

# SIGNS OF THE TIMES



## THE LAW OF GOD

And God spake all these words, saying, I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage.

Thou shalt have no other gods before Me.

Thou shalt not make unto thee a graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself unto them, nor serve them; for I Jehovah thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation, of them that hate Me, and showing loving-kindness unto thousands of them that love Me and keep My commandments.

Thou shalt not take the name of Jehovah thy God in vain; for Jehovah will not hold him guiltless that taketh His name in vain.

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath unto Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it.

Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.

Thou shalt not kill.

Thou shalt not commit adultery.

Thou shalt not steal.

Thou shalt not bear false witness against thy neighbor.

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's.

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# SIGNS OF THE TIMES



The Home of "The Signs of the Times."

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MILTON C. WILCOX, - - - - - EDITOR.

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## THE CHRISTIAN LIFE.

BY MRS. E. G. WHITE.

BE ye therefore perfect, even as your Father which is in heaven is perfect."

We are to strive earnestly to reach the standard set before us. Not as a penance are we to do this, but as the only means of gaining true happiness. The only way to gain peace and joy is to have a living connection with Him who gave His life for us, who died that we might live, and who lives to unite His power with the efforts of those who in this life are striving to overcome.

to offer ourselves on the altar of service, a living, consuming sacrifice. We are to make an unreserved surrender to God of all that we have and are.

In this lower school of earth we are to learn the lessons that will prepare us to enter the higher school, where our education will continue under the personal supervision of Christ. Then He will open to us the meaning of His word. We can not afford to miss the privilege of seeing His face. Shall we not put our whole souls into the work of preparing for admission into the higher school, where we shall see Christ face to face? Shall we not be determined to obey the word of God? Or shall we choose our own wisdom, and trifle away the day of gracious opportunity, wasting the years and months so rapidly passing into eternity.

Life is too short, the hours of probation too precious, for us to make a mistake in our

We are not to trust in our own wisdom, but in the wisdom of God. This will bring into the character the patience, kindness, and love of Christ. And we are to remember that in doing well the work nearest us, we shall be preparing for a wider field of usefulness. There is to be constant growth in grace. We are to make constant advancement in preparing for the future, immortal life. We shall leave behind no knowledge that in this world we have gained of God and heaven. This mental and spiritual wealth we shall take with us when we answer the call, Child, come up higher.

Let us strive to help those connected with us. To this work let us devote our tact and ingenuity. Let us reach higher and still higher for purity and devotion, our hearts filled with a desire to know the will of God. Let us consecrate our all to the service of humanity. We shall receive our reward in the



"The Lord is a great God, and a great King above all gods. In His hand are the deep places of the earth; the strength of the hills is His also."

Holiness is constant agreement with God. Shall we not be that which Christ so greatly desires us to be,—Christians in deed and in truth,—that the world may see in our lives a revelation of the saving power of truth? This world is our preparatory school, and while here we shall meet with trials and difficulties. But we are safe while we cleave to Him who gave His life as an offering for us. The whole world was gathered in the embrace of Christ. He died on the cross to give the death stroke to Satan, and to take away the sin of every believing soul. He calls upon us

religious life. Earnest men and women, filled with courage and devotion, are needed in the Master's service. The call comes to us, "Be not conformed to this world; but be ye transformed by the renewing of your mind." As we obey this command, the power of the Holy Spirit will come upon mind and body, bringing us into conformity to the will of Christ, and renewing us in His likeness. The hereditary and cultivated tendencies to wrong will die, and Christ will be formed within, the hope of glory. It will be seen that we are indeed followers of Christ.

future life. Reveal the living charm of the Saviour's love. Represent Christ by revealing faith and hope and love. In short, copy the Pattern. Let your light shine forth in good works. Christians have no need or desire for the billiard table, the theater, the dancing hall, or the many other forms of worldly diversion. A Christian does nothing which he can not do to the glory of God, upon which he can not ask the Lord's blessing.

Work as in the presence of heavenly intelligences. God calls for loyalty, for faithfulness;



for we have been bought with a price. Stand firm for the right, and you will be more than conquerors through Him who loved you and gave His life for you.

It is faith and prayer that cast out evil spirits. We may ask Christ with full assurance of faith for enlarged capacity for service, for increased power to help souls. But let us remember constantly that it is through the Holy Spirit that we receive power and efficiency.

He who makes advancement in the school of Christ here below will at last pass through the pearly gates of the city of God, to enter the higher school, there to receive instruction from the divine Teacher. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

### GOD IS NOT LIMITED.

THE prime minister—or secretary of state—of any civil government may *possibly* be a servant of God. But if he be in office simply because he is a politician, and use his office for the special benefit of any dominating party, or in the interest of any special class, his partiality must preclude his being a child of God.

The Scriptures tell us of three men who were prime ministers of the leading governments of their time. These were Joseph in Egypt, Daniel in Babylon, and Mordecai in Persia. But these men were all slaves of the kings whom they served, and were placed in office by their masters, not because of their politics, but because of the ability and personal integrity they had acquired through faith in their God.

In each case the welfare of God's people was at stake, and in His providence these tried servants were brought into prominence for the furtherance of His cause in the earth. In each case there was missionary work for the world; for, because of God's control of these men who stood next to the thrones of their respective governments, the knowledge of the true God was heralded to the ends of the earth.

These men did not get their positions through political intrigue, or party politics, or even by the will of the people; but by the providence of God. Not one of them sought the office, or ever imagined it possible. Nor were these governments republican in form; they were absolute monarchies, absolutely heathen in religion. Yet God was able, through His humble servants in captivity and in exile, to send His message of truth to the world through the instrumentality of these heathen monarchies.

With a Joseph near the throne in Egypt, the knowledge of the true God went to the world in one generation. See Gen. 41:55-57. With a Daniel next to the thrones of Babylon and Persia, the knowledge of God went to the world *twice* in one generation. See Dan. 3:29 to 4:3; 6:25-27. With a Mordecai next to the throne of Persia, proclamations emphasizing the power of the God of Israel went broadcast throughout the regions of the empire whose domination was deemed universal.

So, if the Lord has decreed that the last message of mercy shall go to the world in *this* generation, it will go—regardless of what men

may do, or fail to do. It is not a question of what His professed people may do, or fail to do, but of what God Himself will do. Men may fail, but God never. It is, however, a serious question, How shall the professed servant of God fare in the judgment, if the Lord shall be obliged to do His work without that servant? "That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes." G.

### CONFORMED OR TRANSFORMED.

THE success of worldly enterprises has often led the professed followers of Christ to pattern some part of their work after the methods which made that worldly work a success. We have seen it in the introduction of modified theatricals in the church. Pastors who have compared the size of their audiences with the throngs which patronize the theater have introduced "attractions" to increase their attendance. The theater has its "attractions," and they draw the masses. The worried pastor reasons that they will do the same for the church. They have been added to the church service, and the pews have had more occupants. But the additional occupants came to see the curious and spectacular. They get what they came for, and probably depart satisfied.

But they who come to hear the voice of God through one set to utter it, what do they get?—A theatrical performance. Refusing to go to the theater, their pastor permitted the theater to come to them in the house of God—into the sacred edifice where they had met God, and expected to meet Him again and again. The theater came into their sanctuary, displacing the Word, disorganizing the service, and lowering the respect of both saint and sinner for the house, the pastor, and the pastor's influence. Thus what is gained in numbers is lost in real heart work, in real, positive influence for good. The church which resorts to such means will soon find—and too many have found already—that it must add new attractions, as the theater does, or see its audiences dwindling away.

Such a course is in direct opposition to the counsel of the Spirit: "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2. Conformity to the world will never win the world; will never bring men and women out of the world and into the fellowship of Christ—and it never has. Conformity to the world is a yielding to the ways of the world, forming our ways and words and actions in harmony with the words and ways and actions of the world. It is not our winning the world, but rather our yielding to the world, our conversion to the world. They who come to a church in response to its attractions, come for the attractions, not for salvation, not to hear the Word,—come because they recognize themselves in that church, not because they recognize God in its members or its pastor. They go to the theater to be pleased, amused; they will go to such a church for the same purpose. When the theater pleases and amuses people, it makes them sat-

isfied with themselves. But it is the business of the church to make men and women dissatisfied with their condition when that condition is out of harmony with the ways of God. It must teach truth, no matter how straight it may cut, for only the truth can save. When men are entirely dissatisfied with their unsaved and unrighteous condition, then it is that they can find the true satisfaction that there is in Christ and in sins forgiven. It is the business of the church to do God's work; and that is not, and never has been, seeking the pleasures of this world.

Here, then, are two institutions, each doing a different work. The theater can not accomplish its work by teaching the Word of God and by influencing its patrons to lead lives of unselfishness; for that never has been pleasing to human nature. It accomplishes its end, however, and that by its own means. It is not reasonable to suppose that those same means can be used to accomplish an object entirely different, even if employed in an edifice hitherto sacred. The church can not accomplish its object in the world by using means designed especially for the purpose of thwarting that work, means which are antagonistic to that work, and promote only the service of self.

Conformity with that which is evil is, in the end, conformity with the evil itself; and that is what is bound to be when we use the instruments of the world in attempting to do the Lord's work. "Be not conformed to this world;" that would mean ruin of soul and body. "But be ye transformed by the renewing of your mind." That means a transformation out of self and into Christ. It is accomplished through the renewing of the mind, not by conformity with the world. There is salvation in heeding this admonition, or command, of the Lord. There is death, everlasting death, in refusing to do it. While the great drift of the tide to-day is toward conformity with the world, the Christian must set his face against it resolutely, and seek for the transformation which will lift him out of self and into the service and life of Christ. S.

### "BLESSED IS HE THAT WATCHETH."

THE Russo-Japanese War is frequently referred to as probably the war of "Armageddon" mentioned in Rev. 16:13-16. It may be a precursor of that event, but it is not that war itself. We quote from the American Revised version:

"And I saw coming out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs; for they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty. (Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame). And they gathered them together into the place which is called in Hebrew Har-Magedon."

This record says nothing about a battle *between nations*. The "spirits of demons" gather the "kings of the whole world" together. Whether they have a battle among themselves is not stated, altho this is the general conjecture. At the time indicated men are already



blaspheming God because of the former plagues, and, for anything the record says, it is just as logical to suppose that the rulers of earth come together under Satanic influence for some *united* purpose, thinking that in some way they may overcome the plagues. Being under the deception of demons, they can be made to believe anything. But even then a general battle may result.

It is the pouring out of the sixth plague, whatever that may mean, that dries up the river Euphrates, supposed to be the Turkish Government, so that there is no longer any hindrance to the coming of the kings from the sunrising. Whether these kings assemble for war among themselves or not, it is God's occasion for war upon all of them. It is "the war of the great day of God, the Almighty," that is the great event to take place at Har-Magedon.

It is under the sixth of the seven plagues that are to fall on the earth after probation ceases, when this great gathering takes place. Immediately follows the seventh plague, in which we are shown the character of the war of that "great day."

Now the people who are clamoring for the expulsion of the Turk from Europe, and the European rulers who are scheming for the absorption of *all* the territory of the Turkish Government, would do well to note that if by the river Euphrates is meant the Turkish Government, then that government will in some sense stand until probation ends, and until the dire judgments of God are being poured out in the earth.

Moreover it is most important of all to note that in this connection the Lord says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." No one who heeds this warning will be harmed by the terrible "war of the great day of God, the Almighty." He that confesses and forsakes his sins, putting on the garments of Christ's righteousness, will not have his former corrupt life exposed to the gaze of the universe. "Blessed is he whose transgression is forgiven, whose sin is covered." G.

#### CHRISTIANITY VERSUS POLITICS.

CHRIST is the Christian's example. He left the world's politics to the world; therefore that is the wise thing for the Christian to do. When Christ was on earth, the world's politics was very much in need of purifying, and He would have gladly seen a betterment of civic conditions. Did He endeavor to ameliorate the corrupt civic conditions?—He certainly did, but not by any political method. He never taught, either by precept or example, that wading in a muddy pool would tend to clarify it. The only remedial agency He ever offered to the world was the Gospel.

The apostle Paul gives us this lesson: "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." And God's soldier is provided with an armor of which the only weapon is the Word of God, "the sword of the Spirit."

As "we wrestle not against flesh and blood," but against "spiritual wickedness" (margin, "wicked spirits"), therefore the human weapons used in the political conflicts of the world—being in the main inspired by the Christian's adversary—are but hindrances in the Christian's legitimate controversy.

Our Commander says, "Preach the Word." It is sin and its instigator that we have to contend with, and, in whatever form we have to contend with these, our tactics is simply to "preach the Word," and do good to *all men*. The controversy in which the Christian is engaged is against the root and author of sin, and not against the poor, unfortunate victims. Our aim is to rescue them, not to fight them. It is not the Christian's business to execute the law; but to call sinners to repentance. G.

#### "NOT OF WORKS."

MEN are not saved because they keep the commandments of God; they keep the commandments because they are saved. That is, because by faith in Christ their sins (transgressions of the commandments) have been forgiven, and by His grace through faith they are kept from further transgression. His positive word is, "Without Me ye can do nothing." The man who does not by faith keep the commandments of God is not saved from sin.

Neither do men grow in grace because of their good works; but they abound in good works when they have been purified from evil works by faith in Christ. He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." The evil spirit must first be cast out of the sinner before the Holy Spirit can dwell in Him; and not until he is possessed of the Holy Spirit can he accomplish anything that will be placed to his credit in heaven. "For it is God which worketh in you both to will and to do of His good pleasure."

No work that any one does with a primary view to personal gain will ever be recognized in heaven as a good work. Christ "went about doing good," but not for Himself. His sole aim was the glory of God and the benefit of His needy fellow-creatures. And it is well to reflect that a growth in grace is intimately connected with a growth "in the knowledge of our Lord and Saviour Jesus Christ." To know Him is eternal life. Whoever abounds in the knowledge of Christ—the personal, experimental knowledge of Christ—will also abound in good works.

Some one has truthfully said, "If the amount of energy lost in trying to grow were spent in fulfilling the conditions of growth, there would be a far greater increase of spirituality than is now experienced in the church." To make a special effort to grow for the sake of personal benefit is nothing short of selfishness, and will lead one to attempting self-measurement by the rule of good works, and this is always deceptive. When one attempts to measure his own growth by what he does, or by what he is attempting to do, he is then looking away from Christ, and his own stature becomes unduly magnified.

All the credits that men get in the ledger of heaven are because of their faith. Abraham was given credit for righteousness, but it was because of his faith. Only through his faith did he ever do anything that was counted creditable in heaven. Of all men, Christ alone perfectly kept the commandments of God, and His righteousness is *imputed* to the child of faith. Therefore the commandments of God are the standard of righteousness, and obedience is the proof of faith. "All His commandments are righteousness," and "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

"By grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." G.

#### NOTES ON THE CONFERENCE.

WE can not attempt in these notes to present statistics. These must be gathered out of the official reports and presented by others in our home offices. We are attempting to give general impressions of the conference, general features, and incidents which show the decided trend of this gathering. In fact, it is impossible to give details and statistics now, as the work of nearly every department is as yet in an unfinished condition, and will be till nearly, or quite, the close of the conference. The work has grown to such an extent during the last two years that the time and program plan has been too short and insufficient to accomplish what has been desired.

THERE have been what have been called three "surprise parties" at this conference. And thus they have been from the beginning, not from the character of the meetings, but from the results. A quiet little chapel service one morning in the Pacific Press presented a voluntary offering for foreign missions and the work in Washington. About the same time an earnest appeal was made in the *Review and Herald*.

AS STONES cast into the great calm lake send forth their impulses wave upon wave to the farther shores, so the influence of this offering and this appeal swept either way across the continent from church to church, from conference to conference, and the delegates came to Washington bringing their gifts for the beloved work. Many more gifts came through the mail. The result of the three "surprise parties" to the present has since May 1, for the Washington work, amounted to \$25,586.28, and for this we thank God, and take courage. The exact amount for foreign missions we have not yet learned. It is about the same. This has greatly cheered our overburdened brethren in Washington, and our missionaries from abroad.

THE last Sabbath of the meeting was the best of the three. The early morning meeting was a recounting of God's special leadings and marked providences in connection with this work in the home and foreign fields, and in individual experiences. President A. G. Daniells and Prof. W. W. Prescott spoke briefly of the wonderful working of God in moving from Battle Creek, Mich., to Washington. They told of how the way was opened, how God led, how His providence was manifest at every step, and finally, what a hearty, encouraging response came from the brethren throughout the whole great field. The meeting closed with many on their feet anxious to speak. This meeting was continued in the afternoon.

IN the morning after an excellent Sabbath-school conducted by Elder Geo. B. Thompson, head of the Sabbath-School Department, Elder George I. Butler, president of the Southern Union Conference



and for many years, in his prime, president of the General Conference, gave a powerful sermon on unity among brethren and in the home, basing his instructions on John 17, and the figures used by the apostle Paul in Ephesians 5 and 1 Corinthians 12. It was a grand, sweet sermon from one of the grand old patriarchs of the cause.

In the afternoon Mrs. E. G. White gave a powerful address in clear, ringing tones on vital, uplifting, practical religion in the home, among parents and children, and in the church. In these days of the perversion of truth by every form of sophistry and error, it behooved the Christian to stand true to his God and to every principle of truth. Children are to be taught so to stand. While laboring for others, while kind, considerate, and broad minded in such labor, no part of truth was to be compromised. Loyalty to Christ and the Bible must be maintained. It was a grand appeal from this aged servant of the Lord, and presented as clearly, as strongly, as anything we ever heard from her lips. Appeal was made to them to be faithful to baptismal vows. It was asked how many would take their stand for Christ and His kingdom, and nearly all in the great congregation arose to their feet. It was a blessed, impressive service.

## Question Corner

1680.—What Commandment? John 10:17, 18.

Did Christ refer to the Fourth Commandment in the expression, "This commandment have I received of My Father," in John 10:17, 18? A. P. B.

No; we can not see that He did in any way, only as any part of God's truth is connected with every other part. The commandment, the privilege, the permission, pertained to the power or authority to lay down His life and take it again. He laid down His life for man. True, "The Sabbath was made for man." True; it is not against him, neither is any other commandment which God ever gave His children. No; the atonement does not center in the Sabbath commandment; but in Jesus Christ. True, the Sabbath is a memorial of His creative power, a sign of His power to redeem; but Sabbath rest can only be secured by faith in Christ Jesus our Lord. The Fourth Commandment is a part, an important part, of God's law, but it is not all; but all do center in Christ Jesus.

1681.—Restoring Fourfold.

Will you please answer through the SIGNS if the latter half of Luke 19:8 applies with equal force to defrauding corporations; for instance, buying and selling railroad tickets (not transferrable), or riding upon such a ticket, etc.

S. W. B.

The matter of making restoration of property taken dishonorably is clearly set forth in Ex. 22:1; Eze. 33:14-16, etc. As to its application one's own soul must make it. The heinousness and evil effects of sin lie not in the good or evil of the one wronged, but in the evil of the sin itself and its effects on the one who does the wrong. We believe that some courts have decided that a ticket is good to the place for which it is purchased, by whomever held. In that case no one is defrauded. But defrauding robbery is evil anywhere, and should be made right if possible.

1682.—The Soul of Man.

Please explain what you understand the soul of man to be. W. A. C.

Soul is used in several meanings in the Scriptures. (1) It means the whole person. "Man became a living soul." Gen. 2:7. There were "eight souls saved" in the ark. 1 Peter 3:20. Joshua "destroyed . . . all the souls" who dwelt in various cities. Joshua 10. (2) It refers to the faculties of the mind. "Bless the Lord, O my soul." Ps. 103:1. (3) It means life. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26. The original word for soul—*psuche*—is the same here that is rendered life in verse 25,—the life which makes man a living creature.



### THE MARYLAND TOLERATION ACT.

BY JOHN D. BRADLEY.

THE Roman Catholic claim that Roman Catholics established religious liberty in Maryland and passed the Act of Toleration of 1649, was brought to the attention of the Washington public some months ago by its indorsement, at an important public Roman Catholic celebration, by the president of the board of commissioners for the District of Columbia. A very successful and conclusive challenging of that indorsement and claim was at once made by several correspondents of the Washington Post, who, bringing the facts of history to view in the matter, left the claim not a peg to stand upon.

Recently the matter has been still more conspicuously brought to the attention of the Washington public. On May 10 the proceedings of the Episcopal Diocese of Washington, in session at the Church of the Ascension, "were enlivened by an attack by Rev. C. Ernest Smith, pastor of St. Thomas' Church, on what he termed an attempt to teach in the public schools that Maryland was founded by Roman Catholics, and that the Toleration Act of 1649 was the work of the Catholic Church." The large number of lay and clerical delegates in attendance applauded loudly as he introduced the following resolution calling for the appointment of a committee to investigate the matter:

*Resolved*, That a committee be appointed to study the various histories in use in the public schools of Maryland and the District of Columbia with reference to the teaching given them concerning the religious beliefs in founding Maryland colony; and that if such teachings be found erroneous and misleading to bring the same to the attention of the District and State of Maryland authorities, with a view to the making of a correction in accordance with the true facts of the case.

The laymen and clergymen followed carefully the reading of the resolution, and then Dr. Smith read from a book which he held in his hand, which proved to be MacMaster's School History of the United States, statements which he declared to be untrue. Among other things he said:

It is well known that the Roman Catholic claim that Maryland was founded by them as a refuge for all those persecuted in the Old World on account of their religious faith. But this is absolutely untrue. The original settlers were almost all members of the Anglican Church and not of the Roman Catholic faith. Out of the 300 settlers only twenty were of the latter belief, and of these two were Jesuits who had been smuggled aboard. Yet this heresy is published in the school books, and is poisoning the minds of the children of the State of Maryland.

The Roman Catholic Church also claims that they were the original teachers of toleration in Maryland, where, as a matter of fact, in the Toleration Act of 1649 most vigorous measures were resorted to against those who did not believe in the Trinity. All the enactments of that time, good or bad, were framed by the Anglican influence and not by the Roman Catholic. They made a great deal of noise, of course, as they always do, to which the Jesuit priests gave the whole tone, but they were heathen to God's work, and came merely for what there was in it, for money and lands which they might secure.

These statements were "greeted with applause." The next day, after the adoption of an amendment providing that the committee report to the convention instead of appealing directly to the authorities of Maryland and the District, Dr. Smith's resolution was adopted. The committee "will immediately commence their work of investigating the teachings of the school histories on the points in question, and will report to the convention when it meets one year hence." In a further statement regarding the matter to a representative of the Post, Dr. Smith said:

The matter was brought up at this time because

of statements made during the celebration of Maryland day in March. I found the statements rank heresy. It is time to make a protest. Half truths are the worst of lies, and the school books that teach them should be expurgated. The whole claim that Roman Catholics were tolerant is absurd. Being in the minority, they couldn't be otherwise. The act concerning toleration was passed to save Roman Catholics from persecution. Of this the proof is in the final clause, which states that no Roman Catholic shall be persecuted. The act of 1649 was passed by a Protestant assembly, when Cromwell was Protector of England.

### INTERPRETING PUBLIC INTEREST.

A PROMINENT New York Clergyman declares that "every law now existing that rests on religious grounds should be abrogated." A writer in *Harper's Weekly*, commenting on this statement, says: "That seems to be a sound conclusion. It would leave plenty of Sunday laws based, not on religion, but on reasons of economic expediency and public interest."

But all laws which enforce a religious ordinance are based on religion, no matter what the pretended basis may be. We may claim that the law is based "on reasons of economic expediency;" but the claim itself is a mere expedient for keeping alive the pagan and medieval idea that religion and religious ordinances must be upheld and fostered and enforced by civil law. We may make the claim that Sunday laws are based on reasons of "public interest;" but the fact remains that they are based solely on such portion of the "public interest" as is of particular interest to those who wish a Sunday law—such portion of the "public interest" as is surrounded by some one's conception of the "public interest."

To one man the "public interest" would demand that all men everywhere should attend divine worship whether it were in accordance with their own desires or not; and just such a thing as that has been made compulsory right here in America. In years gone by there were those (and they exist at heart to-day) who considered that the "public interest" demanded that the general public should not read the Bible nor hold opinions of their own concerning its teachings. The "public interest," to their minds, demanded that they who did so should die—and they did die, millions of them. In certain portions of the world the "public interest" is thought to demand that no Bibles should be sold; and thousands of those that are sold are gathered and burned by the chosen guardians of the "public interest."

The "public interest" in various parts of the world has been interpreted to demand the whipping, burning, and hanging of "witches." In other places it has been interpreted to demand that they who rest on "the Sabbath day according to the commandment," must also rest on the first day of the week, commandment or no commandment. And for the "public interest" Christ's most loyal and humble followers have been whipped at the cart's tail from town to town by those who professed to be able to rightly interpret "public interest."

What are we taught by these sad and contradictory occurrences?—This: That "public interest" can be interpreted to demand anything that our individual feelings may urge us personally to demand. Our interpretation of "public interest" is not an impartial or infallible judge in matters where private prejudice, private interests, or individual feelings and cherished dogmas are concerned. No fallible man has a right to sit in judgment on the religious interests of other men, and compel them to live according to the decision which he hands down. But that is exactly what is done when men are com-



pelled by law to observe religious ordinances, even tho they are professedly based on reasons of "public interest" or "economic expediency."

The "public interest" does demand certain things. It demands civility on the part of all men everywhere, in order that none may trample upon the rights of others. It does not demand that the rights of any shall be violated in order that any ordinance, religious or otherwise, may be glorified above men and perpetuated in oppression. s.

### A FULL-FLEDGED NATIONAL REFORMER.

ONLY a few years ago we were accused of being alarmists because we warned the people that such a condition as is indicated in the following official notice would yet be the result of Sunday-lawism in the United States. The same spirit has been manifested by higher officials, and in other states and territories, but none have as yet gone so far into the smaller details of intention. But it is the logical result of the growing effort to establish the "image of the beast" (Revelation 13) and to enforce its worship. It was a characteristic of medieval persecutions that officials of the loudest moral pretension were the most cruel and relentless in their bigotry. For the bitterest persecutions of the Dark Ages were only the execution of religious law. The worst feature of religious legislation (practical church and state union) is that it gives opportunity to would-be tyrants to display their power, or to unprincipled people to oppress those against whom they may have a grudge. This always has been the effect of enforcing religious dogma by means of human law. Note the animus of the following official warning, and remember that it is only a foretaste of that which is yet to become more common in this "land of the free," as the power and influence of state-churchism increases:

#### Notice to Law-Breakers.

As I am a peace officer of Benton County [Ark.], I think it my duty to notify the law-breakers of the county that I, for one, will prosecute every one that I see or hear of, that intentionally violates the law, both old and young. What is the use of having any law if it is not enforced. There are people who do not regard the law of God, neither do they regard the law of men. This class of people is what the law is made for. The Sunday is badly imposed upon and we want to be better men and women. I read in last week's paper what the writer of the Happy Hollow items wrote about some boys being fishing on Sunday. Now, Mr. "Crossie," if I can find out who you are, you will be called before the grand jury this fall. I go to church, and very often I hear boys talking out-of-doors, and sometimes they talk and laugh and make fun in the house. Now, boys, if this isn't stopped you are going to get into trouble. When you go to Sunday-school or church, go in the house and stay there until services are over. Don't be running in and out of the house keeping up a general disturbance. When you drive up to a meeting-house hitch your horse, and don't trot by the house as fast as you can three or four times in an hour.

Now if the ox falls in the ditch pull him out. Please don't push him in to get to pull him out.

I understand there are some Seventh-day Adventists in the county, and I will say to them, Keep your Sabbath. The J. P., or the officers of the county are under obligations to prosecute the law-breakers, and if we do not do our duty we are subject to a fine and also removed from office. If you don't know the law, go to your J. P. and ask him to let you see the statute. Any of us will do this for you. There are people that, if their harness needs mending, or if they have a horse that needs a shoe on, or his shoes need mending, they will put it off till Sunday. Now this is a fineable offense, and I think I have said enough on this subject. Men and boys, if you have been violating the law through the week or on Sunday, you will do well to not do so any more.

Yours truly,

Given under my hand this the fifteenth day of May, 1905. J. P.

### A STRANGE DECISION.

THE Supreme Court of the United States has decided that if the Secretary of Commerce and Labor decides that an American citizen is not an American citizen, no matter if he is born, reared, and educated in America, then he, by the arbitrary action of the Secretary of Commerce and Labor, is not a citizen, and may be deported to any country to which he may be assigned by said Secretary of Commerce

and Labor. The case is that of Ju Toy, a Chinaman, born in America. The czar can do many wonderful things in banishing his subjects to the Siberian mines, but the Secretary of Commerce and Labor can banish a citizen to any foreign country toward which his fancy may turn. It was certainly no fault of Ju Toy that he was born an American. That any man under the American Constitution can exercise such powers as is ascribed in this decision by the Supreme Court to a member of the Cabinet is passing strange. We do not like to criticize our Supreme Court, but this is a case which seems to us so strikingly anomalous and far-reaching in its character as to discredit the citizenship of every native-born citizen. If the Supreme Court has rightly interpreted the powers of the Secretary of Commerce and Labor, then Congress should amend the law. —*California Christian Advocate.*

"A strange decision," indeed! But it must be remembered that this is not the first "strange decision" handed down by our Supreme Court. The decision that "this is a Christian nation," handed down by the same tribunal on Feb. 29, 1892, was just as strange and just as far from the fundamental principles of our government, and just as far-reaching in its results.

### THE CZAR GRANTS RELIGIOUS FREEDOM.

THE czar has made another concession to his people—this time a great concession. But for the fact that Russia is still so far behind the western world in matters of government the concessions granted by the present czar would seem even more important than they do. At the birth of his son he released the indebtedness incurred by the former serfs when, upon their emancipation, they were permitted to purchase the land upon which they had lived. This was a great boon to the peasants. Later, the czar announced his intention to create an elective assembly, which, while it would not participate in the enactment of law, would be permitted to discuss proposed laws or decrees. While this comes far short of constitutional liberty, it was really a great step in advance, because public opinion is almost as effective as law, when that public opinion can find expression through recognized channels. It has another advantage in that it permits the development of leaders of popular thought. At present there is no way in which a person can become a popular leader—no way in which public confidence can be centered in some able spokesman. This has been one of the weaknesses of all reform movements in Russia. The representative body to be established gives a chance for the development of leadership and for the establishment of prestige with the people, and it will inevitably lead to a legislative body empowered to participate in the making of the laws.

The last concession granted—that of religious liberty—is the greatest of all. Nothing is more paralyzing to a nation's development than laws or decrees which forbid the following of one's conscience. When Jefferson looked back over his life, he placed next to the Declaration of Independence the statute which he framed providing for religious freedom in the state of Virginia. With a conscience free to work, and to express itself, a new era opens before Russia. While, of course, it is impossible to know whether this concession is due to the war or could have been secured without the war, still it will probably be regarded as a result of the embarrassment brought by the war, and will go far toward making the people forget the hardships which have been imposed upon them by the sanguinary conflict between Russia and Japan.

Japan has religious freedom as well as a legislature, and these things probably account, in part at least, for the enthusiasm with which the Japanese have supported their government. The restriction placed by the Russian Government upon liberty of conscience, of thought, and of tongue, has contributed largely toward the uprisings which have embarrassed the czar.

The people of America will heartily congratulate the Russians upon the concessions which they have won during the last two years, and will hope for still further concessions until the people of Russia at last enjoy freedom to worship God according to the dictates of their own consciences, freedom to think as

they please, freedom to express their opinions by tongue or pen, and full participation in the government under which they live.—*The Commoner.*

### SIGNS OF THE TIMES IN INDIA.

THE following facts show what great changes are coming over the position of the *pariahs* (outcasts) in this country. Just lately the Mahars, *pariahs* of the Bombay Presidency, petitioned the government to redress their grievances, complaining that they were treated worse than beasts, not being allowed to touch the well of any village, and their very shadow being deemed pollution. The government replied cautiously that, tho they sympathized with them, they could at present do nothing to remove these grievances. But ten years ago no *pariah* would have dared to sign such a petition. Then, again, in Madras an interesting event is taking place. The *pariahs* of Triplicane presented a cow to the Hindu temple there. When this was refused, and they were driven away from the temple, a Brahmin gentleman of the neighborhood took up their cause, and arranged for them to come and worship outside the temple. For this he has been ostracized. Letters are at present appearing in the daily papers on the subject, and the Brahmin may go to law on behalf of the *pariahs*. Recently in Chingleput, on the occasion of Rev. A. Andrew's semi-jubilee, the Hindu community, including all the high officials, presented him with a testimonial in which they praised him for his successful efforts to elevate the condition of the *pariahs*, and declared that they rejoiced to see them becoming Christians, as Hinduism offered them nothing but contumely! These are all "signs of the times," and show that the spirit of Christianity is taking hold of the Hindu community.

On the 7th of June, Norway, through her parliamentary body, seceded from the union with Sweden, and declared King Oscar of Sweden deposed from the throne of Norway. The kingship will be offered to a prince of the present royal family of Sweden; but it seems unlikely that King Oscar will permit its acceptance. It is rumored that, in case a Swedish prince is not designated by King Oscar, the crown of Norway will be offered to a Danish prince. This action comes as a result of King Oscar's refusal to grant the demands of Norway for separate consuls in foreign countries. Norway is prepared to compel recognition of her independence by force of arms, if necessary. What the outcome of this step will be is not yet apparent.

Reports from St. Petersburg indicate that the czar has taken the first steps looking toward peace negotiations; that is, that he has requested his American ambassador to ascertain through President Roosevelt what Japan's demands will be. In the meantime there is said to be not the slightest surface indication of any change in the situation regarding the continuation of the war. Preparations to send additional troops to the front continue, and a new draft of horses from Poland has been ordered, while a further mobilization of men in the province of Moscow is announced.

President Roosevelt has ordered that the Russian war-ships now at Manila disarm or leave port within twenty-four hours after the notice was given. His decision not to allow the Russians time to repair damages received in battle is looked upon by Russia in a very unfavorable light. The Russian press speaks in a very bitter way of this ruling, it being generally understood that vessels of a belligerent may remain in a neutral port long enough to accomplish any repair work necessary to make them seaworthy. The Russian ships will disarm.

Two attempts on the lives of prominent persons are reported during the week. While the king of Spain was visiting Paris, a bomb was thrown at the carriage in which the king and the French president were riding. The bomb was exploded by striking one of the guard's horses, and little damage was done. On June 7, an anarchist made an attempt to take the life of Vice-President Fairbanks at Flint, Mich.

A hurricane recently swept over Natal, South Africa, doing great damage, and killing a large number of persons. The report states that 440 bodies have been recovered, and many more are known to have been killed.

Another massacre of Armenians by the Tartars of Trans-Caucasia is reported to have taken place on May 29. The massacre was occurring simultaneously in a number of villages, and large numbers were being killed.



## NO NIGHT THERE.

BY MRS. SUSAN BIRDSALL ROBERTS.

NO NIGHT! No night! How blessed the days,  
With no dark shadows interlaced,  
No twilight merging into gloom,  
No sunsets fading all too soon,  
Nor yet oppressive, sultry noon,  
No threatening clouds by tempest chased.

No night! No night! All tranquil days,  
Transcendent light, a sacred chain,  
Link after link, each locked in each,  
As through eternity they reach,  
Mid hallelujah's loud acclaim.

No night! No night of sorrow there,  
No midnight cry for dawn of day,  
For day shall dawn upon the soul,  
Nor ever cease, but onward roll,  
Nor lose in night one cheering ray.

No night! No night with mantle dark  
To cover sin. No sin to hide!  
Ecstatic thought! No ill to shun,  
But only endless day begun!  
With Christ in heaven for aye to abide.

No night! No night! No traveler  
Shall grope about to find his way;  
For o'er the fields of living green  
Shall holy radiance glow, and gleam  
From the sweet face, and form, and mien  
Of Him whose "visage marred" is seen  
All glorious now, "The Light" of day.  
*Elmira, N. Y.*

## COMFORT FOR THE SAD, SICK, AND WEARY.

BY DANIEL NETTLETON.

THE Lord desires His people to be prospered, be happy, and be in health. He says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." Health is a great treasure. It is the richest earthly possession that mortals can have. Wealth, honor, or learning is not to be compared to it. God has pledged Himself to keep this living machinery in healthy action if the human agent will obey His laws, and co-operate with God. God's thoughts toward us are thoughts of peace, and not of evil, to give us an expected end. He wishes for us a happy future. He is not pleased to have us sick and suffer pain. In all our afflictions He is afflicted. He is "touched with the feeling of our infirmity." To His people anciently He promised that if they would keep His commandments and do them, He would take away all sickness from them. "And ye shall serve the Lord your God, and He shall bless thy bread, and thy water; and I will take sickness away from the midst of thee." Ex. 23:25. God kept that promise to His people. He kept them well for forty years in their journey from Egypt to Canaan. The divine record is, "There was not one feeble person among all their tribes; . . . for He remembered His holy promise." Ps. 105:37-42.

Does He not remember His holy promise now? Would it not be just as great a disgrace for God to break His promise now as when Jeremiah prayed, "Disgrace not the throne of Thy glory; remember, break not Thy covenant with us." Jer. 14:21. Let us pray, Lord, "remember the word unto Thy servant, upon which Thou hast caused me to hope." Ps. 119:49.

"All the promises of God in Him are yea, and in Him Amen." God is as good and sure as His word. 2 Cor. 1:20.

Does not the Lord desire us to sing as did the psalmist: "Bless the Lord, O my soul;

and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities; who healeth all thy diseases"? Ps. 103:1-3. Yes, He wishes to hush our groans and cries of pain, and put a new song in our mouths, even praises unto our God. "Many shall see and fear, and shall trust in the Lord." Ps. 40:3.

The Lord is waiting to honor our faith as He did the faith of the four men who brought the sick of palsy to Jesus. When they could not get the man to Jesus in the ordinary way of the door, because of the crowd, their faith led them to make a way in an extraordinary manner. They went on top of the house, and broke a hole in the roof, and let the man down to Jesus. And "when Jesus saw their faith, He said unto the sick of the palsy, Son, thy sins be forgiven thee." The scribes said, "Why doth this Man thus speak blasphemies? Who can forgive sins but God only?" Jesus said, "Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed, and walk?" Which do you think is easier for God, to forgive you of your sins, or to heal you of your diseases? "But that ye may know that the Son of Man hath power on earth to forgive sins (He saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up his bed, and went forth before them all." Mark 2:1-12. Thank the Lord, He can forgive sins and He can heal all our diseases. My dear sick brother, or sister, have faith in God. "All things are possible to him that believeth." With God nothing is impossible. To the healed one, Jesus said, "Thy faith hath made thee whole." God is the fountain of life. Ps. 36:9. Come to this fountain, drink and live. "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4:14.

Why do we not present our sick and suffering before God in the arms of our faith? Why do we not teach them to believe in the great Healer? Why do we not lay hold of the promises, and bring the sick to God, praying for His healing to be revealed? Why do we not plead the promise, "These signs shall follow them that believe?" This is the privilege of God's children, and faith should lay hold of all that it is possible to have as an endorsement of faith.—*Mrs. E. G. White.*

"They that be whole need not a physician, but they that are sick." Have you tried the great Physician? He says, "I am the Lord that healeth thee." Ex. 15:26. He is the one "who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. You may sing as did the psalmist:

"The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in the paths of righteousness for His name's sake. Yea, tho I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." Ps. 23:1-4.

I ask you the same question that Jesus asked the impotent man at the pool of Bethesda, "Wilt thou be made whole?"

"The impotent man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked." John 5:7-9.

Of course you would like to be made whole, but are you willing to be made whole in the Lord's way? Our way is not always the Lord's way. His way is "the more excellent way."

"God be merciful unto us, and bless us; and cause His face to shine upon us; Selah. That Thy way may be known upon earth, thy saving health among all nations." Ps. 67:1, 2.

Here is a little story concerning a sick woman; you may have had a similar experience.

"And a certain woman, which had an issue of blood twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing better, but rather grew worse, when she heard of Jesus, came in the press behind, and touched His garment. For she said, If I may touch but His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague." Mark 5:25-29.

Jesus did not fail in this case. Why not do as she did—come to Jesus? Here is another:

"When He was come down from the mountain, great multitudes followed Him. And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And Jesus put forth His hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Matt. 8:1-3.

## WHICH IS THE BETTER?

BY H. A. ST. JOHN.

WHICH is the better, to do our own will, or the will of our heavenly Father? When we go our own way, and do our own will, is it not true that we make many mistakes? Do we not often do things that we would far better leave undone? And again do we not often will to do things which we are utterly unable to perform? In short, are we not convinced that we are very shortcoming creatures when left to ourselves, lacking in wisdom, lacking in power? Have we not yet learned the truth that it is not in man to order his ways aright? Do we not know that the steps of a good man are ordered by the Lord? Ps. 37:23.

Is it at all surprising if the will of God often crosses our will, when ours is so uniformly fallible, and His is infallible? If we leave the program of our lives in His hands, we need not give ourselves any concern, for His will of infinite power, infinite wisdom, and infinite love, will ever direct us without mistake in the path of life, the upward path to endless glory.

To be filled with a knowledge of God's will, and to do that will with delight, is the sum total of all true religion, and true service. It is the only path of pleasantness and peace that ends well. What a convincing testimony to the blindness of mortals, that they will ever choose their own way in preference to the way of the Lord. All who thus do are building on the sand, and if they do not change some day, great will be their fall. I have before observed that we are often unable to perform that which we will to do. But if we are living the life of delightful obedience to our heavenly Father's will, the failure can never occur. Possessing omnipotent power, His power can and will supplement whatever lack there is in us to do His will.

On a certain Sabbath day, Jesus attended services in the synagog at Capernaum. There was a man in the audience who had often



willed to move and use his hand, but he could not, it was withered and powerless. The Lord Jesus then and there willed for that man to use his hand. The Lord supplied the lacking power, and when He told the man to stretch forth his hand he did so without difficulty, and it was made whole like the other. On another Sabbath day there was a good sister who willed to go to church to hear Jesus, but was unable to go, for she was sick with a great fever. Jesus went to that house after meeting, took this sister by the hand, rebuked the fever, and she arose and ministered to the guests, a thing she could not have done of her own will.

On still another occasion Jesus was in Jerusalem on the Sabbath day. At an early hour, before the time for religious services, He walked out to a water-cure establishment in the city. There He found a man who had not walked for thirty-eight years. He was utterly unable, of His *own will*, to take a single step, or to stand upon his feet. Jesus supplemented this poor man's will with His own, then commanded him to arise, take up his bed, and walk. He at once obeyed, and went forth doing the Saviour's will with the Saviour's strength, filled with joy. How blessed the thought that our lives may be conformed to the *will* of the same almighty Saviour!

We note another and a still more remarkable instance of what God's will can do for us, when in a condition the most hopeless that could be imagined: Jesus was in Bethany. Lazarus, whom He loved, because he was cheerfully obedient to the Lord's will, had died. The dead are utterly powerless and helpless. There is the cessation of the action of all the vital functions. They can not hear, see, feel, or move. Who would think of asking the dead to do anything. Jesus stood by the sepulcher of His loving and beloved friend. He has been dead four days. At the order of Jesus some of the living rolled away the stone from the mouth of the sepulcher. Now did He order these men to bring out the body of Lazarus from the sepulcher? No, no. His next command is to the dead. Just to think, He tells the dead something to do! Surely He will fail now. Hear Him. He says, "Lazarus, come forth!" The multitude stare at the open door of that death chamber. The dead hear and obey. *Lazarus came forth*, alive and well. O, how wonderful! And this is He who asks us to walk after the counsel of His sweet will.

Jesus said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me." And then He immediately declares that this is the will of Him that sent Him, that of all He had given Him He should lose nothing, but should raise it up again at the last day. So we see that it is His will, His good pleasure, that all who do His will, whether they wake or sleep when He comes in glory, shall live together with Him. When the apostle says, "Behold, I show you a mystery," and then tells us how all who have delighted to do the will of God will be changed in a moment to immortality, and then with glorified bodies be taken to Jesus, to ever dwell with Him in glory, He is only revealing the grand consummation of the mystery of the Father's will concerning us. How charmingly beautiful is a life delightfully conformed to the will of God. And how surpassingly glorious its perfect and eternal day.

## FORETOKENS OF OUR LORD'S RETURN

BY PROF. GEORGE W. RINE

### GREED AND HER PROGENY OF SIN AND CRIME.

(Concluded.)

IT has been said that no man can get money without earning it unless some other man earns money without getting it. Nothing truer could be uttered. We all know that never before were there so many men whose sole labor consisted in scheming and plotting to get something for nothing, to get their daily bread by the sweat of another's face. One of Emerson's tart epigrams yields a pertinent thought: "Every drop of man's sweat is his own. Who steals it is a thief. So sacred a being is man that whoso wrongs him robs God." How horrible the thought that one man—to fatten his own purse—should lay hands on another man, to coin his sweat and toil! But this is precisely what most men, who *can*, are doing.

To further illustrate how the love of money inevitably issues in deeds of sin and crime, I shall first briefly tell the story of how the slaves to greed are

#### Stealing the Public Lands.

Only a few months ago the Federal Government discovered that, during the last eight years, it had been systematically swindled out of twenty million dollars' worth of land in Oregon, California, and Arizona, alone. The vast areas that have been thus fraudulently appropriated by ravenous individuals and corporate speculators include 2,000,000 acres of the most valuable timber lands on the Pacific Coast. A Minnesota newspaper has estimated that the loss sustained by the Government, in the year 1904, was \$500,000,000, as the result of the criminal appropriation of the public lands.

The Government has instituted a sweeping investigation of these gigantic frauds, and, as a result, the moral sense of the nation has received a terrific shock in view of the undreamed-of magnitude of these stealings. In the words of another, "Such a mass of fraud you will find nowhere else on earth."

Perhaps the most surprising and deplorable of the many black things that have been dragged into the light by this investigation, is the fact that persons of high repute, of national esteem, have been the arch conspirators in this monstrous campaign of Land Graft. Among those indicted on a charge of conspiracy to defraud the Government, are included an aged United States Senator, two Congressmen, a United States District Attorney, a half-dozen Surveyors-General, and other high Federal officials. It is now certain that eight or ten of the wealthiest and best-known land kings of California, Idaho, and Washington, will soon be hopelessly enmeshed in the legal net, by Federal indictment. In reference to large numbers of prominent men who have been robbing the Government and are now indicted, Mr. Bailey Millard writes: "It would be tiresome to give all the names; it would be a sort of roll-call of nearly all who

have secured large holdings of fertile lands in Oregon and California." At any rate, the iron hand of Federal law has fallen upon the shoulders of so many high-caste robber-barons that an epidemic of terror has seized upon this province of the Kingdom of Graft.

It is bewildering to contemplate the enormous tracts of land which have been unlawfully acquired by individual adventures. A well-known land magnate of California owns (?) an aggregate of 14,539,200 acres, in various parts of the Pacific States. That is a territory equal to the combined area of New Hampshire, Massachusetts, Connecticut, and Delaware. There are a score of these landed barons, each of whose estates are only a little less in extent. Many of these men stole their lands so long ago that, owing to the time-limitation of the laws, they are no longer amenable to the statutes they transgressed.

It is impossible to appreciate the enormity of these villainous transactions unless we know something of the detailed iniquities involved in the schemes by which land-stealing is perpetrated. Briefly summarized, the principal methods employed are, first, swindling the Government by *fraudulent surveys* made on the application of *fictional persons*; second, securing, by *perjured testimony*, title to worthless lands which are then exchanged, by an adroit system, for good land; third, the acquisition of large tracts of land by corporations or their agents, by means of "stool pigeons," or dummies, who, on *perjured testimony*, secure title to the land and immediately turn it over to the parties who, supply the money; fourth, by fencing of Government land by persons or corporations owning large tracts adjoining that which they fence, and which they then use to the exclusion of *bona fide* settlers.

The third scheme has been far more extensively used than the others. Of course the dummy performs his diabolical part of the infamous business for a consideration in the form of a conscience-soothing bribe. He must perjure himself by swearing that his application is made in good faith, for the purpose of actual settlement and cultivation and not for the benefit of any other person or corporation; he must swear that he is not in collusion with any person to give him the benefit of the land entered; he must swear not to make any agreement with another by which the title he acquires should inhere in whole or in part to the benefit of any person except himself. All this swearing, both before a notary and repeatedly in a court of justice, mind you, is naked perjury. Speaking of these lying affidavits—these compound, doubly-distilled perjuries—the agent of one of the largest companies of land grafters, said to Mr. Millard: "It's the regular thing. Spurious applications and affidavits are filed every day for the benefit of men who are acquiring thousands of acres. . . . Yes, it's done every day; they all do it." In thousands of these nefarious transactions, the officers of the law, through whom the transactions



were executed, knew that the whole thing was a farce.

In the face of all this, we are continually exhorted by preachers and the yellow newspapers to believe that society is growing better and that the millennium of universal peace and righteousness is actually dawning!

#### Vicious Politics of Yellow Journalism.

The ideals for which the "yellow" newspaper stands were conceived in the brain of Mr. Joseph Pulitzer, editor of the *New York World*, twenty-three years ago. He was quick to note that the psychological moment for so radical a change in the controlling policy of a great city newspaper had come. His ability to detect this subtle fact was owing to the obvious inability of the newspapers of the old school any longer to control public opinion as they did in the halcyon days of Horace Greeley. Mr. Pulitzer avowed that his business was not only to *publish* a newspaper, but to *SELL* it. Hence he determined to publish just the kind of paper that would most effectually pander to the popular taste, not to please the people for *pleasure's sake*, but to please them for the *sake of their patronage*. Again, we see that the motive leading to so startling an innovation was a raw commercial motive, just as we should expect in an age of rampant GREED.

In submitting his unique scheme to his chief assistant, he reasoned substantially as follows: The trouble with the American people to-day is their assumed independence. They imagine they are alone in the universe. They are wealth-mad. They see it on every side of them—money and the work of money. They have created fortunes and they don't know how to spend them. Those who have not succeeded in amassing money worship those who have, and these worshipers are in the majority. Their every thought is to become like the rich; to emulate their every act and success. It is a sensation with them; they crave sensation. To be rich is the one object of the masses in every walk of life in this country to-day. There is nothing akin to this money craze in the older countries of Europe; but in place of it they have an aristocracy. They expend their sentiment on that.

Hence he reasoned that since the American people had become snobbish, he would make money by truckling to their snobbery. The people, he said, were craving an aristocracy, and hence they must have it. He would tell his readers how the nobility of wealth had become rich, how they spend their money, how they live, and what their ambitions are. He saw that the rich had become a class, and that that class was America's counterpart of Europe's aristocracy. He would make that fact the key-note. He declared that the ".400" should be made the nucleus of the new aristocracy.

A noted writer asks: "Was Joseph Pulitzer correct in his analysis of the people?" He answers his own question thus: "The public has been saying 'yes' every hour of every day since then, if not to him and his institutions, then to his imitators and theirs." The dawning of the day of the yellow newspaper was the dawning of the day of the fake story.

The writers for the sensational papers know that the distinctive weakness of modern society is a love for exaggeration, for the abnormal, the scandalous. They themselves confess that they deliberately misrepresent current facts; that they enlarge the most inconsequential events into matters of seemingly great moment.

No scruples of conscience dare stand in the way of pandering to whatever is morbid, prurient, melodramatic, in the tastes of society. The controlling axiom of the yellow journal office is, "All the world's a fake, and men and women merely fakirs." "The people love to be startled, shocked; and they are willing to pay for these sensations; therefore we must give them what they want, and they will give us what we want—dollars." There you have the logic of the yellow journalist.

One of the ablest writers on the staff of a leading yellow daily, recently admitted that all the romantic stories purporting to bear on the operations in the field, during our war with Spain, which appeared in those papers were "fakes" pure and simple. In his anonymous confession (in *Public Opinion*) the same writer says: "It is an easy task to wash a man's reputation through a trough of printer's ink and make it of no more worth than a cigar butt you may cast into the gutter. *Yellow journalism is doing this every day.* The veriest whisper of scandal against a man or woman is sufficient unto the evils of the longest columns and the blackest heads." The persons must, of course, be of wealth or position to warrant the retailing of the whisper. It is an axiom in the yellow world that no other story is so good a story as that which tells something of *bad import* about a person of distinction.

One of the blackest illustrations of this fiendish policy was the vile scandal that was reeked by these papers on the occasion of the murder of a public-spirited citizen of New York City, a few years ago. An obscene incident of the murder was seized upon by the yellow writers, with which to weave around the memory of the dead man one of the foulest stories that ever leaped from a wicked brain. In respect to this incident the same writer confesses: "We snatched at his name, as birds of carrion snatch at a morsel from some rotting carcass, and dragged it down to the purlieus of a fetid city. . . . We went out of our way to take some trivial incident in his career, to take some man's recollections of a peculiar trait to *justify our plan of damnation.*" He says further that he could name an innocent, virtuous young woman, who is alive, and who, by the workings of the yellow system of sensationalism, suffered a wrong that can never be righted in this world. The yellow papers stopped at nothing in their awful purpose to brand this innocent woman as one of lost honor. This dark slander was fabricated to supply the people with spicy romance. That they wanted; that they would *pay* for. Ah, it's all a matter of having a fat balance on the right side of the ledger!

I dare not further illustrate the atrocious maxims of the yellow press. It is regrettable to think that society not only tolerates, but fosters, such enormous evils. The public is chiefly to blame. That the people give their fealty to these journals is proved by the free, unstinted support they give them. The same unhealthy, vicious tastes prevail among country folk. They too demand "Spanish dishes" in their mental bill of fare. Hence the melancholy fact stares us in the face, that in the small cities, and in the villages and towns, are found all the accessories of the yellow system. "We need the money, and hence we must give our readers what they are willing to pay for," say the village editors, in justification of their base truckling.

*The love of money is the root of all kinds of evil.*

#### Extortion by Manipulating Stocks.

Referring to the making of great trust corporations Mr. Lawson writes:

Into the rigging and launching of almost every big financial operation in the United States during the last twenty years, double-dealing, sharp practise, and jobbery have entered; and, what is more, the men interested have participated in and profited thereby. To correct a popular fallacy I want to say that I am not referring here simply to moral derelictions, but to actual legal crimes. If the details of the great reorganization and trustification deals put through since 1885 could be laid bare, eight out of ten of our most successful stock-jobbing financiers would be in a fair way to get into state or federal prisons.

The principal species of "sharp-dealing" and "jobbery," which has entered into the equipping and launching of the great industrial corporations, in recent years is the iniquitous practise of issuing vast blocks of "watered" stock. By *watered* stock is meant stock not based upon *actual* capital or value, and hence often called *inflated* capital. The reader will recall that during the years 1899 to 1902 this country was "trust mad." A veritable mania for creating and launching Titanic corporations, *largely on inflated capital*, seized upon our people. The capitalization represented by the monster trusts conceived during those years, actual and watered, aggregated many billions of dollars.

Even so conservative a financier as Mr. Henry Clews, president of one of the strongest New York banks, tells the readers of the *Cosmopolitan Magazine* that the obvious purpose of the promoters of these trust companies, in issuing hundreds of millions of stocks based on nothing but wind and water, was, first, to sell as much of it as possible to the unsuspecting and "confiding" public, and by that means loot the "dear people" to the tune of upwards of a billion dollars. The editor of the *Arena* wrote last February: "Certain coteries [of capitalists] are acquiring millions of unearned money through inflation or stock-watering and through gambling with loaded dice."

A concrete illustration will serve to make clear how this modern system of rapine and pillage is carried out by the "respectable," and often "pious," votaries of "high finance." Mr. Lawson has graphically described the methods by which a few millionaire gamblers, in stocks fleeced the public of many millions by manipulating Amalgamated Copper. These modern robber-barons secured the copper properties that made up what is known as Amalgamated at a cost of \$39,000,000. This they immediately capitalized for \$75,000,000, or \$36,000,000 above its cost and actual value. In this way the public were led to believe that a property which was worth \$39,000,000 had an actual value of \$75,000,000, being wholly ignorant of the fact that \$36,000,000 was a fictitious creation.

The next step necessary to success in this predatory enterprise was to inflame the public imagination and stimulate the passion for dollars by exhibiting pictures of vast fortunes to be won by getting possession of this stock, which was described as representing enormously-rich properties. And now followed that game so thoroughly mastered by the giant gamblers of Wall Street, who always play with loaded dice. In the parlance of the stock-market the game is known as "washing" stock. It is simply a fake auction on a big scale. Having a lot of watered stock which they desire to unload on the investing public,



at a handsome price, these manipulators (the great millionaires whose names we hear every day) enter the arena and begin to bid against each other until the price is pushed up to a high figure. They *pretend*, of course, that it is a legitimate transaction, yet, all the while, it is a fake procedure pure and simple, for the express purpose of creating the impression in the minds of the "outsiders" that the stock is of exceptional value. Then the poor, gullible creatures, in good faith, begin to bid, and it is not long until the worthless stuff is handed out to the dupes in exchange for millions of good money.

It was thus, through the magic of this little game, that a few of the Masters of Standard Oil traded off the fictitiously-created stock of Amalgamated Copper for \$36,000,000 of the people's gold. And this instance is purely typical of the methods by which, during the one year of 1901, hundreds of thousands of families were plundered of all they had. Through this consummate game of false pretense, of wretched, wholesale faking, the American people were wheedled into handing over to a handful of Wall Street bandits nearly two billion dollars worth of hard-earned property, in less than three years. And even today the Wall Street merry-go-round still gyrates.

The following excerpt from the *Saturday Evening Post* contains a most pertinent thought in this connection:

Many are coming forward and announcing in their deepest chest tones that they purpose to abolish what is popularly called "frenzied finance." And each gets a hearty round of cheers. But "frenzied finance" goes on unabridged.

The reason is that it, like so many of our great national "problems" is a "local issue." It is local to each individual who has had the industry to accumulate money for investment. Every man can abolish "frenzied finance" for himself—and that is the matter of prime importance to him. The way to abolish it is simple—don't invest your hard-earned money in Wall Street wind.

This thought is good as far as it goes; but the writer does not reach the root of the trouble. To abolish "frenzied finance" it is necessary first to banish avarice from the individual heart. This can be done by nothing less than the power of the Gospel, which "is the power of God unto salvation" from sin; and greed is a glaring form of sin.

Doubtless we have all remarked that it is scarcely possible to pick up a current newspaper or magazine, without our eyes catching something of this sort: "This is an age of dollars, big and senseless." "Dollars run things in these days." "Ours is an age of unmatched greed," and so on. Yes, so often have the changes been rung on this obvious truth, that to repeat it is to lay oneself open to a charge of uttering platitudes. Perhaps some of us have not only apprehended the truth of these trite sayings, but by painful personal experience, have *felt* their truth. This wealth-lust has become a disease, acute, —and chronic, too.

Our knowledge and experience, however, only confirm the prophetic verdict of Holy Writ. Clear as the white light of the noonday sun is the following inspired foretelling respecting the religion of money which so despotically dominates humanity in these stressful and crucial last days. Note how sharp and clear it rings: "But KNOW this, that IN THE LAST DAYS grievous times shall come." Why!—"FOR men shall be lovers of self, LOVERS OF MONEY." How wonderfully exact and full is the fulfilment of this startlingly laconic proph-

ecy, in these very days in which you and I live, dear reader!

We see, then, that to-day men's hearts fairly pant for riches, and that God foresaw and foretold this terribly-sad truth. But what is supremely important to us is to recognize the fact that God revealed this truth for the express purpose of enabling us to know that we are actually living "in the last days"—in the days when the Son of man is about "to be revealed." Ah, it was in the spirit of "everlasting kindness" that He condescended to inform us of this solemn truth. In every age, God would have the people live in the full blaze of the prophetic light that shines for that age. "Surely the Lord Jehovah will do nothing, except He reveal His secret unto His servants the prophets." Amos 3:7. In respect to the day of the coming of Christ, the Holy Spirit bears repeated testimony that the "children of the kingdom" would know, at the appropriate time, that that day is *near*. He has graciously revealed the tokens, the *signs* by which they not only *can* know, but *ought* to know the time of the approaching of that momentous day. And one of the most marked and conspicuous of those many signs is that men would "be lovers of money," and would, accordingly, *heap up treasures "in the last days."* Shall we not with David pray: "Open Thou mine eyes, that I may behold" the manifold tokens of the imminence of "that blessed hope, and the glorious appearing of the great God"?

[The next article in the series will be, "In the Lap of Luxury."]

### "LET NOT YOUR HEART BE TROUBLED."

BY N. P. NEILSEN.

RINGING down through the ages come the cheering words from the lips of the Saviour of mankind, "Let not your heart be troubled." Perplexity, trouble and distress are found on every hand, but "let not your heart be troubled." Anchor your soul in Jesus. He speaks peace to the troubled heart. The storms of life may rage, the billows of sorrow roll, and the waters of trouble sweep over your head, but listen to the cheering words: "Let not your heart be troubled." "Come unto Me, . . . and rest." Sweet indeed is this rest, buried in the depths of the soul beyond the reach of the rising tide! When men's hearts are failing them for fear, "and for looking after those things which are coming on the earth" remember the blessed words, "Let not your heart be troubled;" and, unruffled by the troublous times, you can sweetly rest in the Saviour's love. Trembling soul, take courage! The Saviour loves His own. He loves them unto the end. Soon the dark night of sin will be ended, and the eternal reign of peace be ushered in. Then you may rest in the city of God and the storms will rage no more.

### SAVED BY A GIFT.

A MAN of wealth and culture had just buried his wife and child, whom he idolized. He was in utter despair, for he was all alone in the world. As he walked the streets one night trying to get courage to commit suicide, he was met by an outcast child, who begged him to give her something to eat. Impatiently he flung a coin at her feet and then followed her to see what she would do with

it. She bought a loaf of bread and ate as only a starving child could eat. His interest was aroused, he forgot his own trouble and then and there undertook the support of the child, and lived to become a Christian philanthropist. He was saved by a gift to an unknown beggar. "A heart opened by love for man," writes Ida Q. Moulton in *The Record of Christian Work*, "soon comes to know the love of God and gives to Him." Giving not only creates, but increases, love.

### TWO PROMINENT ORDINANCES.

1. *As Christ engaged in His last Passover supper with His disciples, what spirit did they manifest?*

"And there was also a strife among them, which of them should be accounted the greatest." Luke 22:24.

2. *As this spirit was notably manifest, what did Jesus do?*

"He riseth from supper, and laid aside His garments; and took a towel, and girded Himself. After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded." John 13:4, 5.

3. *How was this act to be regarded by believers?*

"Ye call Me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Verses 13-15.

4. *What blessing is pronounced in connection with this ordinance?*

"If ye know these things, happy are ye if ye do them." Verse 17.

5. *What further proof have we that this was to be a permanent ordinance?*

"And Jesus came and spoke unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

6. *At the close of the Passover supper, what other ordinance was instituted?*

"And He took bread, and gave thanks, and break it, and gave unto them, saying, This is My body which is given for you; this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you." Luke 22:19, 20; also Matt. 26:26-28; Mark 14:22-24.

7. *What later apostle received special instruction concerning this ordinance?*

The apostle Paul says: "I have received from the Lord that which I also delivered unto you, That the Lord Jesus the same night in which He was betrayed took bread," etc. 1 Cor. 11:23.

8. *Why was it necessary to repeat instruction regarding this ordinance?*

Because many of the Corinthian brethren were perverting its observance. See verses 18-22.

9. *What is especially shown in this ordinance?*

"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Verse 26.

10. *What admonition is given by the apostle?*

"Let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation [margin, "judgment"] to himself, not discerning the Lord's body." Verses 28, 29.

NOTE.—"Unworthily" here means in an unworthy manner, as the apostle had before indicated. They had been partaking in a way that manifested self-gratification, overlooking the solemn significance of the ordinance. It is well to realize that no one is of himself worthy of any privilege under the Gospel, but by faith and careful observance of the Lord's instruction, we may partake of the supper in a proper and acceptable manner. Let each examine himself, but he is not to judge others.





### THE DIFFERENCE.

SOME murmur when the sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.

—Selected.

### FROM CANTON, CHINA.

[A letter, dated March 5, 1905, from Sister Ida E. Thompson, to the *Wisconsin Reporter*.]

TO you who have so kindly and generously given of your means to open and support the Chinese Girls' School, we feel indeed grateful. Could you spend a few hours with us, you certainly would say it was not given in vain. The school opened March 17, 1904, and continued until January 15, 1905. Of the first twenty-five girls who enrolled, twenty-two remained with us throughout the year. About the middle of October, we added a second teacher, and increased our number of pupils. We spent the first half of the day on Bible and Christian *Gings*, as the lessons from the Bible for beginners are called, and Chinese books teaching semi-foreign ideas of education, industries, Chinese customs, etc. The latter books are written in the scholarly language, while the former are colloquial. We refused to teach Confucian books, which was not well received by some at first, but none left the school permanently on this account.

Our first class studied the *Gings* mentioned, and then committed to memory Mark's entire Gospel. I could begin where I would in any chapter, and any one in the class would take it up, and repeat from memory to the end. I was surprised and greatly pleased to see what such small children

hours, and all attended unless there was a reasonable excuse offered. It was not a hard matter to interest them in Bible lessons, nor did the hours seem to drag, only too soon the time was gone. The majority of the girls assure us they do not now worship Joss. In a few instances we have proven them true to their Christian teaching. One little girl, nine years of age, lost her grandmother by death. The Chinese custom would demand of her to worship the departed spirit, and also worship at the altar, entreating evil spirits to depart from her and the home; also they must send gifts in the form of paper, clothing, money, and food to the departed spirit. This ceremony took place right in view from my window, but this dear little girl took no part in the worship, tho she walked in the procession of relatives, all of whom took part. By this one act I felt paid for all my efforts put forth in her behalf.

The girls come to my rooms on Sunday, and learn to knit. On Friday afternoons the teachers taught them to sew. They made the greater part of five pieced quilt covers, table spreads, etc. These articles were sold, and thus but little, if anything, was lost in the purchase of needed materials. If we could buy prints here as cheaply as you can in America, it would help us much; but common calico is twenty to twenty-five cents a yard, or about ten cents or a shilling, gold. Remnants sell the same as a whole bolt. Some did very neat work, indeed. I took some work to a friend, who declared it was machine work, so even were the stitches.

The entire expense of the school for desks, books, house rent, teacher's salary, and material for work, amounted to about \$125 of your money. The balance of the money is on deposit, drawing a small rate of interest. I hope next year we may be able to build a simple schoolroom, if we can buy a mission home. What do you think of the plan? We must have a boarding-school, but this has been deferred one year more, for several reasons. It would require my whole time, were we to open it this year, as we are so dependent on others for help, and we do not want to train our girls, and then find they are taught doctrines not founded on the Scriptures.

This year we have engaged a teacher who is not a church-member, feeling we could better manage affairs under her supervision. We are praying daily for God to send us another teacher who will not be an injury to the work, and who loves God, and will forward the cause of truth.

I am sure it is not easy for you to understand our situation in starting the work in China. In the first place, we have a peculiar truth which makes other

missions slow to allow their teachers and helpers to come to our assistance. The remaining alternative is to select from heathen, who know not God, and who, in most cases, are idolaters. We are not discouraged, for our trust is in Israel's God who opens ways in the sea. "He shall save the children of the needy." "Thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children."

**Opium in China.**—The wrong done to China by forcing upon her the opium treaty of 1841 will not cease to disturb the conscience of the people of Great Britain until the treaty is abolished. That it will be abolished sometime we have little doubt, for truth and righteousness will ultimately prevail. Special pressure is to be brought upon Great Britain



A Humble Home in China.

at the present time to bring about this happy result speedily. It is said that Japan proposes to ask the United States to join with her in interceding with Britain in this matter. The poverty, desolation, and wo among the Chinese, caused by the use of the drug, are terrible beyond description. It does not meet the case to say that China is now cultivating the poppy to such an extent that she can obtain a supply without the Indian product. The Chinese will never forgive Britain for compelling them to receive the foreign product until she ceases such compulsion. No doubt Great Britain would annul the obnoxious treaty at once, were it not for what are regarded as the necessities of revenue in India. But there is no necessity which involves a wrong like this. Let the prayers of Christians in all nations join with those of the Christian people of Great Britain, who deplore the position of their government, in seeking such influences from above as shall lead those in authority to abrogate the unrighteous treaty.—*Missionary Herald*.

### SPREAD OF WESTERN EDUCATION IN CHINA.

COLLEGES have now been founded in fifteen of the provincial capitals, and primary and secondary schools, mechanical schools, agricultural colleges, and police and military schools are springing up on every hand. Akin to this is the wide diffusion of translations of Western literature, and the growing power and authority of the native press. A few years ago there were only seven newspapers, but now there are 157 daily, weekly, and monthly journals, in which public questions are discussed with courage and independence. Not long since a provincial editor gave a paragraph of statistics concerning Christian progress in India, heading it with the words, "Christ flourishing exceedingly;" while a leading article in a popular Shanghai daily lately urged the formation of charitable institutions on a more genuine basis than that beneath the existing charities of China.—*Missionary Review*.



China Waiting for the Gospel Message.

could do. This class consisted of girls thirteen years of age. We also learned to sing thirty-five hymns translated from "Gospel Hymns." All above the primary class were required to write any character in their Chinese books which they read. I conducted oral reviews each week, and, at the close of the year, gave regular examinations by which they are to be graded this year.

On Sabbath we held Sabbath-school for two



**"A CHRISTIAN MAN GREATLY PREFERRED."**

RECENTLY a graduate of the Anglo-Chinese College at Foochow, China, was invited to go to Ching-siu to teach in a school established by the officials of that place. A clause in the letter of invitation was to the effect that if he could not accept the position they desired him to get them a good teacher—"a Christian man greatly preferred." Another student of the Anglo-Chinese College was invited to teach English in a mandarin's family. This student, who was a grandson of the first ordained Chinese Methodist preacher, agreed to accept on condition that he could teach the mandarin's children Christianity and could follow his own convictions in the matter of Sabbath observance. He was accepted, and finds that the whole family are willing to hear him talk of Christ.—*World-wide Missions.*

**OPEN DOORS IN AFRICA.**

THE hearty welcome given to missionaries by the natives of Africa, and their willingness to be taught Gospel truth is well shown in the following communication of Miss Maude Cretors to one of our exchanges:

There is a great need of more *Spirit-filled* workers in South Africa. My heart has been greatly burdened of late, as I look out over the fields, and see many thousands of souls who know nothing of Jesus. There are a number of missionaries along the coast, but many, I fear, who have not been saved themselves, and as the heathen can not see Jesus in their lives, it makes them harder to reach, than if they had never heard the Gospel.

We enjoy *kraal* (village) visiting very much. The native huts are built of wattle and daub covered with grass; being round they look much like hay stacks outside. The only opening is a small door about three feet high from the ground. They build a fire inside the hut to do their cooking. The only place open for the smoke to escape is through the door. A few weeks ago three of us with some native helpers went *kraal* visiting, walking twenty miles from Beulah Mission. We lived among the natives, sleeping on native mats, eating their food. They were very kind to us; quite a number sought the Lord. We could not retire early at night, as they would bring us our supper about nine o'clock, then they would gather inside the hut and watch us eat. Besides a crowd of natives, there were a number of goats and chickens, sometimes a calf, and half-starved cats watching us. We had no table, but a mat on the ground floor, so we had to watch the cats, or they would run over the food. It was wonderful the grace and good appetite that God gave us on this trip. O, how He blessed our souls, as we told them about Jesus. Altho our beds were the ground, yet we never rested sweeter in our lives. Praise God. When we left, quite a number followed us for several miles carrying our bundles for us. O, it is so blessed to pour out our love and lives for these heathen for whom Jesus died. It pays now, and we know it will pay in eternity.

**IS YOUR FAITH KNOWN ABROAD?**

FROM the "Home Department" of the *Missionary Herald*, conducted by Cornelius H. Patton, a corresponding secretary of the American Board, we take this sentiment:

"First, I thank my God through Jesus Christ for you all, that your faith is proclaimed throughout the whole world." Rom. 1:8. We place a verse of Scripture at the head of this department each month as a sort of anchor in this work. The task of winning the world to Christ is so hard, the distractions of minor matters so constant, and the danger of dropping into business routine so imminent, that we need to fall back again and again upon the scriptural basis of the undertaking. The thought we present this month is the advertising of our faith throughout the world by means of foreign missionary work. By faith here Paul means the quality of faith. The fact of faith in the church of Rome was taken for granted. That their faith was of such a nature as to provoke world-wide commendation was something the apostle felt profoundly thankful for. He could not speak thus of some of the churches to which he wrote. Do all of our churches to-day deserve this word? Take your own church for example. Is it the first thing to be remarked in your case—"that your faith is proclaimed throughout the world"—or is your faith a parochial affair? The attention which a church gives to foreign missions is a sure test of the quality of its faith. In proportion as our

churches are interested in this work, and contribute generously to it, the people far away will estimate our faith as large or small. Let us see what account we gave of our faith the past month.

**DEVIL-WORSHIP IN CEYLON.**

THAT devil-worship prevails to a great extent in Ceylon is shown by a declaration made by Rev. S. R. Wilkins, at the Missionary Council in London: "It is commonly reported by those who believe in 'The Light of Asia,' that the people of Ceylon are Buddhists. I say they are not. I do not know much of book Buddhism, but I do know a very great deal of the Buddhism of the people as it is practised, and I can say this, that of the so-called Buddhists of Ceylon, ninety per cent. are demon-worshippers. The creed of Buddha says there is no God to worship, therefore the people turn to demons, as they have done in Ceylon. To-day the so-called Buddhists of Ceylon are demon-worshippers, and this is the case, not only with the people, but also with the priests. Two or three months ago I went out distributing tracts, and called at the house of a demon-priest. I asked him, 'What is your religion?' 'Buddhism,' he replied. I said, 'Why, you know it is quite contrary to the creed of Buddha for you to practise these demon ceremonies.' 'Yes,' he said, 'I know it is.' 'What about the Buddhist priests,' I asked, 'do they ever preach against demon-worship?' 'No,' he said, 'they go to them, too, when they are sick.'"—*Selected.*

**OUR WORK AND WORKERS.**

THE organization of a church (Scandinavian) of fourteen members at Detroit, Minn., is noted in the Worker by Brother H. Steen.

BROTHER W. C. WALES and wife, recently of Knoxville, Tenn., have gone to the Northwest Territory, Canada, to engage in labor.

THE organization of a church at Spring City, Utah, with eight members, is reported by Brother A. G. Christiansen. He is now laboring in Mount Pleasant, the largest town in San Pete County.

THE June issue of Life and Health, published at Washington, D. C., shows a rising subscription list. The edition for this month numbers 17,500 copies. This patronage is well deserved. Subscription price, only 50 cents a year, monthly. 222 N. Capitol Street, Washington, D. C.

We learn from the College View (Neb.) Messenger that another of our ministering brethren has fallen at his post. Brother W. B. Hill died of consumption May 4. He was a pioneer minister in Minnesota, and since he was obliged to stop active labor he had published a pamphlet entitled "Bro. Hill's Bible Class," which is meeting a favorable reception.

IN the Minnesota Worker Brother A. Mead reports that at Senjen, May 21, seventeen candidates were baptized, a church of twenty-one members was organized, and others were to be baptized later. A new house of worship is being built, and the cause is prospering by the blessing of God upon the labors recently put forth by Brethren Geo. L. Budd and E. M. Chapman.

It is encouraging to hear of country Sabbath-schools for the dissemination of the truth. The Sabbath-school is a good medium, especially when conducted by persons of experience. Brother C. M. Clark reports the organization of one such school somewhere in South Dakota, with twenty-three members. If the report in the Worker had given the locality, it would have been more satisfactory, but it is gratifying to hear of such work being done anywhere.

A boy of twelve years—Arthur J. Pearson, Sebastopol, Cal.—writes that he is trying to be what the Lord would have him to be. In his effort to be such a boy, he very wisely sends 30 cents for tracts—"Is Sunday the Sabbath?" "The Identical Seventh-day," and "It Doesn't Pay." There are many twelve-year-old children who ought to be doing just such work. We have many tracts and some small books, besides papers, that they could work with. Remember that when Jesus was twelve years old, He knew that He must be about His Father's business, and knew how to go about it, too.

THE camp-meeting recently held by our South

Dakota brethren at Woonsocket, received the following official welcome by Mayor S. A. Ramsey:

The freedom of the city is extended to the Seventh-day Adventists during their annual encampment. Their meetings will be held in the city park, where, like the Israelites of old, they will pitch their tents.

Our placid lake will afford them rest and recreation from their labor. The beautiful lawns, fine shade trees, water in abundance, clean streets, and the attractive surroundings in general will add a charm to these people while they tarry for a few days within the gates of our city.

On behalf of the citizens of Woonsocket, a cordial welcome is extended to these people, and we will aim to give them every courtesy within our power to make their stay with us one long to be remembered.

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## WINGS OF A DOVE.

At sunset, when the rosy light was dying,  
Far down the pathway of the West,  
I saw a lonely dove in silence flying  
To be at rest.  
Pilgrim of air! I cried, could I but borrow  
Thy wandering wings, thy freedom blest,  
I'd fly away from every careful sorrow  
And find my rest.  
But when the dusk a filmy veil was weaving,  
Back came the dove to seek her nest  
Deep in the forest where her mate was grieving—  
There was true rest  
Peace, heart of mine! no longer sigh to wander;  
Lose not thy life in fruitless quest,  
There are no happy islands over yonder;  
Come home and rest.

—Henry Van Dyke.

## EDUCATION IN THE HOME. No. 6.

BY MRS. L. D. AVERY-STUTTLE.

WHEN did this third universal kingdom succeed Medo Persia? and what was its name? Grandma, you may answer, if you please."

"The name of the kingdom was Greece, the first king being the reckless Alexander the Great. But I can not remember dates as well as I once could, so I will ask Mattie to give the date of his conquest," said grandma, as she laid her hand lovingly on Mattie's brown curls.

"I think it was in 331 B.C.," replied Mattie quickly.

"What particular characteristic did the fourth kingdom have? Josie, you may answer by reading the fortieth verse of Daniel 2."

"And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

"What was the name of this fourth universal kingdom? Will you please tell us, Mr. Jones?"

"If I remember rightly, Rome was the fourth and last universal kingdom."

"You are correct; but what is said about the feet and the toes? Will you please read the 41st and 42d verses of Daniel two, Miss Josie?"

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken."

"Now," said Brother Hartman, "there will happen a very great event in the days of these kings,—the setting up of the eternal kingdom of Christ at His second coming."

"Allow me to ask you *what* kings are meant by 'these kings?'" said Mr. Jones.

"They must be the kings last mentioned,—those represented by the feet and toes of the image,—or the fragments of the Roman kingdom, which exist to-day. But lest we mistake in any particular these most important events, we are not left with this single line of prophecy. It is as tho the Almighty, knowing the liability of man to put his own interpretation upon the inspired Word, gave us several other complete lines of prophecy, covering the same events. The seventh and eighth chapters of Daniel are but repetitions of what we have already gone over, and serve, by explanations, to make assurance doubly sure. I shall be glad to lend you a book I have, neighbor, entitled, 'Thoughts on Daniel and

the Revelation,' that I dare say will interest you."

"I thank you, I shall be glad of the book. I have been much interested already, and shall surely continue my studies at home."

"Perhaps now it would be well to take a little brief survey of the points we have considered in these lessons. Our first evening's study proved what, Elsie?"

"That the Bible is the inspired Word of the Almighty, and this from the Book itself."

"What next have we learned, mother?"

"We have found that the signs of the coming Christ are abundant; that evil men and seducers are waxing worse and worse; that disobedience to parents forms one sign of the last days;—and that, from a study of only one of the lines of prophecy in the book of Daniel, we find we are living in the time represented by the feet and toes of the image of Nebuchadnezzar. Now, in the days of these kings, what is to happen, John?"

"The God of heaven shall set up a kingdom which shall never be destroyed," quoted the lad.

"God grant that we all be ready for a place in that kingdom," said grandma, earnestly.

"Remember that we have only considered a *few* of the signs of the coming King. The good old Book is full of them. But perhaps it would be well next Wednesday evening to consider a few of the reasons why we observe the seventh day of the week as the Sabbath."

"Yes," said Sister Hartman; "I am more than anxious that our dear children should be well posted on this most important subject. And we cordially invite our friends again."

"Well, Mrs. Hartman," said Mrs. Jones, "of all the subjects under the sun that I would like to hear considered from a Bible standpoint, this is the one, and so I think you may count on Mr. Jones and myself for your next reading."

"I think my papa and mama would like to come too," said Josie.

"Good; you are all more than welcome. And now, Elsie, will you play the organ while we sing together:

"Are You Ready for the Bridegroom  
When He Comes, When He Comes?"

## THE DARK HOUR.

I CAN not stand it any longer, Jane; I'll go out, and perhaps something will turn up for us."

"It's a cold night, Robert."

"Cold! Yes. But it's not much colder out than in. It would have been much better if you had never married me," he said bitterly.

"Don't say that, Robert; I have never regretted my choice."

"Not even when there is not a loaf of bread in the house for you and the children?"

"No, Robert. Don't be discouraged. God has not forsaken us. Perhaps this very evening the tide may turn, and better days dawn upon us to-morrow."

Robert Price shook his head, despondingly. "You are more hopeful than I, Jane. Day after day I have been in search of employment. Have called at fifty places, only to receive the same answer everywhere."

Just then little Jimmy, who had been asleep, awoke.

"Mother," he pleaded, "won't you please give me a piece of bread? I am so hungry."

"There is no bread, Jimmy, darling."

"When will there be some?" asked the child, piteously.

Tears came to the mother's eyes. She knew not what to do.

"Jimmy!" said the father hoarsely, "I'll bring you some bread." He then seized his hat, and started for the door. His wife, alarmed, grasped his arm, for she saw the look in his eyes, and feared the step to which desperation might lead him.

"Remember, Robert," she said, solemnly, "it is hard to suffer want; but there are some things that are far, far worse!"

Without answering, he passed out. Out into the cold streets! There, he felt, would be their next home, for the rent of their cheerless room in a cold lodging-house would be due at the end of the month, and he had nothing to meet it.

Robert Price was a competent and skillful mechanic. He had formerly lived in a country village, where his expenses were moderate, and he found no difficulty in meeting them. But, in an evil hour, he grew tired of his village home, and removed to the city. For a while he met with very good success; but he found the lodging-house, in which he had to live, a poor substitute for the neat cottage which he had occupied in the country. Suddenly there came a time of great depression, and with it a suspension of business enterprise. Work ceased for Robert Price and many others. Had he been in his old home, he could have turned his hand to something else, or could have borrowed from his neighbor till times grew better.

So, day after day, he went out to seek work, only to return disappointed. It was a keen trial to return to the cheerless room, his pale wife and hungry little ones, with no relief to offer them.

As Robert Price walked the streets that evening he hardly knew how he was going to redeem his promise made to little Jimmy. He was absolutely penniless, and there was nothing that he was likely to find to do that night.

"I will pawn my coat," he said to himself, "for I can not see my wife and children starve."

It was a well-worn overcoat, and that cold night he needed it to keep himself warm.

"Yes," said he, "my coat must go. I know not how I shall get on without it, but I can not see the children starve before my eyes."

He was not an envious man, but when he saw the groups of well-fed citizens, buttoned up to the throat in warm overcoats, moving along the streets, he suffered some bitter thoughts upon the inequality of fortune's gifts to come to his mind. Why should they be so well provided for, while he was so miserable?

There was one man, shorter than himself, warmly clad, who passed him with his hands thrust deep in the pockets of his overcoat. There was a pleasant smile upon his face. He was doubtless thinking of the happy family group awaiting him at home. Robert knew him as a rich cabinet-maker and upholsterer, whose large warehouse he had often passed. Only two days before he had applied to this man for employment, and been refused.

As this tradesman, Mr. Grimes, walked along in front of Robert, he drew his handkerchief from his pocket. As he did so, he did not perceive that his pocketbook came with it, and fell to the pavement.

Robert saw it, and his heart leaped for joy; for a sudden thought entered his mind. Quickly picking up the pocketbook, he raised his eyes to see if he had been observed. He had not. Mr. Grimes went on.

"This will buy bread for my wife and children," thought Robert, and for an instant the vision of comfort which this money should bring to his cheerless home filled his heart with joy, but then—there came another thought, for he was an honest man. The money was not his!

He began to reason: "I can not see my wife and children starve. If it is wrong to keep the money, will not God pardon my offense? He understands my motive."

All this was sophistry, and he knew it. In a moment he was conscious that there were some things worse than starvation.

It was with an effort that he came to this decision, for Jimmy's plea for food was still ringing in his ears, but the next moment he had stepped forward, and placed his hand on the tradesman's shoulder, and extended the hand that held the pocketbook.

"Thank you," said Mr. Grimes, turning around;



"I hadn't perceived my loss. I am much obliged to you."

"You have reason to be," said Robert in a low voice. "I came very near keeping it."

"That would have been dishonest," said Mr. Grimes, his tone altering slightly.

"Yes, it would; but it is hard for a man to be honest when he is penniless, and his wife and children without food."

"Surely, you and your children are not in that condition!" exclaimed the tradesman, earnestly.

"Yes," said Robert, "it is only too true. For two months I have vainly sought for work. I applied to you two days since."

"I remember you now. I thought I had seen you before. You still want work?"

"I should be so grateful for it."

"My foreman left me yesterday. Will you take his place for twenty-five dollars a week?"

"Thankfully, sir; I would work for half that!"

"Then come to-morrow morning. In the meantime take this for your present necessities."

He drew from his pockets some notes, and handed them to Robert.

"Why, you have given me thirty dollars!" said Robert, in amazement.

"I know it. The pocketbook contains five thousand dollars. But for you I should have lost the whole."

"Heaven bless you, sir! Good night."

"Good night."

Jane waited for her husband in the cold and cheerless room, which she felt she might only for a few days longer call her home.

Suddenly she heard a step on the stairs. It certainly could not be her husband's, for this was a cheerful person, coming up two steps at a time. She looked eagerly, as the door opened. There stood Robert, radiant with joy, carrying a large basket full of substantial provisions.

"Father have you some bread?" asked Jimmy, hopefully.

"Yes, my dear boy, some bread and meat and sugar. Let's have a bright fire, Jane, and a comfortable meal; for, praise God, this shall be a merry evening."

"How did this happen? Tell me, please, Robert."

So Robert related what had transpired during the hour he had been away, and then five happy persons sat down to a meal such as they had not enjoyed for weeks.

The following week they moved to better rooms, and have never since known what it is to want.

Robert, faithful and true, found in Mr. Grimes a lasting friend; and he never ceases to remember, with grateful heart, God's goodness and mercy toward him and his family on that memorable winter's night.

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

## THE SUNDAY SCHOOL

LESSON I.—JULY 2.—SENNACHERIB'S INVASION.

Lesson Scripture, 2 Chron. 32:9-23, A. R. V.

(9) "AFTER this did Sennacherib king of Assyria send his servants to Jerusalem (now he was before Lachish, and all his power with him), unto Hezekiah king of Judah, and unto all Judah that were at Jerusalem, saying, (10) Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide the siege in Jerusalem? (11) Doth not Hezekiah persuade you, to give you over to die by famine and by thirst, saying, Jehovah our God will deliver us out of the hand of the king of Assyria? (12) Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, Ye shall worship before one altar, and upon it shall ye burn incense? (13) Know ye not what I and my fathers have done unto all the peoples of the lands? Were the gods of the nations of the lands in any wise able to deliver their land out of my hand? (14) Who was there among all the gods of those nations which my fathers

utterly destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of my hand?"

(15) Now therefore let not Hezekiah deceive you, nor persuade you after this manner, neither believe ye him; for no god of any nation or kingdom was able to deliver his people out of my hand, and out of the hand of my fathers; how much less shall your God deliver you out of my hand?"

(16) "And his servants spake yet more against Jehovah God, and against His servant Hezekiah. (17) He wrote also letters, to rail on Jehovah, the God of Israel, and to speak against Him, saying, As the gods of the nations of the lands, which have not delivered their people out of my hand, so shall not the God of Hezekiah deliver His people out of my hand. (18) And they cried with a loud voice in the Jews' language unto the people of Jerusalem that were on the wall, to affright them, and to trouble them; that they might take the city. (19) And they spake of the God of Jerusalem, as of the gods of the peoples of the earth, which are the work of men's hands.

(20) "And Hezekiah the king, and Isaiah the prophet the son of Amoz, prayed because of this, and cried to Heaven. (21) And Jehovah sent an angel, who cut off all the mighty men of valor, and the leaders and captains, in the camp of the king of Assyria. So he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth from his own bowels slew him there with the sword. (22) Thus Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all others, and guided them on every side. (23) And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; so that he was exalted in the sight of all nations from thenceforth."

Golden Text.—"With us is the Lord our God to help us, and to fight our battles." 2 Chron. 32:8.

### SUGGESTIVE QUESTIONS.

(1) To whom did the king of Assyria send messengers? From what place were these messengers sent? What was Sennacherib doing at Lachish? Verse 9. Note 1. (2) What question was asked of Hezekiah? Verse 10. (3) What appeal was made to the people? Verse 11. (4) What effort was made to discredit the religion of the Jews? Verse 12. Note 2. (5) What boast did Sennacherib send concerning the successes of the Assyrians? Verse 13. (6) What reflection did he cast upon the God of the Jews? Verse 14. Note 3. (7) How did Sennacherib endeavor to discredit Hezekiah before his people? And how did he aim to further belittle the God of the Jews? Verse 15. Note 4. (8) How did Sennacherib's servants emphasize the insults of their master? Verse 16. (9) Then what further effort did Sennacherib make to turn the Jews against Jehovah? Verse 17. Note 5. (10) What extraordinary effort did the Assyrian officers make to influence the people of Jerusalem? Verse 18. Note 6. (11) What further blasphemy was spoken against the God of Jerusalem? Verse 19. (12) Because of this continued blasphemy, what did Hezekiah and Isaiah do? Verse 20. Note 7. (13) What was the result? Verse 21. Note 8. (14) And what blessing came to Hezekiah and his people? Verse 22. (15) What was the effect upon surrounding nations? Verse 23. Note 9.

For fuller details of this event read chapters 18 and 19 of 2 Kings and chapters 36 and 37 of Isaiah.

### NOTES.

1. In the reign of Sargon, Assyria had become the greatest power in the world. But his successor, Sennacherib, was soon confronted by a rebellion in the province of Babylon. Hezekiah, king of Judah, and several other tributary kings, thought this an opportune time to withhold their tribute, and declare their independence. But Sennacherib overcame Babylon, and then took his armies westward. Sidon soon surrendered; Syria submitted, and her Egyptian allies were defeated; Ekron was taken, and her chief men impaled on stakes. Then, turning upon Judah, the victorious Assyrians had taken forty-six cities, and were approaching Jerusalem. Becoming much alarmed, Hezekiah sent a large tribute to Sennacherib as he besieged Lachish, which was about thirty-four miles southwest of Jerusalem. But this did not pacify the invaders; they deemed Hezekiah's action a confession of weakness. Then followed the events recorded in this lesson.

2. Hezekiah had broken down the high places throughout the country, which, under his father's wicked reign, had been devoted to idol worship. This reducing the people's worship and the national dependence to "one altar," or to one God, was deemed very foolish by the heathen, who acknowledged, and therefore depended upon, many gods.

3. Sennacherib depended upon the gods of the

Assyrians, under whose supposed help his father had gained such great success. Sennacherib himself had thus far been victorious.

4. So self-confident and presumptuous had Sennacherib become that he became especially blasphemous against the God of Hezekiah. He knew that Judah acknowledged the same God that Israel had professed to serve, and who did not prevent that people from being taken captive by the Assyrians. The withdrawal of His protection from the northern kingdom by Jehovah was construed as weakness by the Assyrians. Hence Sennacherib was emboldened to make the God of Jacob appear even more insignificant than the gods of the other nations that were made tribute to Assyria. "How much less," he says, "shall your God deliver you out of my hand."

5. "Wrote Letters."—When the Assyrian ambassadors failed to induce Hezekiah to surrender, Sennacherib wrote insulting letters emphasizing his contempt for the God of Hezekiah.

6. The appeal direct to the people of Judah instead of the king or his appointed representatives was most discourteous and unusual, either in military or state circles. The purpose was, of course, to frighten and discourage them. But the ruse did not succeed.

7. Hezekiah, because of the blasphemy of the Assyrians against Jehovah, counseled with the prophet Isaiah, and they took the matter before the Lord, that He might vindicate his own name and cause. And the Lord did not fail to do it.

8. The number of the Assyrians slain was 185,000, as stated in 2 Kings 19:35 and in Isa. 37:36.

9. Hezekiah humbled himself before the Lord, and sought counsel through the Lord's prophet, whose advice Hezekiah's father Ahaz had ignored. Then the Lord gave relief from the enemies of His people, whose oppression was the result of rejecting the prophet's words; and Hezekiah was highly exalted before all the world. And these things were written for our learning. See Rom. 15:4; 1 Cor. 10:11.



### THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.



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MOUNTAIN VIEW, CAL., JUNE 21, 1905.

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Let it be forever remembered that the root of all anarchy is contempt for the law of God.

Whether a man be a professed Christian or a ranting infidel, if he treat God's law with contempt, he is an anarchist at heart.

The blameless, regenerated life of the truly converted soul is the mightiest witness to the world that "Christ is risen indeed."

Our Lord said, before He came to this world, "Lo, I come; . . . I delight to do thy will, O My God; yea, Thy law is within My heart." And when here, He said: "My meat is to do the will of Him that sent Me;" "I have kept My Father's commandments, and abide in His love." "If any man have not the Spirit of Christ, he is none of His." "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

Creed consolidation is not Christian union. Church federation is not Christian union. The men who talk loudest about "wiping out denominationalism," etc., usually mean that others should give up their peculiar distinctiveness, and adopt that of the agitators. Councils and discussions about denominational union, or consolidation, generally hinge on what the others must yield in order to harmonize with us. Christian union is individual union with Christ. All who are really united with Christ are already in harmony with each other. Their creed is His Word, not the formula of some human council. Their duty is obedience to His Word, not the domination of their fellows. "Fear God, and keep His

commandments; for this is the whole duty of man." Eccl. 12:13. "If ye love Me, keep My commandments." John 14:15. "The patience of the saints" is found in them who "keep the commandments of God, and the faith of Jesus." Rev. 14:12. Individual union with Christ is the point to be sought and to be inculcated; then the Spirit will lead in united effort to promulgate the Gospel.

The religious liberty granted to dissenters from the Orthodox Church in Russia, by a late edict from the emperor, is said to be designed as a palliative to allay the broader demand for political freedom. Be that as it may, if the people be allowed to really enjoy the religious liberty thus nominally decreed, the political freedom will surely follow as a natural consequence. Where freedom of conscience has absolute sway, the civil liberties of the people are practically guaranteed. Satan is an enslaver of soul and body, and his broadest and most tyrannical achievements have been wrought through the agency of religious intolerance.

## The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

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

The associate editor of the *Arena*, in a communication to the *Washington Post* (April 24) on the matter of religious teaching in the public schools, says, "Of course no one who is at once logical and mentally honest will deny that to teach religion or religious morals in the public schools would be, in effect, not only a union of church and state, and, consequently, a violation of the spirit of our Constitution, but a firm and certain step toward the ultimate subversion of all hope of ideal democracy. No one who is intellectually hospitable will deny that concerning the acceptance or the rejection of religion all should have equal rights; that in the realm of conscience the humblest becomes a king; and that, accordingly, to teach to all at the expense of all anything of a religious nature to which even the smallest minority objects would itself be not

only immoral, but unjust and tyrannical. This and a great deal more, in the expression of which verbs would lose vitality and adjectives color, goes without saying."

Gen. Leonard Wood, the military commander of the Philippines and governor of Mindanao, in his report on conditions in the islands, takes very strong and sensible grounds upon the matter of the opium traffic there. He declares it to be the worst vice the Filipinos have to fear. In regard to the matter of legalizing its importation and use, and deriving a revenue therefrom, he says: "It is poor policy in developing a people to count on the income of legalized vice for a large portion of the revenue, as is done in most eastern colonies." That statement can not be made too emphatic. But Governor Wood could have said just as truthfully that it was poor policy among any people, in any country, to count on the income of any kind of legalized vice for any portion of the revenue. We wonder if the governor of the Philippines sees the logic of his argument as applied to the liquor traffic in these same islands. It may be—indeed it is quite probable—that he does. But we must remember that the liquor power is no weakling in the matter of shaping government policy where its interests are concerned. It is too much to expect, under the present circumstances, that Governor Wood will speak out on the liquor question as he has on the opium question. But who can say that he has less reason to do so?

**Rome's Benefit.**—Rome has a prospective harvest in the recent religious liberty decree issued by the Czar of Russia. The effect is especially noticeable in Poland, as indicated by the following telegram, dated Warsaw, May 23:

Since the promulgation of the emperor's ukase concerning liberty of worship, and abolishing the religious disabilities of the Roman Catholic Church and other religious communities, 26,000 persons are reported to have left the Russian Church for the Roman Catholic Church, in the governments of Seidlitz and Lubin. The censor has ordered the press not to make any reference to the subject. In one village of 680 inhabitants, 678 have changed their faith.

This indicates that the change is not so much a matter of doctrinal belief as of political prejudice. The Poles all hate Russia, of course, and leaving the Russian Church is all the means they dare use to manifest their hatred in a practical way. It is safe to say that all the changes from the Orthodox to the Roman Church will be mainly on this account, even in Russia; for the difference between the two religions is entirely a matter of detail in formalism, and not in fundamental doctrine. The despatch also states that "the authorities of the Russian Church are taking stringent measures to prevent these desertions."

The National Reformers would fain impress the world with the idea that "this is a Christian nation" by a religious amendment to the Constitution. For many years they have urged that the Preamble be so amended as to contain the name of God, and so make the document a nominally Christian declaration. They insist that to omit such formal acknowledgement of God in the fundamental law is virtual infidelity. According to such argument, the book of Esther is virtually an infidel book; it does not contain the name of God. But the principles and lessons of the book are none the less salutary. Shouting the name of the Lord is not in itself virtue. "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21. "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain."

We have received Vol. 1, No. 1, of *The Messenger*, published by Bro. Lewis C. Sheafe, in the interests of the cause of truth among the colored people of Washington, D. C. We wish success to Brother Sheafe in his work there and to *The Messenger* in its important mission. Address, 2107 Tenth St. N. W., Washington, D. C.