

SIGNS OF THE TIMES

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

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MOUNTAINS AND VISIONS OF GOD.

OUR illustration is of the city of Lucerne, nestling in a valley of the Alps Mountains, upon an arm of the Four-canton Lake, while seven miles in the distance, toward the south, is Mount Pilate, rearing in solemn majesty amidst the clouds its proud head to the height of almost seven thousand feet. The

configuration or shape of the mountain itself. It is not in its chasms, or forests, or glaciers, that the interest centers. It is because from the top of the mountain may be obtained such a view of the whole Alpine system as can be gotten from no other mountain. The whole range of the Alps comes before it, from Mont Blanc in the southwest to where the higher ranges slope down to Lake Constance

the fact that the cloud did not lift, that the wonderful vision of glory was not revealed to his eager gaze. But the man of more wealth and leisure, the greater devotee of the mountains, can wait. And wait he does, and wait many do, till the days grow into weeks, and the weeks measure a month, and the month is multiplied by two and three, to be rewarded at last with one of the grandest visions of earth



Lucerne on the Four-canton Lake, Mount Pilate in the Background.

region is noted for its wild storms, its inspirations to liberty, and the legendary tales which cluster around its ancient hero, William Tell.

THE chief attraction, however, interesting as are city and lake and varied surrounding scenery, is the grand old mountain. This is not because Mount Pilate is the highest mountain in Switzerland and the Alps; for Mont Blanc in the south rears its white crest to more than twice the height of Mount Pilate. It is not in

in the northeast. What a majestic sweep it is, and how well worth the while of him who delights himself in seeing the mountains, upreared by the power of God!

BUT Pilatus is not always accommodating to the tourist, and especially to the hurried sight-seer. Oftentimes this wonderful terrestrial observatory is enshrouded in clouds; and for days and days they hang heavy upon it. The hurried tourist must pass on, ever bemoaning

that mortal eye is ever permitted to behold. There may be as great vantage-points, as mighty pillars of vision, in the Andes or the Himalayas, but they are either not known or not accessible to humanity.

READ in all this a wonderful lesson of God regarding His revelations to man in His Word. What mighty mountains of truth rear their proud heads in His Revelation! What glorious Mont Blancs stand out strong and white in

their individual majesty! What Jungfraus and Matterhorns and Washingtons and Pike's Peaks, and McKinleys, and Aconcaguas, and Deodungas rear their mighty volumes above storm-swept seas and quiet lakes, and fruitful vineyards and green valleys! What magnificent views men obtain as they climb some one of these pillars of vision! Yet how often is one's views limited and so perverted by looking from one mountain alone out upon the revelation of God. Jonathan Edwards saw God's sovereignty alone, and lost the glorious visions of His mercy. Others have seen visions from the mountain-top of Mercy, and have lost the sense of justice. Some endeavor to get views of God's plan from Mount Creation, others from Sinai, others from Calvary, others from Olivet, and all are more or less limited and perverted.

MANY are in too great a hurry. They want to see all at one time. One view from Calvary, beautiful but superficial and evanescent, and the soul is satisfied! One view from rugged Sinai, glorious but superficial and evanescent, and the soul is discouraged! Sometimes the cloud covers the mount, and the impatient soul is unwilling to wait. He who waits long enough upon the heights of Sinai will see Calvary bathed in a glory and beauty he never saw before. He who looks from Calvary upon Sinai will see a holiness, a strength, a grandeur, which transcends all former visions.

"COME up to Me into the mount, and be there," said Jehovah unto Moses; and after the days of sojourn with God, Moses came down with his face shining like that of an angel. It was in a "very high mountain" that Ezekiel saw his "visions of God." To those who would give God's message to the world, the Voice cries, "O thou that tellest good tidings to Zion, get thee up on a high mountain."

THERE is one mighty tower of vision in God's Word like the Pilatus of the Alps. From it one can see the whole great range of God's system of truth as from no other vantage-point. That tower is God's great purpose as revealed in the sanctuary in past and present ages on the Zion of His holiness. There in the very center of the holy shekinah is God's holy law; there over the transgressed law is the mercy-seat; there is the great High Priest; and in the sanctuary is revealed all the relations between God and His creatures, all the fearful outcome of sin and those who persist in loving it; all the glory which will come to the trusting, steadfast child of God.

SOMETIMES the cloud covers this watch-tower of vision. God's glory hides the vision because of sin-blinded, easily-satisfied hearts, and we must wait for its removing. The heart must bow in submission to God and to His law; the sins must be yielded and put away; self must be emptied, the eyes anointed, and then with clarified vision will we see God's wondrous plan in all its beauty and sympathy and perfection. Are you in darkness, dear soul?—Go up into the mount of God, and there enter into the sanctuary with God, as did Moses and Ezekiel and David. Are you in doubt? Do you wonder at the seeming triumph of the wicked? Are you envious at their prosperity? Are you shocked at their deception, their scoffing, their blasphemy? So was Asaph of old, and he tells

us, "When I thought to know this, it was too painful for me; until I went into the sanctuary of God; then understood I their end." He saw before them, in their wickedness, destruction, as in a moment, but trusting in God he could say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

COME, soul, and let us get up into Mount Zion with God, and there abide with Him. Wait till the vision clears, and the sunlight of His love sweeps away the clouds of sin, and there view the beauty of His holiness, and in beholding become changed.

MAY.

BY MRS. SUSAN BIRDSALL ROBERTS.

BRIGHT, cheery May comes tripping o'er
The velvet lawn with dewy feet.
I hear her voice, I know her smile;
Her fragrant breath is on my cheek.

Fairest of all the sisters twelve
That greet us yearly one by one;
We've sighed for her full many a day;
We'll bless her till her work is done.

From out each flowing sylvan tress
Drop wild flowers gaily at her feet;
And in her palm she starts the seed
That man must garner ere he eat.

Her brow is wreathed with buds and flowers,
With fruitage-roses nodding plume.
And when she softly steals away,
She leaves us in the lap of June.

Bewitching May! Her nectar cup
We sip and quaff, insatiate quite;
And still she pours for all a draught,
Still pouring leaves our ravished sight.

* * * * *

If this is sin-stained earth we see,
What must the charms of heaven be?
"Eye hath not seen, ear hath not heard,
Nor heart of man hath e'er conceived,
The things My Father hath prepared."

THE MEDIUM OF LIFE.

BY WILLIAM COVERT.

THE Creator is represented as giving material form to His thoughts by speaking. Necessarily all created things had a formal beginning. There was a time and a way in which they were started on their mission. When it suited the purpose of God to have our own world occupy its place among His works, He called for it. Before the call, it existed in His thoughts. When He had spoken the word, it was in its place. His word was potent to generate and form it. The same word that set it going, holds it in place, and keeps it going; for it is said: "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6, 9.

The agency that gives life must possess life. Christ said, "The words which I speak unto you, they are spirit, and they are life." John 6:63. Every word of God is designed to accomplish a definite thing. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it." Isa. 55:10, 11.

In an apostrophe to all created things,

David says: "Praise ye Him, all His angels; praise ye Him, all His hosts. . . . Praise Him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the Lord; for He commanded, and they were created. He hath also stablished them forever and ever; He hath made a decree which shall not pass." Ps. 148:2-6.

Art and Creation.

Creative power does not construct things out of visible material. Art is not, as some have said, the complement of creation. The growing of the oak is creation, but the cutting into lumber, and the making into desks, are works of art. The first builds up; the second destroys. One is exhibition of life; the other is a separation from life. Art tears down the work of creation that it may construct itself. Creation, through the living word, calls into being worlds that had no previous existence. "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

Every design bears witness to the existence of the designer. Every visible thing testifies that there is an invisible power which gave it being. Men compound and construct out of things which are made to their hand. Not so with creation. When God works, He simply speaks the word, and the thing desired comes forth. In this manner He formed the world. Upon it He placed mountains. Within the mountains, He put mines of ore. Out of the ore man has constructed all kinds of instruments. He has made the simple pocket-knife, and the complicated steam engine. Yet in all the works of men there is nothing like creation. Men who labor in shops destroy created things that from them they may construct their implements.

In the field of art, men try to imitate things in nature; but the productions of the brush and the chisel remind the naturalist more of death than of life; they oftener start tears of grief than smiles of joy. They deepen rather than relieve mourning.

Art leads its devotees to admire that which has no life. The painter gives us a lifeless picture. The sculptor places before his friends a cold, hard stone. The taxidermist takes the life of a beautiful animal, and tries to preserve the remains for the cabinet of some one who imagines himself to be a lover of nature. But would it not be better to go to the homes of these creatures, and there study God through the life which He has given them? The secrets of their lives can be learned if they themselves are properly studied.

In the most exquisite production of art, even that particular piece which the classic ardently admires, is not found the lesson for study that may be learned from the simplest leaf in the forest. The tiniest insect which makes its home upon the foliage of some plant, or the lowliest worm that crawls at our feet, can never be equaled in their structure, by the art of man. He that plucks the wild flower of the glen, or gathers flakes of moss from the lone rock, mars a form more beautiful than painter ever drew with brush or weaver ever formed in loom.

Life from the Word.

All life must come from God, and it has pleased Him to make His word a medium of transmission.

The life which man receives through fleshly birth is adulterated with sin, tainted by disease, and must soon pass away. But that which comes through the word of redemption is free from sin.

Concerning the nature of God's word, and what it does for the believer, the apostle uses these expressive words: "Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

. . . And this is the word which by the Gospel is preached unto you." 1 Peter 1:23-25.

Every organic thing grows from some seed which God has endowed with life after its kind. Every perfect seed properly planted in the soil under favorable conditions gives birth to a new life. It works in harmony with a law which operates through the whole scale of nature, so that life, operating through the agency of a plant, builds the mineral into organic form. This form is called a vegetable. Life through the vegetable seed transforms the plant food and raises it into a higher kingdom.

The spiritual kingdom works in lines parallel with the physical realm. Man is grasped by the power of the life in the incorruptible seed (1 Peter 1:23), and borne upward to become a partaker of the divine nature. The Christian is "rooted and built up in Him." Col. 2:7. "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." Col. 2:9-12. "But we all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." 2 Cor. 3:18, R. V. The transforming power comes from life, and lifts man into glory. It is the life of the incorruptible seed working in humanity that transforms man into a new creature. Thus man is born from above, and the divine image is restored. This birth will be completed physically in the resurrection.

The Word Distilled.

The beautiful way in which God imparts divine life to man is told in the last song of Moses: "My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." Deut. 32:2.

The newborn plant thrives best when watered in mildness by the dewdrops, or by the gentle rain falling in spray upon it. The heavy, beating pour, or the storm of hail upon the tender herb, are agencies of death. So do hard words bruise the tender spirit of others, while gentle words impart life to the soul.

The farmer desires, not the noisome visitation upon his fields, but the copious shower; for it dissolves the elements of earth, and provides healthful food for the plant. In like manner does the living word of God fall as the dew of heaven or the rain of summer upon the thirsty soul. The Christian is strengthened with all might, because he is held in the divine word. "He [Christ] shall come down like rain upon the mown grass; as showers that water the earth." Ps. 72:6. It is the living Christ in the word that draws man to God.

Growing like the Lily.

There is no flower that exceeds the lily in loveliness. Its rich fragrance is sweeter than the odor of incense. It is this gem of the valley and mountain that the Son of God uses as an emblem of the divine life. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matt. 6:28,

29. The lily grows, but not by its own care or effort. It increases, but not by its own planning or anxiety. It feeds upon the appointed elements of the soil, which are transformed by divine power into a vision of gorgeous splendor.

God provides every plant with multitudes of rootlets. To each fiber is given a mouth that drinks in the milk of nature, that has been dissolved by the moisture placed in the earth for that purpose. The life in the plant, tho it is only a vegetable, enables it to transform its food elements into a wonderful exhibition of God's glory.

When God, through this living way, has decorated the plant with glory, and perfumed the air with fragrance, He has more than equaled all the splendor of Solomon's kingdom. It could be said of Solomon's grandeur, as he sat in kingly robes upon his ivory throne overlaid with gold, "There was not the like made in any kingdom." 2 Chron. 9:19. Yet the child that possesses one lily may behold in it a treasure richer than all the glory that art expended upon Solomon.

Let Christians think more upon these beautiful symbols of divine power, and less about the vanities of human greatness. That which is esteemed as greatness often proves in the end to be only the evidence of folly and weakness.

Incarnation of the Word.

"In the beginning was the Word, and the Word was with God. . . . And the Word was made flesh and dwelt among us." John 1:1-14. Christ was made the embodiment of the Father's Word when He dwelt in human flesh. He was a brother tempted in all points like us, and yet without sin. Heb. 4:15. He came to show us how to live in the flesh, and yet to live by the Word. In all His temptations He rested wholly in the Word. In every onset His weapon was the Word.

When suffering the pangs of hunger, He was asked to use His divine power to make bread from stones, and thus obtain food. His reply was, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

When the tempter suggested that He throw Himself from the pinnacle of the temple, and thereby prove His divinity, He answered, "It is written again, Thou shalt not tempt the Lord thy God." Verse 7. When He was offered all the kingdoms of earth if He would fall before Satan and worship him, He said, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

A WAY OF ESCAPE FOR SINNERS.

THE Lord is "not willing that any should perish, but that all should come to repentance." When Moses came down from the mount, and found Israel worshipping the golden calf as the god that brought them out of Egypt, he stood in the gate of the camp, and said, "Who is on the Lord's side? let him come unto me." Ex. 32:26.

If only Israel had been swift to hear, they would have recognized in this call an opportunity to discard their sin and renounce it. The call was not, "Whoever has not worshiped this golden calf, come to me." Whosoever would might come. If Israel had only risen as one man and said: "We have sinned, but we want to be on the Lord's side. Just as we are, we come," how differently that day would have ended. There would have been no need for the sons of Levi to draw the sword and smite their brethren.

God's call is still to sinners, "Who is on the Lord's side? let him come unto Me." Naked, as Israel was then, caught red-handed in sin, with death overhanging their guilty heads, they may come to God and find immediate acceptance and full salvation.—*Selected.*

TAKING GOD AT HIS WORD.

BY ELIZABETH M. PATTON.

WHEN the child of God falls under severe temptation, intense darkness will often follow. All he can see or think about is the evil he has done. Even tho the first thought may have been the prayer, "O God, forgive me," the enemy may still press in with his taunts and suggestions of discouragement, till he is dismayed with the enormity of his guilt. He feels so ashamed to have yielded. Perhaps his pride is touched; for, depend upon it, there has been the feeling at some moment of his experience that he was superior to some temptations. Along with these is a real sorrow, too, often not unmixed with the fear that he may have grieved away the Holy Spirit forever.

It is at such moments that the enemy would utterly discourage and wreck a soul. Other temptations quickly follow; and unless one flies immediately to the pitying Saviour, thoughts are often suggested that make him feel that there is no use in ever trying to do right again. Sometimes, in extreme cases, self-destruction is brought to the mind as a relief from the darkness, and many a poor soul has yielded at just such a time in his experience, and the enemy has had one more triumph to flaunt in the face of our pitying Redeemer.

This morning, everything seemed to go wrong. I was physically weak, and in trying to accomplish the usual work, almost before I realized it, I was fretting. Soon something occurred which was especially vexing, and I gave way to impatience. In a flash, anger followed. Then a full realization of what I had done came rushing over me, and my heart cried out in anguish.

Something told me to go and pray. Those who know what it is to walk with God will recognize that it was a suggestion from one of His ministering ones. I obeyed, but as I sank on my knees it seemed that I was utterly barren of anything to present before Him, except as I might tell Him of my sorrow. Before even going to my room, I had lifted my heart in a silent prayer for forgiveness, but it seemed impossible for me to realize that I could have forgiveness so soon. I longed for that peace which follows a realization of full forgiveness. But as I continued on my knees before Him, in a few moments these words came as plainly as tho spoken: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

"Yes, Lord," I replied, "I do want rest."

"Take My yoke upon you, and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

"O, if only I had been meek and lowly in heart, I should not have become so vexed!" I told the Lord in answer to this.

Still yearning for more comfort, I remained on my knees, hoping that God would speak to me again. But nothing more came. "Well," I thought, "there is some reason for God giving me just this and no more. He has just told me to come to Him; perhaps He would talk with me now from His Word."

Returning to the kitchen, I easily arranged

my work so that I might leave it a few minutes longer, and then sat down with the Word. Trusting God to direct me to just the right place, I opened my Bible, and immediately my eyes rested upon this marked passage in Micah 7: "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?" I stopped, and in my heart praised God for this comfort. And now for the most wonderful part. As soon as I began to praise Him for forgiveness, immediately the clouds began to lift from my soul! I knew this had been written especially for me, for am I not one of the remnant of His heritage?

I read on into the next verse: "He will subdue our iniquities." Praise the Lord again! None but a God like ours could promise or do more than this. Soon He led me to read just across from this in the same chapter, and the words rang with victory for me: "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

I praised God for the consolation of His Word. The darkness and discouragement were gone. I went about my work with new strength; for I had stopped for a few moments with the Lord, and He had forgiven my iniquity; He had exchanged His strength for my weakness; He had healed my sore heart, and put a new-song on my lips, even praise unto our God.

Who is a God like unto our God?

THE NEW YEAR AND THE SABBATH.

BY A. SMITH.

IT is well known, that, according to Roman time, the old year ends on December 31, and immediately the new year is ushered in. It may not be quite so generally understood that it requires just twenty-four hours to establish the new year all over the earth. Commencing at about the 180th meridian in the Pacific Ocean, at 12 o'clock, midnight, that time is carried westward around the earth to the starting-point at the rate of fifteen degrees an hour; all points east of the moving line being January 1, and all west of it being December 31, until it reaches 180° west longitude, where it will meet the midnight of January 2. Notwithstanding the apparent difficulty involved in the case on account of the rotundity of the earth, there is probably never any complaint made of any difficulty whatever in determining the time when the old year should end and the new year commence. The writer never knew a person to refuse to sit down to a dinner of roast turkey and plum-pudding on New Year's Day just because the earth was so round that the celebration could not be observed all over the world at the same moment of time.

But when the observance of the Sabbath of the Fourth Commandment is urged upon the people as an obligation, professed ministers of the Gospel, who are supposed to be men of erudition and piety, will urge the rotundity of the earth as an insurmountable obstacle to the keeping of that day.

The only reason why the Sabbath of the Fourth Commandment can not be as easily observed on a round world as the feast of the New Year, may be briefly expressed in the phrase, "Don't want to."

When people will yield with evident interest to the custom of gratifying appetite on certain feast days, but oppose every possible argument to the sanctification of the Sabbath, is not their interest in the god whom they serve made apparent by the violation?

THE RUSSO-EASTERN QUESTION PROPHETICALLY AND HISTORICALLY CONSIDERED. NO. 1.

BY BRYN MAWR.

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

Eze. 38: 1-8.

IN view of the unhappy condition of affairs in the "Far East," and the rapidity with which events of national interest and world-wide import are developing, there is good need for inquiry as to the cause and trend of these events. In other words, "What do these things mean?"

Surely the "distress of nations, with perplexity" is most palpable at this time,—"men's hearts failing them for fear" as never before, and they are "looking after those things which are coming on the earth," with never a thought that "those things" are of the greatest importance to earth's inhabitants, meaning eternal salvation to some and everlasting destruction to others.

Men are striving as never before to discover a solution of the problems confronting international life, or a panacea for social and industrial ills, or a safeguard for threatened liberties; discerning not that "*F-a-i-l-u-r-e*" must be written across the face of every score save one,—His Word. "Except the Lord build, . . . they labor in vain," or, man "*waketh in vain*" *except the Lord keep*. Ps. 127: 1.

The *secret* things of heaven or earth belong unto God, but all things whatsoever He has revealed in His Word *belong unto us*; and with tender and unfailing love God assures us that nothing shall be done in all His universe, that concerns us, without first giving us full and faithful warning of the thing He would do. Deut. 29: 29; Amos 3: 7. Is it not strange, then, that we do not seek the Lord to know His will concerning ourselves, or any property-vested interests we may have in the things of earth? God's Word is manifested to us in the Holy Scriptures, which are given by "inspiration of God" (2 Tim. 3: 16, 17), and they are "able to make us wise unto salvation through faith which is in Christ Jesus." They present "ensamples unto us." They were "written for our admonition upon whom the ends of the world are come" (1 Cor. 10: 11), and we have the "more sure word of prophecy" to guide us safely, as a "light that shineth in a dark place" (2 Peter 1: 19).

Now, whether we consider the Scriptures ethically, prophetically, or historically, they are alike unassailable. God's character, as expressed in His law, is its standard of ethics; its prophecies are history foretold; its history is prophecy fulfilled; and the prophecies were given by "holy men of God," who spake as they were moved by the "Holy Ghost," who knew the "*end from the beginning*." 2 Peter 1: 21; Isa. 46: 10.

Insomuch as prophecy is given for a warning, it would be useless for that purpose if it were not applied till after fulfilment. Therefore, with the light God has given us, and trusting Him for guidance all along the way, we will proceed to study Russia and her international policy and her ultimate destiny, as revealed through the prophet Ezekiel. In part this has been fulfilled, but there is much that is

yet to come to pass in the immediate and near future.

Origin of Russian Empire.

Written more than three thousand years ago, the oldest and most trustworthy history of the dispersion of the human race over the "face of all the earth," is the Scriptures—God's written Word. The discoveries of ethnologists of all times, and especially of modern times, verify—if verification were necessary—the compilations and prophetic revelations of Moses.

To these sources—the Bible first—we will look for our information and instruction, and to God for wisdom and guidance in the study of this Russo-Eastern question, with its American complications. After giving a record of several generations of the descendants of Noah, Moses closes the narrative tersely in these words: "And by these were the nations divided in the earth after the Flood." Gen. 10: 32. See also ch. 9: 19.

In view of these facts, we are constrained to consider these descendants, as they are brought to our notice, either by name or by country, as presented by the prophet in Ezekiel, chapters 38 and 39, and such other scriptures as relate to the subject under study. Ch. 38: 1-6 reads as follows:—

"And the word of the Lord came unto me, saying, Son of man, set thy face against Gog [of], the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, and say, Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and put hooks in thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords: Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee."

Verse 1. The prophet is careful to give himself proper designation in contradistinction of the source of the word he is to give, showing direct communication between the Lord and man by the Holy Ghost, when such method was necessary to accomplish His will.

Verse 2. "Set thy face," *i. e.*, turn thy face toward Gog, earnestly behold him, give your undivided attention, for the time being, to Gog and his doings; and this is what the prophet did, as proved by the details of the record.

Verse 3. Who is Gog?—Ruler of the land of Magog, and chief prince of Meshech and Tubal. Magog was the second son of Japheth and progenitor of the ancient Scythians, inhabiting what is now known as Siberia and northern Russia. Nearly 4,000 years ago the Japhethic tribes were scattered over the "face of all the earth" in fulfilment of the prophecy that he should be "enlarged" (Gen. 9: 27), the Magogian and Gomerian branches of the family intermingling and dispersing northward, becoming a very powerful and warlike people as early as 1,000 B. C. And about that time began the expanding and absorptive processes that made the great modern empire.

Gog is the ideal official name of the ruler of the land of Magog, as the word "Pharaoh" signifies the ruler or king of Egypt, no matter what man bore it, or as "tzar" signifies the ruler of Russia, whether it be Nicholas II. or Nimrod I.

Magog was the original kingdom of this ideal head, whose first exploit of absorption was in the cases of Meshech (Moschi) and Tubal (Tiberani); these tribes merged in the Magogian kingdom, degenerating (?) into the recent modern serfdom of Russia. Moscow and Tobolsk are, perhaps, modern ethnological reminders of their ancient greatness. Through this acquisition Gog became their "chief

prince" (R. V.), "Prince of Rosh" (Rosh, the Scythian Tauri, and the Araxes were called Rhos, whence *Russia*).—*Bible Cyclopaedia, Art., "Meshech," Faussett.* The best modern examples of the ancient Scythians may be found in the modern *Cossack*.

After considering this subject geographically and ethnologically, it does not require any stretch of the imagination to find in the ancient Gog the modern "Czar of all the Russias;"—always in the plural, because the Russian Empire is made up by the accretion of many kingdoms.

Verse 4. "I am against thee," *i. e.*, I am opposed to your schemes, you are working contrary to My will and purpose, therefore, "I will turn thee about" (R. V.), and "put hooks in thy jaws," or, "I will turn you from the accomplishment of your purpose for this time, and will restrain you." The use of hooks in the jaw was anciently a favorite method of managing unruly, self-willed animals. See Job 41:1, 2, and 2 Kings 19:28. And history records the fact that Russia is only restrained in the accomplishment of her schemes by sheer brute force; for example, the Crimean War, and the war of 1878, when the combined action of the great world powers compelled her to desist from her purpose; for, if settled diplomatically, Russia will always win her point. Under these acknowledged restraints the Lord "brings" him "forth," that is, He causes "Gog" to change *time* and *mode*, but *not purpose*. The rest of verse 4 faithfully describes the heterogeneous character of the Russian military; and, when considered in detail, is not so "ancient" as might at first appear. "Clothed with all sorts of armor." "Armor" is supplied; and the *modern uniform* meets all the requirements, even to the "shield," wide straps crossing the breast, with wide belt buckled around the waist; and the military head-piece of the Russian soldier supplies the "helmet" of verse 5. And with the modern *sword bayonet* they would all be "handling swords."

Verse 5. Persia, Ethiopia, and Libya are "Cushite," racially and geographically, anciently as well as modernly,—*now* known as Arabians, and if not *Russian territory*, under Russian influence.

Verse 6. Gomer and *all his bands*, "warlike ally of Magog;" originally dwelling in what is now southern Russia; inhabited northwestern Asia 600 to 500 B. C.; anciently Cimmerian (now Crimea). They are the progenitors of the Gaul, of Ireland and Scotland, and the Cymri or Welsh, of Wales, England. Welsh is an old English term meaning "foreigners," applied to the Cymri when they first invaded the "Isles." Bear this in mind, as we will have occasion to refer to this matter again in another connection.

Togarmah—son of Gomer, of the "north quarters"—"uttermost parts of the north" (R. V.)—"and all his bands, and many people with thee." The descendants of this Gomerian band are also "Cymric," and are represented, as nearly as possible, by the present-day Armenians and Turcomans. It is also an established fact that the descendant tribes of the "house of Togarmah" came forth from the "remote recesses of the north," locating in the above-named countries, and also passed westward through the most northern Russian possessions—Siberia and Alaska—to different parts of the Western Continent, known *now* as American, but *then* as Fushang; and the language of these aboriginal tribes thus founded retains many Cymric words, and many of the inscriptions digged from Indian mounds are

undecipherable except to the Chinese savant; to him the characters are simply ancient Chinese. The foregoing Scripture language is both definite and comprehensive, as it includes not only the principal Japhetic, but also many of the "Cushite" tribes, and later, as we shall see, and, as the language implies, many people of mixed races, not particularly specified here, but comprehended in the phrases, "*all his bands*," and "*many people with thee*."

While the tribes mentioned in the above scriptures made many raids toward Palestine, making some conquests, and absorbing some peoples and lands, there was nothing in their relations or intercourse with the Israelites that can in any way be considered as implying a fulfilment of these prophecies.

Verse 7. "Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." This verse reveals the secret of Russia's persistent diplomacy,—the Lord's command to "be prepared" and to "prepare" or make ready all others under "Gog's" rule or influence—to marshal *all allies*, and to be a leader or commander of them; or, as the language implies, to have a special care for all that are "assembled unto thee." He can be a father unto them, for "Father" is one of the titles of the "Czar of all the Russias." This command carries with it, so to speak, the *warrant* for her diplomacy. For many, many years she has been preparing; watch her!

Verse 8. "After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have always been waste: but it is brought forth out of the nations, and they shall dwell safely all of them." "After many days" is qualified by the term "latter years," doubtless the "time of the end" spoken of in Dan. 12:4 (*q. v.*), as the events here described immediately precede the close of the world's history. "Thou shalt be visited," that is, called upon to do God's will; and, in default of this (for "Gog" willfully determines upon his own way), the visitation is consummated in destruction in the last plagues.

(To be continued.)

BETTER THAN ADVICE.

THE other day, when a horse drawing a cartful of coal got stalled on West Street, the public was promptly on hand with advice.

"Put on the whip!" shouted the driver of an express wagon.

"Take him by the head!" added a truckman.

"If that was my hoss," said a man with a bundle of clothes under his arm, "I'd tie a cloth over his eyes. I've seen it tried a hundred times, and it makes 'em pull their best."

"Don't believe it," said a man with a cane. "I've owned horses all my life, and I've had some bad ones among them. The only thing to do is to blow into his right ear."

"You mean the left," said a small man with a very thin voice.

"No, I don't! I mean the right ear. I've tried it often enough, I guess."

A crowd of fifty people had gathered, and now the driver got down, and looked the ground over. One wheel was down in a rut. He stood looking at it, his hand on the horse's hip, and everybody around him tendering advice, when a couple of sailors came along, and one of them called out:—

"Ah! mate, but here's a craft on a reef."

"Over with her, then."

Both seized a wheel for a lift, the driver clucked for the horse to go ahead, and away went the load as easy as you please. They were the only two of the whole crowd who had not advised the driver how to do it.—*New York Sun.*

THE BEAUTY OF DUTY.

THE longer on this earth we live
And weigh the various qualities of men,
Seeing how most are fugitive
Or fitful gifts at best, or now and then
Wind-wavered copse lights, daughters of the fen—
The more we feel the high, stern-featured beauty
Of plain devotedness to duty;
Steadfast and still, nor paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense,
In work done squarely and unwasted days.

—James Russell Lowell.

How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

CL.

At the age of 16 years I was converted and united with the Christian (Disciple) Church. In the year 1869 I came to California, and finally united with the M. E. Church. But some traveling strangers left a tract at our house entitled, "A Hundred Bible Facts on the Sabbath," and O, how it spoiled my peace of mind! Every day I would pray to God, and ask if I might not keep the first day of the week; and one day while I was in prayer, such a feeling of peace came into my heart; and I thought it was the Lord's expression of willingness that I should keep that day. So I was happy again. But it was not the Lord that answered my prayer; for His Spirit will guide only in the way of truth.

Time passed on, and Brethren Martin and Church came to Glenburn, and preached on the subject of the Sabbath. The first sermon brought the light to my mind, and I did not pray any more that I might keep the first day of the week. I was under such deep conviction that I had to come out and obey the commandment of God; but it was a cross, for I would have to be alone in so doing. However, after I had laid hold of the Sabbath, and read more and more of the glorious truths of the Bible, it

grew, and still grows brighter, and brighter, altho I do stand alone. As I travel from one end of the valley to the other, to get this wonderful truth before the people in printed form, I can not thank God enough that He did not leave me to perish in my blindness.

It was after reading the experience of Mrs. J. W. Collins that I was impressed to write my own.

(MRS.) M. F. BROWN.

CLII.

I WAS passing through a small town in Texas, about two years ago, before I had heard of any one's keeping Saturday as the Sabbath, excepting the Jews. I called at a house, where I was given some literature on the Sabbath question; but being much prejudiced against reading any books without Catholic authority, I refused to read it. The summer following, however, I came to Milwaukee, and, being at work in the city, I would call in occasionally at the Helping Hand Mission, now the American Mission.

The Bible, under God and with the help of Brother Moody, was the cause of my conversion to the Seventh-day Adventist faith.

PAT GRACE.



OAKLAND, CAL., MAY 4, 1904.

All Manuscript should be addressed to the Editor
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SELF-WORSHIP AND ITS END.

MAN must worship; what and whom shall he worship? Man needs a Gospel; whose shall he believe?

Here is a sample of the self-gospel taught so much now-a-days, by one of its high priestesses:—

Make up your mind this very hour to do something worth while. You know what you can do, or at least what you can try to do. You need ask no advice. No one understands you so well as you understand yourself.

Sit down alone with yourself a little while each day and be quiet and listen to the voice within you.

It will tell you the truth after a few sittings. Then look in your own soul for light. It is there, and it is the light for you to follow.

Whether you are a Christian, a Jew, a pagan, a Protestant, or a Roman Catholic, does not matter so long as you follow your soul's light, nor does it matter that there are shining lighthouses in each of the other harbors. Follow the light which radiates from within.

Now all of this is the absolute acceptance of the gospel of Satan,—the will-o'-the-wisp which lures to destruction—and the utter rejection of the Gospel of Christ. The Gospel of Christ never admonishes man to look to *himself*, but to Christ.

The adversary thus deceived our first parents: "Ye shall not surely die [that is, by following your own way]; . . . your eyes shall be opened, and ye shall be as God, knowing good and evil." Gen. 3:4, 5.

Man believed; found the knowledge of evil, and has ever since been seeking in himself the knowledge of good, and finding it not.

Thus speaks one who had so sought it, and come back sorrowful from the search: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23. "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" Jer. 17:9.

And thus speaks another, who had sought diligently, and had returned broken and weary from the quest: "For I know that in me, that is, in my flesh, dwelleth no good thing." "They that are in the flesh can not please God." See Rom. 7:14-24; 8:8.

And this is the revelation of the Master: "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man." Mark 7:20-23.

That is the gospel of Satan, a false light, which flatters the human, which ministers to human lust, human depravity, human pride, and human ambition, human desire to do some great thing, and which leaves man at last in the wreck of character,—his lust an unsatisfied, unquenched burning; his pride a base humiliation; his selfish ambition a mad, jealous, envious, disappointing dream; his great thing a collapsed balloon, a bursted bubble; and the end of all, death.

This is the gospel of self, that at its very best develops only selfish characters, each glorying in himself and envious of the greater fame of others.

Believing, undeceived, we may accept the answers given by the prophet as to the One only who knows the heart and can properly correct it. "I, Jehovah, search the mind, I try the heart." "O Jehovah, correct me." Jer. 17:10; 10:24. And God has answered the human longing.

The Gospel of God, the good tidings in Christ Jesus, comes to poor, fallen, sinful, impotent man, with this message from the Master of the mighty, this instruction from the Teacher of the taught, this clear pathway from the Prevailer over the prince of

darkness, this invitation from the Interpleader: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Isa. 45:22.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

And knowing man's ever-constant need, knowing all the devices of the enemy to deceive, knowing the natural desire of man to exalt self, in the very closing message of the blessed Book come these words of hope: "And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come; he that will, let him take the water of life freely." Rev. 22:17.

"Ye must be born from above," said the Master to the Jewish moralist. Faith must make connection with the great Fountain of life, and by its constant exercise preserve the constant interflow of life, and light, and love from Jehovah, our covenant God, revealed through Jesus Christ our Lord.

O soul, why not reject forever every message which ministers of self, and receive Jesus Christ, a personal Saviour, the Way, the Truth, and the Life to every one that believes; the Wisdom, the Righteousness, the Sanctification, the Redemption to every trusting soul?

"THE JEWISH SABBATH."

Numbers versus Truth.

THE term, reader, is not ours, neither is it new. It has been used for centuries as a term of reproach to designate the Sabbath of Jehovah our God. It is a bid for all the unreasoning prejudice against the Jews that it may be turned upon an institution of divine origin designed to be a blessing for the race.

One of the last instances of its use we find in an article in the *Christian Standard*, entitled, "Numerous Attempts to Revive the Jewish Sabbath—All Fail." And then the editor proceeds to say that these attempts began in the days of the apostles, and have continued to the present time; but in each and all cases except the last among Seventh-day Adventists, all have been failures, and that Seventh-day Adventists "are now beginning to break up into factions, and otherwise to show signs of their best days."

Now it is not our purpose to answer the mixture of fact and falsehood, of conception and misconception, in this article. But we do wish to point out the fallacy on which the whole article is based; namely, that by numbers—success from a human view-point—the merits of the Sabbath cause is to be judged. We grant, for the sake of the argument, that since the apostolic days the adherents of the seventh-day Sabbath have been few; but whenever the Gospel of God's grace was effectual in the days of the first century it produced Christian commandment-keeping followers of Jesus Christ, those willingly obedient to all of God's commandments.

But from the days of the apostasy to the present, as indicated by the "more sure word of prophecy," commandment-keepers have been few, always persecuted during the Dark Ages, and always maligned and misrepresented by the nominal church. But do these facts—that they were few; that many yielded their faith under persecution, many more under the blandishments and temptations of the world; that there are few at the present time—make the truth of God of none effect? Let God be true, tho every man be false. Rom. 3:2, 3.

Let us review briefly the history of God's cause and people. It started well, in fair Eden, with a pure, strong man and woman, in the image of their Creator. An enemy entered, and in a little while all of earth's children stood on the side of the enemy. Was God's cause a failure?

Centuries roll by. One the wise men of the world must have called a fanatic had been preaching and prophesying for three hundred years. He was a commandment keeper, a Sabbath keeper, for he "walked with God;" and "how can two walk together, except they be agreed?" A little way from this the wicked worldlings perish in a great convulsion, and the "fanatic" who preached its coming, with seven others of his household, was saved in an ark which he built upon dry ground. How pitifully

weak must Noah's cause have seemed to the great men, the men of renown—such a paltry few, while the popular church numbered thousands? Yet, reader, the unbelief of the great multitude did not make the truth of God of none effect. God was with the few.

When the crisis of Egypt came, few comparatively of earth's millions were saved; while the multitudes of proud Pharaoh were humbled in the dust, and the flower of his army sank to destruction. And of the 600,000 of God's people who started for the promised land, only two, just two, crossed the Jordan, and entered its borders as inheritors. Did the unbelief of the many make the truth of God of none effect? God stood with the two; they "wholly followed the Lord."

A few centuries later a great Sabbath-keeping prophet stands alone before a great assembly of Israel. Arrayed against him were 450 prophets of the sun-god Baal, and 400 of the prophets of Baal's counterpart, the Asherah, together with the royal house—the government. Where stood Jehovah then?

True, out of that conflict God's prophet came triumphant, gloriously vindicated by Jehovah, yet in a few hours he was fleeing for his life, alone, and felt that no other soul was loyal. Yet God assures him that among the multitudes of Israel there are still 7,000 who had not bowed to Baal. They were scattered here and there in the mountains and wilderness, and even God's prophet did not know them. Doubtless the popular church in Israel, who had only made a few concessions to the world, who were only worshiping Jehovah under another term, Baal (Lord), and through one of Jehovah's creatures, the sun, would have given the scattered 7,000 a pretty poor name. Yet God was with the few.

We may pass over the repetition of the same thing in the Babylonian captivity and the restoration therefrom. There were the many and the few, but God was still with the few.

A few centuries later we behold the perfect Man. His very forerunner had been killed by a royal member of the popular church. The Man came, taught as man had never taught before, wrought mightier miracles than men had seen before. Great multitudes hung on His words. Thousands wished to make the Man a king.

Three years pass by. Two of His chief disciples begin to seek for high position, and sow the seeds of envy and strife among all. Another very prominent man among them, the business man of the company, secretly, as he supposed, joined with the popular church for the suppression of the Master. The traditionists, the higher critics, the popular sects everywhere, seemed to triumph against this commandment-keeping, Sabbath-keeping Man. He is brought to trial, to shameless mocking, to cruel scourging, to the pitiless cross. Only one or two and a few women have even the courage to confess Him or stay by His side in the suffering. He died, while the very heavens grew black, with the awful cry still lingering in the air, "My God, My God, why hast Thou forsaken Me?"

But He was not forsaken. Tho all the powers of earth and hell were against Him, tho death upon the cross were His portion, tho all His own forsook Him and fled, still God was with Him, with the Lone One, who died to magnify the law of which the Sabbath of the Lord—which men call Jewish—was a part. Did the unbelief of the multitude make the truth of God of none effect?

There was a time when a few Protestants stood alone in Europe. Men call them Reformers now, and write it with a capital R; but when they were doing their work they were reproached with every name the ingenuity of wicked men in the popular church could invent.

It might be well to remind our contemporary, which takes pains to tell us that it is "devoted to the restoration of primitive Christianity; its doctrine, its ordinances, and its fruits," while it equally declares that its founder is a man, Isaac Erret,—it might be well, we say, to remind it that its cause is in a hopeless minority; that the Roman Catholics, the Mohammedans, the pagans, the ritualistic churches, and the increase of ritualists and traditionists among the "evangelical" bodies, make our Disciple friends look ridiculous from a human view-point. But in this case, the *Standard* does not judge by numbers.

Now as to the last phase of Sabbath reform, as carried forward by Seventh-day Adventists. It bears the imperfections of humanity as has every reform.

Fanatics have thrust themselves in among them. Satan ever is active. It is the word of the Master and His apostles that false prophets and teachers should arise among the people. Matt. 24: 24; 2 Peter 2: 1. This people will have to meet the tests over which other bodies have fallen, and fall as have others or prove true to the Word of God and Christ Jesus their Lord. But if the majority should prove false, which God forbid, their unbelief will not make the truth of God, the Gospel, the law, the Sabbath of the Lord, of none effect.

One more reference to the *Standard's* article. The editor thus closes:—

It is a fact worthy of remark that in all the ages, the ranks of the Sabbatharians have never produced one single person of note in the world in any line of usefulness—not one great poet, or writer, or reformer, or evangelist, or philanthropist, or teacher, or statesman, or soldier, or patriot, or scientist, or "captain of industry," or anything else except zealous partisans who devote all their energies to their great hobby, "the Sabbath and the law."

Now the Sabbatharians may rejoice that, measured by this worldly *Standard*, they have not produced a "scientist" or "captain of industry;" but if the long roll of the ages were called, and the loyal of God summoned, a few names of Sabbatharians might be found, such as Enoch and Noah and Abraham and Joseph and Moses and Joshua and Samuel and David and Solomon and Elijah and Isaiah and Jeremiah and Ezekiel and Daniel and John the Baptist, and John and James and Peter and Paul and Jesus of Nazareth, who is the fulness of perfection, all of whom were observers of the Sabbath of the Lord our God, called by our contemporary "the Jewish Sabbath." Here are poets, reformers, and all other classes good and noble, every one of whom was some time counted as fanatic, dreamer, babbler, insane. In God's estimate knowing Him is more than greatness. Jer. 9: 23, 24.

Of the present Sabbatharians, we could not expect that their work should be judged otherwise than as their Master's has been. Let them be content with the fact that their names and records are written in heaven, that they are loyal to God, that they must decrease that the glory of their Master may increase. Let them be content to be among "the foolish things of the world" and "the weak things of the world" and "the base things of the world, and the things that God has despised" if by so being God may be glorified in Christ Jesus. Let them be content to be a voice crying in the world's wilderness of sin and babel of creeds, "Prepare ye the way of the Lord, make His paths straight;" "Repent ye, for the kingdom of heaven is at hand;" "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

THE "SALT OF THE EARTH."

It was to His disciples that Jesus said, "Ye are the salt of the earth." Salt is a preservative. Were it not for the salt in the ocean, it would become stagnant, and conditions on land would be averse to human life. The Lord's people are regarded as the salt of the earth because it is for their sake and the Gospel's that men are spared at all in their sinfulness. This was shown in the case of Sodom, after it was condemned to overthrow. If ten righteous persons could have been found in the city, it would have been spared.

This great fundamental truth is the Biblical answer to the fallacious National Reform theory that a nation is a moral person, that as a nation it sins aside from the sins of the people, and is spared because as a nation it repents, and as a nation its sins are forgiven. The truth is, the nations are spared because of the "salt" there is in them propagating the Gospel, seeking out the souls here and there that are susceptible to the truth. If national sins are separate from individual sins, and are forgiven by the Lord independent of individual sins, then why may not the nation be forgiven and saved independent of the moral condition of the individuals? Again, the forgiveness of sin means eternal salvation, if the pardoned subject endure to the end; so that, if the nation continue to do right unto the end, it would logically and justly be entitled to the endowment of immortality, without regard to the condition of the people as individuals. But what would a nation be without the individuals?

The absurdity of this theory of national sin and

national righteousness and national salvation is further shown in the assumption that national atonement for sin can be made with national law. According to the National Reform doctrine, the nation's sins can be forgiven and the nation can be saved, if the government will enact such religious laws and perform such other religious acts as the "reformers" shall dictate. In other words, national salvation is by law and by works.

This doctrine would have some foundation if it were recognized that the whole scheme of human nationality is secular, and therefore temporary. As such, its continuance and prosperity is dependent largely upon the justice and equity of its laws and practical policy. But when it is assumed that the nation, independent of the individuals composing the nation, is a moral person, having a conscience and moral responsibility, and commits sins just as individuals do, the absurdity is absolutely irrational. This demands an exercise of faith (or there could be no forgiveness of sin) on the part of the nation, and the National Reform theory would assume that this is possible, no matter what the people do; for they are depending upon this very thing to bring about the moral reformation of the people.

The experiment of salvation by works, or by human law, was tried to the full by the Papacy, and the result was the Dark Ages. National Reform is only that experiment over again. Then the people, who composed the nations, were preserved, kept from utter destruction, by means of the "salt" that was sprinkled amongst them. Prophesying of that time, the Lord had said, "Except those days be shortened, there should no flesh be saved; but for the elect's sake, those days shall be shortened." And the days of persecution were shortened by the Reformation, in order that the "salt" should not all be destroyed. The tendency of the national policy of civil-law religion then was to destroy the true people of God; and if that had been accomplished, if the "salt" had all been destroyed, then verily "no flesh" could have been saved; naturally it would have all gone to decay—just as Sodom fell the very day that Lot went out, and as Jerusalem was allowed to fall as soon as the disciples of Christ fled at the signal which the Lord had previously given them. See Matt. 24: 15-20.

When the spirit of church-and-state union crept into the ancient church, the "salt" began to lose its savor (Matt. 5: 13), and the more the church depended upon the civil government for power, the more its saltiness, or preserving quality, departed from it. So we see a like result to-day, as the so-called National Reform principle leavens the church and the government. "If the salt have lost its savor [the Holy Spirit], wherewith shall it be salted?" What can take its place? What can the church do without it? If the only recognized power and representative of Christ be gone, who can be saved? for the total departure of the Spirit marks the close of human probation. And what then shall become of the futile endeavors to save nations, or society, or even an individual, by any power of civil government? What will become of Cæsar's attempts to enforce the law of God, or of any other scheme of salvation by human works? Salvation is "not by [human] might, nor by [human] power, but by My Spirit, saith the Lord."

THE REPROACH OF FEET-WASHING.

AMONG the things which a contemporary reproaches Seventh-day Adventists with is the adoption of "feet-washing and extreme vegetarian views."

As to the people themselves, we have naught to say. God, not we, is their defense. But we have just a word to say as to the two things named, and the last first.

Adventists generally are not extreme vegetarians. Most of those who abstain from flesh meats eat eggs and milk, while extreme vegetarians do neither. But excellent Biblical examples are given in the food which God furnished for forty years, the manna (Exodus 16), and in the pulse and water which Daniel and his fellows fed upon, and upon which they thrived better than all others who fed upon the royal dainties (Dan. 1: 8).

As to the feet-washing, we have only the words of our Lord to plead. When He had Himself performed the act, He thus instructed His disciples:—

"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."

"Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than He that sent him. If ye know these things, happy are ye if ye do them." John 13: 13-17.

In His commission to His disciples He gave this instruction:—

"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. Amen." Matt. 28: 19, 20.

"If ye are reproached for the name of Christ, blessed are ye."

Question Corner

1497.—As to marriage.

Will you kindly define what constitutes a true Biblical marriage? Is a marriage ceremony of any real value, and is there any importance to be attached to it by true believers aside from the formality which custom demands of those who enter the state of wedlock? Would not a man and a woman who had solemnly, before the Lord, promised to accept and take each other as husband and wife, be as truly married as tho a civil ceremony had been performed by a justice, or a civil-religious ceremony by a minister of the Gospel? S. A. C.

It is impossible to set forth anything definite as to a form of ceremony. It seems to have been regulated by local customs, with certain essentials. In the first marriage, the Creator gave to the man his wife, under what form we know not, altho we do know that there was sufficient form to clearly convey to all parties involved that a marriage had taken place, and the solemn truth was conveyed that the twain should be one flesh, and that the union was indissoluble and the relationship and duty permanent. One of the essential things in marriage seems to have been the passing of the bride from her father's house to the house of her husband or his father. This was preceded by betrothal, and accompanied with more or less ceremony, and solemn covenant. See references to these customs in the following: Eze. 16: 8-14; Mal. 2: 14; Prov. 2: 17; Gen. 24: 57-60; Ruth 4: 9-13; Isa. 61: 10; Cant. 3: 11; Jer. 2: 32; Matt. 9: 15; 25: 1-10. These and many other scriptures indicate that ceremonies accompanied the marriage, feasts were held, friends were present, pledges were given, covenants were ratified. The right of both wife and children and the good of society demand some formalities in the marriage ceremony, and this seems to have been recognized all through Bible times.

The use that is made of marriage as a symbol of the union between Christ and the individual (Rom. 7: 4; Gal. 3: 27), as well as between Christ and His kingdom (Isa. 54: 4-6; 61: 10; 62: 3-5; Rev. 21: 1, 2, 9, 10; 19: 7-9), indicates that more should be made of the marriage itself than a mere formal contract between two parties, tho the world may make too much of the ceremony and too little of the sacred union for life. The sacredness of marriage in God's sight is also indicated by its prohibitions.

While the solemn agreement between the man and woman might, as between them and God, constitute a true marriage, they owe it to posterity and the public to make it public and of public record. And the Bible demands conformity to civil law when duty to God does not contravene. Rom. 13: 1-7.

1498.—Bride of Christ.

In the issue of March 30, 1904, in your editorial, you make use of the expression "bride of Christ" as the church of God. Please explain in Question Corner. How can it be that both New Jerusalem and the church can be the bride of Christ? In my opinion the expression, "The state has not wooed the bride of Christ," needs some correction or explanation.

There are three different relations referred to in the Scriptures as marriage: (1) The union of Christ with the individual believer (Rom. 7: 4; Gal. 3: 27); (2) the relationship between Christ and the church, or the people of God (2 Cor. 11: 2; Eph. 5: 23-32; Jer. 2: 32; 3: 1, 14; 31: 32); (3) the relationship between Christ and His kingdom, the complete and glorious consummation of all His travail of soul (Isa. 54: 1, 5; Gal. 4: 25, 27; Isa. 62: 1-4; Rev. 21: 1, 2, 9, 10). Of that eternal kingdom the New Jerusalem is the capital, and her reception is the reception of the kingdom.



THE OUTLOOK

THE LIQUOR-LICENSE EVIL.

ON second thought the people of Vermont are coming to their senses on the prohibition question. Two years ago, through the influence of the liquor traffic upon her politicians, the state voted to substitute high license for prohibition, but at the election held a few weeks ago, eleven of the fourteen counties voted to return to prohibition. The vote is said to have been the result of actual experience of the evils of the licensed saloon. The *Burlington News* says that "it beats all how many men who voted for license suddenly discovered, after thirty days' experience, that it was a failure." The *New Voice* says:—

North, east, south, and west the prohibition movement is sweeping on this winter season, with an ever-increasing importance. Liquor men never were so awake to their imminent peril of utter defeat and extinction. Oregon has secured a referendum on a strong state local prohibition bill. Maine, at the other limit of the nation, is proving, by persistent enforcement, that liquor men can not dazzle the brave patriots with the high license bait.

But despite all this apparent reverse, statistics still show an increasing aggregate in the manufacture and consumption of alcoholic beverages throughout the country as a whole. Strong drink has a terrible hold on the people. A domestic, in a fashionable family in one of California's smaller cities, recently told of the club to which her mistress belongs. From every meeting of the club, some of the women go home drunk. And the club is composed of members and adherents of a certain nominally Protestant church. Were it not for the strenuous efforts of temperance advocates to combat the evil, the demon of strong drink would soon swallow up the great majority. Conservative temperance people do not realize how much they owe to the untiring efforts of the stalwarts to hold in check the terrible evil.

Speaking of the work of high license, Dr. Gregg, of Allegheny, Pa., says:—

It has given the liquor traffic commercial respectability, so that now it is a financial temptation financed by vested interests. Under the sanction of license the curse has entrenched itself in commerce, and has become mighty. It dictates to Legislatures, intimidates politicians, silences pulpits, and subsidizes the press. It has become our leading business; it is our greatest commercial organization; and yet its issues are evil, and only evil.

The *New York Tribune* sums up the license evil as follows:—

The liquor traffic costs more every year than our whole civil service, our army, our navy, our Congress; including the river, and harbor, and pension bills; all we pay for local government, all national, state, and county debts, and all schools of the country. In fact, this country pays more for liquor than for every function, and for every kind of government. We spend more for drink than we do for bread. Does this indicate that the license system is a success? No system laying claim to brain or morality of any kind could be more of a failure.

CHURCH AND STATE.

THE separation of church and state in France goes on with so remarkable rapidity and emphasis that the abolishment of the concordat must soon follow, and all the convention between Rome and the republic be at an end. Premier Combes dares much in this persistent progress, and yet, tho at every move it has been prophesied that 'twould be his last, he still goes on. The expulsion of the "religious" from France left him secure in his parliamentary majority, nor have other and different issues resulted in shaking the government. Now the Eastertide has been characterized by one of the most revolutionary measures, in the stripping from all the law courts the crosses, crucifixes, paintings of saints, and all religious works and emblems, and choosing Good Friday for the day of executing this order. Paintings

four centuries old, and a quarter of a century old, ceiling decorations of the latest date, and of long ago,—many hundreds of ivory, silver, and gold images of Christ and crucifixes,—have been equally doomed. But there is a difference between this iconoclasm and its predecessive movements in history. Not wild and rude mobs despoil the sanctuaries—the priests in their churches will not be disturbed, only the houses of the common law will be dissevered from the church of Rome; and the religious decorations will not be destroyed, but as works of art will take their place with hundreds of others of such nature in the grand Louvre gallery. The spoils of many an altar, of many a cloister, are there already, and this is only significant as a decisive step in the turning of the church out of the courts, where it has no business,—and as a notice served upon Rome that the people must order, and not the pope or the Roman machine.—*Springfield Republican*.

THUS THEY WEAVE IT TOGETHER.

A CORRESPONDENT of Green Bay, Wisconsin, sends us the following striking statement, relative to the condition of things in that city:—

This city holds the distinction of re-electing one of its aldermen who is a self-confessed bribe-taker, and another one who stands with ten indictments against him by the grand jury for receiving boodle money. I thought this might make an item.

It is more than an item. It is the lifting of a great curtain which lets in the light upon the chief cause of the corruption of these times. A great portion of the people are consenting to the evils that are prevalent to-day. In the notorious trial of the one-time mayor of Minneapolis and his following many of the "respectable" people of that great city would rather have seen the whole matter hushed up and the continuance of the iniquity permitted than to have the trial go on and the culprits punished. It has come to be the case that people expect a certain amount of iniquity in the officials whom they elect, a certain amount of bribe-taking and bribe-giving, a certain amount of collusion for personal ends, a certain amount of law-breaking by law-makers, that they may pile up wealth or throw money-making opportunities into the hands of men who have helped them in their election campaigns.

The aldermen above referred to were put back into their old position, in spite of their known corruption, their known malfeasance in office. Who is responsible but the people? Who will be responsible for their continued depredations in office but the people who put them there, knowing what they had done and what they would continue to do? And in re-electing such men, the people condone the crimes they have committed and encourage them to the commission of others. And what is true of Green Bay is true of practically every city in the land.

This brings forcibly to mind the prophecy of Micah concerning the times just prior to the second advent. He says: "The godly man is perished out of the earth, and there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. Their hands are upon that which is evil to do it diligently; the prince asketh, and the judge is ready for a reward [bribe]; and the great man, he uttereth the evil desire of his soul; thus they weave it together." Micah 7:2, 3. This shows how the legislative and judicial systems would work iniquity in collusion, taking bribes for decisions rendered without reference to the merits of the case; passing laws for the benefit of those who are willing to pay large sums for their passage, so that they may "hunt every man his brother with a net," and exploit him for their own benefit.

That is the condition which the prophet saw would be in the day of God's "visitation" (verses 4-7); and this is the condition which we find existing now.

We are bound to conclude that we are nearing the time when the "visitation" of divine justice upon sin and sinners will take place. Men have lived in pleasure upon the earth and been wanton. They are doing it to-day as in no age of the past. Judges and law-makers have wrought wickedly in the past; but to-day the great legislative and judicial systems are considered the legitimate "game preserves" of a great mass of those who wear the legislative toga and the judicial ermine. Sins in the social realm there have been from ancient times; but the great social evil of to-day is a system and a science, grinding its fortunes out of the lives and souls of the innocent and depraved alike. "Shall I not visit for these things? saith Jehovah."

CAN IT BE TRUE?

If you were told that in a very great heathen city a majority of the inns or hotels, when required, became houses of infamy, you would probably answer that it was the legitimate fruit of fake religion. And if you were informed that in the vast crowds of immigrants that came every year to this same city, ten thousand young women are ruined, going into a life of shame, you might consider it to be horrible, and place the blame on paganism.

But suppose your attention is called to the fact that this condition exists to-day in the home land, under the stars and stripes, in New York City. I think the question would inevitably arise, *Can this be true?*

The *Independent*, of New York, in an editorial article published March 10, 1904, makes the following statement:—

Hardened as the city dweller is to a knowledge of the prevalence of vice in all dense centers of population, we doubt if any decent American has read, without a touch of horror, Mr. Jerome's assertion that at least 2,000 of the 2,509 hotels in New York City are "open houses of prostitution." We call ourselves a Christian and a civilized people. We boast that in America the family life is at least as pure as it is elsewhere in the world. We take pride in what we are pleased to call an American reverence for womanhood, as if it were a virtue more characteristic of this nation than of others. We make relentless war upon polygamy, and keep up a persistent agitation for the enactment of uniform laws of marriage and divorce; and yet, in our chief city, a fearless official, who has devoted many of the best years of his life to an attempt to discover the actual facts about our moral condition, and to enforce the law of repression to the letter, is obliged to inform us that 2,000 hotels in this city are open houses of prostitution; and a recent investigator, whose statements are published by authority of the Charity Organization Society, tells us that at least 10,000 immigrant girls, landing at Ellis Island, are annually forced or lured into habits of harlotry.

Yet it is very likely that the average American, when reading the above, will put the blame almost wholly upon foreigners and upon cities. Investigations prove that out-of-town visitors contribute largely to the support of this nefarious business. These facts are not sweet nor inspiring, especially when we have lulled ourselves to sleep, thinking we are the best people in the world, and live in God's country. But facts are facts, and they must be dealt with, whether beautiful or ugly.

What shall be our attitude in relation to these palpable truths? Wholesale condemnations or flashy conference resolutions are about equally futile.

You remember the story of the woman taken in adultery, how Jesus got rid of her accusers by saying, "He that is without sin among you, let him first cast a stone at her"? And they went out, one by one, the oldest rascals first. Our Saviour said, "Neither do I condemn thee: go thy way; from henceforth sin no more." But in most cases to-day, the door of hope is forever closed to the woman who bears the "Scarlet Letter" upon her breast. This is so, because we do not have the religion of Jesus, and know not how to forgive.

Resolutions by conferences on paper are at least worth the paper they are written on, and as much more as they are "resolved" in the hearts of the people. Does any one imagine that the great religious reformation begun by Christ, and carried on by the disciples, could have been consummated by assemblies of the church passing resolutions on parchment? "Ye have wearied Jehovah with your words." In the vast conflagration of vice sweeping over this entire country, far worse than any physical fire, we stand with folded hands and pious faces, saying, "Hush! hush!" Our strongest men, and purest, do not give themselves to the study of this prob-

lem. May God have mercy upon us, for man will not.—*Rev. Carlisle Summerbell, in Herald of Gospel Liberty.*

Is not the terrible condition above set forth a complete fulfillment of the Scripture declaration that in the last days "evil men and seducers shall wax worse and worse"? "As the days of Noe were, so shall also the coming of the Son of man be." "Likewise also as it was in the days of Lot; . . . even thus shall it be in the day when the Son of Man is revealed." The iniquities of the antediluvians and the Sodomites are prevalent in the world to-day, and the punishments which overtook them will soon be poured out upon this offending generation.

ONE OF THE TROUBLES.

[*"M. E. O.," in London Present Truth.*]

AFTER all, the preaching is the great test of the church. Is the preaching of to-day loyal to the Word of God? and does it bear the character of a divine message? We fear not. The so-called Higher Criticism is permeating our pulpits, and leavening the churches. The minister who gives up the divine authorship of the Bible, can not preach with authority any longer. He loses his character as a servant of God, and becomes a sort of a teacher of philosophy. His sermons may be perfect from the aesthetic standpoint; they may be suggestive, thought-stimulating, inspiring, uplifting; but they will not be soul-saving. His congregation may be pleased; they will not be fed.

Philosophy is attractive to the educated classes,—to the men and women of leisure; it never has appealed to working men. To the extent, then, that the pulpit has degenerated into a chair of philosophy, and the minister has taken to discussing the problems of life without offering the divine solution of them, the working classes will stay away.

There is to-day an urgent need of positive preaching. The Word of God must be expounded, its lessons enforced. The trumpet must give a certain sound. Men must repent and believe, if they would be saved. Sin is a terrible reality from which Christ alone can save. Sin must be plainly pointed out; the ax must be laid at the root of the tree. God's Word is to be magnified as the sole test of doctrine, and the perfect guide to right conduct in the daily life.

The "Temper of the Day."—There is a significance in this expression by the Springfield, Mass., *Republican*.—

If the Methodist Episcopal Church had wanted a trial for heresy, they had an excellent opportunity offered them in the case of Professor Bowne. He could easily have been found guilty,—a great many heretics have been discovered and stigmatized for less free and less divergent opinions than his. But the temper of the day is not healthy for such proceedings.

By the "temper of the day" we understand the growing tendency of the ministry to depart from the old standards of faith.

This is greatly encouraged by the so-called New Thought movement, which sets up one's "inner consciousness," or individual imagination, as the supreme authority in matters of doctrine. No doubt this accounts for the fact that, altho the one accused of heresy "could easily have been found guilty," the "minister who made the charges was turned down by the conference." But it is not only in the M. E. Church that the "temper of the day is not healthy" for proceedings against heresy. In fact, the church standard that fails to recognize "the commandments of God and the faith of Jesus" (Rev. 14:12), or that by faith in Christ we establish the law of God (Rom. 3:31), is not itself entirely clear of heresy.

City Lawlessness.—Of conditions in San Francisco, the daily *Examiner* says that "the present conditions resemble those of a lawless mining-camp rather than those of a great and civilized city. Crimes of violence are of almost daily occurrence. Footpads ply their trade with as little danger of being molested by the police as a carpenter or blacksmith going about his lawful work. Burglars break into houses, get away with their booty, and apparently have as little trouble in disposing of it as any

merchant in selling his wares. Men are knocked down, shot, kicked and robbed, and nobody but the victim suffers for it. Robbers break store windows on the principal streets, walk away with what they can gather up, and are not molested." Furthermore, the same journal says that "eighteen crimes of robbery, accompanied in most cases by violence, and in one case by murder, were committed in San Francisco in the first twenty-two days of March, and in only three of these cases were the criminals caught."

"THIS GOSPEL."

Jesus says: "This Gospel of the kingdom shall be preached in all the world as a witness unto all nations; and then shall the end come." Matt. 24:14. Here is one of the mighty agencies set forth in an exchange:—

The American Bible Society announces that the Bible is now circulated in the languages spoken by seven-tenths of the population of the globe. A fact so majestic and gratifying must be pondered a little before we can fully comprehend it. The population of the earth is estimated by the best-informed geographers to be about 1,488,000,000. Seven-tenths of this would be over one billion (1,041,000,000). The Bible Society says that one century ago only two-tenths of the earth's inhabitants had the Bible in their own tongues, so that within one hundred years the Bible has been translated into the languages of one-half of the earth's inhabitants (744,000,000), which is nearly ten times the population of the United States.

There is frequent mention of a coming Christian union, or, as some express it, denominational union. There are frequent optimistic expressions of desire for such a union, and of demand for it, and of belief in the possibility of such a consummation. The one query that perplexes the divided professors of Christianity is, What shall be the creed and the polity of the united church? That the Lord has a people in all of them is settled by the fact that He calls them to come out of "Babylon." This indicates that when all of His people shall have come out, there will be others left. Then there never will be a union of all who profess His name. There will be some whom the Lord will disown in the judgment; He will say to them, "I never knew you; depart from Me, ye that work iniquity." They will have on them the "mark of the beast," they will not have come out from the confusion and the corruption of "Babylon." Those who heed His call are "they that keep the commandments of God, and the faith of Jesus." By this we know the creed and the polity of the truly united and recognized church of Christ.

Rents at St. Louis.—If you are going to attend the exposition at St. Louis, you may be interested in the price of houses and flats during that season of luxury and display. The *Real Estate Bulletin*, of that city, gives the following list of ordinary prices, and the prices that will rule during the fair. These prices are by the month:—

Western Dwellings.			
Number of Rooms.	Usual Rent.	Exposition Rent.	
Ten	\$60	\$150	
Nine	45	125	
Eleven	40	100	
Twelve	50	125	
Thirteen	40	100	
Twelve	40	100	
Western Flats and Rooms.			
Eight	\$35	\$110	
General Dwellings.			
Sixteen	\$110	\$300	
Southwest Flats and Rooms.			
Five and six	\$25	\$50	
Furnished.			
Fourteen	\$ 85	\$500	
Nine	70	500	
Not given	110	500	
Thirteen	125	600	

There are other items of expense about which you might wish information that are not so frankly published; but it is fair to suppose that everything else will bear about the same relation to ordinary prices as the items given above. That is, during the fair every item of expense will be from two to five times the ordinary rate.

A new volcano has appeared in the vicinity of Mount Colima, Mexico, which is throwing out showers of sand and hot rock. Consternation prevails among the people in that vicinity.

WAR IN THE ORIENT.

JAPAN and Russia seem to be now sparring for an opening. Their military forces are now abreast of each other on the banks of the Yalu. The Russian commander's plan of operations is to compel the Japanese to invade Manchuria and have the Yalu River at their backs, but to dispute the passage of the river as much as possible without risking a general battle there. He would make the crossing of the river as costly as possible for the Japanese, but keep the great body of his army as far back in Manchuria as he is able. It is reported that a serious engagement has occurred on the Yalu, in which a Japanese column suffered a reverse; but no details of the engagement have been permitted to come through.

At Port Arthur the Russians have suffered another disaster. Some steam launches were laying mines at the entrance to the harbor when one of the mines blew up under the stern of one of the launches, killing one lieutenant and twenty-nine men. This careless handling of their own munitions continues to cast gloom over the Russian people.

Some reports from the East indicate that at least one Japanese cruiser was lost in the recent engagement at Port Arthur. The report seems impossible of verification. Reports from those with the armies indicate that a serious engagement is near at hand. It is said that General Kuropatkin intends to conduct the Russian operations in person in the first serious engagement of the war.

An important archeological undertaking is about to be inaugurated in Italy, namely, the complete excavation of Herculaneum. It is proposed that the vast work be carried out by the co-operation of Italy and all other civilized countries. There is to be an international committee appointed to have charge of the work. No excavation on a large scale has thus far been attempted on account of the fact that the present city of Rosina is built on the site of the buried city. Archeologists feel that Herculaneum offers a far richer field for excavation than Pompeii or any other ancient site.

There is continual progress in aeronautics, in spite of the many failures that have been made. The Greth dirigible balloon, of San Francisco, made a successful flight on April 23, proving her ability to remain in the air and maneuver in all directions. The airship of two Virginian inventors is reported also on a fair road to success, having demonstrated its flying ability. These, with the partial successes reported in France, show that advancement is really being made in this dangerous undertaking.

The Panama Canal is now the property of the United States. The contract by which the transfer was made was signed at Paris, on April 23. The following day the contract was ratified by the stockholders of the Panama Canal Company. The transfer is complete and without reservation, and the title now vested in the United States is said to be a perfect title. An American commission is now in Panama, ready to take up the preliminary work of constructing the canal.

The House, on April 19, passed the Statehood Bill, admitting New Mexico and Arizona as one state under the name of Arizona, and Oklahoma and Indian Territory under the name Oklahoma. There seems to be much dissatisfaction in the states affected over the turn which their application for statehood has taken. The Senate has not yet passed the bill.

A twelve-million-dollar fire occurred in the city of Toronto, Canada, on April 20. The flames swept through the wholesale district with frightful rapidity, destroying more than thirty of the leading business buildings. The modern fire-proof buildings are demonstrating themselves to be wonderfully susceptible to the flames.

The city of New York is to have the largest and best-equipped hospital in the world. The buildings and the land will cost at least \$15,000,000. The structure will cover three blocks. It will contain beds for 2,700 patients. One hundred and twenty-five surgeons will be employed, besides a large corps of nurses.

A serious engagement between Turks and Bulgarians at Lipa, in a valley of the Vardar, occurred on April 18. Exact details of the fighting have not been given; but it is reported that many were killed on both sides.

A terrible collision occurred on the Mexican Central Railway near Zacatecas on April 19, in which 69 persons lost their lives and a large number were more or less seriously injured.

Six Mexican paper factories have formed a paper manufacturing trust, with a capitalization of \$15,000,000, for the evident purpose of controlling the paper output of that country.

There is probability of another strike of street-car men in San Francisco. After long negotiations between the men and the company no agreement has been reached.



PLENTY OF TIME.

I HEAR you complaining, dearest,
You have ever too much to do;
Your temper is worn with trying
To make old things look like new.
You sew for the little children,
You mend for the rollicking boys,
You were never a shirk, and you try, and work
Till your life is shorn of joys.

If the day were longer, dearest!
If you never need go to bed!
But the time goes racing by you
Till the hurrying week has sped;
And your basket's overflowing,
And your tasks are never done.
Poor, weary friend, will they never end,
Till the sleep of death is won?

It's time you are needing, dearest!
Ah, yes! but there's time to spare
If you'd let our Father carry
One end of your load of care.
If you'd tell Him all your trouble,
And ask from His tender hand
The gift of His peace, your pain would cease;
His way you would understand.

There is time for loving, dearest,
If we take the time there is,
And fill that up with sweetness,
Whatever beyond we miss.
Let the little frocks be plainer,
Let the dust alone for awhile;
Let the good man see how blithe it can be,—
His home, in your tender smile.

Get out in the sunshine, dearest!
There is time for that, be sure—
If you'll only let the flowers
And the birds your steps allure.
Go out in the sunshine, dearest,
And bring it back with you;
Don't sit in the gloom, when His lilies bloom,
And His bending skies are blue.

—Margaret E. Sangster.

NEATNESS AND ORDER IN THE HOME.

BY MRS. L. D. AVERY-STUTTLE.

"ORDER is heaven's first law." "Let all things be done decently and in order."

"There!" exclaims Mrs. Overlynice. "Now you are talking sound sense. I have wondered how long it would be before somebody arose and said a word in favor of decency and neatness;" and Mrs. Overlynice tucked her sleeves up a little higher, twisted her hair in a fantastic knot on the top of her virtuous head, and proceeded to scour and scrub and polish the old pine table in the back kitchen until it almost shone. Mrs. Overlynice was a good little woman in the main; of course she was a trifle cross once in a while when John or the boys forgot to wipe their feet or remove their heavy boots before invading the sanctity of her spotless parlor. But John always made allowance for his wife, because he said nobody could be perfectly kind and lovely when their back ached from scouring, and their arms ached from sweeping, and their whole body ached from a constant battle with dirt; and John was right.

"Why don't you let me give that old pine table a coat of paint, my dear?" he asked.

"Why, John! do you think I want to cover up dirt with paint?"

"Well, I am going to buy you a carpet-sweeper to-day, and then Jennie can do the sweeping as well as you."

"I tell you, John, I never saw a carpet-sweeper in my life that could do as thorough a job of sweeping as I can;" and Mrs. Overlynice placed her hand on her aching back for a moment, and went on with her sweeping.

Now I am not writing this article for Mrs. Overlynice, I am writing it for her neighbor, Mrs. Slipshod.

I called at her house only this afternoon and found her helping Mr. Slipshod chase the cattle out of the clover pasture, where they had been all the morning in defiance of a broken-down gate and rickety fence. Mr. Slipshod said he had intended to mend that gate and to fix the fence for a long time; but now it was too late, for in all probability their best cow would die; and Mrs. Slipshod said she didn't see why they were always so unfortunate. Then she invited me in. At one side of the patch, leading to the front door, reposed in state the decaying carcass of a pig. I did not wonder that Mrs. Slipshod said none of the family had been well for a week.

The chickens hurried off from the front stoop, which they had evidently used for a roost for some time, and cackled impatiently at being disturbed.

"Eggs are very high now," I remarked. "I suppose you have plenty of them."

"Well, no; Mr. Slipshod intends to build a park when he has time, but really our chickens have no place at all, and I believe they lay their eggs over at Neighbor Thrifty's barn."

"That's too bad; how are Mamie and little Dick?" I asked, hearing childish voices in the kitchen.

"Mamie had to stay out of school to-day, because, the fact is, she has nothing to wear. I can't get time to make her anything, and really I think it's sinful to encourage the children's vanity. I hope you'll excuse this room, I haven't swept up since yesterday's wash."

"Why, you don't wash on this pretty carpet, do you, Mrs. Slipshod? I should think you would wash in your back kitchen, you have a nice, large house."

"I would be glad to, but the windows have been broken out for a long time, and I don't like to stand in a draft. Mr. Slipshod is going to putty them in when he gets time."

But I saw that meantime the water spilled from many washings had caused the delicate colors in the carpet to run badly. The few pictures on the walls were draped with dust and cobwebs, and were so unevenly hung as to suggest the idea that there had been an earthquake in the near vicinity.

Just then two dirty little faces appeared in the doorway.

"Why, Mamie Slipshod! you take Dicky and run right back into the kitchen. I'm ashamed of you! you're not fit to be seen."

"We look just as well as mama does, don't we, Dicky?" muttered Mamie, as she led a very dirty little boy out of the room.

Mrs. Slipshod looked a trifle uneasy as she glanced down at her greasy gown, with three or four long slits in the skirt. But as I did not appear to notice it, she grew more confident, and smoothed her frowsy hair complacently.

"Where is your daughter Edith?" I asked. "I have not seen her for some time."

"No," whimpered Mrs. Slipshod, "Edith has left home for good and all. Mr. Slipshod tried to get her to come back home with him when he went to the city, but she wouldn't hear a word to it. Her father takes it pretty hard."

"Was she not contented at home?" I asked.

"No, that's just it. Edith's got to going with a lot of stylish high-fliers, and she's ashamed of her home and her family;" and the poor woman wiped her eyes on her ragged apron.

"That's too bad," I volunteered. "When was she home last?"

"Over three months ago. She brought a lot of

company home with her to dinner, and—well—I dare say the house didn't look so very stylish. She sent word she was coming, and I suppose I ought to have had things fixed up a little. But I think it's downright sinful to fuss, and pattern so after the world," and poor Mrs. Slipshod sighed virtuously.

Well, I did my errand, and cut my call short. I pitied the poor woman from my heart. She followed me to the gate, bemoaning their bad luck, and wondering why their daughter could not be contented to stay at home. I have since heard that poor Edith is keeping company with a set of young people of very questionable morals, and she has severed her church connections entirely. My heart bleeds for the poor girl, and for her misguided parents; and I said to myself: "Mrs. Slipshod is making a greater mistake than is Mrs. Overlynice. Neither are making true homes for their children, and, as a consequence, the young people of both families are lost to the church, and are going into the world." Then I remembered a certain admonition in the Good Book:—

"Let your moderation be known unto all men."



Art Gallery in Aston Hall, England.

ASTON HALL, ENGLAND.

BY C. H. CASTLE.

NEARLY every city, borough, and village in England claims some mark of distinction, historically; and, judging from what one hears from time to time as he visits about, England abounds in places of interest. The people make the most of these interesting places and take delight in telling visitors about them.

Birmingham is known as one of England's large cities, and when we come to remember that it is surrounded by numerous suburbs independent of the city proper, so far as government and municipal control is concerned; that many of them contain thousands of inhabitants; also that the dividing line between them is so slight that none would recognize it; we may then get a faint idea of the magnitude of this great city. It is a large city of itself, and is made to appear much larger because of the clustering villages about it.

One of the most noteworthy places of interest is Aston Hall, in the town of Aston, adjoining Birmingham. As we approach this old building, we find it surrounded by a large area of well-kept grounds, with an abundance of flowers and trees within its borders, and the Hall itself standing on an eminence in the central part. It formerly embraced several acres, but has gradually been cut down to a very few acres of land. One is impressed with the ancient appearance of the building from the exterior, but the interior is even more striking in this respect.

Sir Thomas Holte was the builder of this quaint old edifice, and its erection was begun as early as 1618; but it was not completed until 1635. One of the first memorable events connected with the place

is the entertainment of Charles I. on Oct. 16, 1642.

The old house was most substantially built, and is a place that engages one's attention for hours. The old stairways are constructed of solid oak, and the floors are of the same material undressed, or as we term it, "rough," and are made of wide boards without being matched together, or "tongued and grooved."

At one time during some trouble locally, this place was attacked, and the results of the cannonading are to be seen to this day. One of the large solid oak posts supporting one of the main stairways, of which there are several, was splintered by a three or four-inch ball, which is preserved as a relic in a glass case beside the post it so many years ago defaced. Also the exact place on the wall where it entered the building is indicated by a line drawn around it, and the date of the attack written by the side of it.

The Manor, as it was formerly called, passed from one party to another, until finally, at the request of Queen Victoria, upon the occasion of her visit to the Hall on June 15, 1858, the corporation of Birmingham acquired the mansion, and the remnant of the park, and thus secured it to the public. It now contains many interesting collections, and is virtually an art gallery and museum.

The visit of the queen was an event of considerable moment, and adds greater interest to the Hall than it would otherwise have. It is in what is known as the "Great Gallery" that the finest of oak panelling is to be found. Many interesting portraits are to be seen there. In a book under one of the windows is the autograph of the late Queen Victoria.

Another most interesting room is the great kitchen. It is said that there were a very large number of servants occupied about the mansion. In this great kitchen the animals that were eaten were brought in alive, and actually slaughtered, and prepared for the table. The great hook in the ceiling has undoubtedly supported many a bullock and sheep. The butcher's block is in the same room with the great fireplace, where the meat was roasted by means of a spit large enough to accommodate a whole animal. The spit was worked by a smoke jack, the draught up the great chimney being sufficient to turn the spit without manual assistance. While visiting this dark and dreary room, one could almost imagine he could see the butler with his army of assistants preparing the meal for the large family.

Page after page might be written upon this interesting place, but space does not permit. There are something like twenty rooms upon the first floor, and several on the second floor. In one of the top rooms the musketeers were stationed during the siege previously mentioned. Another room is pointed out as being the scene of a suicide. In another was imprisoned a young woman who refused to marry the man chosen by her parent. Thus each room has some special interesting feature attached to it. Hence, when one has viewed its interior and exterior, he gazes upon it with a feeling of awe, as he tries to recall a few of the many thrilling events connected with this crumbling monument.

THE VITALITY OF A TURTLE.

[Frank T. Bullen, in *Leslie's Monthly for March.*]

ALMOST alone among God's creatures, the turtle has but a single enemy—man. It does not seem to matter to the turtle whether he stays beneath the surface for an hour or a week, nor does it trouble him to spend an equal time on land, if the need arises. He is neither fish, flesh, nor fowl, yet his flesh partakes of the characteristics of all three. Eating seems a mere superfluity with him, since for weeks at a time he may be headed up in a barrel (with the bung out) and emerge after his long fast apparently none the worse for his enforced abstinence from food, from light, and almost from air. And, finally, it may truly be said that, of all the higher, warm-blooded organisms, there are none so tenacious of life as the turtle. I can truly say that I have seen the flesh cleared out of a turtle shell and hung upon a tree, where for hours the quivering, convulsive movements of the muscles went on. Not only so, but on one occasion only the head and tail were left attached to the shell. Some time had elapsed since the meat had been cut out of the carapace, and no one could have imagined that any life

remained in the extremities. But a young Dane, noticing that the down-hanging head had its mouth wide open, very foolishly inserted two fingers between those horny mandibles. They closed, and our shipmate was two fingers short; the edges of the turtle's jaws had taken them off clean, with only the muscular power remaining in the head. Signor Redi once cut a turtle's head off, and noted that it lived for twenty-three days without a head, and another, whose brain he removed, lived for six months, apparently unconscious that it had suffered any loss.

LITERARY NOTICES.

"Poems." By Wilfrid Earl Chase, 302 State Street, Madison, Wisconsin. Price, postpaid, fifty cents.

This neatly-printed, neatly-bound book contains only six short poems, three in blank verse, three in rhyme. There is some quite pretty word-mongering, some obscure in meaning, and unrhythmic, and uncertain in teaching.

"A New School Management." By Levi Seeley, Ph.D., Professor of Pedagogy in the State Normal School, Trenton, N. J. Cloth, 12 mo., 330 pages, \$1.25. Hinds & Noble, 31-35 15th St., New York City.

We do not know how this book could be otherwise than helpful to teachers of youth in any school who would use it. It is an excellent work, full of instruction to the inexperienced teacher, of suggestion to the experienced. The book is designed for training-classes and normal schools, and for young teachers who have not had the advantages of a professional course. Professor Seeley's work would also be immensely profitable to school trustees and parents. Sabbath-school teachers could read it with profit. The scope of the book is the teacher, his personality, preparation, responsibility, his programs of work in the school, grading, government discipline, etc. There are twenty-one chapters and an Appendix on Moral Instruction.

"Devotional Songs."—Edited by W. H. Doane, Mus. Doc., Wm J. Kirkpatrick, and Herbert P. Main. 276 songs, with music, bound in cloth. Price, \$25 per hundred; 30 cents a copy by mail. The Biglow & Main Co., Chicago and New York.

"Devotional Songs" contains a large variety of songs, many of the old standard Gospel songs, and many good new songs, adapted to religious gatherings of all kinds. May its sweet songs lead many to a deeper experience.

"History of Socialism in the United States." By Morris Hillquit. Cloth, 5½x8¼ inches, 371 pages. Price, \$1.50, net. Funk & Wagnalls Co., New York and London.

The author is a Russian by birth, who has studied law in America, and has been admitted to the bar in New York City. He is a member of the Socialist Labor Party. Mr. Hillquit's book treats of the origin of Socialism in the United States, the manner of its growth, the tendencies of its future development, the various sectarian communities, such as the Shakers, etc., the various periods of growth, the organization period, the Socialist Labor Party, the present-day Socialism. Its aim is not to present theories of Socialism, but history, and that from the sympathetic side.

"American Prohibition Year-book for 1904." Compiled by Alonzo E. Wilson. Cloth, 35 cents; paper, 15 cents. 96 pages with index. United Prohibition Press, 92 La Salle St., Chicago.

The contents of the book are as follows: Almanac, Total Abstinence, Criminology, Cost of the Drink Traffic, National Problem, Legislation, Results of Legislation, Political Action, Election Figures, Organization. Every temperance worker ought to have it.

"Talks with My Students." By Prof. Frederick Griggs. 84 pages. Cloth, 40 cents; paper, 25 cents. May be obtained from Paul C. Mason, South Lancaster, Mass.

This little book, daintily bound in white, contains some selections from the chapel talks given by Principal Griggs to his students. The topics discussed are Adaptability, Be Enthusiastic, Learn to Wait, The Value of Minutes, Our Conversation, Economy, Promptness, Our Manners, Association of Young Men and Women, "If Thine Eye Be Single," The Love of the Beautiful, "Lest We Forget." These are inspiring, helpful words to young men and women.

"Esarhaddon and Other Tales." By Leo Tolstoy. Translated by Louise and Aylmer Maude. Cloth, 4½x6½ inches, 64 pages. Price, 40 cents, net. Funk & Wagnalls Co., New York.

These three little stories—"Esarhaddon," "Work,

Death and Sickness," and "Three Questions," were contributed to help the Jews of Kishineff. The first is a parable teaching kindness, but colored with the author's peculiar views; the second an Indian legend to teach the necessity and blessing of work and union; and the third a story to teach the importance of the present time, and present opportunities.

"Northfield Hymnal." By Geo. C. Stebbins. Cloth, \$25 per 100, 30 cents per copy, postpaid. The Biglow & Main Co., New York and Chicago.

This is a compilation of old songs from the Gospel Hymnals and later books, with new pieces by the author and others, at the request of Mr. W. R. Moody, designed for all religious meetings. There are 250 songs, on 25 or more topics.

"A Retrospect." By J. Hudson Taylor, M. R. C. S., F. R. G. S. Third edition. 136 pages, 20 chapters, illustrated. China Inland Mission, 507 Church St., Toronto, Canada.

This little book is Mr. Taylor's call to the service of God, and a retrospect of his life in mission work in China. It reveals the blessing and providence of God, and the advancement of Christianity in China. There are two full-page illustrations, with chapter headings and tail-pieces, together with a map showing the mission stations, and a table giving the date of the founding of each station. The book is a witness that Jesus Christ works still; that the Gospel is still the power of God unto salvation to every one that believeth.

"Minutes of the First Hebrew-Christian Conference of the United States," held at Mountain Lake Park, Mo., July 28-30, 1903. Edited by the Executive Committee. Price, 15 cents. Address, Maurice Reuben, 333 Forty-second St., Pittsburg, Pa.

This little pamphlet contains names and portraits of delegates, minutes of proceedings, and papers and addresses. The addresses reveal the earnest spirit of the Hebrew-Christian movement. It is too bad that some of their workers class the Sabbath of the moral law among the ceremonies to be forsaken.

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**THIS WIDE, WIDE WORLD.**

BY THORO HARRIS.

THERE are many snares and dangers
That beset my feet untried,
Ere I reach the golden city,
Just beyond the swelling tide,
But my Saviour walks beside me,
Through the desert wilds unknown;
For I'd never dare to journey
In this wide, wide world alone.

O, I seek a better country—
'Tis so weary waiting here!
But through all the toilsome journey,
I can feel His presence near.
Day by day the path grows brighter,
Upward leading to His throne;
Jesus will not leave His pilgrim
In this wide, wide world alone.

Take the Saviour for thy comrade,
Let thy heart on Him be stayed;
He will never leave thee lonely,
He will give thee strength and aid.
Christ will dwell with thee forever,
Make thy heart His royal throne;
Child of grief, why wilt thou wander
Through this wide, wide world alone?

PERSECUTED FOR CHRIST'S SAKE IN INDIA.

BY MISS GRACE STEPHENS.

THE Nicodemus Cottage of the Methodist Mission in Madras is where women go who long to learn more about Jesus, and who are able to reach this haven of refuge. There are terrible difficulties in the way of these "Purdah ladies" openly confessing Christ.

One native lady in the zenanas whose heart opened to receive Jesus, said, "I must *now* put Jesus first," but her husband, and mother, and friends were very angry. After a time she came to the Nicodemus Cottage, saying, "Jesus *must* be first; I must give up all for Him who died for me." Her friends followed her, and besought her with wailings and entreaties to come back; they scolded, they petted, they used every means in their power to induce her to give up Christ, and return to them, and their foolish and abominable idolatries. But she kept firm, saying gently, "Jesus must be first, I am a Christian, and Christ *must* be first." Then they put into the mother's arms her sweet little boy of three, her only child; but as she clasped him to her breast, and caressed him with kisses, still she said, "Jesus is first." Then they tore him from her, and showered down oaths and curses and imprecations and insults upon her and upon the Saviour she adored.

The next day they came again, and the missionary, not apprehending serious danger, had them admitted to the compound. Such a crowd poured in that police followed, but they were powerless to help, for among the crowd were many Sepoys—some dressed in women's clothes, but others in military uniforms. Then again, as this dear Christian woman stood before them (for they demanded to see her, and threatened to break down the cottage, if denied), the friends called and entreated her to come back to them. Finally, finding all their entreaties and threats were unavailing, one among them held out her little son, bidding her come and take him. Suspecting nothing, the mother stepped forward with outstretched arms, and at that instant a dozen hands clutched at the poor woman's throat and throttled her; then tore off her dress, threw her against a pillar, and swiftly carried her off. The missionaries followed down the street, in the hope of rescuing her as she was borne aloft on the shoulders of the frantic crowd. No chance, alas! for rescue; for sharp knives were flashing in the sunlight.

Now let me give you over against this a bright picture.

The Convert's Home at Baranagore, six miles from Calcutta, has fifty-two widows in it, who have come out from the darkness and dreariness of heathen widowhood, into the light and love of God. They are willing to work hard to support themselves and their children, and to be trained for Bible women and Bible teachers.

One day, some time ago, an educated Bengali lady came with her husband and little boy. The husband said, "My wife can not find any peace in the Hindu religion, tho' she has tried many ways; she says if she comes here she knows she will get what she wants." This gentleman was agent for a wealthy Bengali, but as he really loved his wife was willing to part with her in the hope that she might find the peace she longed for. Only a few days passed by before this Bengali lady found "joy and peace in believing;" at once she sent the good news to her husband, and kept writing to him. In a little while he came back to say that his wife's letters had made *him* want to be a Christian. So we put them into a little mud-built cottage (very poor compared to his bungalow) outside the compound, and provided a teacher to instruct him in "the way of life." After a few days he came, saying, "I find I can not be a Christian, and tell lies or take bribes, so I must throw up my position." This he did, after some plain talks, for we had nothing to offer him except to go into the brass workshop among the boys, and earn, when competent, four annas a day. This Bengali gentleman, who had never soiled his fingers, cheerfully blackened them every day for some weeks for Christ's sake.

After this testing-time we put him and his wife as teachers in a mission school in one of the villages near, and there they, with their little son, are still happily working. Praise God!—*Bombay Guardian*.

A MISSION AMONG THE AFRICAN PYGMIES.

On the western side of the snow-capped Ruwenzori Range, in Central Africa, are found a group of many tribes who have never yet taken one step from their savagery and cannibalism. One can scarcely imagine that there ever could have existed a more primitive and unenlightened race than this which in this twentieth century is to be witnessed among these distant subjects of the British Dominion. But even here, where the world's clamoring voice has not yet penetrated, is to be heard "the still small voice," and it might be written thus: "The Spirit of God moved upon the face of the deep."

For nearly three weeks my husband and myself have been staying at the furthestmost of our Toro mission stations, and have been making minute inquiries as to how far it is possible to reach these wild races. As one stands on the brow of the mission hill, no fewer than seven distinct tribes, each with its own peculiar customs and dialect, lie within view, while at this particular spot are to be found representatives of other tribes from more distant parts. Having fled from the hands of plunderers and raiding tribes, they have come to settle down under the peaceful rule of the Christian chief, and many of them have not only learned to read, but have professed the Christian religion.

Stanley's Great Forest is within a few hours' march of the mission hill, and within its almost impenetrable depths are to be found the Bambuba and the Batwa (pygmies). The former is a strong and sturdy little race that never reaches a stature beyond four to five feet. They live in wattle huts, and have not yet learned the art of cultivating. Felling the trees and undergrowth, they sow maize and beans and potatoes in rough unprepared soil. Like the other surrounding tribes, their custom of marriage is an exchange of a man's sister for that of his neighbor's, or where this is impossible, goats are demanded. This latter exchange is absolutely

binding on the wife, and should she run back to her people war ensues, which results in a big feasting on each other's foes who have fallen. When one of their number dies, a deep pit is dug, and he is placed in a posture, with hands crossed on his breast. They bury him no further than the shoulders for six days, when the friends gather round to take parting glances. At the end of that period the burying is completed, and his grave is swept daily till the relatives move into another district.

A number of these people are living here; five of them have been baptized, and others are reading as catechumens.

Their smaller neighbors, the pygmies, lead a roving life through the forest. They have no settled homes, but build tiny grass booths, which only remain standing for a few days, and then the signal for removal is given. Expert with the bow and arrow, they are thus able to keep themselves well supplied in meat, and the remainder of their spoil they exchange for the Bambuba's grain and potatoes, when they do not stealthily appropriate these like the wild pigs. Very few of these little folk will venture forth from their forest security; howbeit, no less than seven are now under instruction here, and two have been already baptized.

The Bahuka are a cannibal tribe, living within sight, at a distance of about three miles. They live in the Semliki Plain, and extend westward to Belgian territory. Not only do they feast on their foes' flesh, but sell their dead for four or six goats. Altho they have no scruples on eating human flesh, they bury their goats and sheep with due honor.

The Balega are a populous race inhabiting the coast and hills west of the Albert Lake. They worship evil spirits, and build their tiny temples in the long grass. Only the men and very old women are allowed to visit these shrines, but a horn is blown to inform the other women when they perform their ceremonies. Scarcely recognizing the authority of chiefs, practically each man is the lord of his own household, and as a man's family often numbers a hundred, who do not leave the parental roof as is the custom elsewhere, his one-roomed house has to be of considerable dimensions, and his rule is not always of the simplest. The church at Toro has sent out to this tribe two Batoro teachers, who have been kindly received.

In giving this faint insight into the dark corners of the earth, I trust it will awaken the prayers of Christians, that from the center of Mboga, where there are now over two hundred professing Christians, and sixty communicants, may irradiate such a clear, irresistible light that the darkness of the ages shall be rolled away by its brightness. "And God said, Let there be light; and there was light."—*Church Missionary Intelligencer*.

HOW MUCH FOR THE LORD?

WE heard a story the other day of a man who passed a criticism upon a sermon by facetiously asking at the close of the service that the penny he had put in the collection be returned, since he had not secured the worth of his money. Whatever point there may have been in that story it is only necessary to note what occurs in connection with the average "collection" at a religious service, to see that men are more likely to give the Lord the least thing they can find at hand, rather than the greatest or than anything adequate to the circumstances. Many a man with a roll of bills in his pocket hunts about for a nickel that he may seem to give the Lord something, or may appear to pay for what he secures in connection with the church service. The amount thus given is often less than the "tip" which the same man would give to a waiter who serves him at dinner, and not greater than the amount he pays a street boy for polishing his shoes. The barber, who shaves his face and cuts his hair is likely to get more than the Lord does at church service.

It must be that such men have so little acquaintance with God and righteousness, and with the purpose of the church of Christ and its mission in the world, that they are practically strangers to all larger and better conceptions. If they were not, they could not search for a nickel, putting aside the dollar which comes to their hand first, in making gifts to the Lord. Men always invest money in proportion to their desires for any given thing, or in proportion to the value of the investment because of what it may return to them.

If the truth were known, all forms of business owe an immense debt to the church of Christ, because of its conservative influence in the matter of moral character, commercial honesty, social purity, and the general well-being of society. Imperfect as the church of Christ is—because all human organizations are marked by human limitations and imperfections—it is the representative of God and righteousness among men, in a far greater degree than any other organization. As such, it has the right to ask for liberal support, and the men who receive its benefits are under obligations to grant that support.

The man who refuses to pay just taxes on his property, when the city in which he lives has given protection to him, and by good order and general improvements has increased the commercial value of his property, is looked upon as niggardly and mean. If Christianity and its influence in the world be considered from the standpoint of business alone, it has the right to demand far more liberal support from men outside the church than it receives. Those who put a nickel upon the plate at church service, when they ought to put \$5.00, are men who deliberately appropriate the benefits which come from the existence of the church, without recognizing their value by courteous thanks, or corresponding financial support. If such men's estimate of God and righteousness is to be judged by the amount of their contributions to the church of Christ, they must hold Him and His church in very low esteem.—*Sabbath Recorder*.

"WORKING FOR GOD."

UNDER the above head, Dr. H. F. Carpenter, in *Messiah's Advocate*, truly says:—

Do not mistake us. Working for God means more than working for societies; more, even, than working for church. There is much society work and much church work that entails upon the workers much physical and mental fatigue, and when done there is nothing in it for God because there is no salvation for anybody in it. God's work is a man-saving work. To save a soul from eternal death is the work of God, and we may have a joyful part in it, and perhaps a heart-burdened part in it. Blessed promises there are to inspire our hearts to work for God. "They that wait upon the Lord shall renew their strength"—be changed from mortal to immortal strength. They that turn many to righteousness shall shine as the stars forever and ever.

But promises of future good alone will never enable us to work for God. No one ever yet worked effectually for God who had not first experienced God's work within and upon themselves. Jacob wrought with God in taking murderous hate from the heart of Esau, but Jacob approached his brother with a heart prepared by a mighty work of God in an all-night wrestling for personal blessing. No one person stands before us, in Sacred Writ, as such a worker for God as Paul; but his work for God did not commence till he himself had experienced God's wonderful work in his own behalf and upon his own heart. He could appreciate the divine power which delivered him from physical darkness and restored to him his sight; he could also appreciate that mercy that had delivered him from mental blindness into the clear vision of a "sound mind"; but above all, he prized the joy and the power of the Holy Ghost, with which he was filled at the visit of Ananias. This endowment of power took all the shrink out of him.

Serving God can only follow a conscience purged from dead works.

"We are His workmanship, created in Christ unto good works." Eph. 2:10.

Good works do not precede but follow God's creative work in our hearts.

"It is God which worketh in you both to will and to do of His good pleasure." Phil. 2:13.

God's work in us must precede our work for God. How effective the exhortations, the personal entreaties, of a new creature in Christ Jesus! How tender the appeals, how fervent the prayers, of one "filled with the Holy Spirit"!

Those "filled with the Holy Spirit" may not, in these gleanings, gather multitudes to Christ, but they will reach some fruit on the outermost and to most branches, while, if strangers to God's in-working, they will reach no one, and possibly hinder the work which others are doing. Do you wish a revival in your district, or in your church? Let God

work first in your individual heart, and the joy and power of that work some one will get interested in, and inquire where and how you got it.

Perhaps God *did* once open and fill a well of living water in your heart, but the Philistines have filled it up, as they filled up the wells which Abraham digged. Let the seed of Abraham help you to clean out the old well, throw the dirt and debris far away, and don't stop till you have digged deep and removed every obstruction to the living flow, and the power to testify, to exhort, and to pray, and to rejoice, shall return to you, and with joy ye shall draw water from the wells of salvation, and others shall be watered by your heart's overflow, and ye shall abound in the work of the Lord.

THY WILL.

Not in dumb resignation
We lift our hands on high;
Not like the nervous fatalist,
Content to do and die.
Our faith springs like the eagle's,
Who soars to meet the sun,
And cries exulting unto Thee,
"O Lord, Thy will be done."

Thy will! It bids the weak be strong,
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man,
Beneath the liberal sun,
O Lord, be there, Thine arm made bare,
Thy righteous will be done.

—John Hay.

ANOTHER TEST OF ROMAN CATHOLICISM.

ROMAN CATHOLICS have been present in the semi-Chinese country of Annam for three centuries, says the French *Journal des Missions*. Their numerous missionaries are settled in the most fertile regions, and occupy themselves with trading much more than with gaining converts to the Lord Jesus Christ. They "baptize" great numbers of natives, but these so-called Christians do not differ from others. Truly regenerated souls are rare.

In writing to the *Journal*, M. Bonnet, a colporteur, thus describes the condition of the women of Annam: "The young girls have no names; they are designated by number and in the order of their birth. When married, they are known by the name of husband or son. They do the hardest of the work in the house and the field, and in the boats they do the rowing, while the husband holds the helm."

When in his tours, M. Bonnet invites the inhabitants of a village to hear the Gospel story, the men come; the women remain at their work. Having never been the objects of any attention, they do not imagine that the invitation is addressed to them.

OUR WORK AND WORKERS.

SIX candidates were baptized at Stevensville, Mont., by Brother W. A. Gosmer, on the 3d ult.

THE Dakota Worker says that Brother Conrad Reiswig reports the baptism of six new Sabbath keepers at Hosmer, S. D.

THE Canadian Publishing Association is now established at 167 Dundas Street, Toronto, Ont., where all Seventh-day Adventist publications can be procured.

THE Mount Vernon (Ohio) Academy announces a summer school from June 8 to July 20. Those interested can learn further particulars by writing to the academy.

WRITING to the Union Conference Record, from South Australia, Brother Wm. Woodford notes the organization of a church of twenty-nine members at Black Swamp.

THREE converts to the truth at Collins Center, N. Y., are reported in the Indicator, by Brother D. A. Ball. In Newfane he spoke twice in the Free Methodist church and once in the Baptist church.

SIX new members recently united with the church at Birnamwood, Wis., as a result of meetings held by Brother Swin Swinson. He also notes that a family in another part of the country had accepted the faith through reading the SIGNS.

THE book business and stock of the Kansas and Missouri tract societies have been transferred to the Pacific Press Publishing Company. A full stock of the denominational publications is kept at the branch office, 18 W. Fifth Street, Kansas City, Mo.

THE managers of the International Publishing Association, at College View, Neb., announce that they have now ready a number of tracts in various foreign languages. These ought to have a large circulation among the millions of foreigners in this country.

ON taking up the duties of president of the Pacific Union Conference, Brother W. B. White expects soon to move his family from Montana to Oakland, Cal., the headquarters of the Union Conference. Brother J. A. Holbrook, of College Place, Wash., is acting as president of Montana Conference, to fill the vacancy caused by Brother White's transfer to the Union Conference.

IN the Minnesota Worker Brother H. F. Phelps says: "Inasmuch as the evangelization of the world is to be an accomplished fact in 'this generation,' more work must be done by the rank and file of the army of the Lord than has ever yet been done. Not any less work by the ministry; but far more by the laity. Every member must become a worker, a paying member. Every member must bring in dividends for the Master."

WE have received a four-page sample of the special Southern Watchman for May. It is printed in two colors, is profusely illustrated, and the reading matter is "present truth" of a very important character. It will contain twenty-four pages; prices as follows: 5 to 24 copies, 4 cents each; 25 or more copies, 3 cents each. Address your state tract society, or the office of publication, 1025 Jefferson Street, Nashville, Tenn.

FROM a letter from Brother E. H. Wilbur, in the Workers' Bulletin, we learn that Brother J. N. Anderson is now holding meetings in Canton, China, speaking to the people in their own language. He also notes that Miss Ida Thompson is now conducting a school for girls. Brother Wilbur and wife, with others, are studying the Cantonese language at Hong-kong, preparatory to entering upon labor with the natives in Canton. In the meantime they canvass for our publications among the English-speaking people, of whom there are about 13,000 in Hong-kong.

WRITING from Norwood, N. C., where he has been conducting a school, to the Wisconsin Reporter, Brother E. R. Allen says: "If some who have them to spare would send us late, clean copies of the Review, SIGNS, Youth's Instructor, and Good Health, we could use many to good advantage. Every town here has from one to one-half dozen cotton mills that employ a great many hands. There is only one mill in this town, but its capacity will be doubled this summer. I go through it nearly every week, and when I have papers to give away all seem glad to get them. Three men in the mill are taking the SIGNS each week and paying for it. We hope soon to start a night school among the factory hands, many of whom can read only a little."

WHAT is represented as an unusual spirit of unity among missionaries in China is really an agreement by which all the denominations unite and divide the territory so that no one will be permitted to go onto another missionary's ground. On this point Dr. H. W. Miller, our medical missionary, says, in the Welcome Visitor: "But God has assigned us the world for our field, and we could not consent to be assigned a portion only of this earth as our field by a set of men who know not the truth we teach, nor keep God's holy Sabbath. But in our disregard for their plans they will eventually turn on us. We need not be aggressive to become conspicuous, but by standing firm by this truth we will become conspicuous, and we may expect persecution even from missionaries. But we have a God that is able to carry us through to the end, and He will do it." The doctor is right in this matter. "The earth is the Lord's, and the fulness thereof," and the message we have to deliver—the Gospel of the coming kingdom, together with the commandments of God and the faith of Jesus—is for the whole earth, "every nation and kindred and tongue and people." Therefore the earth is not ours to divide with those who ignore the message. Faithfulness to our trust demands that we see to it that the world be warned of coming events, and advised of the Lord's soon coming to redeem His people, and to execute judgment on the ungodly. The promulgation of a full Gospel is especially our work, because no others are as yet willing to espouse it, and "the King's business requireth haste." "The coming of the Lord draweth nigh."

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INTERNATIONAL SERIES THE SUNDAY SCHOOL

LESSON 7.—MAY 15.

Lesson Scripture, Luke 15: 11-24, A. R. V.

(11) AND He said, A certain man had two sons: (12) and the younger of them said to his father, Father, give me the portion of thy substance that falleth to me. And he divided unto them his living. (13) And not many days after, the younger son gathered all together and took his journey into a far country; and there he wasted his substance with riotous living. (14) And when he had spent all, there arose a mighty famine in that country; and he began to be in want. (15) And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. (16) And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (17) But when he came to himself he said, How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! (18) I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants. (20) And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. (21) And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son. (22) But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hands, and shoes on his feet: (23) and bring the fatted calf, and kill it, and let us eat, and make merry: (24) for this my son was dead, and is alive again; he was lost, and is found. And they began to be merry."

Golden Text.—"Come, and let us return unto the Lord." Hosea 6: 1.

SUGGESTIVE QUESTIONS.

- (1) What three parables are recorded in the fifteenth chapter of Luke? What are they designed to teach? What specially called out these parables? See Note 1. (2) What is the opening statement of the parable of the prodigal son? Verse 11. (3) What did the younger son demand of his father? How did the father respond to the demand? Verse 12. Note 2. (4) What course did the young man then pursue? How did he invest his means? Verse 13. Note 3. (5) When he had spent all, what trying conditions confronted him? Verse 14. (6) What did he do in this emergency? What occupation was allotted to him? Verse 15. Note 4. (7) What was his experience in this situation? Verse 16. (8) What was the effect of this experience? Then what was his reflection? Verse 17. Note 5. (9) As he reflected upon his folly, and upon his far-away home, what did he resolve to do? Verse 18, first clause. (10) What confession would he make? Verse 18, last clause, and 19, first clause. (11) What petition would he offer? Verse 19, last clause. (12) After his resolution was formed, what action did he take? Before reaching his father's house, what unexpected encouragement did the prodigal meet? Verse 20. Note 6. (13) What penitent confession did he make? Verse 21. (14) What order was then given to the servants concerning clothing for the needy one? Verse 22. Note 7. (15) What provision was ordered that the hungry man might be fed? Verse 23. (16) What reason did the father give for his action? Verse 24. Note 8.

NOTES.

- 1. "The parables of the lost sheep, the lost coin, and the prodigal son [recorded in Luke 15], bring out in distinct lines God's pitying love for those who are straying from Him. Altho they have turned away from God, He does not leave them in their misery. He is full of kindness and tender pity toward all who are exposed to the temptations of the artful foe. In the parable of the prodigal son is presented the Lord's dealing with those who have once known the Father's love, but who have allowed the tempter to lead them captive at his will."—Christ's Object Lessons, p. 198. The three parables mentioned here were spoken in reply to the criticism of the Pharisees and scribes that Jesus received sinners and ate with them.
- 2. "The youth acknowledges no obligation to his father, and expresses no gratitude; yet he claims the privilege of a child in sharing his father's goods."—Id. In like manner the ungrateful sinner claims the blessings of his Creator as a matter of right, without any recognition of obligation on his part.
- 3. "With money in plenty, and liberty to do as he likes, he flatters himself that the desire of his heart is reached."—Id., p. 199. Paul tells of those who turned away from God, and says: "Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Rom. 1: 21, 22.
- 4. "Joined to a 'citizen' of the world, and reduced to the companionship of swine! The imagination can go no farther, but how many are unwittingly in the same position! 'Whatever the appearance may be, every life centered in self is squandered. Whoever attempts to live apart from God, is wasting his substance. He is squandering the precious years, squandering the powers of mind and heart and soul, and working to make himself bankrupt for eternity. The man who separates from God that he may serve himself, is the slave of mammon. The mind that God created for the companionship of angels has become degraded to the service of that which is earthly and bestial. This is the end to which self-serving tends."—Christ's Object Lessons, p. 200.
- 5. "He came to himself."—"The deceptive power that

Satan had exercised over him was broken. He saw that his suffering was the result of his own folly."—Id., p. 202. He remembers the home of plenty from which he had recklessly turned away in quest of imaginary pleasures. He has reached that really blessed point in the backslider's experience where he begins to appreciate the Father's house, and longs to be there. It is at this point that the Spirit of God can begin to give practical encouragement; hence the decision that follows.

6. "What assurance here of God's willingness to receive the repenting sinner! Have you, reader, chosen your own way? Have you wandered far from God? Have you sought to feast upon the fruits of transgression, only to find them turn to ashes upon your lips? . . . Do not listen to the enemy's suggestions to stay away from Christ until you have made yourself better; until you are good enough to come to God. If you wait until then, you will never come. . . . Arise and go to your Father. He will meet you a great way off. If you take even one step toward him in repentance, He will hasten to enfold you in His arms of infinite love."—Id., pp. 205, 206.

7. The son expressed his penitence, but apparently he got no opportunity to offer his service as a common servant, as he had designed to do; or, his recognition as a son was so prompt, and his reception so cordial, that he found no occasion for such offer. A somewhat similar lesson is taught in Zechariah 3, where the people of God are represented as "Joshua the high priest," resisted, or accused by Satan. Altho "Joshua" was clothed in "filthy garments," he was clothed with a "change of raiment," and a "fair miter" set upon his head. See, also, Isa. 64: 6-8, and Phil. 3: 7-11.

8. From the joy of this father and his servants, we may get a faint idea of the joy in heaven over even one sinner that repenteth. Luke 15: 7, 10.

INTERNATIONAL SERIES THE SABBATH SCHOOL

LESSON VII.—THE SEVEN SEALS.

(Study for Sabbath, May 14.)

General Note.—In the vision of the seven churches we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same periods, bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away and the history of the apostate church in alliance with the world, through these same periods to the long years of papal supremacy. While the sixth in the series of the seven churches brings us to the Advent movement of 1840-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of the end. Thus there is a distinct parallel in the idea of the advent in the sixth stage of each series, while in each the seventh touches eternity.

QUESTIONS.

- 1. What was to be revealed to John in this vision? Rev. 4: 1, last part.
- 2. How were the successive scenes of history to be unfolded to the view? Ch. 5: 2.
- 3. Describe the opening of the first seal. What was seen? What did the rider do? Ch. 6: 1, 2. Note 1. What is represented by the scene?
- 4. Describe the opening of the second seal. What was seen?—The work of the red horse. What is represented by the symbol? Verses 3, 4. Note 2.
- 5. What was seen as the third seal was opened? What words were heard? What stage of history is covered by the third seal? Verses 5, 6. Note 3.
- 6. As worldliness and apostasy are specially rising up again in the last falling away, what is our danger? 2 Tim. 3: 1-5; Luke 21: 34-36.
- 7. What came with the opening of the fourth seal? What fearful work was done? What special era in history answers to this description? Rev. 6: 7, 8. Note 4.
- 8. What was seen with the opening of the fifth seal? What cry came forth? What did the prophet see accomplished? Verses 9-11. Note 5.
- 9. Having been brought in the history to the last days, with what events does the sixth seal open? Verses 12, 13. The "great" earthquake of Lisbon occurred in 1755.
- 10. What does Christ say of these same signs? Matt. 24: 29, 30.
- 11. What is the word to our generation? Matt. 24: 32-35.

NOTES.

- 1. The rider on the white horse, going forth to conquer, fitly symbolizes the apostolic church going forth in the conquering power of the Gospel in its purity. See Acts 8: 4; Col. 1: 2, 3. Compare Rev. 2: 2, 3, the message to the apostolic church in the prophecy of the seven churches. In the study of the messages to the seven churches we found that, while the principles involved in each message have lessons for all time, the specifications applied particularly to distinct and successive eras. So, while the symbolism of each of these seals teaches lessons applicable in all time, it will be seen that they, too, have a specific application to the same successive eras in history covered by the prophecy of the seven churches.
- 2. The symbols of the second seal fitly represent the falling away of the great body of the church from primitive purity after

apostolic days. "Errors began to arise, worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result." See the reference to the apostate professors in this second era of the church, in the message to the loyal ones in Rev. 2: 9. Worldliness and compromise and dependence upon fleshly power must ever work the same. Note that the principles involved in each stage of the great controversy are living issues for all time.

3. In the third era of the church, say from Constantine's day, A. D. 321, to the full establishment of the Papacy, A. D. 538, we found in the message to the third, or Pergamos, church, that the believers were in great peril because of Satan's very seat being in their midst. The church of the apostasy had fully joined the world. Black is the fit symbol of this stage. See Matt. 6: 23. As worldliness and commercialism came in, the oil and wine of the Spirit's grace leaked out.

4. Compare with the description of the apostate influences, under which the loyal believers suffered in the fourth, or Thyatira, stage of the seven churches. Rev. 2: 18-20. The apostate church (A. D. 538 and onward through the long period of its supremacy) is there described as the persecuting Jezebel, and the teachings as the doctrine of Satan. In this fourth seal, the symbolism scarcely needs interpretation, so vividly does it picture the dark days of papal rule. "Hell" or "hades" (R.V.), the grave. See Dan. 7: 25.

5. The fifth, or Sardis, period in the series of seven churches covered the church of the Reformation, the Protestant era, approaching the time of the rise of the special Advent movement. Here the fifth seal plainly suggests the blood of the martyrs and of the faithful of past ages crying out to God to end the long reign of apostasy and sin. Compare Gen. 4: 10; Heb. 11: 4. When great Babylon is dealt with, in her will be found the blood of all that have been slain upon the earth; for the principles of apostasy have been the same in all ages. Rev. 18: 24. Compare Matt. 23: 34, 35.

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

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Peace, Peace.—Out of this trouble in the Far East there will doubtless come a patched-up peace. We do not look for this war to continue long. God's work is not done—His sealing work among the nations. Rev. 7: 1-3. Until that time comes the winds of strife will be held; when that work is over, then Armageddon.

Accidents and Disasters.—Statistics show that the loss of life in this country, from the above causes, during 1903, was as follows: "Fires, 1,792; drowning, 2,471; explosions, 736; falling buildings, etc., 474; steam railways, 4,090; electric railways, 573; electricity, 156; mines, 788; cyclones and storms, 487; lightning, 139; total, 11,706." Those killed are sufficient in number to make a thriving city.

In a recent sermon on "The Good News of Outdoors," preached at Cornell University, Dr. Francis E. Clark, President of the United Societies of the Christian Endeavorers, while lauding the blessings of field and forest and river and mountain, pertinently remarks: "I do not think that the Gospel of Outdoors is a substitute for the Gospel of In-doors; that because a man can find God in the woods therefore he does not need to look for and listen to Him in the church; that the gospel of the brook takes the place of the Gospel of the Book. . . . He who does not find God in the sanctuary and in His Word will not often find Him in His works, for God must be in us first, to interpret God without us." And this is true; and it is also true, as Dr. Clark intimates, that God comes into our hearts only through faith in the Gospel of His Word. As has been aptly remarked, "The leaf of the forest must be read, if

rightly read, through the leaf from His Word." Then, indeed, how delightful is nature, which continually reveals to us, despite the ravages and perversions of sin, the glories of a wonder-working God.

Still Selling.—The Labor and Capital number of the SIGNS OF THE TIMES was issued last December, but is still selling—and ought to till every family in the land has had an opportunity to secure a copy. One of our workers in Dayton, Ohio, F. H. Henderson, writes under date of March 29 that the above-named issue of the SIGNS is still in demand. He says: "I am selling right along at 10 cents each. I have but little time to devote to this line of work, but am satisfied that one could be self-supporting in the house-to-house canvass for it. It sells just as readily as when it first came out." Let others take up the work. The time is now ripe for the circulation of such matter as is contained in that issue. The reduced price is one and one-half cents per copy in lots of 25 or more. Address this office.

"If I could only live life over again," moans some despairing soul, "how differently would I live it!" and then the soul goes on in the same old way. Now, friend, if you would do differently could you live life over again, why not begin to do differently now? Do you not see that your failure to begin anew now is an evidence that you would do no different if past life were given you anew. In Jesus Christ you may begin a new life to-day. You can leave the past with its disappointed hopes, and start anew in God, an actually new life from this time forward. In Him—

Every day is a fresh beginning,
 Every morn is a day made new,
 You who are weary of sorrow and sinning,
 Here is a beautiful hope for you,
 A hope for me and a hope for you."

We acknowledge receipt of a circular from the life-term prisoners of San Quentin, Cal., in which they desire assistance in a proposed petition to the State Legislature, asking an amendment to the Parole Law. In order to get on parole after seven years of service and good behavior, the prisoner must deposit \$25 with the prison directors; must clothe himself anew from head to foot; must first secure employment from some honorable employer, and then have the money with which to pay his fare to the place of employment. This is a practical bar to the parole privilege in many cases; as only a favored few have the means or have friends who would advance the amount necessary to comply with these conditions. It does seem like an injustice to provide clemency for prisoners who earn it by good behavior, and then place it out of reach by impossible financial requirement. The petitioners do not plead innocence of crime; but they plead penitence, and ask for mercy at the hands of the people. Surely a law purporting to give relief to worthy subjects ought not to be limited to those who are fortunate enough to have fifty or sixty dollars, or friends to assist them. We hope their petition will receive such consideration as will conserve the interests of justice and mercy.

Infallibility.—A well-known Catholic priest, Peter C. Yorke, of this city, has the following to say in a recent sermon on infallibility, as quoted in the San Francisco Examiner:—

The gift of infallibility is also necessary if we are to have a sure revelation. . . . Infallibility means that there is in the church the power of declaring without error that such and such a doctrine is the teaching of Christ. It is required in all societies that there be a supreme judge of controversies. Such a supreme judge must in the church be infallible in questions of faith and morals. This office also Christ gave to Peter. He foretold how Satan would sift the apostles as wheat is sifted. How He had prayed for Peter that his faith should not fail, and then gave him the commission, "Confirm thy brethren."

In this the Roman Catholic head becomes a test of its own infallibility. That is, the Papacy presumes as an infallible tribunal to pass upon the authority of certain scripture and scripture interpretations, and then it uses those interpretations to prove its infallibility. This is circular reasoning with a vengeance. There is one thing infallible, God's Word. That Word in itself demonstrates its own infallibility by its inherent morality, its re-

sponse to human need, the fulfilment of its predictions; and man—any man—is infallible only when he is in perfect harmony with the infallible Word. Jesus said of Himself, "If I bear witness of Myself, My witness is not true." All that He said and did was but the demonstration of the Word in life, in teaching, in action. And he who will yield to that Word will ever have a twofold witness that he is accepted of God. He will need no self-constituted authority, no papal bull to approve or confirm his course. He will learn that "the head of every man is Christ." In matters of primal importance in the early church the apostle Peter was justly rebuked and properly corrected by the apostle Paul.

When Hypnotism becomes a complete success it will defeat not a few of its own promises, and disappoint the majority of its devotees. Among other things it promises to make its disciples successful business men, successful in leading others as the hypnotists will, successful lawyers, ministers, etc., successful in resisting the influence of others. Now, when all understand the science, when all have developed into hypnotists, what field will be left? The hypnotizer will find his subject resisting, the promoter of wildcat schemes will find his victims fortified; the sinners will through hypnotism resist the hypnotizing minister, and the judge and jury instructed by this new "science" will turn aside the power of the hypnotizing lawyer. What good will the "science" be? The simple fact is that the whole thing is based on Satanic principle, the control of another's intellect and will. It dates from the suggestion of the serpent in Eden of old. Any power that would place one human under absolute control of another is not of God. Any one who yields his will and mind to the control of the creature makes himself a slave in a worse bondage than Israel in Egypt ever knew. Never, never, yield your mind, your will, to any being in the universe save God. By yielding it to Him, He sets it free, and maintains its freedom.

"Eyelight," or the light of the human, is very uncertain sort of light. It depends wholly on the heart behind the eye. The eye is the light of the body. If the eye, the outlook, the purpose, is single to God's glory, to the light which streams from His Word, the whole body shall be full of light. But if the eye be evil, double, selfish, the whole body shall be full of darkness. Matt. 6:22, 23. Eyclight is very uncertain; it depends too much on the eye. He with the right eye does not depend upon his eye, but on the light the eye receives from God. He with an evil eye depends upon his eye and walks in darkness. The purpose of the eye is to receive light, not give it. The only true Light is Christ Jesus, the Light of the world.

There are many who would relinquish a flesh diet if they only knew how to secure or prepare appetizing vegetable dishes. They do not enjoy good health under a meat regimen. They are ever and anon alarmed at the evidence that comes to them of its diseased condition, and at the cases of ptomain poisoning. But they do not know what to do. Well, let us tell them one good help to secure a good diet without resorting to flesh meats: Secure "The Vegetarian Cook Book," by E. G. Fulton, published by the Pacific Press, Oakland, Cal. It covers the whole needed range of dietary; its price is only 75 cents, and it will help you to save health and money.

France and Alcoholism.—According to United States Consul Atwell more alcohol is consumed by France *per capita* than by any other country. Statistics reveal that last year the consumption reached, in France, was 4.81 gallons a head. The people of Germany are said to have drunk 2.44 gallons; of England, 2.35 gallons; the Swiss, 3.32; the United States, 1.37 gallons. Canada, strange to say, was the most temperate of all, only .51 of a gallon *per capita* was drunk. In France there is a saloon to every 853 persons, or 464,556 grog-shops all told. What an awful shame!

Leo X.'s Wealth.—The report current not long ago declaring that an amount of money equal to \$9,000,000 had been laid before Pope Pius by Cardinal Gotti, who said that the late pope had put it into his hands for safe-keeping, has been denied in toto. It is said that no such amount was lost or found.