

SIGNS OF THE TIMES



FUNDAMENTAL PRINCIPLES. No. 9.

From Virginia's "ACT for Establishing Religious Freedom," 1785.

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Pacific Press Publishing Company, Mountain View, Cal.

T. Lemos

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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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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MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, }
W. N. GLENN, } - - - - - ASSISTANT EDITORS.
A. O. TAIT, }

THE CROWNING ACT OF INFINITE LOVE.

THE love of God! The love of God manifest in deed! The love of God for the unlovely and unloving! The love of God, in order that the unlovely might become lovable; that the unloving might love! Such was the crucifixion of the Son of God, the climax of love unselfish, the crisis of the universe, the destruction of death by dying! "For scarcely for a righteous man will one die; for

that He gave His only-begotten Son." Neither did the Son die because so compelled; He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works." But when Christ walked the earth and died upon the cross, He revealed not Himself; "The Father that dwelleth in me, He doeth the works."

WHEN, in the beginning the eternal Son of God laid down His high prerogatives, and took upon Himself the form of a servant, the crucifixion was in the gift, angel tho He first became. He was "the Lamb of God" "slain from the foundation of the world." When He there gave Himself, He gave Himself to be all that

broad universe, God loves you; see how much God loves you.

IN this love was involved all the patient suffering of the hatred of demons, and men the agents of demons. In it was involved the nail-piercing fastening to the cross, the awful disgrace of being adjudged guilty of the highest crime, yet absolutely innocent; the mocking by the base mob, and the elders and priests of His own people; the sorrow of the mother, and the disappointment of His disciples; the awful darkness that shut from His longing soul the Father's face; the awful despair to be felt by the sinner at last, and the closing scene, the loss of consciousness—death. Yet from it all He shrank not. "Lo, I am come to do Thy will, O God." From that He swerved not;



peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us."

It was no love of mere impulse that was manifest at the Crucifixion. It was not the love of an age or a dispensation. In ancient times God had said: "I have loved thee with an everlasting love." It was not the love of Jesus which at the cross spoke the loudest; it was the love of God the Father "in Christ reconciling the world unto Himself," that was manifest on Golgotha's hill. "For God so loved the world,

lay between the giving and the crucifixion: the Chief Minister among all the angelic host, bearing continually the accusations of the adversary, and answering them with, "Jehovah rebuke thee;" the Babe in Bethlehem, the Child, the Boy, the Young Carpenter at Nazareth; the Tempted One in the wilderness, meeting the cumulated craft and deceptive power of the ages of sin; the Minister in word and deed to the poor and needy; despised and and rejected of men, even His own; the agony of Gethsemane; the climax of the Crucifixion, —all speaking in tones, clear, penetrating, all-persuading to every responsive heart, in the

humanity might plead as in Gethsemane's garden, "Let this cup pass," but love prays triumphantly over all, "Nevertheless not what I will, but what Thou wilt."

O SOUL, sinful tho you may be, does not this love appeal to you? It was for you. It was poured out that you might drink. He died that you might not die. He took upon Himself sin for your sake, that sin might not crush you into oblivion with its intolerable burden. You live even now because of that sacrifice. Long ago, the earth would have been rolling on a dark and void and hopeless, disintegrating

wreck, if the love of God had not been poured out in unstinted measure in healing streams to make even physical life possible to the sinner. He prolongs the life you live, that His goodness may lead to repentance of sin, and that you may lay hold of eternal life in Him. He has purchased all that man forfeited by sin. The earth is His, and He made it; sin alienating it, He bought it with His life. Therefore every blessing is a blood-bought blessing. The very sunlight by which you thrive, which ripens the corn and the fruit on which you live, which glows in your grate, which looks down on your deeds of darkness, is a blood-bought blessing. The very air you breathe, by which you blaspheme His name, is blood-bought. The streamlet sings its song of joy; the birds warble forth His praise; the grass and flowers look up to Him, and exhale their fragrance on the air, but you, with reasoning powers, with some sense of justice and right, refuse to render to Christ the Lord what belongs to Him! More than all else, He wants you. "Son, give Me thy heart." Come just as you are. Let His love break your heart. Let Him take you, all unworthy as you know yourself to be, and make you "to the praise of the glory of His grace."

FELLOW pilgrim, how does the cross appeal to you? Are you weary? Do you see only the nail-pierced hands, the thorn-crown wounded brow, and read in them your own sufferings? Or do you see in the cross the all-comprehending love of God to you, a pledge of all you need forever? That is what He wants you to see. Listen: "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him *freely give us all things*?"—Nay more, He has given us all things in Him; "for in Him dwelleth all the fulness of the Godhead bodily, and in Him *ye are made full*." Know that when you accepted Him "in everything ye were enriched in Him, in all utterance and knowledge; even as the testimony of Christ was confirmed in you; so that ye come behind in no gift; waiting for the revelation of our Lord Jesus Christ who shall also confirm you unto the end, that ye be un-reprovable in the day of our Lord Jesus Christ." "For I am persuaded," declares one who was called to suffer for His sake, "that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

WHAT GOOD?

The Question of Skating-Rinks.

THE question which the mere nominal professor asks concerning questionable things is, "What harm is there in them?" The very question shows the negative life of the asker, and indicates that his object in the life which he possesses is comfortable ease rather than unselfish service; is present enjoyment rather than noble character-building.

Just now, all through the country, is the skating-rink "fad," in some places, a "craze."

The exercise appeals to the young Christian, and there are never wanting human appeals from acquaintances and companions to confirm any lingering desire to take part. The question has been asked us, and we wish to examine it.

What good is it physically?

What good is it financially?

What good is it mentally?

What good is it socially?

What good is it morally? This fairly covers the field.

1. **Physically.**—"It is exercise," we are told. Yes, but is it exercise under conditions which make for health? It is exercise in a crowded hall, soon filled with the unwholesome exhalations of many steaming human bodies, inhaling an atmosphere laden with carbon dioxide, the fumes of tobacco and whisky, and the effluvia and impurities consequent on the gathering of such a crowd in such a place. Exercise is almost invariably taken to excess, as the mad indulgence of the sport has often demonstrated. This exercise is often continued till late hours, and it leaves the exhausted system in a splendid condition for the propagation of germs of influenza, pneumonia, and tuberculosis. It robs the most nervous temperaments—those who naturally go to excess in such a sport—of needed sleep, and so tends to make them nervous wrecks. It leads those who are heated to indulge in iced refreshments or drinks, rarely or never beneficial. The skating-rink is therefore of no benefit to its devotees physically.

2. **Financially.**—It is absolutely no financial benefit to its patrons, whatever it be to its promoters. It can be a place which easily robs the young man of limited wages of all his hard earnings; and when the fad is over he has a pair of worn or broken skates, and an education which will never commend him to a single wise business man. The promoters, the saloons, the purveyors of drinks, the doctors, and perhaps, prematurely, the undertakers, are the chief beneficiaries of the rink. The patron is always poorer.

3. **Mentally.**—No one thinks, save the low-grade intellect, that the rink would be a profit mentally. It does not require a great mentality to operate a pair of roller skates on a smooth floor. The professors and graduates of the rink will never, because of the acquired art, be known in the halls of fame, or add luster to the renown of their *Alma Mater*.

4. **Socially.**—We are not among those who would mark the boundaries of social divisions by the dollar, the eagle, or the bond, or by any ancient coat of arms. The true "hall-mark" of a gentleman or lady is moral character and good behaviour; and the best code of etiquette is the Golden Rule. No young man who cares for himself ought to choose other companions. No true, pure young woman would wish to. The social companion of the parlor ought to be on the same level, of the same brand, as the social companion in amusement. Do fathers and mothers, ambitious for their sons and daughters, believe for one moment that their standing in good society will be helped or established by the associations at the rink?

5. **Morally.**—What is its moral benefit? What parent wants to throw his pure daughter or growing son into a human mass of all kinds

and characters, all on an equality by virtue of the fee paid at the door?

Oftentimes the best and most graceful performer in such a place is the most disreputable in character. It is easy for such a one to gain strong influence over an impressible boy or girl who are there with all restraint thrown off. Vice and low conversation and action become familiar, the nice sense of morality and modesty is lost, and the first step is taken in a downward career, which often ends in life-long disgrace and degradation. Places like the rink, invariably given to excess and broadest license, ever level down, never up.

In the light of these considerations, what candid man or woman will not agree with us that the skating-rink is of no physical, financial, mental, social, or moral good. It is therefore a good place to let alone. Let reason and right principle settle that forever, and the enlightened mind and conscience will ever find something better in every way.

GOD COMMENDS FAITH—NOT SIN.

IN the eleventh chapter of Hebrews a number of persons are spoken of in terms highly commendatory. It is well to note especially why they were deemed worthy of commendation. The one thing to their credit was their faith. All of these people had faults. Many of them have faults recorded against them in the Scriptures, some of them very grievous sins; yet God has deemed them worthy of special mention—has set His seal of approval upon them.

Infidels and skeptics are wont to point out the defects of these people, and then point to the fact that God commends such men. Some will take warrant to commit sins of which these persons were guilty, because of their honorable mention by the Spirit's dictation, while others refuse to acknowledge God at all because, they allege, He endorsed men who were guilty of atrocious deeds. This course is in keeping with that of the scribes and Pharisees who said of Christ, "This man receiveth sinners, and eateth with them," and therefore they rejected Him.

Such logic is in sheer ignorance of God's mercy, which is in full harmony with His perfect justice. Such one-sided deductions come of superficial reading of the Scriptures, and a lack of understanding of the character of God and His wonderful love for His creatures. Those who view the situation from such a standpoint apparently think that God is just such a One as themselves, and they judge Him by themselves, setting up their own fallible standard of judgment and justice instead of God's perfect standard.

God has not commended any man for his faults, but, no matter how faulty, He does commend faith. He does not regard sin lightly, yet He loves the creature; and this is the basis of His perfect plan of salvation. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God does not let sin, which is "the transgression of the law," pass unnoticed, or its punishment go by default. That is shown by His gift of His sinless Son to die for sinners, and then by making faith in Him a condition of justification, of pardon. He thus devised at great sacrifice

a plan by which He can be just and yet justify them that believe in Christ.

So we have this emphatic statement by the apostle Paul: "Being justified by faith, we have peace with God through our Lord Jesus Christ." Peace with God implies being in His favor, regardless of previous character or condition. Only the exercise of faith, the "faith that works by love," which is "the faith of Jesus," can bring one into a position where God can commend him.

It is only by a continuous faith in Christ that one can stand "perfect and complete in all the will of God," and therefore be worthy of commendation by Him. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." If skeptics would only believe the Gospel, and honestly contemplate the merciful plan of salvation, they would see the beauty and reasonableness of God's love, and no longer charge Him with human folly and vindictiveness. "The wages of sin is death;" "sin, when it is finished, bringeth forth death;" "but the gift of God is eternal life through Jesus Christ our Lord."

G.

CHARACTERISTICS OF GOD'S REMNANTS. NO. 2.

What He Has in Store for Them.

CHRIST says of those who are accounted worthy to be numbered among the overcomers: "I will write upon him the name of My God, and the name of the city of My God, the New Jerusalem, which cometh down out of heaven from My God, and Mine own new name." Rev. 3:12.

Can we even imagine that God will permit His name, the symbol of His righteous character, to be stamped for eternity upon the forehead of any soul who is hiding sin in his heart? God will permit no Achans in heaven. The lesson of the hidden theft in the camp of Israel is full of meaning for the child of God. Not for one moment must we harbor the thought that Jesus Christ, whose life in human form and whose death on Calvary were made necessary by sin, will write His own new name upon the forehead of any soul who is clinging to sin while professing to serve Him.

Can we imagine that the righteous Ruler of that city where only righteousness is ever to be, will ever label you or me for a habitation there, while there remains in our hearts the root of that evil plant which disrupted the peace of heaven, and put the seal of death on the tomb of the Son of God? Such can never be. If we allow any such idea to actuate us, as even a remote possibility, we are following a will-o'-the-wisp into the mire and quicksands of eternal death. God will not stamp us righteous till we are. And we will not be able to look upon the glorious majesty of the coming Christ, unless, before the time He appears, we have bid a final farewell to the last cherished sin, and have set our faces against it as firmly as the rock of ages. Christ says of that city: "There shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life." Rev. 21:27.

"They that wash their robes" in the blood of Christ from all the defilements of sin are given "the right to the tree of life," and to "enter

in by the gates into the city;" they have left outside everything that would have bound them to the kingdom of the adversary. They that cling to their sins are left outside with them. Inside those gates of pearl they can never enter; over that jasper wall they can not go; in the joyous pleasures and occupations of the redeemed they can never participate. "Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie." Rev. 22:15.

If the tendrils of our hearts have wound themselves around some dear sin, our only hope is in cutting loose, no matter how much the cutting process may hurt us; for the longer they grow, the stronger they get. If you permit them too long to continue, a time may come—nay, will come—when you will have no power to cut loose, and they will drag you down with them, as the heavy cannon-ball drags the dead sailor down into the sea. Cut loose; cut loose now! The price of our dalliance with sin is far too dear. We can't afford to trade off a whole eternity of righteous life and enjoyment for a few short years of sinful pleasure here.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." O, how much there is wrapped up in that! There is a striving for the Christ-life here, in temperance, in righteousness, in work, and then the right to be an inhabitant of the New Jerusalem, and to sit upon the throne of Him who is "King of Kings and Lord of Lords."

Out of this over-grown garden of weeds Christ will take the choice plants of His most tender care, and place them where the weeds and the tares can never come to annoy and destroy. Out from among the ragged rocks of this disrupted and worn-out old world, Christ is even to-day chiseling and polishing stones that are to reflect the glory of His never-diminishing righteousness throughout eternity. Out from among the weepings and the woes, the sickness and the sins, the wasted opportunities and the blasting pleasures of life, Christ is to-day fashioning characters that He is going to entrust with the glorious honor of bearing His name, the symbol of His character, all through eternity. Of each such individual He says, "I will make him a pillar in the temple of My God, and he shall go out thence no more." God grant that this may be said of you who read these words.

S.

Question Corner

1799.—The Lord and Samson.

How could God be with Samson when he told lies and did other things that were not right? F. H.

The writer of Hebrews places Samson among the great examples of faith. The Lord was not with Samson because he told lies or made mistakes or blunders; He was with him despite those things. Samson believed, as did David and other men of all ages, that it was perfectly proper to use deception with one's enemies. The highest standard would be to tell the truth at all times. Samson evidently did not see the sinfulness of the things that he was doing; he did, however, see the importance of serving God and freeing God's land from the power of

the Philistines; and the Lord accepted the rough, uncouth, uninstructed faith of the man; but this does not mean that he endorsed all that Samson did. Abraham made a mistake in wedding Hagar. The Lord accepted him despite his mistake. There are thousands to-day who are breaking God's law weekly; He accepts them, not because of their transgression of His law, or because of their substitution of men's traditions for an essential part of that law; but despite their errors, He accepts them. It is the perfect faith that God asks, and he who has the perfect faith will be led on to more and more perfect conduct.

1800.—The Sun and the Day.

In the history of creation there was evening and morning before the sun was created. How can it be that there was light and darkness three days before the sun and moon were created? S. H. T.

First of all, we can not believe that the Lord is so limited that He could not give light apart from the sun. The sun is the light-bearer, but it is a generally-accepted rendering, we believe, that the language of Gen. 1:14-18 shows that, tho they did not appear, the sun and moon were created in the very beginning when the earth was, but that the heavy mist or cloudbank surrounding the earth had entirely shut them away from the earth until God said, Let them appear in the heavens; so that if any one had been on the earth, he would have seen them for the first time, the light previous to that time being diffused through the heavy clouds of vapor hanging over the earth; just as now, for limited times, it is impossible to tell where the sun is. The great part of the vapors may have been deposited in the form of water upon the earth, and the remainder of it left in the atmosphere in the form of clouds or invisible moisture.

1801.—First Day of the Week.

Editor of SIGNS OF THE TIMES: Read John 20:1, 19, 26; Acts 20:7-11; 1 Cor. 16:1, 2. Please answer. R. Mc.

We have not space in this column to explain all these texts which have reference to the first day of the week. We refer our querist to Apples of Gold Library No. 76, and Bible Student's Library No. 137 (price two cents each), in which all these texts are considered. Will state in brief, in this, that they all refer to one and the same day, with the exception of John 20:26; that in no case is the first day of the week called a sacred day, but every instance of its use indicates that it was merely a secular day; and that of all the meetings which took place on that day, but one was a religious meeting, a farewell meeting of the apostle; that the other meetings showed that the disciples themselves did not believe that Jesus had arisen, and that He met them as they were together in their own common abode.

1802.—Tormented Forever and Ever.

Will you please explain Rev. 20:10, "And they shall be tormented day and night forever and ever"? E. J. C.

That there shall be no ever-existing place of torment in which conscious beings shall perpetuate an endless existence of misery is very clear from the statement of Rev. 5:13, where the prophet hears sounds of praise from every part of God's universe; and also from Rev. 22:3, "And there shall be no more curse." The word "torment" in its original sense bears the simple meaning of testing, and the test, to all eternity. For a full explanation of this text see No. 111 of Bible Student's Library, "Tormented Forever and Ever," or "God's Test of Immortality." (Price two cents, of the publishers of this paper.) The reading of this tract I am sure will make it clear.

1803.—"He That Eateth Herbs." Rom. 14:2.

Please explain the above. Is this a point against strict vegetarian diet? E. C. P.

No, it is neither against a vegetarian diet, nor for it. That is not the point of the apostle's remarks at all. The one great thing emphasized in the fourteenth chapter of Romans is that God is judge, and that man has no right to judge his brother. "Let not him that eateth set at naught him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him."

(Continued on page 16.)

THREE GREAT OVERPOWERING EVILS

A VOICE IN THE WILDERNESS

THE ETHICS OF THE THEATER, THE CARD TABLE, AND THE DANCE.

[A Sermon Preached at the First Baptist Church, in Fairport, N. Y., by Rev. E. E. Knapp, Pastor.]

"The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Romans 14:17.

I DESIRE to show this morning why the church is opposed to these amusements under consideration, and why Christians and others should not indulge in them.

What Pleases Us Reveals Us.

Laughter and joy cheer the heart and refresh the mind and body. But it is a trick of the devil to sugar-coat the poison of sin with fun and frolic.

"Pleasures, or wrong or rightly understood, Our greatest evil, or our greatest good."

—Pope.

Laughter is an index to character. Tell me what a man laughs at, and I can tell you what he is. If he laughs at virtue, he is vicious. If he laughs at goodness, he is bad. His sports and plays will also reveal his aim. The things that amuse people, do much toward moulding their character. Are the theater, card table, and dance the proper influences with which to mould desirable character? Let us see from Scripture, sense, and fact.

What They Do.

Our indictment contains the following counts:

1. **They injure the body.** A glance into the modern ballroom shows at once that dressing in many cases is white, light, slight, and tight, of which I shall speak again. Every law of health is disregarded. Going from a heated room into a cold atmosphere has made many wrecks. The ballroom has been called the mother of rheumatism and consumption. The coming and going, the riding and walking, has made many funerals. Late hours and broken rest, and constant excitement of emotions and passions, all are powerful agencies in undermining the health. It is easy to point to examples.

2. **They dwarf the mind.** "Cards," says a man of authority, "were invented for the entertainment of an idiotic king; and it takes but little brains to amuse oneself with cards." Says Addison, the great essayist; "It is wonderful to see persons of the best sense, passing away a dozen hours together shuffling and dividing a pack of cards, with no other conversation but what is made up of a few game phrases, and no other ideas but those of black and red spots arranged together in different figures. Would not a man laugh to hear any one of his species complaining that life is short?"

3. **They corrupt the moral character.** The severest charge. When judged by this test, the dance is an arch-fiend and criminal, who numbers his victims by the millions. It goes without saying that the round dance is immoral in its tendency. I am not saying that all who indulge are immoral, but I do say that all that are moral, and retain their moral purity, do so in spite of the dance, and not by means of it. It had its origin in the low dance houses in Paris, and ought to be sent back to its proper place.

What Others Have Said.

First of all, let me give you a few quotations from men and women of large experience and observation. In most instances I withhold the name, but can give it in nearly every instance.

"The dance is destructive to morality in too many instances. It has an immoral past. It did not originate with the Hebrews, but with heathen nations. History shows that heathenism and lust are its parents. The dress of the ballroom increases its inherent tendency to uncleanness. Women vie with one another to appear before men with what, for the sake of delicacy, I will call the lowest-neck dress. Every hooting owl by night and every hissing goose

by day, cries to them: 'God hath entirely covered us, so that we could appear in the society of creation without shame, and God hath provided you materials for clothing; why then expose yourself with such a shameless face?' Some will endeavor to justify the dress of the ball by quoting, 'To the pure, all things are pure.' But human nature is human nature. You might as well say that powder is not what it ought to be because it explodes when sparks fall upon it. We have Bible authority for keeping the sparks of temptation away from the powder of human nature."—Geo. H. Neal, Jr.

The *Christian Advocate* has this to say: "Balls are sensual in the worst sense by the modes of dress indulged in, by the stimulus of passion always provided and drank. Young men often go to the house of infamy that never would have gone there but for the excitement of the one place, which naturally feeds the other. Why are balls used for this express purpose by the keepers of dens of infamy?" This same article refers to the fact that high society of Washington law-makers has succumbed to its blighting influence. No plane or circle is exempt. If you are, how about your partner?

Dr. Leonard, missionary secretary to the M. E. church, says: "The dance is harmful to the moral and religious life of society. I do not hesitate to affirm that the modern dance is lasciviously immoral, and responsible for the destruction of the virtue of thousands of our youth. Everything connected with the waltz is calculated to arouse and inflame the animal passions."

The late "Gail Hamilton," a well-known Congregationalist lady and writer of note, said: "The thing in its very nature is unclean, and can not be washed. The very pose of the parties suggests impurity."

The late Dr. Howard Crosby, a Presbyterian divine, wrote: "In regard to these waltzes, polkas, and such like, a Christian ought not to hesitate a moment, any more than he would about thieving and lying. The foundation for a vast amount of domestic misery and crime was laid when parents allowed the sacredness of their daughter's persons and the purity of their maiden instincts to be so rudely shocked in the waltz. This vice has captivated the young and deluded the old in the church of Christ, and no minister must utter an uncertain sound here."

An army officer is said to have exclaimed, after seeing the modern waltz for the first time, "If any man were to embrace my wife after that fashion, I would horsewhip him."

Two rooms are adjoining. In one the carpet is removed, the floor is waxed, there is music. Here is freedom and embrace. In the other, carpets and furniture are intact. Let a man try in that room what he did in the other and see what would happen. Yet morally what is proper in one is proper in the other.

The Dance and Young Women.

What the saloon is doing for young men, the dance is doing for the downfall of our young ladies. The chief of police of New York city says: "Seventy-five per cent. of the fallen girls of the city trace their ruin to the evils of the modern dance."

The Roman Catholic bishop of the diocese of New York, makes this statement: "Nineteen out of twenty of the confessions made to me, by girls who have lost their purity, ascribed the fact to the evils of the modern dance."

The official organ of the W. C. T. U. once said: "Out of 500,000 fallen women in the United States, seventy-five per cent. of them are where they are through the modern dance. Think of it, ye people, 375,000 women who once were virtuous and pure, ruined through this thing of which you say there is no harm."

Prof. LaFleur, who wrote, "From the Ballroom

to Hell," made a census of 200 girls who had fallen. The result was: Seven through poverty and abuse; twenty through drink given by parents; ten through choice; 163 through the modern dance.

So I might go on and quote others; proof is not wanting; but these are sufficient if you are to be convinced; if not, no amount of proof will avail. Still the wonder grows that in spite of these facts, and knowing the danger, there are parents, some of them Christians, who advise or allow their daughters to go to the dancing school, that juggernaut that has crushed out the life of thousands upon thousands. We raise money and send missionaries to convert the heathen mothers, who throw their babes to the crocodiles of the Ganges River; but I sometimes think there is need of their sending missionaries to us who throw ours to the dancing school. Theirs go to an instant death; and seventy-five per cent. of ours to a living death of everlasting shame.

What It Is.

Talk about the dance as you may, apologize for it as you will, the fact remains that it is an institution of the devil, calculated to undermine the virtue of the young, and has been remarkably successful. The close and familiar contact of the persons, the rapid motion, all to the strains of enchanting music, and often heightened with spirits, all are calculated to give free rein to the animal passions. There can be no question about these things.

Some young lady says, "I do not allow any young man to pick me up, or hold me in that way." Why emphasize the me? Simply because that is the rule. "But I am careful with whom I dance." But propriety does not allow you to dance with one many times. You can not always choose. I am told by those of experience that unless the gentleman does come up close and perform the part properly, and combine the two figures into one gracefully, he is shunned by the fair sex as a bad partner. Now tell me what there is that makes a position proper in a ballroom, that is not in a parlor, and you have the chief objection against dancing. As one of long experience in dancing said: "The eyes can look, and the hand press the impressions the lips dare not utter." The chief attraction in the dance is the contact of opposite sexes, permitted nowhere else. Take this away, and the dance is a thing of the past.

A good way to test its influence on yourself is to ask if you would allow the same to take place in your parlor. Would you be willing to have your picture taken in the position of the dance?

Is the Theater Moral?

The theater on the moral issue: The theater gives occasionally a moral play and it is advertised widely. Tickets are often sent to preachers. But look out for the next six months of the most foul things that can be spread before the public. There is only now and then one that a man would allow read in his home.

Dr. Buckley recently made an examination of 200 plays given in New York. Only a small per cent. could be called decent, not to say respectable. It is enough to satisfy the pure-minded to look at the bill board. You know how they advertise, and what kind of pictures draw the crowd. Would you like one in your parlor? The pictures displayed at carnivals and on bill boards abound in spectacular obscenity and the display of woman's shame. Deny it who will, this is the character of most of the plays, and the kind that is patronized.

I repeat what I said last Sunday, that it cheapens and weakens every noble virtue of the human heart. It weakens the sacred vows of the altar, makes divorce possible; love, virtue, faithfulness, and the like, are at discount.

Cards tested on moral grounds: Cards are played for entertainment for awhile, then a company gathers, a prize is offered; then come chance, skill, and cheat. Here is a gambling-den in full operation, in your parlor. Thousands of boys go from their mother's table and end in the gambling-den. Some one is responsible, mothers.

A boy was chided by his mother for gambling. He called her into the parlor, and pointing to a beautiful picture, said, "Mother, where did you get that picture?" The mother answered, "I won it at a card party." He pointed to a vase and asked,

"Mother, where did you get that vase?" She answered again, "I won it at a card party." Then looking her squarely in the face he said, "Mother, when you stop gambling, I will." He had a perfect right to say it.

Thousands of boys go from their mother's card table and end up in the gambling-den. Mothers, some one is responsible.

Every now and then we see in a paper the bold headlines, "Didn't know 'twas loaded." Some boy has been playing with a gun, and supposing it was empty, has taken aim and fired, killing his playmate. It is being repeated in thousands of so-called Christian homes, where the moral character of boys and girls is being destroyed.

A mother who was giving a card party, found herself lacking one pack to supply her tables. She sent her little boy to the store after the required article. Said she, "Johnnie, be sure to get the kind with an angel on the back." What blasphemy, only to be paralleled by Belshazzar, who drank and treated his lords at his unholy banquet and revelry from the gold and silver vessels which his father took from the temple in Jerusalem! Christian mothers, what are you doing with that gambler's game in your home? As you prize chastity, shun the dance; as you prize honesty, shun gambling; as you prize a clean and pure character, shun the degrading theater.

4. **They associate us with great evil institutions.** The people of Israel, on the return of Moses, were dancing before the golden calf. "And Moses' anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount. And he took the calf which they had made, and burnt it in the fire, and ground it to powder, and straved it upon the water, and made the children of Israel drink of it." Ex. 32:19, 20. No wonder his anger waxed hot. He did what every man of God would like to do with both. Shun that which associates you with an evil institution. The card table is a world-wide evil institution of all countries, Christian and Pagan. It is the gambler's instrument, his robbery den. It has been blackened by dishonesty, stained by awful murder, and disgraced by millions of wrecked characters. A pack of cards is suggestive, not of an innocent game, but of a great foul institution, which has forever been a curse to mankind, the world over, the pet game of the gambler, the libertine, found in every foul and vicious place. Your home is better off without them.

The dance, besides the objection on moral grounds, has become a world-wide institution of evil and corruption. The dance house can not be fittingly described in polite society, and I have only been able to hint at its character and evil. I could not tell all the truth, and maintain my self respect and yours. The dance is linked with vice the world over. It is not only worldly, but desperately wicked. It may be a pleasure, but it is also dangerous.

No Redeeming Qualities.

The theater as we know it, has no redeeming qualities. Edwin Booth would not allow his children to go to the theater, except he knew the character of it. He determined to establish a respectable theater, before whose footlights there would be no display of woman's shame, or anything to make the pure blush. His theater failed, and paid five cents on the dollar. Henry Irving tried again in the Lyceum Theater, New York. He had to change his policy to keep from bankruptcy. Mary Anderson left the stage, on account of its influence on her children. McCready would not permit his children to go to the theater. Edwin Forrest, after hearing Dr. Brantly, in a sermon, denounce the theater for its immorality, remained to take the preacher by the hand and say, "Sir, what you have said to-night is true, only you have not painted the picture as dark as it is."

Every theater in our cities lives by painting the weakness and sins and unfaithfulness of mankind, mostly of the weaker or gentler sex. I, for one, raise my voice to you and Almighty God in righteous protest. These are not the things that help us, but injure us.

5. **They produce a pleasure-loving spirit, and displace the serious and worthy pursuits of life.** "She that liveth in pleasure is dead while she liveth."

How a boy gets carried away with sports! He talks and thinks about them at school and Sunday-school. I have attended a social gathering where several enjoyed themselves exclusive of the rest, with stock jokes and phrases concerning such things as I have been discussing. I have had young ladies tell me that they got so wrought up at the theater and other amusements under consideration that they could not sleep. I have noticed that those who indulge give more and more time to it, going to the games and plays, night and afternoon and night again. What wonder the home is neglected, the husband or wife alienated, the children become street arabs! What wonder the American home is passing! "What is home without a mother?" In the parable of the sower, the seed was choked by the pleasures of the world. And when one makes up his mind that the end of life is to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither, and the end is despair. Here is a good place to hold up the red flag of danger.

The Duke of Orleans, in a certain town on the day of a circus, could get no meals, for all had gone to the circus.

The Romans were noted for their greed for amusements. Gladiators and wild animals were thrown together for sport. "Give us bread and games," she cried, and died. Enervated, she became an easy prey for the bold Northmen.

Some cavalymen, during six weeks of rest, taught their horses to dance to the music of the band. It was great sport. During the next engagement, the horses stopped to dance. The enemy conquered. Many moral battles are lost in the same way.

After Napoleon Bonaparte had killed the Duke D'Enghien, the indignation of the French people was so intense that there was danger of a revolution. The wily emperor quieted their consciences by producing for them the most magnificent ballet that Paris had ever seen. They rushed to the theater and forgot their grievances.

Why So Little Christian Conviction?

It is impossible for conscience to assert itself when the pleasure-seeking spirit is master. We often ask, "Why is there so little Christian conviction?" The question is largely answered, "We are going to have a good time." The text is: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. These amusements endanger and destroy our true joy. "The good is the enemy of the best." Amusement, pleasure, and fun may be good in their place; but true joy is better. Amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current of the soul. The true joys of many a home have been destroyed by its amusement; and the joy of many a Christian has been laid waste by his amusements. The Bible magnifies joy, it believes in laughter; but there is a soul experience too deep for laughter. It flows in tears. This is rich.

Fill thy life with the blessed Master, and His work and earth's pleasures will be made to assume their proper place. True religion is not a creed, but an experience; not a restraint, but an inspiration; not an insurance for the next world, but a program for this present world.

You say, I am wrought up. I am profoundly stirred upon this subject, till my indignation waxes hot, like Moses'; till I fancy I can sympathize with Paul, when he saw the city of learning and boasted culture "wholly given over to idolatry." My spirit is stirred within me when I see dancing and cards flaunted from the secular and local press of village, city, and country, as if it were the chief object of the life of that community; when I see that which has been the sport of the lowest of all foul places, adorned by Christian homes as the favorite pastime of moral Christian people; when the only sports of the gambler's den and harlot's brothel, engaged in by the people to whom I preach the word of purity; when I see that which has blasted the purity of millions, excused by church members, indulged in by the leaders of society, as if it were a mark of superior society, provided by Christian parents to be the downfall of their children, running riot with the souls and bodies of young and old alike.

"Stirred?" Indeed I am; and with sufficient reason, too, I affirm. I should be recreant to my Master and my commission if I were not stirred. When I see the dearest interest I have on earth, to which I have given my life, confronted by this evil, menaced by its power, I have no choice. I must speak. When I see God's people giving themselves to these great sources of evil, night after night, and forsaking His house and work, and more than that, alienated from His cause, I should be untrue to them, as well as to Him, if I did not lift my voice in protest. God have mercy on and quickly convert the man who is not stirred in this matter!

If I am wrong, somebody take me and convert me. I am open to reasoning. Don't hesitate. If these things are right, somebody champion them.

The first actual elections to the Russian National Parliament took place on March 29. The party calling itself the Constitutional Democratic Party gained a sweeping victory. The delegation took a pledge to demand that De Witte and Durnovo be made to answer for the acts of repression committed since October. Mr. De Witte has received numerous letters declaring that unless he resigned his post at once he would be killed. In spite of many assurances from the Russian Government that another uprising of the people would be impossible, it is generally conceded by outsiders that Russia is now facing a most grave crisis.

The joint conference of United Mine Workers and mine owners, which was in session for a week, terminated its sitting on March 29, with a complete disagreement over the wage scale. Neither the operators nor the miners would yield. A strike involving 500,000 men operating in the coal regions of the United States, now seems certain. On the day of the close of this conference, President John Mitchell, of the United Mine Workers, ordered a strike of the miners working in all the anthracite mines, involving approximately 150,000 men. The threat of a strike has already begun to send up the price of coal.

A new and ingenious and highly practical method of taking soundings at sea has just been completed by H. Berggraf, of Norway. He does not use the line and lead, but employs sound waves to ascertain the depth of water. It is the principle of the echo turned to the life-saving service. The length of time it takes for the sound of a bell to travel from the side of a ship to the bottom of the sea and return, tells the depth of the water. Delicate instruments are required to make these soundings absolutely accurate.

Oklahoma and Indian Territories have been admitted into the sisterhood of states of the United States as the State of Oklahoma. A constitutional convention has been appointed, 55 members to be chosen from each of the territories. Male whites or male Indians twenty-one years of age are eligible to this convention. The sale of intoxicating liquors in what is now Indian Territory is prohibited for twenty-one years, and for longer time unless the constitution is changed.

Pneumonia is now being very successfully treated by what is called the freezing out process. The patient is kept warmly covered in a temperature which is close to the zero mark. The originator of this method of treatment claims that he has not lost a single case of pneumonia except where the case was complicated with some other disease.

An agreement of France and Germany in reference to the question of Moroccan reforms now seems certain. United States Ambassador White is credited with the plan that is bringing the two nations together over a vexing problem.

The new French cabinet will carry out the same policy as did its predecessor with reference to inventorying the churches and church property, and will seek to establish responsibility for the resistance to the taking of inventories.

The condition of affairs on the Kongo is again being brought to the attention of the world by revelations made now in Belgium herself, and exciting times are anticipated when the Belgium Parliament meets.

The Japanese Government has taken over the railroads of that country. There was much opposition to the act, and before it was adopted there was a free fight on the floor of the parliament chamber.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

IV. GOD'S WORD A PERFECT WHOLE.

NO other study will so ennoble every thought, feeling, and aspiration, as the study of the Scriptures. No other book can satisfy the questionings of the mind, and the craving of the heart. By obtaining a knowledge of God's Word, and giving heed thereto, men may rise from the lowest depths of ignorance and degradation to become the sons of God, the associates of sinless angels.

A clear conception of what God is, and of what He requires us to be, will give us humble views of self. He who studies aright the sacred Word will learn that human intellect is not omnipotent; that, without the help which none but God can give, human strength and wisdom are but weakness and ignorance.

As an educating power, the Bible is without a rival. Nothing will so impart vigor to all the faculties as an effort to grasp the stupendous truths of revelation. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will, after a time, almost lose the power of growth.

Something for All.

In its wide range of style and subjects, the Bible has something to interest every mind and appeal to every heart. In its pages are found history the most ancient, biography the truest to life, principles of government for the control of the state, for the regulation of the household—principles that human wisdom has never equalled. It contains philosophy the most profound, poetry the sweetest and most sublime, the most impassioned and most pathetic. Immeasurably superior in value to the productions of any human author are the Bible writings, even when thus considered; but of infinitely wider scope, of infinitely greater value, are they when viewed in their relation to the grand, central thought. Viewed in the light of this thought, every topic has a new significance. In it the most simply-stated truths are involved—principles that are as high as heaven, and that compass eternity.

The Bible is the most comprehensive and the most instructive history that men possess. It came fresh from the Fountain of eternal truth, and a divine Hand has preserved its purity through the ages. Its bright rays shine into the far distant past, where human research seeks vainly to penetrate. In God's Word alone we find an authentic account of Creation. Here we behold the power that laid the foundation of the earth, and that stretched out the heavens. Here only can we find a history of our own race, unsullied by human prejudice or human pride.

Life in the Word.

"The excellency of knowledge is, that wisdom giveth life to them that have it." "The words that I speak unto you," said Jesus, "they are spirit, and they are life." "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

The creative energy that called the world into

existence is in the Word of God. This Word imparts power; it begets life. Every command is a promise; accepted by the will, received into the soul, it brings with it the life of the Infinite One. It transforms the nature and recreates the soul in the image of God.

The life thus imparted is in like manner sustained. "By every word that proceedeth out of the mouth of God," shall man live.

The mind, the soul, is built up by that upon which it feeds, and it rests with us to determine upon what it shall be fed. It is within the power of every one to choose the topics that shall occupy the thoughts, and shape the character. Of every human being privileged with access to the Scriptures, God says, "I have written unto him the great things of My law." "Call unto Me, and I will answer thee, and show thee great and mighty things, which thou knowest not."

The Bible Brings Companionship.

With the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. In its pages he may hold converse with the noblest and best of the human race, and may listen to the voice of the Eternal as He talks with men. As he studies and meditates upon the themes into which "the angels desire to look," he may have their companionship. He may follow the steps of the heavenly Teacher, and listen to His words as when He taught upon mountain, and plain, and sea. He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him who of old walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones who, unseen, were on earth his companions—voices that here he learned to distinguish and to love. He, who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship.

THE CROWNING MANIFESTATION OF HUMILITY.

IN the cross of Christ we have both the crowning manifestation of divine love, and also the crowning manifestation of Satanic hatred. It is perhaps safe to say that throughout all the universe, and all eternity there will never occur another event revealing so fully, convincingly, and wondrously, the unbounded hatred of Satan toward God, and the unbounded love of God toward man. Herein we discover, in a slight measure, why the cross of Christ will be the science and song of all the redeemed throughout eternity, as also of all other worlds that needed no redemption.

Wrong Conceptions of His Kingdom.

But just a few hours before the blessed Jesus gave Himself to die on the cross for a world of sinners, He gave to the world and to His

church a *crowning manifestation of humility*. It was on this wise: Jesus sent two of His disciples to find an appropriate guest-chamber, and there to prepare for the last Passover. In this preparation they had not neglected to put in the room a basin, towel, and water, for some one to wash the feet of the guests. When Jesus and the twelve were all assembled, there was a brief period of silence and waiting for some one to act the part of a servant, by washing the feet of the remainder.

Now, the twelve disciples, up to this very time, still cherished the false but favorite idea of a literal kingdom to be then and there set up. Hoping that the favorable and long looked-for time was then right at hand, they were examining themselves and each other with relation to securing the highest place in that kingdom. Each had arrived at the conclusion that he was the best fitted to receive the great honor, the highest place, even at the right hand of the King in the kingdom. Hence, being filled with jealousy of each other, and a spirit of strife as to who should be accounted the greatest, not one of them was in the frame of mind necessary to stoop to perform the act of a servant to his fellows. Each thought it would jeopardize his chances for the highest place in the kingdom.

Now let it be observed that this very spirit of jealousy and selfish ambition for honor and preferment, not only unfitted them for the *highest* place, but utterly unfitted them for the *lowest* place, even *any* place at all in the coming kingdom. That spirit will be forever barred out of the kingdom of the Lord Jesus. The great law of life for that kingdom will be, "With love serve one another."

Washing His Disciples' Feet.

It was at this juncture in that evening gathering in that upper room, that Jesus arose with the consciousness that He came from God, and was soon to return; and that He was truly their Lord and Master, and the greatest in that company, and in that kingdom. With His holy soul filled with a burning desire to teach His disciples that loving service and true *humility* constitutes real greatness, He laid aside His garment, girded Himself with the towel, poured water into the basin, and washed His disciples' feet.

Truly, His name is "Wonderful." In this we have the *crowning manifestation of humility* on the part of Him who humbled Himself as a man, as a servant of servants. Truly, He came not to be ministered unto, but to minister.

This unspoken rebuke was distinctly understood by all the disciples, and all but Judas saw themselves in a new light. By the time Jesus had concluded the humble service, they had learned a lesson they could never forget. They loved one another, perhaps as never before. This, with the lessons of the Cross and Pentecost, prepared them to love one another as Jesus loved them; and filled with that love they were prepared to go to the world with the good news of the Gospel of salvation.

H. A. ST. JOHN.

THERE are some who look upon it as a weakness to forgive a person who insults them. By this rule, God would be the weakest being in heaven and earth, since no one forgives as much as He does.—Boos.

TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

VI. FIFTEENTH CENTURY AND ONWARD.

SPEAKING of the condition of the Papacy at the close of the fifteenth century, a writer of that period says: "Certainly the wars fought to maintain the temporal power of the popes have cost more lives than all the present inhabitants of Italy. And the wars will not cease as long as the pontiffs hold the temporal dominion. And if any one maintains that the pontiffs are compelled to make war to defend themselves, we would say that they certainly ought to make war if there is no other way out of the difficulty. But very few have been the wars waged on the pontiffs; for almost all the wars fought in times past have been waged or instigated by the pontiffs with or without reason."

Times of Alexander VI.

If, then, we open a page of history of the

lous way. This was always a source of scandalous dissipation of the public money of the church, and a fountain of corruption and rascality which has rendered abominable the names of Borgia, Farnese, Medici, Borghese, Pamphili, Barberini, and other papal families."

Of this epoch it is but necessary to recall the names of Alexander VI. and his wicked and nefarious son and daughter, Cæsar and Lucrezia Borgia (for this pope had five recognized children), to form an idea of the depravity of this period. The corpse of Alexander VI., who died from the effects of taking a dose of poison that he had prepared for one of his cardinals, was taken out of St. Peter's and buried in another church, as he was considered unworthy to be associated with the other popes in his death. Speaking of the event, a great writer has well said: "All Rome ran with indescribable gladness to visit the corpse. Men could not satiate their eyes with feeding on the

of towers, flags floating from the forts, the houses richly draped with elegant tapestries, golden powder strewn along the streets, the people gathered in great crowds, and a confusion of plausible voices that announced that something extraordinary was to take place in the Eternal City. It was the coronation of an obscure monk who, under the name of Clement XIV., ascended the papal throne. From the palace of the Quirinal to the Lateran church the pope was to ride on horseback. The procession was headed by horsemen with long lances from which floated silk banners of red and blue, while the silvery plumes of their helmets sparkled in the sun. They were dressed in red costumes adorned with crimson, fringed with gold. After them followed four horsemen clad in brilliant armor trimmed in gold; then came the relatives of the cardinals richly dressed, and the artisans of their palaces and their secretaries clothed in velvet and gold. After these came the nobility of Rome, surrounded by a large group of attendants in grand livery. Next followed the private attendants of the pope, carrying the pontifical miters, in crimson velvet, closely followed by a part of the Swiss guard, clad in armor and with shields and lances. Then came the prelates mounted on black mules, richly equipped. Following them came attendants of the pope wrapped in their sumptuous robes and riding upon mules with purple equipage. Then came the ambassador and senator, dressed in black, with togue of velvet, and surrounding them were their courts.

Prince Don Lorenzo Colonna, of the kingdom of



Our twofold picture is a fair representation of the Papacy at two different phases of its history; the one at the left, 1798, when the pope was taken captive, and died in captivity. Little honor was then paid the Papacy by the powers of Europe. The picture at the right represents the Papacy as it is at the present time with the world bowing before it. Soon we shall see fulfilled Rev. 18:7: "I sit a queen, and am no widow, and shall see no sorrow."

sixteenth century, we find corruption continued. For, as the historian says: "With a renewal of studies and the awakening of new forces of civilization, the times began to change for the better; but the popes remained always more or less immoral, covering themselves with the vices of the times, which are almost always inseparable from men of power. And as their rule accorded them an exceptional power, either because they had a double office, or because they were princes elected, they contaminated themselves with exceptional vices which were possible only to themselves." "Nephewism" expresses the desire on their part to raise their relatives to the dignity of princes and sovereigns, and to enrich them in a fabu-

carcass of the serpent, who, by his unbounded ambition and pestiferous perfidy, by every demonstration of horrible cruelty, monstrous lust, and unheard-of avarice, selling without distinction things sacred and profane, had filled the world with venom."

Coronation of Clement XIV.

Of the pomp and luxury of the papal court of the last part of the eighteenth century, we have a good description given by a prelate of the church who lived at that time. We shall take but a few extracts of his splendid description of the coronation of Clement XIV.:

The sounding of trumpets, the beating of drums, the ringing of bells, the booming of cannon, triumphal arches, flaming banners waving from hundreds

Naples, followed mounted upon his noble Spanish steed, and he fairly sparkled on account of his highly-burnished arms and the many jewels that adorned his person. His proud horse stepped lightly upon the golden sand strewn along the line of march. After him came the masters of ceremony mounted upon mules, with pontifical equipage and a prelate carrying the papal cross, at the sight of which the people became greatly agitated. For in the midst of a group of footmen dressed in red, and the Swiss guard clad in shining armour, came the pope mounted upon a white pacer, covered with a caparison of crimson velvet embroidered in gold. He was dressed in a white robe with surplice and mantle of red velvet adorned with emerald, over which was a stole of gold garnished with large pearls; and on his head he wore the miter. The pope was followed by twenty-four pages, who wore

red silk stockings, while the white plumes of their caps touched the shoulders of the youth who belonged to the best families of Rome. On each side of the pope rode his private secretaries, while the Gestatorial throne followed, borne by nobles. Then came the cardinals, two by two mounted upon mules equipped in red, ornamented in gold, with two footmen before and following, carrying their stems and ensigns. Then followed the officers of state,—the patriarchs, archbishops, and bishops with their attendants. After the pontifical cortege came the elegant carriage of the pope, covered with red velvet and adorned with gold figures, and lined within with brocade silk, drawn by six large Phrygian horses, covered with red velvet trimmed with tinsel and fringe of gold and embroidered within and without. After another group of princes in medieval costumes of great pomp, came forty-eight carriages containing other nobility clad in the richest vestures. And the procession closed with the papal infantry and the Swiss guard clad in shining armor.

For lack of space I have abbreviated very much the above description, but enough has been said to show something of the luxury and pomp of the papal court of that period. And yet this epoch will not compare with some of the preceeding for extravagant pomp and display.

Just Previous to the Fall of the Temporal Power.

Let us now take a look at the last part of the papal history just before the fall of the temporal power. Of the papal government of that time, Cardinal Pacca says that the pope allowed himself to be dominated by his favorites. The French writer De Montalembert says: "The abuse of the Papacy is the very existence of the Papacy itself. The antagonism of the people is not artificial, but is true and just. The government is intolerable. The people are discontented, oppressed, agitated, and it is not longer possible for the papal government to maintain itself except with the arms of foreign powers, because the Papacy is without power, moral or material."

Monsignor Liverini, a Roman prelate, writing in 1861 of the feeling of the people ruled by the Papacy, says: "If the army of France were withdrawn without putting in its place a strong force that assured the life of the clergy, in one week all the priests and monks would be exterminated, so fierce and savage is the public indignation against the papal government in these years." And again he says: "If the papal states should need to be administered as they were for fifteen years under Cardinal Antonelli (secretary of state under Pius IX.), it would be much better for the people subject to the Holy See, and the pope himself, if he had lost these states in the revolution of 1849. Or rather it would be better that he had never possessed them. For this reason from one end of Italy to the other they cry, 'Death to the priest.'"

The historian Macchiavelli says: "The ecclesiastical states were acquired either by virtue or fortune, but without either they are maintained; for the cardinals are the only princes that have states and do not defend them; have subjects, and do not govern them."

The Marchus of Pimodan, who fought for the papal cause, says: "I am glad to place my all for the aid of the cause of the Holy See; only once in a while a doubt torments my mind, that we have come here to confirm abuses that we would not tolerate in our own home," that is, in France.

And of the morality of Rome at that time we are told that the city was full of harlots that paid a regular revenue into the papal treasury

in order to receive permission to carry on their life of sin. Drunkenness was very common both in priest and people; and, in short, we might say that the papal government was rotten and corrupt to the core; the people themselves were sick of papal rule, and hailed with great acclamations of joy the entrance of the Italian troops into "the Eternal City" in 1870 to relieve them from a government that under the cloak of religion maintained a rule of abuses and corruption.

C. E. MILTON.

LOVE'S FRAGRANCE.

"We are unto God a sweet savor of Christ."

"Pity thyself," said Peter to his Lord.
"Spare, save Thyself," said he who once denied,
"Be it far from Thee," was the selfish word,
"Thou needest not to be thus crucified."
"Get thee behind Me," said the Master then,
"Thou savorest not of God whose name is Love.
Offense to Me, thou savorest of men,
Not of the fragrance of the courts above."

"Pity Thyself, and spare Thyself," again
We hear the words of Peter's yet untried.
That savor of the selfishness of men,
Denying now that self be crucified.
But following Christ, we see Gethsemane,
And feel its shadows creep upon our way,
And just beyond the cross of Calvary,
And shall we for the work of Peter stay?

The sword of temporal power, the blow of force,
The self-strength sought the demons to defy,
And boasting so to follow Christ's meek course,
Failed in the crisis, and will still deny.
O seeker for the fulness of the breath
Of Heaven's Holy Ghost, reject the plea.
Spare not thyself, but loving unto death,
Go with Thy Master to thy Calvary.

Sink into nothingness. Die on thy cross,
Deny thyself and not the power above,
And lo, from out thy death and utter loss,
Shall rise up, Phoenix-like, the life of Love.
And lo, the savor of thy garments then,
Will be of Christ, the Lily of the Vale,
And thou shalt be as fragrance among men,
Shedding the Christ-love in the mart and dale.

The Holy Ghost shall raise thee from the tomb,
The resurrection power shall in thee move,
And as a rose thy life shall breathe perfume,
The very perfume of the life of love.
Sweet to the Father as an altar flame,
Thy prayer shall rise as incense to the skies,
Savor of Christ, the breathing of His name,
Nor self-stench mingle with love's sacrifice.

Thy garments then will smell of aloes sweet,
Of frankincense and myrrh and priceless nard,—
Love's offering poured out at thy Saviour's feet
Will yet return (so ordered by thy Lord)
Upon thy head, and fill the house with bloom
(Tho some will murmur at the waste again),
Thy God shall welcome up thy sweet perfume,
And spread Love's sweetness through the hearts
of men.

FRANCES E. BOLTON.

HE GAVE TO HIS DISCIPLES.

IN the Gospel account of the feeding of the five thousand with five loaves and two fishes, we read that Christ gave the food to His disciples, and they gave to the multitude. They received the bounty from the Saviour's hands; their hands passed it to others. This is the true Gospel way. Christ imparts to His humble followers all the fulness of blessing, that they may become *avenues* of blessing.

We are in constant need of heavenly grace, both in our own soul experience and in all our intercourse with others. How blessed to receive in such rich measure that others may

share the bounty with us! And truly it is our privilege thus to receive. God's munificence is limited only by our want of faith. He waits to impart unto us rich gifts. We may have special strength for every time of need. We may have also a word of encouragement for the faltering one by our side who has not yet learned to trust in the Giver of all good.

O, for that nearness to Christ, that we may "know how to speak a word in season to him that is weary"! We may at least repeat to such an one the dear Master's words, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest."

Shall we not, as faithful followers of our dear Lord, seek Him in earnest faith and prayer, that we may receive the gift and be permitted to impart to others?

AUGUSTA W. HEALD.

OUR GREAT ENEMY.

It is just as easy to ask for the salvation of every created soul, as for our own. The "We" and "Us" are in great evidence in the Lord's Prayer, while the "I" is nowhere. It couldn't be in it and feel at home.

But the "I" manages to get in most everywhere else, and, as a rule, gets in to stay, to make things warm for everybody all around, and finally attain unto supreme rule, or go under.

That "I" is antichristian, ungovernable, unendurable. To it we trace all our tribulation and failures to get where it can not enter. It is too big to get in.

Notwithstanding all this, most folks worship little else. Others try to identify it with His name, and some crucify Christ daily to glorify this same "I." Christ came not in His own name. "I" ever does. Christ suffered for our sin. "I" makes everybody suffer for his.

Jesus fed the poor. "I" wants the earth, tho everybody else starve.

The strangest part is that the great, great majority of professed Christians worship "I." This is because "I" expounds their true inwardness, their desires, their aspirations.

"If another shall come in his own name, him ye will believe." And "I," of course, is in evidence. Now, it matters little who is the most exalted "I," the most successful "I," the most infallible "I." All the other "I's" will do homage to the great "I," will idolize, and deify. "I" loves a lie, and all his followers kiss it. "I" is wise—in his generation. Has he not twisted every Gospel text into support of his divine call? Has he not proved his infallibility by giving the constant lie to the spirit and example of our Saviour? Has "I" not succeeded in doing the very opposite of what Christ did, and obtained every blessing? Jesus declined when tempted of Satan in the wilderness? Why wonder that "I" is so popular? "I" governs every kingdom of this world, and is called a benefactor, a priest, a prophet, and a king; aye, a god! Yea, many contribute millions to educate the ignorant in the ways of "I."

Who can war against "I," or escape his mask? Cain couldn't. Judas couldn't. No "I" ever could. Every follower of our Lord can. The most exalted "I" will get left.

"I" has no soul worth saving. It (we drop the "he" for the best of reasons) is made up of pocket interests, vanity, conceits, and self-glorifications, that can not possibly inherit the kingdom of God. It has more

rights, titles, privileges, and prerogatives than there be words in the unabridged dictionary, and also a most miserable existence—even in this life. It never *can* love—but “I,” and always has a lie in its right hand. “He feedeth on ashes.” JOHN C. KASTNER.

LACK OF POWER IN THE CHURCH.

BUT the pew may largely paralyze the pulpit. There are conditions in the hearer as well as in the preacher which help or hinder the Spirit. Often a fundamental mistake is made in the call. An untried, unproved, and therefore unknown, man is invested with the pastoral title and staff, who may be chosen simply because of some rich endowments of gifts, with little reference to graces; and this is most hazardous. “Like people like priest.” The hearer largely determines the preacher and shapes his ministry. A man in the pulpit must be a very uncommon man if he is not affected by the atmosphere of his church. If his congregation be wealthy and worldly, it is very hard for his spirituality not to be stifled. F. W. Robertson confessed that his preferences were “with the aristocrat, but his principles with the mob;” but with too many, preferences practically become principles. Wealth and numbers foster pride and forfeit power. Innocent IV. boasted to Thomas Aquinas, “You see the church can no longer say, like Peter, ‘Silver and gold have I none.’” “Nor,” replied Aquinas, “can she any more say, ‘Rise up and walk.’”—A. T. Pierson.

PREVAILING PRAYER.

IT is the privilege of every Christian to prevail in prayer. It is the privilege of the Christian to know what the Lord wants him to do. It is his privilege to know what is right. Through prayer the way is made plain to us.

To obtain the assurance of the pleasure and will of God, we must pray intelligently; in other words, we must understand the attributes of God, and we must know where to address our prayers. In our minds, and by faith, we must see Him in the most holy place of the heavenly sanctuary. We should pray submissively, being willing for God's will to be done, even tho it might cause us suffering. Under these conditions how sweet is communion with the Lord. O, the blessedness of prayer! What a privilege to talk with our God!

When we have asked the Lord to lead us, then let us believe and remember that He is leading us. We often keep the Lord from working by unbelief, after we have asked Him to lead us. Commit everything to Him, and trust Him to work out all the complications of life.

The Urim and Thummim were oracles by which the Lord spoke to His people in ancient times. When a halo of light was seen about the Urim it was an evidence that the Lord was pleased with the request, and the right way was thus made plain. The Lord's displeasure was shown by the cloud at the Thummim. It is the Christian's privilege when praying, to know if the light encircles the Urim, or if the cloud is at the Thummim. O, what a joy to be living in this experience! We may have it. Let us obtain it. There ought to be a Urim and Thummim in the experience of each one.

When the Lord grants our requests, even

while we ask, what light and joy comes into our souls, and what wonderful and blessed peace follows. If to answer according to His will, it brings a cloud over our own life's experience, then we are to know that He does what is right, and good and best for us.

“Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee.” Job 22:21.

NORA EVELYN HARVEY.
Mankato, Minn.

PREPARE FOR THE WORK.

TIME is fast closing,
The Lord will soon come,
And take to the mansions above
Those who have toiled
Through the heat of the noon,
And given Christ's message of love.

The world is now waiting
In darkness and sin
For the message that *you* should proclaim,
O, who will go forth
And bring the lost souls
To Christ who has died to redeem?

Be faithful, my brother,
The way may seem dark,
But look upward, have courage, press on,
For the Lord will soon come
And you shall then wear
The crown that through grace you have won.

CHAS. H. GRAHAM.



EPHESIANS.

AMONG the most noted places where Paul and others preached the Gospel was Ephesus, a city in Asia Minor, near the coast of the Ægean Sea. It was at this place that John made his home in the latter part of his life, and from which, it seems, he was banished to the isle of Patmos, and to which place he returned after his exile.

At Ephesus, as is quite generally understood, John wrote the Gospel bearing his name, and also the book of the Revelation. This being his home, it is interesting to note that the first message of warning in the seven messages sent to the “seven churches,” as recorded in Revelation 2 and 3, is addressed to “the church of Ephesus.” While these messages are prophetic and symbolic, yet they no doubt had some application to the local churches named in the messages. The meaning of the name Ephesus is “desirable.”

Ephesus is the only church of the seven to which epistles now extant were sent by both Paul and John. We see from Col. 4:16, however, that Paul wrote an epistle to the church at Laodicea, the last named in the list of seven churches, but that epistle has not been handed down to us.

An interesting fact concerning the Gospel work at Ephesus, is that the first missionary effort made there was by Paul, as recorded in Acts 18:19. Not long after this, that eloquent Gospel orator, Apollos, came to Ephesus, and met with marked success in his work. This work was defective in a very vital point, however, the experience by the converts of the power of the Holy Spirit; and the apostle Paul had to supplement the labors of Apollos, instructing the believers more fully and then rebaptizing them.

It was at Ephesus that the vagabond Jews were defeated in their effort to cast out evil spirits, using the names of Jesus and of Paul. Here it was that many who used curious arts brought their books, to the value of several thousand dollars, and burned them. At this place also arose the great uproar about the silver shrines for Diana, and the cry of the populace, “Great is Diana of the Ephesians.” The mob spirit was finally quelled by the wholesome advice of the town clerk, “We ought to do nothing rashly,” advice that every Christian should diligently follow, tho it came from the mouth of a Gentile.

It was the elders of the church at Ephesus who were called to Miletus by Paul, to whom he gave the solemn warning concerning the apostasy that should originate with the bishops, or elders, of the church—a startling admonition indeed, “Of your own selves shall men arise, speaking perverse things, to draw away disciples after them.” How strikingly was this fulfilled in the subsequent history of an apostatizing church!

Significant was the position occupied by the Ephesus church, and equally significant is the apostolic epistle addressed to that church. As in all his epistles, so in this, we find the plain distinction between ceremonialism and spirituality. The middle wall of partition between Jew and Gentile is broken down by the same act that caused the veil of the temple to be rent in twain from top to bottom. “Ye who . . . were far off are made nigh by the blood of Christ.”

The forlorn condition of Gentiles in the flesh is vividly described in chapter two. Think of it—“without Christ,” “aliens from the commonwealth of Israel,” “strangers from the covenants of promise, having no hope, and without God in the world.” The covenants were all made with Israel, as we find by referring to Rom. 9:4, 5. To enter into covenant relation with God, we must become members of the true house of Israel, being grafted into the true olive tree.

There are three words used in English that came from the Greek word translated “Gentile.” These are the terms, “Gentile,” “heathen,” “nations,” all coming from the Greek word *ethne*, from which comes our word “ethnology,” the science of nationality, or of nations. So these three terms—heathen, nations, Gentiles—are really the same in the original sense. They are used in contrast with the terms “Jew” and “Israelite,” which are applied to God's chosen people. To obtain favor with God, and the benefits of covenant relation with Him, one must be changed from a heathen, or Gentile, to a true Jew. Rom. 2:29.

The superlative degree of Christian experience is found in Eph. 3:17-19. The apostle there states that we may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God. To know the unknowable is a point of excellence that is beyond the comprehension of the human mind. The study of this book and the practise of its teachings will bring us to that higher plane of Christian life.

F. D. STARR.

ONLY God knows the number of homeless in the midst of warmth and furniture and plenty—homeless because their hearts are atrophied.—Herbert D. Ward.



"HE LEADETH ME."

He leadeth me—
And shall I fear to go
Where such a loving Hand
Doth guide me every step
Unto that better land?
O, no! Be this my boast,
My supreme comfort be,
No matter what betide,
He leadeth me.

He leadeth me
When through the waters dark
I pass from here to there;
No fears will burden me;
He hath me in His care.
O, then with grateful tongue,
This theme my song shall be:
Through sunshine and through storm,
He leadeth me!

He leadeth me
Yet not but me alone,
Great dangers passing through;
The hand that guides me on,
In love is stretched to you.
Then show to all the world
The love that made you free,
And let this be your theme—
He leadeth me.

—William E. Sheffield.

"ALL THINGS TO ALL MEN."

THE Gospel missionaries in the frozen regions of the North may find it advisable in some degree to adopt the costume found suitable in this icy atmosphere; but in almost every land the question of apparel is one which little concerns the success of the messenger. Nowhere else in all the world does one meet the same or similar conditions as those found in the great heart of the Chinese Empire. In each of the great port cities, and even in Hankow, the metropolis of the interior, foreign settlements have been built up. The French, English, and German, in their several concessions, have come to be a matter of fact in the Chinese economy.

These people have even become infatuated with the ingenuity and vices of the strange intruder, learning only too rapidly to ape the cigaret-smoking and other ways of the iniquitous class, who, for selfish interests, have found their way to these centers of trade and traffic. In these places, where even these commercial classes regard the missionary with infidel contempt, no matter in what garb he may appear, it would often place him at a disadvantage in the eyes of both natives and foreigners to appear in the dress of the people.

But this is not real China—the ancient, unawakened Middle Kingdom. Far in the interior, among the thousands of market places and villages, live the farming class, many of whom have never seen one of another race. Here the missionary meets altogether another problem. Often for months and even years, he may be alone amid the hundreds of millions; alone but for a sprinkling of others here and there, whom he may or may not occasionally meet. Little by little, through hardship, toil, and self-denial, has been won the privilege of

going up and down with the Gospel tidings among the masses of a people who have dwelt long behind the bulwarks of idol and devil worship, prejudiced by superstition and conceit, superstition which, tho to-day has given way in greater or less degree to tolerance of the stranger and his message, still manifests itself in the path of Gospel progress.

The missionary is frequently termed foreign devil, and many children yet believe him capable of digging out their eyes, and various other atrocities. The foreign doctrine, as they call it, is supposed to possess some bewitching influence; the young convert is believed to have in some way eaten the foreigner's doctrine, often his relatives regard him as one insane. Thus it is that the Gospel worker



Flower Pagoda in Canton.

finds even the children afraid of him. They must be kindly won, as one would tame the birds of the forest. But once they find he has a loving heart, and is a human being like themselves, they at once become our neighbors and friends.

Then there is the conceit. In the language of the Chinese, China is termed the Great Pure Kingdom, and while they are willing to admit there is much that is not pure in the hearts of the present generation, much of the downward trend is not unjustly blamed upon the foreigner's opium. The foreigner is, they believe, willing to do anything for money, while their noble ancestors were devoted only to the improvement of themselves and the good of their race.

Let us for a moment cast aside our own prejudice, and weigh thoughtfully the observations of an ambassador of the "son of heaven" in a foreign court.

The English are a hard-working race, and they have millions of devices for getting money. . . . In their view our holy doctrine (Confucianism) is mere useless and empty talk. . . . But this true knowledge of theirs consists of various feats of dextrous manipulation, knowledge that can turn out a machine; nothing more. . . . The doctrine handed down to us from holy men of old may be summed up in two words, humanity and justice. . . . A man who follows the precepts of humanity and justice is beautiful in his speech and admirable in his actions. . . . But do we see these results in western lands? No, indeed; the whole energy is centered in the manufacture of different kinds of machines; steam vessels and locomotives to bring rapid returns of profit, and guns and rifles to slay their fellow men. They rival one another in greed and cunning methods of acquiring wealth.

A maxim from the Chinese classics is, "What Confucius teaches is true, what is contrary to his teaching is false; what he does not teach is unnecessary." And such is the attitude of a civilization and education which has dwelt within itself for centuries, that in its light the foreigner is a barbarian who is dressed in strange-looking garments, and does not know how to feed himself with chop-sticks!

The pioneer missionaries in this field were close followers in the footsteps of Him who laid off in the courts above the robes of heaven; He was willing for our sakes to be on earth,—the Son of Man,—to wear the garb disgraced by a race of rebels, that He might win back some from the land of the enemy. Surely the followers of Jesus could only regard it a little thing to thus become one among these sons of the East, "that by all means they might save some."

Buried under the superstition and conceit of these people, are hearts not unlike our own, hearts filled with longings, burdened with grief, longing for love and sympathy which is truly found only in the blessed message of salvation.

How can we reach them, one by one? How can we win them? Often through the little ones we reach the parents. How can we get so near to these that our hearts beat with theirs, and they are not afraid to climb in our laps and put their little arms around us?

Yes, we must become one of them. We may wear the blue cotton garments, and whisper to them the words of their mother tongue. Some even of our own race regard us as of no nationality; but Jesus said, He that would be great, let him be servant of all. And when we have given ourselves to win these, whom we have learned to love as our neighbors, friends, and brothers and sisters in the Gospel, the dress only seems a part of it all. We have no caste to lose; we look for a "city which

bath foundations," and when the sheaves are gathered, we hope and live and pray that some of these may dwell with us in that home above, where there is neither barbarian, Scythian, bond nor free, but Christ is all in all.

BERTHA L. SELMON.

Siang Cheng, Honan, China.

OUR WORK AND WORKERS.

It has been decided by the Ontario Conference Committee to man two tents the present season.

In the Southwestern Union Record, Brother D. U. Hale reports the baptism of five candidates at Nocona, Texas.

As a result of a young people's convention at St. Charles, Mich., a young people's society of thirty-seven members has been organized.

While the Seventh-day Adventists are comparatively few in number, no denomination of Christians is more in touch with all the world. Eighteen new foreign doors were opened during the year 1905.

The Southern Illinois Herald notes the organization of a church at Urbana, Ill. Twenty-four members united. The services were conducted by Brother W. D. Parkhurst, president of the conference.

Brother Wm. O. Perry, of 1601 Grand Avenue, Tampa, Fla., desires to thank those who so liberally responded to his call for papers for missionary work. He acknowledges receipt of SIGNS, Review, and Watchman.

In Eastern Tidings we notice this item: "We have just received word that Dr. Marsh and a nurse will soon arrive in Bombay. This is cheering news, as we are in need of just such help to open the medical-work in that city."

At an annual gathering of the W. C. T. U., held in Mountain View, the home of the SIGNS, on March 28, the evening program was given over to the Seventh-day Adventists. The exercises were highly commended. The Methodist minister, Rev. Mr. Orr, was also called upon for remarks, and responded briefly.

Writing from Cove Creek, N. C., to the Wisconsin Reporter, Brother George Crawford says: "A man who publicly abused me two years ago for teaching as I did, now openly acknowledges the Sabbath and says he will keep it." The great "apostle to the Gentiles" was a man who had previously abused the disciples of Christ, publicly and in every way. The conversion of such men is a manifestation of the power of the Holy Spirit. The final conversion of enemies of the truth depends largely upon patient endurance of abuse by those disciples who are subjected to it.

THE Life Boat for April is a Special Prisoners' Number. It is filled with excellent matter, including articles from a number of leading workers in the cause of Christian benevolence. The price of the journal is now 50 cents a year, monthly; single copy, 5 cents; in lots of 100 or more, 2 cents per copy; in lots less than 100, 2½ cents. Address, Life Boat, Hinsdale, Ill. A prisoner converted through the Life Boat mission work writes to the editor that he is now working for a firm in Colorado at a good salary, with the privilege of keeping the Sabbath of the Lord.

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Feast of All Saints, Binangonan, Philippine Islands, Feb. 11th to 13th, 1901.

These views are principally of arches, erected in honor of the "Feast of All Saints," held at Binangonan. Province of Morong.

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KEEP A-GOING.

Tho you're very, very blue,
And there's not a joy in view—
Keep a-going.

Tho at present you may sigh
For a grave in which to lie,—
Keep a-going.

Dead men have no chance to work
In this bad old world. Why shirk?
Devils round the idle lurk—
Keep a-going.

Tho you toil from day to day
With no brightness in your way,—
Keep a-going.

Tho there's naught to make you glad,
And you're weak, and sick, and sad,—
Keep a-going.

Tho your heart's as cold as ice,
Love will make it warm and nice;
Let this, then, your case suffice—
Keep a-going.

Every word of hope you say
Cheers some traveler on his way—
Keep a-going.

Every decent deed you do,
Helps some mortal to be true—
Keep a-going.

Don't give up. Some other's fall
May rest on you if you call
This life vain. Help counts, tho small—
Keep a-going.

Sometime, in the days to come,
Men shall say of you, "Well done"—
Keep a-going.

They will give the praise that they
Do withhold from you to-day—
Keep a-going.

Then, in Honor's steady light,
You will see it pays to fight
For the cause that's good and right—
Keep a-going.

BENJAMIN KEECH.

THE GLORY OF THE HEAVENS.

[Garrett P. Servis, in the *Examiner*.]

A FEW evenings since, I was watching with a friend the matchless spectacle of Orion advancing to the meridian, when my companion suddenly turned to me and remarked:

"Is there not some vast mystery concealed in that part of the heavens? To me, at least, it seems so, for I can never shake off the impression that the creative power which made the universe lavished its richest gifts upon the locality in and surrounding Orion."

The same thought has doubtless occurred to hundreds of others while gazing upon that star-bedight region. The heavens are not everywhere alike, any more than is the face of the earth. One of the greatest charms that draws the star-gazer to his nightly entertainment is the astonishing diversity of the views in various directions.

On earth we do not find diamonds or rubies in all countries. They are confined to certain localities, such as the diamond fields of South Africa and the gravels of Burmah. In a similar way there are particular localities in space where not only do specially brilliant stars throng together, but where those stars possess

peculiarities of their own which serve to rank them by themselves.

The region about Orion is, perhaps, the most wonderful of these apparently favored places. Spectroscopic analysis, as well as the general appearance of the lucid stars in that part of the sky, warrants their being thus set apart under the specific denomination of "the Orion stars."

One may easily imagine that the creative forces found there a more generous supply of materials to work upon. It is the part of the visible universe to which one would most willingly pay a visit, if human personality could quit this little earth, just as we are drawn to that side of a garden where the magnificence of the flowers shows that the soil is richer and

its products more abundant and splendid than elsewhere.

This begemmed portion of the sky is roughly delimited by seven or eight of the finest stars in the heavens, all of the first magnitude, and marking the corners of an immense ir-



The Constellation of Orion.

regular hexagon, with Orion situated not far from its center.

It is a spectacle well worth looking at, and one that requires the use of no optical instrument whatever.

The northernmost point of the great hexagon is indicated by the beautiful milk-white star Capella in the constellation Auriga. At the northwest corner shines the rose-red Aldebaran, in the Hyades, on the forehead of Taurus. The southwest corner is illuminated by Rigel, the gleaming white star in the foot of Orion. Then, over in the southeast blazes and scintillates the imperial Sirius. Above Sirius is Procyon, slightly yellowish white, and above Procyon, at the northeast corner, are the Twins, Castor and Pollux, which, altho individually inferior in brightness to the others, reinforce one another by their appearance of companionship. Not far from the center of the hexagon shines the orange-colored star Betelgeuse, in Orion's shoulder, and below that, in the direction of Rigel, appears the row of three equal stars in Orion's belt, as attractive to the eye as so many brilliant diamonds set at regular distances apart upon the golden bar of a brooch.

Photography has shown that the middle portion of this region, including the whole constellation of Orion, is enmeshed with mysterious loops and laces of nebulous cloud. For the possessor of a telescope, there is here intellectual entertainment for many an evening,

while those who look with the naked eye alone, find the display magnificent beyond description. There is not one of the great stars that have just been named that is not incomparably mightier than our sun. It is an education to gaze and meditate upon that Golconda of the heavens.

A BIG, LITTLE STATE.

BETWEEN the Denmark of which the old King Christian IX. became ruler in 1863, and the Denmark of which his son Frederick VIII. takes the crown, there is a vast difference. At the very beginning of his reign King Christian saw himself stripped of half his realm by Prussia's seizure of the duchies of Schleswig-Holstein and Lauenburg. Denmark profited by the experience.

Nature gave the tiny kingdom, which is less than twice as large as New Jersey, a dominant position at the mouth of the Baltic. Both Germany and Russia, with their ambitious schemes of naval expansion, have had good cause to covet the Danish coign of vantage.

But the best defense of Denmark has been abstinence from world politics and consistent neutrality. While Germany has gone on burdening its people with excessive taxes to build up a tremendous military machine, little Denmark's army amounts to hardly more than a police force. For each square mile of Germany Kaiser Wilhelm has kept three soldiers under arms, to say nothing of a costly navy. For each square mile of Denmark King Christian has less than one soldier.

The Danes have chosen to work for their own welfare by minding their own business. All told they number about 2,500,000 souls, about the population of Manhattan and the Bronx. Germany has made phenomenal progress in industry and trade, yet with all her vast resources she buys and sells nearly one-third less in the world's markets, man for man, than Denmark.

Nowhere in Europe has agriculture been put upon a more scientific basis than in the narrow peninsula. About two-thirds of the entire population live by farming. Danish butter is not only England's chief supply—it circumnavigates the globe in tin; 125,000,000 pounds are sent abroad every year.

It is a state too little studied by its bigger competitors. A people essentially democratic in spirit, abolished its nobility half a century ago, while retaining for convenience the forms of a constitutional monarchy. Education, but not military service, has long been universal and compulsory. The proportion of illiteracy is small, as is that of pauperism. The Danes have prospered even in greater measure than the people of other small states like Holland and Switzerland. Their wealth has been in strength of character, not in bigness.—*Selected.*

MAKE YOUR HOME HAPPY.

LET home stand first before all other things. No matter how high your ambition may transcend its duties, no matter how far your talents or your influence may reach beyond its doors, before everything else build up a true home. Be not its slave; be its minister. Let it not be enough that it is swept and garnished; that its food is delicious; but feed the love in it, feed the truth in it, feed thought and aspiration, feed all charity and gentleness in it. Then from its walls shall come forth the true woman and the true man, who shall together rule and bless the land.—*Selected.*

Japan Appeals to Generous America

OVER A MILLION IN THE NORTHERN PROVINCES, FACING
STARVATION, CRY FOR HELP—WILL YOU HELP THEM?

Many Perishing from Hunger and Cold

Latest advices from the famine fields of Japan give a most harrowing picture of the present condition of the sufferers in that section.

The rigorous winter set in much earlier, in real earnest, and will stay very much longer. At present, thousands of children and aged folk are face to face with biting cold and the cruel pangs of hunger. The scene is harrowing enough even to imagine, but it is long-drawn, miserable death to many of the actors who experience its misery. To aggravate the misfortunes of the sufferers, the intense cold and the deep snows that cover the land, make it impossible for them to get even fern roots and bark of trees and shrubs for food any longer, and many poor people, after enduring the cruel attacks of hunger, have been starved to death.

Whatever is done to help these people must be done quickly, in order to be available.

The response is generous, but the magnitude of the need to be filled is greater still. Let us, to whom hunger is but a name, concentrate in a common impulse to send food where starvation's gnawing grip has become an awful daily reality—where fathers and mothers are helplessly watching their children waste away before their eyes, and where wives and daughters, who have so lately laid their all upon the altar of their country's honor, are now facing a more appalling fate than death upon the battlefield.

A Missionary Story

Mrs. Gurney Binford, a devoted missionary of the Friends' persuasion, relates in simple language a tragedy more thrilling than any of fiction or drama, which has just taken place before her eyes, but of which she learned too late to be of service. In a district near her there lived an honest, industrious farmer, who, with his family, were brought to the last extremity. Everything had gone to procure the pittance which would keep them together for one more day, and at last the father said, "We have never begged—we cannot now. We must die of starvation here—there is no hope for us." So he traveled wearily up the hill, his wife and two children by his side, and together they flung themselves from a cliff, at the base of which their dead bodies were afterwards discovered. Mrs. Binford adds: "There are so many, many suicides. The real Japanese war is only just beginning; there are so many widows and orphans, so many maimed and disabled soldiers who are fighting the grim enemy, Starvation. Yes, the war is only beginning."

Relief Work Progressing

The methods employed by the Japanese for distributing relief are exceptionally efficient. As the result of the sympathetic and helpful attitude of the officials, **not one sen of this money will be spent in administration. The whole will be used in buying food.** In no case will money be given. The money goes to the heads of the counties. There it is again divided in proportion to the need, and sent to the heads in the different towns and villages of the county. They in turn buy food for the amount, and give it to the sufferers in daily portions. We know that the authorities in the three afflicted prefectures are doing all in their power. Only let them **at once** have money or food, for it is only too certain that unless some great beneficent influence intervenes, **the death-roll from hunger and cold in the next three months will shock the world.**

Can we sleep on peaceful pillows,
When the light of day has fled,
While across Pacific's billows,
Tens of thousands starve for bread?
Pitying hearts that throb with sorrow,
By your deeds ye shall be known,
Give to-day, and ere to-morrow,
'Twill be carved on God's white throne.

The President Appeals

So ominous is the outlook, that President Roosevelt has been moved to address an appeal to the American people in behalf of the suffering nation, in which he says:

"The famine situation in northern Japan is proving much more serious than at first supposed, and thousands of persons are on the verge of starvation. It is a calamity such as may occasionally befall any nation. Nations, like men, should stand ever ready to aid each other in distress, and I appeal to the American people to help from their abundance their suffering fellow-men of the great and friendly nation of Japan."

Come, be a Burden-Bearer

Help us feed Japan's starving poor! It is an invitation to sit in the highest room, nearest to the Giver of the feast, Himself the Chief of burden-bearers. We have no fear but that the help will come in abundant measure, but it is difficult to present with sufficient strength the need for haste. The agony of starvation has begun—is now in existence! Who will stem this life-destroying tide? If you have not much, "Help just a little." If you have more, give of what you have.

A Prayer for the Starving

The Christian residents of Japan, both natives and foreigners, are wrought to keen and widespread sympathy with the desperate straits of the



Happy Japanese Children Before the Famine Came

people of the famine-stricken section. An expression of their fervid interest is conveyed in the form of prayer appointed by the Protestant Episcopal bishop of Japan for daily use during the famine, inspiring all to self-denial and the ministry of service:

"Almighty and merciful God, Maker and Father of all men, upon whom the eyes of all do wait that thou mayest give them their meat in due season; look with pity, we pray thee, upon thy children in this land who are perishing from hunger. Fill us with compassion for the suffering that we may abound in sympathy and kindness. Make us willing to deny ourselves that they may be fed. Help us to bear the burdens of the weak, and to minister to the wants of all. Grant that this mind may be in us which was also in Christ Jesus, who came not to be ministered unto but to minister. Save us from pride and selfishness, and fill us with consideration and humility, for the sake of thy Son, Jesus Christ our Lord, Amen."

If We Hesitate, They are Lost

There are those to whom the miseries of the world Are misery, and will not let them rest.

Thank God that this is true! Already the big American heart has guided the willing hand to the purse-strings, and contributions have begun to pour in from every quarter, sent us by many who never rest when the "miseries of the world" are brought before them. We have no fear but that the help so desperately needed will come, in Scripture measure—"pressed down and running over," but it is difficult for us to grasp the urgent need of quick action. We must stem the tide with an almost feverish haste, or thousands—yes, tens of thousands—will be swept away by the overwhelming flood ere we can stretch a hand to save them.

Think, think of mothers bound to the little ones they bore, by cords of love just as strong and undying as yours, who, to-day, this moment, heedless of the clutching grip of hunger tearing at their own vitals, are hopelessly and helplessly watching the bright, beautiful hopes of their poor, narrow lives, starve to death before their haggard eyes. "That love has a broken wing which cannot fly across the ocean." Send yours forth upon strong pinions to enfold within its shelter the shrunken baby form over which some other mother yonder is bending with breaking heart! Live as long as you may, you will never lose the blessing which will come to you according to His promise.



A JAPANESE MOTHER

The Daughters of the King

There are in every community godly women, sympathetic and kind; consecrated women, who long to do good, as they have opportunity, and to aid the poor, the suffering and the distressed. We look confidently to them for aid at this time. They can work, they can speak, they can plead, pray and give. May God call them to this mission and graciously prosper the work of their hearts and their hands.

The Ministry of Service

Let every minister of the Gospel, every Sunday School superintendent, every Young People's Society (whether Christian Endeavor, Epworth League, Young People's Union, or Y. M. C. A.), every generous man and every tender-hearted and sympathetic woman throughout the length and breadth of this land who reads THE SIGNS OF THE TIMES, be true to Him whose life on earth was a ministry of helpfulness to the downtrodden, the unfortunate and the desolate; true to themselves and true to humanity, and lend a hand in this great work of throwing out the life-line to a million aged men, defenceless women and innocent children of Japan, and thus effectually answer their pitiful prayer of absolute helplessness.

A Piteous Appeal

The Rev. Henry Scott Jeffreys, of Tokio, writes to his brother, editor of the *Post-Telegram*, of Camden, New Jersey: "For God's sake print the clippings about the famine, and get all the help you can."

For contribution blanks, circulars, return envelopes in the interest of the Famine Sufferers, address as below.

Every contribution will be thankfully received, and promptly acknowledged in the columns of THE CHRISTIAN HERALD. Address:

Japan Famine Relief Work
THE CHRISTIAN HERALD

248 TO 258 BIBLE HOUSE, NEW YORK CITY

May God Bless the Givers and Multiply the Gifts.



MOUNTAIN VIEW, CAL., APRIL 11, 1906.

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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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For Young Folks.—The Home department in our next will be given to the young folks, young either in years or heart.

We hereby tender our thanks to Hon E. A. Hayes, M. C., for a copy of the Federal Government "Year Book of the Department of Agriculture," 1904.

Our next issue is a "Resurrection Number." It will contain some good reading and excellent instruction for this "Eastertide." The meaning of the Crucifixion is set forth in this issue.

Whose Is It?—Have received an article from Seattle on "The Spread of Spiritism," but there is neither name signed to it, nor aught else with it, by which we are able to learn the writer. Will he let us know?

Our Home department the first week in the month will be devoted largely to mother's work; the second week, to miscellaneous; the third week to our older boys and girls, the young folks; and the fourth week to temperance. When a fifth week occurs, as it does once a quarter, the department will be held for what is most needed.

A Cruel Thing.—We saw a song the other day which is circulating by the thousands, called "The Goblin Man." On the front page is a young mother by her little one's crib, making a horrible shadow picture on the wall, upon which the sweet little fellow is staring in wide-eyed horror, while the mother is supposed to be singing, "Now go to sleep, . . . or you'll be taken by the goblin man;" and the second stanza of the wretched thing reads,—

"Now here you are awake again and crying,
Now baby you don't seem to understand,
While in your little bed awake you're lying,
You'll be taken by the goblin man."

And the chorus says to him: "It will scare you till you don't know what to do."

The mother who will sing that song to a timid child—or any child—to frighten him is worse than a fool; she is a destroyer of her child's character. She is lying to him,—a thing which he will sooner or later find out,—and so, losing his confidence, she is awakening in him morbid fears which he may never conquer; unbalancing his nervous system; and implanting within him superstition and horrors which will haunt him for years. Most children are timid at best. In no way should that timidity be fed or fostered. No lie from darker ages ought to shadow their lives. Teach them that the great, good Father in heaven watches over them in night as in the day; that He "neither slumbers nor sleeps;" that "He giveth His beloved sleep." How much better to let the little one sink into sweet and beautiful slumber, rather than lie in horrible suspense, to fall asleep at last through utter exhaustion. Such a song is cruel and wicked; and the person who will sing it to a little child is crueler and wicked.

Referring to the train wreck in Colorado, Brother C. H. Parsons writes from Vile Grove, Col., March 20, that he was in the train immediately behind the train wrecked. He saw the burning wreck soon after the wounded were removed, and talked with several of the survivors. One gentleman thought the loss of life about one hundred. In three to five minutes after the collision the wreck was a roaring furnace, caused by exploding gas tanks; and all sounds had ceased. A reputable physician said that he could not place the dead at less than fifty. There were no charred corpses, but bleached bones. The fire devoured everything devourable. He remarks that James 4:13, 14 was literally fulfilled. How uncertain is this life. Who would not long for the life to come!

Heathen Philosophy versus the Scriptures.—A report comes from New York that a certain old gentleman, thirty years official photographer of Columbia College, asserts that he has discovered the secret of the divine transmission to the earth of the Ten Commandments, and coupled with this that he has been able to communicate with the dead, and he has learned what he has from the messages which the dead have given. For twenty-five years he has been praying for this, to be answered at last by raps and various visible manifestations. Through this he feels that he has discovered a sensitive plate which registered thought worked out through a black-backed mirror. There are thousands who will be deceived by just such things as this, but who will not believe the simple reasonable account which God has given us in His Word. The dead know not anything, and those who receive communications from the pretended dead are but receiving communications from the demons. It is simply the old necromancy brought down to date.

It is not true that Christ sent ignorant men into the world to preach the Gospel. It is true that He called fishermen from their nets to make of them "fishers of men;" but He first instructed them. They had a good course under the greatest Master the world ever knew. Never have divinity students had such an educational advantage. Then when He left them to carry on the work, He endowed them with His Spirit, and gave them such a gift of tongues as no institution in the world ever could impart to its students. He did set some missionaries to work who might be deemed uneducated. For instance the lunatic whom He healed in Gadara. That man wanted to go with Christ around the country. But the Lord told him it would be better for him to stay at home and tell the people who had known him what had been done for him. All he was to do was to tell his experience. This he did faithfully, and when the Lord came around again the people who had formerly rejected Him were ready to receive Him and hear the preaching of the Gospel. This is a work that any person can do—tell what the Lord has done for you; and not only tell it, but let them see it in a renewed life. But to assume to preach the Gospel while purposely ignoring education is the height of presumption. "Study to show thyself approved unto God."

Question Corner.

(Continued from page 5.)

1804.—God's Loving and Hating.

Will you please explain Rom. 9:11-14, why God loved Jacob and hated Esau before they were born, having done neither good nor evil?
L. R.

In the first place the terms love and hate, when used of God, must not be confounded with such terms when used by men, since man is not normal, and his love has more or less of the elements of selfishness in it, if not wholly so, and his hates are wholly selfish, unless he is regenerated of God. It may be said that God hates with love. He bears no vindictive spirit, no evil thought, against the greatest sinner. His own words are, "Let the wicked forsake his way, and the unrighteous man his thoughts, . . . and He will abundantly pardon;" "as I live, saith Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his evil way and live;" and yet for the very safety of the universe, in justice to the loyal, and in mercy to the wicked, God must cast those who are incorrigibly so in the oblivion which they choose. He hates sin, and if man will choose sin, he makes himself a part of that very thing; so when the Lord speaks of characters like Jacob and Esau, He speaks of them not merely as individual men, but as characters; and the character of Jacob He loved, and the character of Esau He hated. Jacob's character was manifest in that he would do anything in order that he might have the birthright of God and the blessing of God. Esau so despised it that he was willing to sell it for a mess of pottage. The Lord chose for the progenitor of those through whom His truth was to be given to the world, a man that prized the gift and the blessing of God, and set aside the man who despised these things, knowing that the character of each would, to a greater or less extent, be perpetuated in his descendants. Again, the election spoken of did not forbid the salvation of Esau. God chose Abraham, Isaac, and Jacob, for the channels of the chosen seed. He rejected Ishmael and Esau for that purpose, but that did not cut them off from God if they were willing to seek Him in His appointed way.

1805.—Souls Under the Altar. Rev. 6:9-11.

Will you please explain Rev. 6:9-11, about the meaning of that scripture? I have never heard this text considered.
M. Z.

The passage comes in the prophecy of the seven seals. The opening of the fifth seal probably took place about the close of the twelve hundred sixty years of papal persecution, indicated in the previous verse. John is given a vision of something of the awful work that had been done. He saw that these crimes cried to God for vengeance. That does not mean that these souls were actually thus crying. Many of them had gone down praying for their murderers, as did Stephen; but justice demanded that the awful crimes should be remembered in high heaven, just as the Lord said to Cain, "Thy brother's blood crieth unto Me from the ground;" not that the blood had a voice, but the crime he had committed demanded punishment as truly as tho the blood had cried. Gen. 4:10. So we read in Hab 2:9-11, of a house built by fraud and oppression, that the stone shall cry out of the wall and the beam out of the timber shall answer it. Not that these inanimate things speak, but that the oppression that had been exercised in the building of the house, in the putting in of the stones and timbers, demanded it. So the awful persecutions of the Dark Ages and the destruction of souls, demanded that the Lord should avenge His children, just as if they were actually crying out for it, seemingly before the time. Then the Lord, in His goodness, assures His living people that, tho to man's blinded eye He seems to pay no attention to these things, yet after all He remembers them. He will vindicate them, as indicated by the white robe, and bids them rest until all persecution shall be past and all His children enter upon their reward. These dead ones are personified, so to speak. Justice is represented as crying through them, because they were the ones that suffered by the injustice and persecution.