and go to a land of which he knew nothing whatever.

But "he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness." This promise was made to Abraham in an unconditional form, because the Lord knew that he had faith to fulfil the necessary conditions. The promises included the heirship of the world (Rom. 4:13), but not the world in its present condition. That portion which his natural seed occupied was but a type of the eventual, greater possession. It was in this typical land that he sojourned as in a strange country (Heb. 11:8-10), "for he looked for a city which hath foundations, whose Builder and Maker is God." That city is the New Jerusalem, which is described in Revelation 21 as coming down out of heaven on the new earth.

But the point of interest to us is that this promise is not to Abraham alone, but to his seed, also. Not to his natural seed, but to his spiritual seed. Primarily, Christ is the Seed contemplated in the promise (Gal. 3:16), "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Verse 29. Because Abraham believed this promise, and demonstrated his faith by his works, "it was imputed to him for righteousness." And the apostle leaves us this assurance: "Now it was not written for his sake alone [it was not necessary to write it for him], that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead."

So our hope in Christ, through the promise to Abraham, consists in a home in the everlasting kingdom of Christ, on the new earth. This will come to us through a resurrection of the dead. 1 Cor. 15:13-18.

"BE YE HOLY."

HOLINESS is essential to salvation, for without it no one can please the Lord. Heb. 10:14. To be holy is a command of God. Lev. 11:44; 20:7; 1 Peter 1:16. Holiness is attained only by faith in Christ and communion with His Spirit; for without Him we can do nothing. John 15:5. Those who please God, against whom there is no condemnation, have attained that position because, being in Christ, they "walk not after the flesh, but after the Spirit." Rom. 8:1.

Holiness is perfected by cleansing ourselves of all filthiness, or defilement, of the flesh and spirit, in the fear of God. 2 Cor. 7:1. Inspiration also makes this appeal: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. To this end we are specially enjoined to be holy in our conversation. 1 Peter 1:15; 2 Peter 3:11.

The standard of holiness is the character of God, and His character is expressed in His law, which is righteous (Deut. 4:8), which is perfect (Ps. 19:7), which is holy (Rom. 7:12). Therefore holiness is harmony with the law of God. To walk after the Spirit is to "delight in the law of God, after the inward man" (verse 22), for "the law is spiritual" (verse 14). "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1:1, 2. This is holiness, a condition acceptable to God. Self-asserted goodness is not holiness; it is presumption.

HE DOES NOT KNOW CHRISTIANITY.

It is not the custom of this paper to make any notice whatsoever of unsigned communications; but we make an exception very rarely, if not to "adorn a tale" to "point a moral."

We have received not a few letters from union working men who have read our Capital and Labor issue. Almost invariably they see and appreciate the consistency of our position as Christians. (We do not here refer to Socialists, who agree with us as to conditions, but not as to remedy.) From purely worldly and political view-points much may be argued in behalf of Unionism and Socialism; but men who look beyond this short, disappointing life must take broader views. We do wish to note some principles in an anonymous letter which has come to us, the writer of which says:—

I am a child of God, a member of the Advent Church, and a member of the union. I try every day to walk in the light of God's Word. I believe in union labor. It is right and good.

When union men will do according to their constitution, they will not do wrong. The same with members of the church, yes, and the Advent Church, when its members go according to its constitution, which is the Word of God.

I prefer the company of union men before non-union, because they believe as I believe in regard to the union. I love the company of Advent Christians before others, because they believe as I believe; for I love to think of the second advent of my Lord. The old proverb is ever true, "Birds of a feather flock together."

I honor and respect a non-union man; if he is sincere and honest, he would have no desire to work with union men; he would seek employment with those of his own class. Union men and non-union can not work in harmony any more than Christians

and the world. There would be no occasion for clashing if men would be true men, be they union or non-union. I have no desire to work with non-union men. But I am ever ready to be kind, good, and just to all men, whether union or non-union. And that is what our Constitution teaches.

YOUR BROTHER ADVENTIST.

The first thing that strikes one in this letter as a whole is the low plane on which it places Christianity, and its exaltation of a mere human agreement.

First of all, then, Christianity is not a mere organization, no true Christian church is a mere organized body of belief in certain rules or regulations. Christianity, if it is anything, is a *life, the life of God sent down to men*; and he who receives it enters into life-union with God and life-union with every soul who likewise receives Christianity. No mere set of rules binds him, no mere human covenant binds him, no mere union of sentiment and belief binds him to his fellow-believers. He is bound to them by the life of God in Christ Jesus, a tie above all human ties.

2. By this very union with Christ he is bound to regard above all others his brethren in Christ Jesus. In fact, this is one of the tests of genuine Christianity. "By this shall all men know ye are My disciples, if ye have love one for another."

3. By his redemption in Christ Jesus, by the very fact of his life-union with God, the Christian is bound to labor for all others beyond the church. "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish;" and we may as truly add, "both to the union man and the non-union man." "So then, as we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith."

4. It therefore follows that no human union of any sort should be permitted to come between us and the mission which Christ has given His followers to every man. But this writer would prefer a union man to his own life brother in Christ Jesus who was a non-unionist. And if he is a faithful union man, living according to the union constitution, he will, in times of stress and strife and difference, stick to his fellow unionist, and turn from the non-unionist, even tho a fellow Christian. To keep his union constitution, he must utterly ignore the requirements of Christianity. If he do right in times of difference, and hold with his non-union Christian brother, he separates himself from the union or becomes subject to fine or penalty.

5. It is not the business of our "Brother Adventist" or any other Christian to judge as to whether a non-union man is sincere or not. That rests with God.

6. Again, what does our brother do with the "Golden Rule"? How does it or can it work in the union which he prefers? Christ did not say: "All things therefore whatsoever ye would that *union* men should do unto you, even so do ye also unto them;" but "whatsoever ye would that MEN [all men] should do unto you, *even so* do ye also unto them," the *all men*. We know that no union man wishes to be deprived of work for the support of his family. We know that he would not wish to be waylaid on his way home; that he would not like to be called "scab;" that he would not wish his place of business "picketed" and his business injured; that he would not like to have men pursue, in a score of different ways, the

course toward him that he does toward a non-union man. Why do union men do this, then?—Simply and solely, in the last analysis, because they do not know Christ and have not His Spirit. Their defense is never from the side of Christianity. It is strange that a Christian should stand with them in these things, which are the logical outgrowth of their demands and claims.

We have no prejudice, whatsoever, in this matter. We know union men of the world whom we respect, not because of their unionism, but because of their manhood. We know mean non-union men, mean not because of their non-unionism, but because of yielding to inherent selfishness. In doing common, secular, legitimate work, we do not see why any Christian could not work with both unionists and non-unionists, or either, if both were equally manly.

Christianity lifts a man above all these schemes of men. It makes him value a man above all human organizations to which he may belong. It does not measure a man by his politics or social creeds, but by his needs and his possibilities in Christ Jesus. In the Christian's relations with men, apart from regular government, he can not be bound by any human rules and regulations whatsoever.

Question Corner

1466.—From the North Country.

In Jer. 31:8, who is it that is brought from the north country?

God's "people, the remnant of Israel." See Verse 7. The "north country" would be the regions of the north. It will be seen from the context that the gathering is from all parts wheresoever the people of God are scattered. This was in part fulfilled under Zerubbabel; it would have been wholly fulfilled if God's people had then accepted His promises; it will be in all its fulness of glory fulfilled when Christ shall come. Matt. 24:31.

1467.—Cain's Wife.

Where did Cain get his wife, if, as it is written, there were only Adam, Eve, and Cain upon the earth at that time. K.

There are some things which it is worth while to settle for all time. One of these is, that no part of the Bible was written to satisfy our curiosity. Another is, that the one great purpose of the Bible is to warn, to save, to instruct men in the way of righteousness. 2 Tim. 3:16. Hence many things in the narrative seem incomplete, sometimes contradictory, which, if we had the omitted details, would be plain and clear. The Bible does not say that Adam and Eve and Cain were the only people upon the earth then. It gives an account of the birth of Cain and Abel, Abel's death, and then an account of Cain and his posterity for six generations. It then returns and records the birth of Seth and others. But we have no more ground, except uncertain probability, for saying that Cain's marriage preceded Seth's birth than we have to say that Tubal-cain's birth preceded Seth's. In fact Seth was probably born and other sons and daughters of Adam and perhaps of Seth, before Cain became so fearful that his life would be taken, and the Lord promised him immunity. Cain's wife may have been a daughter of Adam, or, perhaps, of Seth. For within 300 years Adam's and Seth's sons and daughters may have numbered fifty or more.

1468.—Not Christ's "Second Coming."

It is contended from John 20:17 that Jesus ascended, and afterward descended and remained with His apostles forty days (Acts 1:3), and that this was the second coming of Christ. Please explain.

The first part is true that Jesus ascended and then returned; but that was not His "second coming" to this world. He afterward came down and appeared to Paul. Acts 26:16; 9:17; 1 Cor. 9:1. But Christ's coming "the second time" is spoken of as future long after this. Heb. 9:28; Rev. 1:7.



THE OUTLOOK

WHAT IS THE OBJECTION TO THE THEATER?

Before the awful Chicago theater fire had occurred, it was announced that this editorial (begun in last week's issue) would be republished from the Sunday School Times of nineteen years ago. The following letter from a Chicago pastor, received just as this issue is closing, is of timely significance: "The Iroquois Theater horror has shaken our city as it is seldom stirred by any interest. The theater question, morally considered, has become a living question with hundreds of Christian people who frequent such places. Several have intimated to me that they should never go again,—not solely through fear, but through an awakened conscience. Not only in Chicago, but the country over, the hour is ripe for gentle and tactful dealing with theater-going Christians.

IN his merging of his personality in simulation, as a very essential of his profession, or of his "art," the actor's profession or art differs from that of any other. There is nothing like it in the true mission, or in the best work, of any other honest or reputable profession. There is nothing akin to it in any other approved sphere of art. A man may describe evil, or portray it, in literature, in poetry, in music, in painting, in sculpture, without putting *himself* into that show of evil; without merging his personality in another personality; but in the art of the actor he who would portray the tyrant, the murderer, the adulterer, the seducer, or the betrayer of a sacred trust, must strive to think and feel and speak and act as if he were himself this very evil-doer. Shakespeare himself seems to recognize the essential unworthiness of such an art, when he makes Hamlet say:—

"Is it not monstrous that this player here,
But in a fiction, in a dream of passion,
Could force his soul so to his own conceit
That from her working all his visage wann'd,
Tears in his eyes, distraction in his aspect,
A broken voice, and his whole function suiting
With forms to his conceit? and all for nothing!"

Even if truly noble characters are, in exceptional instances, represented by leading actors on the stage, it may be said, unqualifiedly, that rarely if ever has an eminent actor or actress in modern times made or rested a reputation on the portrayal of a truly noble character (not including in this estimate, of course, the exceptional remnant of the original religious drama in the Passion Play of Ober Ammergau). And if a man or a woman tries at one time to seem better and at another time to seem worse than his or her real self, the tendency of such acting as a whole must inevitably be toward the lower rather than toward the higher standard, since it is always easier to go down hill than to go up. If in the Passion Play, for example, the same man were to assume in alternation the diverse characters of Jesus and Judas, the effect of his acting would be more likely to give a show of Judas than of Jesus in his face and bearing, if not indeed in his character.

A recent English writer computes that Mr. Henry Irving has committed at least fifteen thousand murders on the stage, while Mr. Barry Sullivan has added at least two thousand more stage murders than this to his list; that Mr. Charles Wyndham has been divorced from twenty-eight hundred wives—on the stage; that Mrs. Bancroft has in the same public place been "foully betrayed," or abducted thirty-two hundred times; that Miss Ada Cavendish has been "betrayed, deserted, or abducted," fifty-six hundred times; and so on, all along the list of popular actors. Can any intelligent person, any person of refined sensibilities, or with a fair knowledge of psychological laws and influences, believe for one moment that the deliberate and purposeful indulgence in simulated evil to the extent here indicated has had no effect in deadening the moral nature of the actor to the enormity of the offenses simulated or dallied with?

To be a great actor (and surely the actor's profession is seen at its best in the persons of its greatest representatives, not its poorer), the real self must be merged or lost in the simulated self during all the time of acting—whether before the public or in preparatory rehearsals. The good self of the actor's

personality must for the time being be lost in the evil self of the character acted. And what an effect is this! The greater the actor, the completer the transference of self, and the profounder the evil!

Hear Charlotte Brontë's graphic but terrible description of the peerless Rachel's acting in the part of Phédre: "For a while—a long while—I thought it was only a woman, tho' a unique woman, who moved in might and grace before this multitude. By and by I recognized my mistake. Behold! I found upon her something neither of woman nor of man; in each of her eyes sat a devil. These evil forces bore her through the tragedy, kept up her feeble strength—for she was but a frail creature; and as the action rose and the stir deepened, how wildly they shook her with the passion of the pit! They wrote Hell on her straight, haughty brow. They tuned her voice to the note of torment. They writhed her regal face to a demoniac mask. Hate and Murder and Madness incarnate she stood."

And this is a woman's tribute of praise for a woman's rarest success in the art and profession of an actor. Would any true and pure woman intelligently crave the power of such a hellish transformation of self as this? crave it for herself, or for one whom she loved and honored? Can any pure and true man or woman intelligently approve as a life profession the actor's endeavor after such power of transformation hellward?

Is there wonder, then, that all along through the ages there have been indications of well-founded hostility to, and an abhorrence of, the profession of an actor, even among those who themselves approved and sustained the theater itself? Among the ancient Spartans, only an alien or a slave could be degraded to an actor's profession. Solon denounced that profession in ancient Greece, as "tending, by its simulation of false character, and by its expression of sentiment not genuine or sincere, to corrupt the integrity of human dealings." Under the Roman Republic, he who pursued the profession of an actor "became in the eye of the law *infamis* [disreputable] and incapable of holding any honorable office." Under the Roman Empire also the legal ban was still upon the actor, as satirized by Tertullian, when he said: "What perversity! They love whom they abuse; they depreciate whom they approve; they magnify the art; they mark with infamy the artist. What a condemnation, that one should be vilified on account of those things through which he is held to win merit. Aye, and what a confession of the evil of the thing it is, that its doers, even when most accepted, are not left without the mark of infamy." And so with only varying degrees of difficulty down to the present day, the professional actor, even when most honored as an actor, has had to struggle for a full moral recognition as worthy according to his personal worth.

There are worthy men and women in the actor's profession; but not one of them is in a worthy profession. No pure or noble man or woman ought to be in a profession which demands a life of simulation and of un-selfing. No pure or noble man or woman who is outside of that profession ought to give countenance or support to the institution of the theater which demands these lives of simulation and un-selfing. Even to enter the doors of a public theater for the witnessing of the performances of professional actors is to give such, unjustifiable countenance and support.—*S. S. Times*.

Is a vast amount of money, two hundred and thirty-three million dollars; but that is the amount that was lost and won—gambled away—at that famous gambling institution, Monte Carlo, during the year just past. Gambling there has so increased of late that tables have had to be installed in the beautiful library on the second floor. Of this sum \$7,000,000 went to the institution itself as

its share in the debasing business. The spirit of gambling is running rife in the world, increasing by leaps and bounds. It has found its way into the homes of the refined and educated, and visitors are urged to play for money. Members of fashionable churches have formed themselves into "whist clubs," and the home circle has become the training-school for professional gamblers. This accounts for the increased patronage of all the gambling places; and from these places it is but a short, swift journey to many of the other forms of vice, which are eating away the moral vitals of the race. Gambling is a conscience killer; and when consciences are deadened or dead, there is little or nothing to check the downward rush. In this increase of the gambling spirit, as in the increase of many other things that tend in the same direction, we see the coming in of that condition which the Word of God declares would exist in the days immediately preceding His return.

CORRECT PRINCIPLES.

Glad That One Editor in Many Sees Them.

BISHOP FOLEY, of the Roman Catholic Diocese, of Detroit, Mich., celebrated his seventieth birthday a few days ago. A civic reception was tendered him by the mayor of the city. Twenty Lutheran ministers of Detroit, who had been invited to act upon the reception committee, sent a letter to the mayor declining, and in their letter they say: "We are loyal Americans, and our loyalty forbids us to do honor to a person representing a church which is opposed to the fundamental principles of our great country, and which condemns government by the people as boundless license."

Some will suppose these Lutheran ministers to be narrow in the extreme. If any distinguished citizen was about to celebrate his seventieth birthday, and his friends arranged an informal reception, and we resided in such a city and had the honor of an invitation, unless that citizen held some attitude, which seemed to us an immoral one, or stood for something antagonistic to the public welfare, we should gladly accept. But if the city undertook to give a reception to an ecclesiastic as such, we should decline to take any part in the matter. If the bishop of the Methodist Episcopal Church, resident in this city, Dr. Edward G. Andrews, for whom we have the highest personal respect and affection, were offered a civic celebration by the mayor of this city, we should conscientiously decline to attend. Our belief in the separation of Church and State as the only safeguard of human liberty is stronger than etiquette, stronger even than denominational affiliations.

When the two hundred clergymen of this city went to the Fifth Avenue Hotel to pay tribute of respect and political sympathy to James G. Blaine, on the day that the mouth of the celebrated Dr. Burchard was set a-going while his judgment had "gone away on a visit," we were pressed to go, but abruptly and persistently refused to do so on the ground that we had never known any permanent good results to come to any cause or party by demonstrations of the clergy, as such, in any party political movement.—*Christian Advocate*.

DANCING AND CARD-PLAYING DENOUNCED.

FROM PASTOR J. W. ALLEN, President of the Ministerial Alliance of Bunce-ton, Mo., we have been asked to publish the following action taken by the Cumberland Presbyterian Synod of Missouri, representing 20,000, at a recent session in the above town:—

1. That we discourage and condemn the public and parlor waltzing and dancing as one of the church's greatest hindrances, and affords one of the mightiest stumbling-blocks over which the world falls; that public and private sentiment should be created against the practise, inasmuch as it is dangerous to virtue.

2. That card-playing in a social way is not conducive to the good influence of church members, and that it be discouraged; especially the practise of card-playing for prizes, be not only discouraged, but classified with other forms of gambling, and be condemned as such; and that our influence be used against the divorce custom that is becoming so prevalent in the land.

3. That suitable books and literature should be placed in the homes of the people that they may inform themselves on this subject [the waltz], and that every minister of the Gospel should preach

against the waltz and dance as conducted in these modern days, believing that they are dangerous to virtue and ruinous to morals.

The resolutions are none too strong; nay, are not strong enough. If Christians really knew Christ, they would not only want to spend the time in some more useful and edifying way, but would want to set no bad example before those who made no profession of religion. It reveals the dangerous, critical time of the professed church when such action is necessary.

SOME MEN'S ASSUMPTION.

WE note in the *Labor Leader* a statement that at a certain Federation meeting a delegate gave notice that he would present for indorsement a bill which he proposed to have introduced in the Maryland Legislature. The object of the bill was to prohibit the serving or selling of intoxicating liquors over any bar in that State by a woman. Besides the impropriety of women being in places where they would hear conversation unfit for their ears, he added the argument that he expected by this means to create work for several hundred men who need it.

The purpose of the proposed measure was robbed of most of its virtue by this last feature. There are no men who need such employment. Much ado is made by the liquor traffic over the number of men who obtain employment under it. But every person not in sympathy with it knows that more men, women, and children are impoverished by it than gain a livelihood in connection with it. If the capital invested in it were invested in the production of necessary and useful articles, thousands more would have employment, or, better, have business of their own.

Another absurd idea in connection with the purpose of the bill to which we have alluded is, that it is worse for a woman to hear barroom conversation than for a man. It is one of the false notions of the world that men may legitimately indulge in indecent conversation that would be unfit for a woman to hear. Fortunately all men, even men of the world, do not so regard their prerogative. An incident in the life of Gen. U. S. Grant will illustrate this. It is said that, as a group of officers were chatting together, one of them was about to relate some obscene story, and apologetically remarked, "As there are no ladies present." But General Grant quickly responded, "No, but there are gentlemen present." And the story was not told.

Men ought to learn that they have no more right to be indecent than women have. The prerogative of barroom conversation, and the assumption of a right to engage in untoward pastimes, are without right, either moral or social, and the women can well afford to yield all the positions to which the assumed privileges attach.

STRIKERS CONDONING CRIME.

THE *Chicago Record-Herald* of the fourth inst. records a state of affairs that borders on a reign of terror. It shows that when men undertake to avenge their own wrongs, real or imaginary, they are prone not only to retaliate upon those who may have driven them to seek revenge, but to utterly disregard the rights of all others but themselves. Since the great industrial strike in that city many of the men connected with the labor unions have been disposed to disregard the peace of their fellow-citizens not of their own class.

Therefore there has been formed a Citizens' Anti-crime Committee, and this committee has made a request to the strikers for a better observance of law and order. This action, according to the *Record-Herald*, has been interpreted by the unions as an "insult to organized labor." At a meeting of the Federation of Labor, "the men who inspired the communication" were severely denounced. One man is reported to have said:—

They have forced our young men to go out on the highways with pistols and to demand the money wherewith to feed themselves. And I respect the hold-up man far more than the despairing working-man who weakly submits and takes his own life in his cellar. The reformers said in '93 that we ought to be fed on bullets and bread flavored with strychnin, and they are trying to give us a little of the same medicine now.

This outbreak was "greeted with thunderous ap-

plause," which was continued when another delegate said that the capitalists of the city were its greatest criminals, and that when the federation attained its object of organizing all wage-earners, crime necessarily would be eliminated. This was a frank admission that the unions were indulging in crime to enforce their designs.

Others, a little more conservative, urged that the federation accept the invitation to appoint representatives on the Anti-crime Committee and unite in its work. This was suggested as a means of getting representatives in the "camp of the enemy"—another admission that they still indorsed the acts that called out the committee, and desired to get where they could thwart its purpose to preserve law and order. One of the delegates gave an inkling of the crimes of their antagonists when he said:—

"Let's get on the committee with them, and ask the rich merchants why they don't pay their taxes. Ask them why the grand jury spends a month looking up union pickets who may have been doing a little slugging, instead of devoting its time to the forty-eight hold-ups of the past few weeks."

The criminality of some men in the capitalist and political classes in our great cities has been discussed until it has become a byword, and the antagonists of the capitalists have come to think that it is the proper thing to commit crime in order to withstand them, or to secure a like prestige in other lines. The caste principle that is growing up in our country, especially in the cities, and in mining and manufacturing centers, is taking on a worse form, if possible, than that in so-called "heathen lands." It is worse in that it is accompanied by violence in the scramble for ascendancy.

The same paper gives an account of the assaulting of a non-union painter employed in the Pullman Car Company's shops. He had been six times assaulted by union men because he would not join a union. The last time he was badly beaten and chased to his room in a boarding-house. Here he secured a pistol and shot his assailant. According to his account, he had preferred to spend money for books rather than to pay \$25 and dues in order to belong to a union. Verily we are fast approaching the time of which the Saviour said it would be as it was in the days of Noah. Matt. 24:37. And the record of that time tells us that "the earth was filled with violence." Gen. 6:11.

SUNDAY SCHOOLS AND CIGARETS.

THE *London Express* is authority for the statement that in a certain Sunday-school in Somerset cigars are given the boys during the service as a means of increasing the attendance. Such a vile, pernicious practise surely can not have the approval of the pastor. Juvenile smoking is, next to the drink problem, the most serious evil, physically speaking, that afflicts the race. We must sadly admit that in two things we are greatly inferior to our forefathers: The women have taken to drink, and the boys to smoking.

Church attendance in New York City is a matter of considerable interest as showing the religious aspect of the city. On the first three Sundays in November the congregations at all the services in 365 Protestant and Catholic places of worship were counted, and the results of the three countings were averaged in order to obtain the normal attendance. The total membership of these bodies is 695,942, of which 173,812 are Protestants, and 522,130 are Roman Catholics. The average attendance for each Sunday was 451,631. Of these attendants 134,177 were Protestants, and 317,454 were Roman Catholics. This shows something of the enormous gains Catholicism is making in the metropolis of this country. A similar condition obtains in Chicago, and these are indications of what is taking place in all the large cities.

Swamp Mud for Fuel.—Mr. Edward Atkinson, of Boston, believes he has found a substitute for coal which will be much cheaper than anthracite, and will give sixty-five per cent as much heat. It is simple swamp mud, or mud turf, or grass peat, and is found in limitless quantities throughout the country. Of course this mud must be properly prepared in order to burn and give off the necessary amount of heat. Mr. Atkinson declares that practical experiments have demonstrated the feasibility of prepared mud for fuel.

THE RECORD OF ONE YEAR.

FROM the *Chicago Tribune's* New Years issue we gather the following statistics in regard to crime and disaster in the United States during the past year. In marine disasters during the year, 1,935 persons lost their lives, and 50,000 are reported to have died as the result of epidemics. Tho no large wars have been carried on during the year, there has been a considerable loss of life in the aggregate in battle. The number of killed and wounded amounted to 86,468. The larger part of these casualties occurred in Macedonia. The number of persons who lost their lives in railroad wrecks during the year was 4,090; and in disasters of other kinds in all the world, such as floods, fires, explosions, and tempests, 45,037 were killed. The number of persons lynched in the United States during the year 1903 was 104, an increase of 8 over the previous year. The total number of persons lynched in the United States since the year 1885 is 2,858. The number of legal executions in the United States during the year 1903 was 123. The number of suicides during the year was 8,597, an increase of 306 over the previous year. The records of a few years will show the steady increase. In 1899 the number was 5,340; in 1900, 6,755; in 1901, 7,245; and in 1902, 8,291. The number of murders and homicides, including deaths by violence of all kinds for 1903 was 8,976, an increase of 142 over the year previous. The embezzlements for the year amounted to \$6,562,165, a slight decrease over the previous year. This record is itself a striking commentary on the conditions of the times in which we live.

Various and conflicting are the reports which come to us from the far East. There are threatened complications which may of themselves bring the powers into conflict, even tho the principal parties to the controversy are desirous of avoiding a clash. The Empress of China is arousing to the fact that the rule of Manchuria by the Russians may endanger her own dynasty. It is the Manchu dynasty that is now ruling China, and if that be cut off from the empire, the dynasty will be degraded in the eyes of the people, and may be overthrown. So there has been some talk of a conflict between China and Russia. The Koreans also are growing restless, and are attacking the property of foreigners, and threatening the foreigners themselves. Several of the powers, including the United States, now have marines at the Korean capital, much against the wishes of the Koreans themselves, and a dangerous element of the latter has been armed by the government. Some reports have stated that Japan is sending troops to Korea. Others state that Russia has indicated her unwillingness to allow Japan to send her troops in large numbers to Korea. At this date Russia has not given Japan her final reply; but both powers continue their preparations for war. With the tension in Korea becoming acute, with China showing signs of rising in opposition to Russia, and with Japan showing no signs of weakening in her attitude, it would seem that there is great probability of war in the Orient.

A number of serious disasters have been reported during the week, among which we note the following: By the bursting of a reservoir in Bloemfontein, South Africa, on January 18, about thirty persons were drowned, and hundreds rendered homeless. Three hotels and 176 houses were destroyed. The bursting of a large steam pipe at Johnstown, Pa., on January 21, resulted in the death of 12 men and the serious injury of 25. A disastrous tornado swept through Moundville, Ala., on January 22, killing 38 persons, fatally injuring 12, and seriously injuring 53. Practically the whole village of Aalesund, Norway, was destroyed by fire on January 24, leaving its 11,000 inhabitants shelterless. The financial loss is placed at \$4,000,000.

Intense cold, and much suffering on account of it, are reported from nearly all the States east of the Rocky Mountains. Trains have been snowed in in many places. In several parts of the East the thermometer has been more than fifty degrees below zero. Among the poor, especially in large cities, this has caused great suffering. In some cities the hospitals have been crowded with frost patients. Stock has suffered also, especially on the ranges. In some sections the rivers have been gorged with ice and much property destroyed by their overflowing their banks.

The Congressional battle has begun on the canal treaty with Panama. It is generally conceded that the treaty will be accepted, tho the discussion is bringing out many strong protests against the course of the United States in the Panama affair.

German colonists in German Southwest Africa are being driven from their homes by the rebellious natives, and reinforcements are being hurried forward to quell the disaffected natives. German officials regard the situation as very serious.



HOW CAN I WAIT?

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21:2.

How can I wait the city gladness bringing,
That glows with rapture for the hearts that ache,
When the redeemed shall come with joy and singing,
And loved ones with fond hands enclasped and
clinging,
Shall enter in, no more to watch and wait?

How can I wait? The years roll on to ages,
And still the heavens conceal the pearly gate.
'Tis sung by poets and foretold by sages,
And plainly promised in the sacred pages,
And still it comes not, and I sadly wait.

How can I wait? Unnumbered graves are filling
And hearts are breaking; homes are desolate,
And gems of love the cruel world are chilling;
And clouds upon the earth their tears are spilling,
And life is weary. Ah, how can I wait?

How can I wait? The serpent's 'mong earth's
flowers;
And evil passions, scorn, and pride, and hate.
There's sound of sadness heard in brightest hours,
O, how I long for Eden's fadeless bowers!
But still they come not, and I sadly wait.

How can I wait? I pause and look before me,
And say 'twill soon be here e'en tho 'tis late.
Far from my childhood have the long years borne me,
And still I know 'tis God that watches o'er me,
And bide His time, tho still I sadly wait.
L. D. SANTEE.

LESSONS FROM NATURE.

The Lily.

BY ARTHUR K. FOX.

CONSIDER the lilies of the field," Matt. 6: 28. As the Saviour sat upon the mountain, bedecked with flowers, and with His disciples gathered near Him, He picked a flower, and holding it up, said, "Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." "Consider the lilies," does not mean only to look at them; it is not only to admire them; it is not only to think about them. It means to think thoroughly, but rather let us render it, "Be still, and let them preach to you."

The good Lord gives us the anointed eye, the opened ear, and the tuned heart. So we will listen while the lily begins its sermon. "I come from God," it says. "He sent me with His love, and bade me say that the heavenly Father careth for you." Look at it—the beauty of the shape; its exquisite color; the powdered gold; the grace of stock. "Solomon in all his glory was not arrayed like one of these." If God makes flowers, I do not think I need be afraid of Him. If God cares so much for flowers, He must be very kind and patient and gentle.

What images and thoughts of God the world had in the old time, and what thoughts some men have still! When the mountain flamed and melted, the people fled, crying, "Let not God speak with us, lest we die." The prophet sought for Him in the fire that fused the solid rock and ran along the ground, and in the whirlwind that swept and roared resistless in its might, and in the earthquake that shook the solid hills; but lo! He cometh *who hath seen* the Father and saith, "Consider the lilies."

I have known men who did not care for flowers. They have been so taken up with business that their hearts have been asphalted, as hard and barren as the city streets, trodden by the restless feet of a thousand fretting thoughts, and where the heavy wagons of their cares go rumbling all the day and far into the night. They have no room for what they call sentiment.

The children are troublesome and are banished

into the nursery; the birds are noisy and should be shot; and as for the flower garden, they would turn it into a potato ground, unless flowers pay better—then they like flowers. Now I might go to such people for advice; they know all the good investments; they are sharp, shrewd, what the world calls clever.

But I would never dream of going to them for pity, for sympathy, for help. But I hold the flower in my hand, and I feel at once how gracious He must be who makes the flowers; how pitiful, how patient, how tender; with what care and skill He deals with things. These are the proof and pledge of His tenderness. "If He so clothe the flower of the field"—the common flower of the hedgerow and the pasture—"shall He not much more clothe you." "He invites us to take our trials to His sympathy, our sorrows to his love, our wounds to His healing, our weakness to His strength, our emptiness to His fullness. Never has one been disappointed who came to Him."—*M. B. p. 117.*

Shall He not deck and adorn His children? Shall



Mariposa Lily.

He not array them in beauty, if He so clothe the grass of the field, which to-day is, and to-morrow is gone?

The beauty of the Lord our God is to be upon us. He who teaches the birds their song, how it must grieve Him when His children speak harsh, angry, unkind words.

He who makes the daisy, the peeping violet, and the lily so beautiful, how it must hurt Him when His children are hideous with envy, ugly with pride, mean and selfish. What a blot and stain upon His fair creation!

Again, *consider the lilies and see how He delights to give.* In poor-houses and prisons—alas! that we should have to put them together, and that poverty should be treated so much as if it were a crime—the food is allowance, the weight exact, lest a bit too much should be given—bread to the crumb and rice to the grain.

They may claim enough for bare existence, but must not ask for more. Even pity and kindness find their limits in men's wants. They look up what they can spare and give their scraps and cast-offs. But love, glad love, can not bear to weigh and measure. Love can not limit itself to wants and stop there. Love must give its luxuries; love must lavish its best, its all. Bring out the best robe, the ring for the finger, the shoes for the feet—all these are luxuries, not necessities, in Palestine—and bring hither the fatted calf, the daintiest and best. Flowers are the overflow of God's love, the luxuries thrown in.

It is much that He should give us bread to eat, and water to drink, and light to see by, and air to breathe; but these can not satisfy. His love must go further, and He sends us the flowers, and bids them bring the assurance, Your heavenly Father careth for you.

St. Helena, Cal.

WIN YOUR BOY'S CONFIDENCE.

WHOEVER does not impress your child, his playmate does, writes Margaret E. Sangster, in *Good Housekeeping* for November. He is educated in the street, at the game, in the post-office, and in the schoolroom, as certainly as in your household. The next bigger boy whom he adores because he is big and strong takes a hand in the boy's moulding. Every association he forms leaves some trace upon him, for good or for ill. You can not throw him into the gulf and bid him sink or swim. He must be guarded and looked out for, and you must know whom he walks and talks with, whom he plays with, who sits beside him at school. He will not be specially hurt by a lad who eats with his knife, but a lad who is profane, or immodest, or furtive, may do him irreparable injury.

Far more than she prizes pearls and diamonds, should a mother prize her boy's confidence. Not merely when he is a little golden-haired cherub should she give him herself at the bedtime hour, for a nightly chat, but when he is older, at fourteen or fifteen, when he has trials and temptations, let him feel that he can tell her everything and that she will not be shocked, nor censorious; that she will understand and advise.

His friends of every degree should be encouraged and invited to the home, and as they share the boy's pursuits, the mother may be quietly observant, and see where she can help; she can do much to prevent the ascendancy of an unprincipled lad, and her doors should be shut against one who is unclean in speech and behavior. Under God, the mother holds her boy's life in her hand.

Nor is the father free from obligation. A boy's father epitomizes to him the whole story of manhood. A boy reflects his father's opinions, accepts his modes of thought, and aims to be as much like him [as he can].

A father is as sacredly bound to be his boy's chum and comrade as to be his tutor and governor, and to provide for him food and clothing. If a father keep pace with the boy, suiting his long steps to the shorter ones, there will be small danger that the little fellow will make a serious blunder in choosing his associates.—*Sabbath Recorder.*

A PAUSE IN PRAYER.

"If I should die before I wake," said Donny, at grandmother's knee. "If I should die before I wake,"—

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interposed the small boy, scrambling to his feet, and hurrying away downstairs. In a brief space he was back again, and, dropping down in his place, took up his petition where he had left it. But when the little white-gowned form was safely tucked in bed, the grandmother questioned with loving rebuke concerning the interruption.

"But I did not think what I was sayin', grandmother; that's why I had to stop. You see, I'd upset Ted's menagerie, and stood all his wooden soldiers on their heads, just to see how he'd tear around in the mornin'. But 'if I should die 'fore I wake,' why—I didn't want him to find 'em that way, so I had to go down and fix 'em right. There's lots of

things that seem funny if you're goin' to keep on livin', but you don't want 'em that way if you should die 'fore you wake."

"That was right, dear, it was right," commended the voice with its tender quaver. "A good many of our prayers wouldn't be hurt by stopping in the middle of them to undo a wrong." Take a look at Matt. 5:23, 24 and Matthew 18, and see if they would.

IN LIFE.

In life, not death,
Hearts need fond words to help them on their way;
Need tender thoughts and gentle sympathy,
Caresses, pleasant looks, to cheer each passing day.
Then hoard them not until they useless be;
In life, not death,
Speak kindly. Living hearts need sympathy.
—Anon.

IT ALL DEPENDS.

Is Your Case That of Brother B?

THERE are many good souls in this world who are always finding coldness, and opposition, and unappreciativeness, and trouble. Brother B. is a member of a church, and he complains of its coldness. The members do not speak to him, or they do it in a formal way, or they merely nod. Or if one speaks, he is an officer of the church or some society, perhaps, who wishes to solicit means some other time.

We ask this complaining soul: "Do you mingle with the members? Do you seek to greet each one or as many as you can before and after service?" And the reply is frequently something like this:—

"No, I don't. If they do not wish to speak to me, they needn't. If they can get along without me, I can get along without them. I'll show them that I am not dependent upon them. Why, I went over to the Anything Church the other day on Easy Street, and they seemed so glad to see me, so many shook hands with me, seated me well up in front, and asked me to come again; and I think I shall go."

"But do you think you will go there permanently, Brother B?"

"Well, I can hardly say that. I do not like their teaching in all respects. The Bible does not seem to be regarded as I was taught to regard it, and—well, I don't know."

"But, Brother B., did you ever think that you were a member of your own "cold," "unappreciative" church? that you were a member of its members, a part of its body? that upon equal members obligations are mutual? that as a Christian, it is your duty to do unto others as you would that others should do unto you? Did you ever show yourself a warm-hearted brother to those around you? Did you ever stand in hearty approval of the plans laid or proposed for the pushing of the work, or were you in opposition to them, because of some imperfections of the human? Have you shown an appreciative spirit? We know that the elder is not perfect, nor the deacon, nor the Sabbath-school teacher; but do you not know that they have studied and prayed and labored hard to do their work in an acceptable way, despite the grumblers and critics? Have you shown that you appreciated their faithful effort and purpose?"

"Yes, there has been trouble in the church; but there was trouble on the Sea of Galilee and in the boat which bore the disciples one night of long ago. Satan was bound to destroy that boat and those who were in it; but Christ spoke, 'Peace, be still,' and there was a great calm. The old ship Zion is out on the tempestuous ocean of time. Satan is bound to destroy her and the souls within. He will bring the storms without, and raise fears and doubts and quarrels within. Now, Brother B., what are you doing? Are you speaking peace in Jesus' name? Or are you among the troublers?"

"Do you not know, Brother B. (and there are many in Brother B's family), that very, very much depends upon your attitude toward a matter or thing or cause? Place yourself in a right attitude toward God and His work and church. What did you enlist in God's army for? Was it for service or to be served? Did you wish to be a blessing to the church, or a burden? Did you elect to be among the drones in the hive, or among the workers? Did you think that others ought to furnish all the means and labor

and the warmth and the handshakes and the smile of welcome or gratitude or appreciation, while you sat back among the sulkers and leaned instead of lifted, and absorbed instead of dispensed?

"Put yourself on the other side, dear brother, and see what a change will be wrought. See how sunny and warm the church will become. Let Christ in and thaw out your own soul, and warm up the cockles of your heart. Seek to be useful in helping, not worse than useless in hindering. Bless, and blessings innumerable will fall upon your pathway. Try it. SUMBoulos.

"JUST COMMON GOOD."

THERE is a story of a small boy who, having come to grief in his effort to do something extraordinary, wrote in his diary the resolution to "Try to be just common good all the time."

It is the "common good" that really counts for most, after all. The great events are rare, and the commonplaces are many—so many that they scarcely give place even to the few unusual happenings. Whatever of joy or sorrow sweeps through the house, they follow close in its train. After the wedding, after the funeral, after the terrible accident, somebody must pick up the scattered articles, begin to restore the wonted order, and set about getting dinner or supper for a humanity that must have its daily food whatever befalls.

Common, little, everyday offices, rendered by hands so familiar to the task that we seldom think to praise them for it, how much their faithful doing means! Our lives are not blessed, nor do we bless others or serve our Master half so much, by remarkable talents and rare heroisms as just by the uniform, common "goodness" of the common days.—Selected.

WHAT ONE GLASS OF RUM DID.

A SAILOR once spoke as follows to a large audience of people:—

"My friends, I don't know how to make a speech, but I want to tell you what one glass of rum did for me. I had a small vessel on the coast. My brother was the mate, and there were two other sailors. I had my wife and two children on board. One night it was stormy. My brother was to keep watch that night. The sailors persuaded him to take one glass of rum to help him through the night. He was not used to liquor. It overcame him, and he sank into a heavy sleep. I woke after midnight to find my vessel a wreck. I took one of the little ones in my arms, and my wife took the other. For hours we battled with the cold waves. After a long struggle the waves swept the little one from my embrace. Before long the other little one was swept from the arms of my wife, and our darlings were lost from us forever. We battled on with the storm and the waves. Then I looked at my wife, and she was cold in death. I struggled on, and made my way to the shore. Then I found that my wife, my children, and all I had in the world were snatched away from me by one glass of rum."

CHOOSING SEATS IN CONGRESS AND THE SENATE.

[Walter Wellman, in October Success.]

WHEN a new congress meets there is a lottery for the choice of seats. The newest and freshest member from a backwoods district may be the lucky man to have his name drawn from the box by the blindfolded page and to have first choice of all the seats in the great hall. The veteran of half a score of congresses, a man of power and note, may be the last of the long line and forced to content himself with a perch in the extreme rear. This is democracy with a vengeance, and of course it would never do for the aristocratic upper branch. There the senator who gets a good seat keeps it as long as he remains a senator. Such men as Allison, Hale, Hoar, Cullom, and others have sat all the way from ten to twenty-five years at one desk. When an old senator with an advantageously located seat drops out through death or failure to secure re-election, some other senator from the rear applies for his seat and gets it, the rule being, "first come, first served." New senators are compelled to take the less desirable desks in the rear of the chamber, to await their turn for a chance at better ones. Thus in the senate there is a

slow but steady movement from the rear toward the front of the chamber,—a movement highly suggestive of the senatorial system based upon prerogative and precedence.

Even more striking is the method of assigning senators to places on committees. Here again prerogative is everything. If the chairman of a committee dies or leaves the senate the man of the majority political party who has served longest upon that committee becomes his successor. The rule is invariable, tho of course complications occasionally arise. If a senior committeeman is chairman of another important committee, he may be compelled to surrender one or the other.

KENTUCKY MOUNTAIN SCHOOLS.

[Jon Clifford, in the Pilgrim.]

ONE of the chief difficulties with the district schools in the Kentucky mountains, according to the testimony of the teachers themselves, lies in the indifference, not the poverty, of the parents. The majority of the latter neither read nor write, and are often actually averse to the education of their children. Thus, a school district including about a hundred children will frequently give an average attendance of not more than thirty scholars, and to increase the number practically means to educate the parents into seeing the value of a school at all. The man who goes out to his day's work with ax at side and rifle on shoulder, as all his ancestors have done before him, questions the utility of confining his child for months to a laborious struggle with book and pencil, especially if he has to buy the latter. This sentiment, or lack of sentiment, is the bane of the educator who strives to lift up the standard of his profession here, and to this condition, together with the faulty teaching prevailing in the schools themselves, is being attributed more and more the lawlessness and crime that have made these mountain regions notorious and given them the undisputed right to the title, won in the first chapter of their history and never since reversed, "The Dark and Bloody Ground."

DO NOT URGE YOUR CHILD.

If your child can not concentrate its mind or commit to memory without great difficulty, or if it seems backward, do not urge it to study. No development which is forced is natural or normal. The mind may be developing unevenly. When the brain cells are more fully developed and the nerve cells more mature, the faculties will balance and the child will become normal, evenly developed. But he must be encouraged instead of being discouraged, for otherwise the result may be disastrous. It is cruel to keep telling a child that he is dull or stupid, or that he is not like other children. The discouraging pictures thus impressed upon his plastic mind will cling to it and become indelible in the brain of the man, and handicap him for life.—Success.

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BROUGHT OUT.

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

Out of the distance and darkness so deep,
Out of the settled and perilous sleep;
Out of the region and shadow of death,
Out of its foul and pestilent breath;
Out of the bondage and wearying claims,
Out of companionship ever with stains:—
Into the light and the glory of God,
Into the holiest, made clean by blood;
Into His arms—the embrace and the kiss—
Into the scene of ineffable bliss;
Into the quiet and infinite calm;
Into the place of the song and the psalm.
Wonderful love, that has wrought all for me!
Wonderful work, that has thus set me free!
Wonderful ground, upon which I have come!
Wonderful tenderness, welcoming home!

Out of disaster and ruin complete,
Out of the struggle and dreary defeat;
Out of my sorrow, and burden, and shame,
Out of the evils too fearful to name;
Out of my guilt and the criminal's doom,
Out of the dreading, the terror, the gloom:—
Into the sense of forgiveness and rest,
Into inheritance with all the blest,
Into a righteous and permanent peace,
Into the grandest and fullest release,
Into the comfort without an alloy,
Into a perfect and confident joy.
Wonderful holiness, bringing to light!
Wonderful grace, putting all out of sight!
Wonderful wisdom, devising the way!
Wonderful power, that keeps me to-day!

Out of the horror of being alone,
Out and forever, of being my own;
Out of the hardness of heart, and of will,
Out of the longings which nothing can fill;
Out of the bitterness, madness, and strife,
Out of myself, and of all I call life:—
Into communion with Father and Son,
Into the sharing of all that Christ won;
Into the ecstasies full to the brim,
Into the having of all things with Him;
Into Christ Jesus, there ever to dwell,
Into more blessings than words e'er can tell.
Wonderful lowliness, draining my cup!
Wonderful purpose, that ne'er gave me up!
Wonderful patience, that waited so long!
Wonderful glory to which I belong!

—M. Taylor.

THE SIGN OVER THE DOOR.

BY MRS. J. N. ANDERSON.

OUT in the country two or three miles from the village of San-li-tien, we came across a home having over the entrance of its enclosure, in large Chinese characters, this inscription: "May the great truth come to this door."

It is quite common for these people to express their wish for the New Year in proverbs over the doors of their dwellings. Such expressions as, "May riches enter here," "May peace reign within," "May the five blessings [long life, riches, a sound body, love of virtue, and a peaceful end] enter this door," are common.

The house referred to was much like the other dwellings of the fertile plain, with walls of sun-dried brick and mud, sheltered by a thatched roof of rice straw laid on bamboo rafters.

Inside were all the necessities of this simple country life, despite the absence of a floor. As usual, no flue had been provided the big brick stove, where the two daily meals were cooked over a fire fed with twisted straw, and the interior walls and the roof were brown with smoke.

An atmosphere of thrift and neatness prevailed, not common in these homes, while the blue cotton garments and white cloth stockings of the inmates were cleanly beyond what one might expect under such circumstances.

But, as might be known from the mute witness over the gateway, these temporal things were not the chief concern of the occupants of this home, or, at least, were not so with the wife, who at her first visit related her experience to the missionary.

She said that her husband was a very good man, and, altho she had never borne him a child, yet he never scolded her, and they lived in peace. Still, being childless, she felt that she really had nothing to live for, and wished to die.

Sometime last summer a portion of Scripture had fallen into her husband's hands, and, through his reading, the suggestion of a new and fuller life had come to her. But how to obtain it, how to follow to its source this ray of light, was what baffled her.

She could not read, and her husband would not be troubled to grant her earnest request to hear all that the book contained. Besides, some things she did hear were so foreign to her mind that she could not believe that she understood aright. She did so earnestly desire to know of this heavenly doctrine, as she called it, that she had committed to the arch of the gateway the longing she knew not how to satisfy.

No one who was present to see how eagerly she pressed to the side of her new teacher, gazing almost rapturously into her face as she read from the beautiful words of Jesus, her own large expressive countenance radiant with the light kindling within her soul, and saw how tenderly she stroked the New Testament given to be her very own, could for a moment doubt the sincerity of her words.

Long ago she and her husband had ceased to worship idols directly, but, knowing no better way, had sent out their petitions to earth, sea, and sky, into the vast universe of the vaguely known, in search of the Great Unknown. Feeling after God, she had found Him, and now, past the meridian of life, for the first time she knelt in reverent thankfulness before the Creator of earth, sea, and sky.

At the second visit a number of women from the neighboring villages and hamlets flocked into the house, eager to see the foreigners. They chatted like magpies, and were interested in our speech, our clothing, our complexion, everything but our teaching. The hostess remonstrated with them, begging them to hear the good Book.

"O, we do not understand her words," they said. "But if you really desire to know, you may know," she replied. "Your hearts will be opened to understand. I understand all that she speaks."

As the interruption continued, we decided to go on to the next village. Taking in the situation, she whispered to the missionary, "Please stop when you come back. They all will have gone to the dragon show in the city, and we can be quite alone."

As we left the village to return, we could see her in the distance, standing by the winding path through the fields, watching for our coming. As our wheelbarrow which carried the children came to a halt before her door, she, with the friend whom she had called to share in our visit, escorted us into the house, and, seating themselves, one at the side and the other on a stool directly in front of my companion, signified their readiness to hear. When the reading was over, we all bowed together on the beaten earth with the smoky rafters overhead, but the King of glory came in.

Perhaps we in more enlightened lands often pray for God to bless His workers in foreign fields, and even for the poor heathen themselves, but they are far away across the sea, and at best the prayer is but general.

It is in such experiences as these that our sympathies are quickened, and we are awakened to find that that distant heathen is our own lost sister, possessed of the same spiritual longings and capable

of the same mental suffering that we ourselves have known.

The story of the Cross inspires in her the same joyous faith with which our own hearts are blessed. No more faithful or devoted Christians may be found than these confiding Chinese women become when once their apparent childishness gives place to the simplicity of faith.

Hongkong, China.

SOME GRAVE MISSIONARY PROBLEMS.

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

Obstacles at Home.

(Concluded.)

(3) LET us look a moment at the *Carnal Spirit*, which means the spirit of self-indulgence in all its breadth and length. This may be illustrated in two ways: First, by the comparative cost of missions and of other expenditures, even in Christian communities. Taking \$1,000 as the basis of the estimate, it is reckoned that we spend annually on schools, \$30; on footwear, \$60; on cotton goods, \$65; on woolen goods, \$75; on meat, \$100; on breadstuffs, \$150; kid gloves and leathers, \$20; on tobacco, \$200; on drink, \$300. To state it differently, out of every \$1,000, we spend for food, \$218; clothing, \$250; ostrich plumes, \$2; education, \$30; tobacco and rum, \$500; missions, \$2. Our gifts to missions are, therefore, but \$2 out of \$1,000—as much as the ladies give for ostrich plumes! If this does not reveal appalling extravagance on the one hand, it certainly does show appalling parsimony on the other. And, if expenditure for God's work is to be estimated by comparative outlay, this is a reproach and a shame. It may be said that this is an estimate of money as expended, not by Christians, but by society at large, in Christian lands. Yet no disciple of Christ can prayerfully consider this tabulated statement without being impressed that even devout believers can not exculpate themselves from responsibility for such conditions of things. If they do not in this case always lead the way, they are too prompt to follow where others lead.

Another illustration of the carnal spirit is suggested in the following relic of one of the most godly men and ministers of the Scotch Church. Dr. Andrew Bonar once made a quaint analysis of the zeal of the preacher. He reckoned that out of one hundred ounces, personal ambition had twenty-three; love of praise, nineteen; denominational pride, fifteen; pride of talent, fourteen; love of authority, twelve; bigotry, ten; while love of God might claim four, and love to man as man, three.

The late Dr. A. J. Gordon, of Boston, was studying the subject of comparative expenditure, even in the churches. He made careful investigation as to the conditions of churches within, say, a radius of twenty miles from the Clarendon Street church in Boston, and he found that the amount of money annually expended for organs, choirs, and other musical performances, averaged ten times as much as the whole sum given in these churches to missions—and published his own statement to that effect. We have personally known facts in our own observation that fully sustain this statement of Dr. Gordon's.

(4) *The Secular Spirit*. By this we mean the constant tendency and temptation to magnify what is temporal and visible over that which is eternal and invisible. This seems to be the special form of temptation against which we are warned as that which comes through the world. The flesh seems to represent innate depravity and carnality. The devil seems to stand for lies and wiles, or denial of truth and a delusive and subtle evasion of duty; but the world represents the temporal and visible order, good and desirable, but oftentimes an obstacle and hindrance to the clear vision of things spiritual and divine.

Nothing is, perhaps, more fatal to a true mission-

ary spirit than the secular spirit. For example, the spirit of what we call modern enterprise has never yet found its way into missions, certainly not since apostolic times. There have been what we might call spurts and starts in this direction, but no steady, faithful, onward and upward movement. For example, it is now more than fifty years ago since Dr. Angus, of London, made the proposition in his famous missionary sermon, that the Christian church should put men enough in the field, and set apart money enough for the work, to evangelize the world in the course of the half century then remaining. He demonstrated, mathematically, that the church was strong enough, numerically, to supply the men and women by giving one out of a hundred to the direct work, and financially abundantly able to supply all the money by giving one out of every hundred dollars of income. His proposition was not only never seriously followed, but it was laughed at as an impossible scheme. Yet it is perfectly obvious that there was nothing in it either unreasonable or impossible.

In the time of Esther, when Ahasuerus wished to reach the uttermost part of his empire in the shortest possible time, in order to save the Jews, the queen's people, from destruction, he had a proclamation translated into every language of his empire, and the swiftest posts carried it to its bounds within nine months, and yet he had none of the facilities of the printing-press, steam transportation, or electric telegraph; and his empire was probably fifteen hundred miles in one direction by three thousand in the other. There were three such proclamations successively sent forth by him in his empire, and this fact seems to be recorded that a lesson might be put permanently before the Christian church as to the possibility of the "evangelization of the world in a single generation."

(5) *The Scientific Spirit.* We do not mean that there is anything necessarily antagonistic between science and Christianity; of course not. True science is as truly divine truth as revelation; but scientific theories and facts are different things, and scientific inferences are sometimes strangely delusive and misleading. For example, there is a tendency in our day to carry Herbert Spencer's philosophy of evolution into Christianity and even Christian work. The basis of evolution is, of course, development and survival of the fittest, and the effect of this, when carried into Christianity, is to make the Bible nothing but a book which marks a peculiar stage in the evolution of revealed truth; to make Christ only a personal factor, representing also a stage in the evolution of manhood toward perfection; and to make all heathen religions steps and stages in a final evolution of a perfect religious system. With this philosophy permeating Christian missions, the heart of Christian endeavor is paralyzed. We may let the heathen alone. Why not? They will come out all right in the end, and it is not probable that we can do much even to hasten this slow process which, like other evolutions, takes ages to accomplish.

REMARKABLE WORK AMONG THE ALASKAN INDIANS.

A CORRESPONDENT of the *Union Signal*, writing from Washington, D. C., tells of a meeting of the Woman's National Indian Association, at which Dr. Sheldon Jackson, of Alaska, delivered a stirring address. He graphically portrayed the work being done for God in that far northern region, and told of the wonderful results following the efforts of the faithful missionaries.

Around the shores of the eastern end of Kotzebue Sound, and just north of the Arctic circle, are a number of villages of the Arctic Eskimos. Here there is a Quaker mission, and a resident missionary has written Dr. Jackson of a wonderful meeting held last July on the shores of the sound. After an hour's talk of Jesus by the shores of Galilee seeking the lost, one after another of the adult Kotzebues came forward, saying, "Me want this Jesus," until the whole tribe had surrendered themselves to God. They have ever since given genuine evidence that "old things have passed away, and all things have become new."

They were extravagantly given to the drinking of whisky and the use of tobacco—even the little children being habituated to its use. Since that memorable meeting all tobacco and whisky has been absolutely done away with, and when, twice since,

schooners loaded with whisky and tobacco sailed up the sound expecting, as heretofore, to reap a rich harvest, not a pint of whisky nor a pound of tobacco was landed. These people, living beyond the Arctic circle, away from everything we deem essential to civilization, said: "No more tobacco, no more whisky; we God's men."

THE INTERNATIONAL PUBLISHING ASSOCIATION.

THE object of this association is to print, purchase, and sell religious, health, and educational literature throughout the United States in the German, Danish-Norwegian, Swedish, and other foreign languages. Thus it will be to these different nationalities represented in the denomination what the Review and Herald Publishing Company and the Pacific Press Publishing Company are to the English-speaking people.

The association has purchased and fitted up a building at College View, Neb., as economically as possible, in which to do their work. In this they have set an example that is commendable. In fact, no means has been expended unnecessarily for outward show, yet they have a good, neat, commodious plant in which to do their work. They need \$6,000



Out of the Office of the International Publishing Association, at College View, Nebraska.

on or before April 1 in order to meet certain obligations and be prepared to do efficient work.

For years our foreign brethren have contributed liberally to conference and institutional work. Our sanitariums and publishing houses represent the sweat, toil, and sacrifice of these brethren as well as the English brethren. In times of necessity they have shared our denominational burdens, and when appeals have been made for means with which to assist any worthy enterprise, they have responded liberally. The money that has been used thus far in the work of the International Publishing Association has been donated by our foreign brethren. They have taken hold of the work nobly, and we feel assured that they will continue to lift with heart and hand until the work is done. Shall we not assist them by a liberal contribution Sabbath, February 6? I am sure this will be pleasing to the Lord. May the Lord stir the hearts of our brethren to abound in the grace of giving at this time for the benefit of this needy enterprise.

E. T. RUSSELL,

Chairman International Pub. Ass'n.

OUR WORK AND WORKERS.

THE address of Pastor M. S. Babcock is 2200 Chestnut Ave., Newport News, Va.

DURING the week of prayer two members were added to the church at Mill Creek, Wis.

ONE of our laborers in Cleveland, Ohio, writes that two have accepted "present truth" recently from reading our periodicals.

THE nurses of our sanitarium in Buffalo, N. Y., are maintaining a Sabbath-school in what is called "the poor section of the city."

THE brethren at Marshfield, Wis., have started the new year with renewed courage, having purchased a commodious house of worship.

A SABBATH-SCHOOL with a present membership of eighteen has been organized at South Madison, Wis., besides the sanitarium Sabbath-school.

MEETINGS recently held at Cove Creek, N. C., by Brethren R. T. Nash and George Crawford, have resulted in the addition of eight to our ranks.

THE sad news comes from Nyassaland, Africa, that Brother Joseph Watson, who went to that country as a missionary last winter, has already been laid to rest.

THE regular attendance at the new Iowa Industrial School, located at Stewart, is reported at seventy-four, with an enrolment of eighty-five. The second term opened on the 27th ult.

A NOTE from Brother F. N. Conway reports the baptism of thirteen candidates on a recent Sabbath, at Perry, O. T., making twenty in all since their camp-meeting in the fall. He also reports success with the special SIGNS.

ONE boy, Daniel Gladden, who signs himself "Your SIGNS Boy," is determined to make a success selling the SIGNS OF THE TIMES. By faith, tact, perseverance, he will succeed. He surely has a glad, good name to start on.

WRITING to the Mission Board of a tent effort in Argentina, Brother J. W. Westphal reports the baptism of fifteen candidates during a four weeks' meeting. Another report from Brother N. Z. Town tells of the conversion of fifty persons in one place.

In the Workers' Bulletin Brother G. H. Skinner reports that at Whitemore, Iowa, he was invited by the Methodist minister to occupy his pulpit on a Sunday morning, and also to preach for him in the afternoon at a country charge. He has secured the Baptist Church there for a series of meetings.

ATTENTION is called to the fact that on the first Sabbath in February, there will be a collection taken in all the churches to aid the work of the International Publishing Association. This collection was recommended by the General Conference Council, and is a worthy object. See notice by Brother E. T.

Russell, chairman of the association.

A CANVASSER'S institute, commencing March 1 and continuing four weeks, will be held at Trezevant, Tenn. Brother George W. Rich, field agent, expresses the hope that some of the brethren from the North may be impressed to come down and help along the work in that needy field. Any one desiring information is invited to correspond with the Southern Publishing Association, 1025 Jefferson Street, Nashville, Tenn.

THIS testimonial concerning our "Capital and Labor" issue is from Brother Wm. Covert, president of Wisconsin Conference: "Three days ago I saw a brother who said that four persons in their city in one hour sold 175 copies of the special SIGNS. Five brethren sold 250 copies in the city of Boston, the evening after the Sabbath, December 26. One brother in Wisconsin writes me that he received fifty copies, which he sold in half an hour, and wished that he had taken more. I am told by those who know, that the date on the SIGNS does not hinder very much in its sale. Why not sell many more copies in the State of Wisconsin? I am sure it could be done. This paper is doing an immense amount of good. I do not know of anything that could be done to accomplish so much good with so small an effort as to continue selling this number of the SIGNS OF THE TIMES during the next month or two. Please try it."

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INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 7.—FEBRUARY 14.—JESUS FORGIVES SIN.

Lesson Scripture, Mark 2:1-12, A. R. V.

(1) "And when He entered again into Capernaum after some days, it was noised that He was in the house. (2) And many were gathered together, so that there was no longer room for them, no, not even about the door: and He spake the word unto them. (3) And they came, bringing unto Him a man sick of the palsy, borne of four. (4) And when they could not come nigh unto Him for the crowd, they uncovered the roof where He was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay. (5) And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven. (6) But there were certain of the scribes sitting there, and reasoning in their hearts, (7) Why doth this Man thus speak? He blasphemeth: who can forgive sins but One, even God? (8) And straightway Jesus, perceiving in His spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your hearts? (9) Which is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise, and take up thy bed, and walk? (10) But that ye may know that the Son of Man hath authority on earth to forgive sins (He saith to the sick of the palsy), (11) I say unto thee, Arise, take up thy bed, and go unto thy house. (12) And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."

Golden Text.—"The Son of Man hath power on earth to forgive sins." Verse 10.

SUGGESTIVE QUESTIONS.

(1) To what city did Jesus again come? What notice was taken of His coming? Verse 1. Note 1. (2) What was the result of the publication of the news? When the people were assembled what did Jesus do? Verse 2. Note 2. (3) While He was preaching, what peculiar company approached? Verse 3. Note 3. (4) What hindered their access to Jesus? To what means did the anxious company then resort? Verse 4. Note 4. (5) What did Jesus see in the persistent action of these men? Then what did He say to the afflicted man? Verse 5. Note 5. (6) What noted class of men were represented in the audience? How were they contemplating the words of Jesus? Verse 6. (7) What were they saying in their hearts? Verse 7. (8) Why were they unable to conceal their thoughts? What did Jesus say to them? Verse 8. Note 6. (9) What further question did He ask of these scribes? Verse 9. (10) What did He wish especially to impress upon the minds of all? For this purpose whom did He again personally address? Verse 10. (11) What did He command the sick man to do? Verse 11. Note 7. (12) What was the effect of this command? How were the people affected when they saw the miracle? What did they do and say? Verse 12.

NOTES.

1. Jesus had been on a tour of other towns since the events recorded in the last lesson. Ch. 1: 35-39. Matthew places the incident of this lesson just after the rejection at Gadara, where the devils were permitted to enter the herd of swine. See Matt. 8: 28 to 9: 2.

2. The scene presented is that of Jesus preaching in a private house. The house is crowded to overflowing, the multitudes throng about the door, endeavoring to catch His words. This shows a deep interest, as also a great curiosity. The people of the city had not seen or heard Him for some time, and they were anxious not only to hear Him preach, but to see Him do some wonderful work.

3. Scene two is four men approaching, bearing a litter on which lies a man helpless from paralysis, all seemingly eager to see Jesus, that the sick man might be healed. They remembered, or had heard of, the vast numbers of sick people who had been healed when Jesus was in the city before, and are all filled with eager expectation.

4. The crowd of people is so dense that the men bearing the paralytic are unable to approach Jesus by way of the door. But their faith that He could and would heal the afflicted one was so strong that they could not be deterred from their purpose. Finding their way to the stairs leading to the roof, they carried their needy charge upon the housetop, pulled up a part of the tile roofing, and let him down in his bed to the place where Jesus was speaking to the people.

5. "Seeing their faith."—Yes it was faith that could be seen. A faith that is not seen in corresponding works will not wield much influence. Was it not rude to thus disturb the preaching service?—Notice that not a word of that discourse is recorded for our delectation, but this act of faith and its lesson are put on record by three of the Gospel writers—Matthew, Mark, and Luke. As in the instance of the lunatic's noisy outbreak on a former occasion, Jesus showed His aptitude for utilizing what would ordinarily be deemed a great and unwarranted disturbance. He was able to make use of any circumstance to illustrate the Gospel work.

6. This circumstance was not only an opportunity to show the power of Christ to forgive sins, but it enabled Him to demonstrate to His enemies that He could discern their thoughts.

7. It made no difference whether Jesus said to the sick man, "Thy sins are forgiven," or "Take up thy bed;" for, according to the teaching of the scribes, sickness was the result of personal sin; therefore to heal the sickness ought to be to them a logical evidence that the patient's sins were forgiven.

8. When Jesus had a controversy with His enemies, His arguments, whether of words or action, were always such as to convince the audience, whether they fully accepted the Gospel or not. Luke closes his account of this incident as follows: "And fear took hold on all; and they glorified God, saying, A great prophet is arisen among us; and, God hath visited His people. And this report went forth concerning Him in the whole of Judea, and all the region round about." Luke 7: 16, 17.

INTERNATIONAL SERIES
THE SABBATH SCHOOL
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LESSON VII.—THE SANCTUARY AND ITS CLEANSING—IN ANTITYPE.

(Study for Sabbath, February 13.)

QUESTIONS.

1. Outline as fully as you can the ceremony of the cleansing of the typical sanctuary, as studied in last week's lesson.
2. Of what was each year's round of service in that earthly sanctuary a complete type? Heb. 8: 4, 5. Note 1.
3. Repeat Heb. 9: 25, 26. How often will those services which in the type were performed once every year be performed in the antitype?
4. What was the last solemn act performed in each year's round of service in the type?
5. What consequence followed indifference on the part of any person on that solemn day of atonement? Lev. 23: 28, 29.
6. Then what decision must have been reached before that cutting off could take place?
7. What solemn event, then, was typified each year by the ceremony which was performed on the day of atonement?
8. Repeat Acts 17: 31. Has the time for such an event been appointed? What assurance has been given that the judgment will take place?
9. Repeat Heb. 9: 24. Of what were the two holy places in the typical sanctuary figures? Then how many apartments or holy places are there in the heavenly sanctuary?
10. What portion of the year did the priests minister in the first or holy place? How long in the second or most holy?
11. How many chief men ministered in connection with the high priest in the typical service? 1 Chron. 24: 4.
12. Study Rev. 4: 1-4. Where did John see a door opened? What description is given of One who sat upon a throne? Who alone can answer to this description? What was seen round about the throne? Who were sitting upon these four and twenty seats? With what were they clothed? What is this "white raiment"? Rev. 19: 8. To what company, then, must these four and twenty elders belong? Note 2. Who, then, will take part in the work of the judgment, as representatives of humanity? Note 3.
13. What in the antitype answers to the cutting off of those who, in the typical service, did not afflict their souls on the day of atonement? See Rev. 3: 15.
14. Repeat Acts 3: 19. What in the antitype answers to the removal of sins once every year from the typical sanctuary? Repeat Acts 3: 19.
15. What will be the last solemn act of our Great High Priest, as He closes His priestly work?—He will hear the sins of believers out of the sanctuary.
16. When Christ bears the sins of the overcomers from the most holy place of the heavenly sanctuary, upon whom will He place them? Note 4.

NOTES.

1. Each year's round of services in the earthly sanctuary was a complete type of the entire priesthood of our Saviour.
2. It is evident that these "four and twenty elders" seated upon thrones, and those associated with them, are persons who have been redeemed from this earth. It is that company who "came out of their graves after His resurrection." Matt. 27: 50-53. It is that multitude of captives (Eph. 4: 8, margin) that Jesus led up to heaven with Him when He ascended.
3. It is a glorious thought that, when "God shall judge the world, by that Man whom he hath ordained," the One to whom all judgment has been committed will be "the Man Christ Jesus," One who has suffered, as a man, all the weaknesses and temptations of humanity, and therefore is fitted to be a merciful and faithful High Priest. Not only so, but associated with that "Man Christ Jesus" is a multitude of those who have been redeemed by His blood. O, how much better that your sins and

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mine be "opened beforehand," to the scrutiny of that human-heavenly tribunal, while the precious blood of the Man of Calvary is efficacious in blotting them from the books of God's remembrance, than to have them "follow after" and meet us at a time when they will be opened to the gaze of the whole universe.

4. When our High Priest, in His own person, bears our sins from the sanctuary, those sins will then be rolled back upon the head of the antitypical scapegoat, the originator of sin.

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How any person, who ever has studied God's Word with a modicum of intelligence, could be led astray in following the female false Christ, of Brooklyn, N. Y., is beyond understanding; and yet she has a goodly number of followers. Some of them, doubtless, most of them, are affected by the superstitious, the mysterious, the impressiveness of surroundings and marvelous claims of "Manna Mysteria," as the Miss Sherk, of Jewish extraction, calls herself. She may be honest in her conviction, but the whole movement is only one of the latter-day delusions to deceive and destroy souls, and to make the second advent of Christ a laughing stock. And yet, the Divine Word, which foretells Christ's coming, foretells all these delusions and counterfeits. None need be deceived.