

# SIGNS OF THE TIMES

OF THE  
WORK—ITS SACRED MISSION.

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

Volume 30, Number 20.  
For Terms, See Page 15.

OAKLAND, CALIFORNIA, MAY 18, 1904.

Weekly, \$1.50 per year,  
Single Copy, Five Cents.

## THE CONSISTENT LIFE.

BY MRS. E. G. WHITE.

THERE is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. A godly life is a living epistle, known and read of all men.

them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

True religion consists in doing the words of Christ; not doing them to earn God's favor, but because, all undeserving, we have received the gift of His love. Christ places the salvation of men, not upon profession merely, but upon faith that is made manifest in works of

ter, show to the world that they are children of God. Men take knowledge of them that they have been with Jesus.

To those who have named His name Christ says, "You have given yourselves to Me, and I have given you to the world as My representatives." As the Father had sent Him into the world, so, He declares, "have I also sent them into the world." As Christ is the divine



The Great Rhone Glacier in the Swiss Alps.

Character is not something shaped from without, or put on; it is something radiating from within. If true goodness, purity, meekness, and equity are dwelling in the heart, this will be manifest in the character; and such a character is full of power.

The officers who were sent to take Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with

righteousness. Doing, not saying merely, is expected of the followers of Christ. It is through action that character is built. "As many as are led by the Spirit of God, they are the sons of God." Not those whose hearts are touched by the Spirit, not those who now and then yield to its power, but those who are led by the Spirit, are the sons of God.

By the quiet, unconscious influence of a holy life, true Christians reveal Christ. The fragrance of the life, the loveliness of the charac-

channel for the revelation of the Father, so we are the channel for the revelation of Christ. While our Saviour is the great source of illumination, forget not, O Christian, that He is revealed through humanity. Every individual disciple is Heaven's appointed channel for the revelation of God to man. Angels of glory wait to communicate through you heaven's light and power to souls that are ready to perish. Shall the human agent fail of accomplishing his appointed work? O, then to that degree is the world robbed

of the promised influence of the Holy Spirit.

When Christ would define the advancement possible for us, He said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This advancement is not gained without effort. The Christian life is a battle and a march. But the victory to be gained is not won by human power. The field of conflict is the domain of the heart. The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love. The old nature, born of blood and of the will of the flesh, can not inherit the kingdom of God. The hereditary tendencies, the formed habits, must be given up.

He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him. Selfishness and pride will make a stand against anything that would show them to be sinful. We can not, of ourselves, conquer the evil desires and habits that struggle for the mastery. We can not overcome the mighty foe who holds us in his thrall. God alone can give us the victory. He desires us to have the mastery over ourselves, our own will and ways. But He can not work in us without our consent and co-operation. The divine Spirit works through the faculties and powers given to man. Our energies are required to co-operate with God.

The victory is not won without much earnest prayer, without the humbling of self at every step. Our will is not to be forced into co-operation with divine agencies, but it must be voluntarily submitted. Were it possible to force upon you with a hundredfold greater intensity the influence of the Spirit of God, it would not make you a Christian, a fit subject for heaven. The stronghold of Satan would not be broken. The will must be placed on the side of God's will. You are not able, of yourself, to bring your purposes and desires and inclinations into submission to the will of God; but if you are "willing to be made willing," God will accomplish the work for you, even "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Then you will "work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure."

#### OPENING TO THE ENEMY.

THOSE who indulge fretful feelings, either of anxiety or irritation, know not what an opening they thereby give to the devil in their hearts. "Fret not thyself," says the psalmist, "else shalt thou be moved to do evil." And in entire harmony with this warning of the elder Scriptures is the precept of St. Paul against undue indulgence of anger: "Let not the sun go down upon your wrath, neither give place to the devil." Peace is the sentinel of the soul, which keeps the heart and the mind of the Christian through Christ Jesus. So long as this sentinel is on guard and doing his duty, the castle of the soul is kept secure. But let the sentinel be removed, and the way is opened immediately for an attack upon the fortress.—*Bishop Huntington.*

#### PEACE, BE STILL.

BY LLEWELLYN A. MORRISON.

WILDLY the tempest, o'er Galilee sweeping,  
Brake in its boisterous din,  
Low, in a fisherman's boat, He lay sleeping—  
Peace and contentment within;  
Weary was He as He pressed the rough pillow,  
The toil of the day had been long;  
O, it was sweet to be sooth'd by the billow—  
Hushed into rest by the song.

They are His own: all the forces, uniting,  
Serve at His will or His word—  
Sonorous angels in service delighting,  
Praising the name of the Lord.  
Deep in the mountain, the forest and ocean,  
Music, indwelling, hath birth—  
Infinite anthems of praise and devotion  
Thrilling the resonant earth.

Nature hath moods for the soul and is cheerful,  
Could we see under the veil;  
Hearts that are venal and sordid are fearful—  
Shrink from the gloom and the gale.  
Hearts that are whole hear the chorus ascending  
Clear as the hymn of the stream;  
Hearts that are pure see the glory attending,  
Follow the luminous gleam.

"Peace!" to the winds, and "Be still!" to the waters,—

Quickly His voice they obey;  
Breathless, obedient, Jehovah's fair daughters,  
They come to "Attention" at play.  
Calm and complacent the blue sky they mirror,—  
Sunset gilds silver and sod.  
"Why do ye fear?"—there is nothing in error—  
These are the angels of God.

Master, speak "peace" to the turbulent forces  
Louding the realms of my soul!  
Guide and direct all my being's resources,  
Keep them within Thy control;  
So shall I pass o'er the tumults of passion,  
Tho' my barque toss on their foam;  
So shall I perfect my measure and mission,  
Coming, at eventime, home.  
*Toronto, Ont.*

#### THOSE SCARS.

A BATTLE-SCARRED veteran was a candidate for office, and a compatriot had been vigorously opposing his election. But when election time came round, and the bitter opponent was about to cast his vote, the scarred face of the old hero confronted him. Then the tears suddenly came to his eyes, and he loudly declared that he could not resist those scars, and cast his vote for the one he had been opposing. As we read of this incident we wondered why such an argument does not make more disciples for the crucified Hero who "tasted death for every man," and that too "while we were yet sinners," while yet at enmity against Him and against His law. If scars marking faithful service in behalf of some temporal cause of limited extent be worthy of grateful remembrance, how much more those scars received in the loving service of procuring undeserved favor for condemned sinners. Reader, if you have yet any sentiment of gratitude for noble service rendered in which your welfare is concerned, think of those scars that tell of the sufferings on Calvary's cross.

If the judgment books shall reveal that your faith is firmly fixed in Him who gave His life a ransom for your life, if the record of the deeds done in the body shall show a hope anchored within the heavenly veil, the scars in that head and side, in those hands and feet, will attest the fact that your sins have been washed away in the precious blood of the Son of God.

"Were the whole realm of nature mine,  
That were a tribute far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

#### THE LIBERTIES OF LIFE.

BY WILLIAM COVERT.

THAT beautiful motto of Jesus, called the "Golden Rule," "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12) is the comprehensive rule of life. It gracefully puts the doer of a deed in the receiver's place. Properly observed, this rule would maintain a happy moral poise for the whole family of earth.

The Lord intended humanity to enjoy a unit interest in life. The living of each individual was primarily intended for the helpfulness of all. Every departure from this principle is narrow and selfish, and therefore sin. All selfishness is sin. Take selfishness away, and sin is destroyed.

Taking the forbidden fruit was man's first act of selfishness. This set the evil mill going, and nothing but the infinite power of God's love can stop it. Because of selfishness, the commandments are put in the negative form; still their purpose is to promote true liberty. Transgression disturbed the happy equilibrium, and brought "thou shalt not" into the moral code.

But all the commandments are positive in their summary, which tells man to love his neighbor as himself. The soul that possesses this principle, walks at liberty, and is always found in the way of the Lord's commandments. The life that is hardened by selfishness can not be free. The influence of sin upon the heart of man acts like the winter's frost upon a pond of water. The mill-wheels are blocked while the water is frozen, so the work must wait till the water is set free. The warm rays of the sun must act upon the hardened mass. The melted current starts the good mill going, and thence flows on till it mingles with the blue waters of earth's mighty reservoir.

How like the winter-bound stream is the heart calloused by sin. The warm glow from the Sun of Righteousness must shine upon it, and dissolve the hardness. Then will start a stream which, by receiving rivulets, increases in volume until it bears many souls into the great ocean of God's love.

A free-born soul knows what the liberties of life mean. Released from the frosts of sin, life is employed in doing a thousand deeds of kindness, without losing its sweetness. It is softened and flexible, fitting anywhere that service is demanded. "If the Son therefore shall make you free, ye shall be free indeed." "Freely ye have received, freely give."

The liberated water that turned the mill, is free to operate the next wheel in its course. Being versatile, it can be placed in a thousand positions, and yet enjoy its freedom. It may tumble over the cataract, swiftly speed with the current, silently rest in the lake, or be tossed in ocean's waves, and still be free.

A true life desires association. To be alone is bondage. When Adam was brought from the dust, the Lord said, "It is not good that man should be alone; I will make him an helpmeet for him." Gen. 2:18. When Eve was introduced to him, "Adam said, This is now bone of my bone, and flesh of my flesh; . . . and they shall be one flesh." "And Adam called his wife's name Eve; because she was the mother of all living." By special illumination, he comprehended the great truth that mankind constitute one brotherhood. The parentage of the human family being "one flesh," it follows that all are brothers and sisters, and hence the rights of every one are equal to those of every other.

Adam was made happier by the creation of

Eve, because association freed him from the bondage of self. The earth was too large for one alone, but admirably adapted for a multitude.

The narrow-minded and stingy are much like the poor hedgehog, who rolls himself up in his own quills to keep from being approached. Everything that touches the little bundle of selfishness must be pricked by its barbs. The creature is imprisoned by its own embattlements, and seems to live for the purpose of supporting its thorns.

**The Largest Life.**

Life yields its richest fruit for the one who conforms most closely to its true purpose. The happiest man shares his gladness with the greatest number of people. His joys are multiplied according to the number of lives he blesses. The person who brings joy to a thousand has a thousand shares in the joy.

The apostle said: "Tho I was free from all men, I brought myself under bondage to all, that I might gain the more. . . . To the weak I became weak, that I might gain the weak; I am made all things to all men, that I may by all means save some. And I do all things for the Gospel's sake, that I may be a joint partaker thereof." 1 Cor. 9 : 19, 22, 23, R. V.

The hope of being a joint partaker in salvation with every soul who accepted Christ through his ministry, was indeed a pleasing prospect. And the sharing of the apostle in all their joy would only increase the joy of all. A thing so good as redemption from sin, must be given to others in order to be kept. He that would have salvation alone, can not have it at all.

In explanation of how he had been made free, the apostle said, "Am I not free? . . . Are not ye my work in the Lord? . . . Who planteth a vineyard, and eateth not of the fruit? Who feedeth a flock, and eateth not of the milk? He that ploweth should plow in hope, and he that thresheth in hope, should be a partaker of his hope." Even the affliction borne, the apostle says, "worketh for us a far more exceeding and eternal weight of glory."

The sowing of an evangelistic life, in the Gospel field, may be compared to the sowing of a grain of wheat, and then gathering and sowing again the whole product from year to year, until all garners are filled with the increase. The life of the first grain planted would thus be multiplied into countless millions. So with the fruit of a life like that of Paul. The increase brought into the kingdom is great beyond computation.

**All-Comprehending.**

That "life is the light of men." That life is the source and the way, the power and the glory. That life, tho the source of all things, was sown as a seed in the soil, and the prophet says it grew up a "tender plant."

It was sown in men's wounds, and healed over in their bruises. It gave life, and then received and swallowed up and destroyed death. It imparted righteousness, and yet was accounted as transgression. "In all their afflictions He was afflicted." "He bare them and carried them all the days of old." Even the iniquity of all was laid upon Him. He received within himself the accumulated sins of men. He exchanged justified life for inexorable death.

In giving this great price, Christ bought all men. All were lost but those in Him. All go into oblivion save those who live through Him. He lives in all, and all live in Him.

**THE RUSSO-EASTERN QUESTION PROPHETICALLY AND HISTORICALLY CONSIDERED. NO. 3.**

BY BRYN MAWR.

(Concluded.)

[This present 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 these articles 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. 39 : 1-22.

THE final scenes of Gog's (Russia's) career are graphically given by the prophet in chapter 39 : 1-22. The line of events here described begins prior to those delineated in verses 15-23 of the foregoing chapter, and end farther down the stream of time. Verse 1 leaves no doubt as to who is the object of the Lord's displeasure, and in verse 2 we are again told of the restraints that are put upon him just before the final acts leading to his ruin and the end of the world.

The reason for these restraints is given in Rev. 7 : 1-3. It is notable, as indicative of the nearness of the closing scenes of earth's history about to be enacted, that the six great world powers, the United States, England, Germany, France, Italy, and Austria, are making most strenuous efforts to maintain the peace of the world. Their efforts, however, seem to have been in vain, for at the present time a "state of war" exists between Japan and Russia.

Keen diplomats and astute statesmen have long foreseen inevitable world-wide war growing out of the Eastern Question. Their deductions are the result of worldly reasoning alone. Indeed, it scarcely requires prescient wisdom to forecast such a result from the Russo-Japanese contention, as it involves vital interests of every nation on earth—of some their very existence. If so be these nations are to be instruments in God's hand to restrain this conflict by "hooks" in Russia's "jaw," it will only be temporary; for God's word is stronger than the gossamer thread of diplomacy that seeks to cool the ebullition of international jealousy. Dan. 2 : 43. The very act of restraining Russia will involve the other powers, because some will fear an advantage in which they do not share.

The "mountains of Israel" are the strongholds of power, or governments of nations, in which God's people dwell, being vouchsafed some degree of legal protection in religious liberty by so-called *Christian nations*. Verse 3 fitly illustrates the futility of any attempt of this Gogian power to carry out any purpose that militates against God's people. Verses 4, 5, 17-20, all refer to the same matters and agree with other scriptures, to wit, Rev. 19 : 17-19; Zeph. 1 : 7, 8, 14, 15; Joel 3 : 2, 9-12.

These scriptures just given point to the beginning of the final scenes, and Mal. 4 : 1-3 and Zech. 14 : 1-3 describe the after-scenes when the former work has been accomplished.

Verse 6: "And I will send a fire on Magog [Russia], and among them that dwell carelessly [margin, "confidently"] in the isles; and they shall know that I am the Lord." Here fire means the destructive and consuming processes of war. Jer. 48 : 45. Those that "dwell confidently in the isles" are thought by some to be the people of "coast lands," or "maritime countries;" but, as all nations have more or less "coast lands" and maritime features, we do not see that such application should be unqualifiedly made in this connection; but it seems more reasonable to conclude that the prophet is

speaking of those countries most interested in the doings of Magog (Russia), whose distinctive geographical features might be designated by the word "isles;" and England is pre-eminently an island kingdom, and, admittedly, the greatest maritime power in the world. Japan is also called the "Island Empire," and in the last few years has attained an enviable maritime position among the other nations. Of all the nations of earth none have interests of such magnitude at stake in the Russo-Eastern Question as do these two, England and Japan. Therefore we conclude that war is inevitable between Russia and Japan and England, and also that it is imminent. During these fearful scenes that are now coming upon the earth, just before man's probation—time to accept salvation—closes, and the last plagues are ushered in, God's people will make known the true message for these times, warning all people of the judgments foretold in prophecy, which are now at the very threshold of fulfilment.

Verse 10 describes another incident of the closing, or rather final judgments; and the expression, "And they shall burn them with fire seven years," shows the completeness of the cleansing work, which is more vividly presented in Rev. 20 : 8, 9; 2 Peter 3 : 10; Mal. 4 : 1-3; Ps. 11 : 6.

Verses 11-16 tell us how Gog and all his bands (armies), and all the "many peoples with him" (his allies), and "all his multitude" (the warring nations gathered against him), all come under the unmixed wrath of God in that day. Rev. 14 : 9, 10.

In verses 12-14 the term "seven months" denotes that the burial and cleansing is thorough and complete, that it is for "all time" and eternity. The "passengers," "those who remain on the face of the earth," are the "whole house of Israel," who have passed through the cleansing fires, and upon whom the second death had no power.

At this time Jerusalem is holy, "and there shall no strangers pass through her any more." Joel 3 : 17. There is an absolute literalism about these prophecies that can not be set aside, notwithstanding the similes and symbols so largely drawn from the experiences of ancient Israel. They are actual scenes, enacting and to be enacted here upon the earth, and the culmination "hasteth greatly." This is Hamongog—Gog and Hamona, the valley of eternal death, and the city of the eternal dead, for Gog and all his mighty host have found their final doom on the farther side of the second resurrection. They met and were conquered by the second death, because they were not Christ's at His coming. We need look no farther; "Gog and Magog" ended HERE.

**Russo-American Eastern Question, and Russia's International Policy.**

The one dominant, overpowering purpose and desire of Russia is to be *mistress of the world*. Beginning 4,000 years ago with the Magogian tribes, and it seems with an inborn propensity for "Japhetic enlargement," she joined to herself one-half of the Japhetic family in the Ethnic persons of Meschech, Tubal, and a part of Gomer. Then the Cushite tribes of Dedan and Sheba, together with the mingled Semitic and Hamitic races, were finally merged into the great Slavonic race. We remember about half a century ago Russia was classed in the geographies as "half civilized." Her peasantry are low in morals, and are kept in degrading ignorance. Her official class is venal as well as corrupt, profligate, and given to inveterate cruelty, ruthlessness being a modern, as well as ancient, characteristic. Herein is the foundation of the peculiar variety of diplomacy that amazes the world; artful, deft,

unique, and untiring; subtle and unscrupulous. It is hard to express or describe the true inwardness of her statecraft; but with an atom of truth in a gulf of sophistry, Russian monumental assurance has stupefied the other nations, till they are apparently oblivious to the manifest danger that is at once threatening and imminent,—a Slav mistress of the world. Will she attempt this feat?—Yes; for it is the dream of her life. Will this dream reach fulfilment?—No; for when she goes forth to accomplish this "evil thought" she will find the grave the prophet foresaw.

This is not all; there are some other things of equally fateful import that she will accomplish. She will have a war with Japan and England. Again the "hooks" will be put in her "jaws," and she will be "turned back" again for a brief period; but she will be the ultimate gainer by the contest. She gains time, also, which, in the present state of her unaccomplished plans, is extremely desirable, as it will give her assured opportunities to finish the Trans-Siberian Railway and other much-needed transportation facilities—a commercial highway through the last bit of buffer territory lying between her and India (now almost completed). Her intention is to pauperize England by monopolizing the trade of India; to drive the Turk out of Europe; to absorb Asia (here is where the Turk comes to his end with none to help him. Dan. 11:45); to trade portions of it out to *some* other nations for which they become her allies by treaty compact, thereby securing a Russian highway to the world's great waters.

And then, not discerning that the end *is* come, she makes an assault on the United States for real or fancied injuries, with a view to "getting even." "Remnant" Israel is in the throes of the last persecutions, precipitated and aggravated by Russian successes and intolerance. Then will be the final gathering of the nations to their last conflict. Then will this great diplomatic craftsman of the world, unable to overcome that "more sure word of prophecy" with her accustomed adroitness, "fall upon the open field; for *I have spoken it, saith the Lord God.*" Eze. 39:5.

#### THE FATAL STEP.

A FATHER took his little child out into the field one day, and it being a hot day, he lay down under a tree and at last fell asleep. While he was sleeping the little child wandered away. When he awoke, his first thought was, Where is my child? He looked all around, but could not see it. He shouted at the top of his voice, but all he heard was the echo. Running to a little hill, he looked around, and shouted again; but no response. Then going to a precipice at some distance, he looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. While he was sleeping the child had wandered over the precipice.

What a picture of the church of God! How many fathers and mothers are sleeping now while their children wander over the terrible precipice right into the bottomless pit! Fathers and mothers, where are your children to-day?—*Selected.*

LET praying fathers and mothers never grow faint of heart. Let despondent churches, long unvisited by revival blessings, only close up their ranks more compactly about the mercy-seat, and besiege heaven with new importunity. For above the dark cloud of their discouragement is written, He that "asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—*T. L. Cuyler.*

## The Industrial Conflict in the Light of Revelation.

By G. W. Rine.

### WORK—ITS SACRED MISSION.

IN one of his New England speeches, delivered in the summer of 1902, President Roosevelt affirmed that the workingmen had many grievances to be redressed, but that they deserved no sympathy or commiseration on the ground of their being obliged to work. All right-thinking persons will assent to the President's averment. For no person can live a sane, normal life without devoting himself to regular, honest, intelligent work. It is only by being *one of God's working men* that a man can be one of God's noblemen. Before returning to His Father, the Master "gave to every man his work." This He did because He knew that no man is really and truly a man unless he be a workingman—working with hands and head and heart.

"Next to faith in God is faith in labor," wrote one of the old English divines. This thought needs restatement. Faith in God *implies* faith in labor. God is life, and life means work. Hence, devotion to God necessarily carries with it devotion to work—devotion expressed in service. Life means service and service means work. To be nothing is to do nothing. To do something worth doing is to be something worth being. "There is always hope for a man," wrote Carlyle, "who actually and honestly works. In idleness alone is there perpetual despair." Blessed is the man who has found his work, and does it—blessed because he is fulfilling the supreme mission of life, and is thus conforming to the supreme law of life. This is the normal life, because it is the life of God. "My Father worketh hitherto, and I work," declared the greatest Worker the world ever knew. To bear the cross is to follow Jesus; but the cross means service, and service means work.

Labor in itself is not a curse, but is distinctively and essentially a blessing—a blessing given to man *before* he fell. Gen. 2:15. Too many peoples are still the victims of the delusion that work is a disagreeable necessity of life, something hopelessly hostile to the very notion of blessedness. Yet there is nothing more evident in all this world than the fact that there can be no genuine, lasting happiness in this life, apart from earnest work. These poor souls are the unconscious disciples of the old philosopher who wished that the earth might be transmuted into a bun and the sea into lemonade, in order that the world might be happy without effort. It was the heathen world that regarded manual work as servile, and, therefore, at variance with the dignity of a true gentleman, or a noblewoman. They thought such work unworthy of a free man, and fit only for slaves. This viciously false conception of common work was born of heathenism, and heathenism is demonism.

#### Work a Moral Necessity.

Idleness and goodness simply *can not* live together in the same person. They are mutually repellant. In short, idleness is in itself a species of sin; work, if not righteousness in itself, is the unvarying and eternal accompaniment of unrighteousness. This ethical necessity of honest labor is just as essential on the

part of the rich as of the poor. In the day of supreme and final reckoning every man shall be rewarded "according to his works." A tree is known by its fruits, by the results of its activities. Jesus, the Author of righteousness, sanctified common toil and hallowed the faithful performance of the humblest duties by His example as well as by His teachings. By His toil as a carpenter, and, subsequently, as a teacher and missionary, He lifted common duty and common labor to a plane of sacred dignity and nobleness.

It has been said that the unemployed classes at both ends of the social scale are the vicious, the dangerous classes. A great Christian thinker once declared that "if you are idle you are on the way to ruin, and there are few stopping places upon it." He clearly saw that idleness is the sepulcher of virtue, and that to do nothing is the readiest road to do that which is worse than nothing. All human experiences, as well as revelation, attest the great fact that life can not be kept sweet and true apart from the filling up of time with useful labor. Idleness invariably ends in *ennui*, disgust, and moral laxness. In Ruskin's apt phrase: "There is a working class, strong and happy, among both rich and poor; there is an idle class, weak, wicked, and miserable, among both rich and poor." By nature's law, immutable and just, goodness ever ends where indolence begins. The Spaniards have a saying that the busy man is troubled by one demon; the idle man by a thousand. Of essentially the same import is this Turkish maxim: "The devil tempts all men, but the idle man tempts the devil."

If he be idle, even a Christian can not long maintain moral integrity. We remember with what severity Paul rebuked the Thessalonians when he learned that some of them, in the ardor of their religious feelings, had forsaken their ordinary occupations. Their motives were good, but their judgment was in error. Their purpose in abandoning their occupations was that in quietness and peace they might cultivate a spirit of prayerfulness and an inner devotion or spiritual meditation.

But the very means defeated itself and made the end impossible. Instead of growing in grace and spiritual devotion, they became busybodies, flighty, and a nuisance to their quiet, hard-working neighbors. Knowing that all sorts of moral disorders would arise from this unhappy state of affairs, Paul sent them this spirited rebuke: "When we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." It is evident from these words that any one who can work and has a chance to work, can not eat the bread earned in the sweat of another's face, and still be guiltless.

No one, however, should work simply to get the wherewithal to live, but from a conviction that working is the truest, highest, and happiest kind of living. Many persons work hard and long to acquire a competence, with the hope

that then they shall be able to devote themselves to something higher. There can be no greater delusion. There is nothing higher than honest, intelligent work. There is nothing baser or more execrable than voluntary idleness. Honest, earnest service is the only badge of true nobleness, of genuine manliness, of intrinsic worth. He who conscientiously serves is ever God's nobleman.

**The Motive and the Fruit.**

The disciplinary and ennobling power of work is largely determined by its spirit and motive. Merely selfish labor, designed solely to get and to keep, tho better than indolence, is yet nothing more than ugly, barren drudgery. But let it glow with the sheen and warmth of love, and work rises to the dignity and glory of a God-given mission, of a divinely inspired joy. In the last analysis it is only love that takes all the grossness, and all the sting out of work, and lifts it above bare, soulless drudgery. All true work is service, and service is the issue and fruit of love.

Such work is the very salt of life, giving it tone and flavor. Apart from love-inspired work there can be no self-respect, and hence no peace, no lasting happiness. Nothing else can yield a joy so pure, and keen, and wholesome as the consciousness of duty done, of honest work well performed. Emerson once pithily wrote: "The reward of a thing well done is to have done it." The sweetest of all pleasures is the fruit derived from consecrated toil. God intends that we, like the bee, shall make our daily work our chief joy and amusement. What a paradise this would soon be if every worker should fall in love with his work, become infatuated with it, not for its own sake, but for the sake of Him who in love has given "every man his work."

In my reading my eye recently caught this epigram: "One of the great lessons of life is not to do what one likes, but to like what one does." This each one can do if he will receive into his heart the divine spirit of labor, which is nothing less than the spirit of consecrated service.

Most earnestly would I urge upon the young people the absolute necessity that in the appointed and demanded work of their life they should find the supreme pleasure and joy of their life. Do not do your work simply because you must; do not do it slavishly, and then, having got it done as speedily as possible, look somewhere else for the enjoyment that every normal heart craves. How dreary such a life must be! I have a conviction that if every man could say with Jesus, "My meat [delight] is to do the will [work] of Him that sent Me, to finish His work," the saloons, the theaters, the race-tracks, etc., would soon all disappear for want of patronage. Ay, even strikes, lockouts, boycotts, and all forms of industrial strife would perish from sheer anemia. Every one would do his work so well, so joyously, that a just compensation would follow as certainly as the night the day.

If young people would study the principles of their work, let their interest dwell on its details; appreciate the help they are rendering others through their work, and the education and discipline that their own minds and hearts are getting out of it; they would soon find their appointed work to be the center and source of their highest and holiest joys. Then they would not be running everywhere else to find other pleasures to compensate them for their self-sacrificing toil. One can never do well what one does not do gladly. No one who hates his work will linger over it lovingly, and thus give it those extra touches, and that ex-

quisite finish that love alone can give. It is the heart that gives insight and penetration to the head, and deftness to the hand. The slave, conscious of his slavery, is a bungling workman; but God's free man, consecrated to his work, is the incarnation of skill.

The man who has caught a vision of the sacred dignity of honest work, sees vastly more in his labors than his daily income, or the employment of his time, or even the mere benefiting of his fellows. To him work is the incarnation of the unseen principles of character. He sees clearly that in the loom of his daily work, honesty, integrity, accuracy, thoroughness, conscientiousness, and truthfulness are being woven into the fabric of character. To him the varied forms of work are so many conductors through which messages of grace and truth find their way into the heart. His workshop is not only a place for making things, but for making men; the office is not only a place for balancing ledgers, but for making character; the mart is not only a place for making money, but it is first of all, a place for fitting the virtues into one's life, for turning out true, cultured God-fearing men. A school should not be so much a place for making scholars as for making righteous men and women.

What we are growing to be, is very largely determined by our doing. He who is doing careless, slipshod, slovenly work is making for himself a careless, slipshod character. Truthfulness in work is as imperative as truthfulness in speech. To put deceit into one's work is the most effectual way to put deceit into one's character. Shoddy work is, however, not only a sin against the worker, but an offense against society, as well as a sin against brotherly love. Somebody suffers for it, is defrauded by it. Speaking plainly, then, dishonest work is at once to cheat, to lie, and to commit a grave offense against one's own soul.

The true worker, then, is the true nobleman.

He accepts his work as God-given, assigned to him as a sphere wherein he can serve humanity and glorify God. Such a view of one's work transfigures petty drudgery, and glorifies the narrow corner. It adds a new and sacred sanction to the universal necessity, the universal law, of work. True work is applied worship—religion fulfilling its normal mission.

**PREACH FROM EXPERIENCE.**

"I WISH," says a woman of God, "that more ministers had the courage of the young man who received a call immediately after he left the theological seminary. He had graduated from his college with honors, and then prepared for the ministry. He was very much elated at his call to fill a pulpit so soon. He started on Sunday morning with his manuscript to preach his first sermon. As he approached the pulpit he saw the words, made with scarlet pinks on a bank of white pinks, behind the pulpit, 'Sir, we would see Jesus!'"

"The Holy Ghost did His work on the conscience of the young preacher. He gave out the hymn, the congregation sang, and then, before kneeling, he said: 'I answered your call. I am your minister. I came to your church this morning with my sermon, but I can not read it. All that I can see are the burning words you have placed for me to look at—'Sir, we would see Jesus.' O my people," he exclaimed, "how can I show Him to you when I have not seen Him myself? But bear with me, I will seek Him. I will see Him, and then I will show Him to you." And then he prayed, and the people wept, and they all prayed, 'Show me Thyself! I beseech Thee, show me Thy glory.'

"Need I tell you that that young man preached Jesus, showed Jesus, and that the people saw Him? O, how hungry the people are for Jesus, and if the ministers knew Him (not about Him), the people would see Him."—*Sel.*

**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.]

**CLIV.**

IN the summer of 1882 a Seventh-day Adventist minister, named J. G. Wood, came to Gunn City, three miles from our country home. He preached there for six weeks, and from the first night we became interested. The more we went the more we wanted to go. Some nights would be so dark that we would have to let the horses have the lines going through a narrow, crooked timber road, and up and down steep banks in crossing a creek. But they took us through safely every night.

I remember one night, as we were on our way to meeting, Brother Henry Hoover, a neighbor, said, "We will hear on the law to-night." I wished to myself that he would not speak on that subject, for everything else had been made so plain that I was sure that subject would be made plain, too, and I would have to believe it. I wished that we might be left in ignorance on that point, as I had been fighting against it. But by this time my husband had become so much interested that he had begun to argue the Sabbath question, saying that these things were true, and that the seventh day was binding. I said that if we keep one-seventh part of the time, that is all that God requires of us. I worked hard with him, and at times I could get him to doubt; but hearing another sermon would stir him again, and then I would have to work with him further. The last time I had him nearly ready to let all go, that night I had a dream which gave me considerable anxiety. The next day a Baptist lady visited us, and I told her of my dream. She said it was a warning to me to let my husband alone. She knew that he had been an infidel, and

also knew that I was against his keeping the seventh day.

That night the Sabbath question was brought up in full, and the minister read from Catholic works that the Catholic Church had made the change, and that she had no Bible authority for it; that neither Christ nor the apostles had anything to do with it. That ever settled the question for me; my husband and I kept the next seventh day together. We rejoiced in the truth, and still rejoice, praise the Lord, for His wondrous works in a wondrous way.

AMY KIVETT.

**CLV.**

IN April, 1888, I was working on a farm for a man by the month. We were planting watermelon seed, and a very delicious variety was wrapped in a part of the SIGNS OF THE TIMES. After the seeds were taken from the paper the man threw the paper down, and we went on with the planting. I saw the heading of an article, written by Mrs. E. G. White, entitled "Spiritual Gifts." I folded the paper and took it home, and at a leisure time I read the article and others that I thought had the right ring. Seeing also the announcement that if other reading matter was wanted, it could be supplied from the SIGNS office, I sent for some, and was almost convinced by the reading I received. In the fall Elder J. D. Pegg came to our town and pitched his tent, and we were invited to attend the meetings. We attended, and became convinced, with about sixteen others who took their stand for the Lord. I am happy to-day that I have ever tried to hold up the banner of Jesus thus far, for it is the joy of my life in these days of peril.

JAMES POTEET.



OAKLAND, CAL., MAY 18, 1904.

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

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

### CHRISTIANITY AND SECRET SOCIETIES.

LET us say at the outset that we are not condemning the men, the persons, who belong to secret societies, not even the members of the Ku Klux Klan, or the Mafia. The case of each one rests with God. To the great Jehovah each one will have to give an account of himself, and no society or fraternal organization will be of any help in any way. The Judge will know, and He will render just sentence.

What we wish to discuss is the principles of these societies and of Christianity. At the basis of these societies will be found one or more of these motives:—

1. They are organized for mutual protection. This doubtless was the origin of them in the ancient tribal days.
2. They were organized, not only for protection of members, but also for aggressive conflict. Better to secure this and to keep the secret plans for attack and defense, members were sworn to secrecy and known to each other only by certain signs.
3. They were organized for educational purposes in various heathen mysteries, known only to certain members of certain cults.
4. They are in later days organized for mutual helpfulness in the enlargement of the circle of friendship and acquaintance.
5. They are organized for somewhat the same purposes as insurance societies, to help members in time of accident and sickness, and their families in case of death.

In all these it will be seen (1) that the motive is selfish, or (2) that it depends on lack of faith in God.

1. It is selfish, for each one joins his society, not that he may help others, but that he may himself get help. It is himself he wishes protected; it is his enemies he wants defeated; it is himself that he wishes benefited. The thought is wholly selfish and worldly.
2. Some will contend, however, that they do this for the sake of wife or children. But in this case they are trusting in men, not God. They are making flesh their arm. And, after all, if industry, economy, and wisdom were used throughout life, in the great majority of cases, one would save more than he would ever get from a secret society. Many men spend a competence in their societies with no more benefit, no more help, than the non-society man.

#### The Church of Christ.

Christianity is founded on no such principles. Consider the following:—

1. **The Basic Motive.**—Jesus Himself thus lays down the foundation motive of Christian character: "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." And He emphasizes the thought by continuing: "For whosoever would save his life shall lose it; and whosoever shall lose his life for My sake shall find it." Matt. 16: 24, 25. This truth is often repeated. The self-denial of Christianity is the very opposite of the self-seeking of secret societies.

2. **The Good of All.**—Christianity seeks the good of all men. "As we therefore have opportunity, let us do good unto all men," exhorts an apostle. Jesus declares that this spirit should be manifest even toward our enemies: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." You are not to do this for policy's sake, hoping to receive profit on your investment, but "lend, hoping for nothing."

How different from this are the secret societies of the world!

3. **Faith in God.**—The Christian's case is not hopeless. To serve God rightly is not unwise nor imprudent. Godliness has the promise of the life which now is and of that also which is to come. Let the Gentiles seek after and make their first thought the wealth, the clothing, the food of the world; Jesus says, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." The Bank of Heaven is a good place to invest. The counsel of Heaven is good advice to follow. Man may know that God will care for him and his if he is doing God's work. This does not mean that man may throw away prudence, economy, thrift, diligence, or good common sense; but that he should use all these in the better service of God.

From all of the blessings of faith secret societies almost invariably hide the soul. Worldly advantages promised by men hide from the immeasurably superior, vaster, eternal advantages promised of God, and which He wishes to build into an eternal character.

Secret societies blind by leading the soul to believe that their codes of morals are equal to that of Christianity; and yet, these society "standards" are nearly always for the actions of members with respect to each other. For instance, the standard of virtue in one noted society demands that the members shall swear not to violate the chastity of a fellow member's wife or daughter, knowing her to be such. Christianity demands and will give inherent virtue which will not violate the chastity of the wife and daughter of the veriest stranger or the bitterest enemy.

4. **Christianity has no secrets** which she withholds from a single soul. She has her secrets, her mysteries, so deep that the keenest scientist or profoundest philosopher can not discover by his own wisdom, yet so simple are they that a little child may know them. Harmony with God by faith in Jesus Christ opens their profoundest depths, and gives us blessed fellowship with God and His Son Jesus Christ.

While a volume might be said, we wish to remark in conclusion that in Christianity is found every good thing in precept and promise and power that is found in any organization on earth. The glories of all worldly organizations are but imitations, or at best but borrowed, and sullied in the borrowing. We regret that the Master's professed people have not been better witnesses of Christ. All this comes because they have not known Christ, in self-denial, in power. Measuring Christianity by a backslidden church, men have turned to societies of men, have hewed them out cisterns that never satisfy. God longs that they shall look beyond men to Christ Jesus, who offers all, who spake openly, and in secret said nothing; who had naught to hide, naught to cover, but who revealed all the fulness of good in Himself for every soul who would receive Him.

#### EVER SEEKING, SEEKING.

If Herbert Spencer had placed the same thought on the Bible and the Christian religion that he did upon his own pet schemes, he would have found much more comfort and assurance in faith in Christ than in his "rational" philosophy. He seems to come at last to that conclusion. The last paragraph of his 1,200-page autobiography, according to Mr. Bailly Millard, reads:—

Thus religious creeds, which in one way or another occupy the sphere that rational interpretation seeks to occupy and fails, and fails the more the more it seeks, I have come to regard with a sympathy based on community of need; feeling that dissent from them results from inability to accept the solutions offered, joined with the wish that solutions could be found.

If Mr. Spencer had but looked beyond the creeds of men to the Word of God, he would have found sufficient evidence upon which to base an assuring faith, a faith the truth of which experience would ever demonstrate.

Better, far better, the dying words of the old Gospel hero: "I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not to me only, but also to all them that have loved His appearing."

#### THE LORD'S NEED.

THE Lord has ordained that the Gospel shall be preached in all the world by men. There is reason in this; it is becoming that such of His creatures as know by experience what it is to be saved from sin shall be the natural channels through which to impart the knowledge of the Gospel. Experience is a wonderfully effectual preparatory school. Even of Christ Himself it is said that "it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people." Why did it thus behoove Him for such an end?—That He might have the experience of those in whose behalf He was to minister. "For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

Therefore, the plan of disseminating the Gospel through the agency of men is a logical one. Those who have been rescued from sin by the grace of God, and knowing the temptations of their fellow-men who have not as yet been rescued, are naturally supposed to have imbibed that spirit of love and sympathy that actuated their Master. If this is not so, there is something wrong with the professed conversion and experience. Unless such be the case, there can be no really successful work. First, it is necessary that there be a love for one another; for the Lord says, "By this shall all men know that ye are My disciples, if ye have love one to another." Then there must be the love of sinners, and a real sympathy for them in their lost condition, else nothing can be done for them.

For these reasons, the Lord needs men for His work. He needs humble men, who "have no confidence in the flesh." He needs unselfish men, who consider the salvation of souls a thing to be desired more than their own personal comfort or gain. He needs men like Moses, who will choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" who will esteem the "reproach of Christ greater riches than the treasures of Egypt," or of any other earthly country. He needs men like Paul, who feel that "wo is me, if I preach not the Gospel;" who have but the one aim in view, and that is to be about the Father's business, to fall in line with the Captain of our salvation in the work of seeking and saving that which is lost.

It is not necessarily a spirit of presumption to assume that the Lord has need of you, whether you be man, woman, or child, if you are imbued with a love of souls, and realize that of your own self you can do nothing, but have faith to believe that you can do *all things* through Jesus Christ who strengtheneth you. "The harvest truly is plenteous, but the laborers are few." The situation is urgent, and, altho it be the eleventh hour, the Master is saying, "Go work to-day in My vineyard." The Lord is not ashamed to say that He has need of instrumentalities that are apparently of very little value. On one occasion, when He desired to ride into Jerusalem, He was not backward in saying that He was in need of a young ass on which to ride. Luke 19: 31. He recognizes value in servants with but one talent, and, on one occasion, when He had cast a legion of devils out of a man, He immediately set him to work as a home missionary. Mark 5: 15-20. The Lord has need of you, and there is no occupation so profitable as His service. But more than all, every one, saint or sinner, has need of Him.

#### "SIX HUNDRED SIXTY-SIX."

THE above is given as the number of the beast in Rev. 13: 18. The position has been frequently taken in this paper that the beast of Rev. 13: 1-10 is a symbol of church-and-state government; and that that particular phase under the head which continued forty-two months, which was wounded unto death and was healed, had reference to the Papacy as a persecuting power.

We think there is sufficient proof of this apart from verse 18; but that verse has been given as corroborative evidence. The evidence is found in one of the titles of the pope, "*Vicarius Filii Dei*," the "Vicergerent of the Son of God." The numerical value of the Roman letters in the above Latin title is as follows: V=5; i=1; c=100; i=1; u (the same as v in Latin)=5; i=1; l=50; i=1; i=1; D=500; i=1;

total, 666. The letters a, r, s, f, and e have no numerical value in the Roman system. This has been disputed. It has been said that there is no such assumption of title, and that no miter of the pope ever bore such inscription. In view of this the following correspondence between Mr. H. S. Weaver, of Baltimore, and Cardinal Gibbons and his secretary will be of interest:—

Copy of a Letter from H. S. Weaver to Cardinal Gibbons, Baltimore, Md.

Baltimore, Md., Jan. 13, 1904.

HIS EMINENCE, JAS. CARDINAL GIBBONS,  
Baltimore, Md.

Dear Friend: There is a claim made by the Seventh-day Adventists that on the crown or mitre of the pope there is, or at some time in the past has been, the following inscription, "Vicarius Filii Dei," which inscription means, "In stead of the Son of God." Would you kindly oblige me with the information as to whether or not this claim is true?

Thanking you in advance for your kindness, I beg to remain,  
Yours very sincerely,

903 Woodley Street.

H. S. WEAVER.

Reply of the Cardinal's Secretary to the Above.

Cardinal's Residence,  
408 N. Charles Street,  
Baltimore.

Jan. 18, 1904.

DEAR MR. WEAVER: Your favor is received. In reply, his eminence desires me to inform you that "Vicarius Filii Dei" means the "Representative of the Son of God."

Yours truly,  
WM. T. RUSSUT, Secretary.

Copy of Second Letter to the Cardinal's Secretary.

Baltimore, Md., Jan. 18, 1904.

MR. WM. T. RUSSUT,  
Cardinal's Residence, City.

Dear Friend: I have received your answer to my letter to his eminence, for which favor I feel indebted, but it did not contain the answer to the main question, which was, Does the inscription, "Vicarius Filii Dei," appear on the crown or mitre of the pope, or has it at any time in the past appeared on the crowns or mitres of any of the popes?

Trusting you will pardon me for troubling you again, I beg to remain,  
Yours sincerely,

H. S. WEAVER.

Copy of Answer to the Above.

Baltimore, Md., Jan. 26, 1904.

MR. H. S. WEAVER—

Dear Sir: In reply to yours of 18th inst., I beg to say that I can not say with certainty that the words, "Vicarius Filii Dei," are on the pope's tiara. But the words are used by the cardinal who imposes the tiara at the coronation of a pope.

Yours truly,

[Signed] WM. T. RUSSUT, Secretary.

This is quite conclusive. "The words [Vicarius Filii Dei] are used by the cardinal who imposes the tiara at the coronation of a pope." That of itself would meet the prophecy; the inscription on the tiara, which may have been, would be corroborative of the main fact, the assumption of a self-imposed title.

THE SECOND COMMANDMENT AND ILLUSTRATIONS.

THERE are a few good souls who object to the use of illustrations in the SIGNS OF THE TIMES, tho many times the illustration, to many others, makes the subject treated plainer and the lesson more impressive. Some learn readily through the ear; some through the eye. Both methods of teaching, oral instruction and object-lesson, in pictures or figure of some sort, has been used from ancient times.

To say nothing of what the monuments tell us, we turn to Holy Writ. When God's center of worship was established in Israel, the sanctuary was made according to His direction, the likeness of the things in the heavens, after a pattern showed to Moses. Upon the curtains of that sanctuary were inwrought figures of angels; and many other things might be mentioned.

"But was not all this in transgression of the law of the second command of the Decalogue?" Some of our friendly critics ought so to say; but we know it was not.

"But does not the command forbid the making of any likeness of anything that is in heaven above, or that is in the earth beneath?"—It does, and there were the likeness and image of things in both places in the sanctuary and temple.

"But was not their making a transgression of the law?"—No, it was not. The explanation lies right here: That whole command forbids the making of

anything to worship; for service is worship. Matt. 4:10. The sanctuary was not made to worship, but to worship in.

The whole object lies in the motive, the purpose, the object of making, and the use to which the object is put. If the commandment forbids the mere making, manufacture, of "a graven image" or "any likeness of anything that is in heaven above, or that is in the earth," then our friends ought to go houseless, shoeless, hatless, naked; for every garment, nearly, is made after another garment or pattern, hats after other hats, shoes after other shoes. Houses are likenesses of other houses.

When the two and one-half tribes were settled beyond Jordan, they built an altar as a witness, patterned after the altar of the Lord. Joshua 22. Joshua thought they did wrong, but when he heard their explanation, he was satisfied. Moses made, at the command of God, an image, a likeness, of the fiery serpent which abounded in the wilderness, and set it upon a pole. Those having faith in God, who looked to it by faith in His word, lived. Did he transgress the Second Commandment?—No. But in Hezekiah's day the Israelites were worshiping that serpent of brass. Did they do wrong?—Yes; and the good king broke it in pieces, calling it "Nehushtan," "a piece of brass."

When king Ahaz made an altar after the pattern of one he saw in Damascus, it was sin, because he did it for worship.

Men may pervert the holiest thing to idolatrous use. They may make idols of the needed things of every-day life. Not a few women "adore" a hat or a bonnet, and men a watch or a horse. An artist may worship his picture or the people the artist through the picture, or the picture and the art may be made to teach a great moral lesson.

If people worship the pictures in this paper, we are no more responsible than was Moses for the worship of the brazen serpent. The illustrations are used to make more attractive and clear the truth of the Gospel of Christ.

PERVERTING THE WORD.

ONE of the principal works of the enemy of souls is the perversion of Scripture. He has been engaged in it for a long time. He used it in the temptation of Christ, and we need not expect to see him abandon it in the insidious temptations which he will bring upon the last generation of men.

One of the most subtle perversions of this kind we have seen is that of the following text: "As he thinketh in his heart, so is he." Now the New Thought teacher has perverted that thought into this: "I am that which I think I am." At first glance we may think the two expressions are the same, or at least that they are in harmony; but they are as far apart as righteousness and unrighteousness, as light and darkness, as life and death. The first is light, and the perversion of it is darkness. In the first there is an admonition, which, if heeded, will lead into the path of righteousness and life. The second is a false guide, pointing souls into the way of unrighteousness, presumption, and death.

But wherein do they differ?—The first teaches simply that the thoughts we dwell upon form our character. If we think unrighteous thoughts, unholiness is woven into the very fiber of our life; our soul becomes tainted, and, if we continue the unholy thoughts, the corrupting process goes on until the decay is complete, and we are lost. On the other hand, if we train the mind to dwell upon the pure and good and true, our lives will become pure and good and true. In short, our characters will partake of the character of our thoughts. One has well expressed it thus: "We become like that which we contemplate." Another: "By beholding, we become changed."

But the New Thought perversion of that scripture has in it the very dogma which deceived angels and brought rebellion into heaven and sin into this earth. If "I am that which I think I am," then, by thinking I am God, I can become such. Satan tried that, tried to usurp the throne of God. We know the result. He was cast out and his followers with him. Then he came to this earth, and taught the same doctrine to our first parents, promised them wonderful knowledge, and declared: "Ye shall be as gods." And we know the result of that. We see it in the poverty, misery, strife, and sin that have sat-

urated the human race, and turned man's once beautiful home into a plague-spot and a charnel-house. If I declare, "I am that which I think I am," then I make myself my own final judge. If I declare, "I am holy," "I am worthy of eternal life," I am seeking to usurp the place and prerogative of God, who alone has the power to judge in the matter. That we have not misjudged the fruits of such teachings may be readily seen from the presumptuous assumptions of divinity by the leaders and teachers of the New Thought.

We may expect to meet many such sophistries and perversions of the Word in these latter times. It behooves the child of God to follow closely the teachings of the Word, and turn a deaf ear to everything that leads away from the pure and simple Gospel.

Question Corner

1501.—Head Coverings. 1 Cor. 11:4-6.

Will you please explain 1 Cor. 11:4-6?

E. A. L.

It seems to teach good common sense in the matter of head covering, doesn't it? Every man who preaches or prays in public should do so with uncovered head, and, according to verse 14, with moderately short hair; for it is a shame for a man to have long hair as do women. On the contrary, a woman should distinguish herself from men in the dress becoming to her. She ought not to wear short hair; and if she is shorn or shaven, let her be veiled. Verse 15 tells us that God has given woman her hair for a covering. Therefore, if she wear long hair, as God designed, she need not be veiled or covered. The dress of Christians, both men and women, should be modest, fitted to the occasion, and proper to the sex. But the apostle plainly declares that there should be no contention over this matter. Verse 16.

1502.—The Host of Heaven. Isa. 34:4.

Please explain what is meant by the "host of heaven" of Isa. 34:4.

O. F.

Read in connection with the text Isa. 13:13; 51:6; Joel 2:31; Rev. 6:12-14. The very universe itself will be shaken in the great day of God, and all that is identified with sin, shall vanish away. 2 Peter 3:10. The atmospheric heavens are included, and we know not how much beyond.

1503.—The True Foundation. Matt. 16:18, 19.

Will you please give an explanation of Matt. 16:18, 19, in your Question Corner, especially verse 19? The Catholics claim that as the foundation of their church, and that Peter was the first priest, and was ordained of Christ at that time.

E. R. D.

Note (1) That Peter had just confessed Jesus to be "the Christ, the Son of the living God." (2) Jesus answered that Peter was blessed because of the acceptance of this truth, and that it was not revealed to him through flesh and blood, but was a revelation to Peter from God. (3) Then Jesus declared to His disciple, "Thou art Peter [petros, a stone], and upon this rock [petra, a rock,] the Christ, the Son of the living God, and confession of Him] will I build My church." (4) Peter tells us that Christ is this foundation, and that upon Him believers as living stones are builded. 1 Peter 2:5. Paul tells us, "For other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3:11. (5) As Peter was the first to confess this truth, the Lord chose him to be the first to preach the Gospel of salvation to both Jews and Gentiles. Acts 2:14; 10:34-48; 15:7, 8. Yet, tho he was first to make known the Gospel, James presided at that first counsel in Jerusalem. Acts 15:13-21. (6) The opening and closing, the binding and loosing, rested not in Peter, but in the message that he bore. To accept it was salvation and freedom; to reject it was bondage and destruction. The Bible illustration of this is found in Jeremiah's commission. Compare Jer. 1:9, 10 with 18:7-10. The binding and loosing, the building and overthrowing, depended on the acceptance or rejection of the message. And so it was with Peter and all the apostles. John 20:23. (7) Every true minister who preaches God's true Gospel bears the same power; and he who does not preach that true Gospel, has not that power, whatever be his profession.



### THE COST OF WAR.

[By James Creelman, the noted war correspondent.]

MR. GLADSTONE, once, in a budget speech—cited by Mr. Morley as a text to the chapter of his biography dealing with the Crimean War—made the following impressive statement:—

"The expenses of a war are the moral check which it has pleased the Almighty to impose upon the ambition and lust of conquest that are inherent in so many nations. There is pomp and circumstance, there is glory and excitement about war, which, notwithstanding the miseries it entails, invests it with charms in the eyes of the community, and tends to blind men to those evils to a fearful and dangerous degree. The necessity of meeting from year to year the expenditure which it entails is a salutary and wholesome check, making them feel what they are about, and making them measure the cost of the benefit upon which they may calculate."

The conflict between Russia and Japan must soon demonstrate the soundness of Mr. Gladstone's view of the increasing cost of war as an influence for peace.

There can be no doubt in the minds of those familiar with the subject that the comparatively small expense attending the war of 1894, in which Japan not only vanquished China, but won her footing in the family of nations, had much to do with the light-hearted enthusiasm in Japan for a war against Russia which preceded the night attack on Port Arthur. The military glory won by the Japanese in that short and one-sided war, not to speak of the enormous money indemnity and the cession of the rich island of Formosa, were stupendous rewards for such a trifling outlay of money and sacrifice of blood.

For ten years, therefore, Japanese policy has been more or less blind to the financial devastation involved in modern war on a large scale. With less than 50,000 men she drove the Chinese from Korea, invaded Manchuria, captured Port Arthur and Wei-Hai-Wei, smashed the Chinese navy, and compelled the oldest and most populous empire in the world to sue for peace—all within seven months. As a business investment—from a pagan point of view—the war with China was a paying business investment for Japan.

But the present war in Asia is a different thing. Russia must send her reinforcements more than 5,000 miles by rail. Japan must carry all her troops across the seas. Hundreds of thousands of men must be put in the field on each side. All this aside from the cost of maintaining and operating war-ships.

It is estimated that Japan's available army at the present time aggregates about 400,000 soldiers. The cost of landing this force on the Korean or Manchurian coast at the rate of, say, \$10 per man, exclusive of horses, artillery, and supplies, would be \$4,000,000. Mr. Roche, formerly minister of commerce of France, believes that the cost of maintaining the Japanese forces will not be greater than \$1.25 a day for each man, including clothing, equipment, food, transportation, and munitions. He estimates the cost of war to Japan, including the navy, at about \$1,000,000 a day. If this be a fair valuation of Japan's fighting expenses, it will take the entire earnings of more than 8,000,000 Japanese toilers to support the war, at the average wage rate of twelve cents a day. This, out of a total population of about 45,000,000. In other words, more than one-third of the male population of Japan can barely earn the daily cost of the struggle. Nor is the loss to Japanese commerce included in the estimate.

In the Turko-Russian War it cost Russia about sixteen cents a day to support each soldier in the field. But that was in a densely-populated, fertile country, with comparatively inexpensive transportation.

It is different in Manchuria. All supplies must be drawn from a great distance. Clothing, transportation, and food are dear. Besides, before the Russian

troops can take the field—aside from the 150,000 said to be in Manchuria now—they must be carried more than 5,000 miles by rail. Putting the naked cost of transportation at one cent per mile for each soldier, the cost of carrying 100,000 troops—excluding artillery, horses, and supplies—would be at least \$5,000,000.

Mr. Roche believes that when Russia has got over the first expense of her war with Japan, her army and navy will cost her from \$1,500,000 to \$1,750,000 a day, so long as she has to fight only in the Far East. Assuming the larger figure to be correct, it will take the wages of 7,000,000 Russian laborers to meet the expenses of the war.

All this relates to the war of Russia with Japan in Asia. But if the conflict should spread to Europe, if the great powers should take the field against each other, the estimated cost of the struggle, under modern conditions, is staggering.

Official figures show that in 1871 it cost France more than \$2,000,000 a day to keep an army of 600,000 men in the field against the Germans. But to-day France claims to be able to mobilize, within forty-eight hours, about 2,000,000 men and 600,000 horses and mules. Germany can put 2,550,000 men in the field, Austria 1,300,000, and Italy 1,200,000. Schaffe, the Austrian economist, declared in 1896 that a war, involving the European continental powers, would cost France \$5,100,000 a day, Russia \$5,600,000 a day, Germany \$5,000,000 a day, and Austria \$6,000,000 a day.

According to Mr. Roche, a conflict between the European powers to-day would cost, for the first two months, including the initial outlay, the immense sum of \$400,000,000, and, if 3,000,000 soldiers should take the field, the daily cost would amount to \$6,000,000 a day.

With these estimates in sight, even tho they are mere approximations, it is not hard to understand why the statesmen of Europe are straining their wits and their energies to confine the present war to Asia.

If it takes the wages of 15,000,000 men to pay the daily cost of the war between Japan and Russia—a war confined within the radius of 1,000 miles—what would a general conflict mean to the overtaxed population of Europe?

### THE FATAL FRUITS OF LYNCHING.

LYNCHING is something which grows by what it feeds upon. At first, as punishment for a crime for which the penalty provided by law is confessedly inadequate, it gained a certain sympathy for its essential justice, however much it was disapproved for the illegality of its methods. But no wrong walks the earth alone. Lynching, as a remedy for a legal wrong, cultivated a spirit of disregard of law, which has burst the bonds which confined it to a correction of the inadequacy or ineffectiveness of the law. The lynching spirit could not be gorged with the meager supply of victims from one small class of criminals. It swiftly spread its bloody, greedy hands to gather food for its insatiate maw from negro criminals of all shades of guilt, and in its latest and most revolting outbreak at St. Charles, Ark., at least six out of the thirteen negroes killed were not even charged with any crime, but were called out and shot merely as "a warning to others." The spread of this malignant moral disease has already included white men as well as negroes within its fatal toils, and has given plain tokens of its existence, dormant or active, in every section of the country. But, repulsing and shocking as it is in its open outbreaks, its tortures of its victims, its burnings at the stake, its unprovoked slaughter of innocent men, the worst effect of the lynching spirit, which has spread its miasma over the land, is beyond question in the subtle growth among the people of all classes of a readiness to resort to acts of violence on very slight provocation. How common this murderous spirit

has become is too little realized. Human life has cheapened perceptibly, but so hidden has been the decline, in the moral sense, of the value of this precious thing that it has not made the impression it ought to make. We shudder at the killing of thirteen negroes in one small town in Arkansas, but are not shocked at fifteen murders in New England in the month of March. We praise the vigorous action of Governors Montague, of Virginia, and Vardaman, of Mississippi, and Durban, of Indiana, in promptly calling out the military forces to prevent lynching, but what is needed is a general public sentiment, so strong, so vigorous, so outspoken against all acts of violence of every sort as to give warning that all illegal resort to force will be promptly and severely punished.—*The Watchman*.

And yet it is a fact that punishment for crime does not have the deterrent influence upon the criminally inclined that it is expected to have. Men commit the gravest crimes almost under the shadow of the penitentiary. Men who have seen a man burned or hanged or shot to death for that terrible crime against womanhood have gone from the awful scene, and committed the same offense. Our prisons are filling up with persons who have seen their fellows punished for the same crimes that sent them there. The great army of men wearing prison stripes is not doing so through ignorance of the fact that punishment follows crime. They are wearing the stripes in spite of their knowledge of that fact. The moral fiber of the world is weakening, and with that weakening is coming a strange indifference to the consequences of crime. It is one of the sure indications that the culmination of earth's career is drawing nigh.

### "CHRISTIAN SOCIALISM."

We give the following candid letter place, tho we should prefer the term "Christianity" to that of "Christian Socialism." Both terms are greatly abused, and it is the so-called political "Christian Socialism" which was spoken of disparagingly in the SIGNS OF THE TIMES.

EDITOR SIGNS OF THE TIMES: In two numbers of late you speak against Christian Socialism. That there is such a thing as genuine Christian Socialism is (1) to be inferred from the fact that its counterfeit is in the world, and there can be no counterfeit without the original first being in existence. (2) That Christian Socialism was the primitive condition of the church is proved positively by reading Acts 2: 44-47. Selfishness is the only reason that can be given for its discontinuance. Read Acts 4: 32-37 and 5: 1-11. That it ever will or can be successfully established and carried out in this mortal state, in a selfish and sinful world, appears very improbable; but in that "new heavens and new earth, wherein dwelleth righteousness," we may expect to enjoy in its completeness all the benefits of Christian Socialism.

Riverside, Mich.

T. L. WATERS.

It is well to note further that in the record of that primitive Christian Socialism the right of private property was recognized. Said Peter to Ananias: "While it [the property, the land] remained [before you sold it], did it not remain thine own? and after it was sold, was it not in thine own power?" There was no compulsion; all free giving and community of property was purely and wholly voluntary. Only the Spirit of Christ in regenerated men can do this work.

### THE LABOR QUESTION IN DES MOINES.

THIS city has been experiencing considerable agitation of the labor question for several days. Some of the trade-unions are opposed to working with non-union men, while members of the business men's association are determined to enforce "open shop" rule. The question of wages, or of abuses demanding correction, has not entered into the controversy for wages, and general conditions have been satisfactory. But when the unions began to pass resolutions that they would not work with non-union men, the contractors and dealers in material united and decided to take action. As a result, some branches of work have been almost suspended, concerns furnishing building material of various kinds refusing to contract with either union or non-union men until the question was settled, the evident intent being to effect a lockout until the open shop was established.

The word was given out that the trade-unions here would receive financial assistance from other parts of the country, and that the question of open



or closed shop would be fought out in Des Moines this summer. Thus the situation seemed to be assuming grave proportions. However, it now seems possible that the matter may be adjusted without serious trouble.

The feature of special interest in the situation has been the combination of wholesale and retail dealers in building supplies with the contractors to defeat the unions. There have been many instances where unions have joined in a strike from sympathy, for the purpose of helping their neighbor union gain its object. Now we see developing a general union of the forces of capital in opposition to the general federation of the labor unions. Thus another step is taken in the great conflict between capital and labor, and it would seem that the culmination could not be far distant.—*Workers' Bulletin.*

#### AMERICA'S ALL-CITY CHARACTER.

AMERICANS are inclined to a little boastfulness of their manners and civilization. Especially do they assume a superiority over the Old World peasantry. But a gentleman who is now in Ireland canvassing for books, holds a reverse opinion. Writing to an American journal, he says:—

The farmers here are far different from those in America, and the difference is a great advantage to the canvasser. At home one of our workers never thinks it strange to meet an angry, hot-headed customer, or to be ordered off the place with only two or three minutes to spare. It is not so here. The people are very kind and friendly, and would never think of greeting a stranger in a gruff or unsociable manner. A stranger is generally welcome to share their hospitality. Another great advantage is that nearly all the country people are church-members, and one never hears the unbecoming language that is so often used at home. One might well say of America that it is all city so far as evil is concerned, but here the country still maintains its old-fashioned simplicity, and it has as yet taken up with but few of the customs of the city.

This statement suggests another thought, namely, that whereas city people usually assume a superiority of manners and gentility, this bookman, whose business has given him large experience with all classes, gives the laurel to the country folks. It is indeed a sad commentary on American life, that it is becoming "all city" in character.

#### THE CONDITIONS AS OTHERS SEE THEM.

THERE appear from time to time in other journals items or articles which show that there are still many who see and sense the condition of this age. A writer in a recent issue of the *Christian Cynosure* has the following to say relative to the sad conditions that exist in family life to-day:—

Family ties are regarded less seriously than a business contract. It took Rome eight centuries to descend from family purity to family leprosy in Elagabalus. How far we have descended in less than ten! Rome fell because of licentiousness. She was honeycombed with corruption. The same corruption is creeping over us. The word "corruption" means to flow together. An orange is divided into cells or sacks, each filled with juice. While these walls are solid the fruit is sound. But when the cell-wall breaks, the juices pour together, and corruption or decay begins. The family is the cell of the social body. Let these cells be kept firm, and the social body is healthy. But let these be broken by divorce, by the social evil, and by adulterous marriages, and the corruption of society follows. Drunkenness, suicide, and murder follow this as pestilence follows war. And the fact that 6,000,000 men in this land are in the lodge, where they pretend to worship Deity while they sacrifice to devils; who exclude the Lord Jesus Christ, and practise a religion of works; who divorce character from salvation, and send all their members to the Grand Lodge above; who rob the family and the church of the time and service and financial aid which God has appointed them to pay lodge dues and perquisites; is one of the most ruinous signs of our times.

Apropos of the increasing strife between employer and employee, the same writer continues:—

The coal miners' union and coal operators' trusts are arrayed against each other, each glaring at the other with drawn swords, and whetting them for slaughter. The governor of New Jersey said in a public meeting that our country is on the eve of a great industrial war that will be more bloody and general than any in our history. The conditions that produced the French Revolution exist here. The torch may be applied to the powder magazine at any moment. The foundations of God's moral order are out of their course, and are being destroyed.

#### SUNDAY AND POLITICS.

REFERRING to the fact that several prominent pastors of New York City recently preached against liquor selling on Sunday, and against legislation permitting such practise, the *Sabbath Recorder* (Seventh-day Baptist) says:—

If any permanent reform is secured for Sabbath observance, whether in connection with Sunday or any other day, it must be gained upon religious grounds. The most important step toward securing a clear field for Sabbath reform is to separate the whole question from politics. This involves a radical change of base concerning what is called Sunday legislation; and also the entire separation of the liquor traffic from all other forms of business in connection with such legislation. At present all that the friends of true Sabbath reform can do is to restate this truth and call attention to the better way. As in all similar cases, the interests involved must find their way through experience, bitter and continual, toward larger conceptions of the true position which Sabbath reform involves. If the pastors in the city of New York would cease to treat the question as a political one, and fall back upon the Word of God and the essentially religious character of the whole Sabbath question, much would be gained.

The point which we wish to note particularly in connection with this extract is that the *Christian Statesman*, organ of the National Reform Association, specifically indorses it. But, unless the association radically changes its base of operations, it is difficult to perceive the logic of the indorsement.

The *Recorder* says that "the most important step toward securing a clear field for Sabbath reform is to separate the whole question from politics." In supporting such a proposition, the "reformers," in order to be consistent, would have to recede from all their efforts to secure Sabbath legislation by political bodies. To separate the Sabbath question from the religion of the Bible would leave Sunday out of the question altogether; then if it were to be also segregated from politics, that would leave it no standing at all above other secular days.

The *Sabbath* question can be, and ought to be, separated from politics; for it is the Lord's day, holy and honorable. No earthly power can affect its character, and its observance is in no sense political. The state of right has nothing to do with it. But the *Sunday* question is a religious question with a political backing. It is not a Biblical question, and, therefore, has no legitimate connection with the *Christian* religion. Sunday, as an institution for special observance, was established by a political power, and while it has been accepted by those professing Christianity, its maintenance has ever been by the force of political influence. Its most ardent advocates admit this when they plead for more political support, lest the institution be destroyed.

The last sentence of the quotation from the *Recorder* is true, but for the pastors of New York, or any other locality, to apply it practically would be to drop Sunday out of the question altogether. If the National Reformers really meant to indorse the sentiments expressed by the *Recorder* (seeing that they deem Sunday to be a Sabbath), we would expect them to withdraw their District of Columbia Sunday Bill from Congress. But we will not see it. The Sunday institution, altho religious in purpose, would have no force whatever if divorced from politics. It is essentially a church-and-state institution, and never can be anything else.

#### THE WAR IN THE EAST.

THE hard fighting of the war in the East has at last begun. The crossing of the Yalu by the Japanese began the land campaign, and in this engagement Russia received a stinging blow. The forces that were intended merely to delay the crossing and make it as costly as possible for the Japanese were caught unawares by the Japanese artillery, and the gunners seem to have been unable to extricate either themselves or their guns from the positions in which they had been posted. Some of the Russian batteries had practically all their men and horses killed or disabled. One report states that the Russians lost in this engagement 70 per cent of their men in killed, wounded, and prisoners. The Russian casualties in the engagement named were 362 killed, 600 missing, and 1,850 wounded. The Japanese loss was heavy also, but no statement of it has been given out.

Since the battle of the Yalu the Japanese army has been pushing forward, and the reports indicate that

they have captured the place to which the Russians retreated, altho General Kuropatkin had gone forward with large re-enforcements. At the same time the navy made another attempt to block Port Arthur, and it is persistently declared that the attempt was a success. Ten merchantmen loaded with stone entered the channel under a deadly fire from the Russian fortifications, anchored and were sunk. Only a portion of the daring crews were saved. While this was in progress transports were landing thousands of Japanese soldiers on both sides of the peninsula on which Port Arthur is situated. These at once advanced to the railroad, and have cut Port Arthur off from communication with the rest of the Russian forces. The latter place will now be besieged by both land and sea. The Russians claim that it can hold out for one year.

The advancing Japanese forces are concentrating toward the Russian main army. They are equipped with the best artillery, and in numbers it is believed that the Japanese exceed the Russians in Manchuria. Europe is looking with mingled admiration and serious apprehension upon the feats of the Japanese.

The threatened strike of street-car operatives in San Francisco has been averted, the men having agreed to the final proposition of the company. The agreement is to continue for one year. In case a strike had been ordered, the company had intended to ask that a receiver be appointed by the government. This would have brought in government troops for the protection of the property and to insure the operation of the various lines in safety. They had also decided not to begin operating cars until eight o'clock in the morning. This would have affected workmen and workwomen in all parts of the city, who, generally, must ride long distances in order to get to their work. This would probably have resulted in bringing the strike to an end very soon, or in causing other strikes for the purpose of attempting to bring the company to terms through the tying up of all business operations in San Francisco. There is no doubt also that it would have increased the hatred of labor organizations for the employer.

A German archeological company working on the ruins of ancient Babylon reports that it has just made a discovery of the greatest historical interest in the valley of the Tigris, where for some years it has been busy in making excavations. It has unearthed five palaces and a large temple, in but a slightly-damaged condition, which will permit the historian to construct and locate the principal events in the reign of Sardanapalus, of whose history very little is known, and this not substantiated by any proof. One of the palaces is literally covered with inscriptions describing the glorious reign of that famous king of Assyria. Among the many interesting finds made there is a portrait of this king in solid stone.

The British expedition in Tibet has been met by another force of Tibetans. They opposed the passage of the expedition and an engagement followed, in which it is reported that 250 Tibetans were killed, the British loss being practically nothing, only two men being wounded. The expedition continues to press on toward the sacred city. England seems to be making the most of her opportunity to gain a pre-dominating influence in the "closed country."

The Peruvian Government has decided to defend its claim to the disputed territory between Peru and Brazil. Troops and guns have been ordered to the disputed territory to drive out any troops of Brazil now there and to defend the territory against any invasion of Brazilian troops. This is regarded as a war measure, and will probably lead to war with Brazil, as it is understood that her troops are now in the territory.

A decision of considerable interest in the labor and capital dispute has just been rendered by the Supreme Court of Kansas. Kansas had a law which prohibited an employer from discharging an employee because of his belonging to a labor organization. A trial was made recently of the constitutionality of the law, and the Supreme Court has declared it unconstitutional.

The strike of the Santa Fe machinists and helpers continues to extend. The company has begun to supply the places of the strikers with machinists from other parts of the country, and has secured a sweeping injunction against interference from the workmen.

The medical examiner for the street-cleaning departments of New York reports that one-fifth of the street sweepers of New York are now affected with tuberculosis, as a result of their occupation. There is great danger in breathing street dust.

The Hamburg-American Steamship Company has given an order for the building of a 35,000-ton Atlantic liner. This will be 14,000 tons larger than the *Cedric*, the greatest vessel now afloat. It will measure 715 feet in length.



**"I'M HURRIED, CHILD!"**

BY EMMA BURK.

"O MOTHER, look! I've found a butterfly  
Hanging upon a leaf. Do tell me why  
There was no butter? O, do see its wings!  
I never, never saw such pretty things—  
All streaked and striped with blue and brown and  
gold.

Where is its house when all the days are cold?"

"Yes, yes," she said in absent accents mild,  
"I'm hurried, child!"

"Last night my dolly quite forgot her prayers;  
And when she thought that you had gone down-  
stairs,

Then dolly was afraid, and so I said:  
'Just don't you mind, but say 'em in the bed,  
Because I think that God is just as near.'  
When dolls are 'fraid, do you s'pose He can hear?"  
The mother spoke from out the ruffles piled,  
"I'm hurried, child!"

"O, come and see the flowers in the sky—  
The sun has left; and won't you, by-and-by,  
Dear mother, take me in your arms and tell  
Me all about the pussy in the well?  
Then tell me of the-babies in the wood?  
And then, perhaps, about Red Riding Hood?"  
"Too much to do! Hush, hush, you drive me wild!  
I'm hurried, child!"

The little one grew very quiet, now,  
And grieved and puzzled was the childish brow;  
And then it queried: "Mother, do you know  
The reason cause you must be hurried so?  
I guess the hours are littler than I,  
So I will take my pennies, and will buy  
A big clock! O, as big as it can be,  
For you and me."

The mother now has leisure infinite;  
She sits with folded hands, and face as white  
As winter. In her heart is winter's chill.  
She sits at leisure, questioning God's will.  
"My child has ceased to breathe, and all is night!  
Is heaven so dark that Thou dost grudge my light?  
O life! O God! I must discover why  
The time drags by."

O mothers, sweet, if cares must ever fall,  
Pray do not make them stones to build a wall  
Between thee and thine own; and miss thy right,  
O blessedness, so swift to take its flight!  
While answering baby questions, you are  
But entertaining angels unaware;  
And richest gifts are gathered by the way  
For darkest day.

—Michigan Farmer.

**ECONOMY AND THRIFT IN THE HOME.**

BY MRS. L. D. AVERY-STUTTLE.

(Concluded.)

I KNEW that Robert would never consent to running into debt, for we were struggling to make payments on our little home. So I waited until one day when he was away for a day and a night on business, and then we went to the village,—the fine lady and I,—and the deed was done. The merchant did not at all object to trusting me; he only opened his eyes wide, for neither Robert nor I had ever asked for a penny's credit before. But when we drove home that sunny afternoon in late September, the books of the merchant bore a very pompous entry:—

Robert Hale, Dr.,	
To six chairs . . . . .	\$15.00
" one rocker . . . . .	10.00
" 15 yds. dress goods . . . . .	15.00
Total,	\$40.00

"I shall never forget that ride home. The brightly-varnished chairs sat stiff and elegant, and glimmered in the yellow sunshine, and the fine rocker swayed

back and forth with every lurch of the heavy wagon, while our nearest neighbor, Mrs. Hill, craned her neck to see where we were going with all that finery; for she had too great a sense of propriety to imagine for a moment that it was intended for our little log house.

"My companion chatted volubly all the way home, and rallied me more than once on account of my stupid dullness, but somehow I had no heart to talk. Ever and anon the question would leap to my lips: 'What do you think Robert will say? Will he be very angry?'

"'What if he is?' replied my Job's comforter; 'small good it will do him to be cross; and I'm sure you'll look quite stunning in your new gown when we get it made.'

"For the first time in our married life, I went to bed that night with a heavy heart; for Robert and I had promised solemnly never to have any secrets which the other might not share, and to consult each other in everything.

"As my feverish cheek pressed the pillow, I tried to sleep, but every tick of the old clock seemed to say, 'Forty—dollars!—forty—dollars!' O, how I dreaded the morrow when Robert would come home! If I could only have returned the finery that night, I would gladly have done so; but this seemed out of the question, and I decided to do so early in the morning. How strangely grotesque those chairs looked in our modest little cabin, as my feverish eyes gazed upon them from my bed by the light of the moon, which shone brightly through the tiny window! And then, that dress! how would it look beside poor Robert's homespun suit?

"'Forty—dollars!—forty—dollars!' still ticked the old clock, as I finally fell asleep.

"I soon awoke from a troubled dream, with a horrible sense of suffocation. I tried to scream, but my throat was dry and parched, and it was only with great effort that I raised my head from the pillow. Then the full horror of the situation dawned upon me. The room was filled with dense smoke, and already the red tongues of flame were playing about my bed. My first thought was of Robert. O, if he would only come and save me! In horror I laid hold of my companion, and barely succeeded in dragging her from the burning pile, as the roof came crashing downward.

"We spent the rest of the night with the cattle in the shed; and in the morning my guest made her way to the village as best she could, and returned home; for I could no longer offer her a place in which to lay her head. So she went, bewailing the loss of her finery (for she went in plain clothing, borrowed from the neighbors).

"In the afternoon Robert returned. I shall never forget the look upon his dear face, as he clasped me to his breast and cried huskily, 'Thank God you are safe, my darling!'

"'O Robert! Robert! all my elegant furniture and my new dress! it is all burned!' I wailed, 'and I was going to take them back to the merchant today.'

"'Why, my dear Jane, what do you mean?' and then the whole miserable story came out."

"What did Uncle Robert say, auntie?" asked young Mrs. Stanwood in a broken voice.

"He did not reproach me, dear, for he saw that I had suffered deeply. But I determined to earn the money myself with which to pay for my burned finery; but it took me all the long winter to do so.

"In the spring we built another cabin, but it was furnished as simply as the first, and I have never forgotten my lesson, and firmly believe that more real happiness comes from simple living and the avoidance of debt than in all the luxury of fine feathers and borrowed plumage."

A very serious young face was turned toward Auntie Hale for a kiss, and an earnest voice whispered in her ear:—

"I don't believe I need that new parlor suit after all, auntie, for I'm sure Bryan would have to run into debt for it; and I am determined to try the pleasures and virtues of more economical living."

**APPLIED SCIENCE IN THE HEAVENS AND ON EARTH.**

ON Saturday night, October 31, the Northern Pacific telegraphic department telegraphed a distance of six hundred and fifty miles without batteries. On that night extraordinary aurora borealis displays were seen. The electric waves were noticed as early as seven o'clock by the superintendent and assistant superintendent. They decided to experiment with the atmosphere as a current, and had the line opened from Saint Paul to Dickinson, N. D., with the batteries along the line removed. The electricity was taken from the atmosphere during the disturbance, which lasted twenty hours. We take the scientific account from the despatch in *The World*. The superintendent said: "We found that the electricity from the overcharged atmosphere registered from twenty-three millimeters positive back to the same figure negative. Pure green light shot forth at stated intervals toward the earth, and each time it descended it charged the electric wires all over the country to such a degree that all communication was stopped for a time and disturbed for many hours. The electrical waves came with the regularity of the pendulum. They were of about three minutes' duration each, shifting from negative to positive polarities in almost perfect rhythm. The instruments showed a maximum intensity of three hundred and seventy volts." When the current was at its maximum positive polarity, they could talk to Dickinson very easily by using the regular Morse alphabet. As the pendulum swung back to the negative pole the sounds from the instruments would become fainter and fainter until the pressure came back. Superintendent Green declared it one of the most remarkable atmospheric disturbances coming under his knowledge for thirty years.—*Christian Advocate*.

**THE STORK POSTMAN.**

SOME children living in one of the northern provinces of Germany, says *Our Animal Friends*, discovered that a stork had made its nest upon their roof. All the summer they shared their tidbits with their long-legged friend, which became very tame and companionable.

When the cold weather came, the stork prepared to flit to warmer climes. The children were sad at the thought of losing their pet, but their parents consoled them with the assurance that the bird would surely return the next spring. So the children consulted together, and wrote a little note, stating that the stork was very dear to them, and begging the good people in the winter to be kind to their pet, and send it back to them in the spring.

They fastened the note to a ribbon, tied it round the bird's neck, and tucked it under its wing. The next day they watched the stork wing its way to milder skies. When the spring came again, behold! one fine morning there it was, tame and gentle as ever.

Great was the children's delight, but what was their surprise to discover round its neck and under its wing another bright band with a note attached. It was from a missionary in Africa, stating that he had read the children's note and had cared for the stork, and thought that children whose hearts had prompted them to provide for the comfort of a bird through the winter, would be willing to help clothe and feed the destitute children of his mission.

The children were full of sympathy, and the missionary's note won a golden answer from the family. Other letters came and went by post, until by and by the children learned to know the missionary and his little black waifs almost as well as they knew the beloved stork that had proved so trusty a messenger.

"Is thy burden hard and heavy? do thy steps drag wearily?  
Help to bear thy brother's burden; God will bear both it and thee."

**DAY OF THE LORD AT HAND.**

THE day of the Lord is at hand, at hand;  
The storms roll up the sky;  
A nation sleeps starving on heaps of gold,  
While the dreamers toss and sigh.  
When the pain is sorest the child is born,  
And the day is darkest before the morn  
Of the day of the Lord at hand.

Gather you, gather you, angels of God;  
Chivalry, justice, and truth.  
Come, for the earth is grown coward and old;  
Come down and renew us her youth!  
Freedom, self-sacrifice, mercy, and love,  
Haste to the battle-field, stoop from above,  
To the day of the Lord at hand.

Gather you, gather you, hounds of hell,  
Famine and plague and war;  
Idleness, bigotry, cant, and misrule  
Gather, and fall in the snare!  
Hirelings and Mammonites, pedants, and  
knaves,  
Crawl to the battle, or sneak to your graves,  
In the day of the Lord at hand.

Who would sit and whine for a lost age of gold  
While the Lord of all ages is here?  
True hearts will leap up at the trumpet of God,  
And those who can suffer can dare.  
Each past age of gold was an iron age, too,  
And the meekest of saints may find stern work  
to do  
In the day of the Lord at hand.

—Charles Kingsley.

**THE DANGERS OF PIANO PRACTISE.**

THE following appeared in a recent daily paper:  
"The almost criminal insistence of parents in compelling their young daughters to practise the piano by the hour is sensibly receiving the attention of the family physician. The Berlin scientist who took ambitious mothers and fathers to task for inflicting nerve-wearing musical exercises on their children should find echo in this country of over-proud parents, and numberless prodigies. It is time the American doctors sought to put a stop to the universal piano playing, and save the nerves of the growing girl. Many complicated and often incurable diseases will thus be averted. Instead of encouraging much assiduity at the piano, the wise mother will curb it in her ambitious child. As for the compulsion often brought to bear upon the average little learner of music, the mere idea is revolting, yet too true. The Berlin scientist has sounded the alarm in time. Let the American mothers heed it before it is too late."

The following words from the author of "Education" are familiar. "It is customary to send very young children to school. They are required to study from books things that tax their young minds, and often they are taught music. A nervous child should not be overtaxed in any direction, and should not learn music until he is physically well-developed."

**THE USE OF THE PROBE.**

It frequently happens that the doctor has occasion to probe a wound or sore.  
Notice him when he does it. He opens his case of instruments. He takes out a long, slender silver or hard rubber rod which is from six to ten inches long, with a smooth, round end. Some of them are as small as a darning needle. Others are as large as a pencil.  
Watch the doctor closely when he takes this probe and attempts to use it. If he does not take the precaution to clean it, stop him. Don't allow him to touch your sore with it. He has been using it on some one else, and may poison you if you allow him to use it.  
Call his attention to the fact that he boils an instrument when he operates on any one, and he should also boil his probe before he uses it on you, either for a sore or wound. Make him do it. It will do him good. He is getting awfully careless about such things. Tell him you will furnish him with hot water, and he can dip it in it and clean it carefully before he uses it.

Otherwise he will use it on you, and slip it back in his surgical case, and use it on the next person. In this way he scatters syphilis, erysipelas, gangrene, cancer, and other infectious dirt.—*Medical Talk.*

**IF YOU ARE WELL-BRED.**

[Orison Swett Marden, in February *Success*.]

You will be kind.  
You will not use slang.  
You will try to make others happy.  
You will not be shy or self-conscious.  
You will never indulge in ill-natured gossip.  
You will never forget the respect due to age.  
You will not swagger or boast of your achievements.  
You will think of others before you think of yourself.  
You will be scrupulous in your regard for the rights of others.  
You will not measure your civility by people's bank accounts.  
You will not forget engagements, promises, or obligations of any kind.  
In conversation you will not be argumentative or contradictory.  
You will never make fun of the peculiarities or idiosyncracies of others.  
You will not bore people by constantly talking of yourself and your affairs.  
You will never, under any circumstances, cause another pain, if you can help it.  
You will not think that "good intentions" compensate for rude or gruff manners.  
You will be as agreeable to your social inferiors as to your equals and superiors.  
You will not sulk or feel neglected if others receive more attention than you do.  
You will not have two sets of manners; one for "company" and one for home use.  
You will never remind a cripple of his deformity, or probe the sore spots of a sensitive soul.  
You will not gulp down your soup so audibly that you can be heard across the room, nor sop up the sauce in your plate with bits of bread.  
You will let a refined manner and superior intelligence show that you have traveled, instead of constantly talking of the different countries you have visited.  
You will not remark, while a guest, that you do not like the food which has been served to you.  
You will not attract attention by either your loud talk or laughter, or show your egotism by trying to absorb conversation.

**TO EXTERMINATE ANTS.**

FOR the several species of ants that frequent pantries and other places in the house, nothing is more effective than pyrethum, known as buhach, and insect powder. As the killing property of this material is a volatile oil, the supply should be kept in an air-tight box, and frequently dusted along the runways and places frequented by these insects. For colonies of ants in lawns and sidewalks, get a small quantity of bisulphide of carbon, a very volatile, foul-smelling liquid as clear as water, with fumes heavier than air, and pour into the runways. If the entrance to the nest is large, saturate a small piece of cotton, and thrust it into the hole, and close the opening. Have no lights of any kind around when using the bisulphide of carbon, as its fumes are explosive. The fumes are deadly poison to animal life, but a reasonable amount can be inhaled without injury to persons.

Another remedy: Mix three pennyworth of tartar emetic in an equal amount of white sugar, make it quite moist, put it into small dishes, and set it on the shelves where the ants are troublesome. They will disappear, and you will find no dead ones about. Do not throw the mixture away, but save it for further attacks, as it can be easily moistened again.

**Teething Necklets.**—Are teething necklets, rubber rings, and dummies [rubber nipples] for infants good?

**Ans.**—The first two are of some aid in cutting the teeth, but must be kept clean. There is always dan-

ger of communicating diseases to the child in this way. Germs adhere to these toys. We seem to expect our children to pass through all the ailments considered peculiar to children, as measles, scarlet fever, thrush, etc. Thrush is wholly due to uncleanness. Children naturally put everything into their mouths, and so the rubber rings, if used, should be kept very clean, and washed frequently. The little dummies I can not recommend. They are largely responsible for the posterior nasal growths. The constant suction of the child upon these things causes a congestion of the mucus membrane of the throat, and finally results in posterior nasal growth. The little dummies, so much used by infants, are a menace, and are certainly one of the main causes of this annoying trouble. It may be stated that posterior nasal growths are common only in countries where the dummies are freely used by the infants.—*Australasian Good Health.*

**Three Times a Day to CHICAGO**

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

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

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

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

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

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

---

**R. R. RITCHIE, G. A. P. C.**  
CHICAGO & NORTHWESTERN RY.  
617 MARKET ST. (PALACE HOTEL) SAN FRANCISCO  
OR S. P. COMPANY'S AGENT

**NEW SACRED SONGS AND HYMNS.**

BY LLEWELLYN A. MORRISON.

With Appropriate High-class Musical Settings.

**SACRED SONG.**

His Way. Over the Journey.  
O Happy Day! The Pearly Gates and Golden.  
All six-page songs, suitable for home, concert, or church.  
SPECIAL PRICE, Two Copies, 25 Cents.

**HYMNS.**

Follow Me. A Guest of the King.  
My Advocate. The Comforting Christ.  
What Is Love? The Spirit-filled Life.  
A Morning Hymn. The Way Is So Delightful.  
Peace Be unto You. In Love's Divine Confiding.  
The Love Unfailing. Good-night.

These hymns all have special musical settings. Single page sheets, with music and words. Heavy toned paper.  
Regular Price, 5 Cents Each. SPECIAL PRICE, 30 Cents Per Dozen.

**HOME SONGS.**

My Mother. I-re-ne (A baby love song).  
These songs are great favorites. Regular Price, 50 Cents Each. SPECIAL PRICE, TWO for 25 Cents.  
By Mail, Post-paid.

**LLEWELLYN A. MORRISON.**  
106 Shuter St. Toronto, Can.

Before deciding on the new hymn book for your Church, Prayer Meeting or Sunday School, you had better see

**NORTHFIELD HYMNAL**  
BY GEO. C. STEBBINS.

Substantially bound in cloth, \$25.00 per 100.  
5c. each per copy extra by mail.  
A returnable copy for examination sent on application.  
**THE BIGLOW & MAIN CO.,** New York and Chicago.

**ANXIETY.**

FAINT hearts, who toil and pray, but doubt  
 If God will grant!  
 Theirs is the harvest who in trust  
 Do sow and plant,  
 Nor ponder whether it will be  
 Or full or scant.

If once it fail, with diligence  
 They sow again.  
 Another year will surely bring  
 The needed rain,  
 The needed sun, to fill the fields  
 With fuller grain!

The Lord of love may hear as tho'  
 He heard us not;  
 But never yet the prayer of faith  
 Hath He forgot;  
 Some day His word will fruitful make  
 Each waiting spot.

We rise betimes, as if our zeal  
 That word could speed;  
 We eat the bread of carefulness,  
 That can not feed;  
 Delaying rest, we only add  
 Sore need to need.

O, happy they who quietly  
 Anticipate  
 The blessing He will shower down  
 Or soon or late!  
 They toil, they pray, aright; their faith  
 His will can wait.

—Harriet McEwen Kimball.

**MYSTERIOUS TIBET.**

TIBET, one of the possessions of China, comprising a great division of the Chinese Empire, is a country of which very little is definitely known. Surrounded by high mountains, it has been to a great degree isolated from the rest of the world. Tibet is a corruption of the Chinese name; the people themselves call it the "land of Bod." The Kwanlun Mountains bound it on the north; on the east are the Chinese provinces of Szechuen and Yunnan; Assam, Buhtan, Nipal, and Gurhwal separate it from Burma and India on the south; while on the west its boundaries are not sharply defined from the territory of Kokonor. Little Tibet does not properly belong to Tibet, tho' it is claimed by Chinese geographers. The greater part of the surface consists of high tableland (elevation 11,510 ft.), divided into three parts by mountain ranges; the valley of the Indus on the west, between the Hindu Kush and Himalaya Mountains; the high desert land, almost uninhabitable, and wholly unknown, lying between the Kwanlun and Himalaya Mountains; and the basin of the Yaru-tsangbu on the east, consisting of high ridges, and deep gorges, mountains and valleys. Numerous peaks of perpetually snow-capped mountains are to be found, of which Mt. Kailasa (26,000 ft.) is the highest.

The principal river, the Yaru-tsangbu, drains the whole of southern Tibet between the first and second ranges of the Himalayas, and is supposed to empty into the Brahmaputra, tho' explorations have not yet been extensive enough to decide the truth. All the large rivers of southern and eastern Asia find their source in Tibet. In the central part are numerous lakes. The climate is varied, but in general the air is pure and excessively dry. Snow and ice last for most of the year, but in the middle of summer the valleys, even between the snowy mountains, are excessively hot. In the southern part moisture and vegetation are found, and sheep, goats, and yak are raised.

**The Government**

is conducted by two high commissions appointed at Peking, but these confer with, and are guided by, the

two grand officers of the Tibetan hierarchy, the Dalai-Lama, and the Teshu-Lama; the former is known generally as the Grand Lama. The power is practically in the hands of the priests or lamas, so numerous as to give Tibet the name of the "kingdom of priests." The southern frontier is strongly fortified, and communication with the states intervening between Tibet and India is forbidden. On the Chinese frontier the same strictness is exercised, for the policy of exclusion is fostered alike by the Lamas and the Chinese—the one because they wish to preserve their religious supremacy and fat offices, the other because they wish to retain their political power, faint tho' it be. Lhasa, the capital, has only once been visited by an Englishman,—Mr. Manning, in 1811,—and its location has but recently been agreed upon to be approximately in lat. 29° 39' 17" N., and long. 91° 05' E. It stands in a fertile plain, at an altitude of 11,700 feet, encircled by mountains. It is noted for the number of its monasteries, bonzes and lamas, filthy streets and mean buildings. The population is estimated at from 40,000 to 80,000, and the population of the whole of Tibet is estimated by Russian authorities at 6,000,000.

The people belong to the Mongol race. They are not so highly civilized as the Chinese, but are more so than the Mongols. Physically they are somewhat of slender build, with brown hair, slightly oblique eyes, swarthy and beardless. They are a mild-tempered, genial, kind, and friendly people, and intensely religious. In no other country is so much deference paid to the priests; the proportion of believers in the religion is also greater than in most countries. Their religion consists of two kinds; the

of their customs, has been influenced to a great degree by China.

**Missions**

are not permitted in Tibet. In former times the Roman Catholic Church made noble efforts to enter the forbidden land, and was for a time successful. In 1330 the apostle of Tartary, Odoric Forojulensis, traveled in Tibet, and found missionaries already in the city of Lhasa, who had gone there, it is supposed, early in the preceding century. In the 17th century a mission was commenced from India, and the reigning prince was favorable to the new religion; but his apostasy was made the pretext of his overthrow. Various attempts at evangelization have been made since that time. The most noteworthy one was in 1845, when Fathers Gabet and Hue penetrated to Lhasa after a journey of eighteen months, only to be arrested by the Chinese officials, who sent them prisoners to Canton. From that time the Société des Étrangères has made numerous attempts, both by way of India and China, to enter the kingdom; but after suffering persecution, and the massacre of their priests, they have given up the effort, and occupy now only the confines of Tibet, where they work among the Chinese and such Tibetans as are there found.

The Moravian Brethren occupy three stations in Little Tibet (see Leh, Poo, and Kyelang), where they are waiting for opportunity to enter Tibet. One or two attempts have been made at great risk, but have proved ineffectual. They have studied the Tibetan language, and there are now several works which will aid the future missionaries to Tibet when the country is opened. A Tibetan-English grammar,



A Tibetan Tomb at Darjeeling.

old original religion called the "Bod," of which little or nothing definite is known; and that form of Buddhism called Lamaism. The social customs of the people differ greatly from those of their neighbors on the east and south, particularly in the position which women hold. Here polyandry is the custom instead of polygamy, the wife being usually espoused by brothers. In general, education is restricted to the priests, but the women, who conduct most of the traffic, learn writing and arithmetic. In some of the northern provinces the chieftainship is held by the women.

The language of Tibet is derived from the Sanskrit. It is alphabetical, and reads from left to right. Thirty consonants are recognized, with four additional vowel signs. Their literature, as well as many

a Tibetan grammar, and a New Testament in Tibetan have all been published. The missionaries of the C. I. M. in Szechuen and Yunnan are also waiting to possess the land.—*Encyclopedia of Missions.*

**Priest-ridden.**

Tibet, now of special interest on account of the British expedition in that mysterious land, possesses so many lamas that it is practically priest-ridden. At the head of the hierarchy are the grand lamas, who all claim to be Buddha incarnate. Every lamasary has such a priest-god, and there is one called Chang Kia Foo, who lives at Peking. Beneath these high priests there are hundreds of lamas who profess to be the reincarnated spirits of Buddhist saints. Then there are lamas in whom are

supposed to dwell the founders of monasteries, and lamas in whom good men live their lives over again. The priests constitute such a large portion of the population that many of them are compelled to go about the country begging from door to door.

There are many features about lamaism which strongly resemble the doctrines of the Roman Catholic Church. The ceremonial of worship, the burning of incense, the chanting of hymns, are so closely similar to these services in the Roman Catholic Church, that Father Huc, who succeeded in visiting Lhasa in 1830, reached the conclusion, in his "Souvenirs," that the wandering lama from whom Tsong Kapa drew his inspiration, was in reality a Jesuit missionary. Other travelers, however, declare that the lamas are woefully corrupt; that, while professing celibacy, they are very immoral; that they eat the flesh of the dead, and have a passionate thirst for blood. Many, he says, use a hypnotic power over their parishioners, and obtain wealth by various modes of extortion.

Unlike some professing Christians, who expect their Sunday piety to last through the week, the Tibetans pray most of the time. Whether they are at work or at pleasure, whether squatting on the floor of their houses, or on a journey, they continue their supplications. In order that religion will not prove too inconvenient, these pious people have prayer flags, and prayer wheels, by which orisons are rendered automatically. A prayer wheel, for example, is a sort of spool, covered with cabalistic inscriptions, which a lama has written and sold, and should the faithful be walking along the street, or conversing with a boon companion, he can keep saying his prayers by constantly turning the wheel. Prayer flags are likewise covered with supplications, which are believed to prove efficacious when waved in the air.—*Protestant Observer.*

**MARY JONES AND HER BIBLE.**

THE origin of the British and Foreign Bible Society, which celebrated its centennial March 7, 1904, is one of the most romantic and interesting incidents in the history of the Christian Church. In the eighteenth century, although the art of printing had been discovered, the expense of printing the whole Bible was so great, and the poverty of the people so general, that copies of the whole Bible were very rare, and could be obtained by but few families. The Welsh have always been a people noted for their deep religious feeling and piety. About the year 1794, Rev. Thomas Charles, of Bala, in Wales, opened a school in Abergynolwyn, with which a Sunday-school was connected. One of the earliest pupils in this school was Mary Jones, who lived two miles away, but was always punctual in her attendance, and showed an unusual interest in the study of the Bible. She did not have a Bible of her own, but one was owned by a family who lived two miles from her home, and to this house she went every week to read and study the Bible, and store up its precious truths in her memory. For six years she attended this school, and studied the Bible which belonged to this family, walking the four miles twice a week, so much did she love the Word of God. Her parents were poor, and could not buy her a Bible, but she began to save every penny that she could earn, with the hope of sometime having for herself a copy of God's precious Word.

At last she thought she had enough to buy a Bible. The only place where she could get one was at Bala, of the Rev. Mr. Charles; but Bala was about thirty miles away, and she had no means of conveyance. She determined, however, to walk and find Mr. Charles, and buy a Bible, if one could be had for her money.

It was springtime, and the snow was still on the ground in places when Mary set out for her long journey on foot to Bala. This was in the year 1800. She borrowed from a neighbor a little bag in which to bring back her long-hoped-for treasure. Over the hills and through the ravines she traveled in her bare feet, stopping occasionally to rest, and eating a little of the coarse bread she had brought, and drinking from the cool and sparkling brooks which ran down the mountain-sides.

She reached Bala in the evening, too late to see Mr. Charles, but found a stopping-place at the home of a minister, Rev. David Edwards, who became much interested in her errand. In the early morn-

ing, before light, Mr. Edwards called her, and together they went to the house of Mr. Charles, who was up, and in his study, as appeared from a light shining in the window.

The long-looked-for moment was near when Mary hoped to receive the fruition of her labors, her prayers, and her desires. Mr. Edwards told her story to Mr. Charles, who became greatly interested, but to his great sorrow he was compelled to say that all the Bibles he had received from London had been sold, and that he had only a few left which had been promised to friends. The disappointment was too much for the heart of poor Mary; she burst into tears, and cried and wept so that her distress was heard all over the house. Her long-deferred hope was dashed to the ground; the disappointment was more than she could bear.

Her anguish was too much for the heart of the good minister, and at last he said, "Well, my dear girl, I find you must have a Bible, however difficult it is for me to give you one without disappointing other friends; it is impossible for me to refuse you," and so he gave her a Bible. She handed him the money which she had been saving for six long years, and her tears flowed again, not tears of distress, but tears of joy, and the good ministers wept with her.

Mary's walk over the long thirty miles back to her home in Llanfihangel-y-Pennant was an easier journey than when she came. Her heart was light. Had not God given her the desire which had so long been growing in her soul?

The good man, Rev. Thomas Charles, of Bala, was deeply moved by this incident, and it confirmed in his mind a resolution which had been forming, that there ought to be a Bible Society to give the Bible to the people of Wales. At the annual meeting of the Religious Tract Society of London, a few years later, he related this touching incident, and urged the formation of a Bible Society to give the Bible to the people of Wales. The secretary of this society was Rev. Joseph Hughes, a Baptist minister, and he said, "It certainly would be well to form a society, but if a society for Wales, why not a society for the empire and the world?" The suggestion was at once adopted, and so a Baptist minister became the founder of the great British and Foreign Bible Society.

Mary Jones lived for many years after this, and was a deeply devoted Christian. Her Bible was her treasure all her life. She became deeply versed in the Scriptures, and could repeat large portions from memory, and her religious influence was deeply and widely felt in all the neighborhood of her home. So as in the days of Christ, in the formation of this, the first Bible society of the world, and the parent and example of many others, the words of Scripture were found true, "A little child shall lead them."—*The Watchman.*

**OUR WORK AND WORKERS.**

AT Oklahoma City, April 9, two candidates were baptized by Brother A. E. Field.

AT a canvassers' institute recently held at Meno, O. T., three candidates were baptized.

SO FAR the present year seven members have been added to the church at New Home, N. D.

THE Southwestern Union Record reports the baptism of eleven candidates at Shattuck, O. T.

THE brethren at Eagle River, Wis., are preparing to build a house of worship the present year.

IN the Wisconsin Reporter, Brother J. B. Scott notes the baptism of two young people at Milwaukee.

THE teacher of the Pine Glen, New York, church school reports that five of her pupils desire baptism.

A CHURCH of eight members was organized at Rowsburg, Ohio, April 9, by Brother M. C. Kirdendall.

ON March 30 a Sabbath-school of eighteen members was organized at Wales, N. D., by Brother John G. Walker.

AT Crandon, Wis., recently, Brother Wm. Covert spoke and conducted a social meeting in the Methodist church.

A REPORT in the New York Indicator from Brother and Sister Wightman says that six persons have accepted the faith during their meetings at Avon. They were still enjoying a good interest.

AT the East Side Indianapolis church on a recent Sunday evening, after a discourse on the Sabbath question by Brother A. W. Bartlett, two persons accepted the message and have united with the church.

THE North Dakota Conference and general camp-meeting is to be held at Harvey, June 15-27. Harvey is the place where the new conference school building is being erected. A local camp-meeting will be held at Hamkinson, June 29 to July 4.

SISTER E. G. WHITE arrived in Washington, D. C., April 24, having endured the journey from California remarkably well. Her courage was good, and she was pleased with the prospect for the work there. The many friends who were praying that she might have a safe and prosperous journey will rejoice that the Lord hearkened and answered.

A LETTER from Brother L. N. Muck, editor of the Christian Record, our journal for the blind, states that the publication office of that paper has been removed from Battle Creek, Mich., to College View, Neb. All communications should now be addressed, Office of Christian Record, College View, Neb.

FROM Conon, Scotland, Brother James McKay writes to the North Dakota Gleaner that in the past year he has placed 243 copies of "Great Controversy" and 250 "His Glorious Appearing" in the north of Scotland, besides many other smaller witnesses for the truth. His orders for "Great Controversy," at the time of writing, amounted to 341.

THE contractor for the new buildings of the Pacific Press Publishing Company, at Mountain View, Cal., reports excellent progress in the work. Already we are beginning to feel the sensation of proposed changes in the old establishment. The counter check-book department, which has been sold to an outside company, has been moved to another part of Oakland, which materially reduces the working force. Most of the laborers in that department go with that work, and as the principal workers are Sabbath-keepers, the new establishment will continue to observe the Sabbath for a time, at least until others can be found who can carry on the business and operate the factory.

**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:—

12x17, \$3.50	Carpet (burlap), \$0.75	Fly, \$0.75
10x12, 2.50	" " " 50	" " 50

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.*

**NOTICE OF ANNUAL MEETING.**

THE seventh Annual Meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the board of directors, and such other business as may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., Wednesday, June 15, 1904, at the hour of 12 o'clock M.

California Medical Missionary and Benevolent Association.

T. J. EVANS, *President.*

E. E. PARLIN, *Secretary.*

**Copying for Blind.**—Any readers having blind friends who desire to have text-books copied for study at home or in the church schools, can have copying done by arranging with H. A. Dike, College View, Neb.



LESSON 9.—MAY 29.—THE PASSOVER.

Lesson Scripture, Matt. 26: 17-30, A. R. V.

(17) "Now on the first day of unleavened bread the disciples came to Jesus, saying, Where wilt Thou that we make ready for Thee to eat the passover? (18) And He said, Go into the city to such a man, and say unto him, The Teacher saith, My time is at hand; I keep the passover at thy house with My disciples. (19) And the disciples did as Jesus appointed them; and they made ready the passover.

(20) "Now when even was come, He was sitting at meat with the twelve disciples; (21) and as they were eating, He said, Verily I say unto you, that one of you shall betray Me. (22) And they were exceeding sorrowful, and began to say unto Him every one, Is it I, Lord? (23) And He answered and said, He that dipped his hand with Me in the dish, the same shall betray Me. (24) The Son of Man goeth, even as it is written of him: but woe unto that man through whom the Son of Man is betrayed! good were it for that man if he had not been born. (25) And Judas, who betrayed Him, answered and said, Is it I, Rabbi? He saith unto him, Thou hast said.

(26) "And as they were eating, Jesus took bread, and blessed, and brake it; and He gave to the disciples, and said, Take, eat; this is My body. (27) And He took a cup, and gave thanks, and gave to them, saying, Drink ye all of it; (28) for this is My blood of the covenant, which is poured out for many unto remission of sins. (29) But I say unto you, I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom.

(30) "And when they had sung a hymn, they went out into the Mount of Olives."

Golden Text.—"For even Christ our Passover is sacrificed for us." 1 Cor. 5: 7.

SUGGESTIVE QUESTIONS.

- (1) What Jewish festival is under consideration in this lesson? What question did the disciples of Jesus ask on the first day of the feast? Verse 17. Note 1. (2) In reply to this question, what directions did Jesus give? Verse 18. Note 2. (3) What then did the disciples do? Verse 19. (4) What occurred when evening was come? Verse 20. Note 3. (5) As they were eating, what startling announcement did Jesus make? Verse 21. (6) How did this announcement affect the disciples? What did they begin to say? Verse 22. (7) How did Jesus answer this query? Verse 23. (8) What further statement did He make as to what should be done to Him? What comment did He make concerning His betrayer? Verse 24. (9) What then did Judas say? How did Jesus reply to this question? Verse 25. Note 4. (10) Then what new ceremonial was introduced? What did this bread represent? Verse 26. Note 5. (11) What was added to complete this ordinance? Verse 27. Note 6. (12) What explanation did Jesus make of the "cup"? Verse 28. Note 7. (13) What did Jesus say of His own participation in this memorial? Verse 29. (14) How did they close the exercises? Then where did they go? Verse 30. Note 8.

NOTES.

1. "The first day of unleavened bread" was the first day of the Passover festival, during which only unleavened bread was eaten. The first day of the Passover week began at sunset on the evening of the fourteenth day of the first month. Ex. 12: 18. It was necessary to procure a room furnished with the necessary table, couches, and other fixtures. There must also be the unleavened bread, bitter herbs, wine, and a paschal lamb. The lamb had to be slain in the temple court between 3 and 5 o'clock, and cooked in a private house.

2. Mark 14: 12-16 and Luke 22: 7-13 give more detail of the directions to the disciples. There we are told how the disciples were to recognize the man of the house where they were to prepare for the feast. They were to see a man bearing a pitcher of water, and he would show them the place. For some reason Jesus did not want all the disciples to know the place beforehand. Judas had already agreed with the chief priests to betray Him, and sought opportunity to do so. Luke 22: 3-6. Had he known the place where they would eat the supper, he might have given notice to the enemies of the Master, and the supper, with all its sacred associations and instruction, could have been disturbed. Luke says that Peter and John were the disciples sent to prepare for the occasion. Verse 8.

3. The strife as to which of them should be greatest, mentioned in Luke 22: 24, would naturally be manifested while being seated at the table. The position at table was and is a matter of much importance among Orientals. As Jesus said of the scribes (Matt. 23: 6), they loved the chief place at feasts; and an instructive parable was spoken on the same characteristic of the people. Luke 14: 7-11. This spirit of jealousy had been manifested by the disciples before, and had been rebuked by the Master. Mark 9: 33-37; 10: 35-45. A position by the side of the host was deemed the post of honor, and it was, no doubt, their anxiety to be thus seated—manifested in some way—that was the direct cause of His rising from the table to wash their feet, and to permanently establish the ordinance. See John 13: 2-20.

4. Judas seems to have been compelled to ask the question, "Is it I?" lest his silence would emphasize his exposure. According to John's account, Jesus answered the other disciples, "He it is, for whom I shall dip the sop, and give it him. So when He had dipped the sop, He taketh and giveth it to Judas." John 13: 26. The reply, "Thou hast said," is a direct affirmative answer. Judas then knew that his purpose was known to the

Master. The Lord had done everything possible to convince the traitorous disciple of the error of his covetous design, and now all ties between them were severed. Judas had fully quenched the Spirit that had been so long striving with him. And this is the danger that confronts every one who defers a full surrender.

5. The Lord's Supper was instituted just at the close of the Passover supper. Therefore, the bread used was "unleavened." Nothing leavened was permitted to be in any Jewish house during the Passover week. "This is My body."—It was not His literal body, but represented it, just as the paschal lamb represented His body. No one would claim that the lamb was literally Christ, or could be so transmogrified.

6. "Drink ye all."—They were all to partake of it, not any one for all the rest. The infinite sacrifice which is here commemorated is for every individual, and each is to partake of the emblems in recognition of this fact. The communion is an occasion of individual as well as collective thanksgiving.

7. "This is My blood."—The "cup," or wine, represents Christ's blood; that is, His life (Lev. 17: 14), which was poured out "for many." For the same reason that unleavened bread was used, unfermented wine was used as an emblem at the communion. No ingredient that is the result of decay, or that would produce intoxication, could fittingly represent the pure and holy life of Christ. "Blood of the covenant."—By the blood of Christ the new, or everlasting, covenant was confirmed, as the old covenant was dedicated by the blood of typical animals. Compare Heb. 9: 16-22.

8. The usual Passover song was Psalm 118. They went out to the Garden of Gethsemane, which was at the foot of the Mount of Olives. Between the institution of the Lord's Supper and the arrival at Gethsemane, the instruction in John 14 to 16 was given, followed by the prayer recorded in chapter 17.



LESSON IX.—THE SEVEN TRUMPETS—THE BREAKING UP OF THE EMPIRE OF ROME —FALL OF THE WESTERN EMPIRE.

(Study for Sabbath, May 28.)

QUESTIONS.

- 1. WHAT scene was presented to the prophet, following the vision of the seven seals? Rev. 8: 2.
2. Of what is the trumpet a symbol? Jer. 4: 19; 1 Cor. 14: 8. Note 1.
3. Before opening to the prophet's vision the desolation of war, what view was presented? Do our prayers actually reach heaven? With what are they mingled? Rev. 8: 3, 4. Note 2.
4. What followed the sounding of the first trumpet? Where did the desolating effect fall? What was the result? Verses 6, 7. Note 3.
5. What was seen when the second trumpet sounded? Where was this burning mountain cast? What was the effect? Verses 8, 9. Note 4.
6. What was seen, following the sounding of the third trumpet? Where did this star fall? What was the name of the star? What was its effect upon the waters? Verses 10, 11. Note 5.
7. What scenes transpired as the fourth trumpet sounded? Verse 12. Note 6.
8. What more ancient prophecy was fulfilled in the history of these times? Dan. 7: 23, 24.
9. After the three kings had been plucked up, what work by the little horn power was to follow? Dan. 7: 21, 22.
10. Do papal principles still oppose the truth? Do the kingdoms of divided Rome still exist in our day? For what may we look next? Dan. 2: 44.
11. What assurance for the times of conflict before us have we in the word of prophecy, showing God's overruling hand in history? Isa. 45: 9-11; 40: 9, 22, 23, 29-31.

NOTES.

1. The seven trumpets deal with the wars of nations; the first four with the downfall of the western division of the Roman Empire. The division of Rome, as prophesied by Daniel, was to be brought about amidst war and tumult. The four attacks that really shattered the Western Empire are here covered.

2. As tho to reassure the saints who were to witness the coming calamities of war, the Lord shows how surely the prayers of the saints on earth come up before His throne. "The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ."—Patriarchs and Prophets, p. 353. This picture must ever comfort believers who will pass through the last struggle of the nations, when war and tumult is to fill the earth. Verse 5 seems to pass to the close of the heavenly ministry and the final desolation of the earth.

3. "Hail and fire mingled with blood" suggests war from the north, with fire and sword. The Goths fell upon Rome from the icy north like a hailstorm, A.D. 395-419, particularly under Alaric. Compare these significant phrases from the historian Gibbon's account with the language of the prophet: "They [the Goths] deserted their farms at the first sound of the trumpet." "Armies . . . issuing from the frozen regions of the north." "The consuming flames of war spread from the banks of the Rhine over the greater part of seventeen provinces of Gaul." "His [the poet Claudian] trees, his old contemporary trees, must blaze in the conflagration of the whole country." The text says, "The third part of trees." The phrase, "the third part," often repeated in this series, evidently has reference to the division of the empire into three parts, effected in Constantine's day,

—the eastern, with Constantinople the capital; the western, including Britain, Gaul (France) and Spain; and the central division, having the city of Rome as capital.

4. The next crushing attack was from the burning regions of the south, by the Vandals, A.D. 428-476. The sea is the scene of conflict. Under Genseric, "Monarch of the sea," naval attacks were made upon the empire, aptly described in the symbol of the burning mountain cast into the sea. Twice he burned the entire Roman fleet. Carthage, in northern Africa, was his capital. "He beheld," says Gibbon, "the final extinction of the Empire of the West."

5. Invasion of the Huns under Attila, whose forces struck most heavily in the regions in which the main river systems of the empire have their fountain head. His career in Western Rome was brief, as a blazing meteor, A.D. 451-453. Attila gloried in the titles, "The Scourge of God," "The Terror of the World," and bitter as wormwood was the cup of affliction pressed to the lips of the inhabitants of the desolated regions.

6. "In the political firmament of the ancient world, while under the reign of Imperial Rome, the emperorship, the consulate, and the senate shone like the sun, the moon, and the stars."—Keith. After the conquest of Italy (A.D. 476), Odoacer, king of the Heruli, abolished the office and title of emperor in Western Rome, and in the course of history soon following, the consulship (in 541) and senate (542) were also set aside, "till Rome was without an emperor, a consul, or a senate." The original Roman Empire had been divided. The ancient seat of empire, the city of Rome, was henceforth to en throne a pope instead of a Caesar. In coming up he had schemed the overthrow of three of the ten new nations, the Heruli, Vandals, and Ostrogoths, and in A.D. 538 the political supremacy of the Papacy was established, with seven nations in the territory of Western Rome, represented in the present-day nations of Western Europe. Constantinople was the sole imperial city. And in the events of the next two trumpets the scene is transferred to the East.

To Prevent Loss of Hair Shampoos a week with Glenn's Sulphur Soap. The sulphur is absorbed by the hair and revives the hair roots. Glenn's Sulphur Soap is a specific for parasitic scalp and skin diseases and cures dandruff. Refuse all substitutes for Glenn's Sulphur Soap. 25c. a cake, all drug stores, or mailed for 30c. by The Chas. N. Crittenton Co., 115 Fulton Street, New York.

TOURIST CARS EAST VIA S. P. LINES. Personally Conducted Quickest Time Cheapest Rates. Your choice of a dozen routes. Through cars to—Portland, Omaha, St. Paul, St. Louis, Memphis, Houston, Atlanta, Los Angeles, Denver, Minneapolis, Louisville, El Paso, New Orleans, Washington, D. C., Salt Lake City, Kansas City, Chicago, Cincinnati, San Antonio, Montgomery. Remember these cars run through to above named cities without a change from Oakland or San Francisco. Our fast limited trains in connection with the above mentioned service. G. T. FORSYTH Div. Pass. Agent 12 San Pablo Ave., Oakland, Cal. PHONE MAIN 543

CAN THE SOUL DIE? Some startling statements and scriptural conclusions on this subject will be found in the little work entitled, "Scripture References." It is well worth a careful examination. Price 2 cents each. \$1.40 per hundred ADDRESS PUBLISHERS OF THIS PAPER.

## From Our Book Department

### The New Cook Book

Ten hundred and seventy-four copies of the "Vegetarian Cook Book" have been sold during the past six weeks. This is an indication of the interest taken in reform cookery. We will gladly correspond with those who are interested in selling this book in their town and neighborhood. A liberal commission will be allowed.

### Second Edition Volume VIII

Although published less than two months, the demand for "Testimonies Volume Eight" has necessitated printing the second edition. The following quotation from the President of the Northern Union Conference is a sample of many others we might reproduce: "I have read a copy of 'Testimony Volume Eight.' It certainly contains a burning message to the church of to-day." Our readers will be particularly pleased with the thin paper, limp leather edition, which retails at \$1.25. A large proportion of the sales have been on this style.

### The New Tract

Apples of Gold No. 81, entitled "Charged with Murder," has been merged into the new number, entitled, "Does It Pay," Apples of Gold No. 82. It will not, therefore, appear again as No. 81. Apples of Gold No. 24, entitled, "Saved to the Uttermost," will also be included in this new number. A recent decision on the part of the Supreme Court makes some changes in the Bible Students' and Apples of Gold Libraries necessary. We expect to comply with these recent requirements, and will keep our readers fully acquainted with all changes made for that purpose. In the meantime we solicit subscriptions for both the Bible Students' and Apples of Gold Libraries, subscription price of which are thirty-five cents a year. These subscriptions will commence with the pamphlet entitled, "Modern Mysteries," and will also contain the pamphlet entitled, "The Seven Seals and the Seven Churches." No more subscriptions for the Apples of Gold can commence with No. 81, "Charged with Murder." They will commence with No. 82, which will include this number.

### New Books for Children

The recent shipment from the East adds to our stock the following books for children:—

#### Wild Animals at Home

This book is full of colored illustrations, and contains interesting descriptions of the habits of animals. Price 35 cents.

#### Happy Days on the Farm

This also contains colored illustrations of animals, together with familiar farm scenes. Price 35 cents.

#### Animal Alphabet

Each letter of the alphabet is here connected with a colored picture of some domestic, or wild animal. Price 25 cents.

#### Fur Coats

An illustrated animal book. Price 25 cents.

#### The New Lesson Help

The demand for the pamphlet entitled, "The Seven Seals and the Seven Churches," has been heavy. The first edition of 5,000 copies has been sold, and a second edition has been printed, and is going rapidly. It is an excellent help to the students of the present International Sabbath-school Lessons. It contains colored diagrams illustrating the churches and the seals, and sells for ten cents a copy.

#### Two Spanish Tracts

The tracts entitled, "We Would See Jesus" and "Signs of Our Times" have been carefully translated into the Spanish language. Price two cents each.

#### Japanese Literature

The following publications may be obtained in the Japanese language at prices named:—

- "Steps to Christ," 20 cents.
- "Glorious Appearing," 25 cents.
- "Marshaling of Nations," 10 cents.
- "New Testament Sabbath," 2 cents.
- "Second Coming of Christ," 3 cents.
- "True God and His Sabbath," 1½ cents.
- "Way of Salvation," 2 cents.

The above may be secured by addressing:—

Pacific Press Publishing Co.

Oakland, Cal.

18 W. 5th St., Kansas City, Mo.  
201 Second St., Portland, Ore.  
1505 E. St., Lincoln, Neb.

Review & Herald Pub. Ass'n.

222 N. Capitol St.

Washington, D. C.

Battle Creek, Mich.



PUBLISHED WEEKLY

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

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

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

#### Terms of Subscription.

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

#### SPECIAL TERMS.

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

#### TO OUR PATRONS.

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

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

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

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

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

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

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

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

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

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

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

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

#### GOOD TIME FOR CAMPERS—COTTAGE COLONIES WELL PLEASED.

EFFECTIVE May 17, the North Shore will not only improve its Suburban Electric Service, but it will run additional steam trains to Cazadero and intermediate points. The new trains to Camp Taylor, Pt. Reyes, etc., will be particularly gratifying to the cottagers and campers. Under the new card, the Cazadero trains will leave at 7:45 A.M. and 3:15 P.M. For Pt. Reyes, Tocaloma, Camp Taylor, Lagunitas, etc., trains depart at 7:45 A.M., 3:15 P.M., and 5:15 P.M., with additional trains on Sunday at 9:15 A.M. and 7:15 P.M. Summer residents can therefore leave here at 3:15 or 5:15 P.M. daily (except Sunday 7:15 P.M.) and arrive here daily (except Sunday 11:05 A.M.) at 8:15 A.M., in time for work. This schedule will popularize Lagunitas and Paper Mills Creeks for campers and cottagers.

#### SCRIPTURE REFERENCES

If you are seeking knowledge on Biblical topics, you will do well to procure at once the little pamphlet called "Scriptural References." In this will be found the principal references on twenty-four leading Bible subjects, such as The Prophecies, Inheritance of the Saints, The Millennium, The Law, The Sabbath, Spiritualism, Nature of Man, and others. This work contains 32 pages.

Price 2c each. Per hundred, \$1.40 post-paid.  
ADDRESS PUBLISHERS OF THIS PAPER.

#### Matthew Twenty-four

This pamphlet of 94 pages is a systematic, verse-by-verse study of the twenty-fourth chapter of Matthew. It explains quite fully the questions asked by the disciples—"What shall be the sign of Thy coming, and of the end of the world?"

B. S. L. No. 58. Price 10c.  
ADDRESS PUBLISHERS OF THIS PAPER.



OAKLAND, CAL., MAY 18, 1904.

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

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

CONTAINED IN THIS NUMBER.

**Poetry.**  
 Peace, Be Still, LLEWELLYN A. MORRISON . . . . . 2  
 "I'm Hurried, Child!" EMMA-BURT . . . . . 10  
 Day of the Lord at Hand . . . . . 11  
 Anxiety . . . . . 12

**General.**  
 The Consistent Life, MRS. E. G. WHITE . . . . . 1  
 The Liberties of Life, WILLIAM COVERT . . . . . 2  
 The Russo-Eastern Question Prophetically and Historically Considered, BRYN MAWR . . . . . 3  
 Work—Its Sacred Mission, G. W. RINE . . . . . 4

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

**Editorial.**—Christianity and Secret Societies—Ever Seeking, Seeking—The Lord's Need—"Six Hundred Sixty-Six"—The Second Commandment and Illustrations—Perverting the Word . . . . . 6, 7

**Question Corner**—Nos. 1501-1503 . . . . . 7

**Outlook.**—The Cost of War—The Fatal Fruits of Lynching—"Christian Socialism" . . . . . 8, 9

**The Home.**—Economy and Thrift in the Home, MRS. L. D. AVERY-STUTTLE—Applied Science in the Heavens and on Earth—The Stork Postman . . . . . 10, 11

**Missions.**—Mysterious Tibet—Mary Jones and Her Bible, 12, 13

**International Sabbath-school Lesson, The Seven Trumpets** . . . . . 14

**International Sunday-school Lesson, The Passover** . . . . . 14

**Publishers** . . . . . 15

Do we believe God's Word? How much do we believe it? Does our belief affect us to action? Is it a belief manifest in doing? If not, of what avail is it?

We begin in this number the series of articles by Prof. G. W. Rine, on "The Industrial Conflict in the Light of Revelation." The first article is entitled, "Work—Its Sacred Mission." We hope these articles may be read. They will present no hackneyed style or worn, well-beaten paths; but every article will open up new fields and present thoughts worthy of consideration. Think of the important truth presented in this article. The series will run three months. The subscription price during that time is 40 cents.

In the affairs of the Orient the Japanese seem to be making constant advancement. News from the seat of war is as ever very unreliable, whether it comes by way of St. Petersburg or by Tokio. It is only after days of sifting and confirmations that one really learns anything, and even then he is not sure. This seems evident, that Russia has been greatly disappointed thus far. She seemed to think that the Japanese were similar to the various Asiatic tribes which had bowed before her sway, a little superior, perhaps, but not much, to China. The great bear has found himself surprised at every step. In fact, it would seem that it is almost well-nigh impossible to conquer a nation like Japan. Her people of all classes and kinds are loyal and patriotic. Every class that is receiving an income, salary, or wage, is voluntarily giving a portion for the prosecution of the war, some a tenth, some a fourth. All fiestas, banquets, and matters involving needless expense, are discontinued, and money used for emperor and country. Would to God that Christians were one-

half as loyal to their King and His cause in the work of saving men. How speedily would His work be finished in the earth!

The true church (*ekklesia*), the called-out ones, of Jesus Christ, are those who have accepted His call to separate themselves from iniquity, and be holy unto Him. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." It is not fleshly descent; it is not continuity of official ministrations, that makes a child of God or the true church of Christ; it is constant, living connection with the True Vine which makes the living branch, and that connection is made by simple faith in God's Word.

1 Tim. 4: 1-5.—Those who quote the above passage as having particular application to the last days, pervert the text. It is true that our common version reads, "the latter times," but this does not necessarily mean more than in the Christian dispensation. See the expression, "these last days," in Heb. 1: 2. The Revised Version renders both correctly, "in later times," "these days." The Greek term, *husteros*, means "later," "afterward." Rotherham's Emphatic Translation renders, "in later seasons." The word, *kairos*, rendered "times" does not mean measured duration, but special times, opportunities. Heb. 1: 1. The thought is that there will be just such manifestations as predicted all along at times, but all the result of apostasy. The term *kōluō*, rendered "forbidding," does not mean, as in that travesty of a translation, the "Twentieth Century New Testament," "discouraging marriage." It means to "estop," or "prevent," by word or act. It is translated elsewhere, "forbid," "not suffer," "keep from," "withstand." See 1 Thess. 2: 16. The word, *brōma*, translated "meats," means food of any kind, something to eat. See its use in Matt. 15: 37; Mark 9: 8; John 4: 32; 1 Cor. 10: 3. "Them that believe and know the truth" will apply to true Christians in any age. Some have applied the text to Seventh-day Adventists. Let us say once for all that the people known by that name never forbade marriage, never commanded to abstain from meats. The people should not be held responsible for overzealous, uneducated, or unbalanced individual members. This note and the article on the same text in our issue of April 6 must suffice for a time. It is a good scripture when properly used; but it is generally used either as an excuse for self-indulgence or as a bludgeon to strike some one or some class, who may seem too radical, or both. The true advancing child of God will seek deeper, more spiritual things.

What the Possession of the Spirit Means.—The reception of the Spirit of God into our hearts means power. By that Spirit God created the heavens and earth, brought cosmos out of chaos, and light out of darkness, garnished the heavens, and beautified the earth. Gen. 1: 2; Job 26: 13. By the same Spirit God renews life upon the desolated earth. Ps. 104: 30. By that same Spirit God regenerates man, cleanses and sanctifies the sinner, upholds and keeps him, instructs him in the way, and raises those from the dead who fall asleep. 1 Cor. 6: 11; 2 Thess. 2: 13; 1 Peter 1: 2; Ps. 51: 11, 12; Neh. 9: 20; Rom. 8: 11. That Spirit brings into our mortal frame the life of God, not in sentiment, or in feeling, or in hope; but in actuality, and in power. All men have life; and that life—all life—comes from God; but in the sinner and in all nature under the sinner, that life is perverted by sin, and its possessor eventually dies. He possesses only a perverted life, perverted by the transgression of God's law, "the law of sin." But he who opens and empties his heart for the Spirit of God to come in, who yields all to God, receives the Spirit, or life, of God according to God's law; there is in it all the power of God's "endless life." Its effect is freedom; "for the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 2. It sets free from sin and its power. "The strength of sin is the law," the law in perverted man, which causes death; but the strength of righteousness is the eternal power of the Spirit of life working in harmony with the unperverted law, as manifest in Christ Jesus, and through Him to all who believe. It means that new life shall actuate the mind, the intellect, the aims, the ambitions, the purposes, even the life, of God's love; for the love of God is shed abroad in the heart by the Holy Spirit. Rom. 5: 5. It means

that the members of the fleshly man which before were yielded to sinful appetites, lusts, and passions, shall, under the new life, be not only held in check, but controlled and used to God's glory. Rom. 6: 19-22. It means—the reception of God's Spirit does—separation from sin and the world, and separation unto God. It means new life, new love, new purposes. It means, in short, a fruit-bearing life to God's glory. O reader, whoever you are, professor of religion or the lowest sinner, seek for the Spirit of God. Do not be deceived. Apart from that you are nothing. The Spirit is the life which connects you with the True Vine, which unites you to Christ. "If any man hath not the Spirit of Christ, he is none of His;" but if any have the Spirit of Christ he possesses that which brings all the fulness of heaven in its train, and makes the possessor a fruit-bearer to God's glory.

The degeneracy, of professed Christianity in these last days is made conspicuously manifest in the truckling of the ministry to the rich. A special characteristic of the last days is the oppression of the poor by the rich, and the Word of God plainly points out the terrible retribution that is to follow. Yet those who point to these things, and in warning voice show how they are being literally fulfilled, and the imminence of the dire consequences which the Inspired Word predicts, are charged by the ministry with stirring up strife between the classes and the masses. Some even go so far as to tell us that the oppressions so prominent on every hand are purely financial issues, to which the Bible has no reference. It seems strange that pointing out the prevailing sins against which God has especially given warning should be characterized as a heinous offense by the very class who are commissioned to sound the warning. Of course it is more agreeable to preach the "smooth things" which people generally prefer (Isa. 30: 8-14), but there is a doom upon the "watchman" who fails to sound the alarm when danger approaches (Eze. 33: 6).

It is not to be wondered at that people do not grasp religious truth when it seems impossible for them to grasp some of the simpler propositions of life. For instance, a daily paper propounds the simple problem, "If a brick weighs seven pounds and half a brick, how much does a brick and a half weigh?" and the answers given range from seven pounds to forty-two pounds. The following answers in pounds are common: 7, 10½, 11¼, 14, 15¼, 18½, 28, and there are still others. How little people think! What a commentary on the education of the day! Not one of these answers is correct. Here is a parallel problem: If a dollar equal fifty cents and half a dollar, to how many cents is a dollar and a half equal? Most people will answer this correctly, because they know apart from the problem. But it would be just as easy if the problem were thus put: If a dollar equalled sixty cents and half a dollar, to how much is a dollar and a half equal? The answers to the problem are profoundly significant of the mental status of this boasted age of enlightenment and intellectuality. And yet the school-teacher is abroad in the land.

Belief in the near coming of Christ is purely a matter of faith in His promises and His predictions. If you do not believe these, of course you will not believe that any of the many occurrences which have taken place and are taking place, are evidences of His coming. You will not, can not believe in the manifest signs of His coming if you do not believe the Bible. But, friend, if you believe the Bible, and will read it with open eyes to see its fulfilment, you will see earth throbbing with many and manifest signs of His coming. In speaking of His second coming, He declares that when we have seen certain definite signs, we may know that "He is near, even at the doors." And He puts it as strong as this: "Heaven and earth shall pass away, but My words shall not pass away." Christ is coming, and is coming soon.

Do we believe in Christ Jesus? How much do we believe in Him? "With the heart man believeth unto righteousness." Do you believe unto righteousness? Is your heart, your purpose, your life changed by your belief? If not, of what will your belief avail? "Faith, if it have not works, is dead." True belief is always operative.