

SIGNS OF THE TIMES

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

Volume 30. Number 17.
For Terms, See Page 15.

OAKLAND, CALIFORNIA, APRIL 27, 1904.

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

LESSONS FROM THE STORY OF CORNELIUS.—IV.

Angel-Messengers.

BY MRS. E. G. WHITE.

THE experience of Cornelius should bring great encouragement to those who are seeking the Lord with an earnest purpose to do His will. A heavenly messenger was sent to Cornelius for the express purpose of bringing him into touch with one who could teach him more about God. To-day angels of God draw near to those who in humility of heart seek for divine guidance. Heavenly messengers are passing through the length and breadth of the earth, seeking to comfort the sorrowing, to protect the impenitent, to win the hearts of men to Christ. No one is neglected or passed by. God is no respecter of persons, and He has an equal care for all the souls He has created.

To the worker for Christ, also, the experience of Cornelius should bring strength and courage. Angels of God are co-operating with His servants in their efforts to bring to the full light of truth those who are walking in all the light they

have. They unite with men in sympathy and labor for the saving of the lost. We can not see them personally; nevertheless they are with us, guiding, directing, protecting.

Angels protected Lot, and led him safely out from the midst of Sodom. So they protected Elisha in the little mountain city. When the encircling hills were filled with the horses and chariots of the king of Syria and the great host of his armed men, Elisha beheld the nearer hill-slopes covered with the armies of God,—horses and chariots of fire round about the servant of God.

So in all ages, angels have been near to Christ's faithful followers. The vast confederacy of evil is arrayed against all who would overcome; but Christ would have us look to

the things which are not seen, to the armies of heaven encamped about all who love God, to deliver them. From what dangers, seen and unseen, we have been preserved through the interposition of the angels, we shall never know, till in the light of eternity we see the meaning of the providences of God. Then we shall know that the whole family of heaven was interested in the family here below, and that messengers from the throne of God attended our steps from day to day.

The very angels who, when Satan was seeking the supremacy, fought the battle in the

Heavenly beings still visit the earth, as in the days when they walked and talked with Abraham and with Moses. Amidst the busy activities of our great cities, amidst the multitudes that crowd the thoroughfares and fill the marts of trade, where from morning till evening people act as if business and sport and pleasure were all there is to life, where there are so few to contemplate unseen realities,—even here heaven has its watchers and its holy ones. There are invisible agencies observing every word and deed of human beings. In every assembly for business or pleasure, in every gathering for worship, there are more listeners than can be seen with human sight. Sometimes the heavenly intelligences draw aside the curtain which hides the unseen world, that our thoughts may be withdrawn from the hurry and rush of life, to consider that there are unseen witnesses to all we do or say.

We need to understand better than we do the mission of the heavenly visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek

and lowly ones who believe and claim the promises of God. Cherubim and seraphim and angels that excel in strength,—ten thousand times ten thousand and thousands of thousands,—stand at His right hand, "all ministering spirits, sent forth to minister for them who shall be heirs of salvation."

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Perfecter of our faith, who for the joy that was set before Him endured the cross, despising shame, and hath sat down at the right hand of the throne of God."



The Beautiful Minnehaha Falls, near Minneapolis, Minn.

heavenly courts, and triumphed on the side of God; the very angels who shouted for joy over the creation of the world and its sinless inhabitants; the angels who witnessed the fall of man and his expulsion from his Eden home,—these very heavenly messengers are most intensely interested in the work of all who are seeking to restore the image of God in man.

Heaven and earth are no wider apart to-day than when the shepherds listened to the angels' song. Humanity is still as much the object of Heaven's solicitude as when common men of common occupations met angels at noon-day, and talked with heavenly messengers in the vineyards and the fields. Angels from the courts above attend the steps of those who come and go at God's command.

FAITH AND THE NEW LIFE CHANNEL.

BY WILLIAM COVERT.

THE Lord brings into being. He gives form and beauty. His power sustains and makes happy. All His works are manifestations of love. "The Lord is good to all; and His tender mercies are over all His works." Ps. 145:9.

The study of God's works teaches man of His love. Love increases faith, while faith makes love stronger. Faith is constantly storing up joy. It is the vehicle in which the substance of all happiness is carried. It is also the road over which this vehicle is drawn. It is the power which moves the load, and the guide which directs the way. It is the hammer that drives, and the nail that is driven. It is the rule that measures, and the board that fills the measure. It drives out want, and brings in plenty. It carries death away, and returns with life.

"To those who pray, the Lord will give
A faith that grasps the heaven's power,
And meekly holds it fast;
That scales aloft the highest tower,
And sweetly bides at rest."

Justification by Faith.

The first step in the new life is to believe. Every subsequent step is believing. Faith accepts God's promise of pardon. He that fully believes the promise, simply takes the gift. He does nothing to merit what he receives. Indeed there is nothing he can do to merit it. It is not to be sold. And even if it could be obtained by purchase, man has nothing to give. For his own salvation he is helpless to do, and unable to pay, anything.

But life and liberty come through a surer way,—simply to choose to live, and so be free. "Being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1.

Justification is an act on the part of God toward the believer. Webster says the verb "to justify" means in theology, "to pardon and clear from guilt; to absolve or acquit from merited punishment, and accept as righteous on account of the merits of the Saviour, or by the application of Christ's atonement for the offender." The person who is justified from sin has the merit of the Saviour imputed to him. It is the sinner's privilege to ask for this favor, and receive it. "Ask, and ye shall receive" is the admonition and the promise.

If by faith the seeker accepts the gift, he is then declared free from his sins. The gift is the righteousness of Christ. His former self is set aside, and that gift which he now has taken is henceforth to stand for him. In heaven he is accounted as conformable to God's law,—conformable because Christ's own obedience to the law is accounted as the obedience of the justified one. Being justified, his condemnation is canceled.

The Lord does nothing for any man only that which He does freely. The object and the way of justification are both stated in the following summary: "Being justified freely by His grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness; . . . that He might be just and the justifier of him which believeth in Jesus." Rom. 3:24-26.

What Faith Includes.

Faith in Christ embraces all that Christ is. It includes all that He has been. Faith accepts the death of Christ as a cancellation of the death penalty. Faith connects with the life of Christ, and lives in Him. It lets go of self, and unites all to Christ. Faith merges

the whole being of the believer into the Lord's life. "The just shall live by faith" (Rom. 1:17) is a truth which can be realized only by believing.

What Faith Does.

Faith severs from death, and joins to life. Faith works a new creation; and so it is written: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:8-10.

Re-creation in Jesus Christ takes one back into the good works of creation,—those in which it was ordained that he should walk in the beginning. Faith brings Christ into the life to abide, therefore the apostle's prayer: "That Christ may dwell in your hearts by faith; . . . that ye might be filled with all the fulness of God." Eph. 3:17-19.

Faith is not a *substitute* for works. It really *works*. It brings Christ within, to dwell, and to work the works of God. Its work is constantly conforming the life of the Christian to that which is right. It is the same influence, the same power, and the same life, actuating the child of God here that will move him in the eternal world,—the life of Christ.

FAITH IN GOD.

[Hab. 3:17, 18.]

"YET should rising whirlwinds tear
From its stem the ripening ear,
Should the fig tree's blasted shoot
Drop her green, untimely fruit;

"Should the vine put forth no more,
Nor the olive yield her store;
Tho the sickening flocks should fall,
And the herds desert the stall;

"Should Thine altered hand restrain
The early and the latter rain;
Blast each opening bud of joy,
And the rising year destroy;

"Yet to Thee my soul should raise
Grateful vows and solemn praise;
And, when every blessing's flown,
Love Thee for Thyself alone."

THE CHRISTIAN TO THE SOCIALIST.

BY H. B. CHATTERTON.

SOCIALISTS sometimes wonder why Christians do not take up and work for Socialism instead of souls. They say it is applied, practical Christianity.

Socialist workers are fervent and zealous, but for what? What do they expect? What is the most they hope to accomplish or receive in return? If man could live a hundred years in the full enjoyment of his highest expectations, what is that but dust? A moment of commonplace in contrast with eternity—the life God has promised to those who love and work for Him. What is the most that can be given in this life anyway compared to the great beyond—limitless eternity? Do not stop to pick up such pebbles and forget to look up at the stars, diamonds, and rubies beyond! If we could ever hope to dodge death, if Socialism could hope to bring in an elixir of eternal life, then might we begin to compare notes.

People are dying all about us, they have the same flesh and life, or souls as we—mothers, sisters, brothers. Why should we mortals, who know we must shortly pass to the great beyond, spend all our life in seeking for things that never come, or, at most, not till we are ready to die? If there is anything the ages prove, anything man's history shows, what is

plainer than that men's earthly ambitions are never realized—mere phantoms? But there is one awful result those chimeras have accomplished. Those ambitious to work out things for this life have blinded souls to the great, the eternal life, till countless numbers have gone down to the grave without God and without hope.

True Christianity does not claim to bring heaven into this life, only as it is grasped by faith in the future. It does, however, bring a heavenly influence, a blessed experience, into the lives of those who yield to the will and ways of God. Christ said, "My kingdom is not of this world," and true heaven can never come until "He come whose right it is" to reign. He is coming soon at most; therefore, this precious time must be used saving souls instead of chasing a phantom. At most, you do not and can not promise eternal life, and we expect to die in a moment, or, at most, in a few years, and soon take up the eternal promise by God and Jesus Christ, His Son. Yes, "we are playing for big stakes," but it costs no more than you are putting up.

But you answer, "Socialism is not a chimeras, it is a fact—eight million voters now in Germany, etc." Very well, even admitted it is here. You die to-morrow—or I? Shall I spend ten years advocating this, instead of saving ten souls to enjoy eternal bliss?

You admit, then, that eternal life would be preferable, and that you would give all you have, or all Socialism promises, if you could have eternal life. Now the hardest thing for human minds, accustomed to seeing big results only from big efforts, is to grasp a simple statement of a promise, a simple truth. Jesus Christ, the admittedly best Man the world has ever seen, promises *you eternal life*. Now, will you accept it and believe Him? That is the only condition. But your belief must be seen in your life.

"FEEL YOUR PULSE."

BY H. A. ST. JOHN.

"If you would know whether the Lord had forsaken you or not, feel your pulse. If you would know whether the Lord is still working for you and in you, for your eternal well-being, feel your pulse; if it still continues to beat, then the Lord is in His living temple, and has not forsaken you, or left you without hope."

After the tenor of the above statements we have recently read words of so-called comfort to the desponding. Now to my mind, the mere existence or continuance of heart-beats or pulsations, is in no way a *sure* test, or a *test at all*, of the moral or spiritual relation of a soul to God.

The pulse may and does, testify that physical life from God does continue, but mortal, physical life may continue to exist after the complete and eternal divorcement of all moral and spiritual life. We simply assert that physical life, attested by the pulsation of the heart, may continue for a time, thus divorced, but cut off from the moral and spiritual life of God, must necessarily cease sometime.

Satan and all the fallen hosts of angels, for long centuries have had life from God, nevertheless all this time they have been in a state of hopeless condemnation. Whether they have each a pulse to feel, or not, is immaterial, for no one will question the statement that they are *full of life*, received from God, the only source of life, in all of its manifestations.

Reader, permit your mind to go back to the antediluvian age. See the multitudes of struggling, strangling beings, contending with the terrific flood of water, falling faster and

faster, and rising higher. I imagine a host of these despairing and drowning creatures in the immediate vicinity of the ark, calling loudly to Noah, who is safely sheltered from the storm. They appeal to the man of God to know if there is any chance for their safety or salvation. Imagine, if you please, just at that juncture the venerable old patriarch calling to them out of the only window in the ark: "Feel your pulse; if your pulse is still beating, God has not left you. There is hope as long as your pulse beats."

You say, and say truly, that would be bitter irony, comfort with a vengeance, solemn mockery of their fears. And such would be true, also, in many cases, since that day, and will be again in numerous instances, before the end. The pulse will beat, life will continue after probation ends, and all hope in God is forever cut off. If we would know our true relation to God, and the only safe and true ground of hope for the future, we must needs repent of all sin, believe and obey the Gospel, and receive the witness of the Holy Spirit bearing witness with our spirit, or life, that we are the children of God. The Lord in His Word has given us rules by which we may know that we have passed from death unto life, but the beating pulse is not one of them.

RE-ARRANGEMENT OF THE STARS.

BY A. SMITH.

[It is designed that this article be studied as a Bible reading, the reader turning to and reading each reference given. The force of the article will be lost if this is not done.]

WHAT events in nature were to herald the second advent of Christ? Isa. 13:10-13 and 24:20-23; Joel 3:14-17; Matt. 24:29. See "Early Writings," page 33.

Why are the stars to be removed from their present relative positions in heaven? Heb. 12:27, last clause.

What can not be shaken, and because of which the stars are to be moved? Heb. 12:28, first clause.

Why can not the kingdom of the saints be removed from the earth? Ps. 115:10; Isa. 45:18.

Who rules and guides the stars in their courses? Isa. 40:26; Ps. 147:4; Job 31-33. Arcturus is a sun estimated to be many hundred thousand times larger than our sun. His orbital velocity is over 550 miles a second; being much more rapid than that of other stars in that quarter of the heavens. Astronomers can not account for it. Truly, Arcturus, with his sons (planets), needs a guide; and that Guide is Jehovah.

Will the dominion of the universe be transferred to the earth?—It is implied. Job 38:34. If such an event could not take place, and it was not God's purpose that it should, the question would have been entirely irrelevant. See Rev. 21:2, 3; 22:3. "The earth itself, the very field Satan claims as his, is to be not only ransomed, but exalted. Our little world, under the curse of sin, the one dark blot in His glorious creation, will be honored above all other worlds in the universe of God."—*Desire of Ages*, p. 26.

Is more than the earth embraced in the dominion to be given to God's people? Dan. 7:22; Eph. 1:17, 23; Rev. 3:21; Phil. 2:5; Matt. 28:18; John 16:15 and 17:20-24; Rev. 21:7. Because sin is abroad in the universe, the glory of God in heaven is now veiled in darkness. Ps. 97:2; Job 22:12-14.

The "mansions" that Jesus has gone to prepare (by atonement, Lev. 14:48-53) for His people, are doubtless those of the angels

that sinned and were cast out of heaven. See Ezek. 28:18; Jude 6; John 14:2. "Are these [says Satan] the people who are to take my place in heaven, and the place of the angels who united with me?"

Sin originated in heaven, and, no doubt, the whole universe felt, more or less, the pulsations of the malady which soon developed in the earth into a malignant eruption. This is evidently why the entire creation must undergo a change. See Heb. 1:10-12; Rev. 21:5; 2 Peter 3:10.

What the ultimate destiny of the heavenly world will be is not certainly revealed. The New Jerusalem, the capital of the universe, and the home of the angels is to be removed to the earth, and the throne of God with it. "It was His [God's] purpose to re-populate heaven with the human race, if, after test and trial, they proved to be loyal to Him."

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

Grandville, Mich.

"THIS GENERATION."

BY L. D. SANTEE.

"VERILY I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:34. These words of our Lord were in answer to the question, "What shall be the sign of Thy coming, and of the end of the world?" The same words are repeated in Mark 13:30, and again in Luke 21:32. You will notice that after each of these texts the verse following reads, "Heaven and earth shall pass away; but My words shall not pass away." Why is this solemn statement thrice repeated?—Because the preceding verse is hard to believe. Whenever this conviction enters into the heart and becomes an abiding principle, the whole life is transformed. There is a solemnity that before we never felt.

All the duties of life become holy, and we walk "as seeing Him who is invisible." The thought that we are the ones on whom the ends of the world are come, is a thrilling one,—that this generation has a future before it that no preceding generation has ever had, and that the life we are now living may be changed by the power of God, into that life that knows no end. No wonder that we can not grasp the mystery of immortality, for we have never seen its glorious reality. Jesus said, "Whosoever liveth and believeth on Me shall never die" (John 11:26); and in this generation our lot is cast. No wonder that this stupendous truth is hard to believe. It seems too good to be true. And so the Lord caused it to be thrice repeated, and each time with a reminder of the immutability of His word.

The many prophecies that the Saviour gave to His disciples in His answer to their question, were landmarks, or stepping-stones, toward the great consummation, the coming of the Lord, and the thrilling events that attend it. Last, in the history of this present world, are signs in the sky and on the earth. Matthew enumerates them as follows:—

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken; and then shall appear the sign of the Son of Man in heaven." Matt. 24:29, 30.

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of Man coming in the clouds

with great power and glory." Mark 13:24-26.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon earth distress of nations, with perplexity; the sea and the waves roaring." Luke 21:25.

Joel bears witness of the same time as follows:—

"The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Chapter 2:31.

Again I read:—

"The sun became black as sackcloth of hair, and the moon became as blood." Rev. 6:12.

These events are in the past. A hundred histories have noticed them, and a record of their fulfilment is spread before the world. The sun was darkened May 19, 1780. A newspaper, bearing date of three days later, said, "It was the spreading of the pall-cloth over the earth by strong, invisible hands." A minister testified, "It was midnight darkness at noon-day." "And the moon shall be darkened." The night following, a full moon, in a cloudless sky, was enshrouded in utter darkness. We shall not take time to notice this further. Reliable histories are on every side, and it has never been questioned. "And the stars shall fall from heaven." Nov. 13, 1833, saw this prophecy of our Lord fulfilled. Evidence of this is on every hand. Living witnesses are abundant. The leading authority at Yale College voiced the universal sentiment when he said that it was probably the greatest display of celestial fireworks that had ever been since the creation of the world, or at least within the annals covered by the pages of history. There are two other signs noticed, "distress of nations, with perplexity," and the shaking of the powers of heaven. He also adds as an existing condition, "men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

We shall not take time to dwell on these signs. Let the thoughtful ponder. Study existing conditions. Are these signs fulfilled? We continue this subject, and now notice our Saviour's conclusion. "So likewise ye, when ye shall see all these things, know that it [margin, He] is near, even at the door. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34.

The next question is, Where shall we begin in reckoning "this generation"? The signs shown in the heavens seem to be different from the rest recorded in this chapter. They are followed by the coming of Christ. So we would naturally reckon the generation from the last sign, which was the falling of the stars in 1833. When this took place, then the world could say, Now we have seen "all these things." The things that are spoken of as following, do not have a definite time, but are conditions that will grow worse and worse, until the end. Then it seems entirely reasonable to conclude that the generation began with the falling stars, and will reach to the Lord's coming. Cruden, in his concordance, quotes Matt. 24:34, and makes this comment on "this generation":—

"All who are at present living, shall not be dead, when this shall come to pass."

Again: If the Lord should not come in this generation, then our preaching of the Third Angel's Message would not be in place. The message declares that any man that worships the beast or his image, or receives his mark, shall suffer the seven last plagues. They begin after probation closes, and continue one year, to the coming of the Lord. Now, if we are not living in the generation that shall witness those plagues, we are giving the wrong message,

just as Noah, had he preached to a preceding generation. The Lord says that the one that saith in his heart, "My Lord delayeth His coming," is an evil servant. Satan tries in every possible way to draw our minds away from the coming of the Lord; for he knows that "every man that hath this hope in Him purifieth himself, even as He is pure."

We have no right or reason to doubt the Word of God. I close by quoting Rom. 3:3, 4: "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar."

Elgin, Ill.



DEUTERONOMY.

BY F. D. STARR.

THIS book derives its name from an expression found in chapter 17, verse 18, which says concerning the prospective king of Israel: "And it shall be, when he sitteth upon the throne of his kingdom, that he shall write him a copy of this law in a book out of that which is before the priests the Levites."

The term used in the Greek Version, the Septuagint, for the words, "copy of this law," is *deuteronomy*. He shall write him a *deuteronomy*, the meaning of which is, a duplicate of the law, or a second law, a repetition of the law. The object and result of this would be, as stated in the following verses: "And it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law and these statutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aside from the commandment, to the right hand, or to the left; to the end that he may prolong his days in his kingdom, he, and his children, in the midst of Israel."

If the king of Israel was to take the time to write a copy of this book, as well as of the preceding four, and then read from it all the days of his life, can we not at least take the time to read a copy that has been already printed for our convenience? Writing is a slow process. It certainly would take much longer to write a copy of these books than to read them, as it takes much longer to write a letter than it does to read it.

The beneficial results of carefully reading this book will be to us the same as to the Israelite monarch, to make us obedient to all the requirements of Jehovah, to fear God and keep His commandments, which is the whole duty of man (Eccl. 12:13, 14); to keep us humble, that our hearts will not be lifted up to consider ourselves better than others, above our brethren; and that we shall prolong our days in the midst of God's chosen Israel.

It would, no doubt, help to impress divine truth upon our minds if we were now in the habit of writing out copies of the Bible, as it had to be done before the art of printing came into existence. The press is a great blessing to the race, but, like so many other blessings, an unfortunate advantage is taken of it in our allowing it to cause us to become more careless and less thorough in accurate knowledge of the Scriptures.

The importance of Bible study is also brought out in chapter six of this book, verses 6-9. We here find that it is not only reading and writing God's Word that will be such a blessed

and profitable employment for us, but also social conversation about these inspired topics, especially in the family circle. "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Happy is the home where this is practised.

It is well to have the law of God repeated, rehearsed to us, as we have it in this book. Review of our lessons helps much to fasten them in our minds. Israel had shown the necessity of having a *deuteronomy*, or regiving of the law, in breaking those requirements when they made the golden calf so soon after the proclamation of the Decalogue, thus causing Moses to cast the visible tables, upon which the law was graven, to the ground. This act was followed by another forty days' fast in the holy mountain, at the end of which God gave him a new copy of the law. Deut. 9:18; 10:4.

Sublimity is the prominent characteristic of the book of Deuteronomy. What more sublime language could be penned than that found in its closing chapters? And all ending with a most sublime event, the burial of that eminent servant of God, by whose hand the first five books of the Bible were written.

We have all attended funerals that have made a deep impression upon our minds; for the living will lay it to heart when he goes to the house of mourning and sees the actual end of human existence. Eccl. 7:2.

But who has ever attended a burial service that has affected his heart as has the rehearsal of the sublime obsequies recorded in Deuteronomy 34? Here is neither modern undertaker nor Egyptain embalmer, but of what other human being was such high burial honor ever recorded? The Lord buried him; "but no man knoweth of his sepulcher unto this day." Even the blessed Saviour was buried by human hands, but this eminent servant of the Lord, of whom it is recorded, "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face," was given the honor of a divine burial.

But this was not all there was to the interesting circumstances of this event. A controversy at a grave is a startling occurrence; but here appears an enemy on the scene. The matter is thus described by Jude, "Yet Michael the Archangel, when contending with the devil He disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

Tho death had reigned from Adam till Moses, resurrection power was manifested in this case, and Moses was raised from the dead, and taken to heaven, from whence he came centuries later, to talk with Jesus concerning His decease, which He should accomplish at Jerusalem. Luke 9:28-35.

Consider the remarkable physical condition of the prophet at his death: "Moses was a hundred and twenty years old when he died; his eye was not dim, nor his natural force abated." Youth in old age!

The practical lessons of this book are numerous. Let us notice a few. What is in the parenthesis of Deut. 1:2?—The lesson that, as Israel was about forty years traveling over the ground that could be traversed in eleven days, so the progress of many professors in the Christian life is most deplorably slow. The fewness of the faithful is shown in the cases of Caleb and Joshua, who alone of the hundreds of thousands who were numbered on leaving Egypt, were permitted to cross the Jordan.

The difference between faith and presump-

tion is seen in Deut. 1:41-46. Israel had been told not to go at that time to fight against the Amorites, but they rebelled against the commandment of the Lord, and went presumptuously into the hill. When God told them to go, they would not go; if they had gone, they would have acted in faith; so faith is simply doing what God has commanded us to do, while presumption is doing what He has forbidden us to do.

The advent of the Messiah is clearly predicted in Deut. 18:15, 18. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me," said Moses. When that Prophet came, He began at Moses and all the prophets to teach the people concerning Himself. See Luke 24:27.

As we take a comprehensive view of the five books of Moses, we can feel the force of the prophet's words: "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Remember ye the law of Moses My servant." Mal. 4:4. "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Those who believe not Moses believe not Christ, who rose from the dead. "Had ye believed Moses, ye would have believed Me; for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?" Let us give these books the respect and attention they deserve.

REMARKABLE CONVERSION IN WASHINGTON.

BY E. PAYSON HAMMOND.

I HAVE recently received an interesting letter from Major Hall, of Washington, D. C. He is well known, and at that time was a member of a prominent club. His three children were led to Christ in our children's meetings, and begged their father to attend the services. His friend, General Critenden, related his conversion in Dr. Rankin's church. Major Hall expressed much displeasure to his wife that General Critenden should have thus spoken, and angrily refused to remain at the inquiry meeting. He went from the meeting to a gambling saloon, where he remained until day-break. The next day his wife resolved to spend in prayer and fasting for the conversion of her husband. In her agony she cried, "O God, if need be, lay my dead body across his pathway to keep him from tumbling into the pit of destruction." No sooner had she offered this prayer than she ran across the street to her friends, saying, "God has answered me, and my husband will soon be converted." The next Sunday he was in his business office under deep conviction of sin. At five o'clock Dr. Black came to see him, and pointed him to Christ. That night he stood up before the great audience of, perhaps, three thousand, and related the story of his experience. His wife sprang to her feet, saying, "I am the happiest woman in Washington." And next Sunday he stood by my side upon the east steps of the capitol, where for ten weeks we had held open-air meetings, and spoke to about twenty thousand people, in a manner which profoundly moved that vast audience. Since then he has been an earnest worker in Washington. Years after, when I returned to hold another series of meetings, he was one of the leaders in the work, and did all he could to help win souls to Christ. Surely the Lord answers prayer. He is indeed able to save unto the uttermost all them that come unto God by Him.

A LITTLE CHILD SHALL LEAD THEM.

A PRIMARY Sunday-school teacher had been talking to her class about home-department work, and how they could help it along in their homes. One little girl who was a Christian, but whose parents were not, came to the teacher after school, and asked if there was not some way by which she could start a home department in her home. The teacher replied that there was, and, taking the child's little Testament, marked here and there a verse. Then she told her to take the Testament to the breakfast table, and, at the proper time, ask her father if she might read a verse aloud, and, if he did not object, to read one of the marked verses. She was then to ask if she might say a little prayer, and, if she was allowed, to kneel down by her chair, and say, "Our Father," etc. It was a trying moment for the little girl on Monday morning; but she was true to her promise. The father did not object, and the verse was read; neither was there objection to the little prayer. With child-like faith she prayed in the presence of the father and mother, both of whom, however, remained seated at the table. Tuesday, Wednesday, and the days following, it was the same, until Sunday came. The little girl told her teacher how she had been able to carry out her promise, and asked to have some more verses marked for her to read the following week. This was done, and the little home missionary took up her work again. Before that week was ended, both father and mother were on their knees by the side of their little girl when prayer time came.

How long this continued I do not know; but not a great while afterward the little girl was taken seriously ill. Her father, entering her room one day, saw her weeping, and asked her the cause. She replied: "Papa, I am not afraid to die, for I know Jesus will take me home; but I have just been wondering who will read the verse and say the prayer at the table when I am gone." The heart-broken father could not stand that. Taking up his little girl in his arms, he pressed a kiss upon her lips, and said: "Those verses shall be read, and prayer offered every morning, if I do it myself." Soon after this his little girl was taken away, but the promise was kept, and the father and mother received into the church.

"And a little child led them."—*New York Merchant.*

THE MYSTERY OF BIRTH.

BY MATTIE A. PRICE.

CHRIST'S incarnation was the mystery of godliness. "To this end was I born," says Jesus, "that I should bear witness to the truth." What stronger testimony could be given of the value of truth? This dark world needs the light of the true witnesses. Jesus was the "True Witness." "Ye are My witnesses." When we are born again we will bear witness that we have been with the "True Witness," who was the "Light of the world." To this end were we born, and for this cause came we into the world. "As He is, so are we in this world." He made His followers joint heirs with Him in His glory. In His name they were to go forth to carry out His purpose of bringing many souls to a knowledge of the truth. He is soon to judge the world with His truth. "Gird Thy sword upon Thy thigh, O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth and meekness and righteousness; and Thy right hand shall teach Thee terrible things." Ps. 45 : 3, 4.

"Even so, come, Lord Jesus."

HOW SANCTIFICATION COMES BY TRUTH.

IN order that truth may sanctify, the mind must be brought in contact with it. As soon might you expect iron to fuse without bringing it in contact with the furnace heat, as to look for sanctification where the Word of God has not, by some process, reached the human understanding.

The mind must also be familiarized with the truth in order to gain the benefit of the sanctifying process. If the truth is simply proclaimed in the ear, and passes out of the mind as soon as it passes in, making no more impression than does the musket ball as it glances from the ironside, it will not prove to any extent a sanctifier. There must be adhesion as well as contact. By frequent reading of the Scriptures, and, better still, by treasuring up their contents in the memory, making them the subject of meditation, turning them over and over in the mind until they become the warp and woof of the every-day thoughts, the Word of God will become familiarized to the candidate for sanctification, and will be to his soul like an atmosphere in which there is no impurity.

The mind must also comprehend the truth. Its true meaning must be discovered. Whoever neglects the opportunities which offer to hear the Word of God expounded, or to meditate upon what he has heard, will be properly classed with those who are "ever learning, and never coming to the knowledge of the truth."

The truth, in order to sanctify, must be yielded to, and not resisted. Whoever sets himself, in any manner, to resist the truth, or whoever would evade the just conclusions to which it would compel him, interposes an insuperable barrier to his own sanctification.

Prayer for sanctification under such circumstances would be a solemn farce.—*William Campbell Scofield.*

THE PRICE THAT WAS PAID.

THE *Classmate* tells a story of a preacher of the Gospel who had gone down into a coal mine during the noon hour to tell the miners about Jesus Christ. Meeting the foreman, he asked him what he thought of God's way of salvation.

"O, it is too cheap; I can not believe in such a religion as that."

Without an immediate answer to his remark, the preacher asked: "How do you get out of this place?"

"Simply by getting into the cage," was the reply.

"Well, that certainly is very easy and simple. But do you not need to help raise yourself?" said the preacher.

"Of course not," replied the miner. "As I have said, you have nothing to do but get into the cage."

"But what about the people who sank the shaft and perfected all this arrangement; was there much labor about it?"

"Indeed, yes; the shaft is eighteen hundred feet deep, and it was sunk at great cost to the proprietor."

"Just so; and when God's Word tells you that whosoever believeth on the Son of God hath everlasting life, you at once say: 'Too cheap! too cheap!' forgetting that God's work to bring you and others out of the pit of destruction and death was accomplished at a vast cost, the price being the death of His only Son. Men forget that the Lord Jesus Christ Himself purged our sins, and that their part is but to accept what has been done, and thank God for it."



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.]

CXLVII.

TWELVE years ago I was a devoted Episcopalian. Nor did it occur to me that I ever should be anything else. I had opposed the Sabbath from ignorance. When Brother Thurston loaned me a book on prophecy, I did not know he was a Sabbath keeper, or I never would have taken it. Praise God I did not know him. When I came to the statement that Rome had changed the day, I immediately went to the "Encyclopedia Britannica," and, under articles "Sunday" and "Sabbath," found some things that surprised me. I then went to my Bible, and, to my great surprise, I found no Sunday sacredness there. Then I took statements from Brother Thurston to the Astor Library to verify them. I want to say just here that again and again I have verified statements of "the remnant seed," whom I have learned so devotedly to love. I have never found any statement in the least exaggerated, nor the works quoted from either added to or taken from. When I found I was keeping a counterfeit sabbath, and not the Sabbath of the Lord, I took my stand for God, yet not till after a heavy struggle; for I have had to go through the fire. But I can testify that He walked with me, and the experience brought its own deep, rich, lasting blessing with it.

E. D. VAN RENSSALAER.

CXLVIII.

WHEN seven years old I went to a day school taught by a young lady cousin; there and from her I learned the number and names of the days of the week. From her sister, on Sundays, I learned the Ten Commandments, and that "the seventh day is the Sabbath." Living with the two cousins, I naturally asked: "Why the difference? Where and when was the change made?" And was told, "When you get older you will find out all about it."

At the age of fourteen I overheard a conversation between two men. Both quoted Scripture in their argument, and the result of that night's conversation was that I became an infidel, and never stepped inside of a church for over twenty-one years. At thirty-five, a friend came to the house, and gave me two readings on Daniel 2 and 7, and Revelation 12 and 13, all at one sitting. I worked the next three Sabbaths contrary to my convictions, but have not done so since.

The evidences of prophecy and history, and the grace of God, have made me a follower of the Lamb by faith for nine years. CHAS. H. HARRIS.

CXLIX.

WHEN about ten years of age, I learned the Ten Commandments. Since then I have been a skeptic about the first day of the week's being the Sabbath. I questioned my parents, and they told me it was changed when Christ arose from the dead. When I asked other questions about it, they hushed me, and said I would know when I was older. I asked ministers, but they would not, or could not, tell me who changed the Sabbath.

Ten years ago last January I read in the "Bible Readings for the Home Circle," who thought to do the awful deed, and in five minutes I was a Sabbath keeper. I was so rejoiced to know the truth of the matter that I told it to every one I met, saint or sinner; and I was greatly disappointed because those who called themselves Christians were not as delighted as I was.

I keep it because the Creator rested on the seventh day, the day after He had finished His work of creating the world. He made it holy, and bids us keep it so. He said, "It is a sign between Me and the children of Israel forever," and are we not a part of the Israel of God? Phil. 3 : 3. L. M. W.



OAKLAND, CAL., APRIL 27, 1904.

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

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

GOD'S DESIRE TO MANIFEST HIMSELF.

"WHAT if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction; and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us, whom He hath called, not of the Jews only, but also of the Gentiles?" Rom. 9:22-24.

There are some things which must be exhibited to all the universe, and among these are the wrath and the power of God. And these are being illustrated in presence of the universe in the working out of the plan of salvation in the earth. It is being demonstrated that His wrath against disobedience is just, and essential to the well-being of all the universe, and that His power is fittingly represented in the Gospel of Christ, "which is the power of God unto salvation to every one that believeth." Rom. 1:16; Eph. 1:19, 20. The wrath of God toward sin, which is disobedience of His holy law (1 John 3:4), is the natural outgrowth of His righteous character; for the scripture says of Him, "Thou art of purer eyes than to behold evil, and canst not look on iniquity."

In order to illustrate these great truths in a way that all may see the justice of His wrath, He endures with much longsuffering vessels of wrath, fitted to destruction. He gives them years of probation in order that they may choose which they will be—whether they will remain vessels of wrath for destruction or become vessels of mercy for salvation. God does not fit anybody for destruction. All are born under condemnation (Ps. 51:5; John 3:3), but the Lord will fit them for salvation if they will accept of His conditions. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth upon him." John 3:36. He has chosen to remain a vessel fitted for destruction, made so by reason of his sinful nature. "The wages of sin is death;" and the impenitent sinner, choosing the sin, naturally draws the wages.

The probationary time allotted to the sinful race is God's opportunity to demonstrate before all the universe the power of His love in fitting vessels of mercy for salvation. The great adversary of God and his many emissaries have charged that God is unjust; but when the glorious work of redemption shall have been accomplished, His character will be fully vindicated. See the "new song" recorded in Rev. 5:9-14.

God is desirous that His creatures shall learn of Him and His ways. Both His works and His Word have that end in view, with the addition of His Holy Spirit as a teacher of the truth. Men are apt to consider wrath an objectionable trait of character, but God needs not to apologize for His wrath, for it is only manifest against that which His perfect judgment knows to be inimical to the happiness of His creatures. Through its action will eventually come that universal peace which will experience nothing but reciprocal love, because of the universal spirit of obedience to the law of God, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself."

Satan and his adherents, as all living creatures necessarily must, possess a certain degree of power, which is given them by the Creator; but, having perverted it from the purpose of the Creator, it can only work evil, and eventually their own destruction. Disobedience is a kind of boomerang; "sin, when it is finished, bringeth forth death." God permits the adversary to destroy to a certain extent, in order that he may demonstrate his real character, and the justice of his final annihilation be manifested; and incidentally his machinations sometimes work out

the judgments of God. Satan frequently overreaches himself. So the psalmist says: "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Ps. 76:10.

MEN OF STRAW.

Antinomianism.

THE *Christian Standard*, the organ of the Disciple sect, has been greatly stirred over the advance of Sabbath truth, and the editor has of late been putting forth especial effort to "neutralize Advent teaching." Several of these papers have been sent us by different persons, and we are asked to reply to them in the SIGNS OF THE TIMES.

In the first place, the articles are not worth the space for reply. They do not touch the Biblical evidence or argument for the Sabbath of the Lord. They set up at convenient distances nice little men of straw, and then pop away at them with all sorts of antiquated guns and discarded modern weapons, which do not always affect seriously even the men of straw. The principal complaint the *Standard* makes is that Seventh-day Adventists claim to go by the Bible and the Bible alone, and then proceed to quote history in large quantities, especially in the history of the Sabbath and Sunday, and in the interpretation of prophecy. But it is still true that the Bible and the Bible alone is the norm of their faith and practise; yet we do not see why this should prevent them from showing by history the fulfilment of prophecy, and we do not know how it is possible to give a history of Sunday as a religious institution save from history, for it has no such record in the Bible.

The *Standard* declares that the Sabbath as the seal of God's law is based on the statement that "sign" and "seal" are synonymous terms, contrary to the *Standard's* understanding of the matter; that the generic term "Israel" does not include twentieth-century Christians, and that it is a great mistake to say that the United States will become a persecuting power and enforce Sunday observance under penalties.

In the first place, to put it in very few words, the great truth that the Sabbath is the seal of God's law rests on a broader, larger basis than the synonymous use of "sign" and "seal." The sign of circumcision was a seal of Abraham's righteousness. Rom. 4:11. The Sabbath, a sign between God and His people (Ex. 20:12, 20), is also a seal of His law, and becomes such to those who receive the Sabbath for what it truly means, the rest of God in Christ Jesus, both Creator and Redeemer.

As to the term "Israel," it is God's designation of His household and commonwealth. Eph. 2:19, 20. Compare with verse 12; 3:3-6. There are no promises to the world at all save through Israel. Rom. 9:4, 5. If one wishes to persist in being a Gentile, he takes himself out of the pale of God's promises.

When Seventh-day Adventists first declared, on the basis of the prophetic Word, that United States would become a persecutor through the enforcement of Sunday laws, there was not a single indication of it in the land. Since 1850 the matter has been agitated in every state in the union, several states have prosecuted and imprisoned men for the sole reason that they worked on Sunday, to the disturbance of no one, and the state laws have been upheld by Federal Courts, while the Federal Congress has three times committed itself to religious legislation. While we would to God that such action by this government, as set forth in Rev. 13:11-17, might never be, we know from the "more sure word of prophecy" that it will certainly come.

The *Standard* criticizes "Sabbatarian Use of History" after this sort:—

On the Sabbath question, they claim to prove from history that the church kept the Sabbath for hundreds of years after Christ; that Sunday observance came from the pagans, was brought in by Constantine, made holy by the pope; that before this, for three hundred years, it had been a common work day in the church, etc.

But where could proof for the above be found save in history? Of course it was all predicted in the Word. History, however, abundantly reveals all these claims.

These facts do not prove the Sabbath obligatory upon all men, but they do prove that God had loyal souls in the piping times of apostasy. Even down

as late as 538 the council of Laodicea pronounced anathema on those Christians who kept the seventh day. Sunday was not kept before Constantine's time as a sabbath, and almost universally not for a long time after that emperor.

Abundant quotations from history are often given because they are not accessible to all, while a Bible reference is sufficient to refer all to the passage cited.* One editorial of the *Standard* is entitled, "Did Constantine Change the Sabbath?" And more than two columns is taken to answer the question, when two letters would answer it, namely, "No." No one claims, so far as we know, that Constantine changed the Sabbath. What we do say is this: Constantine issued the first law for Sunday observance on record. And it is well to note that that first law is found, not in the Scriptures, but in the code of a sun-worshipping pagan emperor. The next day he gave instruction as to how the heathen soothsayers, or haruspices, were to proceed to determine the will of the gods. The Sunday law was doubtless given to please professed Christians, but it was given by a pagan.

Neither does any Sabbatarian affirm that the pagans rested on Sunday. Sunday was "the wild solar holiday of all pagan times," partly of work and partly given up to mirth and folly. It needed no law to lead men to carnal pleasures. This is the simple fact: The first law for Sunday was issued by a pagan emperor, for an apostate church; but his edict was not to enforce the Lord's day, but "the venerable day of the sun," a wholly pagan name.

Here are the simple facts: Constantine became emperor July 25, 306; and his victory over Maxentius, at which it was said he saw the cross, and was converted to Christianity, occurred in 312. But this victory he ascribed, not to Christ, but to *instinctu divinitatis*, on his arch in Rome, in 315, and he carried his pagan title to the grave, as also the figures and names of the pagan gods on his coins. He was not baptized till just before his death, in 337. His "conversion," the Schaff-Herzog Encyclopedia well says, "was a change of policy, rather than of moral character. Long after that event he killed his son, his second wife, several others of his relatives, and some of his most intimate friends, in passionate resentment of some fancied infringement of his rights." And this is the "Christian" (?) emperor to whom the first Sunday law can be traced.

One other statement in this article is that "they [Sabbatarians] argue that before this [321] all Christians had worked on Sunday." We simply say this, that the day was not observed as a Sabbath. Here is another sample of the *Standard's* recklessness:—

Just so in the time of Constantine. All Christians were keeping the Lord's day, and had done so for ages. Of this there is an abundance of historical proof.

What is meant by "keeping"? They kept the days of the betrayal and crucifixion, we are told, also. How? What is the true "Lord's day"? Let Mark 2:26, 27; Ex. 20:8-11 and Isa. 58:13 answer. The Lord has called but one day His, namely, the seventh day, the Sabbath. What is meant by "for ages"? Never till apostasy came in did professed Christians begin to observe the times and days of heathenism. Gal. 4:8-11.

When apostasy came into the Jewish Church they trampled the Sabbath underfoot, turned to pagan "times," and Jerusalem was destroyed in consequence. Ezekiel 20; Jeremiah 17. When the Christian Church apostatized (and it had already begun in Paul's day, Acts 20:29, 30; 2 Thess. 2:7), it also departed from the Sabbath of the Lord, the true Lord's day, and exalted a man to the place of Christ, and a pagan day to the place of the Sabbath of the Lord. Now, if there were none that observed the Sabbath of the Lord from the apostles' day to this, that would not make the truth of God of none effect. God's Word will stand whatever men may do.

One of the chief efforts of the devil from the beginning has been to deceive men into believing that God's law was "done away," "abolished," or "changed." He is the original antinomian. He

* For testimony as to the whole truth see Andrews' "History of the Sabbath and Sunday," cloth, \$1.50; in paper, 3 volumes, 75 cents; "Sunday: Origin of Its Observance in the Christian Church," by E. J. Waggoner, price 15 cents; "The Lord's Day the Test of the Ages," price 15 cents; "Sunday in History," by Edwards, price 30 cents. These will be sent postpaid on receipt of price.

quotes scripture, as he did to Jesus, to support his theory. He has his disciples still. He has always had them. Ever they cry, to excuse human conduct, "The law is abolished." They are crying it to-day. The sad thing is that many of those who are doing it profess to be "Christians." Of that law Christ the Lord said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." He kept it Himself. It was a part of the character He imputes to men. The good of *all* Biblical ages kept it. Those who turn from that law God calls "a rebellious people, lying children, children that will not hear the law of Jehovah." See Isa. 30:8-14. Jesus says, "If thou wouldst enter into life, keep the commandments." Matt. 19:17. Again He said, "I have kept My Father's commandments, and abide in His love." John 15:10. The beloved disciple says, "He that saith he abideth in Him ought himself also to walk even as He walked." 1 John 2:6.

These scriptures—and a multitude of others might be adduced—are God's answer to the *Standard's* antinomianism. It is no wonder that our contemporary turns from the Word and endeavors to make people believe that history has been perverted by Sabbatarians. Sabbatarians have not perverted history, yet they want no one to stand on any other foundation save the law of God as it is in Christ Jesus.

MUST I YIELD?

"DOLLARS WANT ME" is the title of a new book by the editor of a New Thought journal. We have not read it. It is said to be the new road to opulence. It is said to explain just what mental attitude to hold in order to draw the Dollar. It is said that it will enable one to rise above the drudgery of enforced labor. The title conveys the impression that money is seeking to possess the individual; and the author seeks to teach the individual how he can so yield that he will be conducted into the pastures of opulence.

How striking is the similarity between this New Thought deception and the deception practised in Eden. The "god of this world" taught Adam and Eve how they could yield to Him, and in so yielding gain all, and become gods themselves. Satan wanted the souls of the race, and promised them great things. They yielded to him, lost all, and were forced to labor as they had not done before. Now comes the champion of the New Thought, seeking the same thing, making the same offer, and in addition holding out a remedy which "will enable you to rise above the drudgery of enforced labor." If the two propositions are not instigated by the same power, then the coincidence is a remarkable one. And the last deception holds out the promise of immunity from one of the results of the first, that is, labor. Only yield to the invitations of the New Thought, and all you desire to have you may have, all you desire to be you may be, even tho your desire, like that of Lucifer, be to be "like the Most High," and to take the great title, "I AM."

Does the New Thought promise all this? Let the answer be found in its own teaching. The author of the book above named says editorially in the journal *Now*:—

Man is conscious Mind. Conscious Mind is self determined; is the personal God. To-day man is conscious of himself, says, "I Am," but has not awakened to his power as a conscious manifestation of God—of the One, so he can say what he is. He is coming to that consciousness. All power lies potentially in the human ego. Man, as an individual, and a race, is limited only by his ignorance of his powers. As he thinks himself to be, that he is. To teach him to think of himself as potentially omnipotent, and to bring him into recognition of his possessions, is the object of *Now*.

If we were to italicise any of the above, it would be necessary to italicize all, so sweeping and all-including is the blasphemous assumption of human omnipotence. Man is made the "personal God," the "I AM," the "One," the possessor of "all power," "potentially omnipotent." But this is not all. He continues:—

Man is that which he thinks he is, because thought is power; and by this power, which is creative, *man creates himself*. . . . Man is spirit, with all the possibilities of divinity, and may manifest these possibilities here and now.

It would seem that nothing but an intellect crazed by self-admiration and self-worship could make such

assumptions as above quoted; and we find that it was that very thing that turned the head of Satan and brought discord and rebellion in heaven and brought sin into this world. "I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness; I will cast thee to the ground, I will lay thee before kings, that they may behold thee." Eze. 28:16, 17. God's rebuke to the king of Tyrus—symbol of Satan—can just as fittingly be applied to the exponents of the New Thought. "Thus saith the Lord God; because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, tho thou set thine heart as the heart of God." Eze. 28:2. One of the faults of that king was an inordinate desire for gold, treasure, and glory. The New Thought makes "the road to opulence," and the release from labor, one of its aims. How striking is the similarity throughout!

Now let us notice some of their "Affirmations," following each with a Scripture reference.

"As life I am perfect." "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one." Verse 12.

"Through faith in myself as a manifestation of the infinite life, I am health and happiness." Even Jesus declared: "I can of Mine own self do nothing." John 5:30. To His followers He said: "Without Me ye can do nothing." John 15:5. And Paul says: "I can do all things in Him that strengtheneth me." Phil. 4:13. The New Thought does all of itself and through itself.

"I think of myself as the I AM, which is infinite." "And knowest not that thou art the wretched one and miserable and poor and blind and naked." Rev. 3:17. "Yet thou art a man, and not God, tho thou set thine heart as the heart of God."

"I live the eternal life and partake of present immortality." "The King of kings and Lord of lords; who only hath immortality." 1 Tim. 6:15, 16. "When this mortal shall have put on immortality." 1 Cor. 15:54. That takes place at the resurrection of the just.

We might give many more of these bold and audacious assumptions, which are plainly refuted by the Word of God, but it is not necessary. Those given show the animus of the whole teaching, and brand it as the wicked thing it is. In the face of all this shall we yield to the deception, taste, and fall, as did our first parents? The New Thought teaching is as contrary to the Word and truth of God as was Satan's contradiction in Eden. It is based upon and propagates the same falsehood, the immortality of the soul. It seeks the same object, the exaltation of the creature above the Creator. Knowing this fact, how can we hope for any other reward than the reward of the fallen cherub if we accept and propagate the doctrine which struck discord in heaven and brought sin, sorrow, and suffering to the earth? Yield not to its vain philosophies, its wicked assumptions, its empty promises. The deception of the pit is in it, and its glowing promises are worse than Dead Sea fruit.

GRACE.

FOLLOWING are some definitions of the word "grace," as given in the "Standard Dictionary," together with their Scriptural foundation:—

1. *The unmerited love and favor of God in Christ, especially as shown in the salvation freely provided for mankind; hence, free gift.*

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that [the grace] not of yourselves; it is the gift of God." Eph. 2:4-8; also Titus 2:11.

2. *The divine influence acting within the heart, to regenerate, sanctify, and keep it.*

"Be not carried about with divers and strange

doctrines. For it is a good thing that the heart be established with grace; not with meats, which hath not profited them that have been occupied therein." Heb. 13:9. "By the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all; yet not I, but the grace of God which was with me." 1 Cor. 15:10.

3. *A state of reconciliation to God, of deliverance from the dominating power of sin, and of full participation in the enjoyment of God's favor and free gifts on the ground of Christ's merits.*

"Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God." Rom. 5:1, 2. "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the Beloved. In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Eph. 1:2-7; also Rom. 11:15.

4. *The power or disposition to exercise saving faith, to live the Christian life, and to endure with patience the trials of the earthly state.*

"Thou therefore, my son, be strong in the grace that is in Christ Jesus." 2 Tim. 2:1. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29.

"He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ might rest upon me." 2 Cor. 12:9. "God resisteth the proud, but giveth grace unto the humble." James 4:6; also Acts 4:32-35; Heb. 4:16; 1 Peter 1:2-4.

5. *Any spiritual gift or attainment; any development of spiritual excellence.*

"Let your speech be always with grace, seasoned with salt; that ye may know how ye ought to answer each one." Col. 4:6. "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace [liberality] also." 2 Cor. 8:7. "For ye know the grace of our Lord Jesus Christ, that, tho He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Verse 9.

Question Corner

1495.—A Change of Law. Heb. 7:12.

Please explain Heb. 7:12, in regard to change of law.
A. L. E.

The passage itself clearly tells us what law is referred to, namely, the law regulating the priesthood: "For the *priesthood* being *changed*, there is made of necessity a *change* also of the law." Of what law?—The law regulating the priesthood. The law of the Levitical priesthood excluded all from the priesthood save the tribe of Levi, and the house of Aaron, while, since the crucifixion, Jesus is priest, of the tribe of Judah. See verses 11-14.

1496.—"Sown in Dishonor." 1 Cor. 15:43.

What does the scripture mean which says: "It is sown in dishonor; it is raised in glory"?
R.

It simply means that the body of the Christian is corruptible, decaying, not worthy of honor, in fact, dishonored, if we look upon it from a purely human view-point. Many of them have gone down to a dishonorable death in the sight of the world; but they will come forth from the grave in the glory of Christ Jesus.



FLESH EATING AND ITS CONSEQUENCES.

BY B. F. RICHARDS, M. D.

A REPORT from Health Officer D. F. Ragan, M. D., of San Francisco, covering the months of January, February, and a portion of March, has been filed, and in order that the many readers of the SIGNS OF THE TIMES may see more clearly the dangers lurking in flesh food, I give in this article a few facts and figures from the doctor's report.

In the month of January there were 78,399 dressed carcasses, and 91,835 turkeys and chickens inspected, from which the inspectors condemned 3,090 pounds of beef, 409 calves, 233 sheep, 315 chickens, 1,290 pounds of game, 9 lambs, and 13 hogs.

In February they inspected 89,701 dressed carcasses, and 113,975 chickens and turkeys, from which they condemned as unfit for food and a menace to the lives of the consumers, 8,330 pounds of beef, 1,684 chickens, 334 calves, 104 sheep, 2 lambs; 6 hogs, 64 wild game, and 9,660 pounds of fish; 16,303 gallons of milk were inspected, some of which proved to be so impure that five men were arrested and \$100 collected as fines; eight cows were quarantined and five cows killed.

During the month of January there were 726 deaths and 490 births, 236 deaths more than births. In February there were 653 deaths and 476 births, 177 more deaths than births. From March 1 to 28 there were 534 deaths and 404 births, 130 more deaths than births.

What greater evidence should thinking men and women require to convince them that there is something fearfully wrong somewhere? Have the diseases, so frequently found in flesh food, anything to do with the death-rate of to-day? It looks as if we had reached the time spoken of by the prophet Hosea, in chapter 4: 1-3: "Hear the word of the Lord, ye children of Israel; for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn, and every one that dwelleth therein shall languish. With the *beasts of the field*, and with the *fowls of heaven*; yea, the *fishes of the sea* also shall be taken away."

The death-rate in San Francisco for the last three months has increased far beyond the births, so if this condition continues, it must be apparent to every sane person that this city, in order to hold to its present size, must depend on those coming from the outside.

Crime of every description is greatly on the increase. Stealing is resorted to by those financially distressed, as well as by the strong-monied trusts. We have seen so much of it of late that we expect it now. Compare the crimes of to-day with those mentioned in the above scripture, and see if we can not expect at this time an increase of disease in the whole animal family, owing to the wickedness of the human family.

THE FRIARS WILL NOT "GO."

THE erstwhile cry that "the friars must go" from the Philippines has about died out, and there is little probability that they will go. The *Catholic Mirror* says:—

The new Secretary of War, ex-Governor Taft, has not been for four years in the Philippines for nothing. He has learned some very noteworthy things. He set out not very long ago with the conviction that in the interests of the islands "the friars must go." This was the note of the former Secretary of War, and he himself concurred in the conclusion. He found the program impracticable, and now he comes forward, frankly to set forth the reasons why such a cry should never have been raised and such a conclusion arrived at.

Then the *Mirror* quotes from an address of Secre-

tary Taft, at a banquet of the Presbyterian School Union of Philadelphia, in which he lauds the friars very highly, from whose work we received "ready to hand more than six million of Malays, who are Christians and who are receptive to our civilization." Of course our government never had a legal right to expel them. The cry came from native Filipinos, and the question always was one of polity on the part of Rome, whether to withdraw them (temporarily perhaps) in order to conciliate native priests and their sympathizers. But the sale of their lands greatly minimizes their power and influence.

CHARGES AGAINST THE REFORM BUREAU.

At last the International Reform Bureau at Washington has met a practical opposition to its methods of procedure. Major Duncan B. Harrison has brought charges before the House Judiciary Committee against the Bureau, of which Rev. Wilbur F. Crafts is chief, together with other associations that affiliate more or less, of illegally using congressmen's franked envelopes for other than official business. We have often wondered how they could be allowed such an extensive use of this official privilege for private work, but supposed there was some way by which the law could be evaded. The bureau has for years been sending out its matter at government expense. Some good measures have been advocated, especially in the temperance line, but that does not excuse illegal methods.

But the ultimate purpose of the Reform Bureau is religious legislation, and these other measures are simply stepping-stones to sufficient influence to eventually carry that point. It is well that the illegal use of the franking privilege is being looked after by somebody. It is a dangerous abuse of congressional prerogative. It is worthy of note also that the chief manipulator of this fraud upon the governmental postal revenues is also prominent in endeavoring to have certain legitimate libraries shut off from periodical postage rates, while himself sending one or more that are of a doubtful class.

Another charge that Major Harrison brings against the Reform Bureau is that of fraud in continually assuming to represent 27,000,000 Christians—practically all the professed Christians in the country—in all of their petitions to Congress. We know this fraudulent representative petition scheme has been in vogue for many years. It has been several times exposed, but it still goes on, and its manipulators have boasted that it frightens a goodly number of congressmen.

PAPAL INTERESTS AN INTERNATIONAL QUESTION.

A NOTED French writer in the *Cosmopolitan* of April, in an article on "Pius X. and the Problems of His Pontificate," expressly informs us over and over that Pius X. will carry out the policy of his eminent predecessor, Leo XIII. Among the live questions is the independence of the pope politically, and he tells us that "Senator Tacini has proposed an amendment to the situation which would have the effect of placing the liberated pontiff under the shield of international guarantees. The pope would then be the grand almoner of courts and nations." But in this there may be danger, so the pope waits until the time when all the interests connected with the "Italo-pontifical question" shall be "defined" so as to be "preserved in their universality." And we are told that this is not a "dead issue, since Austria and Germany have woven it into their diplomatic plots; it is an affair of international importance, and upon its solution all the powers are determined. It is simply to look after the pennies and to cultivate paradox, to say, as one sometimes hears, that the future of the Papacy concerns only the Italians and occupies only the Catholics."

This writer speaks truly. The world is involved in the papal question. All the world will take part in its solution. All—Protestant nations as well as Catholic—are aiding in the healing of the deadly wound and the elevation of the woman on the Tiber to the "mistress of kingdoms," the great city which ruleth over the kings of earth. But this can not be as long as the pope is a prisoner in the Vatican.

But will Italy consent to an independent state within its kingdom—*imperium in imperio*?—Hardly; there is too much danger to both attending it. What will be the solution? It is offered in Palestine and Jerusalem, and this is more than suggested in certain prophecies in the Holy Scriptures. Such a consummation would be considered the vindication of all the crusades of the past centuries, and all the world would wonder and worship, save those whose names are written in the Lamb's book of life. Rev. 13: 8; 17: 8.

FRANCE AND THE POPE.

TROUBLE has been brewing for some time between the Vatican and the French Government. Legislation in France has been striking heavy blows at the most cherished institutions of the Papacy in that country. The congregations were dissolved, and have found it necessary to take up residence in other countries in order to carry on their work. Then the "religious" who remained were forbidden to teach, and their schools were closed. This was a very bitter draught for the Vatican; but all protests were in vain; and to the astonishment of outsiders who predicted the overthrow of the present government because of its attitude toward the Catholic clericals, the present government seems as strong as ever.

Because of these conditions, it was broadly hinted that when the French president should visit Italy, the pope would not receive him. The president's supporters replied that he had no intention of visiting the Vatican when he should visit the king of Italy. And yet King Edward and Emperor William, both rulers of countries Protestant in name, visited both the Quirinal and the Vatican.

The fact that there is an open breach between Catholic France and the head of the Catholic religion was emphasized by a recent despatch from Rome, from which we quote:—

The Vatican has declared an "open war" against the French Government. While Pius X.'s predecessors sacrificed everything in their efforts to preserve the concordat of 1800, which provides for the material needs of the church in France, Pius X. has come to the conclusion that, after all, the concordat is only an obstacle to the free and untrammelled exercise of religious rights by the French clergy, and has decided to raise his voice in solemn protest against the action of French legislators regarding religious orders and bishops of the church.

The pope's address to cardinals on the eve of the feast of St. Joseph, in which he severely condemned the action of the French Government, was a premeditated effort to change the policy of silent submission which has been followed for so many years in the face of the hostile attitude of the French Government.

It is generally believed that Pius X. will persist in his criticism of the French Government until the fall of the now tottering Combes ministry shall render it possible that some of the laws against religious orders and religious education shall be repealed.

Every opportunity will be taken to accentuate the papal displeasure, even if, as is expected, the French Government should decide to suppress the French embassy in Rome, and to abolish the concordat.

Just now the Combes ministry does not seem to be tottering to any dangerous degree. At the same time the influence of the Papacy in the affairs of other nations is on the increase. France, tired of papal domination, is seeking to throw it off; and her very attitude in that regard should teach the other nations the folly of their course in pandering to that power. But they are not learning the lesson; and when, finally, they have all bowed to her sway, France, too, will be compelled to yield. It is so written in the Book of books.

A mooted question in the South is to have a final legal decision. The *Springfield Republican* says: "The trustees of Berea College have voted to test in the highest courts of the land the new law of Kentucky, forbidding them to educate white and black students at the same institution. The litigation will probably fill two years, and not until a final judicial decision has been obtained will they alter the present

educational system at Berea, or take any steps beyond their present condition. Andrew Carnegie's gift of \$30,000 to this institution is now announced, and this indicates that in the end the school may be more helped than hurt financially by the new Kentucky law." It is a good thing that the question is to have a legal settlement, whichever way it goes; then all concerned will know how to act. There is no doubt that all classes are entitled to education, whether separately or in mixed schools; and the system that will give the best educational results, with the least social or racial friction, ought to prevail.

SLAUGHTER OF THE INNOCENTS.

A CORRESPONDENT sends us an article of some length under the above caption, showing the fearful death-rate among the children of Berlin and New York, from which we condense the following:—

The mortuary statistics of the city of Berlin show that among the wealthy aristocracy the death-rate of children under five years is 57 per thousand, while among the poor it is 357 per thousand. This would imply that among the poor three children out of every ten die for no other reason than that their parents are poor.

What a commentary upon our vaunted material progress! Our boasted twentieth-century civilization out-Herods Herod, for it kills 30 per cent of all poor children under five years of age, while that cruel king murdered only 50 per cent of the children under two.

In New York City 15,000 infants die annually for want of fresh air. Yet there are in the United States 1,700,000,000 acres of unused land, or more than enough to give an acre of breathing space to every human being on the face of the earth.

There is no doubt that in the crowded tenement districts of the large cities thousands of poor children are gasping their lives away in that sad process of air starvation. It is also a fact that the larger those cities grow the more that sorrowful condition will be seen, and the larger will be the host of the pale-faced, stricken children who have to pay the cost with their little lives.

Our correspondent lays the blame for the condition upon the faulty law of distribution, which permits men to become possessors of the soil, and of great quantities of it. But the fault lies deeper than that. It is in the hearts of men. As long as unregenerated men continue in this world, they will continue to have the same ambitious plans, the same greed for self-aggrandizement and for gold, with the same lack of regard for the rights or the sufferings of others. The supremacy of a new political party will not change the hearts of men.

Of course it would be better if every family had its plot of land with the blessings of sunlight and pure air; but the tendencies of the times are not in that direction. The great mass of the cities' teeming hosts do not want to move to the country. They are leaving the rural communities and crowding into these very cities, with their foul odors, their dusty streets, their disease-breeding tenements, their lack of sun, and their poverty of good air. Why are they doing it?—For no other reason than that they choose to do so. Considerations of health are secondary. They hope to be able to make more money in the city than they are making in the country. They think they see brighter prospects in the city. They want to be where the crowd is, and many are being drawn by the "attractions," and some even by the opportunities for wickedness.

The spirit of immigration toward the cities is responsible for more of the premature deaths than is the faulty law of distribution; and to purge hearts of that greed which brings about this sad condition is a greater work than to inaugurate a Henry George Campaign of ever so great magnitude.

The April Number of the "Cosmopolitan" has several articles of timely interest, among which are: "If Europe Should Go to War," by John Brisben Walker; "At the Court of a Twentieth-century Mikado," by Edwin Wildman; "Russian Army Types," and others. All these are illustrated. The editor discusses the "Postal Parcels Delivery" question, and shows that one cent a pound is a profitable rate for the United States Government, as shown by the fact that the express companies carry much cheaper at a profit. The article is conclusive that there ought to be great reforms in our postal laws and regulations.

A "Christian" Saloon! What Next?—The *Literary Digest*, of April 2, tells us that "a 'Christian liquor saloon' has been established in Raleigh, N. C., and is being run by church-members with good [?] results. The prime workers in this enterprise are members of the Tabernacle Baptist Church and of the Raleigh Anti-Saloon League." We do not know what language to use to characterize such action as this. It is true that many of the saloons are in existence by the action or sufferance or indifference of "Christian" citizens or voters, and this Baptist Church may count the step which they have taken logical. But in the political prohibition contests there are nearly always other things involved in voting for prohibition which are questionable, and, right or wrong, the church population, with some show of reason, has some excuse, and the world votes the saloon in existence; and the saloon itself is often conducted by some "Christian" Roman Catholic. All this has gone on for years; but the Protestant churches as churches have almost invariably set themselves against the liquor traffic. But this action in Raleigh, N. C., is horrible. To think of a professed church of Jesus Christ, which ought to be dispensing to the poor thirsty, dying souls the refreshing, cool snow waters of Lebanon, the waters of life in Christ Jesus, pouring out the poisoned potions which damn soul and body, herself a minister of sorrow and woe and misery and death. Did this church ever read, "Wo unto him that giveth his neighbor drink"? or has the greed of gold blinded the mind and hardened the heart? That church by its action justifies saloon-keeping in the minds of all who follow her. She will reap the "results" by and by, and as is the seed so will be the crop. Gal. 6:7.

History records the fulfilment of prophecy, but the writers of it are not always aware of the fact. During the recent Macedonian revolt, a press despatch from Rome said:—

The horrors committed by the Turks all over Macedonia did not escape the attention of Pius IX., who sent, through the archbishop of Philippopolis, a contribution of \$1,000 to alleviate their sufferings. The Macedonia refugees were so grateful for the gift that a great movement toward the Roman Catholic Church has started among the Bulgarians, who are encouraged by their central committee to embrace the Catholic faith in order to escape the persecutions of the Turks. It has become known that Pius X. has instructed Mgr. Bonetti, the apostolic delegate at Constantinople, to ask the sultan for protection for all the Catholics of the empire, and that the sultan, fearing the great power of the pope among Catholic nations, has readily promised to see personally that no harm shall come to any of his Catholic subjects through the barbarity and cruelty of the Turkish soldiers. Pius X. is gradually extending his interest as head of the church all over the world.

And he might have added that, in fulfilment of prophecy, the pope is extending his influence all over the world. See Rev. 13:1-9.

Patriotism Perverted.—Principal J. A. Kingsbury, of the Georgetown, Wash., public school, at a recent county convention, is reported to have assailed the manner of teaching patriotism now in vogue in the public schools of the country. We take the following excerpt from his speech:—

You notice that throughout these teachings runs the military idea, and when a war is on, whether it be an inhuman war of conquest or a war to quell a rebellion, . . . then the watchword of patriotism is: "My country, my country, right or wrong"—that flabby plea that the patriot in time of war must postpone virtue, and, if evil be officially decreed, follow the multitude to do it.

The American battle-ship *Missouri* was greatly damaged by an explosion in one of the large gun turrets on April 13. The vessel was at target practice off the coast of Florida, when in some unaccountable manner the powder charges in the turret and in the handling room below were ignited. A terrible explosion followed, killing 32 of the members of the crew and severely damaging the ship. The destruction of the whole ship was narrowly averted. At the first explosion one of the sailors sprang into the magazine and closed the door. The magazine was at once flooded, and the sailor was nearly drowned when the door was finally opened. The primary cause of the disaster lies in the efforts of the various vessels and gun crews to make a record for fast and accurate firing. Charges are rammed into the guns before the flames of the first discharge have subsided.

WAR IN THE ORIENT.

ASIDE from some skirmishing between outposts on the Yalu, no land actions have been reported during the week. One report of a serious engagement, in which the Japanese suffered great loss, was soon denied, and evidently was untrue.

On the water the Russians have again suffered severely. On the night of April 12 Japanese torpedo boats went into the outer harbor of Port Arthur and laid a number of contact mines. In the morning a portion of the Japanese fleet appeared and the Russians went out to give battle. Soon the Japanese fleet was heavily re-enforced, and the Russian vessels steamed back toward the harbor to be under the protection of the guns of the forts; but in doing so the battle-ship *Petropavlovsk* came in contact with one of the Japanese mines and was completely destroyed, going down with about seven hundred men. Vice-Admiral Makaroff, who had recently gone to the Orient and assumed command of the fleet, and upon whom the Russians had placed their highest hopes, went down with the ship. It is reported that all of Admiral Makaroff's staff perished with him. The battle-ship *Pobieda* also touched a mine, and was seriously damaged, but was able to make port under her own steam. One of the Russian torpedo-boat destroyers was cut off from the rest of the fleet, surrounded by the Japanese, and was sunk in a few minutes, 45 of her crew going down with her. While maneuvering in the inner harbor, the cruiser *Poltava* had a large hole made in her side by coming in collision with the *Sevastopol*. A cloud of gloom has spread over Russia on account of these repeated disasters. It is reported that the Japanese are beginning to invest Port Arthur by land.

The British expedition to Tibet has had another encounter with the forces of the Tibetans, in which the latter are said to have lost about two hundred. The expedition continues to push on toward Lhasa. Parliament, by a vote of 270 to 61, has sanctioned the use of native Indian troops in Tibet, and Secretary Broderick announced to the House of Commons that the purpose of the expedition was to prevent the Tibetans from opening up relations with Russia, which they were attempting to do, and to make Great Britain predominant in that country. This move is without doubt the first move toward the establishment of a protectorate over Tibet, which, in the end, will lead to sovereignty.

Congress has spent much time during the past week over the matter of the post-office scandals, and there has been much talk of appointing an investigating committee, but so far no definite action has been taken. An amendment was made to the Post-office Appropriation Bill, providing for the appointment of a committee of investigation; but the amendment was ruled out of order.

The leading surgeons of New York declare that cancer is the most prevalent disease in the United States to-day. They also state that this dread malady is rapidly increasing all over the world, and that they are still utterly in the dark as to its cause and cure. In the last twenty-four years, as shown by statistics, it has doubled in prevalence in the United States, and is still increasing.

The floods of the previous week in the central states have been followed by floods across the border in Canada. Flood waters were running through the main street of Winnipeg on April 11, doing much damage. One of the great steel bridges of the Canadian Pacific was broken by the flood, and a portion of it swept away, delaying traffic for several days.

The House passed the Philippine Bill on April 14, in spite of the vigorous protests of the opposition. It was claimed that many who voted for the bill were not in favor of it. Its opponents declare that the bill is one for exploitation of the Filipinos.

The great Russian painter, Vassili Verestchagin, who became famous by his paintings of realistic battle scenes, is reported to have lost his life in the destruction of the Russian battle-ship *Petropavlovsk*, at Port Arthur, on April 13.

Advices from Chili state that the bubonic plague is spreading to an alarming extent along the west coast of South America. It is prevalent in shipping ports, which increases the danger of its spreading to other countries.

Andrew Carnegie has created a fund of \$5,000,000 for the benefit of the dependents of those losing their lives in heroic effort to save their fellow men, or for the heroes themselves if injured only.

The German forces in South Africa continue to battle with the revolted Hereros. Tho they are punishing the blacks severely, they are also losing heavily in officers and men.



THE HOME



FOR WHAT DO YOU LIVE?

"Do ANY hearts beat faster,
Do any faces brighten,
To hear your footsteps on the stair,
To meet you, greet you, anywhere?
Are you so like the Master
Dark shadows to enlighten?
Are any happier to-day
Through words that they have heard you say?
Life were never worth the living
If no one were the better
For having met you on the way
And known the sunshine of your stay."

SUNSHINE IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

"Catch the sunshine; see it flicker
Through the dark and dismal cloud."

THE words rang out cheerily enough, tho there was a suggestion of tears in the last line.

Mrs. Mason walked to the window and glanced out in the gray twilight. It had been one of those dreary, chilly spring days, when old winter seems determined never to submit to being driven from his icy fortress by his mild-eyed brother. It had been a dreary day indoors as well as out, and it had taken all of Mrs. Mason's resolution to keep cheerful. We have all experienced those days when everything goes wrong, from the rising of the sun until the going down of the same. The breakfast is either burned or undone. The wood is wet, and the fire goes out in the grate, and there are so many little things—trifles, if you please—but it is their unusual number which is so exasperating.

Mrs. Mason had felt nervous and irritable all day; but she was a brave little woman, and that morning her eye had caught the title of a poem in the morning paper. She had no time to read it, but the title somehow had stayed in her memory all day, and it had helped her wonderfully. It was, "*Smile, Woman, Smile!*" At first Mrs. Mason had felt a sort of resentment. "Smile! I should think as much! I'd like to know how I am going to smile when I feel more like crying! Here it is school-time, and the children not ready yet; Jack has torn his coat, and Willie can't find his slate; grandma has a bad headache, and can't come out to her breakfast; the bread refuses to rise, and I'm just sure it's going to be sour; and, to cap the climax, the stove has gone on a strike and is smoking dreadfully, and—O dear! here comes Mrs. Jackson!" and the little woman could scarcely keep back the tears which came to her eyes as she stepped to the door. Now Mrs. Jackson was one of those women who never seem to know what it is to be in a hurry, and whose favorite time for calling on her neighbors is in the morning. But, in spite of herself, Mrs. Mason could not forget those words; they seemed almost like a message from above: "*Smile, Woman, Smile!*"

"I believe the Lord meant those words for me, for He says, 'In everything give thanks;' and now I am determined to try to bring a little sunshine into this house, even if I don't feel like it;" and with the resolution came a quick prayer for grace and strength,—voiceless, indeed, but none the less a prayer, which winged its way like a flash of light to the loving Father who "knoweth our frame." So, when at last Mrs. Jackson arose to go, after an unusually long stay, she declared that she felt ever so much better and more cheerful than when she came, and wished she never had any more to trouble her than Mrs. Mason had!

But Mrs. Mason had gained a real victory, and, conscious of it, she went from grace to grace all day.

The trials were none the less. The bread was sour, as she had feared; grandma was worse as the day advanced; the baby was fretful; the stove smoked worse than ever; the potatoes for dinner were burned,—but the dear little woman smiled on.

"It's awful lonesome outdoors," declared little Jack, "but mama's face looks just like the sunshine."

The afternoon was filled with exasperating, nerve-wearing failures, as had been the morning, but the smile never faded from Mrs. Mason's face; and the sweet song about the sunshine echoed through the rooms.

"You have been a great comfort to me all day, dear, for I was very lonely in the morning," smiled grandpa at the supper table. "I love my mama," declared little Harry, "'cause she looks just as sweet, and her voice sounds like the birds!"

"Mama has been making sunshine all day," declared Mr. Mason, smiling archly at the little woman; and he continued, "the business cares of the day have been very wearing, my dear, and I should have been quite discouraged had it not been for your sweet, smiling face."

Then the little woman only smiled the more brightly, as she declared, "When it's gloomy outdoors, we only need the more sunshine within."

My sisters, the experience of Mrs. Mason may be ours. We all know what it is to be wearied with the monotonous duties of the day, until it seems only another name for drudgery. But O, when we feel like frowning, let us smile instead! When we feel like crying, let us sing. Maybe the voice will tremble, but "God will love us the better." "He knoweth our frame; He remembereth that we are dust," are not idle, meaningless words,—they are the pledges of the Almighty.

We have seen people who act as if it were sinful to smile. Among my early acquaintances there was a young girl who possessed an almost perfect face—complexion, contour, features,—all as faultless as those of a model, yet, despite all that kind nature had done for her, she was anything but beautiful or attractive. The secret was simply this: She rarely smiled, and her face wore the habitual frown of morose discontent, which is of itself enough to ruin the face and features of any one.

"But," some one says, "it detracts from my dignity to simper." I do not ask you to simper. I ask you to smile. If you don't know how, you would better practise until you do. Away with such false notions of dignity!

I know a dear old lady, whose hair is white as snow, and her form is bent with the burden of years. Her eyes are no longer bright, and I am sure she never dreams that she is beautiful. But I tell you, she is positively lovely,—she is more, she is bewitching. If you do not believe me, go with me to visit her some day, and see her smile, and hear her hearty, genial laugh; it will do you good. If you are in sorrow or trouble, her soft voice is full of sympathy, and her dim eyes with tears; for she has learned to "rejoice with them that do rejoice, and weep with them that weep."

O, the poor old world is hungry for smiles and innocent, hearty laughter! If you were to ask me for a certain panacea for almost all the ills to which flesh is heir, I would answer unhesitatingly, "Smiles and laughter."

Do you remember, in "Pilgrim's Progress," how the old Giant Despair fell down in a fit because the sun shone? A good, hearty laugh will cure the worst case of the blues which Satan ever sent with which to torture and torment poor humanity. Did you ever notice that, when you feel sad and discouraged, your eyelids droop and you look down? O my brother, my sister; look up! look up! speak a good, hearty, "God bless you," once in a while, and don't be so chary of your smiles,—don't!

Then, young woman, if you would be beautiful, smile—don't smirk; don't be silly, but *do* be cheerful. Cultivate sunshine in your heart and in your home.

Old people—yes, I must speak a word to you. Was it a great shock to you when the young folks began to call you "grandma" and "grandpa"? Never mind; there is no use in resenting it. We may be old, but that is no reason why we should be cross and gloomy. Smile; the rheumatism is pain-

ful, and the heart aches for the days and the friends of yore; but if you lift up your head and smile in spite of it all, you are a true hero, or heroine.

Remember the words of the wise man: "A merry heart doeth good like a medicine."

THE QUALITY OF MERCY.

THE best he could hope for was dismissal. To be allowed to go out of the office alone, disgraced, branded—this would be a mercy and forbearance. What limited another's fears was his hope; and then he had the dock in prospect, the curt and irritable magistrate, the penalty of embezzlement, the unending shame of the jail. Or perhaps the First Offenders' Act would return him to the hardened faces and condemning eyes of his world, a marked man, an offense against his class, a traitor to his family and friends.

Waiting in the anteroom till the senior partner should be ready for him, George Hanbury clenched his fists till the palms bled under his nails. He was ready to face his doom, to take what he had earned, if he could but have taken it alone. Since the discovery of his defalcations had become inevitable, and during the awful two days that had elapsed since the discovery itself had taken place, he had realized, blindingly, vividly, the responsibility for the happiness of others which depends upon every man. His father, his mother, his brothers and sisters! This struck at them all; this was aimed at their home, at the completeness of their lives, and the root of their self-respect and happiness. His head swam as the picture of their misery, when the news should reach them, took shape in his mind.

Alone he could have borne it. He had himself in a tight hold. Two days before the manager had sent for him, and he found him with certain books open on his desk.

"Can you explain this?" the manager had asked, pointing to a page.

Hanbury looked, and knew at once that the blow had fallen.

"No, sir," he answered, quietly.

"Nothing to say?" queried the manager, closing the volume.

"Nothing at all," was the quiet answer.

"Very well," said the other. "Mr. Burns will have to hear of this. Go back to your work."

Then elapsed two days of terrible punishment. His fellows among the clerks knew nothing, and it cost a strong effort to keep a calm face in their midst and so escape remark. He was awaiting sentence from Mr. Burns, who came down to the office only occasionally, and whose very remoteness from the daily life of the business seemed to Hanbury to add another terror to his position.

The door of the inner office clicked, and the manager came out. Hanbury rose to his feet, biting his lips. The manager looked at him gravely.

"Go in," he said.

Hanbury entered. Old William Burns was sitting at a table. He was an old man, white-haired, with a chin and cheek hidden in a fluff of white beard. Keen gray eyes looked out from under heavy brows; his face bespoke strength and resolution, but there was nothing of a harshness in it. It was very grave now, but there was nothing hard nor vindictive.

They looked at one another in silence for a moment, the strong old man who had succeeded, and the young man who had failed.

"I have been hearing details of an embezzlement which you have committed," said the old man, slowly. There was a country burr in his voice; Hanbury noted it with an odd sense of having expected it. "I understand you make no defense?"

Hanbury found his voice with an effort. "None, sir," he answered.

"And you know what you have incurred by this crime?"

Hanbury nodded, gulping.

"Very well," said the senior partner, "if you

know that, we need not say any more about it. I shall not send you to prison."

He waited for Hanbury to speak, but the young man could say nothing.

"If I permit you to return to your work, and to gradually refund the money you have misappropriated, shall I be safe? Can I so trust you?"

The clerk started and looked up. Old William Burns was watching him wistfully. "Sir," stammered the young man, "I promise—I swear—" his voice failed him, and he struggled with rising hysteria.

"Very well," said the senior partner, rising and speaking very gently, "we will consider that arranged. No word of it will be said again by anyone."

He held out his hand and Hanbury grasped it feverishly.

"You are the second man who fell and was pardoned in this business, Mr. Hanbury," said the old man in a low tone. "I was the first. What you have done, I did. The mercy you have received, I received. God help us all."

They shook hands upon it, the two men who had been spared.—*The British Weekly.*

HOW THEY MAKE BREAD IN PERSIA.

PERSIAN bread is not baked in a loaf, as we bake it, but in a thin sheet which looks like an immensely-large griddle-cake; and the people of that country speak of "a bread," instead of saying "a loaf of bread," as we do.

They do not have stoves, and for an oven they dig a hole in the ground. They make it about six feet deep, smaller at the top than at the bottom, and plaster the inside with a mortar made of clay.

When baking-day comes, they build a fire in this pit or oven, and keep it burning until the sides are hot, and a good bed of clear coals is left on the bottom.

While the oven is being heated, the dough is being made; and, when everything is ready, a piece of dough about as large as a big apple is torn off, rolled out thin, and spread on a piece of sheepskin. With a careful swing, the dough is slapped against the hot

bread must take the place of them, and serve as a plate at the same time.

If anything like a stew is served, each guest tears a piece from his bread, and uses it to sop up the liquid. If he is served with something more solid, and not quite solid enough to be picked up in his fingers, he tears off another piece, and makes it serve as a spoon, after which he eats it; and all this time the bread has been serving as a plate. After everything else has been eaten, each guest eats his plate, and no one has a lot of dishes to wash.

Such bread as we have would not make a very good plate, even if baked in thin sheets; but the Persian bread is very tough. When chewed it becomes sticky. It is very nourishing, and is "the staff of life" in a far greater degree than bread like ours could ever become.—*Eva R. Gaillard.*

ARSENIC FOR NERVOUSNESS.

ONE might as well take whisky for chronic alcoholism as to take arsenic for nervousness. Arsenic in any form is as sure to produce nervousness as an overdose of whisky is sure to produce drunkenness.

Arsenic will not cure nervousness. It will produce nervousness. No one was ever cured of nervousness by arsenic. Thousands have been made nervous by arsenic. Thousands more will be made nervous by arsenic. Yet the doctors go right on prescribing arsenic for nervousness.

There are various preparations of arsenic known by a great many different names.

Arsenic is death to the nervous system. Arsenic produces bloodless nerve centers, causes the nerves to tingle, tremble, and quiver. Arsenic will make hysterical babies of the strongest athletes. It will convert a wholesome, healthy woman into a petulant, piling, faded invalid.

If the doctors were obliged to take arsenic themselves long enough to discover by personal experience the disastrous condition it is sure to produce, they probably would then quit administering it to their patients. But it is an adage that doctors never take their own medicines. They conclude what any medicine will do by what the books tell them, or what some pompous professor has declared. Then

invented by the medical profession, arsenic, bromide of potash, and strychnia lead the list. No nervous person ought ever to take a single dose of such medicines.—*Medical Talk, for March.*

HOW TO REST THE BRAIN.

[Annie Payson Call, in *Leslie's Monthly for March.*]

THERE are five things to remember that help to rest an overtired brain: 1. A healthy indifference to wakefulness. 2. Concentration of the mind on simple things. 3. Relaxation of the body. 4. Gentle, rhythmic breathing of fresh air. 5. Regular nourishment. If we do not lose courage, but keep on steadily night after night, with a healthy persistence in remembering and practising these five things, we shall often find that what might have been a very long period of sleeplessness may be materially shortened, and that the sleep which follows the practise of the exercises is better, sounder, and more refreshing, than the sleep that came before. In many cases a long or short period of insomnia can be absolutely prevented by just these simple means.

Here is, perhaps, the place to say that all narcotics are, in such cases, absolutely pernicious.

Up to date - Easy - Quick - Best way of washing Coarse things and Fine - any thing Washable in fact, is found on every packet of **Pearline** and **Pearline** is found Everywhere. It's the Most Widely imitated household article of the day

Out of date occupation - with Intelligent Women Based on heredity habit - carelessness - indifference or ignorance

You know about imitation and flattery

JAMES PYLE'S PEARLINE
WASHING COMPOUND
THE GREAT INVENTION

SUMMER COTTAGE SITES.

Lots for sale, \$20 and upwards, at Camp Tyrone, Monte Rio Park, Mesa Grande, Sheridans, Camp Meeker or Cazadero, in the Redwoods or Hill-sides of the picturesque Russian River and tributary streams. Ideal summer climate. Agent on grounds. Round trip every Sunday, \$2.00 to \$2.50. Friday to Monday, \$2.50 to \$3.00; excursion good until October 31, \$3.00 to \$3.75. Cottages for rent and sale. Free camp sites. Full information at North Shore Office, No. 626 Market Street, San Francisco. Send for free copy of "Sunny Summer Homes" or "Summer Outings."

Eggs for hatching, S. C. White Leghorns; free range on farm; 15 for \$1.00. Ida Klein, Berea, Stafford Co., Va.

AN AID TO HEALTHFUL LIVING



The Quaker No. 4 is a ball-bearing, tinned disc-adjustable grind-all-things mill; the cook's friend; the hygienist's delight. Never rusts nor wears out; never runs hard nor chokes up like taper mills; weighs ten pounds; expressed cheap. Price \$4.00. See circulars.

Spanish peanuts and nut butter at lowest market prices

WM. T. DAWSON, 981 Joseph Place, Memphis, Tenn.

TO SUIT EVERYBODY I JUST OUT!

For Sunday Schools, Young People's Societies, Revival Meetings, etc.

100 New Songs.
256 Pages.
Bound in cloth.

Young People's Songs of Praise

4 EDITIONS:
REGULAR,
EPWORTH LEAGUE,
CHRISTIAN ENDEAVOR,
BAPTIST Y. P. UNION.

25c. per copy. RETURNABLE SAMPLE FREE

THE BIGLOW & MAIN CO., New York-Chicago.



Types of Persian Priests.

wall of the oven, and in a moment is as quickly taken off, baked to a nice brown.

Fuel is very scarce in Persia, and it takes a good deal of it to heat one of these ovens. For this reason, two or more women will do their baking at the same time, and, instead of baking every week, or oftener, as we do, they bake but once a month.

After the bread is baked, it is tied in a cotton cloth and hung up, or thrown into a corner, just as happens to be most convenient. If baked for a shop where bread is sold, it is at once hung on a line stretched in front of the shop, and is left there, exposed to the dust and flies, until it is sold.

The way the bread is used and eaten seems to us even stranger than the way in which it is made. If a Persian entertains his friends at a banquet, they find at each place on the table one of these breads, folded like a napkin. There is nothing else,—no knife, fork, or spoon, as we should find; and the

they commence giving and continue to give, in spite of the fact that their patients grow steadily worse.

Arsenic, like bromide of potash, is given almost indiscriminately, by the average drug doctor, for nervousness. Neither of these drugs ever cured or ever helped a case of nervousness. Both of them will produce nervousness of the worst form, without fail. It is just such drugs as these that are responsible for that condition of body and mind known as Americanitis. We are a nation of nervous men and women. Our nervousness is generally attributed by the doctors to our climate and our habits of business and pleasure.

This is not true. We have an excellent climate, and our business methods and pleasures are of the best character—better than in any other country. It is the miserable drugs that we have been deluded into taking that is responsible for our nervousness.

Of all the nerve-destroying drugs that were ever



UNDER HIS WINGS.

BY R. A. GILSTRAP.

"The children of men take refuge under the shadow of Thy wings." Ps. 36:7.

BENEATH Thy wings, O God, my Lord,
The sons of men may safely trust;
Thou formest all by Thy strong word,
And we are frail—we are but dust.

We trust Thy power that rules the tide,
That places bound on rolling wave.
The sea is deep, the world is wide,
But Thou alone hast power to save.

O God above, help us to see—
Show us each day Thy power divine.
Show us how small and weak are we,
And ever keep our hand in Thine.

So shall our lives be ever blest,
So shall we spread Thy blessings round,
Until we find eternal rest
In golden day that has no bound.

Selma, Cal.

CATHOLICISM IN MEXICO.

SOME have held that Protestants have no excuse for carrying on missionary operations in Catholic countries. The following from *World Wide Missions* shows that there are no fields more needy:—

Indulgences.

Indulgences, which so fired the zeal of Martin Luther against the Roman Church in the sixteenth century, are bartered on a wide scale in Mexico. In front of the Church of Santo Domingo, in the city of Puebla, there is a cross mounted upon a stone pedestal, upon which is inscribed in Spanish:—

Ten thousand years of indulgences for each one who, in a state of grace and before this cross, shall repeat five times the words of the Lord's Prayer, and hail Mary with glory in memory of the ascension of Jesus Christ.

The above translation was made on the spot by Dr. Borton, who knows Spanish perfectly. It is estimated that the form required can be repeated four times an hour, so that one hour's service before this cross would lay up indulgences for forty thousand years, and twenty-four hours would secure nine hundred and sixty thousand years. This certainly offers an opportunity for dealing in futures that would delight the soul of a Wall Street broker.

A drawing of the Virgin's shoe is used in Mexico for the purpose of securing indulgences. Within the lines drawn for the bottom of the shoe is the following:—

This is the exact measure of the foot of the most holy mother of God in her infantile age as taken from her own shoe, which is venerated with great devotion in the convent of Lareto, in the kingdom of Italy, in which city is preserved her most holy house, brought miraculously by the hands of the angels from Jerusalem. Pope John XXII. conceded three hundred years of indulgences to those who kissed three times this measure and recited three Ave Marias. Said indulgences were confirmed by Pope Clement VIII. in the year of our redemption, 1603. We have no prescribed number, and indulgences can be granted as many times as are wished by the worshipers of the most holy Virgin Mary, and they may be applied to the souls in purgatory. It is permitted for the greater glory of the queen of heaven and earth to make other copies of this measure, all of which have the same indulgences.

Raffles.

Raffles for souls are still practised on a large scale. The following is a literal translation of an item that appeared in the *El Pais* in Puebla, Mexico, Nov. 3, 1899:—

In a parochial church of St. Joseph, to-day, were celebrated solemn funeral honors and twenty masses in behalf of the faithful departed who drew the prizes in the spiritual lottery of said church. The mass was sung by Licentiate D. Manuel Diaz Calderon,

and the choir loft was occupied by a magnificent orchestra directed by the choir master, Obueros.

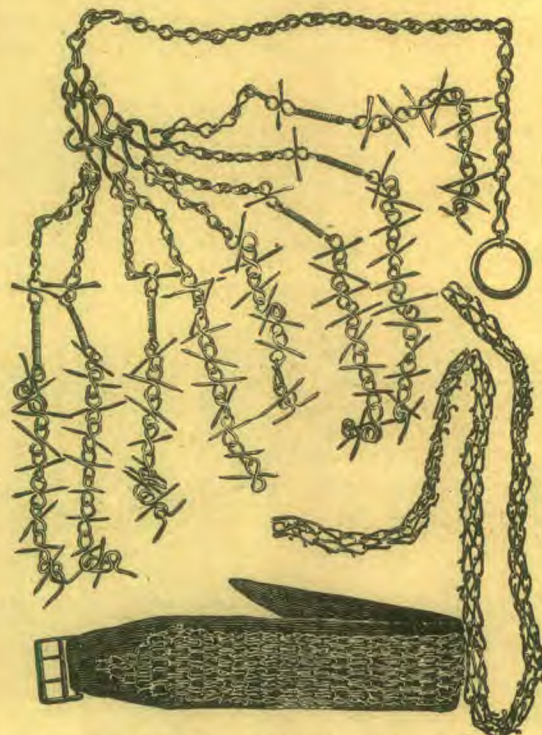
In company with Dr. John W. Butler, I visited the parish church at El Oro, on the walls of which, in a conspicuous place, was posted a written document, of which the following is a translation made by Dr. Butler, whose knowledge of Spanish is well known:—

List of the dead who drew prizes in the mass which was said in the raffle for souls which took place Oct. 31, 1903, in the parish church of El Oro.

Then follows a list of twenty-three names of deceased persons who drew prizes, to which the signature of the parish priest, the Rev. Amilio Penpobre, is affixed. These raffles are still widely practised in Mexico.

Penance.

Penance in the forms practised when the power of Rome was supreme and undisturbed in Mexico, while less open and general than formerly, has not been discontinued by any means. The instruments of torture are still in use. The *disciplinas* are applied to the naked flesh. Samples of these *disciplinas* brought from Mexico by the writer can be seen at any time at the Missionary Office. These self-tortures are practised not only in old Mexico, but also in New Mexico, in the United States. A



Mexican "Disciplinas," Wristlet and Scourge Used by Self-torturing "Penitents."

writer in the *New York Evening Post*, March 12, 1904, says:—

Up in the secluded mountain valleys, where few or no white settlers have moved in, Holy Week was observed with all the solemn, fanatical barbarity of old. There were processions of men almost naked, whipping themselves with cactuses, soapweed, and other scourges which made their backs a mass of raw flesh and running blood. . . . We were off at one side, and at first were inclined to make light of the punishment, as they could not hit themselves hard, raising the whip with both hands over their heads, and bringing it down on their backs with a jerk of the wrist. At last a turn of the procession brought them close.

Then we saw that the backs of the fifteen men thus doing penance were literally raw and running with blood. Their scourges were made of the soapweed, and as they hit their backs they gave a quick upward pull which bedded the thorn in the flesh and tore off the skin and the flesh with it. When a man relaxed his self-punishing zeal for a moment he was urged on by the old men and the women.

"LET others bask in glories won,
Be thou content with duty done,
Better to rest on wheaten sheaves,
Than on the greenest laurel leaves."

A LETTER FROM INDIA.

[Iva I. Cauble, in *Pentecost Herald*.]

THIS finds me in darkened India, surrounded by heathenism and superstition, but the Lord is near us here, as He was in the homeland. I can't realize I'm so far away; I haven't had one longing for home, or one moment of dissatisfaction since I came. Thank God!

Nature unfolds her beauties here; tropical plants, fruit trees loaded with delicious fruit, and some of the most beautiful flowers send forth their beauty and fragrance on every hand. The most beautiful sunrise and sunset that nature can afford, meet our eyes every morning and evening, and the southern cross can be seen every morning before daybreak. Many times I am reminded of the poem, "Every prospect pleases, and only man is vile."

It is not all flowers and sunshine. As we come in contact with the people, and realize their need, it makes our hearts groan. One evening, while walking down to the bazaar, we met some priests besmeared with ashes and with some of the most hideous-looking marks on their foreheads. I asked my friend why they did that. She answered, saying, "O, that is one of their religious duties." We also passed a temple; they were ringing bells, beating drums, and making a lot of noise. Of course I was inquisitive enough to ask what they were doing; I found out they were ringing those bells to put their gods to sleep. Their gods are numerous; I wondered how they could tell when all of them were asleep.

Words are too weak to express the darkness and wickedness we gaze upon, but "thanks be to God for His unspeakable gift." "Where sin abounds, grace doth much more abound." There are hungry hearts all around us. We go to the villages and hold meetings among the natives; they gather around and listen so attentively to the story of Jesus and His love.

Another sight we see is the lepers; we have the blessed privilege of working among them. The first time I saw them it seemed my heart would break. Some have their toes and fingers eaten off; and some, their faces are disfigured by the dreadful disease. India needs salvation. Remember these poor, benighted ones at the throne of mercy.

HOME AND FOREIGN MISSIONS.

THE church that would measure up to the standard of the divine Master must be a missionary church. It must go out to seek and to save the lost. That was the mission of our Lord into this world, and into the hands of His followers has been entrusted the continuation of this great work. We may find a field of labor at the very doors of the church, and a large and inviting one it truly is. The harvest it presents is great, and not every one is willing to work in it. We should, therefore, earnestly pray that the Lord of the vineyard may provide laborers for the harvest, and that He may fit us and make us worthy to be co-laborers with Him in the ingathering work.

Every member of the church should be a missionary for Christ. He, above all others, should be able to appreciate the blessings of salvation. He has realized the horrors of the pit from whence he was taken; he can understand, in some degree, the value of a soul, and he can not but feel the weight of obligations resting upon him through the mercies of God of which he is the continual recipient, to make whatever return may lie in his power. In the home field he finds everything ready to his hand. It needs no long study of a foreign tongue, no acquisition of new and strange habits and customs and modes of thought and speech. He only needs a heart filled with the love of souls, and quickened by the grace of Christ. Let him go to the Master in prayer, seeking for these, and his work will be both easy and successful. He who, in addition to himself, thus be-

comes instrumental in the conversion of but one soul, doubles his effectiveness in the great work of the salvation of the world, and he may go on to multiply it indefinitely.

We believe that there is at this time a special call to this work. Let us pray for a larger spirit of tolerance for ourselves, and for that spirit of gentleness and tenderness toward the doubter and the questioner which, in the end, is sure to gain the victory. Let us not be discouraged if at times we seem to fail. The kingdom of heaven in the heart has been likened to a mustard seed, the smallest among seeds, but it grows to be a tree, and to mature its fruit. The Christian's work may show but small results, perhaps even none at all. But he is not to concern himself about that, however gratifying it might be. His share is to work, to sow the good seed, and to leave the results to God.—*Selected.*

MANUAL LABOR AS MISSIONARY WORK.

INDUSTRIAL work is the outgrowth of close observation of the needs of the Indian people. It has received a new impulse since the recent famine, when over 3,000 children were left upon our missions for training and protection. It was imperative that the most of these children should be taught to do something with their own hands in order to show them the true dignity of labor, to afford the discipline that such training gives, to provide them with a means of earning a living when they were set adrift to care for themselves, and also to enable them to help, in a measure, to provide for their expenses while still in the orphan homes. It is also evident that the people of India as a class, in order that they may be independent and self-supporting, need to be instructed in various lines of industry. Carpentry, cabinet work, brass hammering, blacksmithing, weaving, rug-making, stone-cutting, farming, tinsmithing, lace-making, and embroidery are among the industries taught with marked success in many parts of the field. Many of the orphan children have already become self-supporting, and the thrift which this department of mission work engenders is of great permanent value to the entire Christian community.

These missions present a wide-open field into which we are invited to enter, even the non-Christian or Hindu communities joining in the invitation. The Hindus urge us to open more schools, build more hospitals, send more missionaries, and do more Christian work, for they have learned to respect the Christian faith, and to admire the life that it produces.—*Corr. Missionary Herald.*

WASHINGTON, D. C.

THE work here is onward. The most successful meeting we have ever had in all my experience in Washington was held Sunday evening, March 6. I am certain there was the largest outside attendance I have ever seen here, and when the character of the people is considered, and the deep interest manifested, it was certainly most encouraging. Brother Spicer spoke on the subject of Russia in prophecy, the coming Armageddon, and the sealing work, and we believe that all saw the truth in a new and startling light.

Our public meetings are held in a very good hall, located in a most central position, accessible to all parts of the city. For fourteen weeks, from ten to twenty thousand leaflets have been placed in as many homes weekly. These leaflets are large (four-page), and contain a comprehensive summary of the last discourse, and an announcement of the subject for the next Sunday. These are also given to the people at the close of the meeting, so they may take home with them a very complete statement of all they have heard, with scriptures quoted and indicated, historical extracts, etc. These leaflets are doing good work. Many desire the whole set from the beginning of the series.

A number of lawyers and professional men are deeply interested. One of the lawyers has not missed a meeting. There are more openings for visiting and Bible work than can be filled. This field is ripe for the harvest. Great opportunities,—unlimited possibilities,—are before the workers here. I believe that every one who reads this article is deeply interested in the prosperity of the work in Washington. Plans are being laid for buildings,

and we are hoping that a good amount of money will be sent in before a foundation stone has been laid or a nail driven. We have often been told that our people much prefer to pay for our institutions before they are built, rather than after. We believe it is so. You who read this article have the privilege of proving this to be true.

Very few will come in person, but all can send that which represents their love and sympathy for the work, and their faith in this move. You can send the representative of your strength, your energy, that which stands for your very heart; your treasure, "the sinews of war."

Send all gifts to W. T. Bland, 222 North Capitol St., Washington, D. C. J. S. WASHBURN.

INFANT FUNERALS IN CHINA.

A LADY, writing from Peking, China, says that you will be surprised that you never see or hear of the funeral of a child. Gorgeous processions tell of the death of an adult, but it seems that children never die in China. Perhaps some sight-seer will write home to that effect.

But suppose you get up by daylight and stand out in the street. Now the mystery will be explained. A large covered wagon, drawn by oxen, comes creaking along with a sign on the front.

It is piled to the top with the bodies and fragments of bodies of dead infants that have been cast in the street at night as garbage. Most of them are naked; some of them are in old baskets, and one or two in plain board coffins. Some are half devoured by dogs. Perhaps the wagon contains a hundred of these ghastly forms. No weeping mother or sighing father follows in procession. The garbage is cast into a dump heap outside the city wall and covered with quicklime. This is done every day. Many of these babies are girls, and were strangled at birth, or soon afterwards, because of the curse of womanhood. Such is one of the curses of the Chinese religion, and one of the fruits of its demoralizing code of ethics.—*Selected.*

GIVING BY HINDU CHRISTIANS.

A FEW years ago I investigated carefully the economic conditions of the most prosperous and largest village congregation of the Madura mission. I discovered that 5 rupees (that is, \$1.66) was the average monthly income of each family of that congregation. And that meant only 33 cents a month for the support of each member of a family! We have congregations whose income is less than this. And yet the Christians of that mission contributed over 2 rupees (75 cents) per church-member as their offering for 1900. For all the Protestant missions of South India the average offering per church-member during 1900 was 1 rupee and 9 annas (52 cents). For South India this represented an aggregate sum of 248,852 rupees (\$83,000), or about seven and one-half per cent of the total sum expended in the missions during that year. An American can easily realize how much this offering is as an absolute gift; but he can not realize how much of self-denial it means to that very poor people, nor how large an offering it is as related to the best offerings of our home churches to-day.—*Rev. J. P. Jones.*

OUR WORK AND WORKERS.

MARCH 12 four candidates were baptized in the church at Denver, Colo.

AT Helsingfors, Finland, nine candidates were baptized by Brother Fred Anderson, the first of March.

THE Central Union Conference has purchased a new Gospel tent, 30x56 feet dimensions, to be sent to Brother J. Nethery, in Scotland.

THE Pacific Press Publishing Company has established a branch depository at Lincoln, Neb., taking over the stock of the Nebraska Tract Society.

ON the 9th inst., six persons were baptized in the church in this city, five of whom united with the church in Berkeley, of which Brother J. D. Rice is pastor.

THE Central Advance announces the death of another of our ministers, Brother W. B. Everhart, of Sac City, Iowa, which occurred March 29. Consumption was the cause.

THE Workers' Bulletin says: "An interesting item in connection with the school work in the South is

the fact that thus far every church school established has resulted in a church being organized."

WE learn from the Review that Brother F. H. Westphal, of College View, Neb., will go to Chili at the close of the present term of Union College. He has had former experience on the east coast of South America.

THE brethren in Canada are actively engaged in circulating religious liberty literature anent the proposed Act of Parliament to compel the observance of Sunday. Several special tracts have been written on the subject.

A NEW chapel was dedicated at Galesburg, Ill., March 5. Brother L. D. Santee, who had preached the first Seventh-day Adventist sermon in the city about eight years ago, delivered the dedication address. As a result of recent labors of Brethren G. G. Johnson and G. E. Nord, a dozen new members have been added.

THE Southern Missionary, organ of the Southern Missionary Society, is published monthly at Nashville, Tenn.; subscription price, 10 cents a year. The March number notes the erection of two churches the present year—one at Nashville and one at Jackson, Miss.; also the gift of a new 50-foot tent from Brother J. F. Bahler, of Keene, Texas. This is quite an accession to the society's working facilities.

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

ANY of our publications, a liberal supply. Address, Otis Fliun, Kearney, Neb.

CLEAN copies of the SIGNS, Life Boat, Bible Training-school, and tracts. Address, Mrs. Amanda Maloney, 667 Hoyt Avenue, Muncie, Ind.

LITERARY NOTICES.

"The Lover's Love; or John Three-Sixteen." By William P. Pearce. 176 pages, cloth, 75 cents. Review and Herald, Battle Creek, Mich.

This little book of ten chapters, with an introduction by Dr. J. Wilbur Chapman, is a beautiful treatise of that wonderful scripture, John 3:16. We do not exactly like the title; it seems too sentimental; but the subject matter is excellent. The character and scope of the work is well set forth in the chapter titles as follows: Love Counteth Not the Cost; John Three-Sixteen; The Lover, "God"; The Lover's Intensity of Love, "So Loved"; The Lover's Object, "the World"; The Lover's Proof, "That He Gave"; The Lover's Gift, "His Only-Begotten Son"; The Lover's Proviso, "Whosoever Believeth"; The Lover's Purpose, "Should Not Perish"; The Lover's Pledge, "Have Everlasting Life." We do not know how it could be read and the reader not be helped. Its object is to bring men to God and deepen the love of the believer.

"Russia at the Bar of the American People, a Memorial of Kishinef." By Isidore Singer, Ph. D., projector and managing editor of the Jewish Encyclopedia. 12 mo., cloth. Price, \$1.50; by mail, \$1.65. Funk & Wagnalls Co., New York.

Dr. Singer has collected records and documents concerning the massacre at Kishinef, and sets forth what certainly must be, from the Jewish side, the best statement of the case. The book is written not only that Jews may keep in remembrance those who suffered, but that the world may know the truth of the matter. It is worth reading,—a good example of the intolerance generated by a union of church and state.

"The Vegetarian Cook Book." By E. G. Fulton. Cloth, 75 cents. Pacific Press Publishing Co., Oakland, Cal.

The instruction in this book, and the preparation and compilation of recipes, are from one who has had years of successful experience in catering to the public in vegetarian lines; and these recipes, we understand, are true and tried. In the variable prices of meat, and the variable and uncertain qualities of meat, this book should come as a boon. We know the diet is good. The book contains numerous recipes on all foods which man needs to have prepared.

"The Aristocracy of Health." A Study of Physical Culture, Our Favorite Poisons, and a National and International League for the Advancement of Physical Culture. By Mary Foote Henderson. 772 pages. Colton Publishing Co., Washington, D. C.

Such is the title-page of a book which ought to have tremendous effect among reasoning, thinking men and women. It is written by a woman of influence and of large opportunity of observation, the widow of the well-known Ex-Senator J. B. Henderson. Her discussion of the "Favorite Poisons," tobacco, alcohol, opium, cocaine, tea and coffee, will open the eyes of many, if it does not close their stomachs (the more's the pity). May it speed on and do good.

THE SUNDAY SCHOOL

LESSON 6.—MAY 8.—WATCHFULNESS.

Lesson Scripture, Luke 12:35-48, A. R. V.

(35) "LET your loins be girded about, and your lamps burning; (36) and be ye yourselves like unto men looking for their lord, when he shall return from the marriage feast; that, when he cometh and knocketh, they may straightway open unto him. (37) Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them sit down to meat, and shall come and serve them. (38) And if he shall come in the second watch, and if in the third, and find them so, blessed are those servants. (39) But know this, that if the master of the house had known in what hour the thief was coming, he would have watched, and not have left his house to be broken through. (40) Be ye also ready: for in an hour that ye think not the Son of Man cometh."

(41) "And Peter said, Lord, speakest Thou this parable unto us, or even unto all? (42) And the Lord said, Who then is the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season? (43) Blessed is that servant, whom his lord when he cometh shall find so doing. (44) Of a truth I say unto you, that he will set him over all that he hath. (45) But if that servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to be drunken; (46) the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the unfaithful. (47) And that servant, who knew his lord's will, and made not ready, nor did according to his will, shall be beaten with many stripes; (48) but he that knew not, and did things worthy of stripes, shall be beaten with few stripes. And to whomsoever much is given, of him shall much be required: and to whom they commit much, of him will they ask the more."

Golden Text.—"Blessed are those servants, whom the Lord when He cometh shall find watching." Verse 37.

SUGGESTIVE QUESTIONS.

(1) With what striking figure does the Lord enjoin watchfulness upon His people? Verse 35. Note 1. (2) Unto what class of men are His vigilant servants likened? Verse 36. (3) What is said of those whom the Lord will find watching at His coming? How will He specially honor them? Verse 37. Note 2. (4) What is said in regard to the time of His coming? Verse 38. Note 3. (5) By what common principle does the Lord illustrate His lesson? Verse 39. (6) Then how does He further emphasize the lesson? Verse 40. Note 4. (7) In what was Peter's special interest manifested? Verse 41. (8) How did the Lord distinctly show to whom the lesson primarily applied? Verse 42. Note 5. (9) At what time will the faithful servant be especially blessed? Verse 43; 2 Tim. 4:7, 8. (10) What great honor will be bestowed upon such a servant? Verse 44. (11) How is the natural tendency of the unfaithful servant indicated? Verse 45. Note 6. (12) What will be the result of such conduct? Verse 46. Note 7. (13) What is said of the proportionate punishment of the delinquent servant who knew his lord's will but failed to do it? Verse 47. (14) What of him who was ignorant of his duty? Verse 48. Note 8.

NOTES.

1. From the first verse of this chapter we learn that it is an address especially to the Lord's own people. Verses 31-48, including the lesson scripture, have direct reference to the kingdom and second advent of Christ. The key-note of the lesson is watchfulness lest the coming of the Master take us unawares and find us unprepared. The loose clothing worn by the ancients was very comfortable and appropriate for leisure, but when action was required, the garments must necessarily be girded up securely to give freedom to the limbs. The lights trimmed and burning implies watching at all hours for the coming of one who is expected, but whose definite time is not known. See, also, parable of ten virgins, Matthew 25.

2. "Blessed."—The "Expositor's Greek Testament" says that "the Greek word here implies rare felicity, the reward of heroic virtue." This thought is carried out in the latter part of the verse, by the statement that the Lord will honor them by personally serving them at table.

3. The "watch" refers to the divisions of the night. The Romans divided the night into four watches, but the Jewish division was into three watches. The last watch, that which precedes the day, is usually deemed the most trying, the time when it is most difficult to keep awake. We are living in the last watch of the long, dark night, and the enemy would fain lull us to sleep with many vain assurances. Therefore it is a time to keep the loins of the mind (1 Peter 1:13) well girded with truth (Eph. 6:14), and the pathway well lighted by the inspired Word (Ps. 119:105).

4. That all time-setting theories concerning the Lord's coming are vain is manifest in His telling us that it will be in a time when we think not. For this very reason we are warned to be always ready and watching. This would not be so important if we could figure out the exact time. But He has given us signs by which we may know when His coming is near, even at the doors" (see Matthew 24), and these signs are nearly all in the past.

5. The question of Peter's (verse 41) brought out even a more emphatic statement as to what people are especially addressed in this chapter. "Meat in due season."—What would be meat in due season at such a time? Would it not be

such instruction as would lead the people to prepare the way of the Lord, and to make His paths straight? Would it not be such a proclamation as preceded the first advent—"Repent, for the kingdom of heaven is at hand"? Matt. 3:2, 3; 4:17. Meat in due season would be calling attention to the prophecies concerning the coming of the Lord, and those pertaining to the investigative judgment preceding that momentous event. The study of this lesson would logically lead to a study of these themes. The prophecy (Rev. 14:12) shows a people at the coming of the Lord to judgment, of whom it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Then meat in due season will develop such a people.

6. The servants, or teachers, who are not giving meat in due season to the "little flock," are the ones who are saying, "My Lord delayeth His coming," and otherwise acting accordingly.

7. Notwithstanding the profession, or the ardent labors, or the accredited wisdom, or even the "wonderful works," of those servants who neglect or refuse to give the meat in due season, they will be reckoned as unbelievers. See, also, Matt. 7:21-23.

8. The justice of the principle that requirement be according to that which is entrusted, is recognized among all rational beings. A knowledge of the everlasting Gospel and the gift of teaching it comprise a most valuable endowment, and the perversion of such endowment is to assume a fearful responsibility. But from Matt. 7:22, 23, cited in note 7, the final judgment will discover "many" of that class.

THE SABBATH SCHOOL

LESSON VI.—SCENES IN HEAVEN.

(Study for Sabbath, May 7.)

QUESTIONS.

1. What scene was presented to John after the vision of the seven churches? Rev. 4:1, 2. Note 1.
2. How does he describe the One who sat upon the throne? Verse 3. Note 2.
3. What assurance is given us by the rainbow about the throne? Isa. 54:9, 10. Note 3.
4. Whom did the prophet next see round about the throne? Verse 4. Who are these? Rev. 5:9 (last part), 10. Note 4.
5. Further describe the view of the throne presented in the vision. Ch. 4:5, 9. Instead of "beasts" the Revised Version has "living creatures."
6. What song of praise is uttered by the elders? Verses 10, 11.
7. What did John see in the hand of the One upon the throne? What challenge was uttered by the angel? What was the response? Ch. 5:1-3.
8. How did this affect the prophet? What assurance was given? Verses 4, 5.
9. Who then appeared to the prophet's vision? What did the Saviour do? Verses 6, 7. Note 5.
10. What song of praise was then heard in heaven? Verses 8-12.
11. In prophetic anticipation unto what grand chorus did this song of praise swell?—In vision the prophet was carried to the final triumph, when all the universe is cleansed from sin through the sacrifice of the Lamb of God. Verse 13.
12. Where will all the saved have begun to learn the song? Ps. 40:1-3.

NOTES.

1. These visions of heaven show how real and tangible is that place. Mysticism would make heaven but a state or condition; but heaven is a real place. Spiritual beings in bodily form dwell there, and go to and fro. Men in redeemed flesh, who once lived on earth, as Enoch and Moses and Elijah, and our Lord and Saviour, in whose hands of flesh may be seen the prints of the nails, serve and dwell in heaven. There is the tree of life and the Garden of Eden, trees that once rooted in the very soil of this earth as do those which we see about us. Let none be robbed of the hope of heaven by the theosophical mysticism which is sweeping the world to-day.

2. Throughout the Scriptures the Lord represents Himself as One before whose face and bodily presence the redeemed sinner in immortal flesh may one day come. The fact that God is Spirit in no way suggests the spiritualistic idea of an all-pervading personality or influence with no special place where His bodily presence may be approached by spiritual beings. Here is a view of the throne of heaven wholly in accord with scenes presented in Holy Writ: "I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance, and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, if you should once behold the glory of His person, you would cease to exist."—*Early Writings*, p. 45.

3. "In heaven the semblance of a rainbow encircles the throne, and overarches the head of Christ. The prophet says, 'As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.' The Revelator declares, 'Behold, a throne was set in heaven, and One sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald.' When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner. With the assurances given to Noah concerning the Flood,

God Himself has linked one of the most precious promises of His grace. . . . Isa. 54:9, 10."—*Patriarchs and Prophets*, p. 107.

4. These elders are plainly redeemed men, who once lived on earth. Many sleeping saints arose with Christ (Matt. 27:52, 53), and as He ascended on high He led a multitude of captives (Eph. 4:8, margin), first-fruits and pledges of His victory over the grave and of the coming and resurrection of all the righteous dead. In Solomon's temple note that the priests served in courses of twenty-four. 1 Chron. 24:3, 4.

5. By His death and His victory over sin, Jesus had demonstrated His power to make manifest to the sons of men the mystery of the salvation of God, and, as Head of the church redeemed, it was His to reveal to the prophet events of the future which He desired His servants to understand.

Cheap chimney, dear lamp. MACBETH.

My Index tells what chimney fits your lamp. If you use that chimney, you get perhaps twice as much light, and save a dollar or two a year of chimney-money. It tells, besides, how to care for lamps; even that is imperfectly known. I send it free; am glad to.

MACBETH, Pittsburgh.

E-Z WASHING TABLETS

MAKE WASHING EASY

Superior to all other preparations

The Tablets DO THE WASHING while YOU LOOK ON

"The E-Z Washing Tablets are the best sellers I ever saw. Every one who took fifty cents' worth for trial came back for more."

Mrs. P. A. Flower,
Warner Lake, Oregon.

WE WANT AGENTS EVERYWHERE

Write for Terms Two Samples 5c

ALFRED MALLET
907 Second Ave., Baltimore, Md.

TOURIST CARS EAST

VIA

S. P. LINES

Personally Conducted Quickest Time
Cheapest Rates

Your choice of a dozen routes

Through cars to—

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

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

G. T. FORSYTH

Div. Pass. Agent

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

Volume 8 Testimonies

Note carefully the titles given below of a few chapters in the book:

Our Work	Lessons from the Past
The Commission	How Shall Our Youth Be Trained?
The Power Promised	A Division of Responsibility
Our Responsibility	Leadership
The Work at Home and Abroad	God in Nature
A View of the Conflict	A Personal God
The Value of Trial	A False and a True Knowledge of God
God's Purpose for His Institutions	Danger in Speculative Knowledge
Christ the Medium of Prayer	The False and the True in Education
and Blessing	The Value of the Word of God
The Work of this Time	Importance of Seeking True Knowledge
The Knowledge Received through God's Word	
Unity of Effort	Our Great Need, Etc.

335 pages of timely instruction. Bound in cloth, uniform with previous volumes, 75 cents post-paid; thin limp leather, \$1.25 post-paid.

This volume will be found of special value and interest to every follower of Christ.

Address your State Tract Society.

The Vegetarian Cook Book

Just issued. Those interested in a diet free from flesh foods, pronounce this book the best yet published.

The following letter voices the sentiments of many who have just received the book:

922 Capitol Ave
Sacramento, Cal
4 - 6 - 1904.

My dear Fulton =

Cook Book arrived

It is, in my opinion, the BEST of its kind, and will prove a valuable help to all interested in Vegetarian living.

I am glad you were impressed to write it. Thank you!

Very truly yours
Stanley B. Huben

Substantially bound in cloth, 75 cents, post-paid.

Address your State Tract Society.

PACIFIC PRESS PUBLISHING COMPANY

18 West 5th Street
Kansas City, Mo.

Oakland, Cal.

1505 E Street, Lincoln, Nebraska

201 2d Street
Portland, Ore.



PUBLISHED WEEKLY

BY THE PACIFIC PRESS PUBLISHING CO.,
12th and Castro Sts., Oakland, California.

(Entered July 22, 1890, as second-class matter at the Oakland, Cal., post-office, under act of Congress of March 3, 1879.)

H. H. HALL, BUSINESS MANAGER.

Terms of Subscription.

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

SPECIAL TERMS.

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

TO OUR PATRONS.

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

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

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

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

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

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

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

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

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

Three Times a Day to CHICAGO

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

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

OVERLAND LIMITED, Vestibuled. Leaves San Francisco at 10.00 a. m. The most luxurious train in the world. Electric lighted throughout. Buffet smoking cars with barber and bath, Booklovers' Library, dining cars, standard and compartment sleeping cars and observation cars. Less than three days to Chicago without change.

EASTERN EXPRESS, Vestibuled. Leaves San Francisco at 6.00 p. m. Through Standard and Tourist sleeping cars to Chicago. Dining cars, free reclining chair cars.

ATLANTIC EXPRESS, Vestibuled. Leaves San Francisco at 9.00 a. m. Standard and Tourist sleepers.

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

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

CHICAGO & NORTHWESTERN RY.

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



TRADE MARKS
DESIGNS
COPYRIGHTS & C.

Anyone sending a sketch and description may quickly ascertain our opinion free whether an invention is probably patentable. Communications strictly confidential. Handbook on Patents sent free. Oldest agency for securing patents. Patents taken through Munn & Co. receive special notice, without charge, in the

Scientific American.

A handsomely illustrated weekly. Largest circulation of any scientific journal. Terms, \$3 a year; four months, \$1. Sold by all newsdealers.
MUNN & Co. 361 Broadway, New York
Branch Office, 625 F St., Washington, D. C.



OAKLAND, CAL., APRIL 27, 1904.

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

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

CONTAINED IN THIS NUMBER.

Poetry.

Faith in God	2
For What Do We Live?	10
Under His Wings, R. A. GILSTRAP	12

General.

Lessons from the Story of Cornelius, MRS. E. G. WHITE	1
Faith and the New Life Channel, WILLIAM COVERT	2
The Christian to the Socialist, H. B. CHATTERTON	2
"Feel Your Pulse," H. A. ST. JOHN	2
Rearrangement of the Stars, A. SMITH	3
"This Generation," L. D. SANTEE	3
Search the Scriptures, F. D. STARR	4
Remarkable Conversion in Washington, E. P. HAMMOND	4
A Little Child Shall Lead Them	5
The Mystery of Birth, MATTIE A. PRICE	5

How They Became Convinced (A Sabbath Symposium).

Editorial.—"God's Desire to Manifest Himself"—Men of Straw—Must I Yield—Grace	6, 7
--	------

Question Corner.—Nos. 1495, 1496.

Outlook.—Flesh Eating and Its Consequences, R. F. RICH- ARDS, M. D.—Charges against the Reform Bureau—Papal Interests an International Question—France and the Pope— Slaughter of the Innocents	8, 9
--	------

The Home.—Sunshine in the Home, MRS. L. D. AVERY- STUTTLE—The Quality of Mercy—How They Make Bread in Persia—Arsenic for Nervousness	10, 11
--	--------

Missions.—Catholicism in Mexico—A Letter from India— Home and Foreign Missions—Washington, D. C., J. S. WASHEURN—Literary Notices	12, 13
---	--------

International Sabbath-school Lesson, Scenes in Heaven	14
--	----

International Sunday-school Lesson, Watchfulness	14
--	----

Publishers	15
----------------------	----

The Word of God.—Pre-eminently Christ Jesus is the Word of God, the Eternal Logos, of whom it is said: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. He is called the Word because through Him all the word of God was spoken to men. Angelic messenger and prophet spoke by His Spirit. "Without Him was not anything made that was made." He revealed God.

"The Word Was Made Flesh."—So writes, by the Spirit of God, the beloved apostle. God prepared that Eternal Logos a body (Heb. 10:5), and the Logos became the Man, Jesus of Nazareth, a brother to every other man, and yet the Word of God. He was God incarnate, which means God infleshed. He was righteousness incarnate, or righteousness supremely dominant in the flesh over all fleshly lusts, infirmities, and passions. He won and held eternal victory in the flesh, and so exalted humanity to the very throne of God.

"He Hath No Form Nor Comeliness."—Such are the words of the prophet concerning the Word while He sojourned here upon the earth. He continues: "And when we shall see Him, there is no beauty that we should desire Him." Isa. 53:2. And yet, tho blind unbelief could see no beauty or comeliness or anything else to be desired, He was still the Word of God, the Eternal Logos. Some saw in Him simply a carpenter of Nazareth. Others, an agitator, a stirrer-up of the people. Still others saw in Him a wise teacher, a prophet of God; while others still, with hearts open Godward, with eyes heavenly

anointed, saw in Him the Christ, the Son of the living God, the power of God and the wisdom of God. He was all these, whether in sorrowful prayer or transfigured on the mountain top; for is He not "the same yesterday, and to-day, and forever"?

The Word of God.—The Divine Word, the Eternal Logos, is not here personally present now. But He has left us His representative in His Holy Word. As the Second Adam was and is a "quickening Spirit" (1 Cor. 15:45), a spiritual Being in whom is life, so also the words which He speaks or His Spirit inspires are spirit and life (John 6:63). It was by the Eternal Spirit of God that He wrought His miracles (Matt. 12:28); and it is by the same Spirit that God sung through David the psalms of such varied human experiences and divine help (2 Sam. 23:2); that spake through the prophets their wondrous messages (1 Peter 1:11; 2 Peter 1:21); that breathed through the apostles the epistles and gospels (1 Cor. 2:10, 13). It is the Eternal Word or His Spirit that has given us the Scriptures, and they are therefore the Word of God to men.

'The Mystery of Incarnation.'—Such was Jesus Christ to the world. Such is the written word of God to the world. As unbelief saw in Christ only the mere man, so unbelief sees in the written word, in the Bible, only a mere book. But as the child of simple faith saw in Jesus of Nazareth the Christ of the living God, so the child of faith sees in the Bible the word and power of God, the Book of light and life. The mystery of the incarnation is manifest alike in the Eternal Logos and in the written word. As the Eternal Logos became incarnate,—embodied in flesh,—so the word which His Spirit breathed through the holy men who wrote became *inlibered*, inbooked, or embodied in a book. As among children He was the "Holy Child," so among writings the word of God is the "Holy Writings." If the Logos had been revealed in the fulness of His glory, faith would have been compelled, or sinful man would have perished in the unearthly splendor. So with the written word. Both came to us veiled in the fashion of man, that man might gaze thereon unterrified, and embrace them, not through fear, but love.

The Ground of Our Faith.—Knowing this living word was the basis of John's message to the church. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life." 1 John 1:1. John knew the Word. With ears, eyes, hands, he knew it. In life and power he experienced it. Where other men saw only a mere man, John saw the Eternal Word. So we may say of God's Book now. True, we may not have looked upon the person of our Lord Jesus Christ; but we have seen His Word. It lies before us. We have heard it read. It has entered into our ears. We see it with our eyes. We look upon it; our hands have handled it. While others see it to be a mere book of paper, leaves, printers' ink, words, our eyes, praise God, read in it the sweet old story, ever new, of God's wondrous love. Faith sees in it the righteousness and power of Christ Jesus. It experiences its blessings and life. Many of the monks in the convent at Erfurt saw in the Bible a theological treatise at the best, but Martin Luther saw it and learned to know it as the Word and power of God. But this is not all. That Word enables us to see God's word written elsewhere. We see the same message of love written on sea and earth, unobliterated by sin; on mountain and plain and tree and flower, on cloud and sky. We hear, we look upon, our eyes see, our hands handle, often unthinkingly, the precious word of life. But more precious than all, we see that word written in redeemed and regenerated humanity, in souls born into the kingdom of God, in men and women set free from sin, growing up into Christ. We see and know it in ourselves that it is the wisdom and power of our blessed Lord. And because of all this, reader, we tell the glad message to you. You may see the Eternal Logos; that Word, you know Him, and find eternal life, peace, and joy in believing into Him. Will you not do it?

The growing fad of great memorial expositions, calling for millions of dollars in aid from the government, is doing much to arouse the spirit of extravagant display in this country. Every city that can

in any way connect its history or locality with some prominent event of the past seems to be ambitious to have the government spend a few millions for the purpose of inducing a six months' rush of business for local profit. There has been so much precedent already that no representative in Congress, who has a pretentious city in his district, feels safe in refusing an appropriation lest his own constituency may be the next to ask a like favor. An Eastern journal aptly says that "if the tendency goes on, in less than a century [it might have said a decade] the country will be in a perpetual ecstasy of shows." It is doubtful if any city has yet profited by such shows; the temporary financial gains through extortionate prices for everything in sight, and the influx of innumerable immoralities, have been more than offset by an aftermath of business and social demoralization. These great shows are sustained, next to government donations, by the "lovers of pleasures," and in turn sow the seed for a vast increase in that class of people. It is the same spirit that brought ruin to the great cities and great governments of the past. It seems strange that, while the American people profess aversion to the superfluous and demoralizing and impoverishing extravagancies of the Old World, they should so persistently encourage the very causes that directly lead to such results.

The growing disposition to discard portions of the Old Testament, or to virtually annul it all by denying its literality, will sooner or later lead to the denial that Paul was a real man. To be consistent these modern expounders will be obliged to dispense with the apostle and his doctrine in some way; for he determinedly believed "all things which are written in the law and in the prophets." Acts 24:14. He went even farther than this, and declared that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Moreover, in this position He had the support of Christ's reproof of the disciples after His resurrection, when He said to them, "O fools, and slow of heart to believe all that the prophets have spoken." Luke 24:25. Christ also endorsed Moses, and set the testimony of his writings, and the writings of the later prophets, as the acme of evidence. Of the Jews He said, "If they hear not Moses and the prophets, neither will they be persuaded, tho one rose from the dead." Ch. 16:31.

One of the most beautiful valleys in all California lies along the line of the California Northwestern Railway, and it is also one of the most productive. It has always an abundant supply of water, and no irrigation is needed. It was once thought that it would not raise citrus fruits, but one needs only to witness the exhibits of the citrus fair, held annually at Cloverdale, to be assured to the contrary. Sonoma County's oranges are now becoming well known. No better citrus fruits are produced anywhere in the state. The land is also adapted to a large variety of products. The California Northwestern Railway Company is a great factor in developing this section; and its line is still extending northward into the mountains and forests of Mendocino County, on the way to Eureka.

Hardly Up to Date.—A highly-esteemed paper for the young people comes to us with the opening sentence of its first article saying, "Radium is a word unknown to the dictionaries, even to the Century." But the Standard Dictionary has this definition in its latest edition, which has been out about a year: "A recently-discovered substance having specially great radio-active power." In fact, the first appearance of the Standard is later than the Century, and it has enlarged its wonderful list of vocabulary words since. But it is difficult to keep right up to date in everything in these days, and while our esteemed contemporary halts in one thing we may stumble in another.

A few years ago some of the current utterances of popular ministers regarding the Bible would have been regarded as flat infidelity by the majority of church-members. Now they are received with smiles of complacency or actual approval. What does it mean?—Simply this: The ideas are not less infidel. The heaven has corrupted the people.