

# SIGNS OF THE TIMES

"What Shall the Harvest Be?"

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

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For Terms, See Page 15.

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## "BEAR YE ONE ANOTHER'S BURDENS."

BY MRS. E. G. WHITE.

**G**OD has so ordered matters that no man is absolutely independent of his fellow men. He has linked the members of His human family together by the cords of reciprocal dependence. And while every man has his own burden to bear, let him not forget

The spirit of helpfulness is to be in our hearts a cultivated, active, energetic spirit, not forced to action, but ever watchful for opportunities to help where help is needed.

Humanity alone is a very poor combination of opposites. Naturally, human beings are self-centered and opinionated. But selfishness disappears from the lives of those who learn the lessons that Christ desires to teach them.

fellow workers, gave us courage and hope.

Harsh judgment is not becoming in those who themselves are continually making mistakes. Remember that you can not read hearts. You do not know the motives which prompted the actions that to you look wrong. Be afraid to disparage character. Let your hearts be sensitive to human need. Men may be brought into places where they need not



Montreux, on Lake Geneva, Mount Dent du Midi in the Distance.

the words, "Bear ye one another's burdens, and so fulfil the law of Christ."

In our dealings with one another, we are to keep in constant exercise the principle of mutual forbearance and helpfulness. Our sympathies are to go out to those around us. We are to be courteous and considerate to all. The poor are to be aided, the sick visited, the sorrowing and the bereaved comforted, the inexperienced counseled, the faint-hearted made more hopeful. All such acts help the hand that helps.

They become partakers of the divine nature, and Christ lives in them. They regard all men as brethren, with similar aspirations, capacities, temptations, and trials, craving sympathy and needing assistance.

Never are we to humiliate a fellow being. When we see that mistakes have been made, we are to do all in our power to help the ones who have erred, by telling them of our own experience,—how when we made grave mistakes, patience and fellowship, kindness and helpfulness, on the part of our

only the help of kindly words, but the firm grasp of an outstretched hand. Give them the help they need. The time may come when your hands will be upheld by the hands of those to whom you have ministered.

There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with, but, are we faultless? They are not to be disparaged. Their errors are not to be made common property. Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this



He has a deep interest in every member of the human family.

A man may be trying to serve God. But temptations from within and without assail him. Satan and his angels urge him to transgress. And perhaps he falls a prey to their temptations. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? Let us remember that we are all erring human beings, struggling and toiling, failing in speech and action to represent Christ, falling and rising again, despairing and hoping. Let us beware of treating harshly those who, tho they have yielded to temptation, are like ourselves, the objects of Christ's unchanging love.

The Lord Jesus demands an acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. They are to be treated with refinement and delicacy, as the sons and daughters of God. This matter is not left to our own choice. The life and lessons of Christ have converted it into an obligation that we must discharge as an act of loyalty to God. The natural impulses of the heart must be changed for impulses of Christ. Feelings of love and good-will must control us.

"Whatsoever ye would that men should do to you, do ye even so to them." "Be kindly affectioned one unto another with brotherly love; in honor preferring one another." "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous; not rendering evil for evil, or railing for railing; but contrariwise blessing, knowing that ye are thereunto called, that ye should inherit a blessing."

#### RECEIVING LIFE AND TRUSTING THE GIVER.

BY WILLIAM COVERT.

DAVID says, "The righteous shall flourish like the palm tree; he shall grow like the cedar in Lebanon." Ps. 92: 12. Every tree that grows depends wholly upon the elements which nature has provided for its sustenance.

Among the trees most remarkable for getting life and keeping it, are the cedars of Lebanon. The cedar can feed where other trees starve, and can flourish under circumstances very unfavorable to growth. Its graceful forms are pleasing to behold, and its evergreen boughs are emblems of immortal life. The drought can not pale their verdant hue nor shut them from the hidden springs. As the cedars are kept by the life provided for them, so may Christians drink from the Fountain of Life, tho it be unseen by human eyes.

Many fail to enjoy what God desires to bestow, because they feel unworthy of the proffered gift. They actually think the promises of God can not be realized by mortals here below. Their own self-abnegation deprives them of heaven's offered bounties.

An impressive illustration of the way in which many refuse to receive the blessings which love provides, is found in the history of Sojourner Truth, a colored woman, who became renowned for her great faith in the Lord. For more than forty years of her early life she had served as a slave in one of the Eastern States. When her freedom was procured, she could not easily comprehend its significance. For a time after her emancipation she was very needy. While in this destitute condition some charitable friends procured for her a pleasant room, and provided it with a comfortable bed. She was then made mistress of the place, and invited to

enjoy it as her own home. They supposed that she would most cheerfully accept the comforts proffered. But they were greatly disappointed; for when the hour for retiring came, she lay down under the cozy bed, instead of reposing upon it. She could not believe that such excellent comforts were intended for a person who had been a poor slave. In her former state of life she had probably been used to sleeping on the floor, with a rug for a bed, and so could not readily appropriate the luxurious gift.

Christians often doubt the beneficence of the Redeemer, and refuse to enjoy the blessings which He has freely prepared for them. Like Sojourner Truth, they think it needful still to endure the hard usage of their former master.

But every one rescued from the bondage of sin should fully enjoy the gift of life and citizenship in the divine kingdom. To dwell upon one's own failures, and insist upon wearing the garments of human invention, is to turn away from the life and righteousness of Christ, and be lost at last.

#### Simply Trusting.

A pleasing instance of a child's trust in its father, and one that gives Christians an impressive picture of how they should cast all their cares upon God, recently occurred among the Alps.

A party, while searching these rugged mountains for wild flowers, discovered a very desirable specimen growing at the base of a precipice five hundred feet below the place where they stood. They had no means at their command by which they could get possession of the flower, tho they coveted it very much.

Upon looking around they discovered a small boy, a shepherd's son, not far away. They approached the child, and offered to give him a dollar if he would permit himself to be let down by a rope over the precipice, to procure the flower. They promised that he should be safely lowered, and then returned to the mountain top, by their own hands.

But the boy refused. They then offered him two dollars, and said they would make the rope perfectly secure, and that, as they were strong and able to assure his safety, he could receive no injury in doing the service. Still he refused. They offered him three dollars, but without avail. Then they offered four, and finally raised the bid to five dollars.

The thoughtful little fellow then requested them to wait until he could see his father about the matter. The father came, and with his own hands made the rope secure about the body of his son. When the travelers wished to assist the father in his hazardous task, the boy refused their help—he wanted only his father's hands to hold the rope.

When he returned in safety with the beautiful flower, and had received the money promised, the men asked why he was afraid to risk himself with the rope in the hands of three men, when he showed no fear while it was held by only one.

He replied that his *father* had held the rope, and him he knew; but they, the travelers, were strangers to him, and he knew not how much they would expose themselves to save him, if in the event he had been in danger. "But," said he, "I knew my father would have gone over the rock with me, and been killed, rather than let go his hold on the rope."

As this shepherd's boy could, with the fullest confidence, trust himself in the strong hands of his father, while going down into the yawning depths, so should the child of faith yield himself without reserve into the hands of the great Shepherd, who really did give His life for the sheep.

Whoever knows Jesus as fully as this little boy knew his father, will not be afraid to trust Him. They only want to be conscious of the fact that His hand holds the rope upon which hangs their destiny. They, too, like the shepherd's son, will be afraid to trust strangers; but in the hand of Jesus they will fear no evil. With His strength upholding, they can procure the most precious treasures, or even go down into the dark valley: for He will surely bring them up again.

#### LIGHT AND THE EASTER LILIES.

BY LLEWELLYN A. MORRISON.

God is light, and where He dwelleth  
Night or darkness can not be;  
Pure, unsullied light dispelleth  
Every variant harmony;  
By its radiance germs have risen  
From the carnal and the clay,—  
Burst their bonds, unlocked their prison,  
Soared into the realms of day.

Every brain may build and brighten  
The pure ego in the breast;  
Yet the One who doth enlighten  
Cometh not alone as Guest,  
But abideth, Light and Leader,  
Sanctifying word and deed:  
Universal Interpleader  
For all apprehended need.

One with Him—the "Son," most holy,  
Put His greatness by, and then  
Came and dwelt among the lowly,  
Vile and sinful sons of men,—  
Took their form and nature on Him,  
Shared their burdens, grief, and pain:  
All their guilt was laid upon Him—  
Every bitterness and bane;

In their room and for them dying—  
Bearing all their curse and blight:  
Lo! He rose, death's power defying,  
Winning for them life and light.  
Through the rent "Veil" floods the glory—  
Light from central light, above:  
Easter lilies are a story,  
Set in white, of Jesus love.

Toronto, Canada, 1903.

#### THE PERSONALITY OF GOD.

BY L. D. SANTEE.

THE faith of good men has, in all ages, clung lovingly to the personality of God. Said Chas. H. Spurgeon, "No heart can rest without a personal God." Gladstone, when asked, "What is the greatest hope for the future?" answered, "A living hope in a personal God." Says Professor Garbett ("Infidelity," p. 91), "It is clear that anything that does not possess personality, must be inferior to ourselves." We approach this subject reverently, and yet with confidence, for "those things which are revealed belong unto us and to our children forever." Deut. 29: 29.

Perhaps one of the most insidious enemies that the Christian religion has to meet, is that belief that considers God as the "life principle in nature." It does not create the prejudice of avowed infidelity, and yet its effects are the same. It is a sort of pantheism. Pantheism, as defined by Webster, is "the universe, as a whole, is God. The doctrine that there is no God but the combined forces and laws which are manifested in the existing universe." Many will discourse of "God, or nature." I wonder if they ever stop to think that all *forces* and *laws* are immaterial, inorganic, and, therefore, necessarily unconscious, insensible, and unintelligent. Such is the God that is only a principle. It has neither consciousness, sensibilities, nor intelligence. In sharp contrast with this is the God of the Bible. It is



emphatic in declaring that God is a *living personal* being. In the Scriptures He is called "the living God" (not the life principle) thirty times. In the study of His Word, I read of His head, hair, throne, garment, feet, hands, voice, eyes, ears, face, mouth, heart, form, and person, and in every one of these texts I find the evidence of a personal God.

Well has Bishop Balgarnie remarked, "We are driven to the conclusion that there was a form of God from all eternity, and that man was created in the 'image and likeness of that form divine.'"—*Homiletic Review*, p. 301. Paul, when speaking of Christ, says He was "the express image of His [God's] person." Heb. 1:3. How could this be true if God is not a person? The Imperial Dictionary: "person: bodily form." It is said of Jesus that He was "in the form of God." Phil. 2:6.

I wish the thought to remain with us, that, without organization, there is no intelligence; without brain, there is no mind. When the record states that "God created man in His own image" (Gen. 1:27), it establishes the personality of God, just as really as that of man. His dwelling-place is also plainly stated. In 1 Kings 8 I read the prayer of Solomon at the dedication of the temple. In verse 30 he petitions, "And hear Thou in heaven Thy dwelling-place; and when Thou hearest, forgive." Again, in Deut. 26:15, Moses prays, "Look down from Thy holy habitation, from heaven, and bless Thy people Israel." One more testimony on this point. The prophet says, "I saw the Lord sitting on His throne, and all the hosts of heaven standing by Him on His right hand and on His left." 1 Kings 22:19. The Saviour taught His disciples to pray, "Our Father which art in heaven." From our study thus far, it is easy to conclude that God is a real, personal being, dwelling in heaven. It is also stated that "Christ sitteth on the right hand of God." Col. 3:1. God gave the sun, and its heat and light ripened the world's harvests. The heathen, in their darkness, believed that the sun was a god, and the system of sun-worship began. I read in Acts 17:25, "He giveth to all life, and breath, and all things." We don't want to make the mistake that the heathen did, and conclude that the life is God; for, like the sun, it is but one of His gifts. His attributes are often spoken of in connection with Himself. Hence, "God is spirit;" "God is love;" "Our God is a consuming fire," etc. We have some of the same attributes, but in an inferior degree. Were He inorganic, and therefore unconscious, we might well ask, as did the heathen, "Where is their God?" Ps. 79:10.

We wish to notice, before concluding this article, His omnipresence. How is it possible for a personal being to be everywhere present? The question is easy, for the Bible answers it. Says David, "Whither shall I go from Thy Spirit?" Ps. 139:7. As the rays of the sun give light over all the earth, so God, by His Spirit, can manifest His power in all parts of His universe without being personally present. Christ speaks of the Spirit of truth that "proceedeth from the Father." John 15:26. By this agency, God can dwell in every heart. Christ, tho His personality is undoubted, can fulfil His promise, "Lo, I am with you always, even unto the end of the world." Matt. 28:20. May God give us a living faith in the One that has fashioned us in His likeness.

"A POLITICIAN is always liberal with the seeds of patronage if you promise him the ripe plums."

## THE RUSSO-EASTERN QUESTION PROPHETICALLY AND HISTORICALLY CONSIDERED. NO. 2.

BY BRYN MAWR.

(Continued.)

[The following exposition of the thirty-eighth and thirty-ninth chapters of Ezekiel is presented for the study of our readers. The writer feels the profound conviction that the views as set forth in the articles which follow are truth. For these views the editors are not responsible. The prophecy is an open one, one about which various opinions exist, and much uncertainty; therefore we give these articles space. Let the prophecy be carefully, prayerfully considered. If there are decided objections, let us hear from you. —ED. S. OF T.]

Eze. 38:9-23.

GOG, in pursuit of his own selfish ends, comes into the land brought "back from the sword." Considered in connection with Eze. 38:11, 12, there is no nation or country which meets the requirements of these scriptures except the United States. The only thing that causes a nation to be mentioned or considered in Holy Writ, is the connection of that nation with the "salt of the earth," God's people.

This country, then, while it was yet "waste places," received God's people from the clutch of the persecutor, and became an asylum where "they dwelt safely," and worshiped God according to the dictates of their own conscience. The prophet also foresaw that the "mountains of Israel" (Isa. 2:2)—places of worship—"always have been [heretofore] waste;" that is, until the "Israel of God [His people] came in." Given over to savage, barbarous idolatry, the country was waste indeed! Isa. 42:15. He foresaw the people of God dwell safely, till their liberties were again threatened; till the fires of *Revolution*, forced upon them, broke forth, and the land—America—was brought "back from the sword."

And again he foresaw, after many days—nearly a century later—the same land rescued from the throes of *rebellion*, for sweet Liberty's sake—truly brought back from the sword.

It was "*gathered out of many people*;" and again, it is "*brought forth out of the nations*"—surely a graphic description of the *birth* of this nation, and most peculiarly true of this nation. And they—"God's people"—"shall dwell safely," for God will move the universe before harm shall come to a single soul that puts his trust in Him. See Psalms 57 and 91; Deut. 33:27-29.

Verses 9-16: "Thou shalt *ascend* and come like a storm, thou shalt be like a cloud to cover the land, *thou*, and all thy bands [hordes, R. V.], and many people [allies] with thee. . . . And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the *latter days*, and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes."

Verse 15 is an interpretation of verse 9, in that it describes the *place* from, and the *manner* in, which he shall come. In verse 9 he "*ascends*;" in verse 15 he comes out of the uttermost parts of the north—Siberia,—showing plainly that he will bring "his hordes" from the "*sides of the north*," *via* Siberia, Alaska, etc., "like a storm," suddenly, with little warning, and with the rapidity and fury of "a storm," "like a cloud to cover the land." A cloud, whatever its size, does not stand still, but cov-

ers the land as it moves with the momentum of the storm.

"I will bring thee." God sometimes causes kings, or nations, through their rulers, to do His will (Rev. 17:17), "that the heathen may know Me [See Rev. 14:7], when I shall be sanctified." See Eze. 36:23; 28:25—equivalent to saying, "Before My people Israel, whom thou seekest to destroy, I will be sanctified by thy tardy acknowledgment of My word and power."

Verse 10: "Thus saith the Lord God; It shall also come to pass, that at the same time [in the *latter years*, or in the time of the end, at *that day*, R. V.] shall things come into thy mind, and thou shalt think an evil thought" (margin, "*conceive a mischievous purpose*"). This is an eminently correct description of Russian policy toward the rest of the world, especially of the weaker contiguous nations, or those who act as a bar to her schemes.

Verse 11: "And thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, that dwell safely [margin, "*confidently*"], all of them dwelling *without walls*, and having *neither bars nor gates*." In Ezekiel's day there was *no nation* that could be distinctively spoken of as a nation of "unwallled villages," nor were any towns, cities, or villages of his time without "walls," "bars," or "gates." Nor is there *now* any modern nation in any land but can show ruins of defenses—"walls," "bars," and "gates"—save one, and that one, America; or, more definitely, the *United States*. Of no other nation can it be said—in the same sense—that they are "at rest,"—in peace,—or unmolested,—dwelling "*confidently*,"—too confidently, perhaps, for real safety; for it is often an American boast that "no five nations could whip her on her own ground." And yet a day of humbling awaits "proud Columbia."

Verse 12: "To take a spoil, and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are *gathered out of the nations*, which have gotten cattle and goods, that dwell in the midst of the land." Her purpose is to prey upon those so confident of their own strength and prowess, and despoil them of their accumulated wealth. If the prophet were living with us now he could not have given a better description of the great American industries,—"*cattle and goods*,"—great cattle ranges, with millions of cattle and horses and sheep (all come under the head of cattle), and immense factories producing millions of dollars in *goods* annually; and the largest mining interests in the world, producing millions in "*gold and silver*," as mentioned in the next verse. Desolate places;"—*i. e.*, when the prophet wrote these things, this country was *most desolate*; but now, in the day of fulfilment, those places are inhabited. He also gives us another mark of identification for this nation, it is *gathered out of all other nations*, it being one of the most prominent characteristics of this country; *no other nation* can successfully lay claim to this distinguishing feature. And this nation, that is gathered out of "*all other nations*," "*dwells in the midst of the land*;"—which expression almost exactly describes the geographical position of this country, relative to the whole continent.

Verse 13: "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold,



to take away cattle and goods, to take a great spoil?" Sheba and Dedan, sons of Raamah, originally located in southern Arabia; later their descendants intermingled with the Semitic race, from which sprang the ancient Phoenicians. Sheba signifies "red man," or "turned red."\* At some time not definitely known, their descendants found their way to this continent, and settled in what is now known as the South American nations, and Mexico; and were conquered later by the Spaniards; and, by forms of worship (idolatry), architecture, and other archeological discoveries ethnologists have connected the American races overthrown by the Spanish in the sixteenth century, with these progenitors.

"Tarshish" was the ancient name of Spain as known to the Hebrews, and Ezekiel undoubtedly saw in the Tarshish of his time the *Spain* of the fulfilment of his prophecy, for he assuredly wrote only what he saw in the Word. Anciently the merchants were a ruling class as compared with the common people. And the *merchant princes* of Ezekiel's day are the "Dons" of to-day.

Significant and curious indeed is the fact that when Spain conquered the ancient Americans, she made war upon her own flesh and blood, and she, again commingling with them, later produced the Latin American nations, or "the young lions of Tarshish"—whelps of Spain—that Ezekiel saw were so amazed that they stand aghast at the audacity of Gog (Russia); hence the covert sneer. Another word in regard to the "spoil." The United States is fabulously rich in all the things enumerated above, and many other magnificent industries (Eze. 19:2-3) that would come under the head of a "great spoil," or "indemnity."

In verses 14 and 17 the Lord rebukes Gog with a comparative view of his insignificance and pretensions. "Therefore, . . . in that day when My people Israel dwelleth safely, shalt thou not know it?" We may as well present the fact here that the Israelitish nation is *not* meant by the expression, "My people Israel," but "My people Israel" *contingently* "dwelleth safely," at a certain time—"that day,"—in a nation that *guarantees religious liberty*. And in "that day" Gog comes against that nation "like a storm," to "take a spoil." After "that time" there will be *no religious liberty*; but it will not matter to God's people; for it is then that the *end will have come*; and God will *deliver His people*, every one whose name is written in the "Lamb's book of life." Rev. 21:27.

Verse 17: "Art thou he of whom I have spoken in old time by My servants the *prophets of Israel*, which prophesied in *those days* many years [ago] that I would bring thee *against them*?" It was long ago "spoken" of him, but the time of fulfilment is come, and Russia is identified as Gog of *whom the things were spoken*. And in the presence of My people the whole world shall acknowledge that "*I am the Lord*."

Verse 18: "And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord God, that My fury shall come up in My face." One would not be very angry if the anger did not show in the face; and one can not be full of "fury" and not show it in the face, and the Lord uses this familiar simile to show that His wrath is not dormant any longer, but is in action. Undoubtedly this is Ezekiel's view of the "Third" Angel's Message. Rev. 14:10.

Verses 19-23: "For in My jealousy and in

the fire of My wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against *him* [Gog] throughout all *My mountains*, saith the Lord God; every man's sword shall be against his brother. And I will plead against him [Gog] with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. *Thus* will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord."

Beginning at verse 18, having seen that the Lord's anger is the final wrath which ends this world's history, and continuing with verse 19, in which begins a terse, compact description of the seven last plagues (more fully described by John in Revelation 16), the "great shaking in the land of Israel," whatever its "*spiritual*" application, is too palpably literal to be set aside on that ground, and is applied and explained by the Lord Himself in verse 20. It is evident that the "land of Israel" is the *whole earth*,—once typified by Palestine, or the Holy Land. The scenes described in verses 20-22 are the visitation of the last plagues and the culmination of the seventh. Verse 21 very amply sets forth the arming and universal engagement of *all* nations on the field of Armageddon (Rev. 16:16-21), a place of "slaughter," the root meaning of the word being "*to cut off*." Prov. 2:22; Ps. 37:34; Isa. 11:4; 66:15, 16; Jer. 25:30-33.

The above Scripture references are sufficient to define the nature of the controversy Ezekiel had in view. "Of one blood made He *all nations*;" so with all nations at war, it will be literally true that "every man's hand shall be against his brother."

Verse 23. In this manner, that is, by the awful events just enumerated, God will show forth His power and glory, and be *sanctified* by the acknowledgment of all that He is the Lord; for none in whom they trusted is able to deliver them out of His hand. But this acknowledgment of the one true God, and the vindication of His Word, that has so often been rejected and spurned with revilings, comes too late; for the "*day of salvation*" is over-past. Too late! for the edict of Rev. 22:11 will then be in full force and effect, without a possibility of changing; the great voice of Omnipotence has spoken, "*It is done*."

(Concluded next week.)

#### A HELP TO THE LOVE OF GOD.

OUR Lord gives the answer to a difficulty continually perplexing honest Christians—"How am I to learn to *love* God? I want to do my duty, but I do not feel as if I loved God." Our Lord gives the answer, "Where your treasure is, there will your heart be also."

Act for God, do and say the things that He wills: direct your thoughts and intentions Godward; and, depend upon it, in the slow process of nature, all that belongs to you—your instincts, your intelligence, your affections, your feelings—will gradually follow along the line of your action. Act for God; you are already *showing* love to Him, and you will learn to *feel* it.—Charles Gore.



#### NUMBERS.

BY F. D. STARR.

THIS book is called "Numbers" because it contains the record of the numbering of the people. The name was given it by the Greek translators of the Old Testament, in producing the Septuagint, about B. C. 300. The Greek name is *Αριθμοί*—*arithmoi*, from which word comes our term "arithmetic," and, indeed, in this book we have considerable inspired arithmetic. The census of the people was twice taken, once soon after coming out of Egypt, and again just before entering Canaan. The thirty-six chapters of this book very nearly cover the thirty-eight years between these enumerations. It is interesting to compare the two numberings of Israel. The number of adult males in the entire nation had not changed much during the interval, but the numbers of the several tribes had changed considerably, as will be seen by the following table:—

	Number Soon after Leaving Egypt.	Number Nearly 40 Years Later.	Increase.	Decrease.
Reuben,	46,500	43,730		2,770
Simeon,	59,300	22,200		37,100
Gad,	45,650	40,500		5,150
Judah,	74,600	76,500	1,900	
Issachar,	54,400	64,300	9,900	
Zebulun,	57,400	60,500	3,100	
Ephraim,	40,500	32,500		8,000
Manasseh,	32,200	52,700	20,500	
Benjamin,	35,400	45,600	10,200	
Dan,	62,700	64,400	1,700	
Asher,	41,500	53,400	11,900	
Naphtali,	53,400	45,400		8,000
Totals	603,550	601,730	59,200	61,020

Many items of interest may be gleaned from a study of this table. The most remarkable decrease is seen in the tribe of Simeon, which shrank almost two-thirds in size. The most pronounced growth is in the tribe of Manasseh, which increased almost two-thirds its former size. If we should look for some explanation of this, we might find it in the words of the patriarch Jacob, in his dying blessing upon his children. Concerning Simeon and Levi, he said they should be divided in Jacob, and scattered in Israel. This was fulfilled in withholding from Levi any tribal division of the territory of the promised land, and scattering the Levites in all the tribes of Israel to perform priestly duties, and we see the fulfilment also in the notable decrease in the tribe of Simeon. The enumerations are found in chapters 1 and 26.

The vital importance of becoming acquainted with the lessons of the book of Numbers, is shown us in 1 Cor. 10:1-11. We see from this that God is not pleased to have us ignorant of this ancient history. Events are mentioned here that the apostle says were written for our admonition upon whom the ends of the world are come, "to the intent we should not lust after evil things, as they also lusted." Five different historical items are given in verses 6-10, in which the people committed serious and gross errors. Of these five, four are recorded in the book of Numbers. If we fail to read and study this book, the consequence will be that we will be liable to commit the same mistakes that Israel did, against which we are warned, and thus be guilty of fatal errors. Let us not risk so much.

Among the topics of deep interest to be found in this book we may mention a few, such

\* Compare Tarascans, an ancient tribe of Mexico.—ED.



as the arrangement of the camp with such regularity (By this we see that God is indeed a God of order, and does not take pleasure in confusion.); the appointment of the seventy elders to assist Moses; the jealousy of Aaron and Miriam toward Moses; the searching of the land of promise by the twelve spies; the evil report of the majority and the good report of Caleb and Joshua; the rebellion of Korah, Dathan, and Abiram; Moses' sin in speaking unadvisably when he smote the rock, and the serious consequences of that mistake, etc. But we must not fail to notice the remarkable history of Balaam, as given in chapters 22-24. Here we have an instance of that condition mentioned by Paul in 1 Cor. 13:2, of a person having the gift of prophecy, and yet not having love. To prove that Balaam gave true predictions, we have only to examine such passages as Num. 23:9, 10; 24:17. To show what his character was, we turn to 2 Peter 2:15, 16; Jude 11; Rev. 2:14. There is an important lesson for us in his history. God is the Author of numbers, the Author of arithmetic.

In Dan. 8:13 (margin) Christ is called "the Numberer of secrets, or, the Wonderful Numberer." And, indeed, what a wonderful numberer He is! "The very hairs of your head are all numbered." Matt. 10:30. "He telleth the number of the stars." Ps. 147:4. "For now Thou numberest my steps." Job 14:16. We need to learn from Him the science of numbering. "So teach us to number our days, that we may apply our hearts unto wisdom." Ps. 90:12. "Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am." Before long it will be said of us, as of the Babylonian monarch, "God hath numbered thy kingdom [or life history], and finished it." Dan. 5:26. But before that decree shall pass, may we learn from God's Word, as a whole, and from the book of Numbers, in particular, what conditions are necessary in order for us to be numbered with the host of Israel when the final census or enumeration is made. "The Lord shall count, when He writeth up the people, that this man was born there. Selah." Ps. 87:6.

"As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." John 3:14. These words may be considered as furnishing the key-note of the book of Numbers, the central theme around which its other topics cluster, for it is this book that presents to us the interesting account concerning the brazen serpent. The serpent on the pole—Christ on the cross. Wherein lies the analogy? Of the one it was said, "Every one that is bitten, when he looketh upon it, shall live" (Num. 21:8); the Other says, "Look unto Me, and be ye saved, all the ends of the earth" (Isa. 45:22). We can understand why Christ should be represented by the innocent lamb and animals of like nature, but how can He be fitly represented by the serpent, the beast that is the symbol of Satan? We see in this to what degree our Lord descended in order to rescue us. He was "made a curse for us; . . . cursed is every one that hangeth on a tree." Gal. 3:13. "He that is hanged is accursed of God." Deut. 21:23. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. Jesus experienced that which Paul said he could wish for himself; accursed for his brethren. Rom. 9:3. Made a curse for us, made sin for us! What a thought! What condescension! How aptly prefigured by the serpent on the pole! But in this, as in many other cases, so many saw only the material representation, and not the real

spiritual truth designed of God for them to consider. Centuries later we find the pious king Hezekiah abolishing the worship of this piece of brass. He "brake in pieces the brazen serpent that Moses had made; for unto those days the children of Israel did burn incense to it." 2 Kings 18:4. A very important lesson for us not to put material types and forms in the place of the real divine presence.

### MEATS THAT ARE GOOD.

"NOW THE Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the Word of God and prayer."

Dr. Wm. Smith, in his dictionary of the Bible, says of this word: "Meat.—It does not appear that the word 'meat' is used in one instance in the Authorized Version of either the Old or New Testaments in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

Now what about the statement that "every creature of God is good, and nothing to be refused"? Doesn't the word "creature" here mean animals? I answer, No. Why?—Because I can not find any scripture that tells me that God *created* animals for any such purpose. The warning of the apostle is against those who command to abstain from food which God created to be received, which, as we have found does not include flesh. The products of the earth have been sanctified by the Word of God—set apart for the use of man; but no such record can be found in favor of a flesh diet. It is true the use of flesh food has been permitted as a result of sin. God has permitted many things since the fall because of man's lust and

hardness of heart. Matt. 19:8 furnishes us an example: "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." —H. H. Burkholder, in *Welcome Visitor*.

### MUSINGS.

BY ELIZA VEEDER DOW.

Do NOT allow yourself to be heavy-hearted on account of the wrong-doings of your neighbors or the ignorance of the heathen world; but look unto your own soul, and dig out all the evil and jealousies that are there, and see to it that you are not ignorant regarding the common amenities of life; study to make yourself approved by the highest Model given to humanity.

REACH out after and eagerly desire spiritual gifts; gifts that make human faces shine with a light indescribable for beauty.

SOMETIMES we learn sweet lessons from the birds and little children; sometimes we get touches of divine ministration from the sheen of moonlight upon the ocean.

"HE prayeth much who loveth much." Live prayers! speak and act benedictions!

WHEN Washington was in sore straits at Valley Forge, he sought a retired spot in the deep woods and knelt down upon the frozen ground and prayed to God. He led his army out to victory.

WHY mention this?—O, just to cause you to think; to make you more pitiful, helpful and hopeful.

WHEN any human soul appeals to you in an hour of sore distress, turn not away; listen and respond; remembering that God gives you all you have, and He wants you to be kind.

FORGET all your failures and go on, on, on in hope and trust.

## 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.]

### CLII.

It has been over two years since I accepted the Sabbath truth. At first I could not bring myself to believe that Saturday was the right Sabbath. From childhood I had been trained to observe Sunday, and I, a Covenanter in discipline, was quite obstinate in the matter. But when the truth was clearly expounded to me, a voice whispered, "That is right," and my hungering soul could not resist. I have been scoffed at many times, but I have stood firmly, knowing that there is a crown of glory laid up for me if I remain steadfast unto the end.

Mark 15:42 and 16:1, 2 are convincing proof that the "preparation" was the day before the Sabbath, and that the first day of the week is the day after the Sabbath. The same truth is stated in Luke 23:54 to 24:1; also in John 19:31, 42 and 20:1. I was told that Christ had changed the day, but His own testimony is that He came not to destroy even a jot or tittle of the law. See Matt. 5:17, 18; Luke 16:17. God set apart and blessed the seventh day at the close of creation week, to be kept as a holy memorial of His great creative work. See Gen. 2:2, 3; Ex. 20:8-11. This is the day that the Lord calls "My holy day" in Isa. 58:13, and a precious promise is given in verse 14 to those who remember it. This promise is not to the Jews only, but also to "the strangers that join themselves to the Lord, to minister unto Him, and to love the name of the Lord, to be

His servants." See chapter 56:1-8. With such convincing evidences, such undying testimony, why hesitate? Why halt between two opinions?

I must also state that I am more prosperous since I began keeping the Sabbath, and in returning to the Lord His tithe. And it makes me happy to give to the Lord's cause, too. At one time I thought I would refrain from giving so much; but as I stood hesitating, I heard a voice, saying, "The Lord will give you more;" so I freely gave. The Lord is ever near to help those who trust in Him.

(MRS.) L. TAYLOR.

### CLIII.

I KNEW but little about "present truth" until I went to Arkansas, where I met a company of Sabbath keepers, and heard of the commandments of God, as given on Mount Sinai. But I did not make a full surrender until last July, when, for the second time, I heard the Sabbath message at Hillsdale, Wis. There I received a little pamphlet on the prophecy of Daniel and the reasons for Sunday keeping.

When I found that I was not keeping the Lord's day, but was honoring the Catholic Church instead, I began to keep the Sabbath and was baptized. I now love the truth and the Sabbath-school, and greatly enjoy the Lord's work. I owe my all to the Lord for His loving-kindness.

HENRY J. HERSHBERGER.





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

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## THE BOOK OF BOOKS.

**W**HAT a book is the Bible! In how many ways it appeals to the thoughtful soul! Its spirit, its subject matter, its object, its proportion, its method, all appeal to the candid, earnest person who looks beyond the present, and who weighs from principle rather than from appearance.

The Bible is a *serious* Book. It does not treat lightly the problems of life. It is neither mawkish nor sentimental. It comes to us in a straightforward, open, manly way, appealing to our sober judgment and common sense. In precept it is serious, in promise it is serious, as befits the problem with which it deals; and he who fails to take it seriously is making one of the most serious mistakes of his life. The Bible comes to you open, honest, serious; receive it as such.

It presents before us great *serious examples* of men and women with something to do. It is Adam with a divine model before him, after which the earth was to be fashioned. It is Noah with the responsibility of a world to be warned and saved if possible. It is a Joseph, true to duty, conducting with equal integrity his work as a bondman in the prison or as prime minister upon the throne. It is a Moses leading, educating, a nation of ignorant erstwhile slaves to nationhood and a kingdom. It is a Joshua, a David, a Solomon, an Elijah, an Isaiah, a Jeremiah, a Daniel, a Nehemiah, a John the Baptist, a Paul, a John, and a host of other mighty men with serious work to do, and who did it faithfully and well,—shining examples of faith, courage, perseverance, and loyalty.

And yet these great heroes of the ages are never flattered. No sycophantish Eusebius glozes over with flattering words the deeds a Constantine may have committed against God and man. The weakness of the great Elijah is told; the sins of David and Solomon are faithfully laid open, not alone to coming ages, but by the servant of God to the very men themselves it was said, "Thou art the man." No sins are glossed over, no man is flattered; yet, somehow, from the records of their lives, we come away stronger men, with more faith and heart and hope, and more love for God who made them the men of action they were, the moulders of the ages.

The Bible is a *practical* Book. It deals with the practical things of life. We once met an old Pennsylvania farmer who was prosperous in his farming. Asking the secret of his success, he frankly said that it was all found in the book of Proverbs. Tho not a Christian, he believed the Bible for its practical every-day worth, and he needed no better advice for practical every-day work than he found in Proverbs.

The Bible deals with visions, but it is not visionary. The outlook of all that is revealed is tremendously practical. It lays hold of the every-day life. It reveals a religion which includes every practical duty of life, duty to God, duty to our fellow men. No other book in all the world is so practical concerning the life which now is, and the life which is to come. Its right concept brings the life which is to come into the life now.

It is a *proportional* Book. It does not place first some fad or fancy, some dream or unsolvable mystery. First of all it places character. By that, God is revealed. By that, manhood is measured. By character, fitness for the life to come is ascertained. In the world oftentimes business or profit or pleasure or expediency stands first; in the Book of God character, morality, righteousness, in this life here, for this age, in preparation for the life to come.

What a *simple* Book is the Bible in all its fundamental teaching! It makes the great foundation truths stand out clear and strong, so that the sim-

plest may understand them. It enforces these teachings by object lessons with which all are familiar. Everything common in nature and art is laid under tribute to make plain the Gospel of the wonderful Book.

So much in brief for the Book as a book. How incomparably superior in all these important characteristics is the Bible! But it is more than this to the humble believer in Jesus Christ. "The words that I speak unto you, they are spirit, and they are life." John 6:63. "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." 2 Tim. 3:16, 17.

"Were all the world one chrysolite,  
The sun a golden ball,  
And diamonds all the stars of night,  
This Book were worth them all."

## "A TRIED STONE."

"BEHOLD, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." Isa. 28:16. In 1 Cor. 3:11 we have a further reference to this foundation. The apostle says, "Other foundation can no man lay than that is laid, which is Jesus Christ." Then Jesus Christ is the tried, or tested, stone upon which the church, or kingdom, of God is built. He is the "chief Corner-stone," as Peter puts it in quoting the prophecy of Isaiah. Now the record shows a very thorough testing of this foundation.

## The First Test.

He was tested as creator. "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. All things were made by Him; and without Him was not anything made that was made." John 1:1-3. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him; and He is before all things, and by Him all things consist." Col. 1:16, 17.

The success of this work is attested by the Spirit, in that the Record says, "And God saw everything that He had made, and, behold, it was very good." Gen. 1:31. The work was so good that then and there a perpetual memorial of it was established. "And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made, And God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." This memorial is to continue throughout the life of this earth and of the new earth. Ex. 31:16, 17; Isa. 66:22, 23. Of Christ's work as creator, the Spirit further says, "The heavens declare the glory of God; and the firmament sheweth His handiwork." Ps. 19:1. There was no failure in that great test.

## The Second Test.

Christ, being the Son of God, and being associated in all that pertained to the position, was God. The Word that was made flesh was God (John 1:1, 14); and the Father calls Him God (Heb. 1:9). But in passing from the "bosom of the Father" to the nature of man, He did not come the whole way at one step. He first became an angel and was tried, or tested, in that capacity. In delivering Israel from Egypt, the Lord went before them in a pillar of cloud (Ex. 13:21), but He was the *Angel of God* (chapter 14:19). God told the people that He would send His Angel before them to keep them in the way. He was one of whom God said, "My name is in Him," and He was one who could forgive sins. Ch. 23:20-23. He is also called the Presence of God (chapter 33:14), and the Angel of His presence (Isa. 63:9).

As an angel He successfully delivered the people from bondage, overcoming their enemies. When the natural sources of water failed, He brought water from a rock. When food failed, He fed them with bread from heaven forty years. So successful was His career as angel that He was the chief, or Archangel. Jude 9; Dan. 12:1; John 5:25; 1 Thess. 4:16; Rev. 12:7-10.

## The Third Test.

When the appointed time came, the ultimate step

in the humiliation of Christ was taken, and He was made "a little lower than the angels for the suffering of death." Heb. 2:9. He was born in Bethlehem of Judea (Matt. 2:1), "in the likeness of sinful flesh" (Rom. 8:3). In this nature, He was tested as a child, tested as a youth, tested as a young man, as a workman, as a neighbor, as a member of the church. He was tempted, or tried, in all points just as other human beings, from childhood to manhood, yet He never failed. Heb. 4:15. With all the weakness of sinful flesh against Him, He met the personal temptations of the adversary Himself, and came off conqueror. As minister of the Gospel He spake as never man spake before or since. As physician, He never lost a case. Of the multitudes of afflicted who came to Him, "He healed them all." Even as a man, He could feed the hungry thousands in the wilderness. No disputant could "entangle Him in His words," or present any problem that He could not solve. He could endure hardness without discouragement; and was long-suffering with His erring disciples. He could suffer and die like a hero, and forgive even those who nailed Him to the cross. No scheme of men or devils could swerve Him from the commandments of God.

Such is the foundation of the Christian's faith. In every sphere of intelligent existence He has been tried, having met and conquered the enemy of souls. In every sphere, He has shown His ability to create, to sustain, and to redeem. In every trial He has stood the test, and fulfilled every trust reposed in Him by the Father. He has been willing to make every sacrifice which His loving purpose required; hence His marvelous success. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:9-11. And He is now in the heavenly sanctuary, making intercession for those who seek the favor of God, being "able also to save them to the uttermost that come unto God by Him." Heb. 7:25. Is it not reasonable, then, to build our faith and hope upon such a tried and sure Foundation? Is it not the part of wisdom to build upon that which has been tested to the utmost?

## THE CALL—THE RESPONSE—THE RESULT.

## The Call.

"COME unto Me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:17.

"Come now, and let us reason together, saith the Lord; tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:18, 19.

"Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God." Luke 12:8.

## Effectual Response.

"I will call upon the Lord." Ps. 18:3.

"I will confess my transgressions unto the Lord." Ps. 32:5.

"I will take heed to my ways, that I sin not with my tongue." Ps. 39:1.

"I will praise Thee with my whole heart; before the gods will I sing praise unto Thee." Ps. 138:1.

"I will bless the Lord at all times." Ps. 34:1.

"I will remember the works of the Lord." Ps. 77:11. To this end, see Ex. 20:8-11.

"I will meditate in Thy precepts." "I will delight myself in Thy commandments." Ps. 119:15, 47.

"I will pay my vows unto the Lord." "I will offer to Thee the sacrifice of thanksgiving." Ps. 116:14, 17.

"I will set no wicked thing before mine eyes." Ps. 101:3.

"I will declare Thy name unto my brethren." Ps. 22:22.

"I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust." Ps. 91:2.

## Consequent Result.

"I will walk at liberty." Ps. 119:45.



"I will not be afraid of ten thousands of people." Ps. 3:6.  
 "I will hope continually." Ps. 71:14.  
 "I will behold Thy face in righteousness." Ps. 17:15.  
 "And I will dwell in the house of the Lord forever." Ps. 23:6.

### THE GREAT TEST.

WE are now entering upon the time of this world's greatest test. When Satan appeared to Christ in the wilderness with his great array of temptations, he reserved his greatest till the last.

He first urged Christ to minister to His own wants by turning the stones into bread. This failed. He then sought to have Christ prove by a presumptuous act that He was the Son of God. This, too, failed. Then came the supreme test. Christ had come to this world to redeem it back from the usurper, Satan. He had come prepared to lay down His life for that purpose. Now comes the tempter—the very one out of whose hands Christ was to win this world and its willing inhabitants—with a scheme by which Christ could gain "all the kingdoms of the world, and the glory of them," without the necessity of His cruel death upon the cross. Satan's proposition is this: "All these things will I give Thee, if Thou wilt fall down and worship me." Christ could have yielded, received what Satan promised, and then perished with Satan and his world. But the scheme failed; the redemption price was paid; and the earth and its inhabitants are redeemed from the hand of the enemy. Many will not avail themselves of their purchased rights, and so will be lost; but, nevertheless, the work has been done, and the world and the race have been redeemed.

But the great test comes, in the hour of greatest physical weakness, over the matter of worship. Christ's answer to the tempter was, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." As that was Satan's great test for Christ, we may expect to see a similar test brought upon the people of the last generation of this world. Christ, in His answer to Satan, has given us the proper ground upon which to stand: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." That admonition is needed to-day as never in the past.

How do we know this?—Principally by the fact that God's last great message to this world—to the people of this last generation—is based upon that very matter, the matter of worship. Hear Him: "Fear God, and give Him glory; for the hour of His judgment is come; and worship Him that made the heaven and the earth and sea and fountains of waters." Rev. 14:7. Had we only this, we would be without excuse for yielding to the last powerful deception of the enemy; but the Lord does not leave it there. The warning continues (verses 9 and 10): "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger."

That is a solemn warning. It is not given without a cause. God foreknew that the most subtle deceptions this world has ever experienced would be practised upon the world in the last days. He foreknew also that that deception would come over the matter of worship. So He not only tells the world who should be worshiped, but who must not be worshiped, and declares the penalty that will be visited upon those who will not heed. In that last punishment there is no mixture of mercy; for all that mercy could do it has done, and those upon whom that punishment is inflicted are those who will go down into eternal death.

The Word has directed our attention to that power which is to demand worship from the people of this age. The Revelator designates it by the term "beast."

"And they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast. . . . And all that dwell upon the earth shall worship him, every one whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain. . . . And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth

and them that dwell therein to worship the first beast, whose death-stroke was healed, . . . saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed." Rev. 13:4-15.

Here, then, we have two great powers whose principles are opposed the one to the other, and both having to do with worship. God is telling men their duty toward Him in the matter of worship, and warning them against the worship of the "beast" and his image, declaring to them that eternal death will be the penalty for disobedience. On the other hand stands the "beast" power and the "image," demanding the worship of men, and proclaiming sentence of death upon all who refuse that worship. Beyond question that "beast" power is the Papacy. An "image" to it in this hemisphere is now in the process of making; and the time is not distant when these will work as one in demanding the religious obedience, the worship, of the world, under the penalty which has been named. This will be accomplished by the influence which these powers will wield throughout the world. Plans are fast being consummated in this country which are to bring about that "image" of the Papacy, the union of church and state. With that accomplished, the road is easy and the distance short, to the accomplishment of all that the prophet predicts in this matter.

But there will be those who will stand loyal and true to God through all the days of this most fearful test and trial. Of them it is said: "Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. One of these commandments reads, "Thou shalt have no other gods before Me;" and another, in part: "Thou shalt not bow down thyself unto them, nor serve them;" and another reads, in part: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is a Sabbath unto Jehovah thy God." Those who yield to the "beast" power will be breaking these commands; for they will worship the beast and his image, and they will keep as a sabbath the day which that power has prescribed. But upon such will be poured out the unmixed wrath of God. Against the other class, who have refused to yield to the deception of the enemy, who have worshiped and served God only, stands the menacing decree of the "beast" power; but the prophet assures them that their names are written in the Lamb's book of life. They have stood the great test, and have triumphed in the name and power of Christ. To such is this promise of the Saviour: "He that overcometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3:21. In the time of Christ's greatest physical weakness that greatest of Satan's temptations came to Him. Just so in the time of this world's greatest weakness come Satan's greatest deception and greatest demand. With "all deceivableness of unrighteousness" we may expect to see that deception worked and that demand insisted upon; but God has faithfully warned the world; and, when the great test comes, and the demand is made by that heaven-defying power for the worship of men, "see thou do it not;" for the most priceless interests of the soul are at stake.

### "THE LORD'S DAY."

If the "Lord's day" in Rev. 1:10 means the first day of the week, why does not John, in chapter 20:1, 19 of his gospel, which he wrote two years after writing the Revelation, give some hint of it? This is the substance of a pertinent question asked by a minister of one of his denominational editors. The reply given is:—

We do not know. Perhaps John meant by "the Lord's day" the same thing as Paul did by "the day of the Lord."

But Paul says of "the day of the Lord" that it "so cometh as a thief in the night." Is that true of the first day of the week? Do not all classes of men know when the first day of the week is to come, just as they know the definite approach of other days? Peter gives the same testimony, and adds that in that day "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that

are therein shall be burned up." And this is to be immediately followed by the new heavens and new earth. 2 Peter 3:10-13. Then it could not have been "the day of the Lord" to which John refers in Rev. 1:10, when the Lord appeared to him, eighteen hundred years ago.

The "day of the Lord" to which Paul and Peter allude is the day of the Lord's coming to execute judgment upon the wicked, as is also shown by the prophet: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. . . . I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord. . . . Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy; for He shall make even a speedy riddance of all them that dwell in the land." Zeph. 1:14-18.

It is still a pertinent question why John, if he meant the first day of the week when he wrote of being "in the Spirit on the Lord's day" in Rev. 1:10, should not have identified the Lord's day with "the first day of the week" when he wrote His gospel two years later. The evident solution is that by the Lord's day the apostle meant the Sabbath day—the day that God has recognized as His day from the beginning. Gen. 2:2, 3; Ex. 16:22-30; 20:8-11; 31:12-17; 35:2; Lev. 23:3; Deut. 5:14; Isa. 56:2, 6; 58:13, 14; Jer. 17:24, 25; Eze. 20:12, 20; Matt. 12:8; Mark 2:28; Luke 23:56.

## Question Corner

1499.—Mourning for Sin. Zech. 12:10, 11.

Please explain verse 10 of chapter 12. Does it mean that a greater part of the Jews would repent and be restored to the favor of God? S.

The book of Zechariah dealt with things present, things near to come, and things afar off, of which the present and near future were types. The people of God then were types of the people of God later on. Judah and Jerusalem were types of God's people and cause in later times. If the center of worship had then been known as Bethlehem, and the central ruling tribe as Dan, under these types God would have spoken of His people in time to come, whether those people came of the literal seed of Abraham or were born of Gentiles. Neither made them the true Israel of God. Prevailing faith alone was needed.

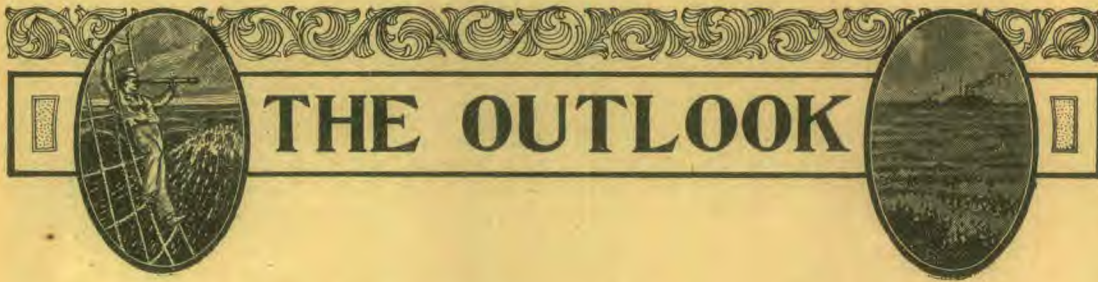
Zech. 13:1 speaks of the fountain to be opened for sin and uncleanness. This is the blood of Christ. But before the sin could be cleansed there must be repentance. This is what Zech. 12:10 refers to. This was true in literal Judah and Jerusalem when Christ came. Great companies of the Jews, priests and people, yielded to Christ. This was not a national work. Families mourned apart, wives and husbands apart. The mourning in the valley of Megiddo was for Josiah. 2 Chron. 35:20-24. Greater than this would be the mourning of those who truly repented of sin, each feeling that his sins pierced the crucified One. The names then used are typical of the truly repentant which should come after. All Jews who then returned did, or whoever will return must, yield to the conditions mentioned in Rom. 9:6-8; 10:11-13; Gal. 3:27-29; Eph. 2:11-22; 3:3-5. Those who contend for a literal restoration of the Jews ignore the plainest instruction in the New Testament.

1500.—"A Time Appointed." Dan. 11:35.

Does this have reference to the last generation? And does the "time" here referred to mean a year, as in symbolic prophecy?

This scripture has its application to the persecutions of the Dark Ages and the people who should suffer those persecutions. The time of the end began in 1798, when the 1,260 days of persecution ended. "The [not "a"] time appointed" means that the very period of that persecution was fixed. The word sometimes means a year, and sometimes simply a fixed period before appointed.





### "WHAT SHALL THE HARVEST BE?"

**A**N unchangeable law, operative in morals as in agriculture, is, "Whatsoever a man soweth that shall he also reap."

If the sowing be to righteousness, the reaping will be strength, security, life, and prosperity.

If the sowing be to the flesh, to falsehood, to lust, to greed, to the baser passions and principles, the sure reaping will be corruption, decay, disintegration, crime, destruction, death.

What will the world, the church, society, political organizations, reap from the present sowing?

Men may look at mere high professions, at great wealth, at outward prosperity, at the institutions founded by gifts which cost no sacrifice, and predict a soon-coming millennium; some one of the various cults abroad may persuade man that he is divine—is Deity; and that out of humanity is coming somehow, somewhere, certain righteousness and triumph, and the world will roll on through a millennium of peace and prosperity.

It is the predicted cry of "Peace, peace, when there is no peace." "There is no peace, saith my God, to the wicked."

The condition of society is simply fearful, and thoughtful men feel it and know it. It is almost impossible to run amiss of revelations of corruption. The newspapers and magazines teem with them.

A few expressions from Lincoln Steffens' article, "Enemies of the Republic," in April *McClure's* reveal the inward facts of the case. Mr. Steffens has before shown the corruption existing in Minneapolis, in Pittsburg, in Chicago, in New York, in Philadelphia, in St. Louis. The forms are different, but the crime of boodle and graft is everywhere manifest. In "Enemies of the Republic," Mr. Steffens traces the crime back of the grafters, the boodlers, the bribe-takers, the purchasable politicians, the corrupt city fathers, to the source. He tells us that in his researches into corruption:—

Every time I attempted to trace to its sources the political corruption of a city ring the stream of pollution branched off in the most unexpected directions and spread out in a network of veins and arteries so complex that hardly any part of the body politic seemed clear of it. It flowed out of the majority party into the minority; out of politics into vice and crime; out of business into politics, and back into business; from the boss down through the police to the prostitute, and up through the practise of law into the courts; and big throbbing arteries ran out through the country over the state to the nation—and back. No wonder cities can't get municipal reform! No wonder Minneapolis, having cleaned out its police ring of vice grafters, now discovers boodle in the council! No wonder Chicago, with council reform and boodle beaten, finds itself a Minneapolis of police and administrative graft! No wonder Pittsburg, when it broke out of its local ring, fell, amazed, into a state ring! No wonder New York, with good government, votes itself back into Tammany.

#### Corruption Everywhere.

And then Mr. Steffens tells us just what every one knows who follows the light of God's Word, that the corruption is not of the municipal rings, nor of the city, nor a local affair, nor of any political party. He continues:—

**It's corruption.** The corruption of our American politics is our *American corruption*, political, but financial and industrial too. Miss Tarbell is showing it in the trust, Mr. Baker in the labor union, and my groupings into the misgovernment of cities have drawn me everywhere, but, always, out of politics into business, and out of the cities into the state. . . . Not the politician, then, not the bribe-taker, but the bribe-giver, the man we are so proud of, our **successful business man—he is the source and sustenance of our bad government.** . . . The highway of corruption is the "road to success."

And we are told that this is a "System" with a capital S, which ramifies through the entire government, municipal, state, and national, which conducts the government of all three, "not for the common good, but for the special interests of *private business.*"

And the men at the head of the System "are not 'low down politicians'; they are 'respectable business men.'"

In the St. Louis sink of corruption were many of the biggest businesses of the whole state of Missouri. And Missouri is in the toils now. In her coming election will the people stand with Folk and clean government, or with the business men, the politicians, the System, and corruption? "Both the Democracy and the democracy," remarks Mr. Steffens, "are on test and out there. But Missouri can not decide alone. 'Corruption is everywhere.' The highway of corruption . . . goes far beyond Missouri."

In this mass of corruption in Missouri appears three great national concerns, part and parcel of the system, the American Sugar Refining Company, the American Book Company, and the Royal Baking Powder Company. Connected with these are senators, and the road "leads straight to Washington, where in political infinity, as it were, in that chamber of the bosses, the United States Senate, the parallels seem to meet."

From the view-point of Christian morality, the picture is an appalling one. No church can continue to exist and exert an uplifting influence, which fellowships in men, howsoever prominent, such things. It may have a name to live, but it will be spiritually dead.

No government can continue when its very essentials are perverted by its leading citizens and officials. It is bound to end in oligarchy, and then anarchy.

We are not noting this to call attention to men's wickedness as such. If no good could come from exposure, better let the whole corrupt mass fester and rot and die in the darkness. But that can not be. The whole body becomes corrupted by it. The great sad thing is that it is already corrupted, so that, appeal as the earnest reformer may, he finds his best efforts thwarted, his best promised reforms aborted. The people as a whole are indifferent; and the professed churches of Christ are indifferent, and growing more and more utterly oblivious of deeds of darkness.

Did you know, reader, that these very conditions are what God has predicted for these very times, the last days? that, notwithstanding the great increase and dissemination of knowledge, morality, in the face of it, would be at very low ebb? Read the following, which might be multiplied.

Jesus says: "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved." Matt. 24: 12, 13.

Thus speaks the apostle Paul: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away. . . . But evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 1-5, 13.

And the evangelical prophet presents this fearful arraignment: "None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. They hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands. . . . For our transgressions are multiplied before thee, and our sins testify against us; for our transgressions are with us; and as for our iniqui-

ties, we know them; in transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment." Isa. 59: 4-6; 12-15.

The only hope for the world is Christ's coming, and these sad conditions are precursors of the day dawn.

What shall the harvest be?—Destruction of the republic, destruction of the world. There is no other nation left for the world's salt to stay its political corruption. The "little flock" scattered everywhere in the Babylon of creeds, still stays the plagues of wrath, but not much longer will eternal Justice wait. He will come unto His own, and before His forthshining glory all sham will perish.

### ROMANISM OUTSIDE OF ROME.

UNDER the above heading, the *Word and Way*, a Baptist journal issued at Kansas City, Mo., gives a concise statement of the situation, closing with a most significant *confession*. Following is its presentation of the subject:—

**Protestantism**—historical Protestantism, we mean—started with a millstone about its neck. All the years of its life it has been handicapped by the Romanism that has clung to it. It needs nothing so much as to rise up in protest against its own Romish tendencies and characteristics. It can never compete with Romanism until it repudiates what of Romanism it has brought forward in itself. Protestantism proper, in its several divisions, is but a more or less modified form of Romanism.

The Reformers did not shake the dust of Rome from their feet and go clean away. Not by a long ways did they divest themselves of all that was Romish. They stopped midway between Rome and the truth, and built into their ecclesiastical systems much of the material which they carried with them from Rome. It is in this ground that lies between, we find nine-tenths of the ecclesiastical and theological unrest and turmoil. Here things are in a perpetual ferment. Protestantism continues to divide and subdivide. Protestantism can not survive, and build into itself that which is a survival of Romanism. It must, in time, go to pieces and apart. One part, by the law of affinity, will go to Rome, and the other part, by the same law, breaking every tie that binds it to Rome, will go to that which is Rome's opposite. Ritualism, sacerdotalism and sacramentalism can never be satisfactorily and permanently adjusted to anything except full-fledged Episcopacy.

The Church of England and the Episcopal Church of this country are but modified copies of the Church of Rome. The Methodist Church is but a modified copy of the Episcopal Church. Presbyterianism presents some decided variations from the others mentioned, but all are but different species of the genus Episcopacy.

Episcopacy in all its forms, infant baptism, baptismal salvation, salvation by works, ritualism, holy days, and so on, have all been brought over from Rome. Baptists are not Protestants.

It is seldom that we find the Roman-Protestant situation more clearly and concisely defined, or so frank a confession on the part of an organ of any professedly anti-Roman denomination. However, in the matter of "holy days, and so on," which "have all been brought over from Rome," the Baptists (excepting a small faction) hold on to the most prominent one of all, and are falling into the observance of the others, along with all the denominations mentioned in the foregoing article. The prime "holy day" of Rome, the one which she holds up as her badge of ecclesiastical authority, is Sunday. As long as the Baptist denomination continues to wear this "millstone about its neck," its gradual adoption of Easter observance, "and so on," is but logical. Like Protestantism, the Baptist body "can not survive and build into itself that which is a survival of Romanism."

Genuine Protestantism is "Rome's opposite." It breaks "every tie that binds it to Rome." Yet, in the face of this assertion, the *Word and Way* says, "Baptists are not Protestants." If it means Protestants of the compromising sort, it would be well if it were true; but so long as they hold to any of the Roman "holy days," to Roman immortal-soulism, Roman eternal-tormentism, "and so on," they are confessedly "between Rome and the truth," and, "by the law of affinity," it is only a question of time when those who continue to so hold "will go to



Rome." Of course such Baptists, or such of any denomination, as do not "shake the dust of Rome from their feet and go clean away" are not Protestants.

In time, and evidently in a very short time, there will be but two classes of religionists in the world—those who hold to Rome, and those who protest by word and deed against Rome, in whatever form. The prophet John, in the vision given to him of the last days, was shown that Rome would so far regain its lost power that all the world would wonder after, or worship, that system, excepting those whose names are written in the book of life. See Rev. 13:1-8. Not only so, but apostate Protestants will assist in the endeavor to compel all to do so. Verses 11-17.

#### A DISCOURAGING OUTLOOK.

It is estimated that the reduction in wages accepted by the coal miners will save to the coal mining companies \$18,000,000 a year. That the public will reap the advantage of this enormous sum in securing cheaper coal is out of the question. There may be some temporary price-cutting here and there, but in the long run the operators will hold a large part of that \$18,000,000 a year. It is not only the miners, but many others who are affected by that cut. In having \$18,000,000 less a year to spend, the small dealers in the mining districts are bound to feel the effects, while the consumption of less food, clothing, etc., in a similar amount by the miners is bound to react upon other industries. Instead of preventing an industrial depression by reducing wages, hard times will come all the faster. That is natural under the present system of production.

Not satisfied with the general reduction of 5½ per cent in the wages of the miners, the coal barons of the central Pennsylvania field chopped off 6.08 per cent and hammered wages down to 62 cents a ton for many of their employees. Even this amount will not be paid at many pits. "It is an easy matter to make agreements," said a miner to the writer in Charleroi, Pa., last week, "but it is another thing to carry them out to the letter. Many of the operators in this district have no more regard for their signature or word of honor than the meanest thief. They pretend to pay a certain scale, and then coax or bully the men individually to take less, promising steady work and other advantages. This game is especially played with foreigners, who do not understand the English language and the trickery of the capitalists." Of course it is a hard matter to prevent such abuses. They show the lengths to which men go to acquire wealth, and surely the mine operators furnish some splendid examples of the cannibalism of capital.—*Cleveland Citizen*.

Then when we add to this oppression the organized efforts of the labor unions to keep every laborer who does not join them from getting employment at any price, the outlook for the wage-earning classes is gloomy indeed. Men who have principle enough to aspire to individual independence—and they are by far the larger class—have two unmerciful enemies to contend with, the oppression of capital monopoly on the one hand, and the tyranny of labor-union monopoly on the other. Is it not time for the poor to be taking refuge in Him who is above all powers and principalities, whose coming to execute judgment is near at hand? In this sin-cursed world there is no hope for better days; but "according to His promise," those who trust His promise may joyfully "look for new heavens and a new earth, wherein dwelleth righteousness." See 2 Peter 3:9-14. The only assurance of hope in this world lies in the infallible promise, "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

**Which Is the Greater Disgrace?**—Much has been said in the press concerning the disgrace to the United States Senate because one of its members has been convicted of receiving money for illegal services, yet, as his case has been appealed to a higher court, it is said the Senate will not take action until it be finally decided whether he shall really have to undergo the penalty of conviction. If he should manage to get clear through some technicality, his place would not be vacated unless he should choose to resign, altho he has acknowledged his guilt. Therefore, it is not in doing illegal things,

such as abetting illegal corporations, that the great body feels itself disgraced; the really tender point, the heinousness of the crime, lies in a member's being unlucky enough to be convicted. And this rule seems to pervade nearly all, if not all, the law-making bodies of the world, as also other departments of the various governments. If the newspapers speak the truth, the exceptions are rare.

A Sioux City, Iowa, despatch to the Cedar Rapids *Gazette* tells of three girls, one aged 18 and two aged 16, who were intercepted when just ready to depart for St. Louis. They had been infatuated by the glittering prospect of a career on the stage during the great fair. They had been engaged by an agent, whom they refused to identify, to become members of a "merry-merry" comic opera chorus, and were to receive a fabulous salary, a fine boarding place, and all expenses paid. The procurer had told the girls that a woman would meet them at St. Louis, and take them to their boarding house. He also told them that he had sent two other companies of girls from the city. And it has been discovered that men and women agents are engaged in various cities procuring girls by such flattering offers, and beguiling them to the great show city for immoral purposes. Girls, as well as parents and guardians, need to be on their guard against, not only St. Louis, but the allurements of every city.

#### THE WAR IN THE EAST.

ALL reports now coming from the seat of war indicate that the forces of the opposing powers are in actual contact. The Japanese have crossed the Yalu River, and are now forcing back the advance Russian posts upon the main body of the army. The war correspondents have now been allowed to go to the front, and the military observers have also received orders to proceed to the place of expected battle. Engagements have occurred; but the main bodies of the two armies have not yet come in contact. It was the policy of the Russian commander to have small forces only at the river to oppose the crossing, his design being simply to impede the Japanese progress as much as possible and inflict upon them as much punishment as was in his power to do, without risking a general engagement. In the fighting which occurred immediately after crossing the river, the Japanese casualties amounted to 700 and the Russian to about 800. The Japanese commander reports that he captured twenty-eight quick-firing guns, many rifles, much ammunition, twenty officers, many non-commissioned officers and men. The Japanese continue operations in the vicinity of Port Arthur, but no combined attack has yet been made upon that place.

THERE are two widows of Revolutionary soldiers living. One of these is Rebecca Mayo, now over ninety years old, who resides in the South. Stephen Mayo, her husband, had four terms of service in the Revolution, and fought at the battles of Brandywine and Germantown. At the age of twenty-four Mrs. Mayo married Mr. Mayo, when he was seventy-seven years of age. The Committee on Pensions of Congress has reported in favor of increasing Mrs. Mayo's pension from twelve dollars a month to twenty-five dollars a month. The other surviving widow is Esther S. Damon, of Plymouth Union, Vt. It would be interesting to know how long Stephen Mayo lived after his marriage.—*Christian Advocate*.

The war in the Orient has revealed one of the pitiable, superstition-breeding characteristics of the Russian orthodox religion. Many "sacred images" have been sent to the seat of war to influence or turn the tide of battle in favor of Russia. The great general was presented with many of these "ikons" before his departure for the East, some of which were said to have wonderful powers. Now Admiral Verkhovsky has shown the empress an image of the virgin for which wonderful properties are claimed. This image is to be sent to Port Arthur to help the Russians to retrieve their lost prestige.

The Lewis and Clark Centennial, at Portland, Oregon, in 1905, from June 1 to October 15, will be among the great exhibitions of the world, tho not as large as the St. Louis Exposition. It will cover 405 acres of land and natural lake, and will represent a total outlay of over \$5,000,000. The Federal Government has made appropriation, and the President has invited foreign nations to participate. This is the first Pacific Coast exposition to be held under government patronage.

There have been great demonstrations in Italy during the week over the visit of the French president. There have been naval and military reviews, and great demonstrations by the populace, and all in spite of the fact that the French president is *persona non grata* with the pope and authorities at the Vatican. The pope has protested to the world against the visit of M. Loubet. It had been given out by officials of the Vatican some time ago that the pope would not see M. Loubet when he should come to Rome; but the Italian Government has given him a very warm reception. It was the pope's inability to influence the Italian Government in this matter that caused him to protest to the world at large. And still President Loubet is president of one of the oldest Catholic countries, a country which has stood for the protection of Catholic missions and missionaries in all parts of the world.

The temperance people of Boston are engaged in an endeavor to wipe out some of the most objectionable features of the saloon business in that city. Hereafter no saloon-keeper will be allowed to sell liquor to women except in original bottles. Drinking by women at bars has been in vogue in the north and west ends, especially among the foreign elements. This reform has extended to the cleaning out of many of the second-class hotels; and some druggists whose principal business was liquor-selling have gone out of the business. What is known as the red-light district will be attacked next.

A speech made by Emperor William, on April 28, has aroused the suspicion that Germany contemplates interfering in the oriental war. The emperor made an appeal for domestic harmony, "in order that the fatherland may be found united and courageous if it should become necessary to intervene in international affairs now moving the world." Most of the political authorities assert that it is impossible to put any other construction on his majesty's remarks than to conclude that he looks to the widening of hostilities, demanding either diplomatic or armed interference on the part of Germany.

The dowager empress of China has ordered the provincial governors to abandon her birthday celebration and to use the money collected for that purpose to equip 72,000 troops immediately. It is asserted on the best authority that the Russians intend to declare martial law in territory outside that in which their jurisdiction is now recognized. China has many thousands of troops already in this vicinity, and there have been grave fears of a collision between them and the Russians, especially on account of the reported excesses of the Russian troops.

The great Louisiana Purchase Exposition was opened at St. Louis, Mo., on May 1. President Roosevelt pressed the button in Washington which set in motion all the machinery of what is probably the greatest international fair ever held. The grounds are much larger than those of the great exposition held at Chicago or the last one held in Paris. There was an immense concourse of people present on the first day of the exposition, estimated at more than two hundred thousand.

The street-car men of San Francisco are on the point of declaring a strike on all the lines of the city. Negotiations between the men and the company have been in progress for some time; but the final offer of the company has been refused by the street-car operators. The latter have decided to wait three days before declaring a strike.

The strike of Santa Fe machinists, which was inaugurated at San Bernardino, is spreading to other places along the line. A stringent injunction has been served upon the strikers against trespassing upon the company's property, or interfering in any way with the operation of its various shops.

It is reported that the Chilean Government has instructed its minister at Washington to inquire whether the United States Government will defend Peru in case Chile shall proceed forcibly to annex the two Peruvian provinces of Tacna and Arica, which Chile is disposed to do.

A train on the Michigan Central has attained the remarkable speed of 111.9 miles per hour. It was a special train carrying the president of the road, and the speed named was maintained only for 3.73 miles. This is the fastest time made by any train in the world except the electric train in Germany.

Government forces of Santo Domingo have been defeated in an engagement with the rebels. The rebel movement seems to have taken on new life, and there is prospect of an attack upon the republic of Haiti.

The Panama Canal Bill was signed by President Roosevelt on April 28. It was one of the very last measures passed by the Congress which is now adjourned.

The German army has adopted the automobile for use in ambulance work and also for the transportation of arms and ammunition.





## PATIENCE.

BY FRANCES E. BOLTON.

"Ye have need of patience."

WHAT do I need, dear Lord, that I desire  
And have not? That I pine  
For gifts that Thou couldst give? that like a fire  
There burns great wants within this heart of mine?  
"Patience."

Why must I weep to-day and urge and pray?  
Is Thine ear heavy that it can not hear?  
What must I learn to brighten my dark way?  
What must I have to make life's meaning clear?  
"Patience."

And will these ruins about my being cast  
Curb my proud spirit to obey Thy will?  
What will life's discipline work out at last  
To compensate me for these days of ill?  
"Patience."

Yes, as a seed that's buried in the mold,  
Watered by lowering clouds, breaks from the sod,  
And lifts up stalk of leaves and flower of gold,  
So from life's pain there grows to please thy God,  
"Patience."

For every sorrow there is ministry  
Of heaven's strength to help thy discipline,  
Till thou shalt bow in pure humility,  
And Godlike majesty shall trace within  
"Patience."

Wait but on God, the King omnipotent,  
And know no plea in vain, no want unknown,  
And sweet will be thy spirit's deep content,  
And Heaven itself at last will lift and crown  
"Patience."

## ECONOMY AND THRIFT IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

IT was New Year's morning. Auntie Hale sat at her knitting in the pleasant south sitting-room, which had been devoted to her use since her advent into the home of her nephew, Bryan Stanwood, and his young wife, Milly. A large, sunny room it was, cozy and comfortable; for young Stanwood always declared that the dear old lady who had been to him more than a mother since his early childhood should never want for anything that it was in his power to supply. And now, as she sat by the cheerful fire, watching the red flames as they glowed and curled up the chimney, while the click, click of her needles played a merry tune, Auntie Hale felt that the lines had indeed fallen unto her in pleasant place.

"There's just one thing that troubles me," she murmurs softly to herself. (Auntie Hale had a great habit of keeping up a one-sided dialogue between herself and an imaginary somebody, whom Bryan often declared must be her guardian angel.)

"Yes, there's just one thing that troubles me. Bryan is thrifty and economical, I brought him up to that, but Milly,—well, Milly's a right smart young woman, and makes him a good, loving wife, but I think I've noticed a worried look on Bryan's face lately, and I might as well own up to you," she continued, gravely, growing more confidential toward her imaginary guest—"I might as well own up to you that Milly is inclined to be a little mite extravagant! there! it's the first time I ever owned it; but she's a nice little woman, and I think when she has had a few years' experience, she'll be all right. But experience teaches a dear school. I know how 'tis; I was young once myself, and foolish and vain," and Auntie Hale sighed, and her eyes grew misty, as faithful memory carried her back to the days when she, too, was a young wife.

"Good morning, auntie, good morning," cries a merry voice, while the door is noiselessly opened, and a pair of soft hands are pressed gently over the dear old eyes.

"You see, I've taken you prisoner, auntie, and

the only way you can buy your freedom is by guessing who your captor is, and telling her a story; come, now!"

"It couldn't be anybody but Mistress Milly Stanwood, for nobody cares to hear an old lady's foolish stories but her," smiled Auntie Hale, as "Mistress Milly" drew up a low rocker and prepared for a good visit.

"It's early in the day for a chat now, I know, auntie, but you see I'm going to have company for dinner, and we are invited out this evening, and I thought while I was waiting for Hannah to do the dusting, I'd come into your room and sew the lace in the neck of my gown, and have a cozy chat with you, auntie. By the way, how do you like my new gown? Mrs. DeVoe just finished it."

"It is quite elegant, indeed, dear; it reminds me very much of one I had years ago, when I was just about your age."

"You? why, I thought—excuse me, auntie, but Bryan always said Uncle Robert was a poor man, and you know this gown cost fifty dollars, auntie."

"Mine cost even more than that, my dear, for heartache and tears are more expensive than gold; but it taught me a lesson that I have never forgotten."

"There, auntie, I knew I could coax a story out of you; of course you will tell me all about it. But really, to tell you the truth, Bryan did look a little serious when he handed me the money for this dress; but I was determined never to appear at that party to-night at the Truesdale's in my old gown. Mrs. Smith wore *such* an elegant outfit last month at our party, and I was just bound, auntie, that mine should be as fine. Of course Mrs. Smith's husband draws a larger salary than Bryan, but—O, dear, auntie, I do so long to be rich, sometimes; I'm awfully tired of being poor. There are so many things I want. The parlor furniture looks so old-fashioned; you know it belonged to Bryan's mother years and years ago, and I saw Mrs. Gillett looking at it the other day when she called, and I fancied I saw her lip curl,—and that settled me! I'm determined to have a new parlor suit at once. I suppose Bryan will oppose me, but I just can't stand ridicule, auntie, and—I won't!"

"That was my weak point once, dear; I know how you feel, and I'll tell you my little story, since you desire it, tho' the telling of it always gives me pain, even after these many years.

"When we were first married, your Uncle Robert and I lived in a neat little cabin which he had built with his own hands, and quite proud we were of it. I well remember when the last finishing touch was given; then we were quietly married, and began living in our cozy nest. There was nothing elegant in our furnishings, I can assure you. But I planted wild cucumber vines at the windows, and Robert made me some round posy beds which I bordered with little stones, and planted with marigolds and bachelor buttons, and O, what a garden we had! I helped Robert in the care of it, and very proud we felt of our long rows of cabbage and beets and potatoes and corn. What a simple, happy life we led! We had no carpet on the floor, which it was my delight to keep clean and white. There were but three rooms—a bedroom, a tiny kitchen, and a sitting-room, dining-room and parlor all in one. There was a large braided rug in front of the bed, and one before the fireplace in the sitting-room; a white pine table, half a dozen stools of the same material, and a row of shelves for our few dishes and cooking utensils, and an old-fashioned grandfather's clock in the corner,—these, with a tiny wardrobe which I had improvised for our best clothes, comprised—"

"Why, auntie, you haven't mentioned any chairs at all. Where did you sit? I really think now, it must have been cozy and nice. I don't believe I should consider it any hardship at all to live like that,—so romantic, you know," and little Mrs. Stanwood smiled as she gave the last stitch to the rich, creamy lace, and shook out the elegant gown daintily. "Very romantic, certainly, auntie; but what about your chairs? you know I take a peculiar de-

light in nice easy chairs and plenty of them."

"Chairs? O, the white-pine stools, and a bench, if we were crowded with company, answered nicely; at least it is all we had at that time. Indeed, Milly, I should have pronounced the furniture in your parlor,—even if it is a little out of date,—almost too elegant to use at all, and I am afraid your friend, Mrs. Gillett, would have curled her lip more scornfully at my simple furnishings than you fancied she did the other day. But I must finish my story:—

"One gloomy day in September Robert came home from the village, about ten miles distant, bringing a young woman with him—a distant relative. I remember well how daintily she was dressed, and how entirely out of harmony her fine ribbons seemed to my dazzled eyes, in contrast with our plain surroundings and my simple frock.

"And so, little by little, I grew discontented with my lot, and envied my foolish guest her gaudy attire, until, in an evil hour, when she taunted me with my poverty, I listened to her suggestions.

"These ugly stools will never do, Jane," she said one day; 'Mr. Brown is coming to call on us, from the city, you know, very soon, and, really, it will never do to offer him a *bench* to sit upon.'

"I flushed, and began a remonstrance, but she continued, without heeding me:—

"And you, Jane,—I shall be quite ashamed to present you in that calico frock,—seems to me Cousin Robert ought to afford you a better gown; if you don't happen to have the money, Mr. Green, the merchant at the village, will trust you,—he knows Robert,—and what is the use in looking so mean and shabby?"

"I felt the hot blood mount to my temples, but I said nothing, for already I had asked myself the same foolish question many times since my guest had come, and, having once entertained a thought of envy and discontent, it became easy to listen to any suggestion from the tempter."

(Concluded next week.)

## BABY HELP.

"Oo want me, mama?"

In the early morning the voice rang through the house, full of interest and enterprise. Little Nan was three months short of her third birthday, yet she was overflowing with the delightful sense of helping mama. Up and down the stairs she toiled on the make-believe errands that mama invented; or, with a feather duster almost as tall as herself, she dusted furniture already clean; she scrubbed and rubbed and swept, all the time singing at the top of her sweet voice; and if her mother disappeared for a moment, she called out, "Oo want me, mama?"

I was interested in this little house-worker, and her mother's way of letting her "help," and all the more, as I had often observed opposite ways. It is very easy for a mother to make a child feel that she is a bother instead of a help; and very common I think for mothers to treat very little children as if they were little animals or something less intelligent; scarcely one in a hundred realizing that education begins almost at birth, and that of all important things it is important that a mother should keep in perfect sympathy with her child. When the baby girl wishes to help, she is told to keep away from this and to get out of that; she gets a slap for soiling her pinafore; a scowl for some other innocent accident belonging to the helping; a cross word for nothing at all except for being a child, and being present when the great god, work, is being sacrificed to.

The little tender heart, as really anxious to serve, as full of good-will, as any grown-up heart, gets its first experience of discouragement, of ingratitude, of unsympathy,—and from its mother. Undoubtedly the mother will wonder six, seven, or eight years hence why the child is so unfeeling, so careless about helping, never noticing when she is worn out, and in need of help.



If you wish a vine to climb over your trellis, and give you blossom and shade, will you persistently push away its tiny, clinging tendrils? In that case it will climb up some other support, and lavish its young, lovely life in the new direction. A mistake of this kind can never be entirely remedied.—*Mrs. F. M. Butts.*

#### A STORY WITH TWO SIDES.

A WOMAN stood at the bar of justice, and by her side two stalwart policemen. Her name was called, and she answered. The judge asked the clerk to read the charge against her.

"Disorderly conduct on the street, and disturbing the peace," read the clerk.

"Who are witnesses against the woman?" asked the judge; and the two policemen stepped forward to be sworn.

"Now tell the story," said the judge, and one of them began:—

"I arrested the woman in front of a saloon on Broadway on Saturday night. She had raised a great disturbance, was fighting and brawling with the men in the saloon, and the saloon-keeper put her out. She used the foulest language, and with an awful threat struck at the keeper with all her force. I then arrested her and took her to the detention house and locked her up."

"The next witness will take the stand," said the judge, and the other policeman stepped up.

"I saw the arrest, and I know it to be just as stated. I saw the woman fighting as the saloon-keeper put her out on the street. I heard the vile language she used in the presence of the crowd that gathered in the street."

"Call the saloon-keeper. What do you know of this case?"

"I know dis vomans vas makin' disturbance by my saloon. She comes there and she makes troubles and she fights mit me, and I puts her the door oud. I know her all long. She vas pad vomans."

Turning to the trembling woman, the judge said: "This is a pretty clear case, madam; have you anything to say in your defense?"

"Yes, judge," she answered in a strangely calm tho trembling voice.

"I am not guilty of the charge, and those men standing before you have perjured their souls to prevent me from telling the truth. It was they and not I who violated the law. I was in the saloon last Saturday night, but I'll tell you how it happened."

"My husband did not come home from work that evening, and I feared he had gone to the saloon. I knew he must have drawn his week's wages, and we needed it so badly. I put the little ones to bed, and then waited all alone through the weary hours, until after the city clock struck twelve. Then I thought: The saloon will be closed, and he will be put out on the street. Probably he will not be able to get home, and the police will arrest him and lock him up. I must go and find him and bring him home. I wrapped a shawl around me and started out, leaving the little ones asleep in bed; and, judge, I have not seen them since."

Here the tears came to the woman's eyes, and she almost broke down, but restraining herself, she went on:—

"I went to the saloon where I thought most likely he would be. It was about twenty minutes after twelve, but the saloon, that man's saloon"—pointing to the saloon-keeper, who seemed to want to crouch out of her sight—"it was still open, and my husband and these two policemen," pointing to those who had so lately sworn against her, "were standing at the bar with their lips still wet with drink, and the flecks of foam not yet settled in the empty glasses before them."

"I stepped up to my husband and asked him to go home with me, but the men laughed at him, and the saloon-keeper ordered me out. I said, 'No, I want my husband to go with me.' Then I tried to tell him how badly we needed the money he was spending, and again the keeper cursed me and ordered me to leave. Then I confess I could stand no more, and I said, 'You ought to be prosecuted for violating the midnight-closing law.'"

"At this the saloon-keeper and policemen rushed upon me and put me out into the street, and one of the policemen, grasping my arm like a vice, hissed in my ear, 'I'll get you a thirty days' sentence in the workhouse, and then see what you think about

suing people.' He called a patrol wagon, pushed me in, and drove to the house of detention, and, judge, you know the rest. All day yesterday I was locked up, my children at home alone, with no fire, no food, no mother."

It was well that the story was finished, for a great sob choked her utterance, and she could say no more.

"Dismissed," said the judge in a husky voice, and the guilty woman who had so disturbed the peace passed out of the court room.

But what of the saloon-keeper who had violated the law by keeping open after twelve o'clock at night? And what of the policemen who violated their obligation by drinking while on duty, and who threatened an honest woman with a sentence in the workhouse if she dared to tell the truth? O, nothing at all. They were too guilty to be prosecuted.—*Cincinnati Living Issue.*

#### SOME HOMELY VIRTUES.

**THOROUGHNESS.**—The reason why men fail is, in five cases out of six, not through want of influence, or brains, or opportunity, or good guidance, but because they are slack; and the reason why certain men with few advantages succeed, is that they are diligent, concentrated, persevering and conscientious—because, in fact, they are thorough.

**KINDNESS.**—Might we not resolve that every day we will do at least one act of kindness to some neighbor? Let us write a letter in such terms that the post will bring pleasure next day to some house; make a call just to let a friend know that he has been in your heart; give a young man, just starting in business, some bit of work to encourage him in his first year; send a gift on some one's birthday, or on his marriage day, or on Christmas Day, or on any day you can invent. Let us make children glad with things which they long for and can not obtain. And there are a thousand other things which we could do within a year if we had eyes to see and a heart to feel, and had the will to take some trouble.

**THRIFT.**—Justice is seldom done to the thrifty, and a great deal more than justice is done to the thriftless. Will people never understand that whether we live simply or extravagantly, whether we pay our debts at once or after several years, whether we use the gifts God has given us for selfish or noble ends, is really a moral question? The thriftless nation, the thriftless family, the thriftless person has broken one of the laws, both of nature and of Christ.

**COURTESY.**—One resents keenly that class of people who are honest and well meaning, but who are persistently discourteous and are not ashamed—I mean the man who is credited with what is called a bluff, blunt manner, and who credits himself with a special quality of downrightness and straightforwardness. He considers it far better to say what he thinks, and boasts that he never minces his words, and people make all kinds of excuses for him, and rather talk as if he were a very fine fellow, beside whom civil-spoken persons are little better than hypocrites. As a matter of fact, no one can calculate the pain this outspoken gentleman causes in a single day both in his family and outside. Nor have I ever been able to understand why he is praised, or even tolerated, and why he is not sharply dealt with as an offender against the social peace.

"His bark," it is said, "is worse than his bite," and one hopes it may be, but I do not see what consolation it is for me, when this ill-mannered person barks at my heels, that he has not also bitten me.—*Ian Macdaren.*

#### SHALL I BET?

"Yes!" shout 20,000 bookmakers; "for we live on the losses."

"No!" cry half a million of fathers, mothers, wives; "that's how the misery of our home began."

"Yes!" whispers covetousness; "you may win money more quickly than by working."

"No!" answers prudence; "very few win in the long run."

"Yes!" urges selfishness; "you will have easy times if you are lucky."

"No!" replies conscience; "others would suffer for your ease; you may drug me for a while, but there will be remorse afterwards."

"Yes!" say the sporting newspapers; "you will buy us more eagerly."

"No!" rejoins duty; "you will neglect me, and employ your thoughts elsewhere."

"Yes!" laughs the saloon-keeper; "betting men are my best customers."

"No!" murmurs the savings-bank; "they seldom patronize me for long."

"Yes!" votes the drinker; "what should I do without you?"

"No!" sighs the prison governor; "my jail is filling."

"Yes!" mutters the devil; "it's a short road to hell."

"No!" commands your Maker; "do as you would be done by. Strive to be honest and pure. Do not try to be rich by making others poor. Work for honest wages. Keep your self-respect. Do not imperil your soul for a price."—*Unidentified.*



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## SUBMISSION.

I CAN not say  
Beneath the presence of life's cares to-day  
I joy in these;  
But I can say  
That I had rather walk this rugged way,  
If Him it please.

I can not feel  
That all is well when darkening clouds conceal  
The shining sun;  
But then I know  
God lives and loves, and say, since it is so,  
Thy will be done.

I can not speak  
In happy tone; the teardrops on my cheek  
Show I am sad;  
But I can speak  
Of grace to suffer with submission meek  
Until made glad.

I do not see  
Why God should e'en permit some things to be  
When He is love;  
But I can see,  
Tho often dimly, through the mystery,  
His hand above.

I do not know  
Where falls the seed that I have tried to sow  
With greatest care;  
But I shall know  
The meaning of each waiting hour below  
Sometime, somewhere.

I may not try  
To keep the hot tears back—but hush that sigh,  
"It might have been;"  
And try to still  
Each rising murmur and to God's sweet will  
Respond, "Amen."

—F. G. Browning.

## SOUL-WINNING QUALIFICATIONS.

BY LILIAN MCPHERRON.

NOT by might, nor by power, but by My Spirit, saith the Lord of hosts." A failure to realize and apply the truth of this Scripture, and of that other forceful one from our Master's own lips, "Severed from Me, ye can do nothing," is the cause of the present wide-spread spiritual declension, and inactivity in the work of soul-saving.

Every one who would be a worker together with God in His work of winning souls for the great harvest day, must be yoked up with Him, thus having a living connection with the Fountain Head of wisdom, love, and saving grace. He must realize continually that his dependence is *not* upon his own feeble powers, but upon the Spirit of truth, who is mighty to save.

By this living connection is created such a holy atmosphere about the soul as shall gather with the Saviour of men; for it is by the atmosphere surrounding the soul that we either gather with Christ, or scatter abroad. "Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love; or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we can not free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence."

This being true, the most vital concern of each one professing the name of Christ, should be to have such close union with the Saviour that the golden oil of His Spirit may *constantly* flow through the

heart. In this way alone can our every word and act, our dress and deportment, and the expression of our faces, be influential for the upbuilding of human lives.

The moulding and fashioning of souls for the eternal kingdom of our Father is the most important work in which we can engage. It should absorb our best energies. For the most perfect and lasting work, certain fundamentals, which have been called the *indispensables* of character, are needed: Power of attention; power of industry; promptitude in *beginning* work; method, accuracy, and despatch in *doing* work; perseverance, courage before difficulties; cheer under straining burdens; self-control, self-denial, and temperance. Each one striving to win souls needs these prime qualities of character in order to do effective work.

Do we lack these? "My God *shall* supply all your need according to His riches in glory by Christ Jesus." These qualities can be gained by a

The higher the ideal, the greater the work, the more need of self-control, self-denial, accuracy, method and power of attention. The sum of these is concentration upon an *aim*.

"This *one thing I do*," said Paul, "*forgetting* those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus."

This prize is *perfection* through Christ for ourselves, and for those for whom we labor. To strive for it is as necessary to Christian development as is the backbone to the strength of the body. Said Michael Angelo, "Nothing makes the soul so pure, so religious, as the endeavor to create something *perfect*; for God is perfection, and whoever strives for it, strives for something that is Godlike." This aspiration to do perfectly is religion practicalized. "It is through the exercise of faith, hope, and love that we come nearer and nearer to the standard of perfect holiness."



"He shall not fail nor be discouraged, till He have set judgment in the earth; and the isles shall wait for His law." Isa. 42:4.

constant looking to Him in childlike faith, and by a joyous acceptance of the toil and stress of daily life.

The thought has been expressed that the beautiful landscape is the result of ages of steady pressure and chiselings, of the scores of floods, the ages of glacier crush and grind, of centuries of storm and sun. Just so beauty of character, fineness of manhood and womanhood, is formed. Shall we not accept the daily pressure and chiselings joyously, that we may become fine-fibered and high-souled?

Before we can feel the needed burden for the souls about us, for whom we have a large responsibility, we must realize the value of a soul, realize the inestimable price paid for it. That we may realize this, we must behold the Lamb of God, who beareth the sins of the world. We must behold Him on Calvary's cross, and let our hearts *break* before the magnitude of His sacrifice. Then will our hearts be filled with divine love, which will continually flow out in mighty streams to soften and tender hearts.

Hollywood, Cal.



## THE BIBLE IN INDIA.

INDIA—a "country" we call it, and think, perhaps, that it is simply a country like France or Germany, with one people and one language; but really it is as much a continent as Europe is, with many peoples and many languages. A card has been prepared which gives an outline of India on a map of Europe. In this card Kashmir is on the Arctic Circle, and Ceylon on Greece; Kurrachee is in Ireland, Calcutta near Moscow, and Rangoon near the Caspian Sea. An outline of India on the map of America would show Kashmir at Winnipeg, and Ceylon at Mexico; Kurrachee is in the west of Dakota, Calcutta at Washington, and the coast line of Burma running many hundreds of miles south of Nantucket. India is as large as all Europe outside of Russia; its population is somewhat about as dense, and it has as many languages as are spoken in Europe. If we include the languages of the various hill tribes in India, the number is far larger than those spoken in Europe. The population of India by the last census was about 300,000,000.

To give the Bible to India has meant for the last hundred years a large work of preparation; and the men to do it have been merely the ones and the twos who could with great difficulty be spared for the work out of the mere handful of missionaries on the field. Moreover, they have almost all been foreigners, who had to spend many years in the study of the language they work in before they could commence their labor; and that language is a heathen language, with no words to express the distinctions of Christian teaching, and sometimes without even a word for "God" which is at all suitable. Not only so, but all these languages are more or less in a state of flux, being year by year considerably modified by the influence of Western thought, and the increasing spread of the English language. In regard to the languages of the hill tribes, missionaries have found no grammar or dictionary existing for any of them, but have been forced to pick up the language as best they could, and then put it in shape themselves, before they could even begin the work of translating the Bible, or preparing a Christian literature.

According to the report of the British and Foreign Bible Society, the whole Bible has been translated into nineteen Indian languages, the New Testament into nine other languages, and Scripture portions into eighteen more. One of the chief aims of the Serampore missionaries was to produce the Bible, or portions of it, in all languages of India, and it is astonishing how much they are able to accomplish in this line. But their versions were necessarily very imperfect, and so often they were altogether unaccompanied by the living voice. God's plan is that the two should go together; and for the most part Bible translation in India has proceeded on this principle. Translations have been made only in the languages of those among whom missionaries are at work.

The whole Bible has been translated into almost, if not quite, all the main languages of India, and revised in many of them. One of the hill languages, spoken by rather less than two hundred thousand persons, the Khassi, has its Bible, owing to the fact that the Welsh Presbyterians have a very successful mission among this people. Other hill languages have the New Testament or one or two gospels. Many different branches of the church of Christ have taken their part in this work of providing for the people of India the Bible which all sections of the church alike reverence.

In all parts of India, the distribution of the Bible is being carried on by agents of missionary societies, and by colporteurs. We may safely say that fully half a million copies of the Bible, or of Scripture portions, are being distributed every year in India. We have had many instances of these scattered portions of the Word of God leading men to believe in Christ.—George H. Rouse, D. D., Calcutta.

## THEIR GREATEST NEED.

THE condition of the girls in central Africa is touchingly described by Gertrude Ward, a missionary of the Universities' Mission, as follows: "Shall we teach them reading?—They have not literature or books of any kind. Writing?—They have no occasion to use it. Arithmetic?—They have no accounts to keep, and are not as a rule required to

count higher than twenty. Sewing?—Their clothes are the loose draperies thrown gracefully around them, and they do not require a single stitch. Laundry work is unknown and unneeded, each person washing her own draperies in the river, and drying them in the sun; housework scarcely exists, the people's houses being little mud huts to shelter them from wild beasts; they contain no furniture, and few utensils, and the people live almost entirely in the open air."—*Pentecost Herald*.

Here is a condition of simplicity itself. No need of anything but the simple Gospel of salvation. Why spend time and means opening up before the heathen a long list of temporal *wants* that do not minister to actual needs? There is the one thing that all classes of human beings need, and that is salvation. They do not need to be taught to aspire after all the requirements of so-called civilization, much of which is a hindrance to the Christian life. Often the less they know of this world's accomplishments and embellishments and "wisdom," the more susceptible they are to a simple knowledge and practice of the truth. Life in the "open air," with food and covering, is the ideal life, if there be with it the knowledge of Christ. "Having food and raiment [let them] be therewith content." The simpler, the better, if the food be nourishing, and the raiment comfortable.

## A UNITED WORK.

It has been proposed that in the erection of buildings, and the opening up of a sanitarium and school work at Takoma Park, near Washington, D. C., arrangements be made for the sanitarium to give a large amount of work to the school, and for the school to use its facilities as far as consistent for the forwarding of the interests of the sanitarium.

The first building to be erected on our forty-seven-acre tract will probably be a schoolhouse built to accommodate about thirty students. Then close by, a dining hall, to seat about one hundred persons. Over the dining-room, the space which later on will serve as workrooms for the lady students, can be used at the first as meeting hall for the church, and schoolroom for evening classes.

With these two buildings, the school can open up a boarding-house for workmen, and an evening school. Tents can be used during the summer by many workmen while the sanitarium buildings are being constructed.

In the erection of sanitarium buildings, we shall endeavor at first to put up a two-story building with basement and attic, which will accommodate a family of about twenty-five patients, but so planned that it can be enlarged to accommodate fifty or more patients, if enlargement becomes necessary. In this building must be our parlors, and in wings or annexes, the dining-rooms, bath rooms and offices.

By using the schoolhouse as a home for sanitarium helpers, it may be possible to open up our sanitarium work with accommodation for a goodly number of patients before the next winter.

It is our hope that the schoolhouse may be the home also of some of the workmen engaged in erecting the General Conference building, and the Review and Herald building. An earnest effort will be made to secure experienced and efficient teachers, and to conduct evening classes in such studies as will be most highly valued by the workmen on our various buildings.

W. C. WHITE,

Chairman of Sanitarium Board.

TWENTY-EIGHT languages are spoken in India, and none of these is spoken by fewer than 400,000 persons, while the most general is the mother tongue of 85,500,000. Besides these there are in the remotest parts of the country dialects spoken by no more than 500 persons, which none other than themselves can interpret. India has nine great creeds, numbering their followers from the 208,000,000 Hindus down to the 9,250,000 Animists, and the innumerable sects included in the 43,000 "others."—*Chicago News*.

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## OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Canton, S. D., June 9-19.

BROTHER J. B. HAMPTON reports ten new Sabbath keepers at Allmon, O. T., and vicinity.

A SESSION of the Lake Union Conference will be held at Berrien Springs, Mich., May 17-27.

ON the 8th ult., thirteen candidates were baptized by Brother D. H. Oberholtzer, at Eureka, Kansas.

THE organization of a Sabbath-school of twenty-five members, at Rhinelander, Wis., is noted in the Reporter.

THE forty-third annual session of the Minnesota Conference will be held at Stillwater, May 27 to June 5.

THE recent labors of Brother V. B. Watts at Gentry, Ark., have resulted in nine adherents to the truth as presented.

FOUR weeks of labor at Texmo, O. T., by Brother J. R. Bagby, resulted in the addition of eight souls to the cause of truth.

A SUMMER normal school for church-school teachers will be held in Atchison, Kansas, beginning about the middle of June, and continuing eight weeks.

APRIL 16 four members were added to the church at Killbuck, Ohio, and Brother G. C. Quillin reports to the Visitor that several others were to be baptized at a later date.

A UNION young people's convention is announced for May 31 to June 5, at College View, Neb. The announcement is made by the Central Union Conference Educational Committee.

At the last quarterly meeting of the church in Little Rock, Ark., five members were added, making eight for the quarter. This was the result of quiet missionary work on the part of the church.

FOUR candidates were baptized and added to the church at Burlington, Iowa, on the 6th ult. The Baptist church was used for the occasion, the pastor assisting in the opening and closing exercises.

THE annual state camp-meeting and conference session of Northern California Conference will be held at Bushrod Park, Oakland, June 1-12. A workers' meeting will be held during the preceding two weeks.

BROTHER E. W. FARNSWORTH and wife, who have held responsible positions in the Australian field for the past eight years, are now on the way to America. They will stop in the United States a while, but their ultimate destination is England.

THE New York Indicator notes that a Methodist lady and her daughter have commenced keeping the Sabbath, and have given up pork, tea, and coffee, from reading "Great Controversy." This work is a veritable power in the message now due to the world.

ONE of our lay sisters, who sold the Capital and Labor number, writes: "One lady, a teacher, told me the paper was just wonderful, and while she had made the Bible quite a study she had learned more Bible and historical facts from it than from anything she had ever read. Three different men told me that the paper was fine, it taught one so much." We have a few numbers left, and they are as good now as when sold.

UNDER the auspices of Central Union Conference, our work will be fairly represented at the St. Louis Exposition. Some very favorable concessions have been granted by the managers of the institution, and an able corps of workers will be on hand. There will be two exhibits, one of literature, and one of health foods. Besides this there is to be the privilege of selling or giving away goods, also certain privileges of the lecture hall, which are deemed quite liberal by the brethren who have the matter in hand.

WRITING to the Dakota Worker about his canvassing work in Ireland, Brother A. A. Carscallen says: "At first the customs of the peasantry here seemed very strange to me; but their simplicity and warm-heartedness soon won my admiration, and customs and ways were no longer thought of. God abundantly blessed my work among the country people, and opened their hearts to receive the truth given in the book ["Patriarchs and Prophets"]. I worked the territory regularly and generally the people heard of me before I reached them. Sometimes, when riding out to my work in the morning, people would stop me on the road and ask if I was the young man that was selling books, and would want to know why I had not called at their place before. Many times when I called at a house and introduced myself as a Christian worker, I would receive the reply, 'O, we know who you are; you sold a book to Mr. —.'"



## INTERNATIONAL SERIES

# THE SUNDAY SCHOOL

### LESSON 8.—MAY 22.—JESUS TEACHES HUMILITY.

Lesson Scripture, Mark 10:35-45, A. R. V.

(35) "AND there come near unto Him James and John, the sons of Zebedee, saying unto Him, Teacher, we would that Thou shouldst do for us whatsoever we shall ask of Thee. (36) And He said unto them, What would ye that I should do for you? (37) And they said unto Him, Grant unto us that we may sit, one on Thy right hand, and one on Thy left hand, in Thy glory. (38) But Jesus said unto them, Ye know not what ye ask. Are ye able to drink the cup that I drink? or to be baptized with the baptism that I am baptized with? (39) And they said unto Him, We are able. And Jesus said unto them, The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: (40) but to sit on My right hand or on My left hand is not Mine to give; but it is for them for whom it hath been prepared. (41) And when the ten heard it, they began to be moved with indignation concerning James and John. (42) And Jesus called them to Him, and saith unto them, Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. (43) But it is not so among you; but whosoever would become great among you, shall be your minister; (44) and whosoever would be first among you, shall be servant of all. (45) For the Son of Man also came not to be ministered unto, but to minister, and to give His life a ransom for many."

Golden Text.—"For even the Son of Man came not to be ministered unto, but to minister." Verse 45.

#### SUGGESTIVE QUESTIONS.

(1) Which of the disciples came to Jesus with a special request? How did they introduce the subject? Verse 35. (2) How did Jesus encourage them to make known their request? Verse 36. Note 1. (3) What was their desire? Verse 37. Note 2. (4) What did Jesus say of this request? What other proposition did He set before them? Verse 38. Note 3. (5) What was their reply? Then what promise did Jesus make? Verse 39. Note 4. (6) What did He say of the places they desired to occupy? To whom would they be given? Verse 40. Note 5. (7) How were the other disciples affected by the course of James and John? Verse 41. Note 6. (8) To what did Jesus call their attention? Verse 42. (9) But how is the believer's conduct to differ from that of the world? Verse 43. (10) What must one do in order to be chief among the brethren? Verse 44. (11) What was Christ's own example in this respect? Verse 45. Note 7.

#### NOTES.

1. This question was not asked because Jesus did not know what was in their minds; for He knew what was in all men. John 2:25; Luke 9:47; Matt. 9:4; 12:25.

2. Ambition to be great was one of the worst hindrances to the disciples' understanding of the true character of the mission and kingdom of Christ. On another occasion they had been reproved for this trait of character, when they had disputed about which of them should be greatest. See Mark 9:33-38. But it seems that on the present occasion the two sons of Zebedee thought to take advantage of the others, and get a private promise when there was no one to protest. Matthew tells us that the mother of the two disciples accompanied them, and that it was she who really made the petition. However, notwithstanding the various lessons given by the Master on this subject, the spirit of ambition and jealousy permeated their hearts up to the time of the last supper (Luke 22:24), or even till their conversion after the Lord's resurrection. Political ambition, on the pretext of advancing the cause of God, is blinding many zealous "reformers" to-day concerning the principles and establishment of the Lord's kingdom in the earth.

3. "Ye know not what ye ask."—Many a man has experienced complete failure in life through seeking positions for which he was not qualified. It is well to know what is involved in a position, or the preparation for it, before assuming its responsibilities.

4. "We are able."—That they were not able of themselves to stand with Him in His sorest trial, was shown by their going to sleep when He needed their prayers and sympathy in the Garden of Gethsemane, and their deserting Him after His arrest. But it may be said that after their real conversion, they were always loyal, even in the face of bitter persecution. James was the first of the apostles to forfeit his life for the faith, and John was faithful throughout a long life of trial and persecution of various kinds. Thus was fulfilled the promise of the Lord. A further promise to all the twelve was that in His kingdom they should "sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. But there is no intimation that any of them, either in this world or the next, should hold rank above the others. The Lord's reply to the request of His disciples that they should hold exalted positions in His kingdom shows that it is more important to be overcomers of the trials, temptations, and persecutions to which we are subject in this life than to be seekers after exalted positions, either here or hereafter. There is a precious promise to the overcomer in Rev. 3:21.

5. The positions in the kingdom are not given to individuals arbitrarily, especially not because of any influence they can bring, other than a fitness developed by Christian experience. These positions are prepared for those who shall acquire the qualifications. They were, therefore, not Christ's to give in an arbitrary manner, having been already assigned to whoever should grow into them, regardless of former position or condi-

tion. Judas might have been a ruler of one of the twelve tribes in the kingdom (Matt. 19:28); but when he fell, another took his office (Acts 1:16, 17, 20).

6. The indignation of the ten was quite natural, both because of the attempt of James and John to forestall their fellow workers, and because the ten were all possessed of a like ambition to be greatest in the Messiah's kingdom.

7. This lesson to the disciples that accompanied Christ in His earthly ministry is also for us. The kingdom of God is not conducted on the same lines as are the kingdoms of this world; neither are the children of His kingdom to be actuated by the same ambitious spirit that influences the people of the world. The example of His own mission to this world is an apt illustration of how His followers are to act in this world. 1 John 4:17.

## INTERNATIONAL SERIES

# THE SABBATH SCHOOL

### LESSON VIII.—EVENTS UNDER THE SIXTH AND SEVENTH SEALS.

(Study for Sabbath, May 21.)

#### QUESTIONS.

1. What great event follows the falling of the stars, as witnessed by the prophet under the sixth seal? Rev. 6:13, 14. Compare Matt. 24:29, last part.

2. How will that day come upon the unprepared? Verses 15-17.

3. In view of the stupendous issue before this generation, what message does God send? See Isa. 40:3, 10; Rev. 14:6, 7, 12.

4. What will be the condition among the nations while this message is being carried? Rev. 11:18; Joel 3:9, 11, 14.

5. How are the nations restrained from utterly destroying one another? Rev. 7:1. Note 1.

6. For what special purpose are the winds of strife restrained? Verses 2, 3.

7. What is the sign or seal of the living God? Eze. 20:20; Ex. 20:8-11. Note 2.

8. What follows the closing of the sealing message under the sixth seal? Rev. 8:1; Matt. 25:31. Note 3.

9. What scene of triumph did John then behold? Rev. 7:9, 10.

10. What question was raised and answered for the benefit of those who meet temptation and trial? Verses 13, 14.

11. What glorious picture is set before us who must serve a little longer here? Verses 15-17.

12. What special incentive to service have we in present-day conditions?—While gusty winds of strife blow here and there, still God in mercy restrains the coming universal strife in order that the sealing message of Sabbath and Advent reform may be carried by us to all the world. Work not done in times of peace must be done in times of war and hardship. Now, just now, is the time to work.

#### NOTES.

1. Winds are used as symbolic of war and strife. Dan. 7:12; Jer. 23:31-33.

2. Creative power is the distinguishing feature of the living God. Acts 14:15. See Rom. 4:11 for proof that sign and seal have the same meaning.

3. The silence in heaven at the opening of the seventh seal shows that this seal covers the actual appearing of Christ in the clouds of heaven as He comes with all the angels to gather His saints. Ministry in heaven ceases, and the scene of activity among the heavenly beings is transferred to the earth for a little time, until the hosts of angels and the redeemed, led by their Captain and Saviour, return to the city of God. Half an hour, prophetic time, would be about seven days. In a description of this scene in "Early Writings" we are told: "We all entered the cloud together, and were seven days ascending to the sea of glass."—P. 12.

### "THE UNION COLLEGE MESSENGER."

No. 1, Vol. 1, of this periodical will be issued May first. It will be a 32-page magazine, issued semi-monthly by Union College, and will be of great interest, not only to all students and teachers of Union College, but to all who are interested in the cause of education in general, and the work of our schools in particular. The editorial force is strong, and one especially salient feature of the paper will be reports from and news of the alumni of the college.

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College View, Neb.

### CALIFORNIA CONFERENCE AND CAMP-MEETING.

THE thirty-third annual session of the California Conference of Seventh-day Adventists will be held in connection with the camp-meeting at Bushrod Park, Oakland, Cal., June 1 to 12, 1904. The first meeting of the conference will be called June 1, at 9 A.M. It is planned to devote the first three days of the meeting wholly to the conference business with the exception of the evening, at which time public services will be held. Delegates are requested to be present at the first meetings of the conference. Delegates' credentials will be sent to the churches.

Each church will be entitled to one delegate and an additional delegate to every twenty members. The matter of selecting delegates for the churches should be attended to as early as possible, and the credentials should be forwarded to the conference office.

Tents will be furnished at the following prices:—

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Special rates for transportation over the various railroad lines will probably be secured at the usual one and one-third fare. Particulars will be given in the next issue of this paper.

An old-time workers' meeting will precede the camp-meeting, dated May 17-31. Able-bodied men and women who can come to help fix up the grounds will please correspond early with the secretary. To all who can be utilized board and tent rent will be free. Daily Bible study will be a part of the program.

A. S. KELLOGG, Vice-president.

J. D. RICE, Secretary.

### ANNUAL MEETINGS.

THE eighth annual session of the California Conference Association of the Seventh-day Adventists, a corporation, will be held in conjunction with the regular meeting of the California Conference of Seventh-day Adventists, beginning, at Bushrod Park, Oakland, Cal., at 9 A.M., June 1, 1904, for the purpose of electing a board of seven directors, and transacting such other business as may properly come before the meeting.

C. H. JONES, President.

M. H. BROWN, Secretary.

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## TO CONTRIBUTORS.

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

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

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

How Prepared.—Write plainly, with typewriter or ink, with wide space between the lines, to admit freely of editing, writing of subheads, etc. Write on one side of the sheet only. Sign the name to the manuscript, as it becomes oftentimes separated from accompanying letter. Anonymous contributions are not used, whatever their merit. If the writer does not wish his name to appear, let him use some "pen name" for the public. But we wish the writer's name and address.

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

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**A Souvenir of the Baltimore Fire.**—Bro. H. S. Weaver, our missionary secretary, will please accept our thanks for the "Royal Blue" illustrated pamphlet on the great Baltimore fire, and also for the piece of burned fire hose which came out of the wreck and ruin of the great holocaust.

**Ancient Cave-Dwellers.**—The long-supposed and little-thought-of "chalk pits," at Chiselworth, a little town just outside of London, have been found to be, we are told by the *Scientific American*, ancient cave-dwellings. These caves are said to be among the most marvelous triumphs of engineering skill. The galleries, passages, chambers, and temples are all nicely chiseled out, showing superior workmanship with iron tools. Altars are found, which indicate that the ancient Briton cave-dwellers were sun-worshippers.

**A Giving That Is Not Giving.**—In replying to a question in reference to entertainments for church needs and purposes, the editor of the *Sunday School Times* thus wisely replies: "There is no specific Bible prohibition of money-raising for church purposes by picnics or entertainments. But it would require a freak of the imagination to picture the men of the early church—men like Peter or Paul—urging their followers to sell tickets for a musical and literary entertainment for the benefit of any church organization. Those clear-headed leaders would have known, as the wiser leaders to-day know with profound conviction, that the buying of a ticket to an entertainment is not giving to the church. Any plan that offers a substitute for genuine giving sets a lower

standard for God's people than a plan which leads to giving without any thought of return to the giver. And just so far as it is wrong to replace a high standard with a lower, at least so far as it is wrong to replace free giving with a mercantile transaction in which a buyer, who is falsely supposed to be a giver, gets a good percentage of earthly return for his money. . . . Men and women and children ought to be asked to give. It is good for them to be asked, and better yet for them to give when they are asked, and to do so with no thought of what they will get for the money."

"**The Lover's Love**," written by Pastor William P. Pearce, on that great and wonderful text John 3:16, is a most excellent, helpful book. It takes the text up word by word, phrase by phrase, and enlarges upon its wonderful meaning, till the soul of the reader is stirred and his heart melted at the wonderful love of God. The price of the book is only 75 cents. The publishers are Review and Herald Publishing Association, Washington, D. C. It may be obtained at this office.

## The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,  
 BUT HAVE NOT LOVE,  
 I am become sounding brass, or a clanging cymbal.  
 And if I have the gift of Prophecy,  
 And know all Mysteries and all Knowledge;  
 And if I have all Faith, so as to remove Mountains,  
 BUT HAVE NOT LOVE,  
 I am nothing.  
 And if I bestow all my Goods to feed the poor,  
 And if I give my Body to be Burned,  
 BUT HAVE NOT LOVE,  
 It profiteth me nothing.  
 LOVE suffereth long, and is kind;  
 LOVE envieth not;  
 LOVE vaunteth not itself,  
 Is not puffed up,  
 Doth not behave itself unseemly,  
 Seeketh not its own,  
 Is not provoked,  
 Taketh not account of evil;  
 Rejoiceth not in unrighteousness,  
 But rejoiceth with the Truth;  
 Beareth all things,  
 Believeth all things,  
 Hopeth all things,  
 Endureth all things.  
 LOVE NEVER FAILETH:  
 But whether there be Prophecies, they shall be done away;  
 Whether there be Tongues, they shall cease;  
 Whether there be Knowledge, it shall be done away.  
 For we know in part,  
 And we prophesy in part;  
 But when that which is Perfect is come,  
 That which is in Part shall be done away.  
 When I was a child,  
 I spake as a child,  
 I felt as a child,  
 I thought as a child:  
 Now that I am become a man,  
 I have put away childish things.  
 For now we see in a mirror darkly;  
 But then face to face:  
 Now I know in part;  
 But then shall I know fully even as also I was fully known.  
 But now abideth  
 FAITH, HOPE, LOVE,  
 These three;  
 And the greatest of these is  
 LOVE

**A School of Hypnotism.**—The newspaper report is that Prof. J. J. Hyslop, of Columbia University, New York, has been offered \$100,000 towards founding an institute for the special study of Hypnotism. The professor thinks such an institute should be broader than Hypnotism; it should include the whole subject of abnormal mental phenomena, apparitions of the dead, etc. For this he thinks a million dollars would be required. Such an institute as this would be pleasing to the devil, and it is safe to say that the deceiver of the world would be instructor-in-chief. He who studies God's Word will get a better knowledge of the true inwardness of Hypnotism and kindred phenomena than can ever be found elsewhere.

**The May number of "McClure's Magazine"** furnishes a striking article by Ray Stannard Baker on "The Reign of Lawlessness" in Colorado. In most other accounts either the corporations and the

governor were wholly to blame, or the unions. Mr. Baker shows clearly that lawlessness has been and is rampant among all classes. He also shows that the unions, largely dominated by socialistic teaching, some time ago, invited, sowed for, by arbitrary exactions, the very things which they are reaping now, tho this is by no means an excuse for the oppression now existing. All vividly recall our Lord's prediction of abounding lawlessness just before He comes. Matt. 24:12.

The traditions upon which most of the doctrines of the Catholic Church are founded, and to which entirely too much credit is given by non-Catholics, are the teachings of so-called "fathers" of the church, whose inspiration was mainly from heathen philosophy. Many people are led to believe that any doctrine enunciated by the church dignitaries of the second and third centuries must be clothed with a high degree of authenticity; yet this class of credulous adherents are largely ignorant of the character of the "fathers," and the contradictory and unscriptural casts of their doctrines. For a comprehensive epitome of these traditions we would refer the reader to a work entitled, "The Fathers of the Catholic Church," by Dr. E. J. Waggoner. It is largely extracts from authentic works, giving a comprehensive view of the teachings of the "fathers," and their bearing upon the Scriptures of truth. Together with an extended appendix, the work is a most convenient reference book for those who do not care to purchase an extensive library pertaining to early church history. It contains all that the ordinary reader, lecturer, or Bible worker would really need. 392 pages; cloth, \$1.00. Pacific Press Publishing Co., Oakland, Cal. Branches—Kansas City, Mo.; Lincoln, Neb.; Portland, Ore.

**Do Not Forget the Old Men.**—The tendency in these days is to ignore or set aside the old men. It is manifest in state, in business, in church. Don't do too much of it. They may not be quite as active, but oftentimes their judgment and experience is much better, if they are encouraged to use it at all. Sometimes they can do deeds of action equal to those of youth. When the Baltimore fire had been raging twelve hours, and the fire chief had been disabled by a live wire, leaving the firemen without a leader, "then William C. McAfee, veteran fire chief, retired for age and accounted an old man, offered his services to the mayor. They were accepted. Donning his oilskins and grabbing his trumpet the old chief went into action. At once the men knew they had a leader. They needed one. The fire was roaring down to the river bank where were some great rosin works filled with turpentine. And as they went so must go East Baltimore. There will be trouble if the fire gets into that rosin," yelled McAfee through his trumpet. "If enough of you men will follow me, we'll go in there and dump the whole outfit into the bay." They followed the leader and they saved East Baltimore." Still remember the old men.

These are stirring times. Everything that should stir the loyal child of God to action appeals to him. The condition of the world, the awful deceptions abroad in the earth, the world's great need, and God's calls by His Spirit and Word, should arouse every heart which has been cleansed and enlightened by the love and light of God. Every device of government known to politicians is presented as a relief or panacea for the world's political and social ills, and isms and delusions are presenting soothing balms to quiet the consciences of men as to the world's moral ills. Yet there is but one guide out of the maze—the Holy Scriptures; but one remedy—the blood, the life, of Jesus Christ. Preach them, proclaim them, in His Spirit, and leave results with God.

**The largest pipe organ** in the world is in the process of erection for Convention Hall, Kansas City, Mo. It is leased for the St. Louis World's Fair. It has 10,000 pipes and 140 stops. It measures 100 by 27½ feet, and is 40 feet high. Its weight is 125 tons. The outer case is made of 10,000 feet of the finest quarter oak. It takes 8,000 feet of lumber to construct it; 10 freight cars to transport it; and its cost is \$67,000.