

SIGNS OF THE TIMES

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

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LESSONS FROM THE STORY OF CORNELIUS.—III.

"Repentance unto Life."

BY MRS. E. G. WHITE.

IT was nearly two days before the journey to Cæsarea was ended and Cornelius had the privilege of opening his doors to a Gospel minister, who, according to the assurance of God, was to teach him and his house the way of salvation. While the messengers were upon

persons to bow before a prince or other high dignitary, and for children to bow before their parents. But Cornelius, overwhelmed with reverence for the apostle, who had been delegated by God to instruct him, fell at his feet, and worshiped him. Peter was horror-stricken, and he lifted the centurion to his feet, saying, "Stand up; I myself also am a man." He then began to talk with him familiarly, in order to remove the sense of awe and extreme reverence with which the centurion regarded him.

but God hath showed me that I should not call any man common or unclean. Therefore came I unto you without gainsaying, as soon as I was sent for; I ask therefore for what intent ye have sent for me?"

Cornelius thereupon related his experience, and the words of the angel that had appeared to him in vision. In conclusion he said: "Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God,



Hospice of St. Gotthard, on the St. Gotthard Pass.

"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." Ps. 95: 3-6.

their errand, the centurion had gathered as many of his relatives as were accessible, that they, as well as he, might be instructed in the truth. When Peter arrived, a large company were gathered, eagerly waiting to listen to his words.

As Peter entered the house of the Gentile, Cornelius did not salute him as an ordinary visitor, but as one honored of heaven, and sent to him by God. It is an Eastern custom for

To Cornelius and those assembled in his house, Peter spoke of the custom of the Jews, saying that it was considered unlawful for them to mingle socially with the Gentiles, and that this involved ceremonial defilement. It was not prohibited by the law of God, but the tradition of men had made it a binding custom. "Ye know," he said, "how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation;

to hear all things that are commanded thee of God.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Altho God had favored the Jews above all other nations, yet if they rejected light and did not live up to their profession, they were no more exalted in His esteem than other

nations. Those among the Gentiles, who, like Cornelius, feared God and worked righteousness, walking in the light they had, were kindly regarded by God, and their sincere service was accepted.

But the faith and righteousness of Cornelius could not be perfect without a knowledge of Christ; therefore God sent knowledge to him for the further development of his character. Many refuse to receive the light which God sends them, and, in excuse, quote the words of Peter to Cornelius, "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." They maintain that it is of no consequence what men believe, so long as their works are good. Such ones are in error. Faith and works must unite. We should advance with the light given us. If God brings us into connection with His servants who have received new truth, substantiated by His Word, we should accept this truth with joy. On the other hand, those who claim that their faith alone will save them, are trusting to a rope of sand; for faith is made perfect by good works.

To that company of attentive hearers Peter preached Christ,—His life, His miracles, His betrayal, His crucifixion, His resurrection, His ascension, and His work in heaven as man's representative and advocate. As the apostle spoke, his heart glowed with the spirit of the truth that he was presenting. His hearers were charmed by the teaching they heard; for their hearts had been prepared to receive the truth. The talk was interrupted by the descent of the Holy Spirit, as on the day of Pentecost. "And they of the circumcision that believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid the water, that these should not be baptized, who have received the Holy Spirit as well as we? And he commanded them to be baptized in the name of Jesus Christ."

When the brethren in Judea heard that Peter had preached to the Gentiles, and had met with them, and eaten with them in their houses, they were surprised and offended. They feared that such a course, which looked to them presumptuous, would tend to contradict his own teachings. As soon as Peter visited them, they met him with severe censure, saying, "Thou wentest in to men uncircumcised, and didst eat with them."

Peter laid the whole matter before them. He related his experience in regard to the vision, and pleaded that it admonished him no longer to observe the ceremonial distinction of circumcision and uncircumcision, nor to look upon the Gentiles as unclean; for God was not a respecter of persons. He told them of the command of God to go to the Gentiles, the coming of the messengers, his journey to Cæsarea, and the meeting with Cornelius, and the company assembled at his house. His caution was made manifest from the fact that, altho commanded by God to go to the Gentile's house, he had taken with him six of the disciples, as witnesses of all he should say or do while there. He recounted the substance of his interview with Cornelius, in which the latter had told him of his vision, wherein he had been directed to send messengers to Joppa to bring Peter to him, who would speak words whereby he and all his house might be saved.

"As I began to speak," he said, in recount-

ing his experience, "the Holy Spirit fell on them, even as on us at the beginning. And I remembered the word of the Lord, how He said, John indeed baptized with water; but ye shall be baptized in the Holy Spirit. If then God gave unto them the like gift as He did also unto us, when we believed on the Lord Jesus Christ, who was I, that I could withstand God?"

On hearing this account, the brethren were silenced. They were convinced that Peter's course was in direct fulfilment of the plan of God, and that their prejudices and exclusiveness were to be utterly destroyed by the Gospel. They held their peace, and glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life."

HUMBLE SERVICE.

BY JOSEPHINE FOLSOM.

It is not given to me to be a tower,
Shedding a gleam far o'er a troubled sea,
To lift aloft a light in some dark hour,
When waves of life and death beat restlessly;

Nor mine to glow, like ancient beacon-fire,
Rousing the country-side to warfare brave;
Lifting the standard of the cross e'er higher,
Where there are foes to fight, and souls to save;

Nor e'en to be,—ah, blest of all vocations!—
A steady hearth-fire, calling wanderers home,
To warm cold hearts and drive away vexations,
And win to rest the weary ones who roam.

Lord, I will be content if Thou wilt choose me
To do some work by others left undone;
If in some little mission Thou canst use me,
Errands for Thee I willingly would run.

It may be as a lantern or a taper,
Lighting the pathway for but one brief night;
Or, humbler mission still, the flint and steel
Or match, used but some stronger wick to light,
Which, when the gleam that it has kindled bright-

ens,
Transferred to tower, or hearth, or beacon-hill,
Drops from the hand forgotten—falling,—lightens
The outer gloom a minute; then is still.

Think you that little match has had no mission,
Tho all forgotten as the work goes on,
If through its influence some light has risen
To guide souls up to the eternal morn?
Gladstone, N. J.

EVIL THOUGHTS.

BY ALONZO BRIGGS.

IN the human mind originate all kinds of evil. Sinful tendencies, in the beginning, are very weak and apparently insignificant; but, if not cast out, are like little foxes that destroy the vines. The apostle Paul, when speaking on charity, said that it "thinketh no evil." From this we understand that when mind and heart are filled with God's love, there will be no room for the germination and development of evil thoughts.

When Jesus, in His Sermon on the Mount, exclaimed, "Blessed are the pure in heart," He implied, also, that the mind should be untarnished by sinful thoughts. "He that deviseth to do evil shall be called a mischievous person." That is, whether he really did the evil he devised or not. The "wise man" said, "As a man thinketh in his heart, so is he."

If that is the true test, evil thoughts are the possession of wicked people; pure, holy thoughts are the harbingers of good, pure, and noble actions, which constitute character. Why has there been so much said and written on the subject of impure conversation? Our words are invariably controlled by the condi-

tion of the mind, whether they be good or evil. Are not impure or evil thoughts to be greatly deplored, when from sinful thoughts come sinful words; from sinful words come evil deeds; from evil deeds come a destiny, which, without the Lord's aid and assisting grace, is equivalent to destruction? As evil communications corrupt good manners, so do corrupt minds defile and contaminate our speech.

An evil tree will always bring forth corrupt fruit; and a good tree will produce good fruit. The works of the flesh begin as minute germs in the mind. It is almost impossible for a person to retain evil in the mind without it showing itself in evil acts, either public or private. It has been said that we are not responsible to the Lord for evil thoughts; but how can we have the mind of Christ if we permit them? Is it not said in the Word, "Let this mind be in you, which was also in Christ Jesus"? Do not, under any circumstances, allow undesirable thoughts to creep into the mind. Let us pray that the divine mind may abide in us richly by faith.

The evil thoughts of the antediluvians, many of which developed into action, provoked the Lord's wrath, bringing destruction upon all the ungodly during the life of Noah; but the patriarch and his family, who possessed pure thoughts and motives, were saved. "The wicked, through the pride of his countenance, will not seek after God; God is not in all of his thoughts." "The Lord knoweth the thoughts of man, that they are vanity;" but if we have the mind of Christ, our minds will not dwell upon thoughts of evil nor our characters be formed in harmony with such thoughts.

King Solomon said: "The thoughts of the wicked are an abomination." "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon."

Morganhill, Cal.

LOVE AND LAW.

A Study of the Foundation of God's Government.

BY S. H. CARNAHAN.

LOVE is its mainspring; for God is love personified. 1 John 4:8.

Had the created intelligences always kept in their hearts supreme love for their Creator, and loved their fellow creatures as themselves, it would never have been necessary for God's character to be transcribed into words, as in the Decalogue.

These became a necessity for the protection of those who would be loyal to their Creator's government. Gal. 3:19; Rom. 5:20. "Where sin abounded, grace did much more abound" (verse 20); but it is unnecessary for us to continue in sin in order to have the favor of God (Rom. 6:1, 2).

If every individual would live by the principle of love, it would be useless to enact laws. But as we know all will not, the state, in order to insure domestic tranquillity, secure the blessings of liberty, promote the general welfare, establish justice, and provide protection, must have laws.

The ten precepts, called the ten words (Ex. 34:28, margin), are a transcript of the name or character of God as epitomized in Ex. 34:4-7; and as God is, so is Christ His Son (John 14:9). Christ is the Word (John 1:1); and this Word written is not as words of man; for it is the Sword of the Spirit (Eph. 6:17). It "is quick, and powerful, and sharper than any two-edged sword, . . . and is a discernor of the thoughts and intents of the heart." Heb. 4:12.

As mankind became more depraved, in order that we might better sense God's character, this Word was made incarnate by God sending His own Son Jesus, in the likeness of sinful flesh, to be a living revelation of God's character before us. John 1:14.

Love embraces both justice and mercy; in fact, covers every attribute of God; and the two great commandments spoken of by Jesus, in Matthew 22 and Mark 12, are love to God, and love to our neighbor. The one is drawn out in detail in the first table of the Decalogue, and the other in the six precepts of the second table. Ex. 20:3-17. And Jesus declared that on these two hang all the law and the prophets. Matt. 22:40. It is because of that fact that we are admonished to teach these things and keep them before our minds constantly. See Deut. 6:4-8.

When we look into a mirror it reveals to us whether our faces are clean or unclean. So the law, when beheld, condemns the transgressor as guilty and subject to its penalty—death. Rom. 5:12; 6:23; 1 John 3:4. But to the one who has not disobeyed, it stands as a witness to his guiltlessness. James 1:25. We find, however, that every man has sinned and come short of the glory of God. Rom. 3:23. But God, being a God of mercy as well as of justice, "so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." So Jesus, our Saviour, had to die to sustain the law (1 Cor. 15:3) (for the law could not be changed, Gal. 3:21), and save subjects for God's kingdom in the earth when it is restored (2 Peter 3:13; Matt. 5:5).

The law is a schoolmaster to bring us to Christ (Gal. 3:24), and through faith His righteousness is imputed to us for our past lives (Rom. 4:2). He it is that works in us to the obedience of His law ever afterward. Phil. 2:13.

"The law of the Lord is perfect, converting the soul" (Ps. 19:7), and when we come to look into it, and see it as it is drawn out in detail in the Holy Scriptures, or in the living Example, then we are convinced that we are under its condemnation—guilty of death.

No sinful man can see God and live (Ex. 33:20); therefore our only alternative is: *First*, to live on in sin and be destroyed with the sin by the brightness of Christ's coming (2 Thess. 2:8) when He comes to gather the elect, and die the second death when He comes to set up His kingdom on the earth (Rev. 20:14; 21:8, reading the contexts); or, *second*, accept Jesus as the propitiation for our sins (1 John 1:2; Rom. 3:25), and submit to Him. Then He, the author of the law, will execute its penalty upon the "old man" of sin in us, crucifying him (Rom. 6:6), so that as we die to sin we may be buried with Christ by baptism into death (Rom. 6:3), and rise to walk in newness of life with Him. Thus, in the act of baptism we show our faith in Jesus, and the permanency of the law and government of God.

Likewise, whenever we, as followers of Christ, commune with Him in the ordinances of the Lord's Supper, we by that act say that we believe in the existing obligation of the law of God, for we do, as oft as we do it, show His death until He come. 1 Cor. 11:26.

The only way we grasp the plan of salvation, and lay hold upon its offers is by faith. Without faith it is impossible to please God; and if we would come to Him, we must first believe that He exists and will reward them who diligently seek Him. Heb. 11:6.

We do not make void the law by faith, but rather establish it in our own hearts. Rom.

3:31. And in the bosom of the law we find the seal (the part which makes it valid), or that which gives the name (Jehovah or God), the office (Creator), and the territory (universe) over which its Author rules. Ex. 20:8-11.

Abrogate, or destroy, this law, or even make of none effect this part of it, and you put away the greatest means for the eradication of idolatry, and the sanctification of God's people; for the Fourth Commandment calls the attention of the world to the true God—He who made heaven, earth, the sea, and all things therein—and the Sabbath, which God made of the seventh day by example, sanctification, blessing and precept, to be kept as a memorial of His power in creation, and His rest therefrom; it was also to be a sign forever to His people that it is He who doth keep and sanctify them. Gen. 2:2, 3; Eze. 20:12, 20; Ex. 31:13, 17.

Without Christ we can have no hope of salvation. Eph. 2:12. To meet God's approval in the judgment, we are required to have that faith that works by love (Gal. 5:6), for all will be judged by the law according to their work. Compare Rom. 2:12; James 2:12; Rev. 20:12, 13.

All who say, Lord, Lord, in that day will not be saved, but Christ, in His parable given in Matt. 21:28-31, shows clearly who the really obedient are. "And hereby we do know that we know Him [Christ] if we keep His commandments." "Whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him." 1 John 2:3, 5.

Godly love is the foundation and capstone of all perfection.

Elgin, Oregon.

THE SCHOOL OF CHRIST—HEREAFTER.

BY H. A. ST. JOHN.

1. *Who Will Enter?*—(1) All saints. (2) All ages. (3) All conditions. All saints will be accounted worthy of admission, for the reason that in the final examination or judgment they are accounted worthy, having obtained good report through faith, and having been in the primary school of Christ here. All ages who have secured such a standing will be eligible to the higher school hereafter. All conditions will be provided with an abundant entrance, regardless of what their condition may be when the time for admission shall come. Thousands will be alive, many thousands more will be sleeping in the dust of the earth, multitudes in the depths of the sea, and other multitudes have been burned, or otherwise violently destroyed; but when the higher school opens, when admission day comes, not one will be forgotten, not one left out, all will be on hand, in eager expectancy of the great promotion.

2. *How Will They Enter?*—(1) By a resurrection. (2) A transformation. (3) An ascension. A mighty host, as numberless as the sands upon the seashore, in the state of death, will hear the voice of the Son of God, the great Teacher, and hearing, they will live again, and come forth from the dark domains of death, and once more stand upon the earth, halting but for a moment, awaiting the second step in their wonderful matriculation into the higher school of Christ. Suddenly, in a moment, in the twinkling of an eye, at the voice of the great Teacher, and the sounding of His trumpet, every soul is transformed, changed from mortality to immortality, their corruptible, dying bodies changed and fashioned like unto the glorious and glorified body of the Lord Jesus,

henceforth to shine as the brightness of the firmament, as the stars, as the sun, forever and ever. Then comes the third and last step, *ascension*, and admission to the place the great Teacher has long been fitting up for His higher school hereafter.

3. *What Are the Schoolrooms of the Hereafter?*—(1) New Jerusalem. (2) New earth. (3) Universe. Eden, or Paradise, was the first schoolroom for the human race. Adam and Eve were the first and only pupils that ever saw the inside of that lovely place. They were expelled for disobedience. We were all in that Adam when he was expelled, and, hence, we find ourselves outside of, and out of the sight of, that beautiful schoolroom, in a schoolroom where good and evil are intermingled, with the evil generally prominent and dominant.

But, praise the Lord, the higher school of the hereafter will begin with a thousand years' term in the same original and primeval schoolroom, greatly enlarged and beautified—Paradise restored—the New Jerusalem. Then all the redeemed of the Lord, accompanied by the first Adam, and led by the second Adam, will return and come to Zion, with songs and everlasting joy on their heads. The gates of that surpassingly glorious and beautiful schoolroom will be opened wide, and all successful students in the primary school of Christ on earth will have an abundant entrance, and there begin and prosecute continually and eternally a course of development and study, so pure, inspiring, elevating, and ennobling, that our most vivid conceptions here fall infinitely short of the reality. The writer wants to be there, the reader wants to be there, and we all want to be there. And we will be there, we will be there, if faithful, in a little while. And then, when the one thousand years' term in this higher school is ended, the schoolroom will be greatly enlarged by the addition of a new world, filled with all the diversified glories of a new creation, with only the handwriting of the Creator seen everywhere. No student will ever have occasion to say of anything he shall ever behold there, "An enemy hath done this." No evil will mingle with the good. And then the schoolroom will be further extended to take in the universe of God—the *great university*. No finite mind can measure the height and depth, the length and breadth, of man's opportunities for growth, that will be afforded him in the school of the hereafter.

4. *What Will Be the Scope of Education in the Higher School?*—(1) Body. (2) Soul. (3) Spirit. Immortal body, immortal soul, immortal spirit, a glorious trinity in perfect unity and eternal harmony, each part ever developing in all that pertains to the highest good of itself and all the other parts, thus the life to come will be a life of uninterrupted progression. The path of the just is a path of ever-increasing light through all the "perfect day."

5. *Who Teaches in the Higher School?*—(1) Christ. (2) Angels. (3) Unfallen. To all, the primary school of Christ Jesus says, "Learn of Me." And so we may ever be learning of Christ, altho we see Him not. But in the higher school of Christ, where we shall be like Him, we will see Him as He is—personal and visible association with the glorified Jesus. And then the angels, too, will be our visible companions and teachers in that higher life. And there will not the unfallen of God's creatures take delight in opening up to the saved the treasures of knowledge which they have gathered in the long centuries of their blissful lives?

6. *What Will Be the Studies?*—(1) Creator. (2) Creation. (3) Cross. Who by

searching can find out God? We may be ever learning more and more about God, but will never learn all. But ever, as the attributes of Deity are unfolded, there will be opened new springs of adoration and love in the souls of the redeemed. And every true science will be studied continually in order to grow in the knowledge of the creation. How delightful and how fascinating will be the study of God's wonderful *works*, when there is no more curse, but only the handiwork and handwriting of God in all things everywhere. And then the cross of Christ, which in itself is the crowning manifestation of God's infinite love, will be the science and the song of all students in the divinity university of the hereafter.

7. *What Callings Pursued?*—(1) Gardeners. (2) Priests. (3) Kings. How impossible it is for us to conceive the fulness of delight that will be found in the school of Christ on the immortal shore, in the outdoor exercise afforded in the homes of the redeemed. Every such home will be a veritable Garden of Eden, under the training and keeping of the happy dwellers in that shining land. And then they will all be *priests*. Not to offer sacrifices for sin, or perform any service as a reminder of shame and condemnation, but as musicians and singers they will constitute a grand orchestra to lead the universe in ascriptions of praise and thanksgiving to the loving Father and Saviour of all. The sacrifices of praise and thanksgiving, the fruit of the lips, and the sacrifices of serving one another in love, the law of life for the universe, will be the blissful service of all the priest students in that higher school. And then they are *kings*, too. The Principal of that school will have "many crowns upon His head," and He will, indeed, be King of kings, for all His subjects will be His children by creation and redemption, and all will be kings, and each will be given a robe, and a crown of glory and immortality, that fadeth not away. As they have all suffered with Him, they shall all *reign* with Him. All may sit with Him in His throne. The long-lost dominion over all things in the mineral, vegetable, and animal kingdoms, given to the first man, Adam, and his posterity, will be redeemed, and restored to the second Adam and His holy seed, never again to pass out of their hands. Thus we see that in that eternal school of the hereafter all the students will be forever occupied in the study of their glorious schoolroom,—how to keep and embellish it, how to enjoy and appreciate it, and how to reign in it and rule over it; and that glorious consummation is soon to be.

SALUTATIONS IN THE LORD.

SALUTES may be anything from a kiss to the roar of a hundred cannon. They may be given in formality, they may be given in carelessness, they may be given in pride, or even in dislike and hate. But there is a short epistle in the New Testament, one written by a person of whom we otherwise know nothing; it is the epistle by Tertius, Paul's amanuensis. He slips it in on his own account while he is writing, as a scribe, Paul's letter to the Romans. And in this epistle by Tertius we are told of the salute in the Lord. This must be a greeting which carries with it a sense of brotherhood, a prayer for blessing, and an offer of kindness. When men can put that into the grasp of their hands, or the touching of their hats, or the thundering of their guns, what new meanings there will be in the salutations of mankind! God hasten the day when the spirit of an unknown saint shall spread into all the greetings of the world.—*S. S. Times*.



LEVITICUS.

BY F. D. STARR.

THE Gospel in the book of Leviticus may well be the topic of study for this occasion. This may possibly be a novel idea to some; but what other book in the Bible contains so full an account of those ordinances that were a "shadow of good things to come," as does this book? Where else can we find so full information concerning those sacrifices ordained of God to typify the great Sacrifice offered once for all on Calvary? Truly these divinely-appointed observances that, with the priests of that age, serve unto the example and shadow of heavenly things (Heb. 8:5) are as "a shadow of a great rock in a weary land" (Isa. 32:2). Blessed shadow!

Contrast the significant offerings of Israel with the senseless and cruel sacrifices of the heathen, sacrificing to devils and not to God. 1 Cor. 10:20. Contrast the simple offerings prescribed in the Mosaic ritual with the human sacrifices, so abhorrent to God, that were offered by the Gentiles. See Deut. 12:31.

The central figure in the book of Leviticus seems to be the sublime ceremonies of the great day of atonement, so fully described in chapter 16, also in Lev. 23:26-32. The impressive act of taking two kids of the goats, and choosing one for the Lord's goat, the other for Azazel, or the devil, the sacrificing of the Lord's goat, and sending of the scapegoat into the wilderness, with all the accompanying ceremonies, were well calculated to fill the minds of the observers with awe, and thoughts of the final decisions of the judgment day.

In these services we have clear evidences that they were not of human devising. Who has not heard the question propounded, "Why does not God destroy the devil?" And if we had two animals before us, one to represent Christ and the other the devil, and one of them was to be killed, which one would men say should be put to death? Would not the decided reply be, "Kill the devil's goat"? Surely the animal that represented that arch-fiend, Satan, should be put out of existence, and the one representing the innocent and loving Jesus should, by all means, be allowed to live. That would be human reasoning. But what a failure to comprehend the divine plan of the just suffering for the unjust! No; He who knew no sin was made sin for us and suffered death for the guilty race. But finally, in the proper time, comes the destruction of Satan, the author of sin. Read the antitype of this part of the account in Revelation 20, where the final doom of the devil, the author of sin, the antitypical scapegoat, is described.

The cleansing of the sanctuary, so fully described in Leviticus 16, is a matter of the utmost importance for all believers. The definite time of the cleansing of the heavenly sanctuary is given in Daniel 8:14. In order to understand this subject, due consideration must be given to this account in Leviticus 16, in connection with Hebrews 8 and 9, where we find it stated that it is necessary that the heavenly things themselves should be cleansed. This regularly-appointed day of atonement was understood by the Jews to represent the day of judgment, concerning which Paul says, in Acts 17:31, "He [God] hath appointed a day, in the which He will judge the world in righteous-

ness." In Leviticus 4, we find directions given concerning the sacrifice to be offered by the priest, the ruler, one of the common people, or for the whole congregation, when a sin of ignorance had been committed. By this it is seen that a sin of ignorance is a sin just the same, and should be confessed when brought to mind. It is the work of the Holy Spirit to bring sin to the notice of the transgressor (John 16:8), and, of course, the Spirit of God worked upon human hearts then the same as now. The Greek term answering to the word "ignorantly," repeatedly used in Leviticus 4, signifies rather, "unwillingly" or "unwillingly." This would be the case of one "overtaken in a fault." Gal. 6:1. Such is the condition of those who are misled by the "deceitfulness of sin." They do not desire to do wrong, but are for the time being deluded to think that wrong is right. In that condition was Paul when he persecuted the saints, for he could afterward say he had lived in all good conscience, and that he did it ignorantly.

In Leviticus full directions are given concerning the plague of leprosy, that acknowledged incurable disease. The leper was to experience complete cleansing from the dread malady. This was considered no less a miracle than raising the dead (see 2 Kings 5:7), and we would judge the same from our Saviour's language in Luke 4:27. It was a matter of faith in the cleansing power of the Author of all these ceremonies by which the leper was to be cleansed. So faith in Christ is shown in these rites of the Levitical law.

Those who imagine that the standard of morals for that age was different from what it is now, may find this supposition corrected by examining such passages as Lev. 19:18, 34: "Thou shalt love thy neighbor as thyself." "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." So here we have the Golden Rule taught to the people of that age. The great moral principles of God's government remain ever the same.

The book closes with instruction concerning the tithing system. Lev. 27:30-34. This is God's plan for supporting His work. It was not Jewish, for it antedates the existence of the Jews, being practised by Abraham and Jacob. Gen. 14:20; 28:22. It is not yet obsolete, for it was enjoined by our Saviour. Matt. 23:23; Heb. 7:8.

We close this book with devout gratitude to God that it so distinctly calls the attention to the great Antitype.

BRINGING OUT THE MUSIC.

ONE of Frances Ridley Havergal's poems tells of an Eolian harp which a friend sent with a letter, describing the wonderful sweetness of the tones. Miss Havergal took the harp and thrummed its seven strings, but there was no thrilling strains, only common music. She then read the letter again, and found instructions that she had overlooked at first. Then she raised the window and put the harp under the sash. Now the wind swept over the strings and the room was filled with melodious strains, which no fingers of man could have procured. Only when the breath of heaven blew upon the harp could its marvelous music be brought out. The human soul is such a harp. Human fingers call out much that is lovely and sweet, but it is only when its chords are swept by the breath of heaven, by the Holy Spirit, that its noblest music is called out.—*Christian Herald*.

THROUGH FAITH TO LIFE.

BY WILLIAM COVERT.

FAITH is that manifestation of God's life which enables the mind to grasp and to appropriate truth. It is the communicator of life through the perceptive faculties. The living current flows to man through this channel. "Ye are all the children of God by faith in Christ Jesus." Gal. 3:26.

Faith is the avenue by which all the supplies of grace are brought to man. "Faith is the substance of things hoped for." Heb. 11:1. Can anything do a more wonderful service for man than faith, which carries him into the future, and gives to him the very "substance of things hoped for"? Faith is the counterpart of things yet to be.

Faith a Connecting Link.

Faith is to the mind what the stem is to the growing fruit. Through the stem the life and quality of the vine flow into the fruit. As the plant rootlets drink in the food elements, and conduct them through the stem to the fruit, so does faith convey the power of God's Spirit to the soul, establishing and maintaining connection with the divine life. "We have access by faith into this grace wherein we stand." Rom. 5:2.

Standing by faith in God's grace, places the believer where a thousand glorious things are seen. Faith unlocks all the chambers in the palaces of God. Looking in upon the riches and the glory of their treasures, its possessor rejoices at what the eyes of his understanding behold. He sees into eternity, and senses that all things are good.

The Living Touch.

Christ had just returned from Gadara, over the lake, to a town on the western shore of Galilee. There He was met by a needy throng. Among them, Jairus, the ruler of the synagogue, came, and, kneeling at His feet, asked that his dying daughter might be healed. On hearing this request of paternal love, Jesus followed Jairus, to restore her. As the people pressed hard upon Him, impeding His steps, a feeble and timid woman, who had long wanted to see Jesus and be healed, extended her hand with an effort, and gently touched the hem of His garment.

Christ's Life Goes Out to Meet the Touch of Faith.

In a moment she felt the impulse of renewing life. "And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press, and said, Who touched My clothes?" He had been jostled from every side by the multitude, but only this afflicted woman had touched Him by faith. That faith, as real as the electric current, thrilled His being, and He felt the responsive power of life go out to her in answer to her soul's desire for relief.

That one touch halted all the throng; and the woman, knowing she was healed, prostrated herself before Jesus, and told Him all the story of her affliction, her confident touch, and her restoration. Tenderly she was assured that her faith had made her whole. She could now depart in peace, and be well. Through faith a new life had taken possession of her whole being.

While Jesus was dismissing the modest, but now happy, woman to her home, a bearer of sad tidings announced to Jairus that his daughter was dead, and that it was needless now to ask the Master to come. Hearing the sorrowful news from the messenger, Jesus said to the grief-smitten father, "Fear not; believe only, and she shall be made whole."

The multitude were then sent away, and

Jesus, with the parents, accompanied by Peter, James, and John, entered the chamber where the lifeless daughter lay. Death had slain its tender and beautiful victim; but the Conqueror of death was present; and, stepping to the bedside, He took the cold, pale hand in His, and mildly said, "Damsel, I say unto thee, arise."

Jairus' Daughter Raised from the Dead.

Immediately the living power did its work, and the damsel was well. The father's strong faith believed that altho his child was dead, Christ would then and there restore her to life, and the Saviour would not disappoint his fond hopes. Who would not go to such a Saviour for help?

Tho commanded not to report her restoration, nor even to mention it to their neighbors, it was impossible to keep such glad news from spreading abroad. Jairus, his wife, and their restored daughter were to go about as tho nothing unusual had occurred. Ah! the blessed work of Jesus always tells its own story.

This is a wonderful lesson in modest humility. The joyful faces of the father and the mother, the living presence in the neighborhood of one whom the people knew to have been dead, published the wonderful story of life more effectively than words could make it known.

Unbelief a Destroyer.

"Without faith it is impossible to please Him." Heb. 11:6. Wisdom, knowledge, vigilance, courage, industry, love, joy, peace, gentleness, victory, loyalty to God, and all other good qualities in man, are the fruits of faith.

Could Satan destroy faith, then all these would be nullified. Satan's studied effort is to cause man to doubt God's Word. The apostle says, "The god of this world [Satan] hath blinded the minds of them which believe not,

lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:4. The darkened mind is the missile of death. The intent and effect of unbelief is to keep the life of Christ from the mind. While unbelief remains, death prevails. He that abides in darkness is kept from life.

The Night-bird Can Not See the Sun.

Satan's stronghold is unbelief. His deepest pit is doubt. His highest wall is reared by one who says, "I can not." Satan's widest ditch is dug by him who shuts his eyes. His widest field is ignorance. Of those serving in his ranks the apostle says they are "without God in the world." Of them in action the poet Coleridge wrote:—

"Forth from his dark and lonely hiding-place,
Portentious sight! the owlet Atheism,
Sailing on obscene wing athwart at noon,
Drops his blue, fringed lids and holds them close,
And, hooting at the glorious sun in heaven,
Cries out, 'Where is it?'"

Unbelief is always negative. It has made nothing but mischief. It has kept nothing better than dread. It has forwarded nothing that would help. It has saved nothing lovely or good. It has done nothing but kill, tear down, or destroy; and of these it has done and is doing all.

THE helpful life is a happy life. Bear one another's burdens, and joy will so fill your heart that you will be forced to share it with your fellows. This is Christ's law of happiness, and it is infallible. Bear burdens, and so fulfil the law of Christ. He was the Burden-bearer of the world. It was the law of His own life, and upon the lives of His followers there lies the same obligation to sympathize, to serve.—*Rev. J. S. Tillery.*

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.]

CXLV.

BECAUSE I could not accept the commonly-taught view of the eternal punishing of the wicked, I had drifted into what the good Methodist brethren termed infidelity. After several years of this way of thinking, a good Adventist sister, one day when the subject was under discussion, said the Bible did not teach the eternal torment of the wicked. As I expressed surprise, she said, "Will you read if I give you something on the subject?" I said, "Certainly." So she brought me a couple of copies of the SIGNS, with articles on the state of the dead and punishment of the wicked. I read them, and then turned to my wife (who was a Baptist) and said, "See here, this looks reasonable to me." Then I re-read the articles to her, reading the Scriptures referred to in the article.

When I finished, I said, "We have been off so badly on what the Bible taught about the punishment of the wicked, maybe we are just as badly off on the Sunday question." Then I sent for tracts, and began a study of the Word, as I never had studied it before. That continued for three years. After about a year I was convinced, but I spent about two years trying to find a hole to crawl out. At last I reached the conclusion that I must either obey and keep the Sabbath, or else throw the Bible and all it meant overboard. I was not quite ready to do the latter, so we began the observance of the Sabbath in June, 1888.

There are so many scriptures for the seventh day as the Sabbath—presenting it as prophecy, as the statements of the Master, and the practise of the Master and those immediately associated with Him in labor.

Then Luke 23:56, after the death of Christ, seemed to me to be conclusive. I was very much disappointed when I began to search for authority for first-day observance, to find absolutely none in the Bible. But when I picked up the Catholic Catechism I found just where first-day sacredness had its authority. As I was hardly ready to accept Catholicism, I had to line up with the smaller and less popular company; and I still remain there. As the years go by, every event that has developed so far has only confirmed the truth that "the seventh day is the Sabbath of the Lord thy God." IRVING KECK.

CXLVI.

In 1893 I attended some meetings held by Elder H. W. Decker, but my mind was so darkened that I could not comprehend the light. The explanations of prophecy were very beautiful, but the Sabbath was a new thing to me. I was not interested in it, and did not think much about it. But my mind was somewhat stirred on the subject of religion, and I was determined to know which religion was right. I talked with all kinds of people, and thought the cross was the mark of the beast.

I wrote to the SIGNS OF THE TIMES about the "image of the beast," and the next number that I saw had an article on that subject. There it was stated that an image is a likeness, and then I understood it. I was satisfied then what religion was right, but I did not confess Jesus until 1897. The Sabbath truth did not seem to me then as of much importance. I have now been a real Sabbath keeper only about two years. When the Lord enlarged my heart, I ran in the way of His commandments. Ps. 119:32. W. W. PARKHURST.



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All Manuscript should be addressed to the Editor
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"HAVE IT TO THYSELF."

IN the conclusion of his masterly argument and appeal in Romans 14, the apostle Paul uses these words: "Hast thou faith? have it to thyself before God." We can not get the force and application of this exhortation unless we keep in mind the one great thought of the chapter, expressed in its negative form by "judge not;" in its positive, by "charity."

Why should we not judge our brother?—(1) Because judgment belongs unto God. He knows all and is infinitely just. He only can render justice to His creatures. (2) We are short-sighted, limited in wisdom and knowledge, sometimes swayed by prejudice, and are in ourselves equally guilty with our brother. "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things." Rom. 2:1.

This is a difficult thing for poor mortals to see, and yet a great deal of that wonderful epistle to the Romans is used of the Spirit to convince us of that very fact. We pride ourselves, perhaps, on our morality. We see the drunkard in the ditch, or the thief in the jail; and we fold the robes of our self-righteousness about us, and thank ourselves that we are not as those men. We never got drunk. We never stole. Our reputation is all right. We feel indignant that it should even be suggested that we were one with the drunkard, the thief, the adulterer.

But pause a moment, friend. If you have not done these outward things, have they not clamored in your flesh for indulgence? And who or what has kept you from them? Was it pride in yourself and your own virtue? That pride may be more hateful in God's sight than the sin of drunkenness or theft; for you cherish and love the foolish pride, while the drunkard and thief are sorry for their enslavement and ashamed of their sin. What kept you from the grosser sins? Your ancestors were a few generations ago pagans, perhaps of the grossest sort. They revelled in drunkenness and licentiousness, made it, in fact, a part of their religion. If paganism had continued among them, their posterity till extinct would have been more outwardly corrupt and degenerate than they.

Then what changed their course and kept you?—It was the mighty, regenerating, restraining power of the Gospel of Jesus Christ in the Bible, which has wrought it all. Some who have yielded to it have been regenerated and reformed, while others have been convicted, made ashamed, and have been restrained. Many, very many, through godly parents and teachers, have imbibed blessed principles of righteousness and truth from earliest infancy to manhood, and these principles have had a moulding influence on their lives; even tho they are converted, they have restrained.

And all this regenerating, restraining goodness is of the grace of God, in Christ Jesus, and **not of the flesh**. That is the teaching of Romans, that is the teaching of the whole Bible. Paul, himself a boaster of his own morality, a Pharisee of the Pharisees, came at last under the influence of God's Spirit to see it, and thus he expressed the important truth: "For I know that in me, that is, in my flesh, dwelleth no good thing."

It is a great universal fact. Sin is incarnate, infleshed in all mortals; and he who follows the flesh and its life, will inevitably manifest "the works of the flesh," "fornication, uncleanness, lasciviousness, idolatry, sorceries, enmities, strife, jealousies, wraths, factions, divisions, parties, envyings, drunkenness, revelings, and such like." Gal. 5:19-21. There is where the world stands apart from Christ. The form may be erect and strong, the face fair and beautiful, the eye bright and pleasant, but the flesh is

corrupt, and its impulses ever tend downward. There may be no open adultery, but the consuming lust may be there. Drunkenness may not be manifest, but hatred and strife may be enthroned. And all are fruits of the same flesh, and the end of all is death.

It has been the studied plan of the arch-enemy of God to deceive mankind into believing that goodness dwelt in them; that they, themselves, were a part of God; that God dwelt in them, whatever their condition, and so lead them to exalt in various forms and phases every corrupt impulse of the flesh as divine. But the whole teaching is the outgrowth of that first deceiving lie, "Ye shall not surely die; . . . ye shall be as God." And the lusts of the flesh have been deified, man has been exalted, God forgotten, Christ and His cross hidden, and His truth which would save perverted.

In the light of the Gospel it is not too much to say,—nay more, it is the only true thing to say,—that he who will not accept this great fundamental fact of his own inherent sinfulness, his own innate corruption, never will in the very nature of the case receive Jesus Christ as his only personal Saviour, and hence will not be saved; for "they who practise such things [the works of the flesh] shall not inherit the kingdom of God." Gal. 5:21.

And that is what God wants us to believe, not that it may be so, but because it is so. We are hopelessly sick in sin. "The heart is deceitful above all things, and it is desperately sick," reads the Revised Version of Jer. 17:9. The American Revised Version states the same truth, "it is exceedingly corrupt." We see it in past generations; we see it in other people; but in our selfish blindness we can not, because we will not, and do not wish to, see it in ourselves. Yet we are the same as others, and from the fountain of our heart proceed the vile train of thoughts that are evil, "fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness." Mark 7:21, 22. No profession of religion will change the heart; no form of godliness will heal leprosy of sin. We may call it New Thought, or Theosophy, or Christian Science, or Christianity; if we do not possess more than the form, we are still inextricably bound, so far as man is concerned, to the body of the flesh of sin and death.

Now faith is the acceptance of what God says. It is believing God as to *our condition*, as much as to His power to save. Unless we know we are lost, we will not desire salvation. Unless we know we are hopelessly sick in sin, we will not accept the only Physician. Therefore, the emphasis of His diagnosis. "Hast thou faith? have it to **thyself** before God." Know yourself as He reveals you. See yourself as He describes you.

"But that would bring despair," you say. Nay, not at all. It may reveal you the very chief of sinners; but it will reveal Christ Jesus the chief of saviours, the One mighty to save. And then you will know that Gospel message for these days: "Fear God, and give **Him glory**." You will know there is naught in man of which to glory.

AN OFT-MISQUOTED TEXT.

ONCE more we will call attention to the reading of Hab. 2:2. Probably nine times out of ten, people who attempt to quote it do so in order to show that the truth is to be made so plain that *he who runs may read*. But this expression and the thought are as different from those of the text as it is possible for them to be. The text reads: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he *may run* who readeth it." The Word of God is not made plain to people while their minds are otherwise so engaged that they are *running* in pursuit of something else. They must first stop and give earnest heed to the things that are spoken. If even those who profess to believe the Word fail to give such heed, they may even lose what they have learned. Heb. 2:1. What the Lord would have His servants do is to make the Word so plain that those who read may be impressed to run with the message to others. In olden times important messages were carried by runners, and it was deemed folly for one to run unless he had a definite message. See 2 Sam. 18:19-31. So with the message now due to the world—the Gospel of the coming kingdom—it

must be made plain to those who are willing to hear and understand, that they too may join in the good work of its proclamation. This will be the logical effect of the message upon every honest heart. But he who undertakes to run without a proper understanding of the message, may find in the end that, like Ahimaaz, he may have to "turn aside and stand still," while the better work of some less pretentious runner may gain the recognition of the King.

HOW THE LEAVEN OF SKEPTICISM WORKS.

FORTY years ago Bishop Colenso, a missionary of the Church of England in South Africa, published his views regarding the unhistorical character of the books of Moses. The publication created a great sensation throughout Europe and America, a sensation of real indignation among churchmen of all denominations, inasmuch that many volumes in refutation of the bishop's heterodox views were soon put into circulation. But the "new thought" had also adherents who were not slow to encourage and energetically promulgate the heresy, and their success in finding a susceptible soil in which to cultivate the seed of infidelity has been remarkable in spite of all opposition. In fact, many of the opponents of the raid on the Pentateuch soon became passive in their dissent, and others, not so radical, became first apologists, and finally advocates. Referring to the change in popular sentiment in this regard, the Springfield, Mass., *Republican* says:—

To-day a tenfold more radical book issues quietly from one of our Christian colleges, and takes its place as a standard work of reference at the elbow of every scholarly clergyman, not only without surprise or protest, but even without remark. The thing is a matter of course. Within the brief space of a single generation has occurred a revolution in religious views more fundamental than all of the combined changes of all the centuries since our pagan forbears accepted Christianity.

This latest addition to the fast-growing volume of literature laden with religious infidelity is a book on Old Testament history, by Prof. Henry Preserved Smith, of Amherst College, and is the latest volume of the "International Theological Library." We are averse to giving publicity to the details of error, but, as a sign of the times, we note a few of the points in this learned dissertation against Scripture *facts*, while still nominally holding that "the Bible is a storehouse of *spiritual truth*." Abraham, Isaac, and Jacob are not regarded as persons, but as personifications of tribes or groups of tribes. The actual existence of a personal Joseph or a real Israel in Egypt is denied, because some infidel "scientists" say they find no evidence. Yet other scientists find abundant evidence of both—in the relics of public work done under Joseph's supervision, and of the "store cities, Pithon and Raamses," which were built by the enforced labor of the Israelites.

It is denied by Professor Smith that there ever was a tabernacle in the wilderness, as described in the book of Exodus, or that the Israelites ever conquered the land of Canaan under Joshua. According to this new theology, now "international" in its extent and influence, David did not write the Psalms; the accounts of Solomon's glory are gross exaggerations; his famous wisdom was only a readiness in enigmas and riddles, and he was far behind certain heathen kings as a ruler. But fortunately we have the book of Proverbs as an example of wisdom far beyond anything that skeptical theologians have so far been able to produce. It is claimed that the "Elijah stories" are mere legends, and those of Elisha are simply duplicates. There was no great return from Babylonish captivity, and Ezra is set up as an imaginary person. Daniel, also, is accounted as a fictitious character, etc., etc.

With all this array of discredit, of what use could the Bible be more than any other story-book? Leaving out the book of Genesis alone would vitiate the whole story of the Gospel of Christ. From what other source could we learn of the fall, the need of a Saviour, or the promise of a Saviour? The promise of heirship in the kingdom of God is to Abraham and his Seed, which is Christ. If Abraham be a myth, what about Christ? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." But if Abraham be a fiction, then the promise is fictitious, and the heirship is fictitious.

What better scheme could the adversary of Christ concoct for the frustration of the Gospel of salvation?

Yet we are confronted with the fact that such doctrine goes as "a matter of course" among "scholarly clergymen;" that books of such a character take place as "standard books of reference" with many to whom the people are looking for instruction in the Word of God. What shall become of the people, when those whom they trust as spiritual advisers thus deliberately "exchange the truth of God for a lie"? "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever. And this is the Word which by the Gospel is preached unto you."

ABUNDANCE OF LIFE.

JESUS tells us that "the thief [the adversary of souls] cometh not, but that he may steal, and kill, and destroy; I came that they may have life, and may have it abundantly." What life does He give in such abundance?—It is the life that only those can have who accept of Christ. It is the life spoken of in John 3:36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life." Christ never promised that His followers should have more of the life of which all partake than would be allotted to other mortals; rather, being put to death is one of the consequences of faithful service in the Gospel, and millions of disciples have had their lives cut short because of their faith.

The disciple of Christ is "born again," is a "new creature," born of the Spirit, and, therefore, imbued with spiritual life. This is a life which, once imbibed and fostered, incessantly becomes more abundant. The apostle's prayer for the Ephesians was, "That Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God." Eph. 3:17-19.

The life of the natural man is sustained by material food, but the spiritual life is sustained and augmented by the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Only the infinite Mind can comprehend the possibilities of a spiritual life. It can not be that in this limited state, where the people of God are on trial, they will reach in experience the far more exceeding and eternal weight of glory that awaits them in the future state. But of the carnal life inherent in the natural man, the Spirit says: "Man, that is born of a woman, is of few days, and full of trouble." Job 14:1. That this is not the life that comes of faith in Christ, the Lord showed when He said to the Jews, "Ye will not come unto Me, that ye might have life." John 5:40. This was spoken to men who already had the ordinary animal life.

The life of the animal creation, of which all partake, is a blood life. "The life of the flesh is in the blood." Lev. 17:11, 14. But "except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." John 3:5, 6. "Flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption." 1 Cor. 15:50. The blood life is a corruptible life because of sin. The blood life was forfeited as the penalty of sin; and the Spirit life is substituted to all who receive Christ by faith. They receive it mentally while in the blood life, and physically at the resurrection. The resurrection body will comprise "flesh and bones" (Luke 24:39), but not blood. This change will also take place in those who are translated at the coming of the Lord. See 1 Cor. 15:51-55, also the following:—

"If there is a natural body, there is also a spiritual body. So also it is written, The first man Adam became a living soul. The last Adam became a life-giving Spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy; the second Man is of heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Verses 44-49.

So, then, the life which Christ desires to impart so

"abundantly," is not merely a prolongation of a forfeited life, a life declared to be "corruptible," but it is that new life of the Spirit which we received by faith when we were "begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth." 1 Peter 1:23.

THE DECEPTION OF THE DEVIL.

Human Consciousness.

THE writer listened just recently to a lecture from one of the leading lights in modern theology, Dr. Lyman Abbot. His subject was, "The Foundations of Religious Belief." It was the first of a regular course to be given to the students of the Pacific Theological Seminary, a Congregational school, but it was given in the First Presbyterian church of Berkeley, to the public as well.

The first part of the doctor's lecture was the setting forth and the repudiation of the agnostic theory of religion or the unseen, the theory that all knowledge comes to us through our senses or deductions from such knowledge. This theory left us without a future, without a soul, without a God, without will, without responsibility, mere machines, responsive to the caprice of impulse and the influence of environment. Or, at the very best, it could recognize any of these desirable things as mere hypotheses. Surely a most undesirable and unreasonable theory, and one utterly incapable of meeting the longings, aspirations, and needs of the human heart.

But what did the doctor have to offer in its place? Nothing, absolutely nothing, but **human consciousness**—and the concurrent testimony of human consciousness. And he believed this to be the paramount authority, not only in the pagan religions of the world, but in Christianity as well. The basis of the Christian belief was human consciousness alone. It was not a book written eighteen hundred years ago, the doctor told us, nor the miracles Christ wrought, nor anything else save that which was within man.

Verily, the doctor's witness is lamentably lame and fearfully fallible. Led by it, we have the multitude of religions in the earth to-day, and a world-wide Babylon. Never was there planned a better basis for the world-wide, last-day deception of the devil. It is the basis of the New Thought doctrine, of Modern Spiritualism, and other destructive isms. It has for its evidence one witness only, the most fallible conceivable. (We are not here speaking of the religious instinct which demands something to worship, but the true foundation for belief in the religion of Christ Jesus.)

Human consciousness as authority will seek to possess constantly clearer evidence in the lines of human desire. It will lay the whole being open to suggestions which appeal to human consciousness. And, guided by the consciousness alone, it will open the heart and soul to all the deceptions of the devil, the master of the carnal mind.

The one true great evidence of the Christian is the Bible, the Word of God, the Holy Scriptures. The truth and divinity of that Book are fortified with such clear, strong evidences that the honest in heart, the lover of truth, must accept them even though he is opposed to the Book. That Book is not affected by human consciousness. It speaks ever the same story. It reveals the way, the truth, the life. It warns of dangers. It points out sin. It speaks pardon to the transgressor. It reveals an immutable law. And all that is needed in morality and grace is revealed in that Word. That is the divine unchangeable witness. When work has been wrought in our heart which witnesses with the revelation of that Book, then may we know that God's truth is true in us, and not till then; and the one infallible witness then is the ever-living Word. "The voice of One saying, Cry. And one said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever." Isa. 40:6-8. This is the relative worth of the human and the divine. What wonder that Christian Science, Modern Spiritualism, Theosophy, New Thought, and other isms find the churches such favorable recruiting grounds! Such teaching as that of Dr. Abbott has prepared the way.

Question Corner

1493.—The First Church and Its Name.

What was the name of the first church? Was the Roman Catholic worshiped any time before the seventy years after the crucifixion of Christ? Did the church of which Christ was the Corner-stone in Zion have any name? L. E. A.

We do not know as God gave His church any definite name. The first church carries us back to the very beginning. "Congregation of the Lord" it is often called in the Old Testament. Deut. 23:3. We can go back to the beginning and read, "Then began men to call themselves by the name of the Lord." Gen. 4:26, margin. In Gen. 6:2 they are called "the sons of God;" in Ex. 19:6, "a kingdom of priests," "a holy nation." In the New Testament this congregation, this nation, is called "the church in the wilderness." Acts. 7:38. The word "church" comes from *ekklesia*, meaning a company regularly called out. Sometimes it is "the church of God," sometimes "the church of Christ," sometimes only "the church." In Eph. 1:23 and elsewhere these called-out ones are called "the body of Christ," and in ch. 2:19, 20, "the household of God," on which both prophets and apostles build, Jesus Christ being the chief Corner-stone. All these refer to "the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. Twice the term "Christian" is used. Acts 11:26; 26:28. One epistle is addressed, for instance, to "the church of the Thessalonians;" another, "to the saints and faithful brethren in Christ which are at Colosse;" another, "to all the saints in Christ Jesus which are at Philippi;" another, "to the saints which are at Ephesus;" another, to "the churches of Galatia;" another, "unto the church of God which is at Corinth;" another, "to all that be in Rome, beloved of God, called to be saints;" sometimes, "the church that is in their [or his] house." From these, and other references, it is evident that the "church" dates from the time that souls responded to God's call to come out from the world, and that God has given that church no definite, specific name. The Roman Catholic Church dates from the apostasy in Rome. It began when the mystery of iniquity began to work and men should arise in the church and draw away disciples after themselves. 2 Thess. 2:7; Acts 20:29, 30. The true church of the living God centers in that body of believers which has the twofold witness of the Scriptures and God's law translated through Christ Jesus in her own life.

1494.—The Sabbath for the Gentiles.

Where is the mention of the Sabbath during the long period of years of Noah's time, and the 400 years while the children of Israel were in Egypt? By an unbiased mind the Sabbath was given to the Jews, just as they reached Sinai. It was not intended for the Gentiles. Ex. 35:1-3.

The book of Genesis covers a very long period, over 2,500 years, according to Usher's chronology. It is not a book of laws, but a very brief history of God's dealing with mankind and a record of the ancestry of Christ. It is not a book of laws. All that are mentioned are mentioned incidentally. Yet the institution of the Sabbath is mentioned in the very beginning of that period. Gen. 2:1-3. And the record in Genesis 6 and 7 shows clearly that days were reckoned by sevens. The sojourn in Egypt is covered in a very few chapters in the last of Genesis and first of Exodus, and again no laws are given. This has not been the purpose of the writer of these records. The same thing is true during the period between the entrance to Canaan and the time of David, when much fuller history is given, and when there is no dispute as to the observation of the Sabbath. For hundreds of years it is not mentioned.

God gives special promise through His prophet to the strangers who take hold of His covenant, and keep His Sabbath. Isa. 56:1-7. And it may be said that there is absolutely no promise, whatsoever, to the Gentiles, only as they get it through Israel; for "salvation is of the Jews." John 4:22; Rom. 9:4.

Two more scriptures which ought to settle the Sabbath question forever in the minds of all believers of the Bible: "The Sabbath was made for man" (Mark 2:27); "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-26). Gentiles are men.



ROMAN CATHOLICISM AND SOCIALISM.

Two Antagonistic Forces Now.

THERE are two mighty forces in the world struggling for supremacy, politically and religiously, namely, Roman Catholicism and Socialism. The claim of Roman Catholicism is centuries old. The pope is the head of the church, and, as Roman Catholics view it, the power to which all religions, all kings and rulers, should be subject in all things that pertain to the support of the church, the promotion of her objects, the propagation of her work, and the extirpation of heresy. For that she works; for that she ever will work till the end is accomplished, and she perishes in the ruins her own doctrines have wrought.

Her chief opposer in these lines to-day is Socialism, not as a theory so much, but as a definite propaganda, rapidly taking shape as a world power. Socialism, to judge by many of its adherents, probably most of them, is not a religious cult. Many of its ardent promoters are evolutionists or atheists, irreligious and non-religious. Many others profess to be Christians ethically. Yet underneath it all there is a dominant religious tone, the worship of an ideal state, or commonwealth; and it is safe to say that every religion which opposes that would find little tolerance in the Socialist régime.

Roman Catholicism is essentially imperialistic. Socialism is democratic. The iron of the one will not mix with the clay of the other. Roman Catholics recognize this. The wild onward march of the Socialists in Europe, especially in Germany, is like the onslaught of the Northern Barbarians upon Rome in the earlier centuries. Rome then felt, as she feels now, that she must both conquer and win them.

Rome's feeling over this matter is revealed in an article in the *Catholic Mirror*, of March 26. It sets forth the increase of Socialism in Germany, declaring that over 3,000,000 votes were cast in the last election for Socialist candidates, more than twice as many as were cast for any other party in the German Empire. We quote further:—

The strength of German Socialism lies in the cities among the workingmen. Berlin gave Socialism 212,000 votes against 100,000 for all other parties combined. Hamburg sent a solid delegation of Socialists to the German Parliament. The Socialists carried the six largest cities in Germany. Of the thirty cities with a population of 100,000 and over, the Socialists carried twenty.

After showing that the Socialism of Germany is in its essence and fundamentals the same as that in the United States, the writer says:—

While Socialism has not grown so rapidly in the United States as it has in Germany, almost every day marks the growth of Socialistic sentiment among the masses of workingmen in the great cities. Some of the trades-unions are going over to Socialism bodily.

The Western Federation of Miners, composed of metalliferous miners of the West, recently declared for Socialism. The American Labor Union, which is the Western rival of the American Federation of Labor, is a Socialistic organization. The International Association of Machinists, which, ten years ago, was a conservative body, decided a few months ago, by a referendum vote, to instruct its delegates to vote for Socialistic resolutions, which were to be offered at the recent convention of the American Federation of Labor. "To pretend that social life is undisturbed, or is but superficially agitated, is simply to confess that one had been caught in an eddy of the age, and does not feel the sweep of its main current," writes Professor Peabody, of Harvard University.

It is in view of this rapid advancement, and of the nature of Socialism, that this Catholic writer declares, "Socialism has come to be a factor in world politics." And it is not a factor because of its mere political propaganda, but because of its religious element. This writer, contrasting it with true religion, says:—

We have nothing to do with the economic value

of Socialism. It is mentioned in this connection for another purpose. Socialism has become to thousands of workingmen a substitute for the church. This was brought out very plainly in the answers received from a series of letters which I sent out some months ago. Socialists boldly declare that Jesus Christ was a Socialist. They insist that their system is nearer the ideal presented by Jesus Christ than is Christianity, so-called. It may be true that a man may be a Christian and a Socialist too, but Socialism is avowedly materialistic. Its leaders despise the church, because, they declare, the church stands for the present social system, and that it is a barrier in the way of advancement of Socialism. At a recent convention held in Dresden, the victorious Socialists passed a resolution that no member of any church be permitted to hold any office in the gift of the Socialist party. It was declared, further, that Social Democracy supplied all that religion proposes to give. The temper of the American Socialist is similar to that of his German comrade.

To meet all this the writer urges that the Roman Catholics "must begin a propaganda which shall at least equal the efforts of the Socialists in their endeavor to win workingmen. It would be a safe thing to say that the Socialists have as many open-air meetings in our cities and country towns as the churches support. In some cities they are even more active. We can well afford to increase our efforts in this direction. Furthermore, the Socialists are getting out a literature, written in the language of the people, with which the printed matter issued by the church does not begin to compare."

But Romanism may teach as assiduously and faithfully as she will, she will not convert Socialism until Socialism comes to that place where, to maintain itself, it must have the aid of the greatest organization of the world religiously—the Roman Catholic Church. Then, when the Socialistic powers of Europe can not control themselves, they will call to their aid the Church of Rome. But that is only for a little while, and then the perishing of the order they have created, at Christ's coming. See Revelation 17.

"THE HEALING OF THE DEADLY WOUND."

We have not space in this to present the argument from prophecy; but the evidence is there, strong, masterful, overwhelming, that the beast power of Revelation 13 represents union of church and state, a system or condition of things operative under different forms from the days of Babylon to the present; that the various great organized forms, or dynasties, under which this system has existed are represented by the heads of the beast, beginning with Babylon; that this system and these heads are severally and singly opposed to the church and Gospel of Christ; and that the fifth of these forms is that of the beast under its fifth head, the Papacy, which held sway by consent of the state for 1,260 years, from A. D. 538 to 1798, as "head over all the churches and true and only corrector of heretics."

By the influence of the Bible in the great Reformation the influence of the Papacy over the minds of men and kingdoms was mightily shattered; and when, at the close of the French Revolution in 1798, the pope was taken prisoner by the French, there was no power in Europe so poor as to recognize the papal mandate as to heresy and its due. The deadly wound was the deprivation of civil recognition, support, and authority.

From that day the Papacy has been bemoaning her condition, and lamenting her widowhood—separation from the civil power. But the declaration of the prophecy concerning that head of the beast is, "His death-stroke was healed; and the whole world wondered after the beast."

We are nearing the time of the complete healing. Protestant powers which once recognized the danger of Rome's friendship are now courting it. Outpost after outpost has been yielded in England, till now but one flimsy barrier lies between Catholicism and

the throne. While Catholic France, "the eldest daughter of the church," is forcing restrictive measures against the teachings of the Catholic orders, Protestant Germany, alarmed at the spread of Socialism, is admitting the once-expelled Jesuits as part price of Catholic support in the government. The United States is rapidly going in the same direction. The Roman Catholic vote becomes a necessity, but as the Roman Catholic vote can not be secured, except at the price of Protestant and truly democratic principle, the compromise is effected and the price is paid, to the government's undoing and Rome's profit.

The following from the *Catholic Mirror*, of March 26, the official organ of Cardinal Gibbons, thus expresses its satisfaction at the course of Germany and America:—

On the 4th of July, 1872, Bismarck succeeded in passing his anti-Jesuit law, barring the members of the Society of Jesus from the German Empire. At that time, inflated, as he was, with the conceit of power, he little thought that but a few short years would pass, when yet the memory of the enactment was fresh in the minds of many, the feat would be pronounced bad, and accordingly abrogated. Fate was kinder to him than to many of his class. Tho' deposed after a sensational reign, and shunned and avoided by his former adherents in his enforced retirement, it was not his lot to witness the repeal of his "pet" legislation.

Nay, more, not only are they [the Jesuits] permitted to return, but gladly welcomed; the power that Bismarck raved against is now the hope of the empire. The Social party has been making rapid strides, and has attained such proportions that the established order trembles under its demoniacal influence. To stem this tide, and to counteract the baleful influence of such a vast spread of opinion, these brainy men, clear in their logic, and determined and steadfast in purpose, faithful followers of Ignatius of Loyola, have been allowed to return.

It must be said that this early vindication is due, in a long measure, to the kaiser, who, from the very beginning of his reign, has shown his disapproval of the tactics of the indomitable Bismarck. Since he ascended to the throne he has availed himself of every opportunity to manifest his good-will toward the Holy See and her faithful children. The interest he took in the Golden Jubilee of Pope Leo XIII. of holy memory, and his subsequent anxiety during the venerable pontiff's last illness, will ever be remembered as a beautiful tribute worthy the distinguished recipient.

How unlike will be the reception accorded President Loubet, when he makes his anticipated visit to Rome, to that given the Imperial William on the occasion of his last visit. And Loubet, too, from Catholic France. Shame on the name!

This chapter of German history is complete; that of France is yet in the moulding. Will Combes close the chapter as ignominiously as did the prostrate Bismarck?

While the process of abrogation has been in operation in the Bundesrath, our own Congress has not been idle. The ruling of Secretary Hitchcock, made some years ago, that the granting of rations to Indian children attending sectarian (Catholic) schools should be discontinued, as it constituted an appropriation to sectarian schools, and was for that reason against the policy of Congress, has been abrogated. The injustice of this position was never lost sight of from the very first. Ever since, a number of congressmen, notably Senator Jones and Mr. Sherman, loyal to the cause of justice, have been working for its repeal. Through the niceties of parliamentary distinctions the opposition succeeded in staving off the measure, only to meet with it again under an amended form, and, may it be added, to defeat it on the same point of order. Finally, through the ingenuity of Mr. Sherman, an amendment was drafted which met with the approval of the chair, and was accordingly carried.

This unjust discrimination has been a source of much embarrassment to the Catholic institutions laboring among the Indians, and against which they could make comparatively slow progress. Now that this impediment has been removed, we can safely hope for much good work from our missionaries [supported in part by the state].

Along with the foregoing proceedings might be mentioned the decision of Judge O'Brien in the Court of Appeals of New York State, in the case of James Sargent against St. Mary's and St. Patrick's Roman Catholic Orphan Asylums. The case was raised upon a temporary injunction granted to Sargent to restrain the Board of Education of Rochester from paying salaries to four sisters of St. Joseph's School, who were teaching secular branches. The decision does away with the wrangle that has been going on in New York about the municipality furnishing means for secular education of orphans in asylums. The opinion is based on the fact that the schooling is but an incidental feature of the asylum work, and the fact that the schooling is given does not change the character of the institution. Thus within the last few weeks Catholicism has triumphed over her unscrupulous adversaries, and the cause of justice upheld.

And thus the mightiest nations of earth are blindly, passively, supinely, permitting themselves to be led back to the captivity of that power which brought

the Dark Ages, and ruined Italy, Spain, and other nations.

It is not Roman Catholics, as individuals, of whom we speak, but Roman Catholicism—the Papacy—as a system. All who ignore God's Word and the free salvation of Christ Jesus will be found at last in her doomed captive train. Rev. 13:8.

"RESTORATION OF THE OLD ORDER."

THESE are days when the busy pen and the printing press make history of almost every transaction by persistently taking notes and printing them. Therefore, the making of history and the fulfilment of prophecy are made unusually conspicuous. In this way public sentiment is brought to view from every quarter, throwing a light on fulfilling prophecy that can not be mistaken. And the rays of this ever-increasing light beam forth from sources whence ordinarily they would not be expected to emanate.

To illustrate: The seven-headed, ten-horned, composite beast of Revelation 13 is very generally conceded to represent the great Roman power. The prophecy notes the general tendency of the world to admire, and, consequently, to imitate it. Altho Rome has had its downfalls, even the Papacy being "smitten unto death" in 1798 (when the pope was made a prisoner, dying in exile a few years later), yet its "death-stroke was healed," and the prophecy shows it to be a world-wonder in the close of time. Protestantism, through whose influence Rome's great reverses were made possible, is now, in its apostate state, leading the world in the admiration and adoption of papal institutions.

The return was made easier by the fact that Protestantism never fully completed its work. Even Luther and his collaborators never became fully divested of Roman doctrine. The complete eradication seemed too much for a single generation, and those who followed did not venture any farther than their predecessors had gone; and their attempted standstill made the eventual reaction sure. They organized state churches, reared edifices, adopted rituals, and espoused doctrines in imitation of Rome, and unto this day these have been and are yet becoming more and more like the original "mother."

That which seems to mark an epoch in this retrogression is the furor for the celebration of church "days" (Gal. 4:8-11), the seed of which was brought over into Protestantism in Sunday observance. The fruit is seen in the growing attention that is given to Easter, to Good Friday, to Passion Week, to Lent, etc. As stated at the beginning, the record of events and of public sentiment by the press, throws a light on the progress of this return toward the papal fold that could not otherwise be observed, and would hardly be realized but for this agency. So, surprising as it may seem, we see such Protestant papers as the *Christian Work* advocating the observance of the entire church calendar. The following brief excerpt gives the gist of that journal's counsel in the matter of looking backward toward Rome:—

In several localities we notice the churches have united in observance of Lent, and especially of Passion Week. It is a favorable sign, presaging, as it does, the final adoption by the Christian churches of the church year, and the passing of the incongruous "Week of Prayer," instituted at a time when the Christian Church, as a whole, is feasting. The restoration of the old order, carrying uniformity and consistency is far better, and is destined to possess the church as a whole, to the betterment of its order, to the attainment of a greater measure of uniformity, and the better emphasizing in a congruous way of the chief events in the life of our crucified and risen Lord.

We have italicized some words by way of comment. It is indeed an "incongruity" to attempt a "week of prayer" while "the church as a whole is feasting." But does not the incongruity rather lie in the church's wholesale feasting during a season set apart by common consent for prayer? Is not this the view-point from which the real condition is seen? And is not the incongruity further shown in the season of feasting and other pleasures carried to excess just before the Lenten weeks of so-called fasting, to be renewed with fresh excesses of pleasure immediately after the apparently unwelcome formality of cessation?

Then the "old order," of which "restoration" is advised, and which is said to be "far better," is simply the old order of Rome, for that is the source from which it all came. The "uniformity," too,

which is so desirable on the part of those who are becoming so infatuated with these things, is simply uniformity with Rome. Of course if the apostate Protestant churches are to adopt the principles and forms of Rome, there is more "consistency" in their coming into line with the "old order," and dispensing with their "incongruous" week of prayer.

After noting the position of the *Christian Work* on the points already noted, the reader will not be surprised to learn that in the same issue, same column, a movement for a Protestant mission among Catholic Italians in a suburb of New York City is deplored, with the distinct statement that those engaged in it might "find a better way of spending their time and money." The reason given is, that "these Italians are professedly Christians, and very many of them are leading exemplary lives." Therefore, they do not need Protestantism, is the logic of the argument; and certainly it is good logic, if the Protestantism, into which they would be inducted, were to lead them right back through Roman institutions into Rome again.

RUSSIA'S RIGHT IN MANCHURIA.

[D. W. Stevens, Counselor to the Japanese Legation at Washington, in *Leslie's Monthly* for April.]

THERE are, of course, two standpoints from which Russia's motives and actions in the Far East may be judged. She has constructed railways through fertile regions, hitherto inaccessible; built fine towns, mills and factories where before nothing of the kind existed, and established orderly government where formerly misrule prevailed. In doing these things she has made enormous expenditures, thereby creating important interests which she has now a valid right to protect. Considering the methods by which Russia gained a hold on Manchuria and the means she has taken to strengthen and perpetuate it; considering, also, the ulterior object her actions have plainly shown she has all the time had in view, this argument, let me say with all due respect, puts the cart before the horse. It is the same as if, having obtained your permission to erect a building on your land for our joint use and benefit, and, having built a far more elaborate structure than was originally planned, I claimed exclusive ownership and control, not only of the building and the land on which it stood, but also of your adjoining property, because I had spent a great deal of money in the enterprise, and had succeeded in constructing a very fine building indeed. The justice of such a claim, as between individuals, could hardly be admitted, and yet it differs in no degree in principle from the claim set up on Russia's behalf in the extension of railway enterprises in Manchuria.

Operations in Tibet.—The British expedition which has been advancing toward the capital of Tibet, encountered a large force of Tibetans on March 31, who had built a wall across the road. The British advanced to clear the road, and, during the parley, the Tibetans opened fire. They were in a compact mass, and the return fire of the British and Indian riflemen was fearfully destructive. About one-half of the 1,500 Tibetans were either killed or wounded. After the first encounter, the Tibetans turned, and marched sullenly toward the rear, while the British artillery wrought havoc in their ranks. The expedition will now push on toward the capital, Lhasa, which has so long been barred to all foreigners. There is much comment in the European press over the work of the British in Tibet. It has been known that the expedition has been advancing in the face of Russia's disapproval; that Russia had incited the Tibetans to oppose the advance; and that she had supplied them with arms and ammunition. Rifles bearing the Russian imperial stamp were found at the scene of the encounter. At the present time, however, the Russian press discusses the incident in a very calm manner. The outcome of the expedition will probably be the declaring a British protectorate over Tibet. It is even rumored that Russia will permit this, because of an understanding to the effect that England will give her a free hand in Manchuria.

The State G. A. R. encampment of California, recently held in Los Angeles, voted in favor of continuing the liquor canteen at the Yountville Soldiers' Home.

IN THE ORIENT.

NO SERIOUS engagement has yet occurred between the warring powers. The Japanese have continued to advance, and the Russians to withdraw, until the Japanese have possession of all Korea. Some reports indicate that the Japanese have crossed the Yalu into Manchuria. There are grave fears in Russian official circles that the fall of Port Arthur is near at hand. There is very little of the channel now free, and the next attempt of the Japanese will probably block that, bottling up the fleet, if it remains inside. This would be followed by land operations against the fortress.

Japan now has more than a quarter million of troops in motion, while the Russian general expects to have 500,000 in the field soon to confront them. Japan has ordered two great battle-ships to be built in England, which will be larger and more powerful than anything now afloat, and it is reported that Russia has purchased six war vessels, it being her intention to raise her fleet to a position where it will be superior to Japan's, then concentrate the different squadrons, and give battle to the Japanese.

United States Senator Burton, of Kansas, has been convicted in the U. S. District Court at St. Louis, of receiving illegal fees as an attorney. In pronouncing sentence, Judge Adams said: "Your conviction necessarily results in your punishment. Its importance, in my opinion, is not confined to its effect upon you. Your exalted station in life and the character of your offense give unusual significance to your conviction. It demonstrates that the law of the land is equal to any emergency, and that it can be administered, regardless of the personality or station of the accused. It also demonstrates to all the people that public office can not be used for self-governing purposes, and that public office is not a sure or safe passport to private thrift." The sentence imposed is a fine of \$2,500, and six months' imprisonment. The conviction carries with it a disability to again hold office under the government of the United States. The case has been appealed to the Court of Appeals.

A car containing sixty-three Indians was run into by a mail train near Maywood, Ill., on the 7th inst. Three of the Indians were killed, three were fatally injured, and twenty others were more or less seriously hurt. They were on the way to Washington to visit the President. Chief White Horse, in charge of the Indians on the train, was fatally injured. The bodies of the Indians who had been killed outright were laid on the prairie beside the track, Chief White Horse being carried with them. He said he knew that death was near, and requested that he be placed near his dead companions. The chief was propped up, and sat stoically while physicians worked over his injuries. He smoked a pipe quietly, and showed no signs of the pain he must have been suffering.

The most important event of the week was the signing of the treaty between France and England. Concessions have been made by both sides, and differences of long standing, and which have caused much irritation, have thus been settled. Great Britain has made more concessions than France; but this was deemed necessary, in order to obtain a stable basis for peace with that nation, in view of the conflicting interests of England and Russia. With this treaty signed, and all probability of difficulty with France out of the way, it is the general opinion that England will hold Tibet.

The clergymen of Chicago want to gain access to the Federation of Labor, and recently issued a call for a mass-meeting of members of trades-unions to discuss the proposition of slating clergymen as fraternal delegates to the meetings of the Federation. One local union receiving the call for the mass-meeting adopted resolutions rejecting the plan, and suggesting, if the ministers are not being paid enough wages, that they form a union, and make application for membership in the regular way.

It is planned, according to a report from Washington, to send a fleet of forty American war-ships to Turkish waters the coming summer. At the time of the Alexandretta incident several American war-ships were sent to Turkey, but were finally withdrawn at the sultan's personal request; but he was informed that if certain diplomatic differences were not settled, they would return in greater strength. This is thought to be the reason for the contemplated move.

In Russia a general mobilization is in course of preparation, says a despatch from St. Petersburg. The police have been instructed to prepare lists of all university graduates under forty years old, capable of serving as reserve officers. A portion will be detailed to guard the Siberian railroad. This will give them something to do besides plotting against the Jews or propagating schemes against the government.

Isabella, former queen of Spain, and grandmother of the present king, died at her home in Paris on April 9.



WHAT TO REMEMBER.

REMEMBER all that time has brought,
The starry hope on high,
The strength attained, the courage gained,
The love that can not die.
Forget the bitter, brooding thought;
The word too harshly said;
The living blame; love hates to name
The frailties of the dead.

Commend me to that generous heart,
Which, like the pine on high,
Uplifts the same unvarying brow
To every change of sky;
Whose friendship does not fade away
When wintry tempests blow,
But, like the winter's icy crown,
Looks greener through the snow.

—Anon.

READING AND MEMORIZING POETRY.

BY MRS. L. D. AVERY-STUTTLE.

THE passing years, with their burdens and cares, their worries and their heartaches, have left behind them gray hairs and bent forms. But let the dull ear catch the snatch of that song mother used to sing in those old days, or let some one repeat a single line of that childish rhyme we learned so long, long ago, and immediately we are a child again. Among most of us, our first memory is of a little song or prayer in verse, learned in our childhood; and this memory is among the sweetest which haunt the chambers of the soul. We forget that it is forty, fifty, sixty years since we first heard that sweet childish refrain, and, like a flash, memory brings back the very place where we were when we first heard it. Perhaps we were at mother's knee, with our head in the dear lap, and the soft, cool fingers—than whose none have ever seemed quite so soft and cool—smoothing our curly locks. Perhaps we were out in the old barn hunting eggs for mother to make a cake for company, when we first heard somebody sing that song or repeat that little verse. The mind and brain of childhood is so plastic and easily impressed that we have never forgotten it. Memory may be treacherous at other times, but it is accurate enough now. I can never hear that sweet old song—

"Up to a land of light we're going,
Joys, joys are there,"—

without seeing, pictured on the walls of memory, a very little girl mounted on the shoulders of a big boy, and borne slowly over the dusty road, leading down a hill near our country home, while the yellow rays of a summer sun paint earth and sky with a mellow light.

Then, there was my bedtime prayer,—that was in verse also. What is there about rhyme and rhythm that make them linger so lovingly in the memory? The little verse of prayer was of my mother's own composition,—I think she prepared it especially for me,—and to this day, whenever I repeat it, I am a child again, tucked carefully away in the trundle-bed my father made me, away in the old log house with the red front door—the home of my early years.

"Watch over me, Lord, through another night,
And keep me safe till the morning light,
And when I awake may I love Thee still,
And ever delight to do Thy will."

The simple little rhyme has a sacred cadence yet, which the passing of the swift years can never hush.

Now, if there is something about those twin sisters, Poetry and Music, which is so easily remembered, and so difficult to forget, how careful we all ought to be, and parents particularly so, that the poetry memorized and the songs learned by the little ones be such as to awaken only sweet emotions, as memory faithfully reproduces them in after years.

It is a true saying that poetry is the sweetest vehicle ever employed by truth. But, while this is so, the opposite of truth, insidious error—

Hideous, dark, unholy thing,
With thousand heads and poisonous sting,—

employs also the subtle charm of poetry with which to express her unholy thoughts and doctrines, and sacrilegiously brings the livery of heaven with which to clothe the sooty imps of darkness.

One of the gravest errors, and one of the commonest, which the arch-enemy tries, with his original cunning, to palm off as truth, is the fallacy of the natural immortality of the soul; and this dangerous doctrine is sandwiched in between every other leaf of the popular hymn-books of the day. In fact, there seems to be something about this particular error which is so fascinating as to appeal to the finer sensibility of the poet, until, forgetful or ignorant of the truths of the Bible, he pours out his soul in an offering of verse to the goddess of error.

Poetry is beautiful, but error is hideous. How sad to unite the two, as in the following sweet lines, with which many of us are acquainted:—

"Over the river they beckon to me,—
Loved ones who've crossed to the farther side;
A gleam of their snowy robes I see,
But their voices are hushed by the rushing tide."

And so on through the poem.

Again; we all know there are some selections from even the acknowledged great poets of earth, which we can not read without a blush of shame. O, the pity of it!

But, while this is undeniably true, we will not dwell upon this phase of our subject. We must hasten to place upon the roll of honor such names as noble Milton, our beloved Longfellow and Whittier and Holmes and Lowell and Bryant—and there are many others who deserve mention. But surely these may be fitly termed masters of verse. Such poems as "Snowbound," "Evangeline," "The Hanging of the Crane," or "The Chambered Nautilus," can scarcely fail to inspire us to sweeter, higher, purer living.

It is possible to express the most lofty sentiment and the most holy aspirations in no other way so perfectly and so beautifully as in verse. How could such perfect love and trust in the All-Father be better expressed than in the following?—

"I know not where His islands lift
Their fringed palms in air,
I only know I can not drift
Beyond His love and care."
"Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The rock beneath."

What wonderful majesty, sublimity, and strength is expressed in that poem of Derzhavin, which thus opens:—

"O Thou Eternal One, whose presence bright
All space doth occupy, all motion guide,
Unchanged through Time's all-devastating flight,—
Thou only God—there is no God beside."

Ah, Poetry! sweet inspiration from the Eternal! capable of giving best and fittest expression to the countless emotions of the human heart,—it alone plays as with the fingers of a master upon the many-keyed instrument of the human soul.

What poetry loftier than that of Isaiah? or sweeter than the Psalms of David? or tenderer than the Songs of Solomon—which out-rival the passionate strains of Thomas Moore? or more pathetic than the weird Lamentations of Jeremiah from his pit of slime and darkness?

It is not safe to conclude that we may profitably read and commit to memory the compositions of any of the great poets simply because of their popularity. Neither is it wise or in good taste to toss the poems of an unknown writer aside as unworthy our attention. Among my most cherished possessions is a personal letter written me by our beloved Quaker poet, J. G. Whittier, penned from his home in Amesbury, Mass., many years ago. In this letter he says:—

"The way of poetry, like that of the transgressor, is hard. Hard work, great patience, and long, brooding thought are requisite."

As nothing short of this will do in the preparation and composing of most *true* poems, we find that

few young writers of the day are willing to pay the price.

If one wishes to memorize a poem, let him simply read it aloud two or three times daily for a week. I have always found it to be true that anything which I have committed to memory hastily has seldom stayed with me.

In conclusion: Let us read and memorize that poetry which is up-lifting and beautiful in its sentiment, and which is free from anti-Scriptural errors; and remember that the one great object of true poetry is only

"To make the souls of mortals pure and white
And fair and sinless as the angels be,
To keep the fire on Love's high altar bright,—
This is thy mission, O sweet Poetry."

"GOODNESS LAID UP."

"My dear, I have been longing to see you again ever since you were a tiny girl."

Laura Lee looked up amazed into the kindly face of a friend of her hostess, who greeted her in this fashion upon introduction. She only said, "Why, Mrs. Gordon, how strange!" but her face was full of interrogation points. The older lady drew Laura to a chair, still holding her hand in a tender clasp.

"I knew your father and mother, and I knew you in G—," she said. "I heard your father preach his farewell sermon in that far eastern town before you all came west. No one who knew your father and mother ever forgot them. When I came west myself I heard of you through others, and in some way I kept up the knowledge all these years. I remember you well as a wee child. I always felt that I should see you again. I have had a heart full of love waiting for you till now."

"O, to think that I should never have known it in all these years!" exclaimed the impulsive girl. "It has been kept for you just the same," was the gentle answer.

"How beautiful it is," said Laura. "I need it more now than ever before."

"Yes, I know," and the new friend laid her other hand upon the one she held with tender caressing.

After that, during the visit the two friends saw much of each other. "Now that I know of it," said Laura, "I want to draw upon my treasure kept for me so long."

"How great is Thy goodness which Thou hast laid up," was her "pillow text" one night. It took on a new meaning as she read it. "It makes me think of Mrs. Gordon's love kept for me so long," she said to herself.

Ah, truly we are not given all our good things at once. We come into our heritage by degrees. Like earthly parents, God "knows how" to give, and He knows when. Not all the store-up good will be kept for eternity.

"Along the daily path, and in the common round,
The sweet surprises fall in love-thoughts which abound."

—Julia H. Johnston, in *Boys and Girls*.

BLOWN OUT TO SEA.

We are told that in stormy weather it is not unusual for small birds to be blown out of sight of land to the sea. They are often seen out of their reckoning and far from the coast, hovering far up over the mast on weary wings, as if they wanted to alight and rest themselves, but feared to do so. A traveler tells us that on one occasion a little lark, which followed the ship for a considerable distance, was at last compelled through sheer weariness to alight. He was so worn out as to be easily caught. The warm hand was so agreeable to him that he sat down on it, burying his little cold feet in his feathers, and looking about with his bright eye, not in the least afraid, as if feeling assured that he had been cast among good, kind people, whom he had no occasion to be so backward in trusting. A touching picture of the soul who is aroused by the Spirit of

God, and blown out of its reckoning by the winds of conviction; and the warm reception which the little bird received at the hands of passengers conveys but a faint idea of that welcome which will always greet the worn-out, sin-sick souls who will commit themselves into the hands of the only Saviour. —*Spurgeon.*

FORGIVENESS.

"Forgive us our debts, as we forgive our debtors."

FORGIVE US, Lord, as we forgive.
The heart outcries: "How live
When brothers wrong us sore
Nor care for pardon any more?
How, Lord, can we forgive, when foe
Seeks not to ameliorate our woe?"
"O soul! search deep thine inmost heart,
If grace and pardon form a part.

"Doth Christ forgive, and then withdraw
His care and love and law,
Tho hard the heart, or cold,
When man to sin is sadly sold?"
"Divine Lord, no. But man—
Finite—if true, what shall he do?"
"Lead him, thy brother fellow man,
To act his part—if finite can—

"Reprove, rebuke, exhort in tone
Gentle, with him alone;
Failing, seek aid with witness friend,
That this, thy gracious end,
Frustrate not; and sinning soul, toss'd
In evil, thus be lost,
Nor touched his heart with offered love
Shined down as light from heaven above.

"'Tis not enough?—Thy Pattern take
Once more; nor Him forsake.
'Father, forgive,' He cried.
They heeded not. Christ Jesus died;
And in His steps have martyrs trod,
Till, 'neath the throne of God,
Triumphant cry, 'How long
Ere man shall joy in angels' song?—

"'Shall hear, upon this groaning earth,
Song sung at Jesus' birth?—
Till thrones and judgments set,
To rule where ill's incarnate yet?
'Father, forgive!' thy Pattern cried,
When dying, crucified.
Forgive like Him they nailed,
While at Him sinners scoffed and railed."

"Ah, Lord! is there not end somewhere—
Endurance ceasing there
To be a virtuous man—
This side Death's darksome stream?"
"Thy yoke is eased, thy bonds made light—
Forgiveness is thy might
Tho fellow man continue wrong—
'Tis source in heaven of the 'new song.'"

Still shines the sun and weeps the world,
While love floats free or furled.
Relentless foe in hate
Sends poison'd darts that winged fate
Returns sevenfold,
While God returns choice gold
Of joy in larger mead to meek
Who plenteous pardon grant and seek.

—A. C. Fay.

LITTLE BOYS AND LITTLE SHEEP.

JOE came home with his clothes, and even his little curls, all wringing wet. "Just knew the ice wasn't strong 'nough," he grumbled.

"Then why did you slide?" asked auntie.

"Cause all the other boys did," said Joe, "so I had to, or they'd laugh."

His auntie gave him dry clothes, set him down behind the stove and made him drink hot ginger tea. Then she told him a story:—

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things. Where one went, all the rest followed. One day a big ram found a big gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old dry well, where father used to throw stones and rub-

bish. The next sheep never stopped to see what had become of him, but jumped right after, and the next, and the next, and the next, altho father tried to drive them back, and Watch, the old sheep dog, barked his very loudest. But they just kept on jumping and jumping, till the well was full. Then father had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My, what silly fellows!" exclaimed Joe. Then he looked up at his aunt and laughed.—*Youth's Companion.*

MOUSE-POWER MILLS.

DAVID HATTON, a Scotchman, who lived early in the last century, says in an old pamphlet that recently came to light: "In the summer of the year 1812 I had occasion to be in Perth, and, when inspecting the toys and trinkets that were manufactured by the French prisoners in the depot there, my attention was involuntarily attracted by a little toy-house with a wheel in the gable of it, which was running rapidly round, impelled by the insignificant gravity of a common house mouse. For a shilling I purchased house, mouse, and wheel. Inclosing it in a handkerchief, on my journey homeward I was compelled to contemplate its favorite amusement. But how to apply half-ounce power, which is the weight of a mouse, to a useful purpose, was a difficulty. At length the manufacturing of sewing thread seemed the most practicable." So he began the production of thread by mouse power.

Hatton had one mouse that ran eighteen miles a day. He proved that an ordinary mouse could run ten and a half miles on an average. A half-penny's worth of oatmeal was sufficient for its support for thirty-five days, during which it ran 736 miles. He had two mice constantly employed in the making of sewing thread for more than a year. The mouse thread-mill was so constructed that the common mouse was enabled to make atonement to society for past offenses by twisting, twining, and reeling from 100 to 120 threads a day, Sundays not excepted. A half-penny's worth of oatmeal served one of these thread-mill workers for the long period of five weeks. In that time it made 3,350 threads of twenty-five inches.

As 2 cents was paid to women for every hank of thread made in the ordinary way, the mouse, at that rate, earned \$1.80 a year. Take 12 cents off for board, and, allowing 24 cents for machinery, there was a clear yearly profit from each mouse of \$1.44. Hatton firmly intended to apply for the loan of the old, empty cathedral in Dunfermline, which would have held, he calculated, 10,000 mouse mills, sufficient room being left for keepers and some hundreds of spectators. Death, however, overtook the inventor before his project could be carried out.—*Chicago News.*

HE SOLD LIGHTHOUSES.

[From *Success*.]

FOUR traveling men were seated in the smoking compartment of a Pullman, being whirled through a western state. The condition of trade formed the subject of conversation, and three of them confessed, dubiously shaking their heads, that they had not sold a bill of goods for a week. "Well, I haven't made a sale for two months," said the fourth man, with a smile. "And your people keep you on?" asked one of his companions. The fourth man nodded. "What are you selling?" broke in another. "Lighthouses!" said the fourth man.

The speaker was F. Hopkinson Smith, best known to the public as an artist, author, and playwright. Painting and authorship, however, are diversions with Mr. Smith,—the planning and building of lighthouses being his serious task. No business man in America works harder than he over dry details and calculations, and in the summing up of what he has accomplished in his life work he says the most satisfactory achievement to him has been the construction of Race Rock Lighthouse, in New London Harbor. Its construction involved a six years' battle with the elements, a continuous fight between sea and man, and no one can wonder that Mr. Smith takes pardonable pride in its successful issue. "The mastery of Race Rock," he says, "helped and strengthened me, and showed me the wisdom of depending upon myself."

THE HYDROSCOPE.

An Instrument for Seeing Down through the Ocean's Depths.

It appears to be simple enough, this wonderful instrument, as described by Dr. C. Libertacrio, in an article, "To Spy Out the Sea Bed," in the January *Pearson's*. "So far as one can see, it consists of a long tube, fitted with various optical instruments at the end. The secret of the instrument lies within—in the mechanism that gives it the power.

"When the instrument is fitted to a ship, an image of the water and the things therein beneath the ship can be thrown onto a screen on deck, so that a number of people at one time can see what is going on in the water beneath them. So the hydroscope, among its minor benefits, will give a new amusement to ocean travelers. The instrument, moreover, can be so adjusted that it will reflect not only objects lying beneath it, but those around and above, thus enabling a captain to keep an eye on the keel of his ship, or to examine the keel in case of accident, while steaming at full speed.

"Cavaliere Pino is confident that his instrument is powerful enough to enable him to peer into the deepest depths of the sea. In case the water should prove too dense, however, and for use at night-time, he has devised a new form of electric lamp, which will throw shafts of light to practically any depth."

HABITS.

NED was watching grandpa put on his shoes. "Why do you turn 'em over to shake 'em before you put 'em on?" he asked.

"Did I?" said grandpa.

"Why, yes, you did; but I didn't see anything come out. I have to shake the sand out of my shoes 'most every morning."

Grandpa laughed. "I didn't notice that I shook my shoes, Ned; but I got in the habit of shaking my shoes every time before putting them on when I was in India."

"Why did you do it there?"

"To shake out scorpions or centipedes or other vermin that might be hidden in them."

"But you don't need to do it here, for we don't have such things."

"I know; but I formed the habit, and now I do it without thinking."

"Habit is a queer thing, isn't it?" said Ned.

"It's a very strong thing," said grandpa, "remember that, my boy. A habit is a chain that grows stronger every day, and it seems as if a bad habit grows strong faster than a good one. If you want to have good habits when you are old, form them while you are young, and let them be growing strong all the while you live."—*Mayflower.*

A PROHIBITION COUNTY.

ILLINOIS.—Edwards County has not had a saloon for five years. There is not an almshouse or "poor-farm" in the county, and the tax rate is less than in any other county in the state. There is \$11,000 cash in the treasury. A new court-house has just been built and paid for. Not a criminal case has been tried for years. It is thirty years since the county has sent a man to the penitentiary. The many public improvements are derived from ordinary sources of revenue. Vermillion County, on the contrary, has over one hundred saloons, and, as a legitimate consequence, has a well-filled poorhouse, a crowded jail, an empty treasury, and debts. The asylums, reformatory, and penitentiary all come in for their share in the representation.—*The Searchlight.*

To Preserve the Teeth.—To preserve and beautify the teeth use the following solution daily: Dissolve two ounces of borax in three pints of water; before this is quite cold, add thereto one teaspoonful of tincture of myrrh, and one teaspoonful of spirits of camphor; bottle the mixture for use. One wine-glassful of the solution added to half a pint of tepid water is sufficient for each application. This not only produces a pearl-like whiteness, but arrests decay, and induces healthy action in the gums, besides extirpating tartarous adhesion.



WAITING FOR THE MORNING.

THERE is no roof in all the world, of palace or of cot,
That hideth not some burdened heart, nigh breaking
for its lot;
The earth is sunk in pain and tears, and closer
draws the gloom;
And balm for cure there can be none till Christ the
Lord shall come.

O morn, when, like a summer bird, my spirit shall
go free,
When I shall see thee as thou art, and be, my God,
like Thee!
Like Thee, like Thee! all spotless white—this heart,
this will, as Thine!
O love of God, O blood of Christ, O grace and
power divine!

My Saviour, who doth know the thirst the longing
spirit feels—
O Bridegroom, now so long afar, why stay Thy
chariot wheels?
Were ever eyes so dim with grief, breasts so op-
pressed with care?
Did ever hearts so yearn to catch Thy whisper from
the air?

Thou lonely one, lift up thy head, array thee for the
feast;
He that hath tarried long is near—the glow is in the
east!
O Morning Star, so soon to lead Thy chosen one
away!
O Sun of Righteousness, bring in the everlasting
day!

—Selected.

TIBETAN MISSIONS AND THE BRITISH ADVANCE TOWARD LHASA.

[By Bishop B. La Trobe, Missionary of the Moravian Church.]

THE eyes of many are now turned toward Tibet, for a British commission has entered the "Great Closed Land," with a view of negotiating a treaty for an open door. If the hermit nation can be induced to open her gates to commerce, she may receive also the greater boon which the Christian Church has long been eager to give her. When the Gospel gains a foothold in this stronghold of Buddhism, it will be the greatest event thus far in the history of the land.

Sikkim is a little native state, three hundred and fifty miles north of Calcutta, which juts up into Tibet, between the two independent countries, Nepal and Bhutan. In 1887 trouble began by the Tibetans entering Sikkim. Remonstrances on the part of the Indian government, which has a protectorate over Sikkim, were unheeded. The Tibetans assumed a very threatening attitude, and caused much annoyance to the Sikkimese. At last active measures were taken, and a military expedition was sent which drove the Tibetans back into their own country.

The political negotiations which followed were extremely slow, but after much delay Chinese officers (Tibet is tributary to China) met the Indian commissioners, the boundary was settled, and pillars were erected to mark the border line. No sooner, however, did the Boundary Commission turn their backs than the Tibetans destroyed these pillars. The Chinese declared that they could not manage these wild Tibetans, and the Tibetan authorities said they also were powerless.

Meanwhile Lord Curzon, the Viceroy of India, has been watching the policy of Russia in central Asia. One feature of this has been the presence at Lhasa for a year or more of a Russian political agent, a Buddhist from the district of Lake Baikal.

With much patience the Indian officials have sought every means of coming to an understanding with the proper authorities. It is only after using every other method that at last Colonel Younghusband, a man of mature judgment and of wide ex-

perience in central Asian affairs, and Mr. Claude White, an officer with intimate local knowledge, were sent to parley with the Tibetans and Chinese. For their safety and the prestige of Great Britain it was necessary that a sufficient guard should accompany them. A force of three thousand men, under Colonel Macdonald, has joined the three hundred men with Colonel Younghusband in the advance to Gyantse, ninety miles toward Lhasa.* We hope that the Lamas will be wise enough to listen to counsels of reason and peace; for sooner or later the barriers, which the fears of the Tibetans have erected around their mysterious capital, must fall.

This expedition will probably have little effect on the Moravian mission in the western Himalayas. The missionaries have the confidence of the Tibetans on both sides of the border. Poo, the most westerly Moravian station, is only two days' march from the frontier village of Shipke. So far into Tibet the missionaries frequently have been, and the villagers know that they have no intention of forcing their way beyond. The penalty for this would be cruel punishments inflicted by the Tibetan authorities on the inhabitants of Shipke for allowing a European to penetrate into the country.

When I went up the Suttlej Valley in 1901, the Tibetans set a watch at the frontier; but that guard never saw the visitor from Europe, whose visitation of all our Himalayan stations involved mountain travel of nine hundred miles without an attempt to penetrate into Chinese Tibet.

Indirectly the political situation in the East has already had the effect of bringing up the chief engineer from Simla to inspect the Hindustan-Tibet Road. The nearer the frontier, the more difficult and dangerous is this narrow bridle-path, which winds along the face of the cliffs, often at tremendous heights above the great roaring river. A thorough repair would be an immense boon to the missionaries at Chini, and especially Poo.

Altho the stations are so near the frontier of Chinese Tibet, they are fully eight hundred miles from the scene of the present British advance toward Lhasa. Native traders and travelers go to Lhasa, both from Leh up the Indus, and past Poo up the Suttlej; but they have to pass over the lofty plateaus, whose population grows more and more scattered the higher they mount. Beyond Shipke there are not many villages permanently inhabited, and the traveler only finds groups of tents. Gartok ("the highest camp") is an important center in summer, but in winter no one is to be found there. The inhabitants go down to a village which lies one thousand feet lower.

Nevertheless, more than twenty thousand Tibetan Buddhists are settled around the mission stations in Lesser Tibet. The number to be reached from there would be greatly increased if the treaty should be made to permit missionaries to freely pass over the frontier. All along the natives have crossed that border, and many have come under the influence of the mission.

If an entrance into Tibet proper be gained for Christian workers who have been waiting for it at Darjeeling, we will rejoice. Whoever may be privileged to carry the Gospel into the heart of Tibet will use the grammar and dictionary prepared

* Later reports state that a battle had occurred, in which four hundred Tibetans were killed, and several hundred others were taken as prisoners.

by the Moravian missionary Jaeschke. His Tibetan New Testament was translated, not into a local western dialect, but into the book language intelligible throughout Tibet. A revision of this New Testament by a committee at Darjeeling has recently been published by the Bible Society. Portions of the Old Testament, translated into Tibetan mainly by Redlob, have long been in use in a lithographed edition, and we hope that these will soon be printed by the British and Foreign Bible Society.—*Moravian Missions.*

FROM SCOTLAND.

EDITOR SIGNS OF THE TIMES: A short time ago I received two rolls of the "Capital and Labor" number of the SIGNS, at Kirkcaldy, N. B.

I do not know whether these were sent me from the office, or whether some other friends ordered them sent. I only know I got them safely, and that they just went around those who were present at the Sabbath service of our new company of believers at Kirkcaldy. I know when I explained the history of the SIGNS and the conditions which brought the "Capital and Labor" issue into existence, that the



St. George's Square, Glasgow, Scotland.

papers were eagerly accepted as a peculiar treasure. Whoever sent them, I wish to thank you very, very much for your kind thoughtfulness. These little remembrances sweeten the cup of life, and illumine memory's halls.

The Lord is blessing us over here in "Bonnie Scotland." It fires one's soul to be as true as steel, to see martyrs' graves and martyrs' monuments here and there, all round the country. These men died to uphold the authority of the divine Word. They walked in the light they had; but how much greater is the light committed to our care. Let us be faithful even unto death. There is a famous regiment in this country whose motto is "Death or Glory," and they are called the "Death or Glory Boys." But our motto far exceeds theirs in every way, while fighting the battles of the Lord; for is it not death and glory, if need be? Whether we live or die, we are the Lord's, and heirs with Him of eternal glory.

The work in Scotland is going forward to victory, and from all parts of the earth we hear the distant booming of the enemy's guns, which betokens the opening skirmishes of that last great battle, which will bring total annihilation to all the hosts of evil. Remember Scotland in your prayers.

Your brother in service,
ALEXANDER RITCHIE.

"A WOMAN can say more with a few tears than a man can express in a book."

A MAD COUNTESS.

NOT many years ago there lived in Holstein, in the northland of Europe, a young girl of aristocratic family, who became an intimate friend of the princesses of Denmark. One of these princesses became Empress of Russia; another is the Princess of Wales.

The court of Denmark has been remarkable for its simplicity and genuineness, and our young friend, the Countess Schimmelmenn, was stimulated to a noble life by the lovely daughters of the Danish king. As she grew older, she determined when she should come into her inheritance to consecrate herself to the service of the needy.

After having been maid of honor to the Empress Augusta, of Germany, she resigned her position and went back to her own Baltic shores. As in all sea-coast countries, there on the Baltic the fishermen were poor. Perhaps no other class of men undergo greater dangers and hardships for less return than do the toilers of the sea. To these fishermen of the cold northern shores the countess determined to devote her life.

She began to patrol the stormy coasts of the Baltic in her yacht, and soon she came to know almost every fisherman's family for many miles along the coast, and whenever she found them in need of food she fed them. If salt or nets were wanting, these she supplied. She carried medicines where no doctor could ever visit. She founded sailors' homes and temperance lodges, and wherever a brutal man was the terror of his village or community, she labored with him to make him a respectable citizen.

In this way she redeemed many a soul and saved many a home from destitution and destruction. Never, in all her experiences of court life, had the young countess been so happy as when carrying relief to the sick in body or in soul in the teeth of a gale at sea.

But one day she was arrested and hurried to a madhouse. The charge brought by her relatives was that she was using up her private fortune on poor, undeserving wretches, and neglecting her social duties. When had a Schimmelmenn been guilty of helping his fellow men at his own great cost? The countess *must* be mad.

She was imprisoned in an asylum for some time, and it was universally believed that her detention was a necessity.

At last the authorities discovered that the countess' estate was being mismanaged. An investigation was made, the wronged woman was examined, doctors pronounced her sane, and she was speedily restored to her estate and to the world. Not long ago she visited England, and the Princess of Wales, her old friend, brought confusion upon the Danish lady's enemies by giving her a formal reception, the greatest honor that can be granted to social aspirants, and a public endorsement of the countess and her noble work.

What a romance, what a victory, such a life portrays! The court, the fisherman's hut, the narrow cell, each played its part in the formation of a rare and beautiful character, that became a blessing to the world.

The "madness," which finds expression in deeds of beneficence and love, which ennobles and enriches every life it touches, is so truly a "divine madness" that the best and sanest of us might well covet and strive for it.—*Youth's Companion*.

THE FOREIGNER IN AMERICA.

[Rev. Samuel McBride, D. D., in *Converted Catholic*.]

THE conditions that prevail in this land to-day are without a parallel in history. Never since God started the human race in the earth has there been such a mixing of races of peoples. To the United States they have come from every nation under heaven. The *Sun* is authority for the statement that sixty-three languages are spoken in New York City. And they are coming to-day in unprecedented numbers. The tide of immigration does not seem to have reached the flood. All records are being broken. Last year 915,000 came, including those from Canada; more than 500,000 of the total was from Italy, Austria, Hungary, and Russia. Large numbers of these are illiterate, and the vast majority of them utterly ignorant of the Gospel of Jesus Christ. The incoming of these unchristianized hordes is a serious matter, whether looked upon from the standpoint of patriotism or piety. They are a menace to our

country. The stream of humanity that flowed down from northern Europe and destroyed the Roman Empire was a rivulet compared with the stream that is flowing in upon us. The issue, as has been stated, is evangelization or demoralization.

Their coming makes this the greatest field on earth, and imposes on the Christians of this land immense obligations. I believe God is in this movement, and that He is saying to His people: "I am sending the heathen to your very doors. Give them the Gospel of My grace." The divine purpose seems to be to evangelize the world through America. It is our plain duty, as well as our exalted privilege, to give these people the Gospel in their own tongue. In their own countries they are practically unreachable. There is something here, whether in the political conditions or in the air we breathe, I can not say, but there is something that makes a man begin to broaden as soon as his heel strikes American soil. His point of view changes immediately.

THE HEATHEN.

THE present difficulty between Russia and Japan has caused many readers, no doubt, to puzzle themselves as to the direction in which they should give their sympathy, whether to Russia or to Japan. Russia is considered a Christian nation, where the Greek Catholic Church is established by law. Japan is known to be a heathen nation. Some readers suppose that if Russia should gain the upper hand, Christianity is thereby furthered. This is an error. Russia is not open to missionaries, nor to the true Gospel of Jesus Christ. Japan is open to missionaries.

We may as well open our eyes to the fact that there is a Christianity which is not Christian. A Christianity that persecutes Finland, that seizes the property of the Armenian Church in Russia, that massacres the Jews because of their religion, is not a Christianity that we wish established in any part of the world.

It may be stated that in America we have lynchings. But the lynchings are for crime; whereas the massacres in Russia are because of religion.

We have missionaries in Japan, but in vain would we try to send one into Russia.

But heathenism itself is sin. It indicates that a race has wandered from God. It is debased and degraded. It has abandoned the doctrine and worship of the one true God, bowing down to false gods, and adopting the sins of man-made gods, until the nation itself is morally corrupted. In Japan vice, loathsome vice, is common. . . . We should Christianize the heathen, and we should have no hesitation in sending missionaries into so-called Christian lands, where the type of the religion is only heathenized Christianity. Russia is a nation of that kind.—*Herald of Gospel Liberty*.

JAPAN.

THE following figures relative to missions in Japan will be of interest at this time. The Rev. H. Loomis, a missionary in Japan, states there are 757 Protestant missionaries in that country, and 42,461 converts. By way of comparison we may remind our readers that "Whittaker" returns the population of the Japanese Empire at 44,000,000, so that the Protestant Christians are as one to nine hundred. The English and American Church Missions, incorporated into the Nippon Sei Kokwai, or Church of Japan, have 7,976 members, or about one-sixth of the whole.

It is interesting to note that the first Japanese convert was baptized only thirty-six years ago, and the first Japanese congregation, of nine members, was organized so recently as twenty-nine years ago.—*Church Missionary*.

OUR WORK AND WORKERS.

THE Lake Union Conference is to be held at Berrien Springs, Mich., May 17-27.

THE baptism of two candidates at Little Rock, Ark., by the local elder of the church, is noted in the Union Record.

THE Southern Illinois Herald says that the church at Decatur "numbers twenty-two in good standing, all women and youth."

ON the 26th ult., a church of nineteen members was organized at Farmington, Ill., by Brethren J. M. Rees and M. G. Huffman.

A CHURCH of sixteen members was organized at Peru, Ind., March 20, by Brother W. J. Stone, president of the conference.

THE labors of Brother E. Chase, near Langdon, N. D., have called out four more Sabbath keepers. The company now numbers about thirty.

A REPORT in the Minnesota Worker, from Brother L. H. Christian, notes the baptism of thirty-three persons in connection with his work in Denmark during the past winter.

FIFTY thousand prison cells in this country will be visited by copies of the April number of the Life Boat. These ought to make some impression for good, and no doubt they will.

BROTHER H. R. JOHNSON, of Wisconsin Conference, has been on a visit of several weeks to the Pacific Coast, and has been a caller at this office, where his son is engaged in labor.

A FORMER preacher among the free Lutherans of Norway has recently accepted the Adventist faith in Brooklyn, N. Y., and contemplates a preparation for carrying the truth to his former countrymen.

WRITING from Cripple Creek, Colo., Brother C. H. Bates says: "Five were baptized here February 14 and two on March 6. Others have accepted the Sabbath of the Lord who have not yet been baptized."

WRITING from Ivy, Idaho, Brother F. D. Starr says: "March 27 I had the privilege of baptizing three young people here about eighteen years of age. These, with three others, united with the Troy church."

THE Avondale School, Cooranbong, N. S. W., is designed for a missionary school, and Brother J. E. Fulton, in the Union Conference Record, notes that at a recent baptismal service, eleven candidates received the ordinance.

THE Review states that on Christmas night, by the light of a lantern, Brother B. G. Wilkinson baptized three candidates in a stream in eastern France. Three others were soon to follow in the ordinance as a result of the week of prayer meetings.

WE recently noted the call of Prof. W. A. Colcord, of College View, Neb., to Washington, D. C., to engage in religious liberty work. Later we learned that Brother Allen Moon, president of Northern Illinois Conference, has also been requested to engage in that line of work. Both these brethren are well fitted by long experience for such labor.

ONE of the recommendations of the late Central Union Conference was that Brother A. C. Anderson, of Nebraska, go to the new province of Alberta, Canada, to engage in labor among the Scandinavians. There are now between fifty and sixty thousand of this class of people in that province, and a continued heavy influx from Scandinavian countries.

OUR able contemporary, the Southern Watchman, announces a special issue in the early part of May, treating upon the general topic of the second coming of Christ. Following are some of the special subjects to be considered: The Eastern Question; Among the Nations; War Preparation; In the Heavens; Money Problems; Troublous Times and Capital and Labor; A Message of Warning; Three Messages of Revelation 14; Can the Revelation Be Understood? The Seventh Trumpet; The Book of Daniel; The Saviour's Testimony; Manner of Christ's Coming; Present Truth; The Judgment; The Resurrection Morning; How Does the Second Advent Affect the Wicked? The Thousand Years. Price, 5 cents per copy; 5 to 24 copies, to one address, 4 cents; 25 or more copies, 3 cents. Order of your tract society, or direct from the office of publication, 1025 Jefferson Street, Nashville, Tenn.

INFORMATION

CONCERNING P. A. Henderson, who twelve years ago was living in Oakland, Cal., is desired by his sister, Mrs. R. A. Freeze, West Plains, Mo., or Mrs. Ada F. Wellman, 4341 Woodland Avenue, Kansas City, Mo.

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INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON 5.—MAY 1. PRAYER AND PROMISE.

Lesson Scripture, Luke 11:1-13, A. R. V.

(1) "And it came to pass, as He was praying in a certain place, that when He ceased, one of His disciples said unto Him, Lord, teach us to pray, even as John also taught His disciples. (2) And He said unto them, When we pray, say, Father, Hallowed be Thy name. Thy kingdom come. (3) Give us day by day our daily bread. (4) And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation.

(5) "And He said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; (6) for a friend of mine is come to me from a journey, and I have nothing to set before him; (7) and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I can not rise and give thee? (8) I say unto you, Tho he will not rise and give him because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. (9) And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. (10) For every one that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened. (11) And of which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? (12) Or if he shall ask an egg, will he give him a scorpion? (13) If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask it?"

Golden Text.—"Ask, and it shall be given you; seek, and ye shall find." Verse 9.

SUGGESTIVE QUESTIONS.

(1) What habit of Jesus is specially noted in this lesson? On one such occasion what request did His disciples make? Verse 1. Note 1. (2) In answering, to whom did Jesus say we should direct our petitions? and what sentiment should accompany this address? What will always be a prominent theme in the desire of a true disciple? Verse 2. Note 2. (3) What is a daily requirement of every individual? Verse 3. Note 3. (4) What other prayer must every one needs offer daily? What is necessary to a favorable answer? What petition implies a constant danger? From what do we need daily deliverance? Verse 4. Note 4. (5) In illustrating the principle of asking of God, what figure did Jesus use? Verse 5. (6) What special need is urged? Verse 6. (7) What plausible excuse is made for not complying with the request? Verse 7. (8) What does Jesus say will overcome this refusal? Verse 8. (9) How does He then impress the lesson He is teaching? Verse 9. (10) What further positive assurance is given? Verse 10. (11) What still closer relationship is brought in by way of illustration? What pointed questions are asked? Verse 11. (12) What further question is propounded? Verse 12. (13) What is the conclusion drawn from this illustration? Verse 13. Notes 5 and 6. (14) What excuse, then, can any one render in the judgment for not having walked in the light of truth? John 14:15-26.

NOTES.

1. The example of frequent and earnest prayer always has its influence upon those who are habitually in contact with it. This influence may not always be manifest, but it sometimes actuates a motive or impels a restraint when the party so influenced is really unconscious of the cause. The prayers of Jesus must have greatly influenced the disciples; they could not help but associate His exemplary character, as also the power that accompanied His work, with His power of prayer. Hence their desire to learn how to profit by such exercise themselves. This is not to suppose that they were unacquainted with the form of prayer, but they were conscious of a lack of power in prayer such as was manifested in the Master. The reference to John the Baptist is a key to the secret of His great power in the Word, and His faith in communion with God, which He also desired His disciples to enjoy. It is a lesson that all disciples, both old and young, should learn and be "apt to teach."

2. "Father."—We are to ask of the Father in heaven, "who giveth to all men liberally," but we must ask in the name of the Son (John 15:16), as we have no standing at the throne of grace excepting through His merit. An ascription of praise, an acknowledgment of His holiness, is always due. The manner should always imply such a sentiment, if the words do not express it. The coming kingdom can not fail to be a leading object of solicitation in every heart that fully understands the Gospel, and that knows that the consummation of hope can not be realized until the coming and kingdom of our Lord. Matt. 25:31-34. And with this desire for the advent of Christ will be the desire for power to do His will even in this world. 1 John 3:22-24.

3. "Day by day."—Trusting God implicitly is trusting Him day by day for everything needful, step by step throughout the journey of life. "Having food and covering we shall be therewith content." 1 Tim. 6:8. This is a daily need of every individual, but the child of God will also feel the need of spiritual food. See Matt. 4:4.

4. Asking the forgiveness of sin obligates us to forgive those who trespass against us. In thus asking we virtually assume that we have done so; and, unless this is so, in deed and in truth, the petition will be in vain. Matt. 6:14, 15. The petition, "Bring us not into temptation," is an acknowledgment that of ourselves we are unable to resist temptation. "Deliver us from evil" is a request for a defense of which we ever stand in need; for our "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1 Peter 5:8.

5. The illustrations set forth in this lesson appeal to such petitions as would be hardest for any human being to resist, both from policy and sentiment; yet, even under such circumstances, no one's willingness to grant a request can compare with the heavenly Father's yearning desire to give of His own good Spirit to them that ask for it in faith.

6. This prayer was not designed for a ritual service, to be repeated in parrot style, but as a lesson in the principles of prayer. It indicates that which we most need, and shows an example of simple, direct petition, without a superabundance of words or meaningless phrases. When one is in great need, and realizes his condition, he does not wait for superfluous introduction. He comes to the point with words that express the heart's desire, tho they be not rhetorical or euphonic. For instance, see the prayer of the disciples in the storm (Matt. 8:25); of Peter, when sinking in the water (ch. 14:25); of the publican in the temple (Luke 18:10), and of the thief on the cross (ch. 23:42).

THE SABBATH SCHOOL

INTERNATIONAL SERIES

LESSON V.—THE SEVEN CHURCHES—PHILADELPHIA AND LAODICEA.

(Study for Sabbath, April 30.)

QUESTIONS.

1. What church of Asia is used to represent the very last stage of Christ's church on earth? Rev. 3:14. Note 1.
2. Through what experience must believers in the last generation pass? Verses 10; 11; 2 Thess. 2:9, 10; Rev. 12:17. Note 2.
3. What is the promise to the overcomer in the message to Philadelphia? Rev. 3:12.
4. Against what tendencies must the latter-day believers guard? Matt. 24:12; 2 Tim. 3:1-5.
5. How is the speaker to the Laodiceans described? Rev. 3:14. Note 3.
6. What reproof is sadly given? Verses 15, 16.
7. What makes the condition more deplorable? Verse 17, first part.—Satisfaction in a profession of the truth.
8. What condition does this high and correct profession cover? Verse 17, last part.
9. What counsel is given? Verse 18. What is the gold? James 2:5; Eph. 2:7, 8. What the raiment? Isa. 61:10. What the anointing? Isa. 61:1.
10. How shall this experience come?—By the surrender to the love of Jesus as the needy, common sinners that we are. 1 Tim. 1:15; 1 John 1:8, 9.
11. What encouragement is in the reproof itself? Rev. 3:19.
12. Must the sinner search far to find the Saviour? Verse 20, first part.
13. What is the needy soul to do?—Only to hear, open the heart's door; no longer hold it shut. Verse 20; John 14:23.

"Yes, I'll open this proud heart's door;
Yes, I'll let Him in.
Gladly I'll welcome Him evermore;
O, yes, I'll let Him in.
Blessed Saviour, abide with me,
Cares and trials will lighter be;
I am safe if I'm only with Thee;
O blessed Lord, come in."

14. What does Christ long to do? Rev. 3:20, last part. Note 4.
15. What is the final promise and exhortation? Verses 21, 22.
Note that all the promises and warnings and lessons of the messages to the seven churches come to those in the last days, with the solemn call to hear what the Spirit saith unto the churches. Truly last-day professors and unbelievers are left without excuse. "What could have been done more to My vineyard, that I have not done in it?" Isa. 5:4.

NOTES.

1. Laodicea signifies a "judging of the people." From 1844 to the close of probation is the hour of God's judgment. After this work of judging the people, the Lord will come. The message to the world in this judgment hour is the threefold message of Rev. 14:6-12, the commandments of God, and the faith of Jesus, which has brought out this Seventh-day Adventist people.

2. It is evident that the last two periods of the church—Philadelphia and Laodicea—cover one and the same generation. The rise of the Advent movement and the special message of preparation for the end was a signal that the opening years of the closing generation had been reached, to whom was due God's final warning. Believers who came in during the Philadelphia experience, such as live to the coming of the Lord, pass through the Laodicean period. The final trials and experiences of the last-day church are therefore described in the message to Philadelphia, while the special perils to the waiting church in the last generation are pointed out in the Laodicean message. The time of the Laodicean message is one of drowsiness and peril, and the burden of the message is to escape from the Laodicean condition.

3. The title "Amen" suggests the final word to the churches, the faithful witness that can not spare; for now the church must be made clean and pure to meet the Lord. It must return to the first love and first works, to the primitive purity of the first stage of Ephesus, and maintain constantly to the end that blessed experience enjoyed in the brief stage of the Philadelphia church, in which believers, joined in fellowship, waited for the appearing of the Saviour. Eph. 5:27; Rev. 14:5.

4. He will take our sin and give His righteousness. 2 Cor. 5:21. He longs to share our trials and share with us His triumphs.

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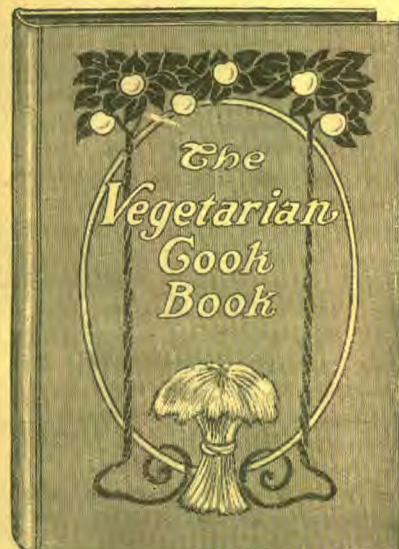
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Do Not Be Deceived.—To ignore Jesus of Nazareth and talk about a resurrected Christ in humanity is not to know Christ at all. What much of the talk about Christ to-day means is not a personal Saviour, but a condition of soul, an inherent life within. It is the exaltation of humanity, and the hiding of the real Christ of the Gospel.

Character versus Smartness.—One of the common things seen nowadays is the exaltation of smartness, brightness, ability, on the part of young men. These are good qualities if they are governed by morality; but the sad fact is that morality is counted secondary. If one "gets there," is successful,—the *how* of the getting there is little questioned. Sins are of less account than business "mistakes." But in the last great day, at the bar of God, the one thing to be weighed above all else, and the standard of which will determine eternal destiny, will be character.

The perplexity of nations and the corruption of city life are two prominent signs of the times. These are tersely shown in the following brief extract from a letter in the Minnesota Worker from Brother L. H. Christian, of Copenhagen, Denmark. He says: "Europe is very much astir over the war now, just begun in the East. Even little Denmark is arming, so as to be ready for any complication that might arise. There is a feeling of fear and unrest among all the smaller countries of Europe. They are afraid of the larger powers. Denmark and Holland expect some day to be gobbled up by Germany; Norway and Sweden, by Russia. But this dread makes some at least willing to hear God's Word. These are stirring times. How rap-

idly prophecy is fulfilling! How fearfully great is the increase of infidelity, sin, and vice! Twenty-five per cent of the children born in Copenhagen last year were illegitimate. The wickedness and wo of our modern large cities certainly beggar description. To God's people these things are trumpet-calls to service."

In the many appeals for means which are coming before Christian people in these days, it is well to make inquiry as to both the worthiness and the wisdom of the asker and the object. A worthy person may be actuated by an unselfish motive to ask for means to do an unwise work, a work which he is totally unfitted to do. It would not be wise to put means into his hands for that purpose. On the other hand, a call may be made for means for a very worthy object, but the one who is promoting it may have only selfish objects in view. It would be better to dispense means or money through different channels. God asks His stewards not only to give liberally, but to use wisely. If, after using proper precautions, one is deceived, he may safely leave it all with God.

HOME ARTICLES.

MRS. STUTTLE'S present series of articles in the Home department are not yet all published; there are still eight or nine to follow. But these do not exhaust the Home topics which ought to be dwelt upon, and which we are sure are so dear to our many readers. This present series on the home will therefore be followed by the articles below named. Read the titles, and then stop and think how many homes you know who need the instruction to be found in these articles; then help the SIGNS as a home messenger of love and helpfulness to enter. Here are the titles:—

- Patience in the Home,
- Rights of Individual Members,
- Unreasonableness in Family Government,
- Beauty in the Home,
- Contentment in the Home,
- Politeness and Courtesy in the Home,
- Faithfulness in the Home,
- Favoritism in the Home,
- Education in the Home,
- Petty Jealousies in the Home,
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- Cheerfulness in the Home,
- Temperance in the Home,
- Music in the Home,
- Selfishness in the Home,
- Husbands and Wives,
- Hospitality in the Home,
- Forbearance in the Home,
- The Golden Rule in the Home.

What a galaxy of subjects are here, and how suggestive the very titles are of helpfulness!

Character.—The one thing in all this universe more important than all others to every morally-responsible being is character. It is that which makes God loving and lovable. It is character which lifts Jesus Christ high above all others, even in the world's estimation. It is character which we most prize in men. It is that which survives. We admire beauty; it may last, however, only for a day. The great strength of the athlete appeals to our enthusiasm; but a few hours of sickness, and it is gone. We long for riches; but in the last hour, when spiritual consolation is desired, we do not send for a man because he is rich in gold or bonds or land, but because he has a true and tried character, which money can not buy.

The character which God prizes is that which is in harmony with His eternal law of right, in other words, the reflection of His own character. This was perfectly manifest in Christ Jesus, who came for the one purpose of doing the will of the Father. "I delight to do Thy will, O My God, yea, Thy law is within My heart." "I have kept My Father's commandments, and abide in His love." "My meat is to do the will of Him that sent Me, and to accomplish His work." These sayings of the Son of God reveal His character,—a character which the sinful world has admired and acknowledged as the one superior to all, and which those "born again" love above all things else. One is worth only what his character is worth.

By keeping this one thought of the pre-eminence of character in mind, it will greatly help us to solve many of the problems of Scripture. When the creation of this world was determined, it was made for man; but it was not made for man apart from character. A perfect number of a perfect character would inhabit it. Those characters were foreordained from eternity, written in the Lamb's book "from the foundation of the world." Rev. 13:8. These characters were chosen in Christ Jesus, holy and without blemish, Eph. 1:3, 4. God's perfect plan demanded a perfect number, a perfect blending, a perfect harmony, and that to all eternity.

If sin had never entered, that perfect number would have been made up one by one as children were born in this world. But man yielded to sin. And redeemed tho humanity has been in Christ Jesus from that sin, many, very many, have chosen the sin in preference to the sinlessness, and turned from the great salvation He brought them. God foresaw this, and predicted it in this prophecy: "I will greatly multiply thy pain and thy conception." Gen. 3:16. Yet, in sin tho they were, God called and still calls one by one, soul by soul, to these glorious, eternal characters of eternal persistence.

If we yield to His call the eternal wisdom and power and love of Heaven is pledged to make us all that character calls for, to make us that character itself. He counts us that. He sees that character in us. He makes every trial, every temptation, every evil thing Satan and his minions may do against us, all tell for our good as they shall for His glory; for "we know that to them that love God, God worketh all things with them for good." Rom. 8:28, R. V., margin. He will, if we are willing, perfect all "to the praise of the glory of His grace." Eph. 1:6.

God's everlasting purpose is concerning these characters, His children. All who will yield to Him fall within this purpose. All who will not, take themselves out of His purpose and plan, out of His life, out of the working of His grace, and perish in partaking of the fruit of their choosing. And yet none need do this; there is welcome for all. And those who yield to God need never be discouraged. In the words of Wordsworth:—

"One adequate support
For the calamities of mortal life
Exists, one only,—an assured belief
That the procession of our fate, however
Sad or disturbed, is ordered by a Being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

Then, child of God, be not weary. Jesus reigns, and will reign unto the end. Be a part of His purpose.

A New Chart—Matthew Twenty-four.—We have received from F. E. Belden, Battle Creek, Mich., a chart on the above subject. It is printed on cloth 3x4 feet, and combines in a sword diagram the words of our Lord in Matthew 24 and Mark 13. It shows that the Dark Day came historically just where our Lord placed it prophetically. The chart shows the relative positions of the sun, moon, and earth on that date, and the positions that would have been necessary had an eclipse then occurred. The chart helps more clearly to show that these signs were supernatural. The "falling away" of the church in the early centuries is indicated, the change of the Sabbath, the 1,260 days of persecution, and many other things worthy of note. It will prove a great help in Bible teaching. It will be sent with Belden's booklet, "At the Door," containing 50 illustrations, for 90 cents, postpaid. "At the Door" explains the chart.

There is truth in the following comment taken from a secular paper, *The Public*:—

Some parts of the Decalogue are not exactly industrial. Yet it is quite true that other parts, if divested of paganistic interpretations, would make the best possible labor platform. "Six days shalt thou labor," would be a good principle to insist upon, unpopular as it would be with the elegant leisure classes. And, "Thou shalt not steal," would be the best of all for labor purposes. Let stealing cease—of all kinds, institutional and legal plundering as well as petty larceny—and the labor problem would be solved. There would be no chattel slavery, no economic slavery, no monopoly, no interferences of any kind with industry, if the commandment against stealing were faithfully observed.