

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## LIVING FOR CHRIST.

MAN sinned, and death is the penalty of sin. Christ bore the penalty, and secured for man a period of probation. In this time of probation we are now living. We have been given an opportunity to prove our loyalty to Him who gave His only-begotten Son, that we should not perish, but have everlasting life.

will give us an increased knowledge of the things of heaven. We are to make constant improvement, daily becoming purer, nobler, more refined. In this world men and women are to fit themselves to take their place among the nobility of heaven. In this world they are to prepare for translation to the courts above. Here Christians are to be examples of what, through the grace of Christ, all must become who enter the holy city. Here we are to learn

this world live pure, holy lives, carrying out the principles of the kingdom of heaven.

THE Word of God does not repress activity, but guides it aright, pointing us to a work that, if faithfully done, will make us worthy of the immortal inheritance. God knows exactly what each one needs to fit Him for heaven. He puts the Bible into his hands,—a treasure that is not to be ignored or cast aside as of no



"They that trust in Jehovah are as Mount Zion, which can not be moved, but abideth forever. Jehovah is round about His people from this time forth and forevermore." Ps. 125:1, 2.

GOD is testing us. He entrusts us with talents, to see whether we will be thoroughly unselfish in the use we make of them. Physical, mental, and spiritual gifts are placed in our possession. And on the use that we make of these gifts depends our eternal destiny. God's Word tells us plainly: "He that is faithful in that which is least is faithful also in much." "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

GOD expects us to use His gifts in a way that

Christ's meekness and lowliness, co-operating with Him, wearing His yoke, and bearing His burden. Our lives are to reveal His attributes. Thus we are to work out our own salvation, knowing that God is working in us, to will and to do of His good pleasure.

WE are not our own, to do with ourselves as we please. We have been bought with a price, and we are to obey the law of God's kingdom. We are to reach the high standard that God has placed before us. Through the infinite sacrifice made in our behalf, we can in

special importance. "Search the Scriptures," Christ says; "for in them ye think ye have eternal life; and they are they which testify of Me." The Word of God tells man how he may become an heir of God and a joint heir with Christ. Knowing that it is man's nature to accumulate and amass, God in His Word reveals to him the unsearchable riches, a treasure the worth of which can not be estimated. Knowing that man's strongest impulse is to stand on vantage ground before all, God points out to him an ambition that he may safely cherish. "I will make a man more precious



than fine gold," He says, "even a man than the golden wedge of Ophir." That man may obtain the life which measures with the life of God, the Lord breaks up his worldly, ambitious projects, which, if permitted to engross the mind, would unfit him for the future world.

THOSE who do not value their high calling, those who do not strive to fulfil God's purpose for them, who fail of fulfilling the conditions laid down in His Word, cut themselves off from God. They prove themselves to be entirely unfit to serve the interests of their Master. They may profess to be Christians, but their lives are a dishonor to Christ. They are serving the enemy, and God can not co-operate with them. Their defects of character are constantly increasing. How can the Lord work with them? How can He place responsibilities in their hands? How can He entrust His work to men whose hands and hearts are not consecrated to His service?

IN all that we do, we are to seek the glory of God. "They that are in the flesh can not please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

### WE ARE NOT OUR OWN.

BY ALONZO BRIGGS.

WE should not live for self, or selfish purposes; for we are not our own, but have been bought with a price—the precious blood of Jesus. "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." Let us, as the apostle says, in all things give God the pre-eminence. Pride, avarice, and self-seeking are worldly characteristics; but they have clandestinely found their way into many of the churches, defeating the real object for which the latter were established; that is, the salvation of the people.

The Scripture declaration that "no man liveth to himself" is sufficient proof that we have a more worthy object in life than ministering to self alone. Kind, generous, and unselfish deeds have a weight and influence for good, which the enemies of Christ and His truth can not counteract nor gainsay. If we could fully realize that we are not our own, how much more easily could we surrender our all unto Him, who counted His life not dear, but laid it down for the enemies of the cross. How wonderfully unselfish was Jesus!

We are not our own; and we should be glad we are not. If we belonged absolutely to self, we, no doubt, would sow to the flesh, for the carnal mind "is not subject to the law of God, neither indeed can be." God is our heavenly Father; all men, white or black, are our brothers. The Lord is no respecter of persons; He sends the rain on the just and on the unjust. He died for us all, that we might live. It is now high time for us to be up and doing, for our redemption draweth nigh.

What a sad thing it is for any one to live a narrow, selfish life, when there are thousands, yea, millions, that are perishing, not only for daily provisions, but also, and especially, for the bread of life! Many Christians, I am sorry to

say, are doing comparatively nothing for the dissemination of God's last warning message in this dark and sinful world. May all who profess to know the Lord, from this time on, resolve to be earnest, prayerful laborers together with God. May we realize, as never before, the shortness of time and the importance of zealous, persistent work in His vineyard.

Morganhill, Cal.

### THE IDEAL.

BY L. D. SANTEE.

THERE is living with the singer,  
All too grand for mortal tongue,  
An ideal throb of music  
That his voice has never sung.  
All the major strain of gladness,  
And the minor undertone,  
With its rhythm of joy or sadness,  
Liveth in his heart alone.

And the music haunts the singer,  
Tho' 'tis far beyond his art,  
Filling all his life with yearning,  
Filling with unrest his heart.  
Ah, he tries to grasp the phantom,  
With an eager heart and brain!  
But he hears it still before him,  
And his efforts are in vain.

Ah, that thrilling chord of music,  
With its passionate refrain,  
Living ever in the spirit,  
Dwelling ever in the brain!  
For those chords, angelic, real,  
He is reaching evermore,  
But alas, the sweet ideal,  
Lingers always, just before.

Like some note from land elysian,  
Some fair nuptial, raised in air,  
Ever in the poet's vision  
Soundeth chorals passing fair.  
But these wondrous strains of music  
Never crystallize in speech,  
For the thrilling sweet ideal  
Lingers just beyond his reach.

Ah, that melody, and metre,  
That the world should never hear  
Than all earthly music sweeter,  
Ravishing the singer's ear!  
And he reaches for the real  
Till the tomb affords him rest.  
But he leaves the fond ideal  
Unaccomplished, unexpressed.

### HOW TO STUDY THE BIBLE.

BY H. A. ST. JOHN.

COME directly to the Word, without a human mediator. Ask and receive the Holy Spirit to guide into all truth. Never forsake the Word for second-hand matter from the highest human origin. He who gets his knowledge of the Word of God by the study of commentaries, systems of theology, and such like works, however much good there may be in them, is like the man who gets his knowledge of a romantic country by traveling straight through it in a railroad car. How little he sees and knows of that country, as compared with the man who travels as a pedestrian, over hill and valley, through cities, towns, hamlets, and the beautiful meadows by the riverside, calling on the people in their quiet homes, visiting every pleasant nook and shady fountain, breathing the morning freshness, delighting in the sunsets and twilight, and drinking in at every step all the blessed influence of all the changes of nature. In like manner let the student of the Bible travel over the diversified fields of the inspired revelation of God, drinking from the deep well-springs of the Old and New Testaments. At every step, as the progressive revelation opens before him, he will breathe new life from God, and his pathway will shine more and more unto the perfect day.



(Continued.)

BY RODERICK S. OWEN.

WHEN I again became conscious I was being lifted from the water, after which I was carried back to the chair, and was placed with my face toward the window. A Faith pillow was placed for my head-rest, and I looked out upon the scene before me. A light was shining over it all, like the light of a



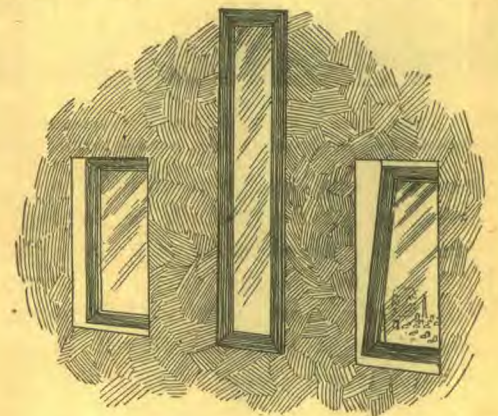
glorious morning, and I heard a Pardon voice saying, "Your sins, which are many, are all forgiven you."

"I then noticed that the name of the window was Forgiveness, and, as I rested and looked, wave after wave of glory rolled over my soul. Peace filled all its chambers; that peace that passeth understanding; that peace which floweth like a river. A glory seemed to gild the face of nature as I looked upon it. The world seemed to rejoice with me. The grass smiled, the ripple of the brook was turned into laughter. The trees of the wood clapped their hands, while all united in a chorus of praise. I realized that the joy of sins forgiven was mine, and I shouted, 'Glory! Give thanks unto the Lord; for He is good; for His mercy endureth forever.'" Ps. 136:1.

"I then observed that the name of the chair in which I was sitting was Mercy, and Mercy that it was the same chair from which I had seen the pictures; for it was the mercy of God which had led me to repentance. And now, my friend, I trust and rest in this chair, and I dearly love this room and everything in it; even the thought of it brings me joy."

"But," said the neighbor, "you do not often visit this room, do you? I have known people who think that there is but one such experience for each soul."

"Yes, I know that some think so. I thought so myself at one time; but one evening, after carefully reading my Guide-book, I was led in here almost unconsciously. I sat down in the chair, and there appeared some pictures of the scroll I had not seen before; and by these I found that I had been doing some things ignorantly which were not in harmony with my Lord's desire. I also saw written at



the head of these pictures on the scroll the words, 'I die daily.' 1 Cor. 15:31. Then I passed through the former experience entire, excepting the burial in water; and this was fol-



lowed by the same joy and peace. Since then I have made it a practise to visit this room at the close of each day, and, after reading the Guide-book for more light, I enjoy this now blessed experience.

"Now come, my friend, we will next visit the room called the Estate of Man. You will notice that it has three windows placed side by side. The higher one in the center is called Immortality. The one to the right is called The State of the Dead, and the one to the left is called The Destiny of the Wicked."

"O," said the neighbor, "this is the room of which I have heard so many speak, and indeed it seems a dreary room to me. That central window is a little bright and cheerful, but it is so narrow. Why, in Immortality our house that window is so wide that you can look out and see all the human family through it."

"Yes, it is narrow," was the reply, "but you notice it is very long, and reaches up so as to give a good view of heaven, and to allow its light to fall upon all parts of the floor."

"Yes, that is nice," said the neighbor. "And this one to the left (Destiny of the Wicked) is about the same as the one in my house, and I never like to look through it. Some of my neighbors have left it out entirely. I feel sorry to think of the terrible scenes of suffering now going on, and which must continue eternally."

"O, that is not the idea which I get from reading the Guide-book," answered the builder. "I do not understand that the suffering is now going on at all, as you will see when I explain more fully the window to the right. The Book tells me that, after the judgment, the wicked will be punished according to the deeds done in this life, and then they will cease to be."

"O, you do not mean that they will pass out of existence, do you?" queried the neighbor.

"I certainly do," was the reply, "for does not the Guide-book say that the unjust are re-served unto the day of judgment to be punished (2 Peter 2:9)? and that 'the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord' (Mal. 4:1-3)? And did not John the Baptist say of the wicked, The chaff He will burn up with unquenchable fire? Matt. 3:12.

"Many other texts also speak of the punishment and complete destruction of the wicked. So I am told that, after they are destroyed, this window will be taken out, and in its stead will be placed a most beautiful panel, richly decorated, containing the words, 'God is love.' Then, in the light of His love, we shall ever after see the destiny of the wicked.

"And now, my friend, in order that you may better understand the other two windows, I wish to relate an experience I had in this room not long since."

"But," said the neighbor, "let me first tell you how I and many others have arranged this (State of the Dead) window. You see the way yours is set, it looks a little downward, and consequently you can see nothing through it, aside from that dismal graveyard. That is the disagreeable feature of the whole thing. Now, what we have done is to make this window look up toward heaven instead of toward the grave, and this we accomplished by throwing the bottom outward and upward, and we have raised ours so high that one can not see the graveyard at all, except by standing on tip-toe, and making a special effort, which, of course, most people do not care to do; so that the unpleasantness of this window is almost entirely removed. I said *almost*, for altho there

is such a bright outlook toward heaven; there is also another way leading from this window, over through the light of the Immortality window into that terrible scene in the window to



the left. And O, it is sad to relate, but so many of the human family walk that way. All I can do is to shut my eyes, and not follow them."

"Yes, that is a sad thing to contemplate," was the reply, "but let us see these windows in the light of my experience. Well, one day I

entered this room, feeling especially weak, realizing the frail nature of man. In this mood I seated myself in this chair, called Contemplation, and began to look first through the Immortality window. I could not look up, for I was sad, and consequently but little light entered my vision. Beneath this window, Immortality, I saw the entire human family moving along in a dark shadow, which I saw was the shadow of death. Rom. 5:12. I then saw that they were going to the graveyard, and, in order to get a better view of them, I moved my chair to the window, State of the Dead. As I did so, I heard a voice saying: 'Dust thou art, and unto dust shalt thou return.' Gen. 3:19. 'The soul that sinneth, it shall die.' Eze. 18:20. 'And so death passed upon all men, for that all have sinned.' Rom. 5:12.

"From my new view I could see the long caravan of people moving into the open grave. The little mounds were rapidly increasing on every hand. I noticed one grave near the center which was considered important by many who were burying their dead; for, as they turned away from newly-filled graves, they would cast an interested look toward that central grave, and lift their eyes to heaven. At this the sorrow would give place to joy, while some would even sing among the graves."

(To be continued.)

### "THE SOLITARY BIBLE CLASS."

BY L. D. SANTEE.

THERE is a department in the *Ram's Horn* bearing this title. In the issue of February 13 the subject was "Christ and the Sabbath." The following clipping, which I take from it, will be of interest:—

"As a matter of fact, Jesus faithfully performed every duty which the Fourth Commandment required. He attended church, He read the Scriptures, and preached the Word of God to the people. He hallowed the day with deeds of mercy; no word or act of His can be construed into an excuse for a lax observance of the Sabbath. It is true that He ignored the senseless additions which a Pharisaical church had attached to that day, and which did not belong to the original law, but He remembered the Sabbath, and kept it holy, as a day set apart for God's service. A religious observance of the seventh day is commanded, because it is indispensable to the welfare of mankind, as you may readily see by observing the degradation of the nations and people who keep no sabbath, whereas those nations that observe the day constitute the world's most intelligent and civilized inhabitants."

"Taking for granted the truth of your statement," said the cynic, "if the Sabbath be so indispensable to the welfare of the human race, I would like to know why the world was left in ignorance of a law so vital to its best interests for the thousands of years before the Commandments were given at Sinai."

"It is a curious fact," the leader replied, "with such as consider it a mark of superior intelligence to find fault with the Bible, that at one time they declare that all the moral laws incorporated in the Decalogue were in existence long before they were written by the hand of God on the tablets of stone, and at another time complain because the world was left without instruction for so long a time. The truth is that the division of time into periods of seven days was known as far back in remote ages as we have any record. It was customary to observe the seventh day as a day of rest by the Chaldeans, who named it Sabbath, day of rest. The Persians and Egyptians also observed this division of time long before the Exodus. However, all this is of minor importance compared to a right understanding of the nature and use of the Sabbath. All of God's commands have their most important relation to eternal things. The Sabbath was not given merely as a day of rest from manual labor. It was never intended as a time for idle repose and slothfulness or frivolous sport, but a day in which secular affairs should be set aside in order that the mind might be employed with higher interests, and man's thoughts turned from earthly worries and distractions to find rest and relief in a closer fellowship with God.

"The seventh day in time prefigures the eternal rest of the soul. A merely external observance of Sunday, such as attending divine service, Sunday-school, and so forth, with a sober face and good clothes, profits nothing, unless the thoughts be withdrawn from worldly schemes and ambitions and fixed upon the Lord."

Do you wonder that I was surprised when I read the last paragraph? He has told us, "*A religious observance of the seventh day is commanded, because it is indispensable to the welfare of mankind.*" Now what has that to do with the observance of Sunday, the first day of the week? Again, he says that Jesus kept the Fourth Commandment. And again, "No word or act of His can be construed into an excuse for a lax observance of the Sabbath."

It is a continual wonder to me how he can bring the observance of Sunday into the lesson. His comments are based on Matthew 12, where Christ plucked corn on the Sabbath. It was on the day that the Jews regarded as the Sabbath; otherwise they would not have condemned Him. Was that Sunday? What right has he to use the Fourth Commandment for any other purpose than to teach the seventh day, as the commandment does? I read in Eccl. 3:14, "I know that, whatsoever God doeth, it shall be forever; nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him."

Again: "My covenant will I not break, nor alter the thing that is gone out of My lips." Ps. 89:34. Of Him it is said, "In whom is no variableness, neither shadow of turning." James 1:17. Then God is unchangeable, and His law changeless. In the light of this knowledge, what right has any man to use the Fourth Commandment, except to enforce the keeping of the day that the commandment specifies? I read in 1 Peter 4:11, "If any man speak, let him speak as the Oracles of God." The Oracles of God say, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Now, if I "speak as the Oracles of God," what will I say? I fear that the writer in the *Ram's Horn* has not heeded this admonition. To use the claims of God's law in behalf of a day that the law has never mentioned is, to say the least, misleading.

Leading men have frankly acknowledged that there is no divine command in either Testament for the observance of Sunday. When we see men assuming the very thing that needs proof, we are reminded of Eze. 22:28, where the false prophet said, "Thus saith the Lord God, when the Lord hath not spoken."

Now for a standard authority on this sub-



ject. "Smith's Bible Dictionary," article "Lord's Day," after giving all the texts referring to Sunday, speaks of the proof as "scarcely adequate." That is, it does not quite prove it. "Dwight's Theology," vol. 4, page 104, says, "The Christian sabbath (Sunday) is not in the Scriptures, and was not by the primitive church called the Sabbath." Again: "It is true there is no positive command for infant baptism, . . . nor is there for keeping the first day of the week."—*Binney's Theological Compendium*, pages 180, 181. I might enlarge this list of authorities, but it is unnecessary. A careful study of the Bible will tell you that these things are true.

In concluding this subject, let me present a few facts. The man that works on the seventh

day (Saturday) is a sinner against God, just as truly as "sin is the transgression of the law." 1 John 3:4. I do not condemn him; he may be sinning ignorantly; but a careful reading of the Fourth Commandment will prove the truth of my statement. On the other hand, the man who works every first day (Sunday) has not sinned; for "sin is not imputed when there is no law." Rom. 5:13.

Let us not have a "Solitary Bible Class." Let us invite God into the class; for "the entrance of Thy Word giveth light" (Ps. 119:130); and, above all, let us endorse the words of Jesus, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

Elgin, Ill.

Thus, at last, was attained the form of perfect earthly government. And all that was needed in order that this nation should forever lead the world was that the people composing the nation should hold themselves *in practise*, in strict allegiance to the principles upon which the nation was founded. And while this was done, this nation was distinctly the leading nation of the world; that is, the nation was truly leading the world toward right principles, away from the corrupt and the corrupting influence of the Papacy. But in the latest years these principles have not been adhered to either by the Church or by the State in this nation. The churches, combining their strength and influence, have sought to unite themselves to the State; and in direct violation of the fundamental principles of the Reformation and of Christianity, it has sought "by force to enter into the office of another," to transfer worldly government, and "to prescribe laws to the magistrate touching the form of the State."

On the other hand, the people of the State have not been loyal to the principles of the State in the United States. The fundamental principle of State in this government is government of the people—self-government: the government deriving its just powers from the consent of the governed. The people have not continued to govern themselves, and are not to-day governing themselves; and the government has repudiated government by the consent of the governed, and has espoused government by the consent of "some of the governed," which, in principle, is merely government of a few, and in logic and in practise, presently, government by one, or a one-man power.

And with fundamental principles and original practise of this nation abandoned on the part of both the Church and the State, it is literally impossible that there can be any other result than that there shall be here repeated the history of that other degenerate government of the people which developed the one-man power in the Roman State; and that other apostate church, which developed the one-man power in the church, dominating the world. And to-day this nation has gone so far in this direction, and the inevitable course further is so clearly defined, that all that any one needs to do to understand the subject even in detail, is merely to be acquainted with the history as it actually occurred in that degenerate Roman Government of the people, and of that apostate church, which drew life and supremacy from the destruction and ruin of that degenerate government of the people.

#### Not Self-Governing.

To-day, in the United States, the people are not a self-governing people. They do not govern themselves either in private or public life. Intemperance, absence of self-government in individual life, possesses and absolutely controls the individual life of the vast majority of the people of the United States, and is constantly increasing at a fearful rate. In the business or commercial life of the people of the United States the people do not govern themselves. They are absolutely governed either by the trusts or by the unions, or by both. In the field of labor and employment, the people of the United States of all people, do not govern themselves. Almost wholly, they are governed as to their employment, their wages, and almost in their very buying and selling, by the trades-union. In political life the people of the United States do not govern themselves, and the government is not of the people. The people are governed by "the party" and "the machine," and these, in turn, are controlled by the political "bosses."



#### DEPARTURE FROM TRUE PRINCIPLE.

WHEN Rome had perished, every form of government had been tried but one—the Papacy; for the Roman Government was diverse from all that were before it. Dan. 7:19, 23. When the middle ages were past, every form, even that one, had been tried; for the papal government was diverse from all. Dan. 7:24. And that one not only failed, as had all before it, but proved itself a greater curse than had all before it.

Except in Britain alone, the new nations that planted themselves upon the ruin of the Roman Empire, being burdened with the incubus of the Papacy, never had fair chance to develop government upon the basis of their own native, free principles; but were borne down, perverted, and corrupted by the influence and power of the Papacy. The feudal system, the worst form of things ever established in civil affairs, was nothing else than the system of the Papal Church, adapted and applied apart from the actual machinery of the church.

In Britain every Roman influence was swept away before the Anglo-Saxons, who made Britain England. A hundred and fifty years after the Anglo-Saxons entered Britain, the Catholic Church was also planted there by the invasion of Augustine and his accompanying monks; but the papal system never gained a foothold in England, and was never recognized there except for the little moment when King John surrendered himself and the kingdom to the pope as supreme. And even this act of recognition of the papal system complete in England, only the more swiftly and the more certainly excluded it forever. For that surrender by John of England to the Papacy immediately drew forth Magna Charta and its long train of resultant free institutions, of which the Constitution of the United States was not by any means the least important development.

#### "A New Order of Things."

Through all these changes of all of these nations after the fall of Rome, kingdoms were invariably the form of government, and kingdoms expanded into empires, tho every kingdom or empire was in subjection to the Papacy. But when the American nation arose, kings and all principles of kingship were utterly repudiated;

the freedom, the right, and the capability of the people to govern themselves was again asserted. And when government of the people was formally established in the adoption of the Constitution of the United States, it was in repudiation not only of kings and all principles of kingship, but also of popes and all principles of Papacy. The State was established as a government of self-governing people; a government of the people, by the people, and for the people. It was such a government separated and held by the Constitution entirely apart from the church, or from any connection with the church, or any recognition of the church, or even of religion in the abstract.

The churches were left perfectly free to go their own way; to organize and govern themselves, and conduct their own affairs as they might choose. The State held to itself the principle of utter separation from any Church or religion, and upon that principle would conduct all the affairs of the State. These two bodies, the Church and the State, abiding by natural and essential principle in totally distinct realms, occupied each its distinctive realm. And so in this new and final nation, the system of the church was a church without a pope, and the system of State was the State without a king; the Church and the State each absolutely independent of the other, and each entirely separated from the other.

This was indeed "a new order of things,"\* and it was equally the correct and the divine order of things. And those who established it thus did so entirely out of respect to the divine order of things, as to the government of the church on earth. They did it out of respect entirely to the principles of "the Holy Author of our religion," and "upon the principles upon which the Gospel was first propagated, and the reformation from popery carried on." And so they established this new nation upon right principles for the State, that it should be a light and a guide to all the nations in the way of individual liberty and of free and happy government; and also upon the right principles for the Church, leaving her free in her own realm to be joined only to her own true Lord, to Him alone as her true head and guide, that she should be indeed the light of the world.

\* Inscription on the Great Seal of the United States.



## History Repeats Itself.

Here is the same old desperate struggle between capital and labor; here also is the same old longing and grasping for governmental support, which, under whatever pretense it may be urged, is merely socialism. And, indeed, here it is advocated as socialism direct and by name. And just as the advocacy of governmental support means only socialism, so also the advocacy of socialism means only anarchy. In some instances here it is advocated under the would-be-saving title of "Christian socialism." And in the advocacy of it in all its phases, the words of Christ are readily grasped and enthusiastically rung in as an expression of the principles of socialism.

There are, however, a number of serious considerations which absolutely preclude this socialism from ever being in any sense Christian. One is, that the words and principles of Christ are absolutely meaningless in the mouths, the plans, or the devices, of those who do not believe at all in Jesus; and even though there be some believers in Jesus who are mistakenly advocating socialism, yet, the overwhelming mass of those who advocate socialism are those who have no regard for the truth, or the faith, or the principles of Christ. And this fact alone absolutely vitiates all possibility of any virtue ever accruing to socialism from the words or principles of Jesus, though they be quoted and advocated in every speech and on every page. The defect is not in the words or the principles of Jesus; the defect is in the people who quote these words and principles and urge them for a wrong purpose.

It is the same old story of Sinai: there God gave His own divine truths in words spoken direct from heaven. The people adopted them and declared that, "All that the Lord hath spoken will we do, and be obedient." But the people adopted them in the wrong way, and for wrong purposes: "Wherefore, finding fault with them, He saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt, which My covenant they break." Heb. 8:8, 9; Jer. 31:31, 32. The fault was not on the part of the Lord, nor was it in the words or the principles announced in the covenant on His part; the fault was in the people. They went about it to do some great thing themselves and make a great change and reform in the world. They failed, as all others must fail, who attempt to use the divine principles without supreme guidance and control of the divine Spirit through the divine and abiding faith of Christ Jesus, the Saviour and Sanctifier of the soul. They failed, as all others must fail, who attempt to use the divine principles for worldly or selfish purposes, for any other than divine purposes, according to the divine will, under the supreme guidance and control of the divine spirit.

(To be continued.)

THERE is a story of an atheist's child who had learned something about God. The father wished to expunge the thought from her mind, and he wrote on a piece of paper, "God is nowhere." He asked the child to read the words, and she spelled out, "God is now here." The child's unconscious misreading of the atheist's creed startled him and brought him to the feet of God, whose very existence he had sought to deny. Wherever we are we are in the presence of God.—*Rev. J. R. Miller.*

## IT IS SO DARK.

THERE come seasons of darkness in all our lives—times when there is neither sun, nor moon, nor stars in the sky, and we stand still in fear, or grope, trembling.

A few years ago there fell upon my life one of these seasons, in which I could see neither to the right nor to the left. A terror of darkness was upon me.

One night I lay awake thinking, thinking, until my brain grew wild with uncertainty. I could not see a step in advance, and feared to move onward, lest, with the next footfall, I should plunge into hopeless ruin. Very strongly was I tempted to turn aside from the way in which I was going—a way reason and conscience approved as right—but something held me back. Again and again I took up and considered the difficulties of my situation, looking to the right hand and the left for ways of extrication; inclining now to go in this direction, and now in that; yet always held away from resolve by inner convictions of right and duty, that grew clear at the moment when I was ready to give up my hold on integrity. So the hours went, heavy-footed, until past midnight. My little daughter was sleeping in the crib beside the bed. But now she began to move uneasily, and presently her timid voice broke faintly:—

"Papa!" she called.

"What is it, darling?" I asked.

"O papa, it is dark! Take Nellie's hand!" I reached out and took her tiny one in my own, clasping it firmly. A sigh of relief came up from her little heart. All her loneliness and fear were gone, and in a few moments she was sound asleep again.

"O my Father in heaven!" I cried, in a sudden, almost wild, outburst of feeling. "It is dark, very dark. Take my hand!"

A great peace fell upon me. The terror of darkness was gone. "Keep hold of my hand, O my Father!" I prayed fervently; "and though I should be called to walk through the valley

of the shadow of death, I will fear no evil. Let not my feet wander to the right nor to the left."—*Wesleyan Herald.*

## THE BLOTting OUT OF SIN.

WHAT is the blessing of the blotting out of sin?

Recall the story of the boy who ran in one day to his mother, after he had read that promise, "I will blot out as a thick cloud thy transgressions," and he said:—

"Mother, what does God mean when He says He will blot out my sins? What is He going to do with them? I can't see how God can really blot them out and put them away. What does it mean—blot out?"

The mother, who is always the best theologian for a child, said to the boy: "Didn't I see you yesterday writing on your slate?"

"Yes," he said.

"Well, fetch it to me."

He fetched the slate. Holding it in front of him, the mother said:—

"Where is what you wrote?"

"O," he said, "I rubbed it out."

"Well, where is it?"

"Why, mother, I don't know."

"But how could you put it away if it was really there?"

"O, mother, I don't know. I know it was there, and is gone."

"Well," she said, "that is what God means when He said, 'I will blot out thy transgressions.'"—*G. Campbell Morgan.*

WHAT little things are capable of giving help at critical times! A mere twig may help a mountain climber up the last difficult step of his way, when without it he might have lost his footing and fallen. The smallest good thing that anyone can do or say may be some one's else salvation in a moral or spiritual crisis.

## 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.]

## CXXXV.

ABOUT the year 1862, when the Civil War was at its height, Brethren J. N. Loughborough and Moses Hull pitched a tent and began a series of meetings in Charlotte, Mich. I was publishing a newspaper there, and, as is customary in such cases, the preachers called to have a notice of their meetings inserted in the next issue, which was willingly done as an item of news.

I attended most of the meetings, partly from curiosity and partly to enable me to give an account of the services. I was from the first very much interested by the clear, convincing manner in which the preachers handled their different subjects, especially the Sabbath question. The subject was not entirely new to me, for, as foreman of a newspaper in Battle Creek, I had previously employed two Adventist printers, who always quit work Friday evening, and did not return until Monday morning.

The meetings made such a stir in Charlotte and vicinity, particularly among the ministers, that one of them challenged the Adventists to a discussion of the Sabbath question, based on the Fourth Commandment of the Decalogue. The challenge was promptly accepted, Mr. Hull taking the affirmative side and Mr. Jones (a Methodist) the negative. It scarcely need be said that the argument and abundant scriptural proof presented by Mr. Hull in favor of the seventh-day Sabbath completely overwhelmed his opponent's flimsy argument; so almost the entire audience decided, and it seemed very clear to me.

The next year I sold out my business in Charlotte

and with my family returned to California (where I had lived in '50 and '51), and eventually settled in Woodland, and again became publisher of a newspaper. In the early '70s notices appeared in the Petaluma and other exchanges of "tent-meetings, conducted by Elder Loughborough, a Seventh-day Adventist."

In 1872—ten years from the time I had heard him in Charlotte, Mich., and 3,000 miles away—the same Elder Loughborough pitched his tent in Woodland, and commenced preaching his "peculiar doctrines," assisted at different times by Dr. M. G. Kellogg, and later on by Elders M. E. Cornell, W. N. Healey, Mrs. E. G. White, and Elder James White. We entertained the ministers, attended the meetings, bought and read the books explaining the doctrines preached, and thus became fully convinced that it was duty to obey.

WM. SAUNDERS.

## CXXXVI.

I was brought up a member of the Church of England, and observed Sunday until about five years ago, when I became acquainted with Brother H. A. Davis, who convinced me of my error. Then we were instrumental in convincing my sister, with whom I then lived. While she was alive we had many happy meetings in her house. She died two years ago, but I still hold to the truth, and bless God that I met Brother Davis.

J. B. PRATT.

[Brother H. A. Davis, who is a medical missionary in India, tells us that this brother is very poor, is totally blind in one eye, and able to see but little with the other.]





OAKLAND, CAL., MARCH 9, 1904.

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For further information see page 15.

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#### MORE OF THE LIFE OF GOD.

WE may not understand many things about Deity and His operations. It is extreme folly to ask how God came to be. If we could comprehend God, He would be God no longer, or we ourselves would be God. But neither of these, in the nature of things, is true, or can be true.

But while we may not comprehend or understand many things about God, we may know our duty to Him and the laws which are designed of Him to control us. We may not be able to define life; but we may know that it comes to us from the great Source of life, in harmony with the laws of our being. He wishes us to know these laws, both physical and spiritual. According to these laws His life is bestowed upon us. The man who lives the nearest to the laws of his physical being, will reap the beneficent crop of health, strength, efficiency, longevity. The man who, in addition to this, yields his heart to God by faith in Jesus Christ, will receive the eternal life of God, cleansing away iniquity and giving power over sin.

As he walks in these ways, he will learn more and more how to co-operate with the great Lawgiver in bringing himself into harmony with these laws. His health will improve and be maintained as he eats and drinks to God's glory. His spiritual perceptions improve as he learns more of God's great moral law in Christ Jesus. His conscience becomes clearer, and more in harmony with the great standard. He learns better how to assimilate and appropriate the word of life. And he finds that every part of his mortal body is quickened and made more effective for God by the inflow of spiritual life from the great Fountain.

Do not limit the reception of life by that which you now have. Jesus said, "I came that they may have life, and *may have it abundantly*." Educate faith to grasp more. When one message was sent over a wire at one time, it was a wonderful feat, and most people were satisfied with it. But some were not, and so duplex telegraphy came, two messages over the same wire at the same time. Then followed quadruplex and octoplex telegraphy; and then multiplex. One, two, four, six, eight,—and where is the limit of the one little wire charged with lightning according to law? And so, dear reader, we can not conceive of the power of the life of God, which will be given to our poor narrow souls if we will but passively and implicitly submit to His will, and positively, persistently, faithfully, actively, co-operate with Him in learning more and more how to appropriate and use to His glory the power of His endless life.

#### UNITY VERSUS DIVISION.

ONE of the saddest pictures constantly present before the eyes of the devout Christian is the condition of disunion and confusion in Christendom, whose creeds are as countless as her lofty spires. We have not alone the division lines between and among different denominations, but among churches of the same denomination, and oftentimes between members of the same church.

"Liberalism" sometimes tells us that this is good, as it gives so many men of varied belief opportunity to find a "Christian" home; but the devoted child of God can not see this. He knows that division is weakness instead of strength. He knows that this division oftentimes stands not for conviction of mind or heart, but for infidelity and disloyalty to the Bible. He knows, further, that this is not a type of Biblical Christianity, but that it is confusion, and brings confusion to the earnest seekers without the churches and the honest doubters within.

The Scriptures call, and ever call, to unity. The longest prayer recorded of Jesus, the one preeminently the Lord's prayer, is one earnest, agonizing plea for unity. Listen: "Holy Father, keep them in Thy name which Thou hast given Me, that they may be one, even as we are. . . . Neither for these only do I pray, but for them also that believe on Me through their word [believers in all subsequent times]; that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me." John 17: 11-23.

The very oneness for which Christ prayed would convince the world of the truth of Christ's mission and the wonderful love of God to His people. That this unity did not consist in mere sentiment is shown by other Scriptures, of which the following must suffice:—

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [schisms] among you; but that ye be perfected together in the same mind and in the same judgment." 1 Cor. 1: 10.

Surely this includes not only union of heart, but union of belief and purpose, the Scriptures of truth the one creed, Jesus Christ the one Saviour, the one Example, the church the one army of God, the world the one great field. How grand, how broad, how illimitable the outlook!

And, in the fulness of the blessing of the outpouring of the "early rain" of the Spirit, this condition was manifest, and continued for a time, until, failing to heed the warning, that which was predicted by the apostle came to pass:—

"Take heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which He purchased with His own blood. I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after them." Acts 20: 28-30.

And the wolves came in, bringing worldliness and pagan philosophy, and poisoned the church; and ambitious men with vain theories divided the church and drew the disciples, not to Christ, but to themselves, till in a short time the united church became a Babylon, and the mystery of God gave way to the mystery of iniquity. Then followed 2 Thess. 2: 3, 4, 7, and the Dark Ages. The mystery of godliness gave way to the mystery of iniquity.

Out of the fallen Babylon of the Dark Ages the Reformation brought the church of Christ a little way; but in its later phases it stamped the trademark of the old mother upon them by the formation of creeds and State churches, thereby setting aside the Bible, raising human standards, and so perpetuating and sowing anew confusion and strife.

The Reformation churches were the best representatives of the church of Christ in the earth. His people were among them and in them. Some of these churches had made no union with the civil government. Very dear to His heart of love was this Babylon in which His people were, but her wounds were great and grievous. Yet He could not leave her, and in the language of the ancient prophet this longing is expressed, "We would have healed Babylon." Jer. 51: 9.

That is what God has always desired to do—to heal His people. "I am Jehovah that healeth thee" was His message to Israel when they came from plague-stricken Egypt; and as truly would God heal His people from the diseases and divisions contracted in the confusions and errors of Babylon.

This healing message is thus set forth:—

"And I saw another angel flying in mid-heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people; and he saith with a great voice, Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14: 6, 7.

There are certain characteristics of this message which clearly indicate that it is for the last days. Let us note some of its prominent features:—

1. As at the first advent, angels, heavenly messengers, are connected with its proclamation. God's work in heaven corresponds with His work in the earth. When a message is to be given to the world, God's celestial messengers are called to co-operate with His church here. The angels therefore indicate the holiness of God's work and also are symbolical of man's work in connection with them. The message is from heaven, and the messengers, whether heavenly or earthly, are sent of God.

2. It proclaims the one only Gospel of Jesus Christ, the eternal, age-lasting Gospel to earth's remotest bounds, to the end of the age.

3. It calls from the fear of man, from the fear of consequences, the fear of loss of property or prestige or reputation,—from all carnal fear to the fear of the great God, the Creator of the heaven and the earth. How such a controlling element in the life would break the power of human creeds and vain theories and philosophies over the soul!

4. The message calls us from the exaltation of the creature to the glory and honor of the Creator; from the worship of man to the worship of God. Never was there a time when it was more needed. Never was there a time when men were honoring men, worshiping men, exalting men, as they are at the present, and God and His honor, His word, and His worship are forgotten.

5. That message calls to all those in view of a judgment, not that is "to come," as Paul preached, but of "the hour of God's judgment" that "is come." It is pending. The Gospel work is closing up with the great assize. Men will soon have to appear in His presence. God would have each one do it now, that sins may be put away, and the soul stand justified.

How a reception of this message would sweep away the webs of error, and sin, and human creed in which the church of Christ is ensnared and enmeshed! How it would bring the oneness for which the Master prayed!

We shall have more to say.

#### JUDE'S EXHORTATION AND WARNING.

THE epistle of Jude is especially a prophecy of last-day conditions, and a warning to the saints against the false teachers of the last days. Incidentally it was addressed to the church of his time, just as the things that happened to the children of Israel were "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10: 11), while the statement was first made to the church in the days of the apostles. The class against whom Jude warns us "have crept in unawares" to the church. The people did not know their true character when they were allowed to come in. Notwithstanding their gilded exterior, and their show of learning, they are "ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." Because of this class of teachers, the Spirit foresaw the necessity of writing to the church of these times, and of exhorting them that they should "earnestly contend for the faith which was once delivered unto the saints." Therefore this duty devolves upon all who hold the Word of God alone as the basis of faith and doctrine.

Jude says of these people that they are "spots in your feasts of charity, when they feast with you, feeding themselves without fear." This shows the intimate relationship which they are allowed to gain with the church through their insidious devices. They are "clouds," appearing to bear refreshing showers for the pastures of the flock, but they are clouds "without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots," etc. "Their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

When this class is referred to as "ungodly," as "mockers," as "giving themselves over to fornication," etc., the casual reader is apt to regard them as out-spoken infidels and open railers against the truth; but a careful study of the brief epistle shows that they are prominent in the church. Otherwise the brethren would not be deceived by them; their real character would be known to all, if they were openly such as the Spirit portrays them. It is because their true character is hidden under a cloak of



great profession and popular esteem that they are able to lead well-meaning brethren astray; hence the warning.

The same class is mentioned in Peter's second epistle (chapter 2), and he calls them "false prophets" and "false teachers," who "privily shall bring in damnable heresies, even denying the Lord that bought them." And the worst of it is that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." Peter describes them just as Jude does: "Spots they are and blemishes, sporting themselves with their own deceivings while they *feast with you*; having eyes full of adultery, and that can not cease from sin; beguiling unstable souls; an heart they have exercised with covetous practises; cursed children ["children of cursing," R. V.]; which have forsaken the right way, and are gone astray. . . . These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved forever."

Is it any wonder that these "false prophets" and "false teachers" are telling the people that the law of God is abolished? Of course they do not want the people to recognize any principle that so emphatically condemns their own wicked ways. They can talk glibly of the love of Christ, and the love of God, but their representation of love is an empty sentimentality, stripped of every vestige of obedience, which alone is Christ's test of love. "If ye love Me, keep My commandments." "This is the love of God, that we keep His commandments; and His commandments are not grievous." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." This is "the faith which was once delivered unto the saints" by the Lord Himself, and for which His servant Jude exhorts us that we "should earnestly contend" in these last days. Let us heed the exhortation, and the warning against those who, "having not the Spirit," would teach otherwise.

#### WHAT IS CHRIST'S MISSION?

A CORRESPONDENT, T. F. N., in College City, Mass., who represents many others in the aggregate, writes us why he keeps Sunday. He tells us (1) that he found that Christ did not keep the seventh day as *they* [the Jews, we suppose] did, and that that brought Him into more trouble than anything else; (2) that Matt. 22:37-40; Rom. 23:9 cover the commandments; (3) that the references, Matt. 28:1, 2, 9; Acts 20:7; John 21:1 are enough to prove that Christ honored the first day of the week; that He rose from the dead on that day and established His spiritual kingdom on earth; and that by repentance and faith we may know we are saved. He wants to know how the men of this age know more of the first day than those who were taught by Christ. It looks to him like going back and denying Christ's mission of a spiritual kingdom, to keep the seventh day.

Now these are frank declarations, and we will answer them briefly from the Bible.

1. Christ did not keep the seventh day as the Jews did, it is true; but He kept it as one of God's commandments, spiritual, just, and good. They kept it after a form, boasting in their own righteousness. Rom. 10:3. The law did not lead them to Christ, because they sought their own honor, not God's. John 5:44. It was necessary that men's righteousness in respect to all the commands of God should exceed the righteousness of the scribes and Pharisees, or they could not enter the kingdom. Matt. 5:17-20. But they could not abate one jot or tittle of the law. Christ observed the day according to the law, doing that which was "lawful" (Matt. 12:1-12), and hence committed no sin; for "sin is the transgression of the law" (1 John 3:4; 1 Peter 2:21, 22; John 15:10).

2. The great principles of love to God and love to man (Matt. 22:37-40) do indeed cover all the law, and always have. Jesus was not teaching something new, but a truth recognized by the Jews themselves. Luke 10:25-28; Mark 12:28-34. He simply quoted Deut. 6:5 and Lev. 19:18. But those principles of love to God and man have ever and will ever demand willing obedience to all the commands of God. 1 John 5:3. Where is Rom. 23:9, referred to above?

3. The other texts referred to simply show that Jesus rose or was risen on the first day of the week.

But the day is never called a sacred day; never is referred to as a worship day; never are we told that it displaced the Sabbath of the Lord. On the contrary, the context of each of these texts clearly reveal that the day was a common working day, and that no meeting held upon it was held to observe or honor the day. Jesus met with His disciples at the earliest opportunity, and manifested Himself as the Risen One. Paul merely closed a meeting on the first of that day, and worked the rest of the day.

4. Christ's spiritual kingdom on earth is in the hearts of His people, entering into hearts open by faith, and held by faith. Repentance is sorrow for sin. "Sin is the transgression of the law." 1 John 3:4.

5. Christ's mission was to save His people *from* their sins. Matt. 1:21; Titus 2:13. But our correspondent's logic would make Christ "the minister of sin;" he would make Christ save His people to break the Sabbath, steal, commit adultery, kill, profane God's name, worship idols, etc. If he repudiates this, we simply say that all commands are parts of the same law given by the Father and Son from Sinai, honored and glorified by the Son in His life and death and teachings. Christ's mission is to bring men back to obedience to that law.

Why should we discriminate when He has not? Why erect another standard? Why pervert the great Example? Why make His mission void in us?

#### WAR AS A CIVILIZER.

IN a speech before the Unitarian Club of San Francisco, General MacArthur is reported to have said that "war is the implement placed in the hands of man to further civilization. It will continue indefinitely, as the means by which nations and men will carry forward their higher ideas." If the introduction of the liquor traffic and kindred evils among aboriginal and semi-civilized peoples is to be reckoned as furthering civilization, the general is right. It will continue for a while, of course, to carry out some men's "higher ideas." But the very highest ideal yet presented before men is the Gospel of the kingdom of God, and it is an ideal of peace and good-will. The "soldiers" of Christ, who have a world-wide mission, are sent forth to preach the Gospel to every nation and kindred and tongue and people. These "soldiers of Christ" carry a message that is the greatest civilizing power this world ever has known, yet they are not to use "carnal weapons" in their "warfare." They are, however, to be equipped with the "whole armor of God." This includes a girdle of truth, breastplate of righteousness, feet shod with the preparation of the Gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit, which is the Word of God; all of which are to be used with a spirit of prayer and perseverance. Yes, men use war to "carry forward *their* higher ideas;" but it is not Christ's idea of furthering civilization. The civilization that will fit men for the kingdom of God is inculcated through the Word of truth. It is a work of love. "The Son of man is not come to destroy men's lives, but to save them." This is the true principle of civilization. The annihilation of the American Indians is an illustration of war as an implement of civilization.

#### IMPOSSIBLE.

NOT only is the doctrine of eternal torment derogatory of the character of a God of love, but it maintains an impossible theory. The Lord himself says: "I will not contend forever, neither will I be always wroth; for the spirit should fail before Me, and the souls which I have made." Isa. 57:16. The keeping of impenitent souls in everlasting conscious punishment would certainly be contending with them forever. The psalmist says that God "hath indignation every day." Ps. 7:11, R. V. As His indignation can only be against the wicked (as stated in the A. V.), God would necessarily be wroth as long as wicked beings were in existence.

In the second psalm, verse 2, we read, "Kiss the Son, lest He be angry, and ye *perish* in the way." So the questions of the prophet Nahum, "Who can stand before His indignation? and who can abide in the fierceness of His anger?" imply the impossibility of everlasting endurance under the wrath of

God. "By the breath of God they *perish*, and by the blast of His anger are they *consumed*." Job 4:9. So the Saviour says: "Be not afraid of them which kill the body, but are not able to *kill* the soul; but rather fear Him who is able to *destroy* both soul and body in hell." Matt. 10:28.

If the wicked can not endure God's anger forever, they surely can not exist forever, for His indignation will continue as long as the adversaries of His kingdom will endure. Then there must come a time when the adversaries of His kingdom shall cease to exist. And so says the psalmist: "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be." Ps. 37:10. What will have become of them?—"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Verse 20.

#### NOT SETTLED THAT WAY.

IN an effort to settle the Sabbath question, with the Sabbath entirely left out (which would vitiate the whole law), a contributor to a local contemporary quotes Neh. 9:13, 14, and then says:—

Now, these verses tell us, beyond the shadow of a doubt, that God first made known unto them His Sabbath at Sinai, by the hand of Moses. If they had already known it, there would have been no need for Him to make it known to them.

We will not assume that the writer of that comment never read Exodus 16; there is no doubt that he was familiar with the record there, and *knew* that the Sabbath was not *first* made known to Israel at Sinai. Moreover, the act of making known the Sabbath surely implies its previous existence. It would be just as logical to argue that the true God did not exist until He was made known to a class of people whose apostasy had separated Him from their knowledge, or that there was no Saviour of mankind until Jesus of Nazareth was made known by John the Baptist. Are we to suppose that there is no need to again make known the way of truth to those who have lost the way?

Yes, God caused all the typical sabbaths to cease, but His own memorial Sabbath was not typical. It was established at creation, before the fall, when as yet there was no occasion for types and shadows and ordinances. Gen. 2:2, 3. The law of ordinances was repealed (Eph. 2:15), but the law of Ten Commandments, of which not a jot or tittle could be changed (Matt. 5:17, 18), makes no mention of ordinances. Under the new covenant it is written in the *hearts* of God's people. Jer. 31:31-33. The Sabbath of the Lord is never called "*their* Sabbath," or "*your* Sabbath," only as they would make it theirs by profaning it. Otherwise God calls it "*My* Sabbath," or "*My* holy day," and it will endure, with the name of Israel, even in the new earth. Isa. 66:22, 23. It will be a sign between God and the children of Israel throughout their generations, and that will be everlasting. Matt. 19:28. All of God's people are Israel. The Gentiles, or unbelievers, are grafted into the old spiritual root by faith in Jesus Christ. See Rom. 11:13-27.

The Sabbath question, or any other question, can not be settled by ignoring the law of God.

Creation is not evolution; it is a direct, arbitrary act. God did not evolve man by a long process; He created the man, by a word, from the dust of the earth. There was no germ in the earth from which such a being ever could have sprung spontaneously. His moral nature, his disposition to obey the moral law of God, did not come from the earth; it was implanted by the Creator. If the earth produced it, there is no reason why it should not inhere in all animal life. For this reason, when man fell from his high estate and became disobedient, there was no power in the earth, or on the earth, by which he could be restored. His former spiritual standing could not be regained by any process of evolution, for there was no earthly germ from which it could spring. Therefore a moral restitution must be by a new creation. "If any man be in Christ, he is a new creature." There must be a cleansing from sin, and a reimplanting of the Spirit of God. There is nothing inherent, upon which to build a spiritual life, no inherent seed from which such a life can evolve. A new spiritual life is possible only by the grace of God, and a new birth of the Spirit by faith in Christ.





## CONGRESS LEGISLATES THE THIRD TIME IN BEHALF OF "SABBATH" OBSERVANCE.

[By John Bradley, editor *Sentinel of Liberty*.]

TWELVE years ago the Congress of the United States committed itself to an evil and dangerous precedent and principle. It concerned itself with and legislated upon the religious matter of "sabbath" observance. This was done in making an appropriation from the national treasury for the Columbian Exposition, at Chicago. A Sunday-closing proviso was placed in the bill in the interests of the "sabbath" and "sabbath" observance. This action was in response to the wishes, demands, and threats of that portion of the religious element of the nation which would have the religious Sunday enforced by law; and the record shows that the religious motive and purpose of the religious element wielded the controlling influence in the matter. That action was historic, for in taking it the Congress of the United States for the first time in its history legislated in the interests of the "sabbath," and upon the matter of "sabbath" observance, thus committing itself to the evil and thoroughly un-American and un-constitutional principle of religious legislation.

And the precedent established in 1892 is proving itself to have been a precedent indeed for all similar cases. It is now practically certain that no very large exposition appropriation can be made by Congress without a proviso requiring Sunday-closing or "sabbath" observance on the part of the exposition to which the appropriation is made.

The second instance of such legislation was in connection with the appropriation to the Louisiana Purchase Exposition at St. Louis, and now the third has come in connection with the appropriation of \$2,000,000 for the Lewis and Clark Centennial Exposition, to be held at Portland, Ore. On February 8 the bill authorizing this appropriation came up for consideration in the Senate, and among the amendments proposed by the committee having the bill in charge was the following:—

SEC. 27. That no machinery shall be operated on said exposition grounds on a Sunday for the purpose of display, and all places of amusement within the inclosure of the exposition grounds shall be closed on every Sunday during the period that such exposition shall be held. Provision shall be made by those in charge of the exposition grounds for the holding of devotional exercises and sacred concerts on the grounds on Sundays.

Senator Platt, of Connecticut, at once moved that the following be substituted for the amendment proposed by the committee, and announced that he would ask for "the yeas and nays" on his motion:—

That as a condition precedent to the payment of any and all appropriations made in this act, the corporation in charge of the exposition shall contract with the Secretary of the Treasury to keep the gates closed on Sundays during the entire period of the exposition.

The first amendment would, of course, permit the opening of the exposition grounds to visitors on Sunday, while the second, like that adopted with regard to the St. Louis Exposition, would not only require the complete Sunday-closing of the exposition, but would also, as a safeguard to that end, require the management to enter into a contract with the Secretary of the Treasury to do as a condition precedent to obtaining the appropriation, or any part of it. This is a feature which the first Sunday-closing enactment did not possess, and is one which decidedly fortifies the Sunday-closing requirement. A feature of considerable significance, which has not appeared in either of the former enactments, is the requirement in the first amendment that "provision shall be made . . . for the holding of devotional exercises and sacred concerts on the grounds on Sundays."

Altho Congress has twice committed itself to the precedent and principle of such legislation, it is evident that the thoroughly ominous day has not yet come when all the national legislators are ready to

acquiesce in that precedent and principle. It is a pleasure to report that, before the final action was taken in this third instance of the enactment of legislation in behalf of "sabbath" observance by the highest legislative body of the nation, a discussion took place during which the very improper and unconstitutional character of the two amendments in question was emphasized. And as this matter of congressional dealing with the matter of Sunday or "sabbath" observance is one of special importance, and one in which every person who has any appreciation of what is involved must have a lively interest, we will present here the pertinent portions of this discussion, quoting, of course, from the *Congressional Record*. First is a statement by Senator Fulton, who spoke for the committee having charge of the bill:—

Let me explain our position, Mr. President. You will observe that the committee amendment requires all the machinery to be closed down and all places of amusement to be closed. It provides for religious exercises and sacred concerts being held within the inclosure on Sundays. This question has been discussed very widely in the city of Portland and throughout the State of Oregon. Almost unanimously the people favor the amendment proposed by the committee. There are some who are opposed to it, and favor the proposition suggested by the senator from Connecticut—a few of the churches; but the churches and religious organizations are divided on the proposition, quite a number of the leading church societies are strongly in favor of the proposition reported by the committee.

Mr. Bailey—I can not quite understand why this Congress shall prescribe that anybody anywhere shall conduct religious exercises. I presume there are a number of churches in Portland, and I presume that both the inhabitants of that city and the visitors there can easily attend their churches, and no doubt they will do so. I not only am opposed to the amendment of the senator from Connecticut, which proposes to close the gates of this exposition against people who must work six days in the week, and would like to take their wives and children and go into that exposition on the seventh day, but I am opposed to inserting into a law of Congress any requirement that anybody shall be compelled to hold religious exercises of any kind. . . . I believe as devoutly as anybody in churches; I believe in the propriety of religious exercises; but I do not believe they ought to be held under the requirements of Congress.

Mr. Platt (of Connecticut)—Mr. President, this matter has come up unexpectedly, and so I have not had time to examine the law which provided for the Chicago Exposition, and the law which provided for the Louisiana Purchase Exposition; but I desire to say that in the law which provided for the Chicago Exposition, a clause similar to that which has been proposed by the committee for the partial closing of this exposition on Sundays was enacted. It was provided that the machinery should not be in operation, but when it came to the St. Louis Exposition, substantially the amendment which I have proposed was offered and was enacted and made a part of that bill.

Congress provided in the St. Louis Exposition bill that the gates should not be opened on Sundays; and I think Congress ought not to recede from that proposition. I do not propose to discuss the matter at length. There is something to be said on both sides of the question; but I think that Congress, once having taken that stand, ought not to recede from it, and I desire to have the yeas and nays on my amendment.

Mr. Bailey—I am disposed to sermonize on this question, using the particular phase of it which now presents itself as a text. One senator wants Congress to enact a Sunday-closing law in a State of the Union, and another senator proposes that we shall have sacred concerts under the auspices and command of the Federal Congress. Independently of an exposition, no senator would suggest for a moment that a request or resolution of the Federal Congress, proposing either, would receive the slightest consideration. But our jurisdiction once attaching by this, as I believe wrongful application, or, I will say, this unwise application of the public money, then we proceed to provide for religious ceremonies, the observance of the "sabbath," and a number of other things, wholly foreign to the province of the Federal Government. I myself believe that we could safely leave it to the State of Oregon to say whether the exposition shall be opened or closed on Sundays. If they are entitled to this help from the Federal Congress, then it comes with bad grace that the General Government shall take them by the throat and compel

them to comply with our requirements, rather than leave them to comply with the requirements of the State that created the corporation that is to hold the exposition. I do not know just how religiously inclined they are in Oregon, but I take it that the senator from Connecticut and the senator from Texas, if we are fortunate enough to visit the exposition, could manage to get along during our brief stay there under any system which it pleases the people of Oregon to live under all the while. It looks to me as tho the very history of this provision, as traced by the senator from Connecticut, serves to warn us. We first began at Chicago, providing that there should be no exhibits on Sunday. That matter might have safely been left to the State of Illinois, but Congress in its wisdom took it under its own control. We proceed along this line for ten years. Then comes the St. Louis appropriation, and then the Congress not only says there shall be no government exhibits open to inspection on Sundays, but that the gates shall be closed. Then when we reach Portland, in Oregon, in this good year of our Lord 1904, we are confronted with a proposition to require religious exercises and sacred concerts. Thus the matter grows apace, and these local communities, in order to get federal aid, in the shape of money, are submitting their local affairs to the control of the General Government.

So far as I am concerned, I do not think the religious people of this country are looking to Congress to protect their religion. Their religion has grown and spread its blessed teachings all over this land without the aid of the laws of Congress, and without even the aid of the Legislatures of the several States. The religious sentiment of this country makes no such demand as this upon the American Congress. It does not require, indeed it will not sanction, a law of Congress that assumes that the people of these communities can not be trusted to spend their Sabbath days in the proper observance of their religious duties. . . . It is not generous, to say the least, to contribute something toward the assistance of this enterprise and then to compel it to submit its control in this regard to the laws of Congress.

Senator Mitchell, of Oregon, who was especially interested in securing the passage of the bill, had already moved to strike from the last sentence of the committee's amendment the words "devotional exercises and," which motion had been agreed to, and at this point he moved to strike out the whole sentence, which was agreed to after Senator Stewart, of Nevada, had made these very appropriate and pertinent remarks:—

Mr. President, I hope the action of the senator from Oregon will prevail, and I presume it will, but I should like to remark here that I think it inappropriate for Congress to enact any legislation in regard to the religious observance of the Sabbath, or any other matters pertaining to religion. It was the most fortunate condition that ever occurred on earth that in the formation of our Constitution religious freedom was ordained. The people of the different colonies came here as believers in the creeds of various denominations. They were very radical in their beliefs, and it was many years before the residents of some of the colonies could even visit the others. When, finally, the conflict came with Great Britain, the colonists united for the purpose of general defense, and after they had succeeded in the Revolution it was found necessary, in order to preserve the government, that they form a Constitution. But so jealous were they of their particular creeds—for there were different creeds in each of the colonies—that they left out any reference to creed in the Constitution and provided that each individual might worship God according to the dictates of his own conscience. I believe that idea has done more for liberty, for religion, for progress, and for civilization than any other provision of the Constitution, or any other proposition that was ever made in this or any other country. In traveling through Europe last year and some years before I met the people there alluding to our country and the blessing of the principle that here prevails, that all people may worship God according to the dictates of their own conscience.

I am utterly opposed to assuming any jurisdiction over the consciences of men, or regulating their religious principles by the General Government, because our position on that question has permeated the entire world; it is world-wide; it is going on revolutionizing the bad practices of tyranny everywhere, and the people of the whole world long for that glorious privilege. All interference in the matter of religion having been removed from the province of the General Government, by common consent in forming the Constitution, I agree with the senator from Texas, and am old-fashioned enough to wish to have all allusion to Sunday-closing or religion left out of the bill, and let the States and local communities regulate such matters as they see proper.

When the roll was called, Senator Platt's amendment was adopted by a vote of 29 to 17, there being 44 members of the Senate absent at that time. At this writing the bill has not yet come up for consideration in the House, but of course when it does, the Sunday-closing, or "sabbath observance," amendment will be passed. And then, so far as its being followed in similar cases is concerned, it may



be considered that the Congress of the United States has become thoroughly committed to the evil and dangerous precedent and principle first established and adopted twelve years ago; for it will then have committed itself in the matter for the third time. And let no one suppose that this will go no farther than the Sunday-closing of expositions. It is not the nature of such a precedent and principle to remain confined to the comparatively mild form in which they first gain a footing. The taking up and legislating upon the matter of "sabbath" observance by Congress, even tho it be in the mild and somewhat indirect form in which it has been hitherto, is something that is pregnant with very grave and lamentable consequences.

#### BEYOND THE TYRANNY OF TRADES-UNION.

[We are not objecting to trades-union on rational, legitimate lines, but to the tyranny and intolerance of trades-union, and intolerance and tyranny in union or trust. For years we have pointed out the trend in American politics, in American legislation, in American society. More and more is public opinion as expressed in its representatives turning from true principles of liberty, and bending a pliant neck to the demands of social and semi-religious organization. The prophecy of God foretells the ultimate—persecution in religious matters. Read it in Rev. 13:11-16. And then read the following editorial from the *Chicago Chronicle* of Feb. 14, 1904.]

##### What Buttonism May Lead to.

One would think that among the membership of labor-unions, which embraces a great many intelligent and patriotic citizens, there would come some such self-questioning as this at times:—

If Americans can be intimidated in industrial matters, why not in matters of religion and conscience?

If Americans can be persecuted for working as their own inclinations and interests dictate, why not for voting in obedience to the same impulses?

If Americans may be beaten or killed for not joining a labor-union and contributing to its treasury, why not for failing to join a church or a secret society?

If Americans and their families can be ostracized, starved, and otherwise injured in person or estate, because they do not wear a button of a certain kind, why not because of their race, their nativity, or their color?

In a word, if some American principles are not recognized in organized labor, which avows a purpose and a hope to control government and society, what reason is there to suppose that any American principle will be respected if organized labor shall succeed in establishing the policies that it contends for?

These are not idle questions. They go to the root of things. They bring to the well-informed mind recollections of the ages of proscription through which humanity passed by toil and suffering to the privileges which even now only a small portion of it enjoys. They suggest most forcibly the barbarities practised at this moment in many quarters of the earth where all labor is oppressed and where organized labor has not yet made bold to assail the rights of others.

The names given to things often confuse and mislead the well disposed. Religious persecutions, whether directed against saints or bandits, have nearly always proceeded on some accusation against the victims calculated to inflame the minds and harden the hearts of the most circumspect. Political proscription is nearly always based upon an indictment of a whole people, which takes no exceptions into account. Men of unfavorable races or colors have been hated and hunted, not on specific charges against themselves, but on sweeping generalizations intended to appeal only to passion and prejudice.

We may see the same inclination to-day in the spirit which controls so many of the leaders of organized labor.

Ostensibly our unions are formed for the purpose of advancing the cause of labor. They notoriously embrace only a small minority of the men and women who work for a living, and, in the nature of things, they can not hope to include them all. They set out, in the first place, to give their members an exaggerated idea of their own importance. In the second place, they teach dislike, antipathy, and hatred of all who have not assumed the obligations of membership.

Since no persecution for the sake of religion, race, or politics is entered upon without long preparation by slander and personal altercation, so the intolerance of organized labor does not find full expression until an imaginary class known as "scabs," to which may be attributed all the crimes in the industrial calendar, has been created, and against which the wrath of the organizations can be directed.

In spite of the rage which the name itself engenders, the "scab" is no more an outlaw and an outcast than the most arrogant member of a union. He is an average American citizen. Man for man the "scabs" will compare favorably with the gentlemen whose names are carried on the rolls of the unions.

No man who can secure a sure passport to polite industrial society by the simple process of joining a union and paying dues—no man whose uncleanness can be washed away so quickly and so cheaply, can be such a leper inherently, as classification among the scabs is supposed to make him.

American citizens are persecuted as "scabs;" then, falsely and maliciously, just as are the Jews in Russia and the Christians in Armenia, on lies; by hate and by prejudice; as a result of passion; and in consequence of wholesale indictments having no basis of fact and being entirely beside the real issue.

American citizens, who have a right to be "scabs," and the majority of whom in labor-union parlance are "scabs," are oppressed not so much because they do not belong to unions as because they have been identified with an offensive epithet freely applied to all whom the leaders of the persecution would destroy. Calling a man non-union excites nobody. Calling him a "scab" stirs multitudes to riot and tumult.

It is the duty of the authorities, of course, to enforce the laws and to protect all citizens in their undoubted rights, but, whether this is done or not, can the men of good conscience in the labor-unions sanction a movement which may at any time be turned upon themselves?

Persecution begets persecution. One violation of the law leads to others. There is popular retrogression as well as popular progress. Governments become more arbitrary as well as more liberal. Freedom won at a great price is easily and quickly lost. Rights are taken away as often as they are bestowed. Encroachments upon one man's liberties always pave the way for the invasion of another's.

The spirit which is now unpleasantly conspicuous in the labor movement is at war with the elementary privileges of freemen. If it be not checked in industry, we may look for its introduction into matters of religion and politics, into matters of race and nationality.

Men who submit to a tyranny in their bread-winning need not be surprised if they fall victims to an all-embracing absolutism. Neither political nor religious liberty can long survive the loss of industrial liberty.

Let the misguided Americans, who, in silence assent to outrage and murder, think of these things.

#### THE WAR IN THE ORIENT.

PAGE after page of the daily press has been filled during the week with rumors and unauthenticated reports of what has transpired or is about to transpire in the war between the Russians and Japanese. A report, which came simultaneously from London, Berlin, and St. Petersburg, states that the contending forces met on the Yalu River, and that in the engagement which followed 2,500 Russians were left dead or wounded on the field. The report was credited in St. Petersburg, where it is said to have caused the deepest gloom. A reverse in the vicinity of the Yalu, has been expected by the Russian commander-in-chief. This is what is believed to have caused him to withdraw his headquarters farther inland. Russia's greatest living general, Kuropatkin, has been appointed to the command of the land forces in the East. Vice-Admiral Makaroff has been appointed to succeed Admiral Alexeiff in the command of the Russian fleet.

Russia is said to be experiencing great difficulty in transporting her troops to the East, and at the same time transporting sufficient supplies of every kind for them and for those already there. She has undertaken a gigantic task, with her preparations very incomplete. Disease is reported to have broken out among the troops who are on their way across Asia, and the government is making hurried preparations

for the despatch of additional doctors and nurses. On the other hand, Japan is reported to be fully prepared, and her forces fully equipped.

Within the week, if reports are correct, there have been several attacks on Port Arthur and the Russian fleet at that place by the Japanese fleet without serious results to either side. It seems, however, that the Japanese have lost one gunboat and two or more torpedo boats, in addition to the sinking of the five steamers with which they endeavored to block up the channel to the entrance of Port Arthur. The attempt was discovered by the Russians, and three of the vessels were sunk outside the entrance. Two went down inside, but it is not believed that they effectually block the entrance to the harbor.

While the Russians are planning to carry on a defensive campaign until April, the Japanese seem to be pushing their forces toward the zone occupied by the Russians. A battle is expected soon. A report from Cheefoo, China, states that the Japanese have landed 40,000 more troops at Chemulpo, Korea. A large division is reported to have landed at Possiet Bay, north of the Korean boundary, and it is believed to have been a part of this division which has been wrecking the railroad. If this report be true, it seems to be the intention of the Japanese to cut off both Port Arthur and Vladivostok from communication with headquarters, and invest and reduce these places. Parties of Russian scouts have crossed the Yalu; but no large body of troops has yet advanced into Korea.

The powers are striving hard to maintain "correct" attitudes, so as not to be drawn into the trouble. France feared that she might be involved on account of the new treaty between Japan and Korea, and hurried a message to England to forestall a possible calamity through England's misunderstanding of her attitude. England has declared her intention of not allowing Tibet to be dominated by Russian influence. So she will continue her course in that country in spite of Russia's irritation over the matter. There is much feeling in Russia against the United States, because of America's apparent sympathy with the Japanese. Japan has applied for permission to lay a cable to connect with the American cable at Guam, so that, in case her cable to Shanghai is cut, she will still be in communication with the rest of the world. The Russians intimate this would be considered a breach of neutrality for America to give such permission; but it seems quite possible that the permission will be given.

An infanticide syndicate has been discovered in the city of Philadelphia, and is carrying on its ghastly and cruel work for money, and seemingly unhindered. The bodies of ninety murdered infants, some of them but a few hours old, have been found on the streets of Philadelphia within the last six months. Twenty-seven have been found since January 1. During the month of December 60 bodies of such unfortunates were found in the alleys and culverts of that city. The police have evidence that in addition to these a large number of babies have been cremated, and they are seeking to find the crematory. It is said to be only the bodies of the babies of wealthy persons who are cremated. The others are disposed of in the cheaper way. Truly the sins of this old world are crying loudly to heaven.

The last necessary legal step has been taken in the matter of the Panama Canal treaty, which was ratified at Washington on February 26. It was at once signed by the President, who then issued a proclamation putting the treaty into effect. It is planned to have work begin on the canal at the earliest possible moment. United States marines will at once be assigned to the duty of policing the strip of territory which now comes under the jurisdiction of the United States. There still remain some legal questions to be settled in reference to former proprietorship in the canal property.

Conditions existing among the coke workers of Pittsburg and the Connellsville region are serious. In the grip of winter the men are becoming desperate, and charitable organizations in neighboring cities have been appealed to for aid. Since October fewer than 75 per cent of the ovens have been in blast, affecting more than 35,000 men. The mine workers have started a campaign of organization among the coke operatives.—*Labor Leader*.

A new treaty has been ratified between Japan and Korea, by the terms of which Japan guarantees the independence of Korea, and is to establish a protectorate over that country. Russia declares that she will not recognize the new treaty, and other powers have not committed themselves. This has introduced a new feature into the complications.

The city of Rochester has suffered a three million-dollar fire.





## THE HOME

### PRAYER.

MORE things are wrought by prayer  
Than this world dreams of,  
Wherefore let thy voice  
Rise like a fountain for me night and day.  
For what are men better than sheep or goats,  
That nourish blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them  
friend?  
For so the whole round world is in every way  
Bound by gold chains about the feet of God.  
—Tennyson.

### THE AFTER RESULTS OF FAMILY PRAYER.

BY MRS. L. D. AVERY-STUTTLE.

"If my children turn out badly, it will be through no fault of mine; so I am not going to worry," said a friend to me to-day.

"That's a good resolution," I answered, "for I don't think the Lord loves to see His people worry; but, my dear friend, I can not but fear that there should be more importance attached to the early training of our children, and to the influence with which we surround them while their characters are forming."

"Yes, that may be, but I believe that if a child has a natural inclination toward good, he will be good; if he naturally inclines toward evil, he will be evil in spite of his parents." I reached and took my Bible from the shelf, and quickly opened it. "Train up a child in the way he should go, and when he is old—" I paused a moment and looked earnestly into the clear brown eyes of the little woman beside me. "When he is old," I repeated, "he is *quite likely* to depart from it!"

"O, no, no! of course it doesn't say that."

"Well, does it say that he *may possibly* depart from it?"

"O, no,—it *says* he will *not* depart from it."

Ah, that is the trouble with so many of us! We believe the Bible to be the inspired Word of God, of course, but when it cuts across our track, and we stand condemned in its presence, we wonder if it means exactly what it says. "In the morning sow thy seed, and in the evening withhold not thine hand." Ah, what a time to sow the good seed,—in the morning and in the evening!

"But," says one, "the morning is the busiest time of the day, and in the evening we are too weary." Never mind; if the Lord has taken the pains to tell us when is the best time for sowing the good seed of the kingdom, surely He knows best. What would we think of the farmer who would defer the planting of his corn or the sowing of his wheat until midwinter, because he was too hurried to attend to it in season? Would he expect a good crop of corn or a luxuriant harvest of wheat? Ah, if we would reap, we must not be too busy to attend faithfully to the sowing.

The earnest prayers of father and mother around the family altar have many and many a time proven like strong cords to lead the wayward son or tempted daughter back to the paths of virtue and honor, even tho they have wandered far away among the mountains of sin.

One day I was passing the window of a florist. Suspended by a cord from the ceiling, was a strange, ugly-looking root. Dry and dead, without beauty or fragrance, shriveled and withered it seemed, and I wondered that the florist had taken the pains to hang it in his window. A few days afterward, I looked in at the same window. Where was the ugly root? it had disappeared, and in its place grew a lovely plant. The long trailing branches were delicate and graceful, and the fresh, tender leaves were beautifully green. The florist had only placed the root in water—that was all; and I thought: Ah, those prayers morning and evening sent up to the throne of God by a godly father or mother, or a devoted sister, when watered by the tears of love shall never die! they will grow greener and more beautiful as

the years go by. And as faithful memory recalls those earnest prayers which, perhaps at the time, seemingly fell upon dull ears, another link is added to the chain which leads the wanderer toward home and heaven.

"Many and many a time in the last half century," mused Grandpa Blake, "I have had cause to thank God that I had praying parents. Many a time have I been kept from the follies of sin by the thought that my name was upon mother's lips at the hour of prayer. 'I shall always think of you at the set of sun, John,' she said, 'and you must remember that I am praying for you. Father and I will never forget you, no matter where you are, at our evening and morning prayers.'"

"One evening, while I was a sailor, in mid-ocean a fearful temptation came to me. I had almost yielded. No one would be apt to find me out, and it would mean great worldly advantage. Almost the words 'I will do it!' fell from my lips,—almost. Suddenly, as tho a voice from heaven had spoken, I heard my name. The setting sun cast a halo of gold and crimson over the sky, which was reflected in the waters, and a single star shone like the eye of an angel in the far-off heavens. It was the hour of evening prayer in my boyhood home. 'John, my son, we are praying for you!'"

"Then there arose in my memory a picture of the old home. Far away over the hills I could hear in fancy the echo of the Sabbath bells, and almost catch the fragrance of the lilacs that grew by the window. Almost I could hear the voices of loved ones as, at the sacred hour of evening worship, they joined in the sweet refrain—

'O'er the hills the sun is setting,'  
then the gentle, pleading voice of my mother:  
'Merciful Father in heaven, keep my boy from temptation. Send the angels from Thy presence and let them be as a wall of fire round about him.'"

The old man continued, "I could not yield to the tempter, with that sweet voice sounding in my ear;—and thus I was kept by the power of my mother's prayer."

O fathers and mothers, let not Satan hinder your faithfulness at the family altar! The seed may be a long time germinating; but it is good seed, and if it be watered with many tears and by the dew of heaven, it will some day yield a blessed harvest; for "whatsoever a man soweth, that shall he also reap;" and "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud; . . . so shall My word be that goeth forth out of My mouth; it SHALL NOT return unto Me void, but it SHALL accomplish that which I please, and it SHALL prosper in the thing whereto I send it."

Ah, sometime, sometime we shall receive an answer to our every prayer of faith, and *such* an answer as shall cause our hearts to throb with happiness, and our tongues to take up a song of victory.

Then sow thy seed in the fresh heart's soil,  
And water it well with tears;  
We shall see the harvest of all our toil  
In the light of eternal years.

### BE THOUGHTFUL.

"How is your mother?" The question was asked of a young lady who had come to spend the day with friends. She looked so sweet and cool in her dainty dimity—it was an oppressively warm day—that her friends were inclined to be envious.

"Mama is not at all well lately. No, thank you; I don't need a fan, I am very comfortable; I feel quite worried about mama."

"Why didn't you bring her with you? This country air would do her a world of good."

"She is ironing to-day. Mama has such big ironings, especially in the summer. Then, as you know, I am going to the seashore soon, and mama is busy sewing for me. I have several dresses to be made, besides numerous other frills and furbelows."

While she proceeded to enthusiastically describe the fashions, her friends were busy with their thoughts. And—there is no need to point a moral to this true little tale; but, girls, listen: Some day those worn, needle-pricked hands that have so willingly worked for you will be crossed quietly upon her breast—perhaps sooner than they should have been. You can not help her then. Tears, heart-aches, and regrets will be of no avail.

Lighten mother's cares and burdens to-day, daughters, it may be too late to-morrow, and she may have passed beyond your reach.—*Epworth Herald*.

### THE BUSINESS OF ALCOHOL.

BY JUSTUS ALBOR.

In the minds of all earnest, thoughtful people there is an abhorrence of the manufacture of alcohol, because from the time it issues from the coiled and poisonous worm in the distillery until it empties itself into the grave, it demoralizes every one with whom it comes in contact.

Can one stand by and calmly contemplate this thing unmoved? Look at the stream of death banked on either hand by dishonor and crime and thronged with the wrecks of humanity! Behold the ignorance, the insanity, the destitution, the suicides! See the wee babes who turn with a piteous, unsatisfied wail from faded and withered breasts, the weeping and despairing mothers, the wives asking for bread! See the man of genius it has wrecked, now struggling with imaginary serpents produced by this vile thing!

Think of the jails, the almshouses, the asylums, the prisons and the scaffolds built upon the banks of this river of death, and do you wonder that every thinking man and woman turns shudderingly away from this vile stuff—alcohol?

Intemperance cuts down youth in its vigor, manhood in its strength, old age in its weakness; it breaks the father's heart, bereaves the doting mother, extinguishes natural affections, erases conjugal love, blots out filial attachment, blights hope and brings down mourning age in sorrow to the grave! It produces weakness not strength, sickness not health, death not life! It makes wives, widows; children, orphans; fathers, fiends; and all of them paupers and beggars!

It feeds rheumatism, invites cholera, imports pestilence and embraces consumption. It fills the land with idleness, misery and crime. It fills the almshouses and demands the asylums, populates the penitentiaries and furnishes victims for the scaffold! It engenders controversies, fosters quarrels and cherishes riots!

Alcohol is the life-blood of the gambler, the element of the thief, the prop of the highwayman and the support of the midnight incendiary. It invites the father to butcher his helpless children, helps the husband to massacre his wife, and the child to grind the paracidal ax. It burns up men, consumes women, detests life, curses God and despises heaven!

Intemperance suborns witnesses, nurses perjury, defiles the jury box, and stains judicial ermine. It degrades the citizen, debases the legislator, dishonors the statesman, and disarms the patriot. It brings shame, not honor; misery, not happiness; despair, not hope; danger, not safety; and with the malevolence of a fiend it calmly surveys its frightful and unsatiated havoc!

It poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, wipes out national honor, then curses the world and laughs at its ruin!

It does all this and more—it murders the soul, blotting out that divine image in which man was created, imprinting in its stead the diabolical likeness of "that old serpent, the devil."

All this and more is the business of alcohol in this world. Knowing this, can we harbor it in our homes? Can we deal it out to our friends, neighbors, and loved ones? Can we assist it in its devas-



tating work by helping to make it legal or respectable? He who compromises with it in any way yields to it, and in that yielding encourages the baleful business.

#### SIGNS OF DEATH.

##### Very Important to Physicians and Others.

J. D. JOHNSON, M. D., one of Pennsylvania's eminent physicians, in the sixteenth edition of his *Therapeutic Key*, published in Philadelphia, writes as follows:—

In all cases of apparent death occurring suddenly, or from external violence, and whenever there is any doubt in the matter, extraordinary precautions should be taken in order to settle the question. The cessation of respiration and circulation (so far as can be observed) does not determine the matter, and even the absence of animal heat is not conclusive, for life may exist and recovery take place where this is not an attendant. In all doubtful cases the following tests should be applied:—

1. Apply the stethoscope to determine if the heart is acting.
2. Put the body in a dark room, place the hand (with fingers close together) between the eye and a lighted candle; if life is not extinct, hand will show transparent redness as in life.
3. Tie a cord tightly around a finger; if the end becomes swollen and red, life is not extinct.
4. Inject a few drops of aqua ammonia under the skin; if life still exists a red or purple spot will form.
5. Insert a bright, steel needle into the flesh; allow it to remain half an hour; if life is extinct it will tarnish by oxidation.
6. Place the surface of a cold mirror over the mouth; if moisture condenses on the surface respiration has not ceased.
7. In from 12 to 18 hours after death eyeballs become soft, inelastic, feel flaccid.
8. In from 8 to 12 hours after death hypostasis or congestion of blood in capillaries begins to form in all depending parts of the body.
9. Putrefaction is positive proof of death, and unless this takes place by the end of the third day, interment should be postponed until it does.

As our own father, having been pronounced by the physicians dead, and all preparations made for his funeral, came very near being buried alive, we feel, perhaps more than any of our readers, the importance of the above subject.—*Geo. T. Angell.*

#### MAINE'S DOG DETECTIVE.

OLDTOWN, ME.—His name is Scip, and he is one of the most wonderful dogs in Maine. A veritable four-legged detective is Scip.

Scip lives in Oldtown when at home, and is an undersized cur, with bright eyes and sharp ears, of badly mixed lineage—just a common dog as far as breeding goes. He is owned by one of the State game wardens, whose duty it is to examine certain trains coming down from the game region. Every piece of game must be checked up, and suspicious packages examined.

The Maine law positively prohibits the taking out of the State of game-birds in any way whatever.

As the people alight from the train, few notice a little dog dodging about among them, sniffing at this hand-bag and that bundle.

Soon his master hears a little bark. He knows what that means, and, dropping everything, finds Scip dodging and nosing about the heels of a passenger. The warden closes in on the "game" pointed by Scip, quietly invites the suspect into the baggage room, and questions him about the game which he has concealed about his person or effects. The dog has never been known to fail in "pointing" game. He may have possibly missed some, but when he has made up his doggy mind that there is a violation of the law he has always been correct so far.

But inspecting the hand baggage is not all of the little detective's work by any means. After the passengers are all out he hops into the baggage and express car and applies his sharp little nose to everything in sight.

While making his usual inspection of the express car the other day, he came across a barrel, to all intents and purposes, containing fish. It certainly had fish in it. Scip sniffed at it, went on, and then came back and sniffed again. Round and round the barrel he went, whining and dancing as if it were full of rats.

With a faith in the little animal, born of long ex-

perience, the officer investigated the barrel and found in the center of a liberal lining of fresh shore cod, several dozen of plump partridges.

Fish shipments from a certain Washington County station have suddenly ceased.—*Boston Record.*

#### IN CHURCH.

[I don't want to make you uncomfortable, girls; but it is possible that it was one of you who had a bird's wing in your hat.]

Just in front of my pew sits a maiden—

A little brown wing in her hat,  
With its touches of tropical azure,  
And sheen of the sun upon that.

Through the bloom-colored pane shines a glory

By which the vast shadows are stirred,  
But I pine for the spirit and splendor  
That painted the wing of the bird.

The organ rolls down its great anthem;  
With the soul of a song it is blent;  
But for me, I am sick for the singing  
Of one little song that is spent.

The voice of the curate is gentle:

"No sparrow shall fall to the ground;"  
But the poor broken wing on the bonnet  
Is mocking the merciful sound.

—*Our Sunday Afternoon.*

#### THE SMALL COIN OF LOVE.

A LADY stepped into an elevator in a tall office building, and as she did so said pleasantly to the colored elevator boy, "Good morning." The boy looked up with pleased and grateful surprise, then replied, "Dat is de fust time anybody ever said, 'Good mornin',' to me here."

Ah, how we shrink from paying out the small coin of love! How we hoard the mills and cents of goodwill, like veritable heart misers! How often do we hear a kind word spoken, or see a kind act performed, as people brush up against each other in the intercourse of daily life? And yet many of these people are making large donations of love and life to others, toiling, self-sacrificing, self-denying, that others may be happier and better. Surely it is not because their hearts are selfish or unloving that they are so chary of those little words and acts of kindness and sympathy that come like sunshine to lonely, longing souls. It is simply because they underestimate the value of the small coin of love. They do not think it worth the trouble of paying out. Their minds are fixed upon the ministry of large and lavish giving, and so they utterly overlook the blessedness of the smaller giving.

The truly Christlike Christian will keep in circulation the small coin of love as well as the great. For to him the cent of the kind word bears as truly the image and superscription of the great King as the gold coin of the larger gift and the costlier sacrifice. He will not neglect to give the smile and the, "Good morning," because his heart is full of benevolent zeal for his church, or his family, or any noble cause. Blessings really have no absolute, fixed value in this world. A glass of water, sweetened with love, or a sunny, "Good morning," may go farther, in the end, than checks honored at the bank, or services paid out of the very costliest life of the giver.—*James Buckham.*

#### INGERSOLL'S EULOGY ON WHISKY.

"I SEND you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and the shadow that chased each other over billowy fields, and the breath of June, the carol of the lark, the dew of the night, the wealth of summer, and autumn's rich content, all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the 'Harvest Home,' mingled with the laughter of children. Drink it, and you will feel within your blood the starred dawns, the dreamy, tawny dusks of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man."

DR. BUCKLEY'S REPLY.

"I send you some of the most wonderful whisky

that ever brought a skeleton into the closet, or painted scenes of lust and bloodshed in the brain of man. It is the ghost of wheat and corn, crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by the shadow as cold as Arctic midnight, in which the breath of June grows icy, and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you will have 'woe,' 'sorrow,' 'babbling' and 'wounds without cause,' 'your eyes shall behold strange women,' and 'your heart shall utter perverse things.' Drink it deep, and you shall hear the voice of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck, and seize you with their fangs; for 'at last it biteth like a serpent and stingeth like an adder.' For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may 'put an enemy in your mouth to steal away your brain.' And yet I call myself your friend."—*Exchange.*

#### THE SLEEPING SICKNESS.

BESIDES the awful horrors of Belgian administration of the Kongo Free State, our (Baptist) missionaries have to contend with the terrible devastation of the sleeping sickness. From the Kongo the dread disease spread over to the Uganda country. From the first outbreak, two years ago, until now, over 68,000 persons have died in Uganda alone. The British authorities have used every effort to check the disease, but all in vain. A special commission, headed by Colonel Bruce, decided that the sleeping sickness is caused by the bite of a fly called "kivu." But no antidote to the fly's bite has been discovered, and a commission is now working over that problem. In the meanwhile, efforts are being made to stop its progress by some means. Segregation is impossible, and would not succeed, because the kivu fly could not be segregated. The English Church Missionary Society also finds itself greatly afflicted by the calamity.—*Frank S. Dobbins, Baptist.*

#### OUR CURRENCY.

UNTIL 1785 no national coinage was established, and none was issued until 1793. English, French, Spanish and German coins, of various and uncertain value, passed from hand to hand. Beside the nine-pences and four-pence-half-pennies, there were bits and half-bits, pistareens, picayunes and fips. Of gold pieces there were johannes, or joe, the doubloon, the moidore, and pistole, with English and French guineas, carolins, ducats, and chequins. Of coppers there were English pence and half-pence and French sous; and pennies were issued at local mints in Vermont, Massachusetts, Connecticut, New Jersey and Pennsylvania. The English shilling had everywhere degenerated in value, but differently in different localities; and among silver pieces the Spanish dollar, from Louisiana and Cuba, had begun to supersede it as a measure of value. In New England the shilling had sunk from nearly one-fourth to one-sixth of a dollar; in New York to one-eighth; in North Carolina to one-tenth. It was partly for this reason that, in devising a national coinage, the more uniform dollar was adopted as the unit. At the same time the decimal system of division was adopted instead of the cumbersome English system, and the result was our present admirably simple currency, which we owe to Gouverneur Morris, aided as to some points by Thomas Jefferson. During the period of Confederation, the chaotic state of the currency was a serious obstacle to trade, and it afforded endless opportunities for fraud and extortion. Clipping and counterfeiting were carried to such lengths that every moderately cautious person, in taking payment in hard cash, felt it necessary to keep a small pair of scales beside him, and carefully weigh each coin, after narrowly scrutinizing its stamp and deciphering its legend.—*John Fiske.*

"THE air at the St. Louis exposition is to be cooled by immense fans. They will bring down cold air from a height of eight hundred feet above the earth and distribute it over the grounds, thus greatly reducing the temperature."





### CHRIST, THE WAY, THE TRUTH, AND THE LIFE.

BY MRS. CARRIE K. BUTCHER.

WHERE'ER I look, whate'er I see  
In nature's realm, all prove to me  
There is a God above.  
Each swaying bough, each falling leaf,  
Each fragrant flower, each ripening sheaf,  
All whisper, "He is love!"

The world may scoff, the skeptic sneer;  
Yet faith in Him my heart doth cheer,  
And joyful, I press on.  
Though friends forsake, and foes assail,  
The hosts of sin shall not prevail,  
The victory shall be won.

The Saviour came, for man He died,  
Rose from the tomb, and opened wide  
A royal road to heaven.  
Himself became the Living Way  
That leads from death to endless day.  
What more could He have given?

### EN ROUTE TO CHINA.

A Glimpse of Japan.

BY A. C. SELMON, M.D.

We sailed from Vancouver, British Columbia, October 5, on the royal mail steamer, "Empress of India," en route for the province of Honan, China. This is one of the three fastest trans-Pacific boats, making the trip of forty-three hundred miles to Yokohama in thirteen days. On this trip she carried two hundred first-class passengers, twenty intermediate, and four hundred steerage, besides the officers and crew.

We had very nice weather, with the exception of two stormy days. The route lying so far north brought us into a very cold climate, and we were obliged to put on all our winter clothing. We sighted several islands belonging to the Aleutian group, which were very barren-looking places. A race of little people called the Aleutians makes its home here. Crossing the hundred and eightieth meridian, we dropped one day. Retiring Monday night, we awakened on Wednesday morning.

As we neared Japan, one of the first things that attracted attention was Mt. Fujiama. It is twelve thousand three hundred and sixty-five feet high, and its snow-capped summit, towering up into the clouds, can be seen for hundreds of miles in every direction. It is an old volcano, and even yet occasionally grumbles and belches out smoke and ashes.

October 20 we anchored in the fine harbor of Yokohama. Here a busy scene was presented. There were large freight and passenger steamers, and several war vessels, among them two American men-of-war.

No sooner had we cast anchor than the ship was fairly besieged by every kind of Japanese craft, from a steam launch to a sampan. The sampan is a Japanese boat but little larger than the ordinary rowboat. It is propelled from the stern by a peculiar bent oar, that is moved from side to side in the water in a manner they call sculling.

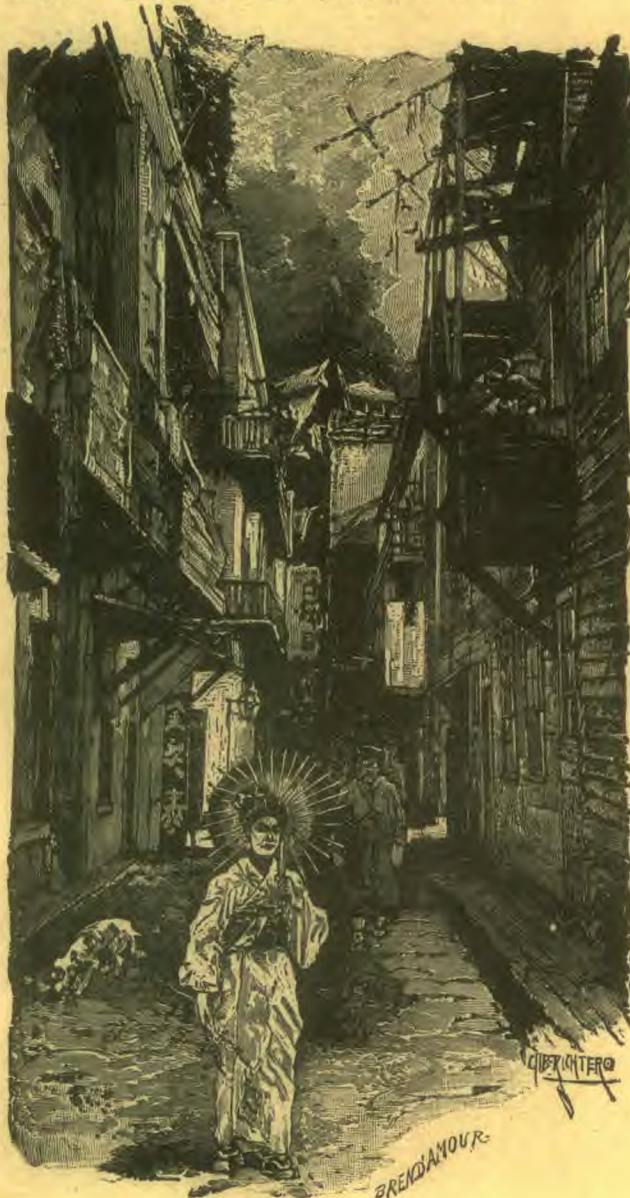
Going ashore, we had our first real taste of Japanese life in taking a ride about the city in a jinrikisha, which is a two-wheeled cart that carries one passenger. The seat is provided with a good spring, that breaks the force of the jolts and jars, and the motive power is furnished

by a sturdy little 'rikisha man, who steps into the shafts and starts off at a rate almost as fast as a horse will trot. These men have wonderful endurance, for they will keep up this rate for hours at a time. We paid them twenty sens for an hour's ride. This is equivalent to ten cents, United States money.

It is remarkable to see how the Japanese are imitating American and English ways. Every Japanese is eager to learn the English language. They have quarantine laws as strict as those of the United States. They have a gold standard for their money. The streets are well paved, tho only half as wide as those we have been accustomed to see. Bicycles are a great favorite, and they are very numerous. At present large numbers of automobiles are being introduced.

Passing along the streets, one sees an endless variety of shops. The front of the shop, facing the street, is open, and in this way the whole stock of goods is displayed in such a manner as to catch the eye of the would-be purchaser. Looking in, you see the shopkeeper seated on the raised floor, with samples of his goods all about him. When you go to make a purchase, you can count upon it that he will ask you double the price he expects to receive.

On our tour of the city, we did not see more than a dozen horses, and the majority of these were used by the foreigners for carriage horses. Some few are used by the Japs for dray horses. They are always hitched single, and are led by a halter, and never driven.



A Street Scene in Yokohama.

The women dress in a kind of kimona, with flow-

ing sleeves and a large sash. The loose sleeve is made to do service for a pocket, as well as a sleeve.



Children of the Flowery Kingdom.

Mothers carry their babies on the back, slipped inside the kimona, and held up by the sash. One mother we saw was washing at the tub, and the baby on her back was sound asleep. Most of the business men and scholars also wear long kimonas. The dress of the laboring classes, which include the coolies, 'rikisha men, and boatmen, is very simple, and consists of a shirt and a narrow cloth about the loins.

There are very few saloons. The only intoxicated men we saw were some of the sailors from the war vessels. Cigaret-smoking is becoming the national vice, and is very common among all classes.

Leaving Yokohama, our next stop was at Kobe, a city of two hundred thousand population. It has a fine harbor on the Gulf of Osaka, and is one of the most important export cities of Japan.

Our vessel touched next at Nagasaki. The way lies in and out, among the islands of the Inland Sea, a most picturesque stretch of enclosed ocean. The ship seems to float enchanted on its placid surface. The sea throughout the greater part of its extent is but a few miles wide, and in many places the channel is so narrow that the boat can barely pass. It is a day's travel, with mountains and hills on either side laid out in one grand landscape garden. The energetic little Japs farm most of these hills and mountains, from the base to the very top. The whole side is cut into terraces, and the appearance is that of a huge stairway, the treads of the stairs being carpeted with various shades of green and brown, and here and there a bushy tree is dotted in to add to the effect. The people live in villages made up of quite a compact bunch of houses all one story high, most of them brown, but a few white. The land lying about the villages is farmed.

This Inland Sea, and in fact all of the harbors of Japan, are strongly fortified, and one can not help but notice the rapid strides that are being taken in the preparation for war. Nagasaki is a large city on the island of Kyushu. The large coal mines are here, and make this an important port of call for the Asiatic fleets of all nations.

It was an interesting sight to see the coal loaded into the bunkers of the large steamers. The coal barges are drawn up alongside. Ladders reach from these to the port-holes of the ship. On the ladders there is a double row of men, women, and even little children. The coal is passed up from the barges in baskets which hold about a bushel. These baskets stream into the port-holes at such a rate



that fifteen hundred tons of coal can be loaded in five hours.

Leaving Nagasaki, we crossed the Yellow Sea, en route for Shanghai, October 24. Excluding two stop-overs, the trip thus far, of eight thousand five hundred miles, from our home in Iowa, has been made in twenty-three days.

### OUR PERSONAL TOUCH.

[L. A. Banks, D.D., in S. S. Times.]

"He laid His hands on every one of them." An old man, who was blind and crippled, sat at the edge of the icy stone pavement on a cruelly cold day, playing his old hand-organ, while in the other hand he held out a tin cup to receive such gifts as his music and evident poverty might attract. But it was so cold that music had no charms, and the people hurried by. The old man was very cold and discouraged, when an old woman, ragged and poverty-stricken in appearance herself, came out of an alley near by with a huge bundle of sticks and boards on her bent back. Some of the boards were so long that they were dragged on the ground behind her, and it had evidently taken her a long time to tie all the boards and bits of timber together on her back. She came along, bending low under her burden, until she was within a few feet of the old organ-grinder. As she noticed his condition, she paused, a flash of sympathy came to her eyes, and then she untied the rope which bound the bundle to her back, and in a moment the boards were lying on the ground. The old man's cap had been blown off by the wind. She picked it up, and brushed it, and placed it kindly but firmly on his head, and tied it down with a tattered handkerchief taken from her own neck. "Cold,—hain't it?" she said. He nodded. "Hain't gittin' much to-day?" were her next words. He shook his head again. She fumbled in her pocket till she found a copper, which she dropped into his little cup, hoisted the great bundle on her back, and went on her way. She had done what she could. She had laid her hands on him, and it had brought comfort to his heart. We, too, must follow the example of our Master, and come into personal contact, if we would help the world.

### THE LEGION PERIODICALS OF THE UNITED STATES.

A CLASSIFIED list of periodicals is given in the *Scientific American's* Special Number on "Modern Aids to Printing."

Period of issue:—

Daily .....	2,226
Triweekly .....	62
Semiweekly .....	637
Weekly .....	12,979
Monthly .....	1,817
Quarterly .....	237
All other classes.....	268

Total .....

Character of publication:—

News, politics, and family reading	14,867
Religion.....	952
Agriculture, horticulture, dairy- ing, and stock-raising .....	307
Commerce, finance, insurance, railroads, and trade.....	710
General literature, including mag- azines.....	239
Medicine and surgery.....	111
Law.....	62
Science and mechanics.....	66
Fraternal organizations.....	200
Education and history.....	259
Society, art, music, and fashion...	88
Miscellaneous.....	365

The average number of inhabitants to each publication is 4,170. News, politics, and family reading form the bulk of all publications, 81.6 per cent being taken up by them; religious periodicals come next with 5.2 per cent; finance, railroad, insurance, and kindred topics follow with 3.9 per cent; agriculture and allied subjects follow with 1.7 per cent; and the other subjects, while most important, follow with very small percentages, which can practically be neglected, as none of them exceeds 2 per cent, and most of them come nearer 1 per cent or below. The

publications devoted to specialties have been steadily superseded by the large dailies, which have invaded every field of journalism. The Sunday edition has become a most important factor in journalism, which, when aided by the linotype or other composing machines, have done the work of four to nine men. The line cut and the tin cut, called "half-tone," have made the rapid production of a counterfeit presentment of a photograph possible.

### THE MISSIONARY PROSPECT IN CHINA.

It is said that China is being somewhat enthused by the successes so far achieved in Japan's war with Russia. It would seem that the Chinese are impressed that, after all, the Orientals are a power of themselves, hence a revival of the anti-foreign sentiment. It is also stated by an English missionary that the reform, upon which the government started after the late Boxer troubles, had received a decided check, even before this later reverse. He says:—

New educational ventures are few, but the closing of the doors, the discouragement of Western ideas, and, above all, the exclusion of Christianity, are subjects of almost daily experience. Whether the Chinese Government will ever attempt another fight, on the same lines as before, it is hard to say; but the trend of affairs would lead to the conclusion that Christian teaching, even of the most diluted description, will never be allowed a place in Chinese institutions under the present régime. The opportunity which now presents itself to the Christian church is, therefore, more than ever important. Education on Western lines is indispensable. The people demand it. The government schools are discredited for a great variety of reasons. A Christian education, which is the one thing above all others that China needs, can only be supplied by private institutions carried on by Christian educators for the sake of the Gospel, tho' not necessarily dependent upon funds supplied entirely by the promoters themselves. Now is the time, while things are in abeyance.

### OUR WORK AND WORKERS.

BOTH the churches of Indianapolis are planning for the erection of new houses of worship.

A NEW house of worship was recently dedicated at Maple Grove, Mich. Brother W. C. Hebner conducted the service.

THE Life Line Mission, Des Moines, Iowa, reports four persons keeping the Sabbath of the Lord, as a result of Mission Labor.

DURING a recent five days' meeting at Corsicana, Texas, says the Union Record, a church of nineteen members (colored) was organized.

THE West Michigan Herald says, "About seventy more are awaiting baptism, as a result of the revival meetings held in Battle Creek church, making a total of over two hundred."

SEVEN converts to the truth are reported in the Worker's Record, as a result of meetings held by Brother D. E. Scoles, in a country district fifteen miles from Rolla, Mo.

AT Montreal, Mo., Brethren H. M. Stewart and J. L. Burgess have been holding meetings in the M. E. Church. The people take a good interest in the meetings, and pay all expenses.

AT the close of the week of prayer services at Elgin, Ohio, five heads of families began the observance of the Lord's Sabbath. The services of the week were conducted by Brother H. H. Vataw.

MEETINGS held in a schoolhouse ten miles from Red Lodge, Mont., by Brethren J. C. Foster and S. H. Kime, have resulted in seven adult Sabbath-keepers. They also report five members added to the Red Lodge church.

IN the Southern Illinois Herald Brother Chas. Thompson reports the addition of six adults to the church at St. James. He also reports that four have recently accepted the faith at Bloomington, where a Sister Kimlin has been giving Bible-readings.

THE Indiana Reporter says the meetings at Unionville, conducted by Brother J. C. Harris, resulted in the addition of six members to the church. Also that Brother F. M. Roberts reports twenty-two new Sabbath-keepers at West Lebanon. Also that four recent converts united with the church at Windfall.

FROM Ephesus, Va., Brother T. H. Painter writes that he is holding meetings in the M. E. Church, with a good interest. The pastor and his wife attend most of the services, and are much interested in the subjects presented. He has five other churches in charge, and is anxiously seeking to know the whole Gospel truth.

SISTER BELLE JOHNSON, who is teaching a church school in the Indian Reserve, at Kauyengeh, Ont., writes as follows: "I opened school with four pupils, January 11, but have seven now. I expect ten more when the weather gets milder. I canvassed two days, and made enough to purchase books, pencils, pens, copy-books, etc., for a dozen pupils."—*Canadian Union Messenger*.

THE Upper Columbian Conference will hold its next annual session beginning April 5, and if arrangements can be made satisfactory to all, a ministerial institute will be held, at which ministers, canvassers, Bible workers, and church officers will spend a little time together in studying the best methods and plans to carry on the work, and how to meet the many demands that are upon us for this time.—*The Reaper*.

WE are made sad to record the death of an efficient worker in our publishing house, Brother Silas Coombs Stickney, who had been connected with us for twenty-three years, during a greater part of that time filling positions of responsibility, as secretary of the company, chief bookkeeper, manager of counter check-book department, assistant manager in the office, and twice special representative of the house to the government of Guatemala. In all positions he has been painstaking, accurate, faithful. He was twice married, both wives dying of "the great white plague," the first dying in 1896, the latter, 1903. Upon his two children, the fruit of his first marriage, and especially upon Barbara, the daughter, the blow falls heavily. We are sad at the loss of a useful fellow-laborer. The children mourn a father. May the great Father help these dear ones, lambs of the flock, to be strong to bear and faithful to do, and lead them to the eternal Eden home, which shall know no death. We laid the father to rest to await the coming of the Lifegiver.

### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

[As some persons take advantage of these requests to palm off literature inimical to the truth, hoping that some of the recipients will be unguarded enough to circulate it, our missionary workers should carefully examine anything out of the usual line, to be sure that they are not being imposed upon. Some of the worst counterfeits are very close imitations of the genuine.]

SIGNS, Instructor, and tracts, a liberal supply. Address, Mrs. Eva Patterson, Salix, Iowa.

LATE clean copies of our denominational papers and tracts, in English. Address, Ples E. Watson, Call Box 62, Sour Lake, Texas.

CLEAN, back numbers of our periodicals and tracts. Address, L. Trowbridge, City Mission, Omaha, Neb.

SIGNS, Pacific Health Journal, Instructor, and Little Friend. Address, Mrs. W. T. Hicklin, Willamette, Ore.

ANY of our denominational literature. Address, E. A. Rose, Stevens Point, Wis., R. F. D. No. 1.

### PACIFIC UNION CONFERENCE.

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

W. T. KNOX, president.

J. J. IRELAND, secretary.

### THIS WILL INTEREST YOU.

THE Correspondence School for Nurses, connected with the Sanitarium Medical Missionary Training School, will begin a new class the first of April, 1904. Lessons are sent weekly to students who are unable to leave home duties in order to take a regular course at one of our sanitariums. This is the sixth year this work has been in progress, and hundreds are availing themselves of it. One who desires to do Bible or Missionary work or canvassing can ill afford to miss this opportunity. Studies in eleven subjects are given, among which Christian help work and the care and treatment of the sick are prominent. Our lessons have recently been re-written and enlarged, and are in every way improved.

The tuition fee is six dollars for the entire course. This amount is to cover the cost of sending out lessons, correcting the replies, and returning the reports to the pupils. The few textbooks required for this work are furnished at actual cost price. We shall organize a new class in April, which will continue one year. By taking double lessons, some students finish in six months. We shall be glad to hear from all who are interested. A descriptive circular giving full particulars, also testimonials from those who have taken the course, will be sent free on application. Address,

Correspondence Department Sanitarium Training School, Battle Creek, Mich.



## INTERNATIONAL SERIES

# THE SUNDAY SCHOOL

### LESSON 12.—MARCH 20.—JESUS FEEDS THE FIVE THOUSAND.

Lesson Scripture, Matt. 14:13-23, A. R. V.

(13) "NOW WHEN Jesus heard it, He withdrew from thence in a boat, to a desert place apart: and when the multitudes heard thereof, they followed Him on foot from the cities. (14) And He came forth, and saw a great multitude, and He had compassion on them, and healed their sick. (15) And when even was come, the disciples came to Him, saying, The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food. (16) But Jesus said unto them, They have no need to go away; give ye them to eat. (17) And they say unto Him, We have here but five loaves, and two fishes. (18) And He said, Bring them hither to Me. (19) And He commanded the multitudes to sit down on the grass; and He took the five loaves, and the two fishes, and looking up to heaven, He blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes. (20) And they all ate, and were filled: and they took up that which remained over of the broken pieces, twelve baskets full. (21) And they that did eat were about five thousand men, besides women and children. (22) "And straightway He constrained the disciples to enter into the boat, and to go before Him unto the other side, till He should send the multitudes away. (23) And after He had sent the multitudes away, He went up into the mountain apart to pray: and when even was come, He was there alone."

Golden Text.—"Jesus said unto them, I am the bread of Life." John 6:35.

#### SUGGESTIVE QUESTIONS.

(1) For what reason did Jesus, on a certain occasion, cross the sea from Capernaum? To what kind of place did He and His disciples go? Who followed Him? Verse 13. Note 1. (2) What was His feeling when He saw the multitude? What did He do? Verse 14. Note 2. (3) As the evening drew on, what did the disciples say to Jesus? Verse 15. Note 3. (4) How did Jesus reply to this proposition? Verse 16. Note 4. (5) What did the disciples say of their ability to feed so many? Verse 17. Note 5. (6) How did Jesus meet this spirit of doubt? Verse 18. Note 6. (7) Then what disposition did He make of the multitude? Verse 19, first clause; John 9:14; Mark 6:39, 40. (8) What did Jesus do then before distributing the food? To whom did He pass the food for distribution? Verse 19, last clause. Note 7. (9) Did the people have sufficient food? What was done with what remained? How much was left over? Verse 20; Mark 6:42, 43. Note 8. (10) How many people were fed? Verse 21. Note 9. (11) What then did Jesus urge His disciples to do? Verse 22. (12) After sending the multitude away, where did Jesus go? For what purpose? Did He have any companions? Verse 23. Note 10.

#### NOTES.

1. "When Jesus heard it," that is, of the death of John the Baptist, He proposed this temporary retirement. Mark and Luke note the fact that the disciples of Jesus had just returned from a missionary tour, and had reported to Him the results of their labors, and He suggested that they go over the sea for a brief rest. These are the two reasons given for the trip across the sea. Those who saw the company depart noted their course, and followed by land, telling others as they passed through the villages or met them by the way. Some also followed in boats.

2. When Jesus saw the eager multitude so anxious to hear Him, He could not turn away from them. So He gave up His rest and began to minister to them. The necessities of suffering mankind were of far more importance to Him than His own rest and comfort.

3. The disciples did not yet fully understand the Spirit of Christ. To turn a needy people away to shift for themselves was no part of His mission. Moreover there was yet an important lesson to be taught on that occasion, important to the disciples as well as to the multitude—namely, that He was possessed of creative power.

4. "They have no need to go away." Why?—Because there was One there who could supply all their needs. "Give ye them to eat." A real test of faith was this. Had they not yet learned that a command of Christ implied the power to obey? The Lord never requires an impossibility of any one.

5. Walking by sight as yet, the disciples did not see beyond their little personal stock of food, and limited their ability to that.

6. "Bring them to Me." Ah! that changes the character of all human effort. Their little stock was all right if dispensed through the power of Jesus. Says the Master, "Without Me ye can do nothing." But the man of faith replies, "I can do all things through Christ which strengtheneth me."

7. Jesus worked through His disciples, making them the mediums of His blessing to the people. "In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all His workers; Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others."—"The Desire of Ages," page 369.

8. The fragments were precious, not only as food for others, but as evidences of the power and benevolence of God through Christ, who is the Bread of Life. In the work of Christ there is

to be no waste, either of material blessings or of opportunities for doing good.

9. He who fed the five thousand in this desert place was the same who fed the children of Israel in the wilderness with manna from heaven. As in that case, so in this. He gave them only plain, substantial food rather than the luxuries of life. Yet it was the same food that was provided for Himself and His disciples.

10. The importance of this great miracle is emphasized by the fact that it is the only one recorded by all the four evangelists. The student of this lesson should compare all four accounts for important points. And let us all remember that "He that supplieth seed to the sower and bread for food, shall supply and multiply your seed for sowing, and increase the fruits of your righteousness; ye being enriched in everything unto all liberality, which worketh through us thanksgiving to God." 2 Cor. 9:10, 11.

## INTERNATIONAL SERIES

# THE SABBATH SCHOOL

### LESSON XII.—THE STANDING UP OF MICHAEL.

(Study for Sabbath, March 19.)

#### QUESTIONS.

1. REPEAT Luke 21:25, 26. In the signs given by our Saviour, where were distress and perplexity to be seen? What was to cause men's hearts to fail them for fear?
2. What power has for the past fifty years caused more unrest and uneasiness among the great European nations than all other questions combined? Note 1.
3. Of what sublime events will the driving of the Turk from the soil of Europe be the signal? Note 2.
4. Repeat Dan. 12:1, 2. What does the term to "stand up," as used in this prophecy, mean? Who is Michael? Compare 1 Thess. 4:16, Jude 9, and John 5:25, 28. How great a time of trouble is to follow the standing up of Michael? What will God's people then experience? How many will thus be delivered?
5. Repeat Rev. 3:5. Whose names only will be retained in the book of life?
6. Repeat Luke 10:20. What is great cause for rejoicing?
7. Rev. 20:15. Will search be made for the names which have been entered as candidates for eternal life? What will be the fate of those whose names shall then have been blotted out? Is your name written there? Will it be retained, or blotted out?
8. To what events, then, do the first two verses of Daniel 12 bring us?
9. Repeat Ps. 2:8, 9. What inheritance and possession was promised to Christ? What disposition is He to make of the heathen nations when they are given to Him?
10. Study Dan. 2:34, 35, 44. Does the promise in the second psalm harmonize with the prophecy of this chapter?
11. Dan. 7:14, 27. Does it harmonize with the prophecy of Daniel 7 also?

#### NOTES.

1. Lord Salisbury, prime minister of Great Britain, in a speech delivered Nov. 9, 1895, uttered the following words:—

"Turkey is in that remarkable condition that it has now stood for half a century, mainly because the great powers of the world have resolved that for the peace of Christendom it is necessary that the Ottoman Empire should stand. They came to that conclusion nearly half a century ago. I do not think they have altered it now."

2. It must be clear to every careful reader that the driving of the Turk from the soil of Europe will be the fulfilment of the closing verse of the eleventh chapter of Daniel's prophecy. What makes this line of prophecy of momentous interest to every one now living is the fact that the downfall of the Turkish Empire will be the signal of the most sublime events that the world has ever witnessed. The prophecy closes with the first two verses of chapter 12.

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### TESTIMONY VOLUME 8

We have been somewhat delayed the past week in receiving proofs, but they have been nearly all returned at this writing (Feb. 24). The formal date of publication will probably be March 23, at which time books may be secured in small quantities in some of the Eastern depositories. A large number of advance orders have already been received.

The prices, as stated last week, are 75 cents in cloth, and \$1.25 in limp leather.

### MODERN MYSTERIES

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#### TO CONTRIBUTORS.

THE SIGNS OF THE TIMES is a purely missionary enterprise. For this reason it has felt free to ask for contributions from its friends. It pays nothing for contributions, either prose or poetry, unless solicited by the editor, and then the fact is stated when the articles are asked for. This is a plan rarely followed, but sometimes deemed expedient.

**Manuscript Returned.**—We will return all unused manuscript desired if stamp and directions are inclosed. We are forced sometimes to return good manuscript, mainly for three reasons: (a) sometimes the articles are too long; (b) sometimes we have a number on the same subject; (c) sometimes our plans are such that an article can not be used till it is out of date. We therefore hope that no offense will be taken by those who have freely contributed their best thought, if their productions are returned. When we receive too much matter, we can not use all.

**Articles Desired.**—Those which set forth in the Spirit of Christ the great saving truths of God, short and to the point. It is better to treat one important phase of truth clearly, in a short article, than many points vaguely, in a long one. We desire no caustic, critical productions, which might minister to personal pride or pleasure, but can not save souls.

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✂ Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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Next week will close the instructive series of articles on Government, by Alonzo T. Jones. We hope they have been studied and circulated.

We shall soon begin the series of articles on Capital and Labor, by Prof. G. W. Rine. These will be instructive, and show a striking fulfillment of prophecy.

We regret that the first-page illustration of two weeks ago came out so indistinct. It was not of our own make. We have gotten engravings from the same reputable eastern firm in the past and secured much better results. The contrast between that and the work of our own young men is vividly seen by comparing the first-page scene of the Fall of Babel with our first-page illustration of last week on the Amphitheater of Pompeii. It recalls the old saying, If you want good work done, do it yourself,—if you can.

Our Sabbath-school lessons for the second quarter of the year will be upon the book of the Revelation, but not an exhaustive or a thorough study of the book. They pass over it too rapidly for that. But with these lessons for helps there is no reason why individuals should not make a more or less thorough study of the book as we progress. The Sabbath-school Lesson Quarterly will be a little late on account of delay in the reception of copy. But we will get it out as early as possible. Send in your orders. Price 5 cents. Ten cents more will furnish you the pamphlet, with four-color illustration on "The Seven Churches and the Seven Seals."

Do not fail to read the article in the Outlook department on Sunday Legislation in Washington. This government, which once rightly, nobly, grandly, refused through both branches of Congress to legislate upon the Sunday question as involving religious legislation and beyond the purview of civil government, is now committing itself the third time in recent years to the evil principle dominant in the Dark Ages. "Wo worth the day!" And yet how few are concerned about it! Principles seem to be worthless to them.

"The Seven Churches" and "the Seven Seals" are subjects which will be studied in the second quarter's Sabbath-school lessons for 1904. These subjects are of great interest. To help in this study, and also for general circulation, this office has prepared a pamphlet on these two lines of prophecy,—the Seven Churches covering chapters 2 and 3 of the Revelation, and the Seven Seals from chapter 5:1 to 8:1 inclusive, including the seal of God. In order to make this study clearer two diagrams in four colors have been prepared for this interesting pamphlet. Order when you order your Sabbath-school lessons. Price, by mail, post-paid, 10 cents. Address, Pacific Press, 12th and Castro Streets, Oakland, Cal.

"Is this present war to become universal?" we are frequently asked. It looks as tho it easily might involve all the great powers of earth. One untoward, unwise act might easily plunge Great Britain and France in the impending struggle; and it can be seen that the United States might follow with little provocation. And then the world. But we do not believe that this struggle will be universal. There will still be a little time of peace before the great Armageddon comes. God has a work to do in this world which is not finished. He is gathering out a people and sealing them for his kingdom. Rev. 7:1-3. The angels are holding the winds of war till that work is done. Our prayer is that the effects of this war will be to open Russia and Korea more fully to the Gospel.

War is a horrible, hellish thing; and it is not strange that, among the men who are speaking for the public over the Russo-Japanese war, the old military men are the ones who express this thought. They have been in it, sometimes from a sense of duty, and they know its horrors. Sherman said, "War is hell," and General Miles and General Wheeler have echoed the same sentiment regarding war in connection with the present struggle. But the sad thing is to find merchants, tradesmen, and others delighting in the war because "it will be a good thing for this country," "it will help trade," etc. The psalmist declares that God will scatter "the people that delight in war." Ps. 68:30. Feelings of profound pity ought to be cherished for the countries and peoples now suffering war's ravages. Surely we would not like to be in their stead. Let us pray that amid all this calamity men's hearts may turn to God and to that better land where the inhabitants shall eternally "delight themselves in the abundance of peace." Ps. 37:11.

"Modern Mysteries: Their Moral Aspect," is a pamphlet issued by the Pacific Press Publishing Company, on the subjects of Hypnotism, Clairvoyance, Telepathy, Theosophy, the "New Thought," and Pantheism. There are nine chapters, 107 pages, and the price is 15 cents. The edition will be soon exhausted, and probably will not be re-issued in this form. The pamphlet has received high commendation and some severe criticism. But there has been no criticism against the arguments presented or the general way in which the subject is treated. The criticism has been, and we say it frankly and openly, against the sarcasm and lightness sometimes indulged by the author. When Elijah witnessed the physical contortions and antics of the priests of Baal, he "mocked them, and said, Cry aloud; for he is a god; either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awaked." The prophet thought that the time and the occasion demanded the biting sarcasm and banter, that made Baal and his worship appear in a ridiculous light. So the author of "Modern Mysteries" has felt as he has examined some of the silly, vapid, ridiculous theories put forth for the salvation or benefit of man by these various isms. Perhaps

he has indulged it too much; there was sufficient temptation. Perhaps some expressions have not been wisely guarded. Granted; nevertheless souls have been helped, enlightened, and strengthened by a perusal of the matter in the book; and the work has commended itself to earnest men and women, not only as a strong indictment against these occult isms, but as a faithful warning against having anything to do with them.

Lacking in spiritual power, is the almost universal verdict against the modern church. The church concedes the truth of the indictment in her persistent grasping for political power. There can be but one cause for such an effect, and that is, departure from fundamental principles—the corruption of genuine doctrine by the introduction of that which is fraudulent. To this end the apostle Paul said of even his early day, "The mystery of iniquity doth already work." The iniquity that the enemy of souls was then injecting into the church came from paganism, and it continued to work until the Papacy was developed, after which consummation it worked even more effectually than before. For a terse and authentic statement of the origin and results of some of the false ideas imbibed by many professed Christians of to-day, we commend the pamphlet, "Pagan Counterfeits in the Christian Church," by Chas. A. S. Temple, a Presbyterian clergyman. For sale at this office, and branches. 187 pp.; price 25 cents. All who desire to know the truth in this relation should read this little work.

Hypnotism—What Is It?—A Boston architect writes us: "Read Acts 13:9-13 and know that Holy Ghost and Holy Spirit are now named Hypnotism!" We have before said that men would come to believe that mesmerism and hypnotism were the power of God, and confound it with the Holy Spirit, and that they would do this solely from the fact that it was a wonder-working power, whereas the only test of the nature of any such manifestation is the moral test of the law of God. All the hypnotism of Acts 13:9-13, was manifest in Elymas, the sorcerer, and the Spirit of God, in direct antagonism thereto, rebuked it. Simon the sorcerer, of Acts 8:9-13, was another instance of a man bewitched by hypnotism, and the people said, "This is that power of God which is called great." They thought it was the Spirit of God. God's Spirit does not work that way. It is always in harmony with His law, and enslaves no man.

Tolstoi, says Bishop Charles C. Grafton, Episcopal, who has recently returned from Russia, is "not antagonistic to the Greek Church alone. He reviles at all churches." But this may be taken with a grain of salt. About the only churches that Tolstoi knows are the State churches of the Old World. There would probably be this difference between Bishop Grafton and Tolstoi. The former would reject all churches outside of Catholic, Episcopal, Greek, and certain State churches of Europe, while the latter would be inclined to regard favorably what the bishop condemned and reject those which the bishop approves.

"The Troubles of a Trust" is the title of another instalment of Miss Tarbell's history of the Standard Oil Company in the March McClure's. After his great machine was perfected, Mr. Rockefeller wished to be let alone, but, as Miss Tarbell remarks: "Probably the greatest trial Mr. Rockefeller has ever had has come from the persistency with which the malcontents have kept him before the public." It is an interesting chapter. And the magazine contains more of interest.

It is not hard work to be a critic; almost any one can be that. It requires neither great ability nor unusual genius to find fault with the greatest masters, or even the Architect of the universe. But how much better and nobler it is to be a helper. Is the wheel in the rut? help lift it out. Is the man down? lend a hand. The heart will be happier, and life sweeter, because of it.

One of the worst pieces of news that has come to us of late is that of whisky made from the watermelon, and at much less cost than it is manufactured from corn or rye. We are sorry. There is misery enough in the world already. Intemperance is worse than war.