

# 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."

Volume 30. Number 11.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, MARCH 16, 1904.

Weekly, \$1 50 per year.  
Single Copy, Five Cents.

## A PRESENT HELP.

BY MRS. E. G. WHITE.

THE glory which Thou gavest Me I have given them; that they may be one, even as We are one; I in them, and Thou in Me, they that may be made perfect in one, and that the world may know that Thou hast sent Me."

what is best for us. He is too wise to err, and too good to do us harm. We are to meet every trial and disappointment with the words, "Not my will, but Thine, be done."

"Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you." To place ourselves in close connec-

answer our prayers. He has issued His promissory notes, declaring, "A new heart will I give you." He says that He will be found of those who seek Him with the whole heart. When you lose your hold on Him, and fail of receiving the fulfilment of the promise, the bank of heaven has not failed; you have broken your covenant with God. He can not



CLARENS, CHATEAU OF CHATELARD, BY BEAUTIFUL LAKE GENEVA, SWITZERLAND.

"Jehovah is a great God,  
And a great King above all gods.  
In His hand are the deep places of the earth;  
The heights of the mountains are His also.

The sea is His, and He made it;  
And His hands formed the dry land.  
O come, let us worship and bow down;  
Let us kneel before Jehovah our Maker;

For He is our God,  
And We are the people of His pasture  
and the sheep of His hand.  
To-day, O that ye would hear His voice!"

These words seem almost beyond the grasp of our faith, yet we are to believe them, and act in accordance with them. We are to take time to pray, and then we are to live lives that are in harmony with our prayers, believing that the Lord will answer us. The answer may not come in just the way that we expect, but we may rest assured that the Master knows

tion with Christ by fervent, believing prayer—this is our part. For the fulfilment of this part we are responsible. For the rest we are to trust Him who knows what will best help us in our endeavors to do His will.

LET us place ourselves in the line of co-operation with God, making it possible for Him to

fulfil His promises while you refuse to let Him take away your transgressions, because you suppose that by disobeying Him, you have placed yourself beyond help. The Lord says, "Let him take hold of My strength, that he may make peace with Me; and he shall make peace with Me." Then cease to worry over the troubles that you so often bring upon your-



selves; come like a penitent child to Jesus, confessing your sins. "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

ARE not these words full of encouragement? God assures us that He will not leave us to grope in uncertainty. He will not leave us to be our own teachers in the all-important matters that concern our eternal destiny. He declares: "I will be your Teacher. I will give you light and knowledge. Light is sown for the righteous, and gladness for the upright in heart." We gain nothing by gathering about us mist and cloud. The Lord desires us to be cheerful and joyful. He desires us to have a cloudless experience.

WE need to pray often: "Lord, increase my faith, that I may be strong to quench the fiery darts of the enemy. Make me more than a conqueror through Him that loved me and gave Himself for me." The Holy Spirit, earnestly sought and constantly cherished, works in the hearts of those who believe, giving them power to become the sons of God. To follow Christ means everything to us. The path of the Christian is as a shining light that shineth more and more unto the perfect day. He who follows Christ is assured that he shall have the light of life,—an insight into sacred things, a close, personal acquaintance with God.

DESPONDENCY in God's service is sinful and unreasonable. He knows our every necessity. He has all power. He can bestow upon His servants the measure of efficiency that their need demands. His infinite love and compassion never weary. With the majesty of Omnipotence He unites the gentleness and care of a tender shepherd. We need have no fear that He will not fulfil His promises. He is eternal truth. Never will He change the covenant that He has made with those who love Him.

"FEAR thou not; for I am with thee," He declares; "be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

### THE WORD AND THE WORKS.

BY AUGUSTA W. HEALD.

THE teachings of Christ abound in lessons drawn from the common objects of nature. So also do the writings of David, the shepherd king, and the ancient prophets.

May we not so connect the "Word and works" that we shall constantly, and without effort, find ourselves looking "through nature, up to nature's God"?

The tree growing by the riverside, ever fresh with verdure, may remind us of the godly man, whose "delight is in the law of the Lord; and in His law doth he meditate day and night." Ps. 1:2, 3.

The giant boulders scattered over the earth's surface speak to us of God's protecting care. "And a Man [Christ] shall be as an hiding-place from the wind, . . . as the shadow of a great rock in a weary land." Isa. 32:2.

The flowing river is a symbol of the blessed river of life, "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." Ps. 46:4.

The glorious sun, with its life-giving influences, declares the glory of God, and of Christ, the Sun of righteousness, while the fleecy, bright cloud so beautifully points us to that blessed day, which we believe is not far distant, when our Lord "cometh with clouds; and every eye shall see Him." Rev. 1:7.

Truly, it is our privilege so to take heed, that the familiar objects of nature may ever suggest to us some passage from the blessed Word.

### PASS NOT THE WINE CUP.

BY SUSAN BIRDSALL ROBERTS.

O, PASS not the wine to your holiday guest,  
There's a viper concealed 'neath its bright, sparkling  
crest,

A foe to your peace, an assassin for him,  
In the soft, luring cup you have filled to the brim.

O, pass not the wine cup to lover or friend,  
Lest rapidly downward his footsteps shall tend,  
And you cry, when you see him at last in his shame,  
Mine alone was the guilt; and mine be the blame.

O, could you but know what others have known,  
Look back through the vista of years that have  
flown,

You would offer no glass, to be pleasantly quaffed  
By lover or friend, of that villainous draught.

One sees, looking back through the years that are  
past,

The whole heavens black, the sky overcast,  
In mourning and woe o'er the youth self-destroyed;  
And too often the tempter has fair hands employed.

They cover the plain like "Sennacherib's host,"  
Ah, me! for indulgence, how fearful the cost!  
"Sennacherib's host!" as the dust of the mine  
To the army destroyed through indulgence in wine.

I see the plain widening, and broader the bed  
On which writhes its victims in horror and dread!  
Heard ye that wild shriek?—that demoniac yell?  
There's a brain all on fire with the beverage of hell.

Then pass not the wine cup—there lurks in its foam  
The bitterest foe of the happiest home.  
Pass it not! Dash it down! Better sever thy hand  
Than place in one soul Rum's ruinous brand.

Elmira, N. Y.

### CHRISTIANITY VERSUS THE LODGE.

BY A. J. OSBORNE.

WHY does a man join the lodge?—Because he expects personal benefit from so doing. It is not because he has such great interest in his fellow-man, and is seeking this opportunity of helping him; but each is seeking this means of getting advantage from others for himself. Hence, the prime motive in joining a secret order is a selfish one; and is well expressed in the following Scripture: "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same; and if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again." Luke 6:33, 34.

But the principle governing the Christian is: "Do good unto all men." "Love ye your enemies, and do good, and lend, hoping for nothing again."

And this is the principle enunciated by, and which governs, the Grand Master of the universe. For we read, "And ye shall be the children of the highest; for He is kind unto the unthankful and to the evil." The Christian principle followed, would give help to all who need it, and would develop universal love and sociability, while the lodge principle gives class help, and tends to exclusiveness, which is always true of selfishness.

But selfishness did not control the Great

Master, neither should His disciples be so controlled. Selfishness is the root whence springs every evil; and in an organization where selfishness is the ruling principle, it follows that those composing it would be committed to things foreign to the principles in the life and teaching of Christ.

Hence, should not the disciples of the Great Master consider well His word: "No man can serve two masters." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty?" The child that is loyal to the parent need not fear but that he will receive a father's care.

"Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." "I have chosen thee in the furnace of affliction." "My brethren, count it all joy when ye fall into divers temptations [trials]; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

From these texts we see that the Master Workman uses affliction to develop in us those graces, and the perfection of character we desire, and for which we pray.

But in the lodge man may forestall the Lord in the use of the very agencies by which alone He could fit him for the enjoyment of the eternal riches. For whereas the Scripture saith, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you;" and, "Trust in the Lord and do good, and thou shalt dwell in the land, and verily thou shalt be fed," the lodge principle says, "If you will trust in the lodge, and pay your dues, you shall not be unfed."

Reader, what can be the significance of the multiplicity of orders with principles at variance with the Christian's faith in the Lord who said, "I will never leave thee nor forsake thee"? "When the Son of Man cometh shall He find faith on the earth?"

### IRREPRESSIBLE ODORS.

THERE are some things that can not be repressed. A boy was passing through a railroad-car with a basket of fruit, calling his wares. A passenger heard him doing so, and paid no attention. But when the boy came opposite his seat, the fragrant odor of the different fruits in the basket was so penetrating and irresistible that the passenger was compelled to turn and look at what mere words had failed to interest him in. It is as impossible for us to conceal the influence of our lives as it would have been for the trainboy to conceal the odor of that fruit. The words we speak count for little; the silent, ever outgoing influence of the lives we live counts for much. That is what all people look at; that is what they know us by. And we can not deceive them. We think we can, and we are the only ones deceived. "By their fruits, ye shall know them," and the odor of the fruit tells the story to the whole world. But with us rests the choice of what fruit seed we shall plant.—*Sunday School Times.*





(Continued.)

BY RODERICK S. OWEN.

I TOOK my Guide-book, and placing the pillow (Faith) beneath my head, I began to read. As I read, this vision came to me: I saw the cross upon the rugged hill again. I saw a few men approach it, and tenderly take from it the Sufferer, who had just expired. Followed by some women (Luke 23:50-56), they carried Him to that central grave, and placed Him therein, while the women stood by to see that all was neatly and consistently done. After this they all walked sorrowfully away, for it was near sundown on Friday, and the Sabbath was drawing on.

"After this, one hundred soldiers came (Matt. 27:62-66), and closed the tomb as securely as possible, sealing it with a great seal. This done, they began to pace up and down, keeping guard over it.

"Then my vision grew stronger, and I saw the enemy of my King placing about the tomb another guard, composed of those who had revolted with him. He instructed them to keep it closed for three days at all hazards. O, how dark it now seemed in all that graveyard! I noticed only a faint glimmering of a little light about that central grave.

"While I still watched, suddenly there came a rushing sound, and, looking up, I beheld a bright being coming adown the sky. Matt. 28:2-4. As he approached the tomb, the darkness was parted and scattered from his pathway. The guard of fallen ones fled in wild dismay, while the soldiers fell to the ground as dead men (Col. 2:15), and the glory of the Lord flooded the scene.

"A holy one, with majestic bearing, stood before the tomb, and, with earnest, penetrating voice, said: 'Son, Thy Father calls Thee; arise, come forth!'

"There was a mighty earthquake, the seal was broken, the stone rolled back, and He who had suffered **The Resurrection** now came forth Conqueror, in glory and power. My little window (State of the Dead) was radiant with this glory. I glanced toward the window Immortality, and found a wondrous light streaming through it, in the rays of which I read these words: 'But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life



"I saw the cross upon the rugged hill."

and immortality to light through the Gospel.' 2 Tim. 1:10.

"I still saw the whole human family moving in the shadow of death, but I discovered another path, called the Way of Life. This path was radiant with light, altho beset with thorns and brambles. It also led down into the graveyard; but I saw that the graves of all who walked in this path were connected with the tomb of the mighty, risen Deliverer, and

that He 'only hath immortality.' 1 Tim. 6:16. Then I heard a voice saying: 'Them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.' 1 Thess. 4:14-17.

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall

**Immortality** sound,  
**Bestowed** and the  
dead

shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?' 1 Cor. 15:51, etc.

"Thus we see that the human family does not possess immortality, but that it is placed within their reach by the Gospel; that all sleep in the grave until the resurrection, when the righteous shall receive the gift of immortality, and the wicked shall be destroyed; after which all will see, in both the state of the dead and the destruction of the wicked, a manifestation of the love of God.

"And so, my friend, I love this room, for it makes me feel my weakness by nature and my utter dependence upon God. Also it leads me to view my Saviour in the light of a glorious benefactor, as He comes with the gift of immortality for all who will accept it. It leads me to admire the wisdom of God, who has made the eternal existence (Ps. 37:10, 11) of each individual dependent upon the character he develops (1 John 2:17), and it does away with that dreadful thought of the eternal conscious suffering of the wicked.

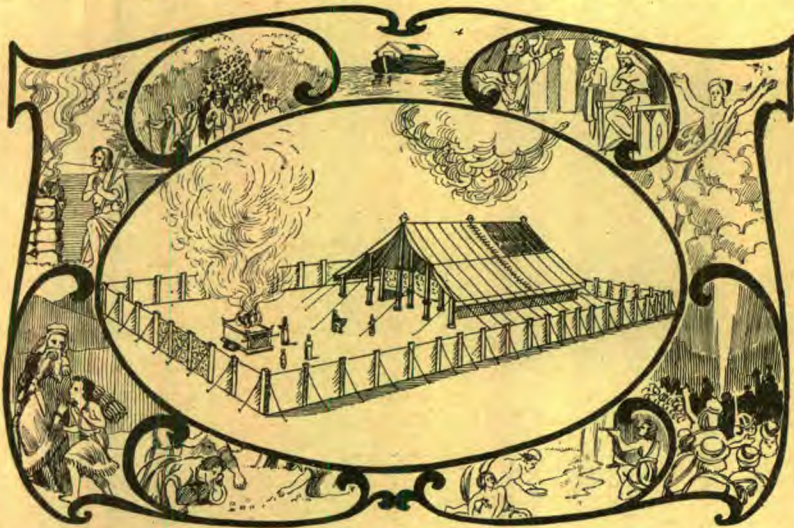
"As I look upon that graveyard I see in it a quiet resting-place (Job 17:16) for all, away from the cares and turmoils of life, where the parent is released (Job 14:21) from witnessing the downward career of the child, which would cause him pain could he see it; where the wicked are reserved unto the day of judgment (John 5:28, 29) to be punished, instead of being sent immediately at death to a place of torment, and then, after years, yea, even centuries of suffering, to be brought to judgment, and then to be returned to an eternity of such suffering. O my friend, God is good, and He sets before each one of us life and death, and urges us to choose the paths of righteousness, that we may find immortality in Jesus, and not destruction, at the last."

"Well," said the neighbor, "this room does look brighter and better than when I entered it, and you certainly have given me ground for serious reflection."

"Well, I am glad," was the reply, "and I trust you will not only think, but that you will study the Guide-book with care, that you may receive light; for in these last days those fallen

ones, who have rebelled against our King, will come and pretend to be our dead friends, and seek to influence us (2 Cor. 11:14, 15; Rev. 16:14) to go contrary to God's will. But if we understand the doctrine of the state of the dead, we will know that they are deceivers, and we will not be led by them.

"But come, let us pass on to the next room, which is called the Sanctuary. The hours I have spent in this room have given me my clearest views of the Guide-book. You notice there is but one large window. Its name is Types and Shadows. Around the outer edge notice this line of beautiful pictures, such as



'Abel's Sacrifice,' 'Enoch's Translation,' 'Noah's Ark,' 'Abraham's Offering,' 'Israel's Deliverance,' 'Crossing the Red Sea,' 'Pillar of Fire,' 'Gathering Manna,' 'Water from the Rock,' etc.

"In the center is a beautiful picture of the tabernacle built by the Israelites in the wilderness, before which, in the court, stands Aaron as high priest, arrayed in his costly garments. You see that all these pictures are perfectly transparent, so that they do not obstruct the view. I have spent hours in this chair of Faith studying these pictures, while a flood of light was rushing into my mind. I never tire of this, for there is always something new. In no other room do I so much enjoy reading my Guide-book as I do here."

(To be continued.)

## MUSINGS.

BY ELIZA VEEDER DOW.

WHAT divine glows sweep o'er the soul while gazing upon the radiant sky at sunset! What flashes of inspiration leap from the temple of our being while reading the sublime songs of Solomon! What glories crowd upon the vision while studying the majestic prophecies of Isaiah!

NO MATTER how darkly the clouds may envelop the sun at noonday, we know that the glorious orb is shining behind the gloom; no matter how heavily the hand of pain and poverty may be laid upon us, God's great love is behind it all, and He will make all bright in His own good time.

WHAT a blessed gift to humanity is the Bible! What comfort it gives to us in the hour of despondency! What inspirations it gives to the soul, and how its benedictions calm the spirit!

O, LET us keep in harmony with the revelations of God in His Word, mountain and tree, star and flower!

LET us be willing, ready, and full of work for the Master.



# History of Government

BY ALONZO TREVIER JONES

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

## DEPARTURE FROM PRINCIPLE.

(Concluded.)

IT is true that the people of the earliest church brought their belongings and put them into a common fund, and "had all things common." And this is cited by the advocates of socialism as the true example, and assurance that socialism is the true order in government and society on earth. But in this deduction in behalf of socialism, the most important elements, indeed the strictly vital elements, are all left out. It is true that at that time the church had all things in common, and no one said that aught that he had was his own. But that was the *church*, not the State, nor society, as such; and it was the church *immediately after Pentecost*, when "all were filled with the Holy Ghost." And not all who cite this in advocacy of socialism are thus filled with the Holy Ghost. Another item in that action of the early church is that the matter of having all things common was altogether and absolutely *voluntary* on the part of every one of those who were in it. While in the socialism proposed, it is intended to conduct a political campaign, and get a majority vote, and then have this majority compel by force all to have all things common. But the thing can never be accomplished by force, nor by any political or any other worldly scheme.

Another vital element, which in this socialism is ignored, is that the Holy Spirit reigned so completely there that those who were the leaders had, by that divine Spirit, the faculty of detecting those who would use the system for merely selfish purposes, as the means of sponging, while in the system of socialism, as now advocated for the United States, this power is entirely lacking. And without that element, every scheme of having all things common will surely fail; for it is perfectly certain that there never can be given perfect assurances that amongst these advocates of socialism there are, and ever will be, absolutely none actuated by the motives that characterized Ananias and Sapphira.

These items demonstrate that no scheme of having all things common, whether it be distinct socialism or what not, whether in the church or in the world, ever can be true, or ever can be successful; into which all composing it do not enter individually, of their own free choice; in which all who compose it are not entirely free from selfishness; in which every one in it is not filled with the Holy Ghost, as the consequence of having personal faith in Jesus Christ as the Saviour from sin; in which all are not absolutely subject to the control and guidance of the Holy Spirit; and in which the Holy Spirit does not preside to such a degree as absolutely to guard the community from all selfishness and all hypocrisy.

Nevertheless, there can be no doubt that this mistaken system of socialism will continue to be advocated; and will even be advocated as "Christian" socialism. It is also scarcely to be doubted that, at least to some extent, the scheme will be made effective in governmental affairs. But to whatever degree the thing shall

be made effective, it will prove itself only that much of an element in the hastening of the anarchy, which is the only logic of the socialistic proposition from the beginning.

Government of the people, both in the individual life and in the public life, is so far gone that, in every phase of the public life, government is of a few. The contest between capital and labor has reached the point where it is truly a contest as to which shall control the formal governmental machinery to the disadvantage of the other. This contest is as certain to grow as that day and night continue. And as it grows, confusion and uncertainty will only the more grow, and expedients of government will certainly have to be resorted to as means of balancing issues and preserving order. And, at the rate that things have been going lately, it will be but a little while before

### A Triumvirate

will be the surest expedient of the balancing of issues. For at the point at which things almost stand to-day, the chief representative of capital, and the chief representative of labor, and the chief political manager of whatever national party should be in power, by agreeing together, could decree that nothing should be done in the commonwealth without the consent of each of the three; and such a triumvirate would form a power as complete and beyond any other combinations to resist, as was that of the triumvirate of Pompey, Crassus, and Cæsar.

And while events have reached this pass, and are fast hastening to a crisis, of which some such expedient can be the only salvation,—while all this is occurring on the part of the State, the religious power (and that the power of the Papacy, flattered and favored by apostate Protestantism) is striding at even greater pace to position of supremacy at Washington, and, from this, the supremacy of the world. For, of all the elements that are working to-day to exalt the Papacy once more to world supremacy, there are none so potent, none so sure, and none so rapid, as the influence of the United States. And with that supremacy there comes also *the persecution and the anarchy* that are the inevitable accompaniments of undisputed papal power. But this time, thank the Lord,

### Her Reign Will Be Short,

for the Scriptures point out that the period allowed her in this thing is the shortest of all the prophetic periods named by inspiration—"one hour." Her power over the kingdoms of the earth is received for but "one hour," and in "one hour" her judgment comes. In "one hour" all her wealth and glory vanish. And then that mighty angel takes up a stone like a great millstone, and throws it into the sea, saying: "So shall Babylon, the great city, be violently overthrown, never more to be seen. No more shall the music of harpers, minstrels, fluteplayers, or trumpeters be heard in you; no more shall any worker, skilled in any art, be found in you; no more shall the sound of the mill be heard in you; no more shall the light of a lamp shine in you; no more shall the voices of bridegroom and bride be heard in you.

Your merchants were the great men of the earth, for all the nations were deceived by your magical charms. Yes, and in her was to be found the blood of the prophets and of Christ's people, and of all who have been put to death upon earth." Rev. 18:21-24 (Twentieth Cent. Version).

And then there will be heard that loud voice of a great throng in heaven, saying: "Praise the Lord! To our God belongs salvation, glory, and power, for true and just are His judgments. For He passed judgment on the great prostitute, who was corrupting the earth by her licentiousness, and He took vengeance upon her for the blood of His servants." And again the voices cried, "Praise the Lord!"

Then when the earth shall have been cleansed with fire from on high, He who sits on the throne, says, "Behold, I make all things new," and, "It is done." Then comes the kingdom of God indeed, in all its beauty, glory, and power, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey Him." "And the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

NOTE.—After the foregoing article was written, the annual congress of the German Socialists was held at Dresden, Germany, Sept. 14, 1903. The following passage from the brief report of the proceedings the very first day and at only the second meeting of the congress is strongly illustrative and confirmatory of the points made in the article as it relates to that subject:—

Gaylor Wilshire, in the name of the socialists of the United States, congratulated the Republican Social Democrats of Germany on their "marvelous organization, and still more marvelous electoral triumphs." Wilshire said the antagonism of capital and labor was assuming in the United States forms more acute than in Europe, "owing mainly to the developments of the trusts." The crisis in the existing capitalistic system, he asserted, would be precipitated first in the great trans-Atlantic republic, and would spread thence to Europe, "leading to the universal dominion of Social Democracy."

A stormy discussion took place at the afternoon session of the congress, due to a resolution of the executive council, prohibiting the literary members of the socialist party from contributing articles to non-socialistic papers.

The resolution was mainly directed against the so-called academicians, who claim the place of honor in the party by virtue of their learning, while gaining their livelihood by writing for newspapers antagonistic to the socialistic movement.

Angry recriminations were indulged in, and at one time violent scenes appeared to be imminent.

"It is an untruth," shouted Herr Bebel in a frenzied rage, to Heinrich Braun, who was engaged in proving that even the classic leaders of Social Democracy were guilty of this.

Herr Singer, the president of the congress, stopped Herr Bebel, and asked the members to preserve their dignity and refrain from behaving like schoolboys. Herr Bebel, who was much excited, demanded to know whom the president meant.

Later there were lively passages at arms between Herr Bebel and Herr Voltmar. Finally the debate was adjourned until to-morrow.

When such a crowd as that get governmental power and control of all property, their attempt to have "all things common" will be a good deal farther from peace and harmony than was this meeting of Sept. 14, 1903. To any sober-minded person the mere contemplation of the prospect thus presented is surely sufficient to demonstrate that socialism successful will develop nothing short of sheer anarchy.

A. T. J.

NOTE 2.—After the foregoing article was written, the American Bar Association held its annual session for 1903; and the report of its committee on trusts contains the remarkable forecast of a one-man power, of how near it may be, and what it can be when it comes:—

The modern combination's primary object is to control trade and commerce in plain articles of production and substitute a more or less perfect monopoly in place of a more or less free competition. It changes entirely the basic principle of commercial relations between man and man, and if they are to



continue to grow and develop in the future, as in the past, will render necessary most important changes in the principles of our commercial laws. Combination as an economic force, is fast coming to take the place of competition. The producers are combining, the transportation companies are combining, tradesmen are combining, workmen, as well as employers, are combining; everything seems to be coming into some form of combination, and everybody seems to be a combiner. The competition that still remains is fast disappearing. Workmen are refusing to compete for jobs. Labor unions are enlarging the spheres of their activity and extending their operations.

The union of the employers is still stronger and more far-reaching than the union of workmen. We are now having combinations of combinations. The United States Steel Corporation is a combination of a dozen theretofore competing producers, who themselves were combinations of still other producers, and these, in turn, often combinations of still others. To trace them back to their beginning is like discovering all the multitude of sources that go to make up the volume of the swollen Mississippi.

The ambition of the shipping trust, perhaps the pet project of the great American combiner, has been to control all the ships that sail the ocean. A hundred years ago there were hardly two ships owned by the same individual or corporation, and even fifty years ago there was scarcely a ship owner, individual or corporation, that owned a half dozen ships. No one knows but that *within the next ten years* a greater man than J. P. Morgan will arise, who will combine into one organization *all the industries of the land*, so that the workman who works for wages can find but *one possible employer*, and the purchaser of wares can find but *one possible seller*. The steps toward the formation of *one universal industrial corporation*, which shall crowd out all other corporations and assume to itself all the industries of the land have already been *more than half taken*. It is *not so far to go from now to that end*, as we had to go to reach the *present condition*.

And when that point shall have been reached, the event will bring the sure fulfilment of Rev. 13: 16, 17. So true is it that the best view of the signs of the times is presented in the daily march of events.

A. T. J.

## THE MINISTRY OF PRAYER.

BY AUGUSTA C. BAINBRIDGE.

"PRAYER is the Christian's vital breath." We learn what prayer is by praying. At first, perhaps, as children and youth, we learned to "say our prayers." But the time came when this was nothing to us. We were touched by the power of the Spirit. Conviction held us helpless. We could only cry out, "Lord, save, or I perish." We lived in the gladness of the answer to that prayer, and, as we found in our God a forgiving Saviour, we learned to come to Him in every hour of temptation. We found that He forgave us when we fell. He lifted us to our feet. He even kept us from falling, and gave us daily joy in a present help for every time of need.

Each has been a step in advance in the ministry of prayer; but when the joy of victory fills the soul, be sure the next step will be a reaching out for God in communion for our direction in service. The news is too good to keep.

Our temporal needs are laid before Him, and not one anxious care is hidden in our breasts.

Our physical blessings of healing, and continued health follow in lines of obedience, and faith is given to connect us with the Fountain-head.

Beyond these lies a deeper, higher field of prayer, where the soul drops all its desires, and lets the Holy Spirit lead into any object of prayer, any department of labor, just as God shall choose. God, our Creator, has so arranged His plan that His will is accomplished through His creatures, and the fully-surrendered soul will be assigned labor or burdens, according to His will.

No more anxiety about unanswered prayers; and no halting in service. We pray no longer for things we desire, but having surrendered all to Him, we ask for our prayers as we ask for our bread. His Spirit being in us and making intercession for us, the life-current will flow through us as freely as we will let it. All mem-

bers of the body have not the same force or volume of blood flowing in the blood-vessels, some that are nearer the heart having more than others. So those dear saints who live closer to the heart of God, have a more fruitful current than those farther off.

The call to a life of prayer is one of the highest that can come to a Christian. It brings the soul into very close union with Christ, and, as it is a service which allows no field for external gifts, or showing off of talents, as singing, preaching, teaching, or writing, the temptation to pride or selfishness is removed.

It is one of great fruitfulness and rich blessing. When once one enters this life, we will be receiving sweet surprises in many requests for prayer, on behalf of others. This is a special honor laid on a surrendered soul, and if it is appreciated, and the time taken for deliberate meditation and prayer, pleading the promises of God, we will be surprised, not only by direct answers, but by the enlargement of interests and sweetness of loving service that will enter the heart and life.

Let us watch for openings, enter gladly, and serve faithfully. We will soon see His face.

## SERVICE FOR CHRIST.

BY ANNA ARTIBEE.

THE life of Christ was the noblest life ever lived in this world. No king of earth ever attained such splendid, such real, royalty as did He; no hero on battle-field ever did deeds of such inherent greatness as those wrought by the hands of the Carpenter of Nazareth.

And what was the ruling motive of His life? Was it not service? "Not to be ministered unto, but to minister," was the motto of all His beautiful years. He lived wholly for others, with no thought of self; no miracle performed in the interest of self; and at last He emptied out His very blood in the greatest of all His acts of service.

Shall we not learn from our Lord's example that the truest life in this world is one of self-forgetting love? "He who neglects love's duties of service, in Christ's name, to those who need the ministry of love, can not long enjoy the raptures of worship within the sanctuary," says a certain author. Devotion is not the end of Christian life. We wait upon God that we

may renew our strength for noble service.

We may feed the hungry, visit the sick, minister to the poor, provide for the widow and orphan, and practise generosity. All this is well so far as it goes; but we have not yet reached the greatest of all earthly things, the most important of all the work which a Christian can do. Are we striving to win souls? Are we seeking the lost to bring them to Christ? Saving souls is earth's greatest and most glorious work.

We must get the spirit of service, and then our lives will be like Christ's.

Winterfield, Mich.

## REST IN JESUS.

A POOR English girl in a home in Paris, ill in body and hopeless in spirit, was greatly affected by hearing some children singing, "I heard the voice of Jesus say, Come unto Me and rest." When they came to the words, "Weary and worn and sad," she said: "That's me; that's me. What did He do? Fill it up! fill it up!"

She never rested till she had heard the whole of the hymn, which tells how Jesus gives rest to such.

By and by she asked, "Is that true?" On being told, "Yes," she asked: "Have you come to Jesus? Has He given you rest?" "He has."

Raising herself, she asked: "Do you mind my coming close to you? Maybe it would be easier to go to Jesus with one who has been before than to go alone." So saying, she nestled her head on the shoulder of her who watched, and, clutching her as one in the agony of death, she murmured, "Now try and take me with you to Jesus."

Their voices joined in prayer. The presence of Jesus filled her heart, and she had rest and peace.—*Western Christian*.

GOD does not demand of us that we shall know everything or see everything at once. He asks a heart that is willing to accept *Him* for all that He is and all He wants to be to every soul. He who sees God in one ray of light, and accepts that ray, will be led to the fulness of light; and whether the light be little or much, the true heart will gladly receive it all and follow it to the end.

## How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

### CXXXVII

HAVING been brought up a Roman Catholic, and, at an early age, feeling that God required me to withdraw from the follies of the world, I entered a monastic seminary in Montreal, Canada. During my studies it always seemed very peculiar to me that Protestants (so-called) should admit the authority of Rome so much as to keep Sunday as their day of worship instead of the Lord's Sabbath. I must admit that it afforded me a good deal of amusement at that time, knowing, as I did, that the day was altered by the Papacy, and not by the blessed Master Himself, as some ministers are so ready to preach.

Seeing the follies and abominations of the inside workings of the Catholic Church, I prayed to God that He, in His own blessed way, would deliver me from the vows which I had taken. In the year 1892 He mercifully did deliver me, and from that time forward I did not affiliate myself with any particular organization. I have worked as an independent evangelist in many parts of Canada and the United States for the last eight years or more, but all the time bowing to the Sunday law.

During my journeyings back and forth I had heard considerable of the Seventh-day Adventists, yet there

were many points of doctrine that I could not accept; in fact, I must here make the confession that I was extremely prejudiced towards them, for I really believed them to be religious fanatics. Still I admired their courage in standing out so boldly and fearlessly for the Sabbath of the Lord. It would take too long for me to speak of the way in which the Spirit of the Lord has followed me during the past few months; suffice it to say that, in December last, while attending some revival meetings in this city, an aged sister in the Lord—Sister Witherly—handed me a tract on the "Eastern Question." After finding out where their meetings were being held, I resolved by the grace of God to attend—not from the standpoint of a critic, but to get whatever good I could from them.

I praise God, and say it to His glory, that all my prejudices fell from me at that first meeting, and I have not missed a Sabbath's lesson since. It is now my delight to meet with God's people, and to be taught the blessed truths revealed in His most precious Word. It is my desire to follow so closely to the Light of the world, that when He shall appear, I may, with His elect, be caught up with Him in the clouds.

(REV.) R. W. CAMPBELL.





OAKLAND, CAL., MARCH 16, 1904.

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

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

### THE REMEDY, THE GOSPEL.

IT was pointed out, in our last issue, that the divine remedy for the divisions of Christendom was the everlasting Gospel, as set forth in the message of Rev. 14: 6, 7: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

"The fear of Jehovah is the beginning of wisdom." All fear of man vanishes in its presence. It brings the great God, His awful majesty, His holy requirements, as the all-important things, before the soul. What is all else in comparison! What if all the works of man fail! What if creeds and societies and plans and platforms and confessions wither and perish! The soul has God, and what more is needed?

"Give glory to Him," not to men. To hold, in one jot or tittle, to human creeds and human requirements, when these are contrary to God's written Word, is to give glory to men instead of to God. To look to men to devise some way out of the Babylon of creeds, instead of seeking to God's Word, is to give glory to men instead of to God. To honor and exalt human devisings, "science falsely so called" (never settled, never at agreement), is to render worship, honor, service to the creature rather than to the Creator. To obey the laws of men, when they conflict with the law of God, rather than walk in the way of God's commandments, is to worship man rather than the God who made the heaven and the earth.

Men may be in error and accepted of God, but there are no half-way stations in principle. God demands the whole heart. Following error has led many honest in heart, true in principle, unswerving in purpose, into Babylon. Many have been born there. Many more are there, a veritable, constituent part of Babylon through compromise of principle. By the message of the everlasting Gospel God is calling them out. He is calling those true to principle away from the creeds of men to His own Word. He is calling the compromisers of principle to the eternal principles of His law and the dread realities of His judgment. He is calling to everlasting good tidings of salvation.

What the rejection of this call means we will consider in our next.

### THE ALPHA AND OMEGA.

FROM the first chapter of Genesis to the last chapter of Revelation extends a glorious bridge of promises whose buttresses are set in eternity, and whose suspension cables are anchored in the throne of God. What a wonderful bridge, spanning all time and clasping hands with two eternities. Over that bridge must walk the whole host of the redeemed; for none enter heaven from this earth save those whose footway has been upheld by the promises of God. The first of them declares that the Seed of the woman shall bruise the serpent's head (Gen. 3: 15), and the last: "Behold, I come quickly; and My reward is with Me, to render to each man according as his work is. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes [do His commandments, A. V.], that they may have the right to come to the tree of life, and may enter in by the gates into the city." Rev. 22: 12-14.

This promise is emphasized in verse 20, which reads, "He which testifieth these things saith, Surely I come quickly." On these two promises rests the Christian's hope—the first given when all had been lost, the second enunciated when all things had been redeemed from the hand of the usurper, from the

curse of sin, through the bruising of that promised Seed. The victory of Christ over death and the grave gave Him the right to that title, "the Alpha and the Omega, the first and the last." So it takes the whole Bible, written often in the blood of the saints, to expound the full import of this title which the risen Son of God ascribes to Himself. Between the alpha of Genesis and the omega of Revelation, upon which rests the bridge of our hopes, lies the great, surging sea of sin's conflict against the powers of righteousness. Said He who gave the Revelation, "I am the first and the last, the beginning and the end." Because He was able to fulfil that first promise, and did so, He is able to make the last, and to fulfil that, also. So is the great bridge completed, like the temple of old, without sound of ax or hammer or human invention or appliance of any kind.

That first promise, involving the whole work of redemption, was made necessary by the disobedience of man. How fitting, then, that the last, or omega, promise should have connected with it the requirement of complete renunciation of disobedience, complete submission to the law of God! That disobedience, which made necessary the work of the first, or alpha, promise, was what shut man away from the tree of life. How fitting, then, that in connection with the omega promise we should find the promise of the restoration of the privilege of coming to and partaking of the fruit of the tree of life! It was forbidden to the sinful man, lest he should live forever. It is restored to the righteous, or redeemed, man in order that he may live forever. God will not suffer the perpetuation of sin; but He has pledged Himself to the perpetuation of righteousness. Man, by his disobedience, put on mortality; but when the work of redemption is complete, "this corruptible shall have put on incorruption, and this mortal shall have put on immortality." 1 Cor. 15: 54.

That completes the omega promise; that sweeps out the reign of sin with all its sorrowful adjuncts; that brings in righteousness over all the dominion of God, with all the blessings which are bound up in it. Toward that glorious consummation this age is hastening with winged feet. The marshaling call to the hosts of sin and the artillery of iniquity is heard throughout all the world. They are gathering for the fearful and final fray. The storm is driving on; but just beyond are the placid waters of eternal peace. The promises of God are sure, they can never fail. The Word of the Lord shall stand fast forever.

### WHERE IS OUR SAFETY?

THIS age is teaching its children to trust in self. God is teaching the world, through the very instability of the works of man, that there is no safety, nothing enduring in self. The glory of the ancients has crumbled into dust before our eyes; their lives have gone out like a whisper in the night; but the same stars that shone upon them are shining upon us with the same luster. Under the noiseless tread of the ages the most enduring works of the delvers in stone are being ground into powder, that generations to come might see the wasting process of human vanity. The wasting away of the glory of the pyramids keeps time to the process of destruction in every other monument to human pride, every work of man.

The human aspirant for glory has pressed the record of his speech and his doings into tablets of clay. To-day these books of brick are lisping and stammering in a pitiful attempt to articulate the glories of the human during the heyday of heathenism. Until the history of sin is finished, wasting and desolation are the appointed portion of all those things that minister to the glory of the human.

God has permitted men to build, out of the most indestructible material in this earth, massive monuments to self, in order that the slow elements of destruction might teach men their own weakness; so that, looking up into the imperishable heavens, they might throw themselves upon the everlasting mercies of Him who created the stars, and "callest them all by names by the greatness of His might." That is the lesson for men to draw from all the perishing monuments of this earth. It is the lesson of the triumph of eternity over time; of the Infinite over the finite; of a loving Creator over a rebellious creature; of righteousness over sin. The finite has lifted its hand against the Infinite, set up the throne of selfishness in the very shadow of Calvary, and flung defiance at that Word which caused the earth to spring

out of nothing. A patient Creator allows man's folly to be manifest to his posterity through the wasting away of those things which man has made to perpetuate his memory.

Every monument to self, to worldly fame, to human glory; every work of selfishness of whatever kind or whatever it is, every work that is not of God, is summoned to its trial in the court of eternity. The test is on, and precedents are barred. "Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3: 13.

We have looked upon the faded and shattered glories of the most substantial works of man; we have seen the fragmentary records of their greatest achievements still trying to tell their broken story; we have seen sickly childhood, tottering age, and the feeble frame of the wasting invalid; and we have seen the plumed hearse and the black-robed mourners leading a perpetual procession to the tomb. We have seen all this, and we have asked, Is there, then, nothing substantial, nothing imperishable, nothing perpetual but death and decay in all the star-sprinkled universe of God? Go out in the stillness of the night, when the prattle of humanity has been hushed upon the bosom of the crooning old earth, and look up into God's great torchlight procession, marching and countermarching to the orders of Heaven; and then fall down upon your knees, and ask God about it. Question the Maker of it all. He is not bound by time or distance. His ear is always within hearing of the lips of His feeblest children. Ask Him if there is nothing stable, tangible, perpetual in all His realm.

He will tell you that "from everlasting to everlasting" He is God. He will tell you that tho "all flesh is grass, and all the goodliness thereof is as the flower of the field" that perisheth, yet the word that has gone out of His lips "shall stand forever." "I am the Lord, I change not." "The things which are seen are temporal; but the things which are not seen are eternal." While you are looking upon the dissolution of earthly things, the Lord will tell you that there is "a building of God, an house not made with hands, eternal in the heavens;" that the kingdom which He promises to the ransomed of earth is "an everlasting kingdom." Are you mourning the loss of human love, and wondering if there is any hope to which the human soul can anchor? Then know that God has loved you "with an everlasting love," and seeks to bind you to Himself with His everlasting cable of loving-kindness. Are you discouraged and cast down, forsaken and oppressed? Then know that "underneath are the everlasting arms." When trouble comes in like a flood till the very earth seems to tremble beneath your feet, then know that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." As He knows the stars and calleth them all by names, so He knows you, calleth you by name, knoweth your frame, and remembereth that you are dust. At the same time the Spirit maketh intercession for us with groanings that can not be uttered.

Then there is an eternal Rock, to which the most storm-tossed can anchor; there is an eternal habitation for the most footsore pilgrim; in the midst of changes and destruction, there is One who is "the same yesterday, to-day, and forever;" tho the words and works of men are crumbling and fading away, the word and works of God "stand fast forever;" the pyramid may become the plaything of the summer breeze, but "the foundation of God standeth sure;" the record of human selfishness will fade from the memory of the redeemed, but the simple story of Calvary will be sung by angels and by the redeemed as long as God shall live. In the very midst of death and decay, we may be laying hold on eternal life. We have learned that there is no safety in any device of man, no protection, no security against the elements of decay or the elements of strife and passion, that are rampant in the earth to-day. Our safety, our security, our salvation is in the Rock Christ Jesus, and in Him alone. Human schemes are but pitfalls of the enemy of our souls; but in the provision which God has made for us we may trust with absolute certainty.

"That they all may be one" was the burden of Christ's prayer for His disciples; and His desire was that the unity between them should be as the union between Him and His Father. The purpose of this



desire, like that of every other desire of His loving heart, is that the world may believe that God sent Him to save men. Here, then, is the first requisite for missionary work—oneness of heart on the part of those who would engage in it. This unity can be attained only by all having the mind of Christ, humbling themselves, that God may be in them, as He was in Christ, "reconciling the world unto Himself." Christ acknowledged that of Himself He could do nothing, so we must realize the same truth. "For it is God which worketh in you both to will and to do of His good pleasure."

#### "CAUGHT UP TOGETHER."

THE doctrine that the people of God will all be perfected together, that neither those who have died in the past nor those who are alive when the Lord comes will have precedence in going up to glory, is guarded on both sides. In the eleventh chapter of Hebrews attention is called to the faithful line from Abel to the prophets of Israel, and of them it is expressly said: "And these all, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that *they without us should not be made perfect*." Verses 39, 40.

On the other hand, in the fourth chapter of Thessalonians, we are told that those who are living when Christ comes shall not precede those who have died before that time. The statement here is just as explicit as that in Hebrews: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4: 15-18.

So it is to be a matter of comfort to the living saints, until the Lord comes, concerning those who die in the Lord, not that they have gone to heaven, but that they will be gathered at the Lord's coming, to "meet Him in the air," and *then* to be ever with Him. Note that He wakes them with the "trump of God;" then note what Christ Himself says concerning His coming to gather His saints. After the appearance of certain signs in the sun, moon, and stars (all of which are in the past), He says, "The powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other." Matt. 24: 29-31.

That this gathering is a part of the execution of judgment, we also adduce the testimony of the Lord Himself: "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of Man. Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 25-29.

That the promises of the Gospel can be fulfilled to the dead only by a resurrection from the dead, is emphatically stated by the apostle Paul: "If there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15: 13, 14. Now if Christ was powerless to proceed any farther with the work of salvation without a resurrection, how can the purpose of the Gospel be fulfilled in dead men without a resurrection?

But the apostle throws still further light on the subject. He says: "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living]

shall be changed. For *this* corruptible must *put on* incorruption, and *this* mortal must *put on* immortality." Verses 51-53. Immortality does not *inhere* in "this mortal." It can become immortal only by putting on immortality at the coming of the Lord. The changing of the living at that time will be equivalent to the resurrection of the righteous dead in glorified bodies.

Here is the point where the victory comes in; for "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Verse 54. Death has no more sting, and the grave is robbed of its temporary victory. Then "the Lord, the righteous Judge," will give crowns of righteousness to all them that *love His appearing*. See 2 Tim. 4: 6-8. "Thanks be to God, which giveth us the victory," not through any immortality of our own, or any righteousness of our own, but "through our Lord Jesus Christ" and "the power of His resurrection."

#### AWAY FROM ORIGINAL PRINCIPLES.

CONGRESS has settled the question of whether the Lewis and Clark Exposition at Portland, Ore., shall be opened or closed on Sunday. It had it in its power to offer a big "inducement" to the exposition managers to keep the fair closed on that day, and it has done it. It was a large amount to pay to one institution to induce it to act religiously for a succession of some twenty-six Sundays. To be specific, Congress will pay the exposition the snug sum of \$76,923.07 for each and every Sunday that it keeps. There is many a humble resident of the United States who would keep Sunday for a much smaller sum; but we are not bidding for an offer from the government along this line.

On the other hand, we believe there are quite a number of people in the land who would not keep Sunday at any price—nay, who would suffer imprisonment and confiscation of goods rather than yield obedience to a man-made religious law, set up in opposition to the law of God, even if a bounty of \$76,923.07 were offered for each such obedience.

To us there seems a great similarity between these bounties on Sunday-keeping and the national support of religious schools, against which Congress some years ago resolutely and wisely set itself. If it is right to pay out the people's money in bonuses on religious observances, it is certainly right to pay out the people's money in support of religious schools. But we believe that neither is right. It was not the design of the founders of this government that the people be taxed for religious purposes or for the support of religious institutions or usages; but in such appropriations as those made by Congress to the Chicago Exposition, the St. Louis Exposition, and that to be held at Portland in 1905, each of which is given with a Sunday-closing proviso, the people are taxed for the support of a religious institution, which is directly contrary to the basic principles of our government. If the expositions named were worthy of the appropriations made, they should have been given without the proviso which makes of them simply bounties for the performance of a religious form. In taking such action, our statesmen have wandered far from the principles upon which our government was founded, the principles of right and justice, the separation of Church and State.

There are professed ministers of the Gospel, hundreds of them, who are deceiving themselves and their people by applying the term "Christian nation" to those governments who spend more for war upon the heathen than they do for their conversion. They are calling the nations "Christian" whose people spend more of their means for strong drink and tobacco than for all the necessities of life combined. If this logic will apply to a nation, it will apply with equal force to a single individual, for a nation is simply an aggregation of individuals. Then, when the minister tells the people that a nation can be recognized as Christian while engaged in killing the helpless heathen and robbing them of their property, why may not the individual suppose that he can indulge the same propensities and pass as a Christian too? Under such teaching, is it at all surprising that the prophet saw, near the end of time, a popular "Babylon" church, "a habitation of demons, and a

hold of every unclean spirit, and a hold of every unclean and hateful bird"? See Rev. 18: 1, 2.

Is not this recognition of warlike, usurping, grasping nations as "Christian" a deception that is making them "drunk" with the idea that the conquest and annihilation of the heathen is an aid to Gospel work, and that might makes right? Yet the most active and most popular idea of "national reform" now in vogue in this country is based on this "Christian nation" delusion. If this is reform, pitiable indeed is the nation when it shall have been reformed after such a manner.

No, professor, no; "the story of woman's creation" is not an "allegory." Facts are against that delusion; and the one fact that more than all else refutes the "allegory" theory is the literal presence of the woman. Allegories do not produce anything material, nor do they account for anything material. An allegory may illustrate a principle, but it can not record a material fact. The moment it does so, it ceases to be an allegory. If "the story of woman's creation" be an allegory, then must the whole creation story be allegorical. But there are the material facts in evidence, literal things visible to the natural eye, which can not be literally described allegorically. In order to have practical knowledge of the creation of literal things we must have literal description, and that is what the Creator has given us in the Biblical account. God does not deceive His children by telling them one thing while He would have them believe something else. They are deceived who do not believe His Word, and it is this class, who, by turning the truth of God into fiction, bring upon themselves "strong delusion, that they may believe a lie." If "the anthropologist who is honestly investigating the origin of the human species" would believe the inspired Record, he could save much time and labor to devote to profitable investigation in other lines—for instance, the salvation of the "human species." The Word of God is truth, and is worthy of all investigation, because in it is the wisdom and knowledge that all men need.

Some curious distinctions are allowed where there is a disposition to apologize for certain features of human weakness. For instance, a newspaper editor speaks of a certain "naturally honest" man whose "fatal passion" for "gambling" led him "to steal to gratify its craving." Gambling and stealing are sprouts from the same root—covetousness. All schemes to get rich at the expense of other people spring from the same root. The gambler and the thief both aim to get something for nothing, but they choose different methods. It is only the judgment of men that allows one to pass as honest and respectable, while the other is summarily condemned. The judgment of God makes no discrimination between "a demoralizing vice" and a vice which may happen to be forbidden by civil law; the divine law takes cognizance of the covetousness that lies at the bottom of both. The really important matter is not the fine discrimination of men, but how will it stand in the great final judgment, when He who judges the hearts of men shall render His decision? "For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil." And we are further assured that His Word is "quick to discern the thoughts and intents of the heart." So the fallible judgment of man, who "looketh on the outward appearance," will have no weight in that infallible court. Hence the exhortation, "Prepare to meet thy God."

**The Dance.**—In the fiftieth psalm we are exhorted to praise the Lord with the dance. The question is frequently asked, Can we not dance to the praise of the Lord now?—Certainly; but very few people who are anxious to dance would care to do so in a way that would praise the Lord, and therefore be pleasing to Him. One can not dance for his own amusement, or for the entertainment of the public, to the praise of the Lord. When David danced to the praise of the Lord, his worldly-minded wife was disgusted. One can not dance in a manner that is pleasing to the world—using the world's unseemly forms and the devil's trashy music—and thereby praise the Lord. If you want to dance to the glory of God, be sure that you do not rather gratify the flesh, and please the adversary.





## ANOTHER SUNDAY BILL FOR THE DISTRICT OF COLUMBIA.

BY JOHN D. BRADLEY.

EARLY in the present session of Congress a bill "to further protect the first day of the week as a day of rest in the District of Columbia," by making it unlawful, with certain exceptions, "for any person to keep open any place of business or maintain a stand for the sale of any article or articles for profit during Sunday," and for "any public playing of football or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, to be practised by any person or persons within the District of Columbia," or "any building operations or work upon railroad construction upon said day," was introduced by Representative Allen, of Maine, who no doubt did so at the request of persons interested in having such a law enacted. Those persons are the agents of "National Reform" and the representatives of local trade and business organizations interested in securing Sunday closing in their respective lines. This bill was referred to the Committee on the District of Columbia, but has not been heard of since, and it seems unlikely that it will have consideration during this session of Congress. But evidently the fact that the passage of this general Sunday law is somewhat doubtful has led the retail grocers' and butchers' associations to attempt to secure what they desire by means of another measure. On February 4 Representative Wadsworth introduced a measure entitled, "A bill requiring certain places of business in the District of Columbia to be closed on Sunday," which reads as follows:—

*Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, that it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or fruits or meats or vegetables or other provisions on Sunday, except that from the first day of June until the first day of October meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars nor more than fifty dollars for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment in the discretion of the court.*

SEC. 2. That all prosecutions for violations of this Act shall be in the police court of the District of Columbia and in the name of the District of Columbia.

This measure is very similar to legislation which grocers and butchers have secured or are endeavoring to secure elsewhere, altho it is to be doubted if the penalty provided has been made quite as rigorous anywhere else.

The first important step in the adoption of a law for the District of Columbia is its consideration and approval by the district commissioners, and to the commissioners the above bill was promptly referred by the House Committee on the District of Columbia. A hearing on the measure took place before the commissioners on February 16. A committee and attorneys representing the Retail Butchers' and Meat Dealers' Protective Association and the Retail Grocers' Protective Association, and a representative of the Retail Clerks' Protective Association, appeared in support of the bill, but "no one appeared to contest the bill." Speeches in favor of the measure were made by Attorney E. P. B. Sands, representing the butchers; Attorney Charles E. Diggs, representing the grocers, and C. A. Pfau, representing the clerks. Attorney Sands stated that he "represented 130 men engaged in business in the District who are unanimous in their support of the Sunday-closing law." He declared that "unless a uniform Sunday-closing law is in force, the persons who refuse to keep their places of business open on Sunday

will be placed at a disadvantage in the competition for business." The speeches were all to the effect that the butchers and grocers and their employees are a hard-working class, and should be allowed to observe Sunday as a day of rest.

Every grocer and butcher and clerk in the District of Columbia is *now* not only allowed to observe Sunday as a day of rest so far as the law is concerned, or can properly be concerned, but is thoroughly protected by the law against all interference in so doing that it is proper for the law to take cognizance of. What the butchers, grocers, and clerks who seek the passage of this measure are after is, not that they may be allowed to observe Sunday as a day of rest, for they now have that right, and are protected in it, but that they may be allowed to prevent others, in their respective lines of business, from not observing Sunday as a day of rest—that they may be allowed to compel others to observe Sunday as a day of rest. Such a demand is opposed to the object of public legislation, which is the equal protection and maintenance of the rights of all—not special favor to some at the expense of the rights of others. Every citizen has the right to observe Sunday as a day of rest, and every citizen has the equal right not to observe the day; but no citizen and no aggregation of citizens has the right to have anybody compelled to observe Sunday as a day of rest or compelled not to so observe it. The business of the law is to protect both rights, and not to interfere with or prohibit either.

At the close of the hearing the commissioners stated that they would give careful consideration to the arguments presented, and would announce their decision on the matter at an early date. It is not unlikely that this measure will receive their approval, and be enacted into law by Congress. It is very much to be regretted that, as stated by the *Evening Star*, "no opponents of the bill were present at the hearing, apparently, and no arguments were presented in opposition to the measure." This fact will no doubt contribute much toward the approval and passage of the measure.

### THE CIGARET A DEADLY PERIL.

FROM time to time we have spoken of the cigaret evil, and its effect upon young men. Others, too, have lifted warning voices, but they have not been heeded. The evil has grown apace, and is everywhere manifest. The value of the raw tobacco, that is, what the planter received for it, was, in this country in 1892, \$57,563,510. This represented 821,823,963 pounds, of which about 110,000,000 pounds are manufactured into cigars and cigarets.

Tobacco may be used by older men in the ordinary way of chewing, drawing the smoke into the mouth and expelling it, with seemingly but little harm to the ordinary health of the individual. But cigaret smoking seems to be responsible for another form of smoking, much more potent for evil. It has been said that the evil of the cigaret was caused by the opium it contained, but opium is used in none of the cheaper grades, on account of its expense. Prof. Charles B. Hubbell, president of the Board of Education of Greater New York, etc., etc., points out in an article in the *Independent* that the perniciousness of the cigaret vice comes especially from the *inhaling habit*, to which more than nineteen out of twenty of the cigaret smokers are addicted. A recent issue of the *London Times* "included a manifesto demanding legislation by Parliament, looking to the prevention of juvenile cigaret smoking," and "an entire column of that influential journal was required to contain the names of the signers of the petition," "the list including peers, bishops, judges, the leading head masters of colleges and medical officers."

Professor Hubbell declares that the cigaret habit, first observed among the students of the Rensselaer Polytechnic Institute, at Troy, N. Y., has spread from

that point, until now "it is more devastating to the health and morals of boys and young men than any habit or vice that can be named."

We quote the following:—

The *London Lancet*, one of the most reliable medical journals published in the English language, has recently stated that the most deleterious product in the combustion of tobacco is *carbon monoxide*, which is the deadly constituent of water gas, and is present in comparatively large quantities in tobacco smoke. This is the poison that is responsible for the utter demoralization of that unhappy individual, who has come to be known as the cigaret fiend, whose pale face, shattered nerves, and hopeless position in the community is recognized as applying to many of our American youth, whose opportunity for usefulness and happiness has passed away.

Experiments have demonstrated that this poisonous gas is taken up by the blood, when tobacco smoke is inhaled.

A few years ago it was the privilege of the writer of this article to render some service in connection with the administration of the public school system of this city. During the period covered by that service several of the principals in the public schools complained of a condition that it was difficult for them to understand. Boys of ten, twelve, and fourteen years of age, naturally bright, were observed to be losing the power of concentration and application of mind. Nervousness, listlessness, and a tendency to truancy were associated with the names of nearly every one of them. It was found that nearly all the incorrigible truants were cigaret fiends; that is to say, they were almost hopelessly addicted to the inhaling habit. Their nerves were shattered, and the value of public school instruction was greatly lessened in their cases. Further investigation disclosed the fact that very many of these boys stole money from their parents, or sold all sorts of articles that they could lay their hands on, in order that they could gratify an appetite that fed on its own indulgence.

A justice of the Supreme Court of this State, since deceased, told me that in the last year that he was practising at this bar, he had had nine office boys in his employ, who had been discharged for stealing postage stamps, it having been proved in every instance that the boys stole in order to purchase cigarets.

Juvenile offenders brought before police magistrates are found to be invariably cigaret smokers.

Professor Hubbell speaks of "college students who are leaving our academic institutions every year by hundreds, with health more or less shattered, as a direct result of four years' indulgence in the inhaling habit." And yet, so far as he knew, not a college in the country had made any effort to stamp out the inhaling habit, and but little effort to warn the students. He thinks there is no more important matter to be considered by the colleges; but the trouble here is that "some of the professors in our colleges are themselves hopelessly addicted to this habit, and their usefulness is affected, in my opinion, quite as seriously as tho they were addicted to the alcoholic or morphine habit."

The remedy proposed is to arouse public opinion, and make concerted effort against the evil monster. Societies should be organized against it. Legislatures should act. "Parents should inform their boys of the danger attending any indulgence in this habit before they are likely to contract it, forbid it, and should, in my opinion, visit condign punishment on those who offend against this parental law." Many thousands of employers already refuse to hire a cigaret smoker.

And yet, the one thing emphasized by Professor Hubbell is the *inhaling habit*, not the smoking. But the inhaling habit is the one thing which furnishes the object in smoking,—it intoxicates, it pleases. Why do men smoke at all?—Because of the soothing effects of the toxics of tobacco. Why do they inhale the smoke?—To secure greater effects. One might as well half justify the pulling of a trigger, but condemn the discharge of the rifle; or say that men might put whisky in the mouth, but must not swallow it. The first step toward evil is in smoking in any way the first cigaret. Avoid it, boys, as you would a pestilence. If you are a tobacco devotee, break from its bondage in the strength of God.

One more thought: What a picture does this present to the watchman on the walls of Zion of a degenerating world! These youth are the hope or the despair, the bliss or the bane, the cure or the curse, of the future. Surely there is in the awful picture more of curse than cure. Well said the prophet: "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Surely the age hastens to its end, and to the coming of the Judge.

GREAT wealth and content seldom live together.



**WARNING TO YOUNG WOMEN.**

It is becoming more and more apparent that our great expositions are not an unmixed benefit to the country. It is coming to be realized that the soul-destroying influence of the all-round dissipation connected with the season of display and speculation and intemperate indulgence of all kinds far more than offsets the financial benefit to a few unscrupulous individuals and the advertising of some special city. Viewing the matter from the standpoint of moral loss rather than from a consideration of gratified curiosity and city advertising, we reproduce an expression from the St. Louis *Christian Advocate*:—

We would be very glad to impress upon our brothers of the country press the great danger that lies in wait for the multitude of young girls that are flocking to St. Louis, and notably at this time. The country press is a tremendous power of good, and if they would keep this matter before their readers, constantly warning all as to this open door to ruin, many might be saved who otherwise would be lost.

The gateway of St. Louis is the great union depot, which is beset with a thousand snares for unwary feet. Any young girl who comes through the gate into the midway is at once spotted, and if it be possible, snares will be spread in her path that she can not escape.

No girl should come here unless absolutely certain as to her course. The many tempting advertisements are often mere baits for the ignorant and innocent. If she comes to the city to enter the first carriage whose driver proposes to take her to a good cheap boarding place, or to accept the first situation where "no experience is required," she may as well bid adieu to innocence and hope, and, as a matter of course, the young man is almost equally exposed, so far as moral or even physical safety is concerned.

If the country papers will keep these things before their readers, they will serve God and humanity.

**OBSERVING CHURCH DAYS.**

"THE Lenten season" is becoming a familiar expression in other than Roman Catholic and Episcopalian churches. It was but natural that this should follow the celebration of Easter, which has been growing in favor with the nominal Protestant churches in the past few years. *Christian Work* notices approvingly the tendency of Presbyterian, Baptist, Congregational, and Methodist churches "towards some observance of Lent," adding that, "indeed, it has become almost necessary." In apologizing for the innovation, it also lays stress upon Holy Week, which "will be observed this year more generally than ever, and not simply by religious services in the churches, but, as many Presbyterians will do, by observing a period of abstinence." Inasmuch, however, as the abstinence of Lent and Holy Week are as a "relief from social strenuousness," and "the dissipation" of ordinary life, why would it not be well for those who profess Christianity to observe abstinence all the time? We have noticed that the ritual churches, whose observance of days (Gal. 4: 10, 11) is being copied by others to an alarming extent, usually plunge into the "strenuousness" of social life with even increased zest as soon as the Lenten season is over. In fact the balls and parties are often planned and arranged before the season of abstinence has passed.

But this disposition to follow papal customs and traditions has even a wider range, as shown by another quotation from the same journal, as follows:—

The tendency of non-liturgical churches to recognize the value of observing the Christian year has of late become marked. There are those still living whose New England childhood knew nothing of Christmas either as a day of delight for the young or of religious privilege for those of mature years. A generation ago that was an innovating minister, and a bold, who not being an Episcopalian, ventured upon "special" Easter services. Within half a dozen years the observance of Good Friday in a non-liturgical church here and there awoke discussion and criticism not always friendly. And now Ash Wednesday is added to the list, and the religious newspapers are beginning to say that it is a good thing that the Christian year should be observed, not only for its practical but also for its spiritual advantages.

And this "Protestant" journal hopes for great results when all the "Protestant" procession falls in line to observe the days that Rome has made "holy" by her tradition. The great expectation is set forth in the following optimistic strain:—

All this is a strong witness to the growing sense

of solidarity among Christians. More than this, it is a greatly-needed recognition of the power of sentiment in the religious life. That it will be a step of great practical value when all Christians agree to observe the same times and seasons in their religious, as they do now in their social, life, is not to be questioned. The common and universal observance of Sunday has made much possible in business which would have been simply impossible had certain groups in the community observed other days and not Sunday. The Saturday half holiday has become a custom of value in proportion as it has become general. The holiday season has its special function in business and social as well as in religious life. And when the various "days" of special observance by various churches, now scattered through the year, find their appropriate places in these forty days of peculiarly sacred association, then, whatever may be their denominational names, the churches will be more really the Lord's force for the salvation of the world than they have ever yet been.

But when the prophecy speaks of this consummation, it speaks in a different strain. It simply says, "And all the world wondered after the beast." See Rev. 13: 1-9.

**THE GREAT ASPHALT TRUST CATASTROPHE.**

ONE's indignation at the "legalized" robberies so calmly carried on by the leaders of great speculative trusts increases with the reading of each successive article in the series of Modern Methods of "Finance," which is being so ably presented by Mr. Henry George, Jr., in *Pearson's Magazine*. In the great Asphalt Trust bubble, which was so ingeniously inflated for the benefit of a few great capitalists with already overflowing coffers, thousands in all walks of life who were drawn into the scheme by its specious offers of quick and sure profits were ruined. The stock was so watered, and the finances so ingeniously juggled, that there was no chance for any one but those on the "inside"—the promoters who calmly appropriated the profits accruing from their well-laid schemes—the profits contributed by a confiding public.

The adjustment of this question is one of the great problems of the century, and upon its equitable adjustment depends the future peace and prosperity of our country.

**THE WAR IN THE ORIENT.**

THE chief activity of both Russia and Japan at the present time seems to be in the concentration of their forces near the vicinity of the expected first battles. Russia continues to hurry troops into Manchuria as rapidly as her railway facilities will permit her to do so, and it is reported that there is much suffering of the men *en route* because of the intense cold and the wretched accommodations provided. Japan continues to despatch transports filled with troops, and to hurry them to some destination in northern Korea. She is said also to be fortifying the Korean capital, Seoul. It is reported that the Japanese fleet continues to bombard Port Arthur at intervals. The fact that little or no news comes from Port Arthur, and very little from Vladivostok, leads to the belief that the Japanese land forces have cut off communication with both these places, and are seeking to isolate them entirely. Russia is calling out her first reserve and the subalterns and also her naval reserve men, and it is rumored that this means the approaching mobilization of her whole army.

The Japanese are reporting that their forces have achieved signal victories on land, but that definite reports will not yet be given for strategic reasons. It is generally expected that heavy engagements on land will not occur before the first of April.

The action of the Chinese is one of the most uncertain quantities. A considerable army is now in the vicinity of the border for the ostensible purpose of maintaining order and preserving China's neutrality. It is feared that these will attack the Russians. In case they do, the general interpretation of the Franco-Russian treaty would indicate that France must come to the help of Russia. In this case, England's treaty with Japan would call her into the trouble. It is such a contingency as that that both France and England are seeking to avoid. Neither want war, and yet they may be drawn in because of their treaty engagements with the contending powers. When one or two great battles have been fought in Korea or Manchuria, we may expect to see

the "powers" much more deeply interested in the war than they are at the present time.

Picketing by strikers is declared illegal by the appellate court at Chicago. This decision upholds an injunction against the striking iron moulders issued by Judge Holdom on petition of the Illinois Malleable Iron Company. In Oakland, Cal., the proprietors of the principal butcher shops have declared a lock-out against the union butchers, as an answer to certain demands of the union. The employers declare that they will employ no more union butchers as such, and have advertised for non-union help. The packing houses are upholding the employers, and state that they will supply no meat to butcher shops operated under the rules of the union. There is a strike of teamsters now on in Kansas City, Mo. The drivers of the local transfer companies have joined the striking truck drivers, and it is feared that eventually all the drivers of the city, numbering 3,000, may go out. It is feared that there may be further trouble, also, in the Colorado mines over the arrests of union men.

Twenty persons are reported killed through the collapse of the steel skeleton of the Hotel Darlington in New York on March 2. Carelessness and the violation of building regulations were the cause of the disaster. The steamer Queen, of the Pacific Coast Company, plying between San Francisco and Puget Sound ports, was partially consumed by fire, while about thirty miles off shore, on February 27. Two women and twelve men lost their lives, most of whom were drowned in putting off from the ship in boats. After the fire was extinguished, the surviving passengers returned to the ship, which managed with much difficulty to reach her destination. A great amount of damage was caused in Oklahoma and Kansas on March 3, 4, and 5 by extensive prairie fires. Only three lives are reported lost, but the damage done to farms and buildings is estimated at \$500,000.

Notwithstanding the fact that the "powers" of Europe are endeavoring to maintain the outward form of peace in Bulgaria, Macedonia, and Turkey, ugly rumors of impending war continue to come from that district. It is reported that the Turkish ruler has finally decided to refuse the plan for the reorganization of the gendarmerie proposed by Austria and Russia. Fears are expressed in the capital of Bulgaria that, even if war with Turkey is not imminent, it will be impossible to avoid a conflict later, unless some agreement with the Porte is soon reached. The Albanians are still under arms in spite of the fact that they have had several disastrous meetings with the Turks. A fresh outbreak is reported in Albania of considerable extent. Russia, Austria, and Italy are now considering the Balkan questions with a view to the maintenance of the *status quo*.

In the case of Senator Reed Smoot, of Utah, who is now before the Senate committee appointed to inquire into the legality of his election, testimony has been given several days in succession, by President Smith, of the Mormon Church, regarding the polygamous practices of the Mormon apostles. President Smith freely admitted that he continued to live with and support all five of his wives, and also admitted that other prominent members of the Mormon Church were doing practically the same thing. He also freely admitted that in so doing he was violating the laws of his own State; but that he preferred to do that rather than abandon any of his families. Senator Smoot's right to his seat in the Senate is not being questioned over indulgence in polygamy, but because of the oath which he took as an apostle of the church.

The Panama Canal is receiving considerable of the attention of the President and his cabinet. The matter of the canal title has been under consideration during the week. Attorney-General Knox has rendered a decision to the effect that the title is perfect, and that the President is authorized at once to pay to the Republic of Panama the \$10,000,000 provided for by the treaty, also to pay to the Panama Canal Company the \$40,000,000, which the United States has agreed to pay that company for the property. The canal commission will soon go to the isthmus, and the work of actual construction will begin soon after.

The Japanese-Korean treaty is not favored by all the Koreans. The opposition, on March 3, threw a number of bombs at the residence of the foreign minister and his secretary. These officials escaped uninjured. Japan has cautioned Korea to prevent further demonstrations of this kind. It is reported that four of the "powers" have refused to recognize the new treaty between these two countries. Russia was, of course, the first so to declare herself.

A bill, aimed at the disfranchisement of the negro, has passed the Maryland Legislature by a strict party vote. It provides for the amendment of the Constitution to regulate suffrage, and its admitted purpose is to eliminate the negro vote.

Chicago's Health Department reports 2,300 deaths from pneumonia during this winter, and that the epidemic is now at its height. It claims nearly twice as many victims there as does tuberculosis.





## THE HOME



### KISSES THAT CAME TOO LATE.

"PEASE, mama, pease, tiss me dood night."  
My blue-eyed babe, with sunny curls,  
Stood pleading in a tearful plight—  
I said, "I can't kiss naughty girls."

To her snowy cot I led her o'er;  
"Pease, mama, pease," she sobbed again,  
"I won't be naughty any more."  
I left her; all her pleadings vain.

I had been reared in Spartan view,  
And deemed it duty to control  
With rigid rule; nor ever knew  
That law with love should sway the soul.

I heard her sob; my heart aweep  
With yearning filled to meet her prayer,  
Yet I refrained; and in her sleep  
My baby still lay moaning there.

'Twas midnight when I felt a thrill—  
A fevered hand was on my brow;  
My white-robed baby pleaded still—  
"Pease, mama, pease, I tan't sleep now."

All through that agonizing dark,  
Delirious she moaned in pain;  
Still plead the little broken heart  
For kisses that I gave in vain.

At dawn the angels hovered o'er;  
She nestled close and smiled and said,  
"I won't be naughty any more."  
And in my arms lay baby—dead.

And I am old—the passing years  
Have brought no comfort in their flight;  
That sobbing cry my heart still hears:  
"Pease, mama, pease, tiss me dood night."  
—Selected.

### BEDTIME TALKS WITH THE CHILDREN.

BY MRS. L. D. AVERY-STUTTLE.

A GREAT cry came from the nursery, causing grandma and me to look up wonderingly, and papa to lay down his paper, with the remark:—

"I don't know what we are going to do with those children. I am getting to dread their bedtime, and I am sure their poor mother feels as badly as I do. I sometimes think—"

Another shriek interrupted him:—

"Me don't want to go to bed. It's all black and lonesome in the bedroom, and me wants to sit up and hear papa read, and see the bright light in the pitty parlor; O! O! me *must* sit up, mama!"

A look of anxiety spread over grandma's patient face as the sharp tones of Mrs. Thorpe arose threateningly:—

"Now, Willie Thorpe, I'm too tired to bother with you any longer! Come here, sir, and let me fasten your nightgown. You'll go, won't you, Annie—that's a good girl? Mama's head aches, and she's so tired."

"Then why don't *you* go, mama, if you's tired? Me isn't tired one bit," protested Annie, unable to see the faintest connection in the fact that she should be required to go to bed because her mother was tired. But Mrs. Thorpe *was* tired,—so much so that she quite forgot to be patient; and the wailing cries in the direction of the bedchamber announced the fact that what could not be done by reasoning and persuasion had been accomplished by force.

It is needless to say that the children had my sympathy. And when, a moment later, Mrs. Thorpe appeared, excited and nervous, my sympathies were divided.

"I am utterly discouraged and quite tired out," she explained, and there were traces of tears in her eyes. "I am actually getting to dread the evening hour more than all the rest of the day. Does your Jimmie ever give you such trouble?" she questioned anxiously, turning to me.

"He used to, dear, until I learned how to man-

age. It seems too bad to dread the evening hour,—it is the sweetest in the day, I think."

"I must beg you to tell me your secret, Lucinda, if you please. The children were so angry and rebellious to-night, and I was tired and nervous, and did not wait for their prayers, and Willie was so stubborn that he refused to kiss me."

By this time my sympathy was so aroused that I promised to relieve the anxious mother the next evening. It seemed so sad that the little ones should be allowed to go to sleep in such an unhappy frame of mind and with no word of prayer. Passing through their bedroom an hour after, I saw traces of tears still on their cheeks.

The next evening, at eight o'clock, I asked the children if they would like me to tell them a story. Annie glanced uneasily at her mother, and Willie, who had carefully counted the strokes of the clock, seemed surprised that no one had asked him to go to bed. They were both pleased at the promise of a story, and climbed into my lap joyfully. Then I told them about the dear Christ-child—the Babe of Bethlehem—and how the shepherds and the wise men came to visit Him, and found Him sleeping in a manger, because He had no other bed. "O, tell us more, please, please," begged Willie. "I love to hear about the little boy."

"I will, dear, but I will finish my story when you are snugly tucked into your bed."

In prospect of the story, they both followed me willingly to their room, where I told them sweet stories from that best of story-books—the Bible—until the dear little eyes grew heavy with slumber. No tear-stained cheeks to-night; no angry tones, and no vain regrets.

That night I had a long talk with my friend. "I'll tell you, Lucinda," she faltered, in a penitent voice, "I've been thinking it over, and I have about made up my mind that I am as much at fault as the children. They often beg me for a story at bedtime; but I am always so worn-out and nervous—"

"I knew you would be tired out yesterday," I interrupted, "when I saw you stitching those ruffles on Annie's new frock. Excuse me, my dear, but I am quite sure, if you would spend less time upon the outward adorning of your children, you would have more time to give them at the evening hour."

O mothers, mothers! can we forget that some day we will be called to give an account of our stewardship over the precious little ones entrusted to our keeping? O, shall we be so engrossed with the corroding cares of life that we forget our duty? At best, we can not have our darlings with us long in their sweet childhood. While they are with us, let us so mould their plastic minds that, as the temptations of after years beset them, the precious instructions of mother shall form, as it were, an impregnable barrier against the wiles of the enemy. Then gather the children in the arms of love at the quiet hour of evening. Not always shall the blessed opportunity be ours. Let the corroding cares of the day be forgotten for a little while, and let the good-night kiss be lingering and sweet. Do not disappoint them of their little story. Be ready to tell them some sweet tale, the influence of which shall be, in after days, a savor of life unto life. You need never lack for material. The blessed Book of books is a storehouse as inexhaustible as it is rich. Let the last conscious thoughts of the children be pleasant ones. If correction and reproof must be given, better defer it until the morning, so that the evening hour may never be dreaded. Some little ones are born with such a horror of the darkness of night that nothing but the wisest and gentlest and most painstaking effort can rid their sensitive minds of the illusion that "danger" and "darkness" are synonymous terms. If there is anything sweet and pleasant and encouraging and beautiful in the happenings of the day,—and there always is,—let it be reserved as one of the topics of conversation at the bedside of innocent, happy childhood. Ah! how many little hearts hunger in vain for the love and sympathy which ought to be freely given.

Then, my sister, hurry through the morning hours,

if you must, and do the arduous duties which fall to your lot, and bravely bear the heat and burden of the day; but when the time comes for tucking the little ones away in their cozy beds, let there be no haste, no ill-timed conversation,—nothing but peace and harmony and tenderest love. Ah, we may not know how soon the last "good night" may be spoken. We may not know how soon the shadowy pinions of the grim messenger may be stretched over our household, or how soon the dark shadow may fall athwart the snowy cot of our darlings, and the sweet sleep of childhood be changed into the sleep of death. How do we know?

Then, O, let the good-night kiss be sweet,  
When the cares of the day are past;  
The road may be rough for the baby feet;  
And the passing day, with its toil and heat,—  
Who knows but it be the last?

### NATURE LESSONS. NO. 3.

Lilies.

BY ARTHUR FOX,  
(Continued.)

CONSIDER the lilies, and see how God makes His beauty.

What a complicated process when man manufactures his beautiful things. The ax must cut down; the tree must be rent; the plane must smooth; the turning-lathe and chisel must be at work. Dust fills the air, chips and turnings litter the ground. There is the din of the hammer and the heat of the fire. I watched one making his flowers of glass—here the fierce furnace, heated to its utmost; then the lump of glass thrust in, twisted and turned; then the pinchers seizing it and pulling it and pushing it; and then the thing plunged into the fire again and again.

Perhaps some folks think that is how God makes us beautiful. Let us consider the lilies, how they grow, and see. Furnace and heat, hacking and hewing, rending and tearing—hammer and pinchers—where are they?

Tell us, lily, how did He make you beautiful?

"O, He blew me about with His south wind, and sent His great sun to shine on me, and refreshed me with the showers, and the dew-came noiselessly while I slept. Day after day He cared for me, and I came to this."

Do not be afraid of the process of God in beautifying us. He does not burn and beat and break that we may be adorned; but He breathes His Holy Spirit upon us and shines upon us with His favor and shapes us by His grace, and so He makes us beautiful.

Now, again, let us consider the lilies, how they grow, and see how heaven and earth do meet and blend. The dark root lay in the ground, down amongst the clods of the earth, and on the stick that marked the spot was thrust a label with a name grand enough to turn the head of any simple flower. And the lily said: "What have I to do in this dirty earth? Faugh! I can not bear to touch it. I, who am of the *Lilia splendiosa*—to be a prisoner here like this. I ought to be up in the heavens, lifting my head proudly and unfolding all my glory to the sun." And it sulked and muttered and refused to thrust out the root—and it missed heaven because it neglected earth. Take care how you grumble at your circumstances—so many difficulties, so many hindrances, to cry out against. To do our duty on earth is the only way of getting to heaven. But think of another flower that should say: "O, it is all a mistake to call me a lily. Lily indeed! I am just a poor, dirty brown thing, and haven't any beauty in me—without any stem, without any leaf, without any flower. It is no use of my dreaming of heaven, and of my coming to be anything." And it thrust its roots into the earth, but it forgot to push its stem up into heaven. The heavenly-minded man, who neglects his duty in the world, is as unlovely to God as he is ugly to men.

And the man who is so absorbed in earth that he forgets heaven, misses the very beauty and blessedness of life. God gives to every man enough of



earth to live in and enough of heaven to grow into. This much He has pledged to His children everywhere.

But, lastly, the message of the lilies ends in this much more. Christ says, "I am the Lily of the valley." And we are made in the image and likeness of God. Let us lift our eyes from the lily of the field to Him who holds it in His hand. For the lily God hath given the sunshine and shower, the ordered seasons and refreshing dew; but for us He hath sent the blessed Lord Himself, the well-beloved. Think of Him going on to darkness and agony of the cross—giving Himself for us that He might present us to Himself a glorious church, not having spot or wrinkle or any such thing. If the beauty of the lily be the outcome of sunshine and shower, what finished beauty, what perfect blessedness, is that which shall satisfy Him who hath loved us and given Himself for us!

"When from the dust of earth I rise,  
To claim my mansion in the skies,  
My beauty this—my glorious dress—  
Jesus the Lord our righteousness."

St. Helena, Cal.

#### A MONUMENTAL STRUCTURE.

ONE of the greatest bridges in the world, if not the greatest, is the new East River Bridge, connecting New York and Brooklyn about a mile and a half from the old Brooklyn Bridge. It is said to be the widest and strongest bridge in the world. The ac-

high water. Massive granite pedestal blocks are set upon each pier to form the immediate support of the four legs of the tower. The tops of the towers are 335 feet above the river, and 442 feet above the lowest foundation. The center span of the bridge suspended over the East River channel, is carried on four great steel cables, each of which is 18 inches in diameter. Stiffness is imparted to the new bridge by two continuous lattice trusses 40 feet in depth and of great solidity. The new bridge has no terminal stations, the purpose being to give a broad, continuous thoroughfare, over which trains, vehicles, and pedestrians may pass without any interruption, the bridge thus forming a part of the street system of Greater New York.

#### AWFUL, BUT TRUE.

THE following appeared some time ago in a religious weekly, published in New York City.

A young lawyer won and married a bride that was the object of her parents' refined affections, and the favorite of all the circles of her numerous friends.

A beautiful cottage, elegantly located, and beautifully furnished by her parents, was the home of this favorite pair. Several years glided by, and the husband began to ply the sparkling glass. Warning from the Bible, entreaties from his devoted partner, the solemn pleadings of his friends, could not arrest his downward path.

mother. But a few moments sufficed to reduce their lovely home to ashes.

In the morning the sobered author of this ruin, with the parents and friends, were searching under snowdrifts for the lost ones. At length, wrapped in a spotless winding-sheet, they were found. White as marble, the lovely features of the mother disclosed frozen, silent tears on the cheeks, and the cherub forms clasped in her arms.

What changed that promising young lawyer to a fiend? Who murdered those two innocent babes, clinging to the dead form of the fond mother? Who destroyed that happy home, blighted the fondest hopes and blotted out the young life of that devoted wife and affectionate mother? The skeleton fingers of that silent form point to the saloon as the place where the man became the fiend, and to the rum-seller as the guilty party.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also." Hab. 2:15.—Selected.



**A**  
**Tablespoonful**  
**of Pearlina to a gal-**  
**lon of water. That's**  
**enough to do**  
**everything,**  
**even the very**  
**coarsest and**  
**heaviest wash-**  
**ing or cleaning.**  
**Most people use**  
**too much**

**PEARLINE.** There's no  
harm, even if you used a pack-  
ageful to a gallon. But it's ex-  
travagant—wasteful. Pearlina  
used without waste, is the  
cheapest thing you can wash  
with. Pearlina

**Saves at every point**

#### AGENTS' BONANZA.

If you live in a manufacturing town, send 5 cents for a sample of AMERICAN HAND CLEANER. Removes all dirt and stain from the hands in an instant without injury to the skin. Prevents chapped hands. An agent wanted in every town. Fifty per cent profit for the agent. Circular will explain.

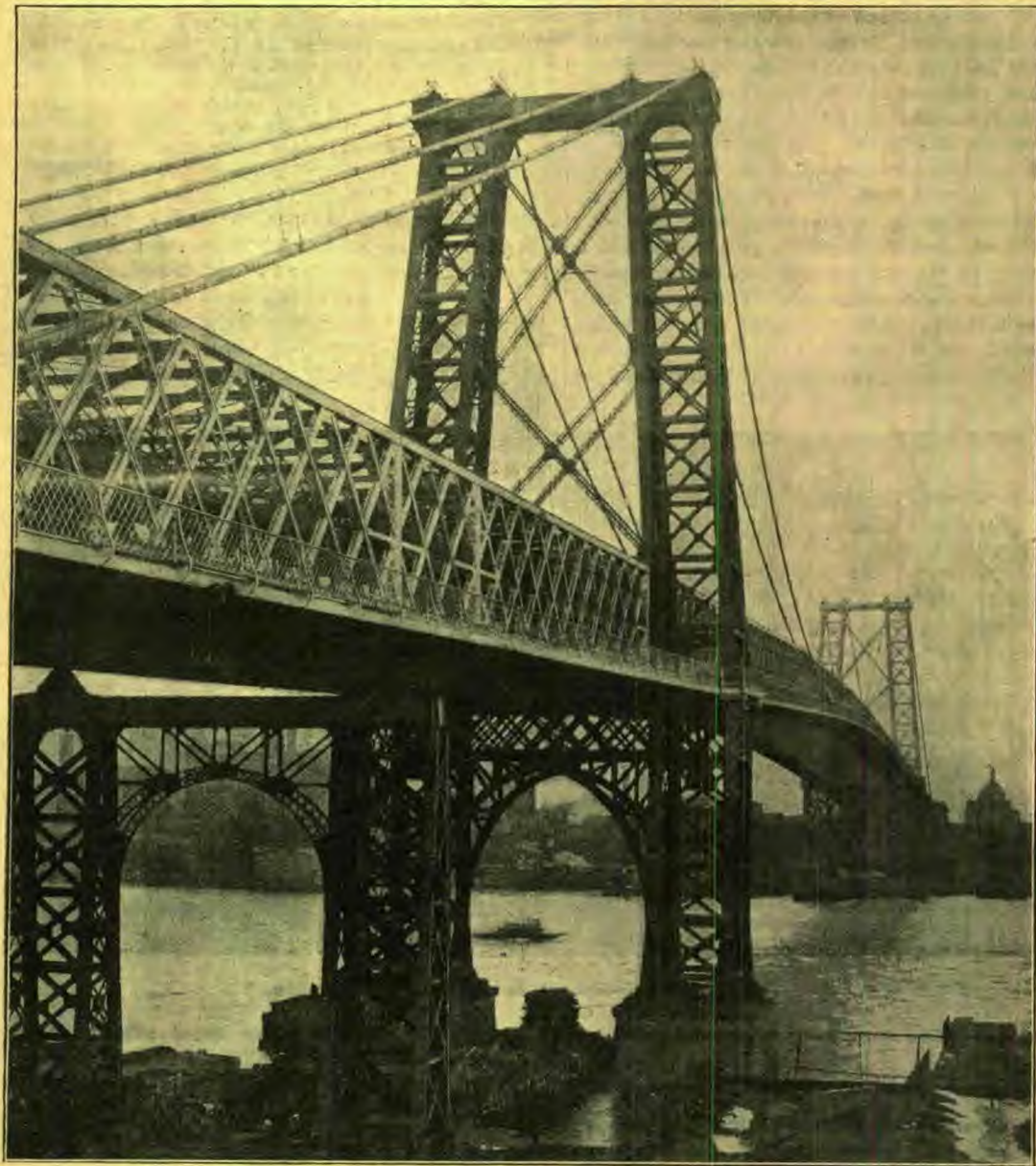
Address, ALFRED MALLET,  
907 Second Ave. Baltimore, Md.

#### WORKERS WANTED

to show at once the superiority of Braham's Patented Pens. Write 20 times longer than common pens with one dip of ink. If your order reaches me before the 25th of March with old sample pen and 35 cents for one dozen postpaid, I will include: 1 automatic ejecting penholder; 1 carbon ink tablet; 1 automatic gold pen; and 50 neatly-printed visiting cards. Remember 25 per cent of profits goes to Life Line Mission, Des Moines, Ia., where over 20 souls have been rescued from sin and drink during the last three months. Money returned if not satisfied. P. S. Every user of pen and ink buys on sight.

Des Moines, Ia.

ETHAN BROWN.



The New East River Bridge connecting New York and Brooklyn.

companying illustration will give one a fair idea of the mammoth structure. It is 118 feet wide, and its entire length between terminals is 7,200 feet. The length of the main span is 1,600 feet. It is thus 33 feet wider and 1,211 feet longer than the Brooklyn Bridge. It also exceeds the old bridge greatly in its carrying capacity, being double-decked and having six car tracks. The new bridge also surpasses the old in the firmness of its construction.

The foundations of the towers, which are made of concrete, are in every case sunk to bedrock. Upon these lowest foundations are built solid masonry piers, two for each tower, which rise 23 feet above

One fierce winter's night he came reeling through the snow, and found his wife in a miserable, cold room, an invalid, and trying to keep her two babes warm. The drunken madman swore he would soon have it warm enough. Midnight came. The tempest had increased; the elements were in fierce conflict, while the raging fiend in human form was within. How he fired his home will never be known. The flames, fanned by the wind, drove the wife out, bearing her darlings, to face the awful tempest. A quarter of a mile off stood the nearest house. Soon exhausted, she sank down in the deep snow, with her helpless babes clinging to their

## TOURIST CARS EAST VIA S. P. LINES

Personally Conducted Quickest Time  
Cheapest Rates

Your choice of a dozen routes

Through cars to—

|           |                   |                |
|-----------|-------------------|----------------|
| Portland  | Los Angeles       | Salt Lake City |
| Omaha     | Denver            | Kansas City    |
| St. Paul  | Minneapolis       | Chicago        |
| St. Louis | Louisville        | Cincinnati     |
| Memphis   | El Paso           | San Antonio    |
| Houston   | New Orleans       | Montgomery     |
| Atlanta   | Washington, D. C. |                |

Remember these cars run through to above named cities without a change from Oakland or San Francisco. Our fast limited trains in connection with the above mentioned service.

**G. T. FORSYTH**

Div. Pass. Agent

12 San Pablo Ave., Oakland, Cal.  
PHONE MAIN 543





## TRIM THY LAMP.

Out on the shore where thy small house  
Stands dark, stands dark, this night,  
Full many a wanderer, thither tossed,  
Is driven on that rock and lost  
Where thou hast hid thy light.

Thou but a candle thou didst have,  
Its trimmed and growing ray  
Is infinite. With God no light  
Is great or small, but only bright,  
As is His perfect day.

The world hath sorrow, nothing more  
To give or keep for thee;  
Duty is in that hidden flame,  
And soaring joy; then rise for shame  
That thou so dark shouldst be.

Rise, trim thy lamp—the feeble past  
Behind thee put and spurn.  
With God it is not soon or late,  
So that thy light, now flaming great,  
Doth ever fiercer burn—

Fierce with its love, and flaming great  
In its humility,  
Shunning no soul in sinful need,  
Fearing no path where He may lead,  
Glowing consumingly.

Thou shalt not want for light enough  
When earthly moons grow dim;  
The dawn is but begun for thee,  
When thou shalt hand, so tremblingly,  
Thy empty lamp to Him.

—Sarah Pratt McLean Greene.

## CHINA IN THE LIGHT OF PASSING EVENTS.

BY J. N. ANDERSON.

WE are now on the eve of another Chinese New Year, which, on account of the extra intercalary month, comes later this year—about the middle of February. And thus another year has been added to China's millenniums, and still stands the empire which antedates the days of Abraham, and flourished in the days of Isaiah, as the great middle kingdom occupying the central portion of the Asiatic continent. Not only has she witnessed the rise of all the great empires of antiquity, but, as these have passed, giving place to modern nations, she has continued intact to the present, despite her many rebellions and dynastic changes. China is the one only kingdom definitely mentioned in Old Testament prophecy (Isa. 49:12), which was to survive the storms of time, retaining its identity until the final ingathering of God's people.

In view of such facts what wonder that the "Sons of Han" feel proud of their nation, their institutions, and their civilization, and look down upon other nations with mingled contempt and pity, who in comparison are but as moderns in point of age, and but few as respects numbers. This, however, is retrospective, and affords but little comfort as to China's present and future. The great Oriental giant has at last been aroused by the persistent and unwelcome intrusion of the Western barbarians, only to find his strength shorn and his many merciless enemies ready and eager to plunder and despoil. But for the hope held out by the Gospel, these are most sad days for China. Politically she is oppressed rather than ruled by a dynasty essentially foreign, and wholly antagonistic to her best interests. Bribery, venality, and corruption prevail in high places.

## Quang-si Famine and Rebellion.

After three successive crop failures in large sections of Quang-si, due to droughts and floods, the famine was broken by a harvest last autumn. It is only just to say that the famine sufferings in that unfortunate province were not due to the absence of food supplies. It is a well-attested fact that during

the very height of the famine plenty of large shops could be found filled with an abundance of rice, while just outside on the streets people fell down dead for the want of food which they could not buy on account of the exorbitant prices, since it is no secret that, pound for pound, children sold for less than half the price of rice.

To alleviate this condition, many Chinese acted a generous and noble part in connection with a large number of foreigners, both English and American. As the Chinese keep no statistical account of such things, it is quite impossible to make even a rough estimate of the number of persons that succumbed, nor is it easy to determine the actual conditions which prevailed during the ravages of this famine; yet I feel safe in saying, on the authority of foreigners who were eye-witnesses, that the barbarities and unnatural crimes which such conditions usually provoke were not nearly as common nor as shocking as some of the reports in the foreign press would give us to believe.

But this is only one of the troubles of that province. It is a hotbed of rebellion against the constituted authority. It was from this province that the great Tai-Ping rebellion had its origin, and the frequent outbreaks, which have come to be almost chronic, would easily lead to the conclusion that its roots are still there. It is only a few months since the new governor-general of the two Quang provinces returned from Quang-si, after a vigorous and brilliant campaign against the rebels. His success, however, seems to have been only partial and temporary, as preparations are once more afoot for a fresh attack on no small scale. These people are a rough, hardy, and, in a measure, a liberty-loving people, who, living as they do at a great distance from the central government at Peking, may yet

safety, foregoing the much-desired modern education.

Two years ago extensive sales of Western books were made at the annual literary examination at Nanking. The same experiment was tried again last year, with the result that almost no books were sold. We may therefore conclude the demand has ceased, which fact speaks volumes for China. Speaking of this tendency to reaction, the editor of the *Chinese Recorder* (November) concludes that "China is frittering away her day of grace, shilly-shallying, procrastinating, temporizing, deceiving—anything but the right thing. How form is to be brought out of this chaos, order out of this confusion, and just government out of this anarchy and oppression, is more than we can fathom, and we are more glad than ever that we are a missionary and not a diplomat, for we still believe in the power of the Gospel to set China right."

From items of interest in *China's Millions* for November, we quote the following, as illustrating the present trend of events:—

In consequence of the cruelty perpetrated by the Chinese Government in the execution of Shen Chien, the reformer, and their dereliction of duty in connection with the Supao case, which inaction compels the prisoners to remain in prison, the British minister and all the British legation and their wives refused to attend the reception in the summer palace given by the empress-dowager and emperor on October 9 and 10.

The empress-dowager has endeavored to stop gossip by the issue of a popular edict refusing any honorific characters on the occasion of her birthday, as the selection of two more to add to the sixteen she already possesses was under discussion. Each character represents an annual income of 360,000



Whose Chief Concern It Is to Live Without Molestation.

succeed in fomenting a second general anti-dynastic rebellion.

## China's Reactionary Attitude.

Following close upon the uprising of 1900 it was quite generally believed that China's attitude toward the West and Western thought and civilization had undergone a radical change. The evidence adduced was the very friendly feelings manifested in official circles and at the court itself, mingled with expressions of regret at the late unfortunate affair, and the still more favorable omen, viz., the wide-spread and urgent demand for Western books and education. This, however, has almost entirely subsided. Many schools which started at the impulse of this supposed Chinese renaissance are now said to have dwindled to almost nothing. A large number of students who have likings for Western ideas seem to be terrified by the attitude of the government toward those who stand for reform and Western thought, and in consequence prefer to remain in

taels—the edict therefore saves officials 720,000 tael (about one-half million dollars U. S. gold) a year; but it does more,—it turns public opinion, which has been boiling over with indignation, back into the grooves of thinking the empress-dowager is not such a bad sort after all. While thus soothing suspicion to rest, she and her party are carefully prosecuting the anti-progressive crusade, and a veritable time of terror has been introduced by the offer of third-class metropolitan rank to any one who will arrest any prominent reform leaders, or the recovery of forfeited rank to those who arrest a particularly notorious and influential man.

## The Manchurian Question.

The controversy between Russia and Japan puts China between two fires, since it is one of her dependencies—the very home of the reigning dynasty—which is the bone of contention. It seems impossible for her to remain neutral, yet which of the two can she trust? Has she not already been



betrayed beyond all hope? This peril which threatens the whole empire is, however, taken to heart only by the ruling order, whose chief ambition it is to guard and conserve their own personal interests. Patriotism and national honor count for very little among the masses of China, whose chief concern is to live without molestation.

#### Treaty Revision.

One of the most important events of the past year is the treaty between China and the United States, which was signed at Shanghai, October 9. While the open-door policy of the American nation, calling for two treaty ports in Manchuria, is designed to benefit trade interests, it can not be doubted that a door open to trade means at the same time free en-



A Missionary with His Native Helper.

trance to the Gospel, a privilege which it is feared would no longer obtain should Russia's purposes be realized.

The important point in the treaty as respects missionaries is the insistence on the part of signatory powers that missionaries are to hold themselves aloof from all interference in the exercise by Chinese officials of their jurisdiction over Chinese subjects; "nor shall the native authorities make any distinction between converts and non-converts, but shall administer the laws without partiality, so that both classes can live together in peace."

#### Missionary Work and Influence.

Viewed from the missionary standpoint, China's condition is bright and hopeful. The God who "doeth according to His will in the army of heaven and among the inhabitants of the earth" is working mightily for this race. During the last three years China has engaged the interest and attention of Christian people far beyond that of any other race or nation. A constant stream of missionaries is pouring into China, invading every province and section of the empire.

At a recent missionary conference held at Kuling, on the Tangtsi, representing a large number of missionary societies at work in China, a resolution was passed urging the different mission boards to put forth earnest efforts to largely increase their present force of workers. Chapels, churches, schools, and hospitals are fast multiplying, and the evangelization of China is surely hastening. The three Bible societies, British, American, and Scotch, are sending forth the living Word of God to her masses at the rate of over two million copies yearly.

Thus, while intensity is taking possession of the earthly and destructive forces in China as elsewhere, it is manifest that God is showing His hand in preparation for the speedy proclamation of His final message. Let us then, as faithful watchmen, read in these events our opportunity and our duty.

Canton, China, Jan. 27, 1904.

"The great weakness of the church to-day," says the *Sabbath Recorder*, "is the large percentage of members who hear the Word, and profess to believe it, and who even wax hot over the heretic who dares to dissent from a single line of it, but who are not working at their religion. An underpinning of words is as unstable as one of sand. The man who hopes to get to heaven by spending a little of his breath, will find that the cheap route lacks terminal facilities. He must spend his cash and his strength."

"You can't be mean and happy any more than an apple can be sour and sweet."

#### THE WORK IN TRINIDAD.

BY W. A. SWEANY.

THE work of circulating our literature is indeed a most interesting and important one. My wife and I succeeded, by the help of the Lord, in placing the *Caribbean Watchman* in the hands of very many of the most influential people in Barbadoes. This was the only way, perhaps, that they could be reached by the message. You will notice, of course, that we have moved, and are now in Trinidad. We left Barbadoes Monday evening, January 18, and reached Trinidad early the next morning, after a very pleasant passage, entirely free from seasickness. Mrs. Sweany and the children spent a week with Elder Haysmer's family in Port-of-Spain, while he and I visited various localities in search of a suitable place for us to locate.

After visiting all the churches and companies, and a number of new fields, it was plainly evident that the providence of God was pointing to Arima, so here we are. Houses are very scarce, and rent is very high. But God so willed it that a family moved out the day before we wished to move in; so we secured a very nice, suitable cottage at the exceedingly low rent of \$8.00 per month. We are now comfortably settled and ready to begin operations. We plan to pitch a tent and hold a series of meetings.

This is a new field, and a Catholic stronghold. There are two Sabbath-keeping families in town, and a church on either side a few miles away. The population is perhaps three or four thousand. We are sixteen miles from Port-of-Spain. The roads, as in all English countries, are exceptionally good, so the "bike" is very useful. There is a good system of railroads and telegraph and telephone lines. We see an ocean of work on every side, and are of good courage to plunge into it.

It was hard for us to leave the dear ones in Barbadoes, for whom we have labored incessantly for two and one-half years, amid circumstances of hardship and suffering such as we never saw before, and hope never to see repeated. It was my blessed privilege to baptize fifty-nine precious souls there, and many more of the thousands, who in various ways heard the message, were fully convinced, and almost persuaded to yield obedience.

We were enabled, by the help of the Lord and the assistance of friends interested through reports and appeals in the *SIGNS*, to relieve an immense amount of suffering; feed and clothe many hungry and destitute; distribute a large amount of literature, and build and equip a neat, though small, schoolhouse in connection with the church. We could have interestedly labored on there till the close of the work, but the Lord as plainly called us to go forward as He had called us there, so we willingly responded. Brother and Sister Enoch are now located there, in the hope of being able to shake off the malaria that had laid hold of them here.

It was hard for the friends there to see us go. A great number, both members and non-members, of all colors and classes, accompanied us to the boat, and wept while they bade us Godspeed. And so we journey on, in full faith and confidence that God will keep that which we have committed to Him, and establish the work of our hands, so that it shall endure to eternity.

We feel very grateful to you and the *SIGNS* for the inestimable help rendered us. May the Lord cause you to abound yet more and more in every good word and work. Time will not permit us to write to all the dear friends who have shown so much interest in this field, so if you will publish sufficient of this letter to apprise them of the change of our address, and place of labor, we should greatly appreciate it. Already we have enterprises in sight, for which we are praying God to send us means, church buildings, etc., and we know that God will "supply all our need." We are enjoying good health, and our courage is good, in the Lord.

No. 9, St. Joseph St., Arima, Trinidad.

#### NOTICE TO PACIFIC UNION CONFERENCE DELEGATES.

DELEGATES coming to the Pacific Union Conference meeting, held in Healdsburg, March 15-27, '04, please notice. On arriving in Healdsburg, all come directly to the reception room located in the north vestry of the church. Escorts will from here take delegates to their place of entertainment. The college bus will meet all incoming trains and carry delegates to the church.

G. W. MILLS, Chairman of Com.

A. L. LINGLE, Secretary.

#### OUR WORK AND WORKERS.

On the 13th ult. a Sabbath-school of thirteen members was organized at Julian, Neb.

A CAMP-MEETING was held at Plymouth, N. Z., beginning January 14. Brethren G. A. Irwin and E. W. Farnsworth, of Australia, were present.

A LETTER to the Pacific Coast Recorder from Brother Frank S. Bond, of Sabadell, Spain, notes the decision of four ladies to keep the Sabbath of the Lord.

In the Kansas Worker, Brother C. McReynolds reports the organization of a church of fourteen members at Great Bend. He also reports encouraging progress at the new sanitarium at Wichita, and it has been decided to erect a new building.

THE death of Brother George B. Wheeler, at South Lancaster, Mass., February 7, is announced in the *Gleaner*. He was formerly a Baptist minister, but for the last twelve years has been an earnest and efficient laborer in the cause of "present truth" as a Seventh-day Adventist.

A NEW house of worship was dedicated at Hope-well, Ore., January 31. Brethren H. W. Decker and C. J. Cole were present, Brother Decker preaching the sermon. There was a large attendance, and Brother Cole supplemented the service by a week's meetings. Four converts to the faith were the visible fruits of the sowing.

THE "Eighth Annual Announcement of Avondale School for Christian Workers," at Cooranbong, N. S. W., is a handsome illustrated pamphlet setting forth the advantages of the school. It is a credit to the Avondale Press, an adjunct of the school. The second term of the present year will commence April 12, Prof. C. W. Irwin, principal.

OF the work among the Finns in Minnesota, Brother N. G. Henrickson says in the *Worker*: "The Finns have less knowledge of the English than any other people I so far have met in the United States. Only the children and a few of the older ones talk English. Nearly always the children interpret for me. There are many Finns here, scattered from about forty miles north to ten miles south of New York Mills."

AT the recent session of the Northern Union Conference, held at Melbank, S. D., the meetings were conducted by Brother A. G. Daniells, president of the General Conference, owing to the prolonged illness of Brother C. W. Flaiz, president of the Union Conference. New officers were elected, as follows: President, R. W. Underwood, for several years president of Pennsylvania Conference; vice-president, C. A. Burinan, now president of South Dakota Conference; secretary and treasurer, Alice H. Robinson. Other officers to be appointed by the executive committee.

REPORTING a recent visit to the church at Rochester, N. Y., Brother S. H. Lane says: "On Friday evening I met Brother A. D. Gilbert, who is working in the interests of the *SIGNS OF THE TIMES*. He presented the subject the evening of the Sabbath very forcibly, and the night after the Sabbath went out with several workers on the streets selling the papers. Quite a number were sold. He is very earnest in his work, and the *SIGNS* is certainly accomplishing much good. The Sabbath meeting was well attended, and it was a good one. Brother Gilbert left us the night after the Sabbath, being called away unexpectedly to St. Louis."

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

INSTRUCTOR, Little Friend, Life Boat. Address, C. C. Dodge, Eight Mile, Mo.

ANY of our denominational periodicals. Address, J. Reid, 1311 N. 10th St., Tacoma, Wash.

#### ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, Cal., will be held at the house of worship, corner of Twelfth and Brush Sts., Wednesday evening, April 6, 1904, at 7:30 o'clock.

E. A. CHAPMAN, Sec.

#### PACIFIC UNION CONFERENCE.

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

J. J. IRELAND, secretary.

W. T. KNOX, president.



## INTERNATIONAL SERIES

# THE SUNDAY SCHOOL

### LESSON 13.—MARCH 27.—REVIEW OF THE QUARTER'S LESSONS.

**Golden Text.**—"And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner of sickness." Matt. 4:23.

**LESSON I.—The Boyhood of Jesus.** Luke 2:40-52. **Golden Text:** "And Jesus increased in wisdom and stature, and in favor with God and man." Verse 52. At the age of twelve years Jesus understood better than most men what it meant to be about His heavenly Father's business. Yet He was subject to His parents, and was content to work at ordinary labor until He was thirty.

**LESSON II.—The Preaching of John the Baptist.** Matt. 3:1-12. **Golden Text:** "Repent ye; for the kingdom of heaven is at hand." Verse 2. The mission of John was to prepare the hearts of the people for the reception of the Messiah at His first advent, and His message was, "Repent." The message to the last-day church is like unto it: "Be zealous," and "repent." See Rev. 3:14-22.

**LESSON III.—The Baptism and Temptation of Jesus.** Matt. 3:13 to 4:11. **Golden Text:** "And lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Ch. 3:17. Young converts are sometimes deceived by the idea that their troubles will be over when they are baptized. But that was not the experience of Jesus, or of any one else. But the obedience of faith will bring to the tempted one grace to overcome.

**LESSON IV.—Jesus Rejected at Nazareth.** Luke 4:16-30. **Golden Text:** "He came unto His own, and His own received Him not." John 1:11. In all ages people have been slow to believe that one whom they have long known has been specially called of the Lord to some exalted position or to some great work. "A prophet is not without honor, save in his own country."

**LESSON V.—Jesus Calls Four Disciples.** Luke 5:1-11. **Golden Text:** "If ye continue in My Word, then are ye My disciples indeed." John 8:31. When Jesus entered upon the work of giving the Gospel to the world, He immediately began to select others whom He could educate as co-laborers. Thus He set the example of association and counsel in the great work.

**LESSON VI.—A Sabbath in Capernaum.** Mark 1:21-34. **Golden Text:** "He laid His hands on every one of them, and healed them." Luke 4:40. As a preacher, Jesus always accompanied the good words He spoke by good works. Hence His success in getting the attention of the people. Most people are willing to listen to one who they know is ready to minister to their necessities. No matter how many applied to Jesus, or at what time of the day or night, there is no record that He ever complained of being too tired to attend to their needs, or ever turned any away on any account.

**LESSON VII.—Jesus Forgives Sin.** Mark 2:1-12. **Golden Text:** "The Son of Man hath power on earth to forgive sins." Verse 10. All the work that Jesus did had this end in view. His purpose was to draw men to Him that they might have faith to be forgiven. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. True, He had great sympathy for those who suffered bodily affliction, because of their physical suffering; but He experienced a much deeper sorrow for them because of their sin-sickness.

**LESSON VIII.—Jesus and the Sabbath.** Matt. 12:1-13. **Golden Text:** "It is lawful to do well on the Sabbath days." Verse 12. The fact that it is lawful to do well on the Sabbath day does not mitigate against the sanctity of the day, nor does it argue that the day is not to be observed in a special manner. Jesus still recognized the Sabbath, and enjoined its observance upon His disciples. When warning them of the destruction of Jerusalem, which came about thirty-six years later, He exhorted them to pray that their flight be not on the Sabbath day. Matt. 24:24. Thus, as Lord of the Sabbath (Mark 2:28), He evidently had no intention of abolishing His memorial of creation (Gen. 2:2, 3) and of redemption (Deut. 5:15).

**LESSON IX.—Hearers and Doers of the Word.** Matt. 7:21-29. **Golden Text:** "Be ye doers of the Word, and not hearers only." James 1:22. There are many precious promises in the Word of God, but hearing them does one no good, unless the conditions of receiving them be fulfilled. The condition to each individual is faith, demonstrated by the obedience of faith. "Why call ye me Lord, Lord, and do not the things which I say?" Luke 6:46. The doer of the Father's will will enter the kingdom of heaven (Matt. 7:21), and His will is expressed in His law (Ps. 40:7, 8).

**LESSON X.—Jesus Calms the Storm.** Mark 4:35-41. **Golden Text:** "He maketh the storm a calm, so that the waves thereof are still." Ps. 107:29. Jesus demonstrated His ability to calm the raging waves of the sea, and He is just as able to bring a peaceful calm to the troubled soul whom the enemy would fain convince that he is without hope. Faith "believeth all things, hopeth all things" (1 Cor. 13:7), "which hope we have as an anchor of the soul, both sure and steadfast" (Heb. 6:19).

**LESSON XI.—Death of John the Baptist.** Matt. 14:1-12. **Golden Text:** "Be thou faithful unto death, and I will give thee

a crown of life." Rev. 2:10. John paid the world's penalty for faithfulness in proclaiming the truth. He was the victim of a woman's revenge because he carried the Gospel message to her husband, the king, who was somewhat inclined to at least regard the messenger favorably. To have hearkened to John's warning would have been fatal to Herod's unlawful marriage. Altho John suffered martyrdom, he won the approval of his Master, which should be the main object of life.

**LESSON XII.—Jesus Feeds the Five Thousand.** Matt. 14:13-23. **Golden Text:** "Jesus said unto them, I am the bread of Life." John 6:35. In this miracle of feeding the multitude in a "desert place" we have illustrated the ability of our Shepherd to provide for His people under any and all circumstances. He knows our every want, and only asks us to trust Him and obey His Word, which also supplies our spiritual needs. He is "able to do exceeding abundantly above all that we ask or think." Then let us "trust and obey." Our Lord has given His life for us, and He will not fail to provide for us, if we faithfully follow Him.

## INTERNATIONAL SERIES

# THE SABBATH SCHOOL

### LESSON XIII.—THE BATTLE OF ARMAGEDDON.

(Study for Sabbath, March 26.)

#### QUESTIONS.

REPEAT Rev. 16:12-16. Where is the vial of the sixth angel to be poured out? With what result? For what was this to prepare the way? From what source were three unclean spirits to come? What are these unclean spirits declared to be? What were they to perform? What was to be their mission? What warning and admonition are here given to God's people? To what place were the kings of the earth and of the whole world to be gathered? Of what is the preparatory work of the sixth plague a sign? Note 1. What signs appear of the gathering storm? Note 2.

2. Repeat Rev. 7:1-3. When the kings of the earth are assembling and the plagues about to fall, what restrains the great battle of Armageddon? What work for God's people must be accomplished before that battle takes place? What will immediately follow this sealing work?

3. Study Eze. 9:1-6. What work is brought to view in these verses? Through what place was this angel commissioned to go? What is represented by Jerusalem? Upon whom was this angel commanded to set a mark? Where, then, were these "abominations" to be found? What commission was given to other angels? To whom were the destroying angels not to come near? With what divine promise is this in harmony? Ps. 91:10.

4. Repeat Jer. 25:32, 33. From whence does the prophet say evil shall go forth? What does he say will be raised up? Of what are winds a symbol? What will be the result of that world-wide conflict?

#### NOTES.

1. It seems evident that the preparatory work of the sixth plague,—the gathering of the kings of the East, in readiness for the opening of the battle of Armageddon,—is a movement that takes place before the seven last plagues begin to fall. In other words, this movement on the part of the kings of the East will be a sign that probation is about to close, and the plagues about to fall, also that the battle of Armageddon is about to begin. See "Early Writings," Supplement to Experience and Views, par. 3.

2. The civilized nations have a combined military strength of eighty millions, awaiting the crisis. Napoleon Bonaparte, while a prisoner on the island of St. Helena, 1815-21, made the following statement:—

"In the course of a few years, Russia will have Constantinople, part of Turkey, and all of Greece. This I hold to be as certain as if it had already taken place. All the cajolery and flattery that Alexander practised upon me was to gain my consent to effect that object. I would not give it, foreseeing that the equilibrium of Europe would be destroyed. Once mistress of Constantinople, Russia gets all the commerce of the Mediterranean, becomes a naval power, and then God knows what may happen."

The following is from a Turkish editor, of a paper called the *Vakit*:—

"We shall do our utmost to keep England's support; but at last, if we do not succeed in it, then it is very easy to know what we have to do. When Europe will not look at us, then we shall lay aside all the European customs which we have adopted, and enter on our old way; from the boy of thirteen to the old man of seventy-five, every one of us will be armed, and we shall defend, by the will of God, and by the daring of the old days, the country we have held for five hundred years. And if the issue should come to this, as Islamism is not confined to Turkey, then we will blend all the different Moslem races into one; the Moslems of India, of Central Asia, of the Caucasus, of Africa, and of Algeria will come forward, and we shall again take measures which we once adopted for the conquest of Jerusalem. We shall send proclamations everywhere, and declare a general war against Christendom. . . . Then it will not be possible to subjugate 120,000,000 Moslems by 90,000,000 soldiers. If the Moslems all over the world rise to defend their sacred religion, and if the treasure accumulated every year at Mecca is disposed of for the protection of the Mohammedan faith, then the scenes of ancient European wars, where the Moslems were both victorious and destructive, will be repeated, and the progress and civilization of centuries will be destroyed."

It takes a good dealer to sell right lamp-chimneys when wrong ones pay so much better.

MACBETH.

The Index tells you, in ten minutes, all you need to know for comfort with lamps and the saving of chimney-money; sent free; do you want it?

MACBETH, Pittsburgh.

**I Can Sell Your Real Estate** no matter where it is or what it is worth. Send description, state price and learn my wonderfully successful plan. **W. M. OSTRANDER** 379 North American Building, PHILADELPHIA



### MAGNIFICENT DRESSED DOLL GIVEN

Nearly 18 inches tall, imported from Europe for us. This doll has a beautiful bisque head, blue eyes, pink cheeks, pearly teeth, long, natural, golden curly hair; hat, dainty shoes and stockings and lace-trimmed underwear. She is elegantly and stylishly dressed. A magnificent creature of doll-dom, sweet and pretty as a picture, and a source of endless pleasure and amusement to the little ones. We will send this beautiful doll FREE, all express charges paid by us, when you have sold for us twenty packages of **BLUINE** and returned our \$2.00. We trust you with **BLUINE** and everybody will buy of you. Send your name and address to

**BLUINE MFG. CO.** 311 MILL STREET Concord Junction, Mass. We have given away over 2,500,000 premiums to boys and girls in the last eight years.

### PURE FOOD MAKES PURE BLOOD



A mill that enables your cook to do the work of three mills on one combination mill, is up-to-date and economical. It grinds grains, makes nut butter, cuts up meats, figs, dates, pulverizes coffee, drugs, salt, etc.

**Price \$4.00** For circulars, terms, etc., address **W. T. DAWSON** 308 Ottawa Street, Grand Rapids, Michigan 981 Joseph Place, Memphis, Tennessee.

## Three Times a Day to CHICAGO

THE ONLY DOUBLE TRACK RAILWAY between the Missouri River and Chicago.

THREE TRAINS DAILY via the Southern Pacific, Union Pacific, and Chicago and Northwestern Railways.

**OVERLAND LIMITED, Vestibuled.** Leaves San Francisco at 10:00 a. m. The most luxurious train in the world. Electric lighted throughout. Buffet smoking cars with barber and bath, Booklovers' Library, dining cars, standard and compartment sleeping cars and observation cars. Less than three days to Chicago without change.

**EASTERN EXPRESS, Vestibuled.** Leaves San Francisco at 6:00 p. m. Through Standard and Tourist sleeping cars to Chicago. Dining cars, free reclining chair cars.

**ATLANTIC EXPRESS, Vestibuled.** Leaves San Francisco at 9:00 a. m. Standard and Tourist sleepers.

**Personally Conducted Excursions** WEDNESDAYS, THURSDAYS and FRIDAYS The best of everything

**R. R. RITCHIE, G. A. P. C.**

CHICAGO & NORTHWESTERN RY.

617 MARKET ST. (PALACE HOTEL) SAN FRANCISCO OR S. P. COMPANY'S AGENT



FOR  
THE

## FAMILY CIRCLE

**THE DESIRE OF AGES**

A magnificent volume of 866 7x10-inch pages, the key-note of which is the grand truth that "God was in Christ reconciling the world to Himself," that in Him every desire and longing of the heart is fully satisfied.

Christ said, "And I, if I be lifted up, will draw all men unto Me." The working out of this purpose is traced in the life of Christ on earth. It is shown how Christ, as man's representative, endured the temptations by which man is overcome, and conquered in his behalf, and that man, becoming partaker of God's divine nature, is enabled to overcome as Christ overcame. God in Christ, and Christ in His followers, can withstand all the power of Satan. And as Christ came to reveal the love of God, so His followers are to reveal the love of Christ.

From another standpoint this volume is a study of the life of Christ and His disciples, many intensely interesting events in their lives being dwelt on.

To the great family, for whom our Elder Brother lived and died, is the book appropriately dedicated.

Its illustrations alone cost over six thousand dollars, and are strikingly beautiful. Prices range from \$2.50 to \$7.00.

**STEPS TO CHRIST**

If there is one book above another that will enable the inquiring soul to take the steps necessary to "rejoice in the Lord," which is the title of the last chapter, that book is "Steps to Christ." The author seems to have anticipated every question that would arise in the mind of the young Christian, and answered them fully and clearly; and yet it is not a book for this class only, but it is esteemed as a companion and comforter by many who have been long in the Christian pathway. Some of its chapters are: "The Sinner's Need of Christ," "Confession," "Repentance," "Consecration," "Test of Discipleship," "Growing Up in Christ," "The Work and the Life," "The Privilege of Prayer," and "What to Do with Doubt."

The English edition is bound in cloth, gilt, at 85 cents; in cloth, plain, 50 cents; and paper at 25 cents. The German, Swedish, Spanish, and Danish, sell for 60 cents; the French, Italian, Finnish, Roumanian, and Hungarian at 75 cents; Japanese, 20 cents.

**HOME HAND-BOOK** By J. H. Kellogg, M. D.

A vast cyclopedia of physiology, hygiene and the treatment of disease. The "Home Hand-Book" presents in simple and untechnical language the best means of preserving health, and explains the most efficient modern methods of regaining it. The work is more thoroughly adapted to the home than any other popular medical work published. It contains the most approved methods for the treatment of more than 600 diseases. The most complete and comprehensive work of the kind ever issued from the press. Nearly 1,700 pages. Illustrated with 500 engravings, including twenty-seven full-page colored plates and a colored manikin.

One of the unique features of the work is an index of symptoms, by the aid of which one can readily discover the nature of his disease, and thus readily learn the means for relief.

Prices range from \$4.75 to \$9.00, according to style of binding.

**SMITH'S BIBLE DICTIONARY**

A good Bible dictionary is almost an indispensable thing in the home. It is to the Bible what Webster's Dictionary is to the English language.

This Dictionary contains a full and accurate account of every place and name mentioned in the Bible, which can possibly need explanation; of every animal, plant, or mineral alluded to by the sacred writers; and of every custom, and article of use among Jewish and contemporary nations, to which reference is made in the Bible. It contains also a sufficiently complete history and analysis of each of the books of the Bible, while adequate biographical sketches are given of each of the inspired penmen, and of every historical character mentioned in the Bible.

The value of the chronological dates, maps, explanation of Bible weights and measures, are additional items of merit that must not be overlooked in this work.

The book is illustrated, and contains more than 1,000 pages of closely-written matter. Price, in cloth binding, \$1.50.

**PACIFIC PRESS PUBLISHING COMPANY**18 West 5th Street  
Kansas City, Mo.

Oakland, Cal.

201 2d Street  
Portland, Ore.

PUBLISHED WEEKLY

BY THE PACIFIC PRESS PUBLISHING CO.,  
12th and Castro Sts., . . . . . Oakland, California.(Entered July 22, 1890, as second-class matter at the  
Oakland, Cal., post-office, under act of Congress of March 3, 1879.

H. H. HALL, . . . . . BUSINESS MANAGER.

**Terms of Subscription.**

Per Year, post-paid . . . . . \$1 50  
Six Months, 75 cts. Three Months, 40 cts.  
To Foreign Countries, per year. \$1.75.

**SPECIAL TERMS.**

1. One new yearly subscription and one renewal, or two new yearly subscriptions, sent at one time, \$2.50.
  2. Two new yearly subscriptions and one renewal, or three new yearly subscriptions, sent at one time, \$3.25.
  3. Three new yearly subscriptions and one renewal, or four new yearly subscriptions, sent at one time, \$4.00.
- Sample copies sent on application.

**TO OUR PATRONS.**

Please be careful to write all names of persons and places plainly.

Send money by Post-office Money Order, Express Order, or Bank Draft on New York, Chicago, or San Francisco.

Orders and Drafts should be made payable to the Pacific Press Publishing Co.

Paper money or silver should be sent in a registered letter.

Registered mail is safe. Unregistered mail is at the risk of the sender.

Postage-stamps in five or ten cent denominations will be accepted for small amounts.

The address label on your paper will indicate the time to which your subscription is paid. In case of non-receipt of papers, or any other irregularity, please notify us immediately.

When subscriptions expire, no more papers are sent to the party except by special arrangement.

You are requested to watch the date on your label, and renew early, and save the loss of papers. We can not always furnish missing numbers.

When requesting change of address, be sure to give both old and new addresses.

Important.—If you order SIGNS, Our Little Friend, books, etc., at the same time, use a separate sheet of paper for each. If this request is complied with, it will materially assist in the prompt and accurate despatch of the business.

When writing to the editor, be sure to use a separate sheet of paper.

**CO-OPERATION CORNER.**

BROTHER ARTURO FULTON, Director Colegio Camarero, Diamante, Entre Rios, Argentina, S. A., writes:—

I wish you would send a copy of the SIGNS for the students in our school who read English. We have classes in Spanish, German, and English; we also have French and Italian students. We have been very much crowded the last year, and lack most of the conveniences that our schools at home enjoy. We are planning to build on four rooms this season. We have been working for some time to get a small printing press for this field, and have secured about \$200 in gold from the people here. If our brethren at home could be interested to give \$300 or \$400 more, I am sure we could raise the rest. A press large enough to print four pages of our Spanish paper, *El Faro*, will cost not far from \$1,000 at Buenos Ayres.

We have been made to rejoice to see our students gaining a Christian experience. Five out of six unconverted students who were in the home, have accepted the truth during the past year.

Donations for the above purpose may be sent to the SIGNS OF THE TIMES, Oakland, Cal.

**\$225.00** Fine Mason & Hamlin Church Reed Organ, in perfect order, good as new. Original Cost, \$600. Easy Monthly payments. Address, G. H. G. McGrew, Secretary Unitarian Church, Berkeley, Cal.

**BIBLE ELECTION.** By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.





OAKLAND, CAL., MARCH 16, 1904.

**✎** We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

**✎** 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.

## CONTAINED IN THIS NUMBER.

## Poetry.

- Pass Not the Wine Cup, SUSAN BIRDSALL ROBERTS . . . . . 2  
Kisses That Came Too Late . . . . . 10  
Trim Thy Lamp . . . . . 12

## General.

- A Present Help, MRS. E. G. WHITE . . . . . 1  
The Word and the Works, AUGUSTA W. HEALD . . . . . 2  
Christianity versus the Lodge, A. J. OSBORNE . . . . . 2  
The Builders, RODERICK S. OWEN . . . . . 3  
Musings, ELIZA VEEDER DOW . . . . . 3  
Departure from Principle, A. T. JONES . . . . . 4  
The Ministry of Prayer, AUGUSTA C. BAINBRIDGE . . . . . 5  
Service for Christ, ANNA ARTIBEE . . . . . 5

## How They Became Convinced (A Sabbath Symposium). 5

**Editorial.**—The Remedy, the Gospel—The Alpha and Omega—Where Is Our Safety?—"Caught Up Together"—Away from Original Principles . . . . . 6, 7

**Outlook.**—Another Sunday Bill for the District of Columbia, JOHN D. BRADLEY—The Cigarette a Deadly Peril—Warning to Young Women—Observing Church Days—The War in the Orient . . . . . 8, 9

**The Home.**—Bedtime Talks with the Children, MRS. L. D. AVERY-STUTTE—Nature Lessons, ARTHUR FOX—A Monumental Structure—Awful, but True . . . . . 10, 11

**Missions.**—China in the Light of Passing Events, J. N. ANDERSON—The Work in Trinidad, W. A. SWEANY . . . . . 12, 13

**International Sabbath-school Lesson,** The Battle of Armageddon . . . . . 14

**International Sunday-school Lesson,** Review of the Quarter's Lessons . . . . . 14

**Publishers** . . . . . 15

The articles on "History of Government" close with next week's issue.

Notice of Sanitarium Food Company meeting at Sanitarium, Cal., March 10, came too late for insertion.

Do not fail to read in our Home department the little poem, "Kisses That Came Too Late," and "Bedtime Talks with the Children." Truth is of no benefit unless it is made practical.

It is worthy of note that while the United States Government is doing all that it can to unseat a Mormon senator because he has taken oath to support a church antagonistic to this government, it for years has been advising with prominent officials in the Catholic Church, who have taken solemn vows of allegiance to that church,—a church which holds that to its head—the pope—belongs temporal power, the power to establish kingdoms and unseat rulers. What is the difference in principle between the two?

**A Deception of the Devil.**—One of the great efforts of the devil through all the ages has been to make humanity believe that God's service is cold and hard and irksome and unpleasant. He has succeeded to a marvelous extent. Christians talk about "duty" as a hard thing, devoid of love and happiness, just as if there could not be such a thing as a pleasant duty, or a love of duty. Love is regarded as a mere sentiment, a feeling, an emotion, instead of a warm, living principle. Jesus Christ was wholly actuated by love, yet it "behooved" (it was duty) "the Christ to suffer." Luke 24:25, 26. "In all

things it behooved Him [He owed it, He was under obligation] to be made like unto His brethren." Heb. 2:17. And in these duties He said, "I have kept My Father's commandments, and abide in His love." John 15:10. And to us He says, "If ye love Me, keep My commandments." John 14:15. "Ye are My friends, if ye do whatsoever I command you." There is blessed joy in doing duty.

Some souls may be deceived by the metaphysical delusions of "immaterial souls," "subliminal selves," and other "transcendental" notions of certain schools of philosophy regarding man's nature and a future state, but most people, like the old man who had listened to a talk upon this subject for a time, will say, "I want to be somebody and go somewhere, and be somebody when I get somewhere, instead of being nobody and go nowhere, and be nobody when I get nowhere." God is real, heaven is real, and so will His people be when made immortal. It is no fiction that we "have in heaven a better and an enduring substance." Heb. 10:34.

## A NEW SERIES OF ARTICLES ON CAPITAL AND LABOR.

FROM the pen of Prof. G. W. Rine, who has for years been a student of the subject, we shall soon present the following articles under the general heading:—

## THE INDUSTRIAL CONFLICT IN THE LIGHT OF REVELATION.

- I. Work a Duty and a Blessing;
- II. Wealth and the Obligations It Imposes;
- III. The Demon of Avarice;
- IV. Monopoly, Its Nature and History;
- V. Present-Day Monopoly;
- VI. Phenomenal Increase of Wealth in the End of the Age;
- VII. Congestion of Wealth versus Diffusion of Knowledge;
- VIII. Prevalence and Duration of Poverty;
- IX. "Lovers of Pleasures;"
- X. Lawlessness of Labor;
- XI. What Will the Harvest Be?
- XII. How the Problem Will Be Solved;
- XIII. "They Shall Not Build and Another Inhabit."

The above are not to be considered as exact titles, but as indicating the general scope of the subject.

We know that these will be intensely interesting. The paper for this period of time ought to receive a large number of short term subscriptions. We shall endeavor to announce when the series will begin in our next.

**To Many Inquirers.**—We are receiving many inquiries from carpenters and others in different parts of the West, and even from the East, as to Mountain View, where the Pacific Press expects soon to move. We are asked, What are the prospects of employment in carpenter work, about the printing establishment, etc.? We would like to state: (1) There are more local carpenters, those living within a few miles, than can be employed; (2) the printing and publishing business will not use any more employees at Mountain View than it uses at Oakland, if as many; (3) the only outlook for employment will be such as can be found in a small country village and for a brief season in the year in the country around in the fruit harvest; (4) all things considered, the locality is a favorable one for the office and a limited number of employees, but it offers a poor prospect, in the judgment of the writer, to any one who is dependent on day labor for support, and no permanent work. There are other openings in California, Oregon, and Washington, which offer much better opportunities to the poor in this world's goods, or those of limited capital. To all we would say, Be sure you are needed and wanted before you come.

**Tobacco-using.**—There are many noble, great-souled men who use tobacco in some form; but it is not tobacco which makes them noble and great-souled. They are noble and great despite the tobacco. There are mean, little-souled men who do not use to-

bacco; it is not the lack of tobacco which makes them mean and little; it is their nature so to be, and they would be littler and meaner if they used tobacco. There are men who use tobacco who are better in conduct and cleaner in person than some who use no tobacco. But the former class are not better because of their tobacco, nor the latter worse because of their lack of tobacco. Let us settle these simple facts once for all. Nevertheless tobacco-using, except for the destruction of vermin, is bad, irretrievably, unmitigatedly bad. Its effects are evil and only evil; and the defense that is made for it by medical men is made by those addicted to its use, blinded by its toxic powers to its effects upon themselves and others. These indictments and charges against the use of the weed will hold: (1) It is useless, utterly devoid of good. (2) It is expensive, costing from five cents to five dollars or more a day. Why expend so much money on an utterly useless habit? (3) It is filthy. It discolors the teeth, vitiates the breath, and saturates the clothing with an odor always unpleasant to refined and normal nostrils. (4) It affects the sight and hearing. (5) It causes serious diseases of the heart and other vital organs. (6) Insanity is one of its frequent fruits. (7) It blunts the moral sensibility, and proves to be a feeder of the use of alcohol. Why not break from the bondage of such a tyrant and enemy? The noble man would be nobler; the great-hearted man would be larger hearted; and the freed soul would mount with rapid steps into "a purer air and a grander view."

**Loyalty, Manliness, Principle.**—Jeremiah reproved his people of their disloyalty by holding before them the loyalty of the Rechabites to the principles of their father. Even so Christians may learn a good lesson from the Japanese. Mr. Clough, a newspaper correspondent of note, tells us that in China one can buy the profoundest State secret for a hundred taels; in Europe and America such secrets can be gotten by other means; but in Japan a monarch's ransom would not corrupt the meanest coolie to betray in any way his country's secret or honor. It is a noble trait of character. So Christians ought to regard the interests of God's cause. Again: it is a notorious fact that among soldiers, as a rule, are found many drunken, boisterous men, and this is especially manifest in invasions of foreign countries. But not so Japan. This is what Jack London, an American, says of the Japanese soldiers in Seoul, Korea:—

I doubt if there be more peaceable, orderly soldiers in the world than the Japanese. Our own soldiers, long ere this, would have painted Seoul red with their sky-larking and good-natured boisterousness, but the Japanese are not boisterous. They are deadly serious.

Yet no one of the civilian population is afraid of them. *The women are safe; the money is safe; the goods are safe.* The Japanese established a reputation in 1894 for paying for whatever they took; and they are living up to that reputation.

"But if they were the Russians"—say the Koreans, and the European and American residents ominously shake their heads. I have yet to see one drunken Japanese soldier. Not one disorderly or even boisterous one have I seen—and they are soldiers.

All honor to them for their loyalty, their manliness, their unswerving adherence to those principles. We wish they were Christians. How noble indeed would be these principles sanctified.

**Prophetic.**—The late Parke Godwin, editor, lawyer, orator, for many years editor of the New York *Evening Post*, in the beginning of his career held these views:—

I regarded all forms of protection a departure from the true American idea of government, a pernicious violation of the liberty of the individual, and an incipient socialism which would end by introducing into our legislation schemes of interference and patronage that would be fatal to the stability of our institutions.

**A heavy earthquake** occurred at Lima, Peru, on March 4. Great damage was done to buildings, but no lives are reported lost. The shock was the most severe felt there in thirty years. Twenty-eight earthquakes since the first of January have occurred in the vicinity of Socorro, N. M. The latest disturbances there have caused the river to overflow the lower portion of the city, resulting in considerable property loss.