

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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For Terms, See Page 15.

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THE ROCK OF AGES.

IN a song of many minor notes and strains, "Moses the man of God" sings triumphantly,

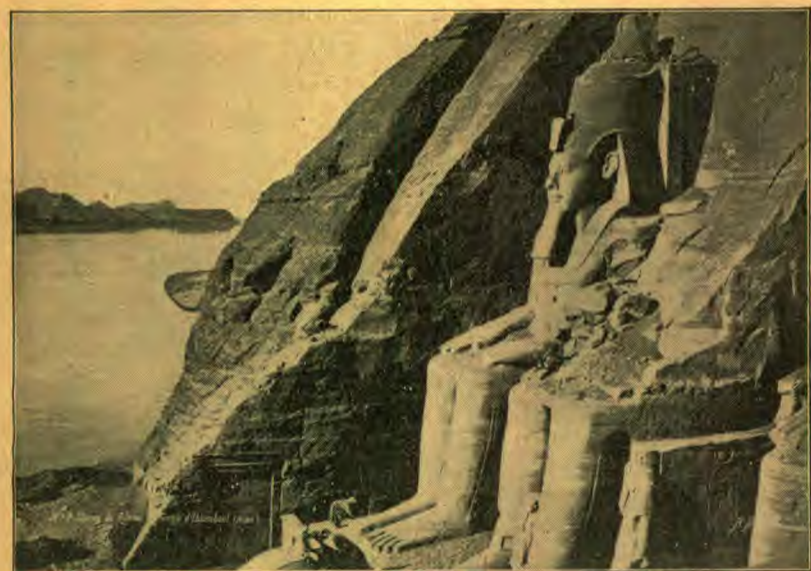
"For their rock is not as our Rock,
Even our enemies themselves being judges."

How we are reminded of this blessed truth by the ruins of the nations and peoples who have set themselves against God. Many times we know them only because of their opposition to the work of God. For more than two thousand years it was the Bible alone which told us of the bold, blasphemous king, Belshazzar. He dashed himself against the Rock of Ages, and was utterly broken. Sometimes the enemies of truth are known by the names which they have carved in stone or baked in brick; but they themselves are dead and gone. They are known only by dead works. Their only records are the boastful ones which they themselves have ordered inscribed, and which would have long since been lost had they not been carved in the rock of God's creation.

AN illustration of this is given on this page. A few miles below the second cataract of the Nile, in Nubia, or Upper Egypt, is Abu-Simbel, or Ipsambul, the ancient Abuncis. It is noted chiefly for the great rock-temple it contains, cut into the mountain by Rameses II., to the distance of 200 feet. The first chamber is a great hall in which are eight piers, before each of which is an image of Osiris seventeen feet eight inches high. Upon these piers and elsewhere are portrayed the military deeds of Rameses. Beyond this is a



Great Rock-Temple at Ipsambul, Egypt.



Colossi of Rameses II. before the Great Rock-Temple.

smaller pillared hall, then a vestibule leading to the sanctuary. Here are the figures of the Egyptian gods Amen, Ptah, Horus, and Rameses himself, placed by himself among the deities he worshiped. For the front of the temple the rock has been cut away to the extent of a hundred feet square, with a dog-headed ornamented cornice. Before the temple front are four enthroned figures of Rameses, sixty-six feet high, still quite perfect. The art of the man who preserved the old ruler's memory was more perfect and lasting than the character of the king.

self-exaltation. Lucifer said, "I will exalt my throne above the stars of God; I will be like the Most High," and he fell forever. Then he came to man, whom he was persuading to sin against God, with the evil insinuation, "Ye shall not surely die; . . . ye shall be as God." And so man fell in his endeavor to exalt himself. This was the principle which moved the old Egyptian king. He exalted him-

self. He could not place himself with God; but he could place his image with the images of the false gods he worshiped. And he, too, fell, as have and will all others who exalt themselves, and seek to put themselves in the place of God.

RAMESES is dead. The rock-temple, perhaps his greatest monument, is only an interesting ruin. The gods he worshiped still look forth with sightless eyes upon the gloom of the rock-temple. His own images still stand or sit in the crystallization of eternal death. The great empire over which he ruled has become "the basest of kingdoms," as declared by God's prophet. And all he touched speaks only of decay, despair, darkness, and everlasting ruin.

THE Christian has a Rock-temple, even Jesus Christ.

"Ascribe ye greatness unto our God,
The Rock, His work is perfect;
For all His ways are justice;
A God of faithfulness and without iniquity,
Just and right is He."

He is not a dead temple carved out by human hands; He is the everlasting, living "Rock of our salvation." He is a cleft Rock; but it is not an evidence of weakness. From the cleft side flows the water of life, and into the great heart of the Eternal, the weary, the oppressed, the persecuted, may enter and find rest and contentment and safety, forevermore. "Their rock is not as our Rock, even our enemies themselves being judges." The might of Egyptian pride dashed the prow of its haughty Ship of State against this Rock, and went down to wreck and ruin. Through all the ages men, exalted in themselves, have pitted their puny efforts against the Rock of His Word, but the Rock stands; the men are not.

THE great and wonderful temple stands as a monument of human,

WHAT is the lesson?—There are many; but they may all be

summed up in God's message to this generation. The gods of Egypt still exist in principle. Men still exalt themselves. Men still fear and worship men. Men are still exalted by men to the place of God. And the only remedy is God's message of life: "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." "Trust ye in Jehovah forever; for in Jehovah, even Jehovah is a rock of ages." In Him is cleansing and keeping for all who will come.

"Rock of Ages cleft for me,
Let me hide myself in Thee."

THE MISSION OF PAIN AND THE LANGUAGE OF DISEASE. NO. 4.

Health and Disease not Matters of Chance.

"Affliction cometh not forth of the dust,
Neither doth trouble spring out of the ground."

HEALTH and disease are conditions regulated by the great universal law of cause and effect, sowing and reaping. Many have given so little thought to the question of sowing and reaping with reference to health and disease, that they are actually unable to recognize the "seeds of health," and are therefore unable intelligently to sow for good health.

It would seem that many individuals expect to discover the blessed boon of health either accidentally or providentially; or in some mysterious way to possess themselves of physical strength without having faithfully and intelligently co-operated with God in these matters.

But health is not a matter of chance. We must diligently sow the seed of conscientious obedience to physical and spiritual law, if we would reap the desirable harvest of spiritual and physical health; and unless we have received from our ancestors an enormous legacy of physical health and resistance to disease, it will soon become apparent that a state of physical well-being is secured only as a result of physical well-doing. The inestimable treasure of good health comes to us only as the result of good sowing, tho sometimes we are able to continue long in transgression before we begin to experience its evil effects, because our parents bequeathed to us such a generous legacy of physical health that it has required considerable time to squander it.

The realization of health is no more a matter of chance or accident than is the farmer's harvest which he reaps in autumn. Sickness must not be regarded merely as the punishment of God, the visitation of divine Providence, an accident, or ill luck. These erroneous views of the cause of disease lead us into wrong methods of seeking to effect its cure,—methods which resemble picking the leaves off a tree in an effort to destroy it. In reality the tree is little harmed, for it will soon put forth other leaves; whereas if an ax had been laid at the root, the undesirable tree would have been disposed of once for all.

The physician who is called upon to deal with the physically sick, and the minister who is called upon to deal with the heart-sick, should inquire into the cause of the afflictions of those who seek their help, and counsel them, and not only treat them for the results of transgression, but also seek to correct the practise or disposition which is in reality the root of the many distressing and annoying symptoms of spiritual or physical disease that appear on the surface. We must come to realize that the harvest of health can only be secured by the same painstaking and diligent cultivation that we see manifested on the part

of the successful farmer in tilling the soil, and the prosperous business man in the building up of his commercial interests. We do not receive the blessing of health to be squandered in disobedience, or in the gratification of a perverted appetite; and when health is lost, it is ordinarily regained only by intelligent and conscientious effort. We do not regain physical health by accident or without sowing for it, any more than we receive spiritual forgiveness and moral healing without repentance and prayer.

W. S. SADLER.

THE LOVE OF CHRIST.

THE scene was laid in Bethany.

Around the board, partaking of the solemn feast Prepared, sat they, the twelve, the honored Twelve, who, followers of Him now Sitting in their midst, were favored more Than men had ever been, or have been since. The Master sat among them. On His Face had grown a sadness sweet, a Tender radiance, for well He knew The Father's will, that soon, ah! very soon, He would be called to Him.

They were at solemn feast in Bethany.
But lo! the opening door revealed a woman's Form; O why should *she* be there?
Each face expressed the thought,—
Each tongue almost conveyed. A woman!
Yes—had been a woman once—a babe,
An innocent, a laughing child,
A youthful maiden, treading with light feet
The dewy grass, and letting fall pure words
From lips that gleamed with childish innocence.
But ah! the hour had come,—
The tempter loves to sting the fairest fruit;—
And she, the precious lamb, had strayed
Without the fold
A while—only a while—for on her life
There broke "Glad tidings of great joy,"
Tidings of One who peace would bring—
Sweet peace—into each life.
O, could not she, sin-stricken as she was,
For pardon hope? She had no jewels rare,
No golden gifts; but she had come,
And with a cry for pardon, and a heart
So filled with deep humility and love,
She cast herself low down at Jesus' feet;
And with the precious ointment (all she had)
She bathed His feet; then wiped them with her hair.
O, gracious, pitying Christ! He comfort gave,
Poured balm into her wounds, and straightway they
Were healed. She went her way. But Jesus caught
The selfish words of those who followed Him.
Upon His face had grown a radiant look
Such as the world's applause could give to none.
"She loveth much," He said; "And what she could,
That hath she done; I do not ask for more."
Berkeley, Cal. ANNA DUTTON MICHENER.

CHRIST OUR MEDIATOR.

THE Lord is honored when we trust in Him, bringing to Him all our perplexities. "Whatsoever ye shall ask in My name," He says, "that will I do, that the Father may be glorified in the Son." God's appointments and grants in our behalf are without limit. The throne of grace is the center of attraction, because occupied by One who permits us to call Him Father. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Jehovah did not deem the plan of salvation complete while it was invested only with His own love. He has placed at His altar an Advocate clothed with our nature, whose office it is to introduce us to God as His sons and daughters. Christ intercedes in behalf of all who receive Him. He gives to them power to become the sons of God. And the Father demonstrates His love for Christ by receiving and welcoming Christ's friends as His friends.

He is satisfied with the atonement made. He is glorified by the mediation of His Son. We are accepted in the Beloved.

In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open for our appropriation all the treasures of His grace. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you love Me. Make use of My name. This will give your prayers efficiency and power, the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full."

What more could God do for us than He has already done? The rainbow encircling the throne is an everlasting promise that all who approach Him will find pardon. Christ encourages us to pray always. He seeks to draw us to Him, that He may satisfy His desire to help us. He urges us to present our needs. His heart of love is filled with an earnest desire to bring us in close touch with God.

When Satan tells you that the Lord will not regard you with favor, because you have sinned, say, "Jesus gave His life for me. He suffered a cruel death that He might enable me to resist temptation. I know that He loves me, notwithstanding my imperfection. I rest in His love. God has accepted His perfection in my behalf. He is my righteousness, and I trust in His merits. He takes away my sin-stained garments, and clothes me with the robe of His righteousness. Clothed with this garment, I stand before the Father justified."

"What shall we then say to these things? If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Yes; Christ has become the medium of prayer and of blessing between God and man. He places the whole influence of His righteousness on the side of the suppliant. He pleads for man; and man, in need of divine help, pleads for himself, using the name of the One who gave His life for the life of the world. As we approach God in Christ's name, acknowledging our appreciation of His sacrifice, fragrance is given to our petitions. We are clothed with His priestly vestments. The Saviour draws us close to His side, encircling us with His human arm, while with His divine arm He grasps the throne of the Infinite.

MRS. E. G. WHITE.

SENT UP.

A RICH lady dreamed that she went to heaven and there saw a mansion being built. "Who is that for?" she asked of the guide.

"For your gardener."

"But he lives in the tiniest cottage down on earth, with barely room enough for his family. He might live better, if he did not give away so much to the miserable poor folks."

Further on she saw a tiny cottage being built. "And who is that for?" she asked.

"That is for you."

"But I have lived in a mansion on earth. I would not know how to live in a cottage."

The words she heard in reply were full of meaning: "The Master Builder is doing His best with the Material that is being sent up."

Then she awoke, resolving to lay up treasure in heaven.—*Anon.*



THE SECOND ADVENT.

(Continued.)

The Resurrection.

LONG ago, even in Eden, there were sown by the devil the seeds of an error that took root and grew into a doctrine, and waxed exceeding great, and spread forth into every nation of the earth. This was the doctrine that proposed that man should not die; that even tho the body might perish and the man seem to die, yet the soul, the spirit, the real man, lived on,—the doctrine of the inherent immortality of the soul.

The devil said, "Thou shalt not surely die;" and this doctrine has been popular throughout the ages, because men did not want to die, and at the same time did not wish to believe God's revealed truth which condemned sin, and foretold a day of judgment and a day of punishment for evil deeds. And so the greater portion of mankind, wittingly or unwittingly, has accepted the devil's assertion as truth, with the result that the scriptural teaching concerning the state of the dead and the resurrection and future rewards, has been interpreted in this way and that, and the Bible has come to be regarded as a book hard to understand, or else extremely contradictory in its statements, and unreliable on many points.

This is precisely what the devil designed should be the result. And he has elaborated his first deception, and followed it up and propped it up with signs and wonders, and apparent and perhaps real miracles, and pretended communications from the dead. Now it is fair to ask, If individuals receive their rewards at death, and go to heaven or hell or to any other place as disembodied spirits at that time, what need is there of a resurrection afterwards of the body? No answer can be given that is a substantial reason whatever for the resurrection of the body, if the real man—the ego—passes on at death into conscious existence. If the commonly accepted doctrine of the conscious state of the dead be true, the Bible teaching on the question of the resurrection and the judgment is absolute folly.

It is undoubtedly true that a great many good people have died expecting to receive a glad reward at death. They will receive their reward, but it will be received at the time indicated in the Scriptures, and at no other time. On the other hand, righteous ones in all ages have been cheered by the hope of a resurrection from the dead as they have passed to their last earthly rest. "Thou shalt be recompensed at the resurrection of the just," said Jesus concerning the well-doer. "I know that he shall rise again in the resurrection, at the last day," were the words of faith uttered by the sister of Lazarus.

Nothing is plainer than the Bible teaching that the dead are unconscious, quietly resting until the coming of the Life-giver. The subject can not be discussed here at length, but a few texts will suffice to demonstrate this positive truth:—

"The living know that they shall die; but the dead know not anything. . . . Also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

"But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." "If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands." Job 14: 10-12, 21, 14, 15.

The inspired psalmist of old, looking forward to that time of calling and answering, gives expression to the following sublime words:—

"Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. *Gather My saints together unto Me; those that have made a covenant with Me by sacrifice.*" Ps. 50: 3-5.

To the same time apply the words of the Saviour Himself:—

"Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall *gather together* His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

This locates definitely the time of the gathering together,—the end of the age, and the second coming of Christ.

It is to this time that the righteous must look for recompenses—immortality with all its blessings, eternal life. A mighty and glorious change it will be, from mortality to immortality. The prevailing theory that the soul is immortal and lives on with a spiritual body after the death of the body of flesh leaves no place for the teaching of the Word respecting the change referred to: "Behold, I shew you a mystery: We shall not all sleep [die], but we shall all be *changed*, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the [righteous] dead shall be raised incorruptible, and we [the righteous living at that time] shall be changed. For this corruptible must put on incorruption, and *this mortal must put on immortality.*" 1 Cor. 15: 51-53. Mortals do not have immortality before that time.

Why will this change be so felicitous?—"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus; who shall change our vile body, that it may be *fashioned like unto His glorious body.*" Phil. 3: 20, 21. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear, we shall be like Him; for we shall see Him as He is.*" 1 John 3: 2. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first.* Then we which are alive and remain *shall be caught up together with them* in the clouds, to meet the Lord in the air; and so

shall we ever be with the Lord." 1 Thess. 4: 16, 17. No language could be clearer, that the change from mortality to immortality embraces the body of the individual as well as the soul.

This resurrection is the resurrection of the righteous dead, and is called the resurrection of life. Nothing is said concerning the wicked dead in these scriptures, because they will not be raised from their graves until a thousand years later. Theirs is the second resurrection, and is called the resurrection of damnation. See Acts 24: 15; John 5: 29; Rev. 20: 5. Their rewards will be given them. But the righteous dead and the righteous living enter into their reward at the same time, at the "appearing" and "kingdom" of the Lord Jesus Christ. 2 Tim. 4: 1; also Heb. 11: 39, 40.

And this time is near,—from every prophetic and fulfilling indication, even at the door.

This phase of the subject will be continued next week under the subdivision, "The Forth-shining of His Presence."

DISAPPOINTMENTS.

THE world is full of disappointments. They come to individuals, to families, to States, to churches, to kingdoms, and to empires. Disappointments are often the result of false hopes, and are the common experience of mortals, largely, if not wholly, on account of sin.

The first disappointment came to the mother of all living, who expected to obtain greater exaltation by transgression, by believing and acting a lie, but found instead, humiliation, degradation, and death, the sad end of which is not yet reached. That wrong laid the foundation for every other disappointment to the present day.

A second disappointment came to the first human pair when their first-born son, whom they fondly hoped would be the promised Seed, proved to be, instead of a Saviour, a murderer, a fratricide.

On the eve of a lovely day in the spring-time when the passover season was at hand, when five thousand men, besides women and children, were on the point of laying hands upon Jesus to make Him king, it was a great disappointment to the disciples to be sent across the sea, and to the multitude to be sent to their homes, while Jesus, all alone, went to the mountain to pray.

Later, at another passover season, when Jesus rode into Jerusalem on a colt, and glad disciples spread their garments in the way while others strewed his pathway with branches of trees, and the mighty host cried, "Hosanna, our King comeh," it was a sore and almost overwhelming disappointment to, a few days later, see the same Jesus, instead of being crowned and seated upon the throne of Israel, crucified and dying on Calvary.

This is June 26, 1902. One of the greatest nations on earth had fixed this day for the coronation of their new king, Edward VII. Without sparing expense, the preparations long under way are completed. London, the greatest city on earth, the capital of this mighty kingdom upon whose possessions the sun never sets, is gorgeously arrayed. The representatives and dignitaries of all nations have arrived. All is in readiness for the grandest coronation that has ever occurred on earth since the fall of man. Now, who can measure the extent, the expense, the bitterness of the disappointment that comes from the message, "King Edward's life is trembling in the balance. The Coronation must be postponed for a time." (And it may be for all time.) Human projects and prospects hang upon the brittle thread of human health

and life, and hence are liable to be dashed to pieces at any moment.

In 1844, thousands of good people scattered abroad in the earth were sadly disappointed. They confidently expected to see the Lord come in glory to set up His kingdom, and then they would reign with Him in glory. But He did not come at the time they appointed, nor has He yet come. But when He does come, as He surely will at no distant day, kings and captains, and mighty men, and rich men, and nations, and kindreds, and tongues, and peoples, will be woefully disappointed. They have not believed He would come at all, hence are unprepared to meet Him, and are doomed to destruction by the brightness of His appearing. The saints are not destroyed, nor are they disappointed, for they are looking for Him, and will look up and say, "Lo, this is our God; we have waited for Him, and He will save us." And they are saved with an everlasting salvation.

There is no such word as disappointment in the vocabulary of those who abide in the love of God, even in this world. The sting and sadness is all taken out of the word by substituting the letter *h* for the letter *d*, in the spelling. Then it becomes *His* appointments instead of *disappointments*. And the recognition of this change makes a world of difference in the way things that come to us affect us. Now if it be true that "*all things work together for good* to them that love God," then how else can we regard the seemingly objectionable and unpleasant things that come to us, but as the *appointments* of an all-wise and loving heavenly Father, intended for our best good, and His highest glory; and it is well-pleasing to Him that we receive them *as such*, and instead of mourning over *disappointments*, to cheerfully accept them as *His* appointments, and go on our way rejoicing.

H. A. ST. JOHN.

PICTURES OLDER THAN THE FLOOD.

(Concluded.)

Discoveries in the South of France.

I HAVE not the space here to show the antiquated methods and doctrines of geology, or how the whole system seems about to fall to pieces from very absurdity. The heading of this article calls for an account of some recent discoveries made in the south of France, and I must confine myself to this one point.

Dana, in his "Manual" (p. 1009), and also in some of his smaller works, gives an illustration showing the picture of a mammoth carved on a piece of ivory which was found in the La Madeline cave a great many years ago. Next they found pictures on the walls of some caves, and not only engraved, but *painted*. From the first it has been known that these ancient men were almost giants in stature, and even out-and-out evolutionists acknowledge that "their cranial capacity was above that of average Europeans of the present day."—*Nature*, March 7, 1901, p. 456. But the artistic character of these pictures has well astonished those who persisted in looking upon the men of the "mammoth age" as quite degraded savages.

The latest of these discoveries was made about six months ago, and I shall quote from a description by the Marquis De Nadaillac, in *Popular Science News*, February, 1902, pp. 31, 32. The author describes the first cavern, that of Combarelles, near Tayac (Dordague), as "a long trench measuring 230 metres in length, m. 1.50 in breadth, and from m. 0.30 to m. 3 in height. The first figures, easily identified, begin on both walls at m. 119 from the entrance of the cavern, and continue to its end. These figures vary considerably in size, while

some measure one metre and more in height, others are no longer than m. 0.10. Often they crowd and overlap one another; some, especially at the end of the cavern, are shown of a bluish paint, and covered by a thick layer of stalactites.

From a few lines about them in *Nature*, October 3, I learn that the figures in this cave



Horse with Saddle.

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number altogether 109. The Marquis proceeds to say:—

Most of these drawings are well drawn, and many are remarkable for the correctness of their design.

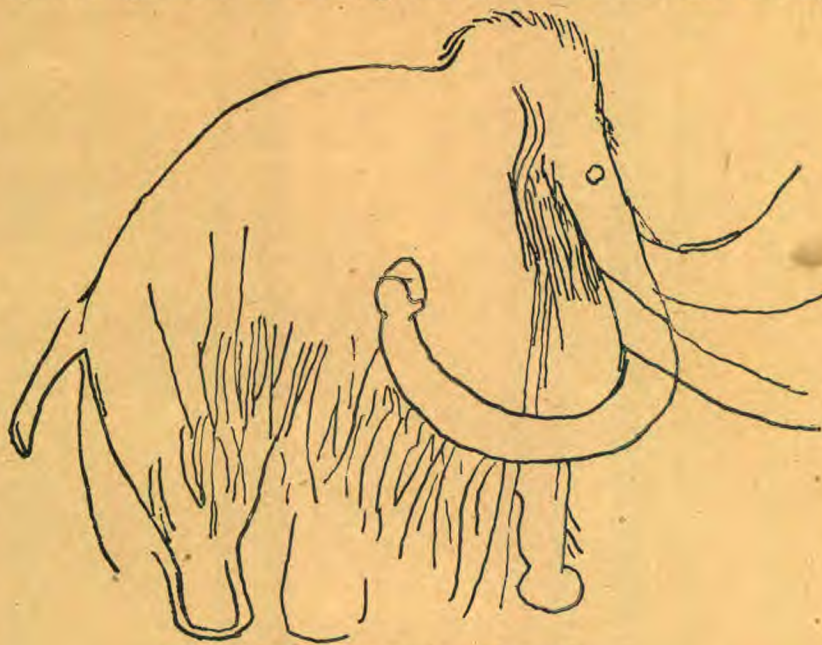
He names the various kinds of animals portrayed, which include the horse and other *equidæ*, several kinds of *bovidæ*, "oxen," and antelopes,—

the reindeer, and, above all, the mammoth, which till yet has never been discovered in France during the latest palæolithic times. Fourteen mammoths have been identified; their characteristics are easily traced; their high foreheads, teeth, bodies covered with hair are completely distinct from all other animals pictured, and must have been known to the artist and copied out of life.

Speaking of the figure of a horse which seems to have a kind of covering on his back, he says that "the drawing is wonderful," and that this may also be said of various figures of the antelope.

The conclusion of these facts is clear. Man was in those days a contemporary in the south of France of the mammoth and of the reindeer.

Let us now consider for a moment what these things mean. It has long been known



Elephas Primigenius—Mammoth.

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that the lion and hyena, "altho of unusual size," and even the hippopotamus (*H. major*) lived in great numbers in England along with the mammoth, rhinoceros, and reindeer (See Dana's "Manual," p. 1,004). They have always insisted that the presence of this latter animal is proof that the climate was much colder than at present; but they have failed to show how these other animals could exist even in the present climate of England. The modern lion and hyena, which are admitted to be not only of the same type, *but the very identical*

species that lived in Britain—"altho these modern kinds are dwarfs in comparison," as Dana says—are now found only in tropical or semitropical countries.

Especially is this true of the hippopotamus, or "river-horse," which, as Professor Nicholson remarks, could not possibly live in a country where the streams froze over, even in the most severe winters. How, then, could these animals have lived in these northern countries—for England has about the same latitude as Labrador—when the larger part of the North Temperate Zone is said by the geologists to have been covered with glaciers all the year round? The thing is almost too absurd for discussion. No, we have abundant evidence, from the fossils as well as from the Bible, that in those antediluvian days a nearly uniform climate of spring-like loveliness spread over all the earth. It is quite reasonable to suppose that the reindeer has since become adapted by a wise Creator to the terrific frosts of the arctic regions. Or we may suppose that it was originally, like the modern chamois and ibex, adapted to the high mountains of that ancient



A Gnu.

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world. Certainly, with semi-tropical animals and plants over the land, and tropical shell-fish in the seas, there is no room for their imaginary ice-sheets down to the sea-level in both Europe and America.

The other cave described by this gentleman, is only about two miles from the former, and is much broader and higher—six to ten feet wide, and twenty to twenty-five feet high—tho not so long.

The first animal figurations begin at sixty-five metres from the opening; they are reached by a narrow passage between two walls of stalactite. Their character is different from all we have seen at Combarelles. The figures are represented by slight lines filled with black paint, and often the body and the legs of the animal are entirely covered with the same black paint.

Some of these pictures are quite large. He mentions one of a reindeer "measuring m. 1.50," or nearly five feet, and says that

the heads of some of them were "first painted in black, and then in red, obtaining a brownish color. On the others the hind parts were brown, and the heads black. Some are covered by stalactites measuring two inches in thickness."

There are seventy-seven figures in all on the walls of this cave, of which the majority are horned cattle and deer. There are four reindeer, but only three mammoths.

In conclusion he says of the pictures in these caves:—

In both cases we are justly astonished to find such artistic performances in times so distant from ours, and in which we did not suppose a like civilization.

I can only say a few words in conclusion. When the reindeer lived in the most southern part of "sunny France," the present home of the grape and the silkworm, and when at the same time lions, hyenas, elephants, rhinoc-



A Reindeer.

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roses, and even the hippopotami, lived in England, and some of them even in northern Siberia, we know that the present extremes of climate were unknown. All talk about a "mammoth age" and a "reindeer age" succeeding one another, is absurd; for we not only find their bones together over great regions of country, but here on the walls of these caves their pictures are drawn true to life by the same artists, showing that man and these animals lived there together. But when in addition to all this we remember that geology and the Bible alike testify that these conditions were changed by some great aqueous catastrophe, and that at this same time similar events were taking place on all the other continents, we see that this out-of-date system of uniformitarian geology has been fooling us all these years by trying to cover up the evidence that "the world that then was, being overflowed with water, perished." 2 Peter 3:6.

GEO. E. MCCREADY PRICE.

Tracadie, N. B.

THE SANCTUARY.

THE holy place, like the most holy, was screened off by a curtain, which we now pass into the outer courts. That was the place for the people, and contained two articles, both of which derived their significance from the one solemn fact that man is separated from God by sin. There was a laver "between the tent of meeting and the altar," and still farther outwards there was the altar of burnt-offering. With that altar all access to God began then in symbol, with what that altar shadowed all access to God in reality begins. It is not survival from an effete and rude ritual which proclaims that "without shedding of blood is no remission." The heart of the Gospel is that Christ's death makes access to the Holiest of all possible, and nothing else makes it possible. We must first betake ourselves to the altar of sacrifice, and then be cleansed in "the laver of regeneration," before we can lift the heavy curtain shutting us out from the place where a priestly people kindles its incense of praise, trims its lamp of holy living, and offers all its works to God. The removal of the guilt that puts a gulf between God and us, which none but He can bridge, and which can be removed only by the death that takes away the sin of the world, must be followed by the baptism in the Holy Ghost which cleanses from all filthiness of the flesh and spirit. Then the way into the holy place is open for us here and now, and in due time the worshippers there will

pass into the holiest of all, and dwell forever in the light of the glory between the cherubim. The steps as from within outwards are three,—the ark of the testimony, the altar of incense, the altar of burnt-offering. God comes out and down to us by these. By the same must we go up and go in to Him.—*Alexander McLaren D.D., in S. S. Times.*

"EVERY WORD."

THE words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6. This is true not merely of a few words, but of all. "Every word of God is pure; He is a shield unto them that put their trust in Him." Prov. 30:6.

Moreover, there is enough in the words of God for every necessary purpose. They are sufficient to make a man "perfect, thoroughly furnished unto all good works." 2 Tim. 3:17. Not only is nothing more needed, but whatever is added to God's Word is a lie. "Add thou not unto His words, lest He reprove thee, and thou be found a liar." Prov. 30:7.

There is no trace of error or likeness to untruth in the words of the Lord. He is the truth; therefore His words are truth, for they are His life. "Thy Word is true from the beginning; and every one of thy righteous judgments endureth for ever." Ps. 119:160.

Unto us the Lord says: "Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. 5:37. Also, "If any man speak, let him speak as the oracles of God." 1 Peter 4:11. That is, the Lord wishes men to speak just as He does, but He will not have them equivocate. They must not say one thing and mean another. This is because there is nothing of that kind in the words of God. He is not double-minded nor double-tongued.

God is infinite; "there is no searching of His understanding." Isa. 40:28. Therefore His Word is of infinite depth. Eternity will not be long enough to enable the keenest intellect or the most diligent student to exhaust the meaning of any one of the words of the Lord. Thus it is that we can always return to the same Word, and find something fresh and new. It is a sun shining with never-fading light; a fountain whose waters never fail. Therefore the one who comes into close acquaintance with the Word of God never tires of it any more than he tires of the light of the sun, the fresh beauty of nature, or the sparkling flow of the mountain stream. E. J. WAGGONER.

THE SUNDAY.

Is It a Growth of God's Planting? or Is It a Usurping Weed?

"Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

THE scribes and Pharisees had complained to Jesus that His disciples had transgressed the tradition of the elders by eating with unwashed hands, but Christ in turn charged them with transgressing the command of God by their traditions, and said concerning the people who followed such traditions, "In vain they do worship Me, teaching for doctrines the commandments of men." Verse 9. And immediately after, He said to His disciples, with reference to such traditions, "Every plant, which My heavenly Father hath not planted, shall be rooted up."

Judging from this reasoning, every tradition or commandment of men, which in its meaning or application renders of no effect any one or

more of the commandments of God, is a plant not of the Father's setting, and it will most certainly be rooted up. Such a plant is the doctrine of the first-day sabbath. It is wholly based upon the traditions and commandments of men, thus making the commandment to sanctify the seventh day of no effect with a vast majority of the professed Christian people of the world.

In Matt. 15:9, 13, are recorded two of the "sayings" of Jesus, and in John 14:24 He says, "He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent me."

Another saying of Jesus was, "Think not that I am come to destroy the law [of God], or the prophets; I am not come to destroy, but to fulfil [to keep, to obey]. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. Heaven and earth have not yet passed away, and therefore the Sabbath precept, as part of that law, has not been changed in a single point. The commandments and traditions of men can only mislead such as can be deceived by them; but those who love Jesus with a fervor deeper than a mere profession will show their love by respecting His sayings concerning God's law in a practical way, and will return to the observance of the Sabbath, which by the Father's will was planted in Eden for all mankind.

In the coming "harvest," or end of the world, the Sunday-sabbath weed will be rooted up and burned in the fire. If then our spiritual life be identified with the obnoxious growth, we shall share its destiny. How much better to ripen as the precious wheat, and be gathered into the heavenly garner. A. SMITH.

Grandville, Mich.

THE BURNING OF THE BIBLE.

HERE is a perfect Bible. It seems that instead of destroying the Bible, the chapters have been driven in and clenched on the other side by the hammers of eternity. The fact is, that the Book, so far from being destroyed, is going on until the fires of the last day, and when the fires of the last day are kindled, they will not find the Bible a bundle of loose letters, but a compact Book; and when the fires begin to burn on one side, they will burn from Genesis toward Revelation; then the other fires will burn from Revelation toward Genesis, and they will in all their course not find one chapter or one verse out of place. That will be the only time the world can afford to do without the Bible. What use, then, of Genesis, with its description of the making of the world, which is all destroyed? What use, then, of the prophecies? All are fulfilled. What use then, of the evangelistic and Pauline description of Jesus Christ when we see Him face to face? What use of the Book of Revelation, when we stand with our foot on the glassy sea, and our hand on the ringing harp, our forehead chapleted with eternal coronation amid the amethystine and twelve-gated glory of heaven, the emerald dashing its green against the beryl, the beryl dashing its blue against the sapphire, the sapphire throwing its light on the jacinth, the jacinth dashing its fire against the chrysoprasus, and we standing amid the chorus of ten thousand sunsets?—*T. De Witt Talmage.*

"THE Babe of Bethlehem is wrapt up as it were in the swathing bands of both Testaments. Christ is both the substance and object, the author and matter of the Scriptures."



OAKLAND, CAL., AUGUST 13, 1902.

All Manuscript should be addressed to the Editor.

For further information see page 15.

WHEN HE COMES.

GOD does not do anything arbitrarily. He but acts out the principles of the infinite goodness of His character. He will not force His presence into one heart closed against Him. He will stand at the door and knock, but He will not force admittance. The soul must welcome the Divine Guest.

He did not come to the Jewish nation at His first advent till they professed outwardly to be His people. When they claimed to be His own, surely He had a right to enter. But "He came to His own and they that were His own received Him not." They did not know Him, and therefore claimed that He was not Himself, even as they professed that they were what they were not. The result of the hypocrisy and deception was the utter ruin of the nation.

When Christ comes the second time the whole world will be in the same condition. The wickedly fallacious idea of "national Christianity," of "Christian nations," is taking possession of the world. It is pressed upon the public, and upon rulers, and law-makers everywhere. As vital, individual godliness has diminished, formalism has increased. As true possession has been wanting, false profession has become clamorous for recognition. Its voice is heard in municipal, in county, in State, in national, in international chambers. Insistently and persistently it demands not only hearing, but recognition in law. It uses religious superstition, ecclesiastical anathema, political taboo, and commercial boycott to carry its schemes. It points to great wealth, to progress in uncertain science, to military progress and prowess, as evidences of the superior value of Christianity, while the essentials of Christianity, humility and obedient faith, it knows not.

The result will be a world-wide profession of religion, a formal acceptance of Christianity, an outward acknowledgment that He alone is King, and that the earth in general and particular is His. Nothing more will be required. The men that warn against hypocrisy, which show the hopelessness of dead formalism, the wickedness of false assumption, will be accounted enemies to the "Christian State," and in Christ's name proscribed and punished.

Then Christ will come. In the strictest justice they could not say Him nay. They profess to be His own; they should be willing to receive Him. But O the fearful result! He comes in the resplendent and overpowering glory of His own righteous character. There is not one ray of dazzling, burning glory emanating from His presence which does not belong there. He has not fixed Himself up to destroy the wicked. He only comes as is fitting to the monarch about to receive His own. But before that awful Presence die all those who profess to be His, but know Him not. They will be destroyed by the spirit of His mouth, and consumed by the forthshining of His presence. He has taken them at their word, a word false in heart and utterance; and before the True it perishes.

O soul, let Christ reign in the heart now; then you will welcome Him when He comes.

HOW DO YOU LOOK UPON IT?

THERE are two ways of looking upon every difficulty which besets the child or the church of God. And the difficulties are legion, Satan will hedge us about with as many as he can. He will make what are not difficulties at all seem so, that he may discourage us.

God removes from our sight many difficulties that we know not of nor will we know till the leaves of the judgment books unroll. He permits others always for our good, difficulties often of our own making, often of others' making. But there is profit in every one of them for him or them called upon to meet them. It all depends upon the way we look at the matter.

If we with physical sight only look upon the

obstacles in the way, the difficulties around us, we shall surely become discouraged. They will seem too much for human strength and wisdom, and we will yield the conflict.

So looked ten of the twelve spies Moses sent forth. Doubtless they were considered bright, clear-headed, able men. They were princes among the people. They had brought themselves near to the murmuring people, and possessed their confidence. (See Numbers 13:14; Deut. 1:22-25.) The spies passed through the land. They saw the goodly land, its fertility, its productiveness, just as God had promised; but looming above all these assurances, they saw the great and high-walled cities, and the gigantic men; and then they looked upon their own small stature, remembered the women and children and the way-worn host from Egypt, and were discouraged. And coming back, laden with fruit, to the murmuring, discouraged people, they presented their despairing, fatal report, which turned a multitude back into the wilderness, and buried a whole generation in desert graves.

There were two other men among the spies, strong, manly men, but perhaps no more so physically than their ten brethren. They saw what the ten saw,—the fruit, the beauty, the fertility, the great and walled cities, the mighty Nephilim, the giants of great stature. But they saw more. They saw in the fruit, in the goodly land, in the abounding vegetation and flowers, producing the "milk and honey," the word of God which had come to them in Egypt plain writ before their eyes. They saw, by the clear eyes of a luminous faith, angels of God accompanying them. They saw Israel's host of weary-journeyed men, women, and children marching into the land with songs of gladness, "thanksgiving and the voice of melody," surrounded by the shining host of God. Not with naked physical eye did they see this; but they saw it not the less clearly and definitely by the eye of faith. And so they reported: "Let us go up at once and possess it; for we are well able to overcome it." God was with them; and what were all obstacles and difficulties to Him? He would not fail, could not fail. If they would only go, He would lead them all the way.

There was in reality but one insurmountable obstacle, but one difficulty in the way: the unbelief of the people. And that is all that ever hindered a single soul. God will not compel men to believe in His infinite power. His fathomless wisdom, His undying love, and His exhaustless resources, all are pledged to the salvation and eternal triumph of humanity. But humanity must accept them. God invites us by His eternal goodness, but He will not coerce.

O hasten, put away the unbelief. Let faith see God leading all the way. Use the obstacle for a stepping-stone heavenward. Let the difficulty bring you nearer to God. In Him is victory.

"Weak as you are, you shall not faint,
Or, fainting, shall not die;
Jesus the strength of every saint,
Will aid you from on high.
Tho' now unseen by earthly sense,
Faith sees Him always near;
A guide, a glory, a defense,
What, then, have we to fear?"

WHOSE LAW SHALL WE HONOR?

In its issue of July 1, the *Christian Life* publishes as its leading editorial the old Pennsylvania law of April 22, 1794, against "Sabbath desecration;" that is, against performing on that day any act recognized as legal and permissible on other days. The editor states that his purpose in publishing this is to show men that by working or indulging in sports on Sunday they are breaking the laws of man as well as the law of God, and that by "keeping open on this day" they "are sinning against God and man."

Now there is no doubt that in working or playing on Sunday in the State of Pennsylvania a person is breaking the law of man; but that such person is, at the same time, breaking the law of God is not so evident. It certainly does not appear in the old law which that journal quotes from the civil code of Pennsylvania. However, there is a law against Sabbath desecration, in the breaking of which there is sin against God. It is not on the statute books of Pennsylvania or any other State. It goes back to a date considerably beyond 1794. Would it not have been better for the editor of the *Christian Life* to have

quoted this law in reference to Sabbath desecration, especially in view of the fact that this law was given by Him who was the Author of the Sabbath, and especially also in view of the fact that Christ (who only can give Christian life) Himself has declared that this law shall never fail or be abrogated in the least particular as long as heaven and earth shall remain? We believe that it would have been more appropriate for a Christian journal to quote a Christian law, than to ignore such a law and publish to its Christian readers a law of the State against the desecration of a professedly Christian institution. The reader has a right to ask, Why is not God's law published in reference to Sabbath desecration? Christ has declared that that law is perpetual. Why is it not given?

The only possible answer is that the church of today finds itself keeping as the Sabbath a day to which God's law does not and never can apply, a day which God has never blessed or hallowed as a Sabbath, and a day concerning whose keeping there is no law but the law of man. The law of the State, or the human, is the only law that can be quoted in reference to the keeping of Sunday. But this can not be said of that day which has been and is ever more to be the Sabbath of Jehovah, the seventh day of the week. That needs no recognition or support from the State, for behind it is all the power and authority of the Creator of the heavens and the earth. His law declares: "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." And far from its being a sin against God to labor on the first day of the week, Sunday, the one who does so, and rests and worships upon the day He rested, is in that "walking as He walked." We are not indebted to nor dependent upon the State or the church for a Sabbath law; neither are we sinning against God or man in working upon the day which God and Christ dedicated to labor by the very example which they set. We are, however, sinning against God in desecrating the Sabbath which He instituted, and which He commanded should be kept holy. See Ex. 20:8-11, Matt. 5:18, and Luke 17:16, 17. There can be no mistaking the Lord's intention in the matter. It is better to stand on the Lord's side alone, than to be found fighting against Him, tho' all the world and all its laws are with us. S.

THE SABBATH. No. 11.

The Death Penalty for Sabbath-breaking.

THE enemies of the Lord's Sabbath think they have made a strong point against the observance of the seventh day when they cite the death penalty for its desecration. In Ex. 31:15 we read the Lord's command to Moses, "Whosoever doeth any work in the Sabbath day, he shall surely be put to death." To assume that Sabbath observance demands the summary execution of transgressors, by the judgment and at the hands of fallible men, is simply an effort to dodge the obligation to obey the Sabbath commandment. Sabbath-breaking is a transgression of the law of God, and therefore it is sin; "for sin is the transgression of the law. 1 John 3:4. And "the wages of sin is death." Rom. 6:23. Therefore, the penalty for Sabbath-breaking is death; but "because judgment against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11.

But who has the right to execute the death penalty for sin? The Father has "committed all judgment to the Son" (John 5:22, 27), and He will execute judgment at His second advent. Jude 14, 15. And the Son expressly enjoins us not to judge any one. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Matt. 7:1, 2.

Under the theocratic government of Israel God Himself was the ruler. He gave not only the moral law but the laws for temporal government. He had the right to order the summary punishment of sin, or to grant a stay of execution, according to the wisdom of His own good judgment. The only case on record in which the penalty of death for Sabbath-breaking was immediately executed may be taken as a sample. The incident is thus stated:—

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in

ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses." Num. 15: 32-36.

It is noticeable here that Moses did not take it upon himself to put the man to death; and when the Lord ordered the execution, He did not designate any one individual to do it, but required all the congregation to participate. The man's offense was evidently an aggravated, presumptuous act, of which the Lord thought best to make a notable example, and it was no doubt a salutary one. But men having rejected the theocracy, and chosen rather to be governed by men, the Lord permitted men to govern in secular affairs, and to punish infringement of the rights of men; but He did not delegate the right to punish infractions of the first table of the law—the first four commandments, which pertain only to offenses against God.

When the Son of God dwelt among men as a man, He kept the Sabbath day as it should be observed. There were many in His day who violated all of those four commandments, but there is no record of their being put to death. Roman law would not permit the execution of the death penalty for such offenses, and God did not interfere to have it done. In His own time He will attend to that. "He hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained." Acts 17:31. The Jews, in a fit of desperation, did take the law in their own hands and put to death Stephen, on a false charge of blasphemy. But all such proceedings were simply the outbreak of lawlessness, as also was the arrest and condemnation of Jesus.

One case, however, illustrates the Saviour's idea of men's taking the death penalty for sin in their own hands. Under the Mosaic law (given by the Lord), adultery was to be punished with death. So the scribes and Pharisees, desiring to tempt Jesus, brought to Him a woman taken in adultery. The case was a flagrant one, and there was no doubt of her guilt. Her accusers therefore had a very good test case, as they supposed, with which to tempt Jesus, and they put the question straight: "Moses in the law commanded us, that such should be stoned; but what sayest Thou?" Jesus said nothing against the law, nor did He say that it had been repealed. In fact He indorsed it as being yet in full force, and gave permission for the execution. But He added a qualification that disqualified them as executioners: "He that is without sin among you, let him first cast a stone at her." And they "being convicted by their own conscience," went away and left the woman with Jesus.

Nor did Jesus Himself condemn the woman. Shall we say, then, that He condoned the sin of adultery?—Not at all; for He had given adultery a much finer definition than men had before attached to it, besides declaring that He had not come to destroy the law. See Matt. 5:17, 18, 27, 28. The position of Jesus at that time is made clear by His declaration that "the Son of Man is not come to destroy men's lives, but to save them." Luke 9:56. "The Son of Man is come to seek and to save that which is lost." Ch. 19:10. He had come to save the adulterers and the Sabbath-breakers and the sinners of every class, and not to condemn them. He is long-suffering toward all classes, "not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. And such is the mission and the spirit of all true disciples of Christ. Death is verily the penalty for sin, but the bearers of the Gospel of peace are not executioners. Even the Lord Himself will not execute vengeance on the ungodly until He leaves the mediatorial throne.

The reason that Sabbath-breakers and all other sinners are not put to death summarily is because the love and grace and mercy of God are still held out as an olive branch of peace. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ, as tho God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. 5:19, 20.

"The great day of the Lord is near, it is near, and

hasteth greatly; even the Voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation," etc. Zeph. 1:14, 15. In that day the Lord will execute the death penalty upon the Sabbath-breakers, and all other classes of law-breakers who have rejected His overtures of mercy. 2 Thess. 1:7-10; 2 Peter 3:9, 10; Jude 14, 15.

THE TRIUMPH OF THE TRUE.

In Daniel 2 (see lesson on page 14) is the advance history of this world to all eternity. Herein are set forth the two antagonistic principles, which have waged such relentless warfare, and the sure result of their contest. God gives us the object lesson that we may choose on which side we will stand.

The empire of this world from the earliest dawn of history is portrayed. It is essentially Babylonian. While empires and dynasties have differed radically in many things, as compared with each other, in their attitude to God and truth and the eternal well-being of man, each form and kind finds the germ of its existence in Babylonian principles. The prophet speaks truly of all historic time when he declares that Babylon has "made all the earth drunken." For even before her triumph in Nebuchadnezzar, she was the molding power even over the nations which conquered her. Sayce tells us: "In populousness and antiquity, Assyria was far exceeded by the southern kingdom of Babylonia. Here were the center and starting point of the civilization which afterward spread through Western Asia." And the Schaff-Herzog Encyclopedia declares: "The earliest religious, scientific, and artistic traditions of our present civilization were cradled in Babylonia."

Putting man in the place of God, adding to God's ways to make them better, perverting His ways and assuming His prerogatives, as well as open, flat rebellion against His government, were all of Babylonian origin, some or all of which have been characteristic of every nation since. Babylon's life, in principle, tho overthrown as a world-empire, extends to the destruction of all earthly rule.

Medo-Persia followed Babylon, but Medo-Persia was not in harmony with God. Grecia followed, but Grecia was Babylonian in character. Rome followed Grecia, and under Roman development Babylonian principles are dominant in the world as in no other age. See Revelation 17, 18.

In the great system of world-empire, whatever form it may assume, there are the essential principles of decay, disintegration, utter ruin. The gold degenerated to the more brittle, less valuable silver; the silver to the less valuable and more brittle brass; the brass to the less valuable iron, the strength of which was soon marred by the intermixture of the clay in which it was cast. A united kingdom becomes impossible after this by any device of man; and out of the utter ruin of earth-born kingdoms the God of heaven by His own almighty power sets up His own kingdom of forever enduring existence.

The principles of God's kingdom have ever existed in hearts loyal to truth and righteousness. In the blackest days of earth's history, despite the fiercest temptations and trials, despite the poisonous fogs of superstition and tradition, despite the fiercest opposition of combined apostasy and worldliness, the principles of God's kingdom have existed in the lives of loyal ones, making these His living temples, their hearts His throne. Thus have they won; thus have they demonstrated their right to reign. If this were not so, earth would roll on forever a lifeless body, destitute of inhabitants; for the children of sin would inevitably reap their finished fruit—death. But in Christ all the children of righteousness, even tho sleeping for a little time, live, and soon shall they live eternally. Then "the God of heaven" shall reign, in a renewed earth, and His kingdom shall "stand forever."

To us who live in this end of the ages, who can see the demonstration of the truth of God's "more sure word of prophecy," there should be no doubt as to the future. To Nebuchadnezzar the dream was "certain, and the interpretation thereof sure;" how God's children should be assured of it now. How partial past fulfillments have demonstrated the entire future unfolding. Who would not choose the kingdom of God and its righteousness rather than the throne of Babylon with its sin and its inevitable end, destruction?

Question Corner

1262.—Latter Day Judgments, Isa. 29:4-12.

Please explain Isa. 29:4, 11, 12.

J. M. C.

The whole of the chapter is a striking prophecy of apostate Jerusalem and the apostate people of God, applicable not alone at the first advent but now. "Ariel" (Lion of God) is a poetical name for Jerusalem. Verse 4 indicates that the city shall be crushed as it were into the ground, having no power or reputation. Many foes would come against her, yet they would be disappointed. Destruction and disappointment would be the fate of earthly Jerusalem and those who fought against her. Verses 9, 10 and 13 show the blind spiritual condition of the apostate people of God. It is equally true now. Verses 11, 12 show that in this apostate condition they can not discern the prophetic words which God gives as a light. 2 Peter 1:19. How true these verses are to-day as regards the Revelation! How many times do we hear, unconsciously as to the speaker, the very words of the prophet. The wonderful prophecies of the book are presented to one, and he is asked: "Read this, I pray thee; and he saith, I can not; for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned." Hence the judgments. There is light and warning in God's prophetic word to save the world, but the world will not heed.

1263.—A Generation.

According to the Bible how many years is a generation?

L. E. H.

We are nowhere told in the Scripture the length of a generation. A generation would be that general class of people living upon the earth at the same time. The four generations of Gen. 15:16 were about 400 years. The generations of the three periods of Matt. 1:17 would average from about twenty-nine to forty-three years each. All this goes to show that the word generation does not denote a specific, definite period.

1264.—What is the Holy Spirit?

Is the Holy Ghost the angel Gabriel? If not, do we have any means of knowing who it is?

L. E. H.

To the first question, No. Gabriel was a servant of God, created by the Spirit, inspired by the Spirit, but not the Spirit more than any other angel of God. The angels are creatures. The power by which all things are created and wrought is the Holy Ghost, or better the Holy Spirit. God's angels minister His Spirit; so do men. The whole teaching of the Bible, it seems to the writer, is that the Spirit is God's great life, flowing out from Him to all parts of the universe in harmony with His perfect righteousness, and so connecting every part of His dominion with Himself by a living conscious connection. To feebly illustrate: In the office where this is being written there are fourteen departments connected by telephone with the manager's office. Men in each department may talk with him separately. He is in a way present in that department. All the departments may be connected at once, all may hear the same message. To all departments he is personally present so far as voice and message is concerned. The current of electricity and harmony has effected the wonder. So men in harmony with God's law are everywhere vitally connected with Him; to each one is He made present by the presence of His life-giving, knowledge-bearing, wisdom-bestowing, love-imparting Spirit.

1265. Moody and the Sabbath.

Would you please answer through the SIGNS if D. L. Moody kept the seventh-day Sabbath? And have we proof of it?

M. J. McL.

We have been informed by one of Mr. Moody's pupils that Mr. Moody kept the seventh day as a day of rest to himself. Whether he kept it for the purpose God gave it,—a spiritual rest and delight,—or merely for the purpose of physical rest to fit himself for his usual arduous Sunday duties, we know not. But what difference does it make whether Mr. Moody or Mr. Wesley or Mr. Finney observed the Sabbath or not? If they were honest men, as every one of them doubtless was, it simply proves that they did not understand all the will of God. Abraham, "the father of all them that believe," had two wives; David, a man greatly honored by God, had many wives. But their mistaken course does not vitiate or make void the law of the Most High. Here are important questions: What has God commanded? How did Jesus regard those commands?



THE VOLCANIC VISITATION.

Its Cause, Meaning, and Lesson.

[From our missionary in Barbados, W. I.]

TUESDAY, June 4, 1901, the writer of this sketch while *en route* from New York to Barbados, with several fellow-travelers, enjoyed the privilege of spending several hours in the quaint,



What is Left of Custom-House and Wharf.

picturesque city of St. Pierre, Martinique, which has recently become the center of observation of the entire world, owing to the terrible calamity which befell it on May 8 last. We little thought as we viewed its commodious commercial quarters, substantial public and official buildings, elegant residences, beautiful botanical gardens, and many other objects of interest, all alive and throbbing with the busy activities of life, that less than one brief year would intervene before the fate of Sodom and Gomorrah, Herculaneum and Pompeii, would be visited upon it.

While there we could not but note that the unusually picturesque scene was sadly marred by the trail of the serpent, despite the imposing cathedral and many other places of worship, many of which were thronged with devout worshippers. Everywhere were seen crucifixes and images along the streets and highways, and almost as numerous as the shops were the stalls, open toward the street, containing an altar with its burning candles, and gilded paraphernalia. A few benches furnished seats for a portion of the crowds that thronged each place chanting



One of the victims.

some monotonous form of service (utterly unintelligible to us), while the candles (purchasable for a trifling sum from the person in charge, usually a female) burned in the candlesticks placed to hold them. Most of the worshippers were females. We could not but feel that Paul's stirring message to the Athenians needed to be sounded in that place, "Whom therefore ye ignorantly worship, Him declare I unto you." Acts 17: 16-28.

But such a message would doubtless have met with a worse reception there than it did in Athens, for we were insolently driven from one place of worship where we paused to watch the service, being recognized of course, as strangers and foreigners. But the seal of death now rests on their finished career, and their cases are in the hands of the just and merciful Judge of all the earth, who will surely do what is right. Gen. 19: 25.

It behooves us who are left, to discern the cause, seek for the meaning, and profit by the lesson of such solemn events. But where shall we seek for the desired information? The ever-changing, self-devouring, contradictory, unreliable deductions of modern "science, falsely so called" (1 Tim. 6: 20, 21) are no longer entitled to the least consideration or respect from intelligent minds. The latest and most convincing proof of this is seen in the part which "science" (?) played in the awful event which is the subject of this article.

For several days the ever-increasing rumbling and thundering of Mount Pelee, with one or two outbursts, productive of much loss of life and property in country districts nearer the mountain, warned the inhabitants of St. Pierre of impending danger. The people were disposed to heed the warning, and fly for safety; and many would doubtless thus have escaped destruction, had they not been prevented from so doing by the governor, who caused troops to be placed at every avenue of escape, thus permitting no one to leave the city. The inconvenience and expense that would be occasioned by thousands leaving St. Pierre and flocking into Fort de France, was the real reason underlying this fatal order.

The governor was doubtless encouraged to take this rash step by the report of a large committee of learned, geological, scientific experts, whom he had deputed to investigate into the condition of the

writer is glad that his observation enables him to state that this hope is being realized in many cases. Whenever anything new, strange, startling, and difficult of solution takes place, instead of indulging in guess-work and conjecture, or consulting the wisdom of the world, which has so often proved itself to be but foolishness, the mind of faith turns to God, and receives infallible and reliable information and instruction from Him whose hand is on the controlling lever of circumstances and "who worketh all things after the counsel of His own will." "There is no power but of God," for "power and strength belongeth unto God." And (as we shall presently show) the Scriptures abound with evidence that volcanoes, earthquakes, and similar disturbances are but manifestations of His omnipotent power. Therefore it is but reasonable that we should seek Him for the cause and meaning of such terrible manifestations of His power as that which blotted St. Pierre from the face of the earth.

Altho nearly two thousand years have elapsed since the canon of Scriptures closed, the Bible is an up-to-date book, speaking with authority and accuracy of current events, because its Author, who sees the end from the beginning, has declared from ancient times the things that were not yet done, saying, "My counsel shall stand, and I will do all My pleasure." Isa. 46: 9, 10. The Bible has much to say about volcanoes and earthquakes both histori-



The City of St. Pierre a Year before the Eruption.

grumbling giant. Their well-worded report "demonstrated" the absolute safety of St. Pierre; but almost before the ink on the paper was dry, the volcano, as if to show its contempt of man's wisdom and power, belched forth the torrent of death and destruction which involved the entire population of the city, including the governor and his wise men. O earth's inhabitants! learn from this to "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4. "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited." Jer. 17: 5, 6.

But in spite of the terrible rebuke, which this fearful calamity administered to the boasted wisdom of man, a perfect flood of scientific (?) conjecture as to the causes and consequences of the eruption has been let loose upon the world; and every one who reads the various deductions of the different scientists and geologists who have investigated the matter, must notice that no two of them agree in their conclusions. It is to be hoped, however, that one of the results of this dire disaster will be to turn some honest minds away from the "teachings of men, which so often mislead us," to Him who is the source of all truth, wisdom, and power. And the

cally and prophetically. "History repeats itself" and "like causes produce like effects." "The thing that hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun." Eccl. 1: 9. "These things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come." All this is as true of volcanoes and earthquakes as of any other subject of Scripture; so it is clear that in studying this subject in the Bible, we shall be instructed concerning the recent disaster in these islands.

It will be well at this point to guard against one mistake that is almost invariably made in the study of this subject, namely, that of confounding the cause of the disaster with the means or agencies by which it is accomplished. Scientists gravely tell us that the cause of these seismic phenomena is the internal fires of the earth, etc. But these things are only the agencies by which the phenomena are brought about. It is the mandate of the Eternal, Omnipotent One that brings the various elements of destruction in contact with each other. "He looketh on the earth, and it trembleth; He toucheth the hills ["mountains," R.V.] and they smoke." Ps. 104: 32. "Bow Thy heavens, O Lord, and come down, touch the mountains and they shall smoke. Cast forth lightning and scatter them; shoot out Thine arrows and destroy them." Ps. 144: 5, 6. "Then the earth shook and trembled; the foundations also of the hills ["mountains," R.V.] moved

and were shaken, because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it. He bowed the heavens also, and came down; and darkness was under His feet. And He rode upon a cherub, and did fly; yea, He did fly upon the wings of the wind. He made darkness His secret place; His pavilion round about Him were dark waters and thick clouds of the skies. At the brightness that was before Him His thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave His voice; hail stones and coals of fire. Yea, He sent out His arrows, and scattered them; and He shot out lightnings, and discomfited them. Then the channels of waters were seen, and the foundations of the world were discov-



Ruins of the Leading Hotel in St. Pierre.

ered at Thy rebuke, O Lord, at the blast of the breath of Thy nostrils." Ps. 18: 7-15.

These words, while possibly a record of an ancient event, and surely prophetic of final last-day destruction, contain information and instruction concerning the origin and cause of similar current events. But when it is demonstrated that these cataclysms are a manifestation of Omnipotent Power, the query arises, Why does God cause or permit such an awful display of His power? W. A. SWEANY.

(Concluded next week.)

AXIOMATIC.

WHEN strikers resort to violence they always raise an issue more important than the strike, even tho there were just cause for it. If the public accepts another view than that, civil government is nothing but a name, and a wrong name. A man may owe another fifty dollars, and may have a watch worth that amount in his pocket; the individual who seizes that watch, and drags it from him without process of law, is the embodiment of anarchy.—*Christian Advocate.*

A LIEUTENANT attached to the Ordnance Bureau has produced an armor plate which was recently tested at the armor-proving grounds with such success that naval officials at Washington believe that the armor has again overtaken the gun in the race for supremacy. The plate is perfected by a novel process by which carbon is driven directly into the face of the hot plate through the agency of a powerful current of electricity. The carbon is driven into the plate to any desired depth, the result being that the plate is made as hard as glass, and this, supported by a tough back, renders penetration almost impossible.

A REMARKABLE electrical display occurred over the city of Butte, Montana, early on the morning of July 31. The heavens were said to be one continuous sheet of flame without a moment of intermission. Thousands of persons were aroused from their slumbers by the brightness of the strange phenomenon. Nearly every kind of material became heavily charged with electricity, and many persons received shocks by coming in contact with articles thus charged. One man was killed and another rendered unconscious by touching a pile of meat in a freight car.

JUDGE PHILLIPS, of the Federal Court at Kansas City, Mo., issued a temporary injunction on August 2, restraining members of the Retail Clerks' National Protective Association and the Journeymen Tailors' Union from enforcing their boycott against a certain store which had refused to close evenings. This injunction prevents the members of these unions from patrolling the sidewalk in front of the store for the purpose of influencing persons not to patronize the non-union establishment.

AN explosion resulting in heavy loss of life occurred in a coal mine at Wollongong, N.S.W., Australia, on July 31. Twenty-seven bodies have been recovered, and 100 men were still below the ground when the despatch was sent, whose rescue is believed to be impossible.

THE King of Italy, who visited the Czar of Russia in July, will pay a visit to the Emperor of Germany during the present month. His visits to these monarchs is said to be in the interests of a reduction in the naval and military expenditures of the European nations. He is said to have received much encouragement from the czar along this line. There is no question but that it would be a great boon to the sorely over-taxed peasants, but there is a great question whether the king will be able to bring it to pass.

A NUMBER of sharp earthquake shocks, interspersed with a good many lighter shocks, occurred throughout the northern part of Santa Barbara County, Cal., from July 28 to Aug. 1. A number of buildings were more or less seriously damaged, and large tanks of crude oil were emptied of their contents, but no lives were lost. The continued tremor caused much fear among the inhabitants, many of whom left their houses and camped in the open.

ELEVEN union brass moulders of Chicago have been indicted by the grand jury, charged with paying rewards for assaults upon non-union men, the scale varying according to the amount of injury inflicted. Witnesses have told the grand jury that the officers of this union, through their business agent, offered from \$5 to \$25 for assaults on a non-union man. If the victim was permanently disabled, the men who did the work, they said, received \$25.

A FRENCH physician has succeeded in condensing wine in much the same way that milk is condensed, a whole barrel being reduced to four gallons. When the right proportion of water is added the wines recover their characteristic taste and aroma. This will make wine much more portable, cheaper because less expensive to transport, and consequently much more of it will be consumed. It is not a discovery that will make for temperance.

THE governor of Iowa is preparing to oppose the reorganization of the Chicago, Rock Island, and Pacific Railway Company, claiming that in the reorganization the company has violated the laws of the State. This company formerly had a capitalization of \$75,000,000; but in the reorganization the capitalization is placed at \$125,000,000. The governor believes that the principal part of this increase is in watered stock.

EXPLORER EVELYN B. BALDWIN, of the Baldwin-Zeigler north polar expedition, arrived at Honningsvåg, Norway, on August 1, from a partially successful trip far into the Arctic. He says that a number of enormous depots of condensed food have been established at different places in a line toward the pole. These will furnish the means for what is hoped to be a successful dash for the pole in 1903.

AN extensive organization of the Katipunan, a secret society of the Philippines, has been unearthed in Tayabas Province. The headquarters and records of the organizations have been captured, with a number of prisoners. This is one of the most dangerous organizations of the Philippines, whose members are said to hesitate at no crime in accomplishing their ends.

RUSSIA, expecting a negative answer from the powers in reply to her invitation to an anti-trust conference, is preparing to announce to all nations that any increase of duties on Russian sugar will be regarded as an infringement of existing treaties, and if such increase is enforced, Russia will consider herself free to disregard her treaty relations with such powers.

MISSIONARIES in the province of Sze-chuen China, report that native Christians are constantly persecuted there and often massacred, and their property confiscated; and that the missionaries themselves are in constant danger of their lives. The authorities are appealed to by both the missionaries and native Christians, but without effect.

AN Austrian steamer arrived at the Delaware Breakwater on August 2, half of whose crew was composed of Turkish women. This is said to be nothing out of the ordinary for vessels of the far East; but it will probably be some time before American women follow the example of their sisters of the East in this particular occupation.

THE financial distress in Nicaragua is increasing to such an extent that 500% is now being offered for foreign exchange. The decision of the United States Congress to build the canal by way of Panama has greatly depressed the Nicaraguans, and is said to be partly responsible for Nicaragua's increased financial difficulties.

SINCE the outbreak of cholera in Manila, 16,105 deaths have occurred in the islands which were due to this disease. While it is reported to be decreasing in Manila, a large number of deaths are occurring in the provinces. Sixty-six Americans and Europeans have fallen victims to this plague in the city of Manila.

In a coal mine in Derbyshire, England, has been found the trunk of a tree in an upright position, an extremely rare discovery. This tree is 1,500 feet below the surface of the earth. On one side of the trunk, which is two feet seven inches in diameter, is clearly shown the impression of a climbing vine.

THE president of the miners' organization of Kansas is reported to have declared that the miners of Kansas, Missouri, Arkansas, and Indian Territory will go on strike on the first of September. The strike will be for the purpose of enforcing a recognition of the union by certain companies.

A NEW process of feeding and fattening all kinds of domestic animals has been discovered by a Chicagoan. A box lined on all sides with a thick layer of wood moss is fitted with a number of drawers into which any kind of grain can be placed to the depth of two or three inches. The moss is then saturated with water, which so dampens the atmosphere of the box that the grain becomes soft and sprouts in two or three days. It is then fed to the cattle or fowls and is easily masticated, or ground, and is much more readily assimilated than the hard kernels would be. It is claimed that by this process the feeding of cattle, horses, and fowls is cheapened one-half.

ON July 29 the revolutionary forces in Panama attacked the government position at Agua Dulce. The slaughter of the revolutionists is said to have been excessive and barbarous. The rebels are reported to have had over 200 killed. Several days later a report from the scene of the engagement stated that the battle was still in progress. Fighting still continues in Venezuela and it is reported that the president has abandoned the eastern part of the republic, concentrating his forces in the west, where they are hard pressed by the revolutionists.

A NEW process for the manufacture of artificial marble has recently been patented in Berlin. Asbestos, dyeing materials, shellac, and ashes are pounded into a stiff mass, and then subjected to high pressure. The product is very firm and tough, is easily worked by means of tools, can be given a fine polish, and in appearance is said to be so nearly like genuine marble that it is impossible to distinguish between them.

ACCORDING to a bulletin of the Census Bureau, the total consumption of alcoholic liquors—wine, malt, and spirits—in the United States during 1900, the census year, was 1,325,358,094 gallons, or 17.3 gallons for every man, woman, and child. In 1863 there were 16,000,000 gallons of distilled spirits consumed in the country; in 1900, there were 109,000,000 gallons consumed.

A NEW eruption of the volcano on the island of St. Vincent is reported under date of July 28. The earthquake shock was accompanied by a tidal wave which swept along the shore, but without causing any loss of life. Many persons are leaving Kingstown, fearing disaster.

AMUNDSEN, a Norwegian explorer, has planned an expedition for next year to carry out researches in connection with the magnetic pole, which was discovered in 1831 by Sir John Ross. The magnetic pole is now believed to have changed its location.

A TEMPORARY injunction was issued by the judge of the Superior Court at Chicago on July 30 against certain members of the Chicago Board of trade, to prevent the continuance of the "corner" in oats and the squeezing of those who were "short."

REPORTS from many parts of the province of Manchuria, China, state that thousands of persons are dying of cholera in that province. Most of the victims are Chinese, but Russians and other Europeans are also falling before the disease.

AT noon on August 3, a black pall settled over the city of New York, causing it to become so dark that lights had to be turned on in houses, churches, and street-cars. The darkness was followed by a heavy thunder-storm with vivid lightning.

ACCORDING to reports from Honduras, the British Government has officially withdrawn all claim to sovereignty over the Bay Islands of Utilia, Ruatan, Bonacca, and Barburet, which are recognized as belonging to Honduras.

TEXAS has been flooded during the past week, nearly every large river carrying much more water than for years past. Thousands of acres of cultivated land has been under water, and much damage has resulted.

OWING to a riot at Shenandoah, Pa., on July 30, in which a number of persons were seriously injured, the State troops were ordered to that place, and are still encamped there to preserve the peace.

THE electric line from Guyandotte, W. Va., to Hanging Rock, Ohio, is now tied up by a strike of motormen and conductors. The strikers assaulted and drove the non-union men from their cars.

THE army of General Firmin, of Hayti, which was recently defeated by the other aspirant for the presidency, has been reorganized, and is reported now to be marching again on the capital.

ONE of the latest inventions is a machine for laying bricks. It does the work of several men, but can be employed only in plain work, where it will lay from 9,000 to 12,000 bricks a day.

THE beautiful California valley, Yosemite, is now lighted with electricity produced by an electric power plant operated by the waters of the Vernal Falls.

JAPAN is re-arming her army with new rifles of the latest pattern, and is selling her old arms to China, according to a report from St. Petersburg.

ON July 27 there died in San Francisco, Cal., a native of Calcutta, India, A. M. Mori, who had attained the remarkable age of 131 years.

ON July 28 an earthquake shock visited portions of Nebraska, Iowa, and South Dakota.



THE HOME

THE LITTLE ARMCHAIR.

Nobody sits in the little armchair;
It stands in a corner dim;
But a white-haired mother, gazing there,
And yearningly thinking of him,
Sees through the dust of long ago
The bloom of her boy's sweet face,
As he rocks so merrily to and fro,
With a laugh that cheers the place.

Sometimes he holds a book in his hand,
Sometimes a pencil and slate;
And the lesson is hard to understand,
And the figures hard to mate;
But she sees the nod of the father's head,
So proud of his little son,
And she hears the words so often said,
'No fear for our little one.'

They were wonderful days, the dear, sweet days,
When a child with sunny hair
Was hers to scold, to kiss, and to praise,
At her knee in the little chair.
She lost him back in her busy years,
When the great world caught the man,
And he strode away past hopes and fears
To his place in the battle's van.

And now and then, in a wistful dream,
Like a picture out of date,
She sees a head with a golden gleam
Bent over a pencil and slate.
And she lives again the happy day,
The days of her young life's spring,
When the armchair stood just in the way,
The center of everything.

—Margaret E. Sangster.

to her, "Mother, I don't care to talk to the boys about those things since you talked to me and explained them." Then the mother's heart glowed with thankfulness.

Another mother, burdened with the thought of her duty, prepared herself for it by deep study of physiological facts and earnest prayer for divine guidance. The boy was home from school with a felon, and she consecrated a day to the sacred duty. After her breakfast dishes were done, she called him to her, and together they read and talked and studied and wept and prayed. At the close of this holy day, the boy threw his arms around his mother's neck and said, "O mother, I wish all the boys could have just such teaching. It would save many of them from wickedness, as I know it will save me." And this testimony is duplicated on all sides. Boys desire knowledge, but they love it purely given. It is not because they innately desire impurity that they listen so attentively to wrong teaching.

"The thoughts of youth are long, long thoughts." The aspirations of the boy are grander than you imagine. He wants the best, and will thank you if you give it to him. One boy of fifteen, who had read "Almost a Man," wrote me, "I want to thank you who have saved my soul." Is it not worth while to save a soul? And will not the loss of souls be laid at the door of parents who refuse or neglect to give wise teaching to their children?

MOTHERS' LOVE.

[Mrs. Fanny L. Fancher, in *N. Y. Observer*.]

Who can scale the highest height,
Who can sound the lowest depth,
Of the love above all others?
Unchanging and omnipotent
Is the love God giveth mothers.

Dodge Center, Minn.

PRICE OF MY BOY.

BEFORE giving you my price, perhaps a brief description of the boy may not be out of place. He is now just entering upon his teens, the same dear little boy whom we have nursed and dandled upon our knees, who has been the object of our love and devotion from his boyhood up to the present, and is now the pride of his father and the hope of his mother. He is in good physical health, with mental faculties all alert, quick to discern between right and wrong, easily imbibing correct moral principles. In short, he is a fair specimen physically, mentally, and morally of the youth of this community, which, in its organized capacity, treats him and all others as proper subjects for barter and sale.

Perhaps you may ask by whom are they put in the market? Who are the buyers? When, where and how is this infernal traffic carried on against the laws of God and man? Well, they are put on the market by the lawmaking power of this country, this State, and this municipality, by fixing a price, a valuable consideration—a license fee—upon the payment of which a man is permitted to do that which he had no right to do until he bought the privilege.

The permission to set up bar and sell liquors in this way means the enticing, ensnaring, enslaving, the moral degradation, the mental wreck, the physical ruin, and death of somebody's boy in the vicinity where it exists. It means a chance at a hundred boys, with a certainty that more than one will be ensnared and degraded. When the license is granted the grantors know this fact, and yet for the consideration the permission is granted—the license is given. Is not this clearly a sale of somebody's boy, together with his health, his integrity, his intelligence, his moral sensibilities, his very life, and all there is of him or in him? And while it is a sale of somebody's boy—who is to be sacrificed to fill the capacious maw of the monster which thrives upon misery, degradation and woe—it is the establishment of a



THE CHILD

By Mrs. Mary Wood-Allen, M.D.

X. THE ADOLESCENT.

IN early childhood the queries of the little mind arise from an earnest desire for knowledge. As he advances to maturity he comes to feel new impulses which, arising in his own being, create in him a desire for experience. This is the critical time in life for both boys and girls. Left to themselves, they are in great danger, through their very ignorance. They may be led astray, and fall into sin unconscious that it is sin. And so their whole future lives and the lives of their descendants will be blighted by the poisonous touch of impurity, when a true knowledge given in due season might have saved them.

During childhood there is naturally no inner impulse leading to personal investigation. Sex forms no part of the life of the normal child; and impure desires must arise from some abnormal conditions, resulting from local irritations, from evil instruction, or from inherited impulses.

But as he approaches maturity there awaken new powers, those powers which shall bind him to the race, which shall make him of racial value, and give him his widest influence. He does not understand this. He can not be expected to understand. But he begins to be swayed by new impulses that fill him with unrest. His whole being is in a state of evolution; which, if not wisely guided, may become revolution. Through the influence of this unfolding, he may begin to grow very rapidly, sometimes increasing as much as six inches in a year. He broadens in figure, and is oppressed by the amount of new physical material he has to manage, and so acts awkwardly. His increase of mental breadth oppresses him also with opinions, numerous, hastily formed, and often aggressively unruly. His spiritual nature is aroused; and he begins to be a dreamer, a seer of great visions which he conceals in his own heart, and is embarrassed if by any means they are made known to the world. This young creature, boy or girl, is in the most impressionable stage of existence. Just now the nature may be most easily influenced for good or ill. The majority of criminals in our land are between 16 and 21 years of age. And on the other hand the majority of religious converts are made between the same ages. These are the years when young people need the truest sympathy, the wisest guidance.

The girl at this time of life is better understood than the boy. Her mother knows the approaching physical crisis and watches over her with tender

care. But the crisis in the boy's life is as great, if not greater. The inner forces are more compelling, the outward temptations more seductive. Just at this time the boy needs all that family love can create around him of understanding and affectionate care. And yet this is too often the time when he is left to the mercy of outside influences. Parents and older brothers and sisters have little patience with his eccentricities. They snub his opinions, they ridicule his ambitions, they laugh at his dawning gallantry. They treat him as a child while they expect from him the conduct of the man.

The boy at this period is truly to be pitied. He feels the impulses of the man; but has still the judgment of the child; and no one appears to understand him. He does not understand himself; and no one troubles to explain him to himself.

No one? Ah yes. There are those ever at hand only too willing to teach him truths in an untrue way; to give him a wrong valuation of his priceless riches of manhood; and to instruct him in spendthrift ways which may bankrupt him even in early life.

In view of these facts which no man of experience can gainsay, would it not be far wiser if parents themselves were the guides of their children through the mazes of the "land of the teens"? If mothers and fathers united in being the special teachers of their sons and daughters?

I have heard that when a Jewish boy reaches this critical period his father and mother take him apart by themselves for a day of special instruction. The father gives him the knowledge of his own organism and its sacred functions, and then the mother teaches him of purity of thought and life. Whether this custom actually exists or not, it is a picture of what should be.

No boy could come from such a sacred hour without higher ideals, truer self-respect, more appreciation of womanhood, and a deeper reverence for motherhood.

Feeling sure of the knowledge he has received as authoritative, he will not be curious to receive information from less accredited sources, and the impure ideas of his less fortunate companions will have no charm for him.

One mother, feeling that she must talk to her young son, performed the duty with fear and trembling but with earnest prayer. When she had ended, the boy left the room without a word and the mother's heart sank, for she feared that she had made a mistake. Some days later he suddenly said

shooting-alley in my neighborhood, and my boy (being human, and no better than the thousands who have fallen) is set up as a target, at whom this skilful, fiendish archer is permitted to shoot his poisoned arrows, with an absolute certainty of bringing some one down.

I am asked by the lawmakers of what is called a Christian people, how much I want for my consent to this bargain, this compact with Satan and agreement with hell? How high shall the license be? What shall be the fee? O, shame! that in an enlightened age such a question can be asked! I answer, O ye rumsellers, go gather in your ill-gotten gains for a thousand years, pile up your gold until it is so high that it casts dark and dismal shadows over the highest mountain-peak, and lay it at my feet, and you have not tempted me. Go, bring from among your kindred as many victims as you have made in ours, as many desolate homes, as many bitter tears, as many heart sobs—eye for eye, tooth for tooth, blood for blood, soul for soul—and you have only strengthened my resolution not to sell. You don't want to buy at such a price? But wait; I have not told you all. Before you get my signature to this hellish compact, you must sever my right arm from my body, disconnect it from my heart and brain, before these fingers will sign your league with death. This is my price, Mr. Rumseller, and these are my terms. No sale, you say? Very good. No sale, no saloon—that is, no license—that is prohibition.—*Anon.*

IMPORTANCE OF SUNSHINE AND PURE AIR.

[D. H. Kress, M. D. in *Australasian Good Health.*]

THERE is probably no disease that at present is causing more alarm than consumption. Everywhere it is becoming recognized as the most terrible of all modern plagues, and the one most to be dreaded. It steals noiselessly into the home, carrying off its members one by one, until often entire families are wiped out.

The prevalence of this disease among animals is now so well recognized that it seems almost needless to refer to it. In England, dairy carts go through the streets advertising NON-TUBERCULAR MILK; the medical journals and daily papers can not be read without having the attention constantly called to some new phase of the dangers threatened from the disease, so that even he that runneth is compelled to read. The prevalence of consumption among pigs has recently been commented upon by investigators. They attribute it to the fact that these animals are usually fed on skimmed milk from infected cattle. This has also called attention to previous observations hitherto unexplained,—that intestinal tuberculosis is much more common among the children of the well-to-do than of the poor, which has undoubtedly been due to the fact that the children of the rich are usually artificially reared and fed on cows' milk, while the poor nurse their offspring.

It is now universally agreed among medical men that the great mortality among infants in our large cities during the warm season of the year is due to the use of infected milk, the warm weather favoring the growth and multiplication of the germs in the milk. These germs and their poisonous products are to be found in butter and cheese, as well as in milk.

In some investigations made by myself several years ago, I was surprised to notice the prevalence of tuberculosis among chickens. On one farm where 1,000 chickens were kept, fully one-third showed evidence of disease, and the dead and dying were seen everywhere. The coops were in a most unhygienic and unsanitary condition. Living in the midst of filth, and fed on fermented and decaying foods, what but disease could be expected? Even the freshly-laid eggs of hens have been found to contain tubercular germs.

To those who observe all the laws of life the assurance is given, "Thou shalt not be afraid . . . for the pestilence that walketh in darkness." The importance of sunlight as a preventive cannot be over-estimated. Sunlight is destructive to all disease germs, and is a carrier of life and energy to the human body. Germs thrive only in damp, dark places. It is therefore important to cut down the shrubbery and trees surrounding houses, preventing the sun's rays from reaching them. It is also necessary to draw aside the curtains, keep the blinds well

up, and welcome the warm, life-giving rays of the sun.

Pure air is another essential. It has recently been discovered that it takes several hours longer to destroy germs exposed to the direct rays of the sun without a circulation of pure air than with it.

Professor Axe has recently reported an examination of nine herds of dairy cows. Out of this number, forty-one per cent. of the animals had tuberculosis. Two of the herds were entirely free from the disease, while in another herd ninety per cent. were diseased. Upon inquiry it was found that the herds that were free from the disease were kept constantly in the open air, winter and summer, while the herd showing a disease percentage of ninety was kept constantly confined in a dark, ill-ventilated stable.

Open windows mean closed doors to disease and doctors. The air, however, in order to be of value, must be carried freely to the tissues, and this necessitates exercise.

There is no doubt that by welcoming the sunlight and plenty of pure air into our homes night and day, and by an intelligently selected dietary of pure foods, composed of cereals, nuts, vegetables, and fruits properly prepared, taking plenty of open-air exercise sufficiently brisk to cause expansion of the lungs, thus increasing their capacity to take in the breath of life, this disease may be avoided.

GINGER UP.

GINGER UP!

No use repinin';
Behind th' clouds the sun is shinin'.
Road may seem both long and dreary;
Days o' toil may make you weary;
Just look out for silver linin'—

Ginger up!

An quit your whinin'.

Ginger up!

Don't look so fearful!
Costs no more for actin' cheerful.
Go to work with whistle ringin';
If you can't whistle, go t' singin'.
Life with sorrow isn't near full—

Ginger up!

An' don't be tearful.

Ginger up!

An' get a hustle;
You can win out if you rustle.
Grab a root and keep a holdin';
Stretch your arms instead o' foldin'.
Say you'll give th' world a tussle—

Ginger up!

An' use your muscle.

Ginger up!

An' keep a tryin';
Waste o' time t' talk o' dyin'.
Be a man an' not a monkey;
Show you're full o' grit, an' spunky.
Quit your mournin' an' your sighin'—

Ginger up!

An' go a-flyin'!

—*Anon.*

MODELS OF JERUSALEM.

THERE is to be exhibited at the St. Louis Exposition in 1904 a set of models of the various temples of Jerusalem. The models are the life-work of the archeologist Dr. Schick, who made a thirty-years' study of the temple area of the city of the Jews, reproducing on a small scale all the various temples of Jerusalem as he considered them to be. These will include the Temple of Solomon, the Temple of Herod, the Church of Justinian, and the Mosque of Omar. The Mosque will show in its architecture traces of all the phases of its ownership,—Byzantine, Crusader, and Saracen.

OPEN YOUR EYES AND TELL US WHY.

You can see any day a white horse; did you ever see a white colt? How many different kinds of trees grow in your neighborhood, and what are they good for? Why does a horse nip grass backward, and a cow forward? Why does a hop vine wind one way, and a bean vine another? Where should a chimney be larger, at top or bottom, and why? Why does a horse when tethered with a rope unravel it in grazing, while a cow twists it into a kinky knot? Why do leaves turn upside down just before a rain?—*Selected.*

Old Indian War Pensions

Congress has just passed a law granting pensions to the survivors and to the widows of deceased soldiers of the Oregon, Washington, and California Indian Wars of 1847 to 1856. Full information will be sent by BYINGTON & WILSON, No. 728 Seventeenth St., Washington, D. C., or Branch Office, No. 442 Parrott Building, San Francisco, Cal. Fees limited by law.



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It heals while it cleanses. Its medicative qualities render the skin free from impurities. Prickly heat, burns, cuts, dandruff, submit quickly to its healing effects.

CAUTION:—Glenn's Sulphur Soap (the only "original") is incomparable and wonderful in its remedial effects. Take no other.

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617 MARKET ST. PALACE HOTEL
GEN. AGENT PACIFIC COAST SAN FRANCISCO
OR S. P. COMPANY'S AGENT



ONLY A LITTLE BABY GIRL.

ONLY a little baby girl, dead by the river side;
 Only a little Chinese child, drowned in the floating
 tide.
 If she had only been a boy, they would have heard
 her cry,
 But she was just a baby girl, and so was left to die.
 There they have left her little form, floating upon the
 wave;
 She was too young to have a soul; why should she
 have a grave?
 There's many another little one perishing every
 day,
 Thrown by the road of the river side, flung to the
 beasts of prey.
 Is there a mother's heart to-night, clasping her pre-
 cious child,
 Willing to leave these helpless lambs out on the des-
 ert wild?
 Is there a little Christian girl, happy in love and
 home,
 Living in selfish ease while they out on the mountain
 roam?
 Think of the little baby girls over in China land,
 Who seldom know a mother's love, or a father's
 guiding hand.
 Ask if there is not something more that even you
 can do;
 And if perhaps in China's land Jesus has need of
 you.
 Only a little baby girl, dead by the river side;
 Only a little Chinese child, drowned by the floating
 tide;
 But it has brought a vision vast, dark as a nation's
 woe.
 O, has it left some willing heart answering, "I
 will go?" —Selected.

"AS MUCH AS IN ME IS."

IN these few simple words the apostle Paul conse-
 crates himself to the evangelization of the Ro-
 man metropolis. It is not a burst of fitful enthu-
 siasm, but a sober, yet profound utterance of one,
 who, having counted the cost, under a solemn con-
 viction of duty, deliberately weighs out the price of
 the enterprise. The consecration is no less simple
 than unconditional and entire. It has in it no if's
 nor but's; nor does he stop to estimate or consider
 the issue of this great undertaking. In view of his
 past labors and successes as a Gospel herald, he
 might very naturally assert a bold confidence as to
 the outcome of his mission to Rome; but waiving
 this and all other considerations he looks over that
 vast field as it expands before him, presenting great
 opportunities with corresponding responsibilities,
 and his whole being swells with emotion constrain-
 ing him to utter the profound sentence, "So, as
 much as in me is, I am ready to preach the Gospel
 to you that are at Rome also." The enterprise is
 gigantic, and Paul resolves to throw into it every
 power of his being.

This consecration of Paul is both unique and
 ideal, presenting to us a true conception of our in-
 dividual responsibility and the measure of our self-
 giving. It is here reduced to its simplest terms by
 the elimination of all factors except the individual
 messenger and his mission. Paul's language is, "I
 am a debtor" to humanity, so then "as much as
 in me is." However keenly Paul may have felt the
 responsibility of the *mother church* or of the *other
 apostles*, all this is waived if not forgotten as he con-
 ceives himself to be the responsible debtor, not to
 one people or two, but to the race. By some mys-
 terious transaction (evidently well understood by
 Paul) he has contracted a debt which places him
 under obligation to all his fellow-men; and to dis-
 charge this debt he pledges to give *as much as in
 him is*.

"As much as in me is." How simple the thought
 is, and yet how comprehensive and inclusive. Paul
 had rare native abilities, a superior education, a
 national reputation both politically and religiously,
 and over and above all, he possessed a wonder-
 fully magnetic life full of love and enthusiasm

for Christ and humanity. All these and whatever
 else could be turned to account, he now dedi-
 cates and consecrates to the discharge of his debt.

In fulfilling this pledge the apostle Paul endures
 untold hardships—mob violence, imprisonment, ex-
 tended travels, shipwreck, deprivation, the sting of
 apostasy and false brethren, and finally death itself;
 but there can be no doubt that he fulfilled, or, per-
 haps better, *is fulfilling* the full claims of his credi-
 tors. During the few years of his sublime and event-
 ful life Paul never ceased to give all his powers to
 the salvation of his generation. And now that he is
 waiting his crown of glory, wherever the Gospel is
 preached, there by his personal testimony, his pa-
 tient, intense sufferings for the truth, and most of all
 by his divinely inspired letters of love and power,
 Paul is ever discharging his personal debt to human-
 ity. Like the mighty ocean currents moving on from
 shore to shore, bathing in turn each continent, so
 the consecrated life of the apostle sweeps on through
 the generations till it shall reach the other shore.

As followers and ambassadors of the same Lord
 in common with Paul, our consecration, if it be full
 and permanent, can never fall short of the one here
 set forth. The personal consecration of Jesus, in
 whose steps we are called to walk, is expressed in
 the sentence, "I come to do thy will, O my God."

It was the fulfilment of this that led Him to ex-
 claim, "I have a baptism to be baptized with, and
 how am I straightened till it be accomplished;" and
 in the hour of His supreme crisis it wrung from his
 shrinking humanity the plea that the cup of sacrifi-
 cial death be allowed to pass from Him. This shows
 how absolutely His consecration involved not only
 His powers of mind and body, but the sacrifice of His
 very life, which both crowned and culminated His
 ministry, giving Him "a name which is above every
 name."

And this example He sets as a standard for us.
 He repeatedly affirms that the final test of disci-
 pleship is our willingness and readiness to lay down our
 lives for his sake. This has always been the meas-
 ure of consecration by the faithful followers of
 Christ. So in all ages through the history of the
 Christian Church we read of a great host of martyrs
 who "loved not their lives unto death." Whether in
 life or in death, they gave as much as in them was.
 And this truth should come home to us as a people
 and as individuals with peculiar force, since we be-
 lieve ourselves to be the possessors and the bearers
 of the most solemn Gospel message ever sent to the
 world. Are we not called to preach this Gospel of
 the kingdom in *all* the world for a witness unto *all*
 nations? And is not that preparatory to the con-
 summation of all things earthly and the advent of our
 waiting Lord, who shall then take to Himself His
 kingdom and reign? And if Paul in the conscious-
 ness of his personal obligation and of the needs of
 the world could say, "As much as in me is," I am
 ready to go, is it not even more incumbent upon us to
 discern the world's needs, acknowledge our own
 responsibility, and in the language of Paul say in
 solemn earnestness, "As much as in me is," I am
 ready to go and do and be as my Lord shall direct.

With thousands and millions of souls in every con-
 tinent still unwarned, our work is far from finished;
 we have in fact but just entered upon our labors.
 But when this Pauline consecration seizes every one
 of us, how the mighty power of God's salvation will
 be made perfect in our weakness. This problem of
 carrying the truth to the world is not one of money
 nor even of men, but of consecration. It is well for
 us to cast our eyes toward heaven and to read and
 interpret the tokens of Christ's coming, but it is in-
 finitely more consistent for us to look with sympa-
 thetic eyes upon the "fields white already to har-
 vest;" and realizing the great work before us, let us
 say in individual hearts, "As much as in me is," I
 am ready to go.

J. N. ANDERSON.

Hong Kong, China.

Good men must die, but death can not kill their
 names.

A GENTLEMAN FROM CHINA.

TO ALL who have little hope for the future of
 the Chinese people and little faith in China
 missions, there should be brought a glimpse
 of Mr. Chow, the husband of one of the medical
 helpers in our Shanghai dispensary. He is now
 employed as interpreter and private secretary by a
 wealthy countryman of his, who is traveling in this
 country for his health. Would you think it strange
 that a high-bred American should prize the friend-
 ship of a Chinaman, and be eager to see him? But
 so I heard Miss Susie Burdick express herself when
 she knew that Mr. Chow was in this country. Dr.
 Rosa Palmberg thus describes a recent visit which
 she and her sister enjoyed:—

We spent five hours talking with him. He was
 very glad to see us. We talked Chinese a little. It
 was easy, and I enjoyed it so much, and I enjoyed
 him. I do wish you could meet him. He is enthu-
 siastic for all that is good, hating all that is bad,
 energetic, quick, and wide awake. He is always
 thinking how he can benefit his people. He is de-
 vising plans for making money, too, and I hope
 he will be successful; for I am sure it will be well
 used. He is studying all about the building and
 management of railroads, expecting to have a chance
 to use the knowledge. While in New Orleans he
 studied the process of making cotton-seed oil. He
 intends to interest the rich men he knows in China
 in starting that industry in China.

The place where the bean oil, so extensively used
 in China, is made has been taken by the Russians.
 This cotton-seed oil is better, and can be made more
 cheaply. He is certain China is going to progress
 now—thinks the Boxer movement will result in
 blessing to the country ultimately. Bright, intelli-
 gent, and good, it would rejoice your heart to see
 how proud he is to be known as a Chinaman. He
 realizes that his country is badly represented by the
 laboring class here, and he wants people to know
 that he also comes from China, and that there are
 others like him. Not arrogantly proud, but just sen-
 sible, he would be a shining example to many Amer-
 icans in good manners and manliness. He has
 studied all the questions of the day in this country.
 I can see that he has not an extraordinarily good
 opinion of everything in America, either, and one
 can not blame him. He recounted his advantages
 from his childhood up, the many ways which God
 had blessed him, and then said, "After God has
 been so good to me, I think it would be an awful
 thing if I did anything bad."

Whenever anyone tells you that China missions
 do not amount to anything, tell them about Mr.
 Chow. Tell them about his wife, Quay Yung, a
 member of our church, a bright, capable woman,
 who will soon be a doctor herself. Tell them that,
 whatever the statistics may show, Christianity is the
 one great power, which, working both directly and
 indirectly, is making for a new and better China.
 The reform elements, of which the anti-foot binding
 movement is an illustration, and of which Mr. Chow
 is an exponent, are only branches of the mustard
 tree, whose seed is the Gospel of Christ. Deep in
 the soil of that strange people has the seed been
 planted. The time will come when the birds of the
 air shall lodge in its branches.—*Sabbath Recorder*.

FAMINE RELIEF IN CHINA.

THE *Christian Herald's* famine fund envoy to
 China seems to have found open hearts as well as
 open hands in his tour of North China with relief
 for the famine sufferers. Describing his progress and
 the attention paid him by Chinese officials and others,
 he says:—

I have been received with the utmost courtesy and
 outspoken expressions of gratitude from the Chinese
 officials, and at times my progress has taken on al-
 most the form of an ovation. Nothing could be
 more polite than the treatment accorded me by the
 mandarins. If I wanted an expert pony for the
 day's stage, I always received it. If donkeys had
 to be substituted for the heavy lumbering cart over
 the mountain roads, all I had to do was to ask for
 them, and I found them waiting in the courtyard
 early the next morning.

At the town of Shou-Yang, the *Herald* commis-
 sioner was met by an old official and by Chinese
 soldiers carrying the flags of the different regiments
 stationed in that prefecture. It was from this place

that Mr. Piggott, an English missionary, was taken handcuffed, with his wife and children, into Tai-Yuen to be murdered. As I review the odd procession, it seems evident to me that the inhabitants of Shou-Yang realize now that they committed a great crime and have no mercy to expect at the hands of foreigners. That a foreign newspaper should aid the starving ones of their country by sending bread instead of bullets, was the sort of return which they did not expect, but for which they wished to express their gratitude.

For more than fifty miles beyond Shou-Yang the villages are strangely dilapidated. Stone walls are crumbling and tiled roofs are falling to pieces. The inhabitants are clad in tatters and have the appearance of beggars. By the mandarins I was told the reason. A collection of tumble-down walls means that the opium habit has the village in its grip. Altho this awful vice claims thousands of victims every year all over the empire, the province of Shansi is perhaps the greatest sufferer. Its peculiarity here is that the habit overwhelms whole communities. Into a peaceful, contented village a supply of opium will be brought, and all the inhabitants will begin smoking it simultaneously. The motive at first is the charm of a new sensation, to break the monotony of village life. Soon, however, the habit becomes permanent, and the village is doomed. Men, women, and children alike are slaves of the imported drug. They eat little food, neglect their work, become slovenly in their habits, and practically devote their entire time to opium-smoking. The end is the death of the majority of the villagers, if not directly from the drug, from the exposure and neglect which follow in its wake. In every large city in Shansi there are several private hospitals and retreats for the cure of the opium habit. Overhead, in front of many of the Chinese drug stores, are signs announcing that "opium remedies are sold here." The new governor of the province has recently issued an order that any mandarin who is addicted to the vile opium habit will be degraded from his rank.

On the walls of Tai-Yuen, capital of Shansi, are proclamations of eulogy from the governor of the province, praising the famine relief work of the Christians. It was in front of this governmental palace two years ago that forty-three Romanist and Protestant missionaries and their families were put to death by the Boxers or their official sympathizers. The governor who connived at or ordered this slaughter was among those who were ordered to be decapitated when China was making amends for the Boxer outrage. The new governor has had an excellent English education, speaks English fluently, and is more favorably inclined toward the Christians than his predecessor. "On his shoulders," says the *Herald's* representative, "has devolved the difficult task of settling the indemnity claims. He has performed it in a spirit of genuine sorrow for the crimes his countrymen have committed, and he has shown a real friendliness for Christians which has endangered his popularity with some of the ultra-conservatives, who still cherish the Chinese dislike of foreigners. His expressions of gratitude and surprise at the readiness of Americans to forgive would fill several columns of your paper. When his secretary called on me later, he said: 'When we Chinamen think of last year, and then of what Americans are doing for us now, we want to hide our faces for shame.'"

OUR WORK AND WORKERS.

A CAMP-MEETING will be held in Salt Lake City, Utah, from the 15th to the 24th ult.

THE baptism of three persons—father, mother, and son—at Keene, N. H., is noted in the *Gleaner*.

THE Maine camp-meeting will be held at Waterville, on the same ground as last year, August 21 to September 1.

AT the last celebration of the ordinances at Danville, Va., twelve candidates were baptized by Brother I. E. Kimball.

UP to the middle of July, the sales by canvassers for our books in Minnesota amounted to \$770 more than for the same period last year.

THERE are to be two camp-meetings in Minnesota this fall, one at St. Peter, September 9-14, and one at Long Prairie, September 23-28.

AN institute for the church-school teachers of Southern California Conference will be held in Los Angeles, August 26 to September 11.

THE Minnesota Worker reports the baptism of five candidates by Brother J. J. Graf at Freeland, where he was laboring among the German population.

THE Southern Training-school at Graysville, Tenn., shipped from their orchard, during one week, over 500 crates of peaches. The Watchman says that this section is especially adapted to the cultivation of fruit, and it is believed that fruit-growing will prove to be the school's most profitable industry.

CAMBRIDGE SPRINGS, Pennsylvania's noted watering-place, is now the seat of an encouraging tent effort, under the direction of Brother Charles Baierle.

IN connection with tent-meetings held at Johnstown, Pa., by Brethren W. F. Schwartz and E. J. Dryer, five converts are reported, with a good continuing interest.

AT a recent session of the executive committee of California Conference at Healdsburg, teachers were located for twenty-five church-schools to commence the coming fall. Ten or more schools are yet to be provided for.

A CORRESPONDENCE school in connection with Healdsburg (Cal.) College will be opened October 1. Applications should be made at once, inclosing a membership fee of \$1.00, to Mrs. Alma McKibben, Healdsburg, Cal.

A SERIES of tent-meetings is being held in Philadelphia, Pa., by Brother E. E. Franke, and a good attendance is reported. The tent is located at Forty-first Street and Parkside Avenue. The effort is sustained by an efficient company of workers.

A COMMENDABLE enterprise is noted in the Atlantic Union Gleaner. Three students of South Lancaster (Mass.) Academy have procured a large tent of their own, and under the direction of Brother H. H. Dexter, have commenced meetings in Brownfield, Maine.

BROTHER H. S. SHAW says, in the *Worker*, that "the work in Minnesota is very encouraging. The way the brethren and sisters in the State have taken hold of the work with 'Object Lessons,' and the effect of the work being done, will bring a harvest in time to come that will make hearts glad."

THE Los Angeles Medical Missionary and Benevolent Association was recently incorporated and the following persons chosen as directors: F. B. Moran, M. D., T. J. Evans, M. D., R. S. Owen, C. Santee, S. S. Merrill, W. M. Healey, and T. S. Whitelock, M. D. In organizing the board, Dr. Moran was elected president, and S. S. Merrill, secretary.

THE Southern Watchman of the 24th ult. says: "Last Sabbath afternoon there was a colored church organized at Nashville, consisting of fifteen members. Others will unite later. Elders Butler, White, Bollman, and Stone were present, and rendered assistance in the meeting. Officers were elected and ordained, and the church has bright prospects before it."

REPORTING to the *Indicator* from Buffalo, N. Y., Brother B. E. Connerly says: "Our quarterly-meeting was a season of blessing. Three new members were taken into the church, and five celebrated the ordinances with us for the first time." Brother G. B. Thompson, president of the conference, says that Captain Johnson, of the missionary boat *Sentinel*, is having excellent success with our books and tracts in Buffalo Harbor.

REPORTING to the *Review* from Jerusalem, Brother S. Jespersson says: "The medical mission here is doing well at present. Our patients are people of the better classes. Even physicians and pharmacists come for treatment. One pharmacist, who was suffering from stomach trouble, was cured in a short time after coming to us. He now recommends our establishment to his customers, and does what he can for us."

FROM Guadalajara (Mexico) Sanitarium Dr. Erkenbeck writes to the *Review*: "The work at the mission for the poor has been a great educator to the public. Some of our native brethren are laboring faithfully to penetrate the darkness of superstition and ignorance. Also several native missionaries have been relieved of their physical suffering, and are able to return to their work. Some of the missionaries have stayed with us several weeks to take instruction in giving simple treatments. Better days are before us."

A LETTER from Brother W. A. Sweany, Bridgetown, Barbados, W. I., dated July 15, says: "Our work here is making some advancement, despite difficulties. I baptized two persons at our last quarterly-meeting, making twenty-eight during the year we have been here. A number more are preparing for the ordinance. Some very influential people are interested, and many of the common people hear the message gladly. Our church-school is prospering, and we hope soon to be able to send out some teachers to take charge of local schools in neighboring islands. Several requests have reached us from our brethren who have raised up companies in various fields. We greatly need a well-equipped training-school, and hope soon to see a start made in that direction." Brother Sweany also notes the design to start a paper for that field, in addition to the *Beacon* series of tracts and leaflets.

FOR the great demand for medical missionary work in Los Angeles, Cal., our sanitarium there needs increased facilities. Dr. Moran says "Los Angeles and vicinity is one of the most fruitful fields for medical missionary work in all the world. This section has become one of the greatest tourist resorts on the continent, from forty to sixty thousand tourists visiting the place every year. The majority of these are seeking health and recuperation, and are greatly in need of just what we should be able to give them." Coming as they do from all parts of the world, the seeds of health-giving and spiritual truth sown among them is in a measure "sowing beside all waters."

PUBLICATIONS WANTED.

SIGNS, Review, tracts, etc., for distribution and reading-rack work. Address, post-paid, Wm. Brain, Morrillton, Ark.

GERMAN DEPARTMENT OF WALLA WALLA COLLEGE.

THE trustees of Walla Walla College, College Place, Wash., having ascertained that a number of German young people in that district desired to attend some Seventh-day Adventist college having a German department, have decided to add a German department to that college, with Elder H. J. Schnepfer as teacher.

In this department the following studies will be taken up in German the coming year: Reading, writing, and spelling, according to the needs of the pupils; beginning German for English students; German grammar for German students who have not made the grammar a study, and for English students in their second year's work; Rhetoric for advanced students; Bible study; and general history.

The German students will pursue their other studies in the regular classes of the English department, as is done in other colleges having such a department.

This department of the college will open Wednesday, October 1, on which date every student who desires to enter it should be present for classification.

If the year's work proves that there is sufficient demand for it, the German department will be made permanent in this college. Will not our German brethren and sisters rally to the support of this effort so vital to the interests of the German work in the Northwest, influencing worthy young people to enter the college and prepare for work. Let them have your hearty support, your sympathies, your prayers, and your patronage, that the German department at Walla Walla College may be the means of raising up laborers for the German work in the Northwest.

CALENDAR SUPPLEMENT TO WALLA WALLA COLLEGE.

A SUPPLEMENT to the annual calendar of Walla Walla College has just been issued, containing announcements in regard to a Special Course for Christian Workers, the German Department, the Medical Missionary Department, the Industrial Department, and the Normal Department. Improvements have been made in all these departments, and every one who contemplates going away from home to school should read this supplement. Copies of both the calendar and the supplement may be obtained free by addressing Walla Walla College, College Place, Wash.

Life Colored Button

and 20 photos of yourself for 25c. Send photo to copy; it will be returned unharmed. Dixie Photo Co., Marietta, Ga.

BIBLE ELECTION. By M. C. Wilcox. A brief presentation of God's plan and purpose concerning man, showing that the doctrine of election, or predestination, according to the Bible, is full of comfort and instruction. It throws new light on old controversies. *Bible Students' Library*, No. 67; 24 pp.; price 3 cents. Address Pacific Press Pub. Co., Oakland, Cal.

BAPTISM: Its Significance, Its Nature, and the Necessity for It. By E. J. Waggoner. *Bible Students' Library*, No. 79. Pacific Press Pub. Co., Oakland, Cal. 16 pp.; 2 cents.

"Living by Faith." (Spanish.) A translation of *Bible Students' Library* No. 75; 16 pp.; price, 2 cents. Address, PACIFIC PRESS PUBLISHING Co., Oakland, Cal.

THE SABBATH SCHOOL
INTERNATIONAL SERIES

LESSON 9.—AUGUST 30.—THE LIVING PRINCIPLE IN HISTORY.

Lesson Scripture, Dan. 2: 31-49, R.V.

31 "Thou, O king, sawest, and beheld a great image. This image, which was mighty, and whose brightness was excellent, stood before thee; and the aspect thereof was terrible. As for this image, his head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken in pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee to rule over them all; thou art the head of gold. And after these shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure. Then the king Nebuchadnezzar fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation and sweet odors unto him. The king answered unto Daniel, and said, Of a truth your God is the God of gods, and the Lord of kings, and a revealer of secrets, seeing thou hast been able to reveal this secret. Then the king made Daniel great, and gave him many great gifts, and made him to rule over the whole province of Babylon, and to be chief governor over all the wise men of Babylon. And Daniel requested of the king, and he appointed Shadrach, Meshach, and Abednego, over the affairs of the province of Babylon; but Daniel was in the gate of the king."

SUGGESTIVE QUESTIONS.

1. What did Daniel say that the king saw in his dream? V. 31.
2. What general description did he give of the image?
3. Of what were the different parts of the image composed? V. 32, 33.
4. What object next attracted the attention of the king in his dream. V. 34.
5. What was done by this stone? With what result? V. 35.
6. What outward change was made in the materials composing the different parts of the image? What power removed them out of sight?
7. What happened to the stone that smote the image?
8. Having told the dream, what did Daniel promise further? V. 36.
9. How did Daniel describe the greatness of King Nebuchadnezzar? V. 37.
10. How extensive was his dominion? V. 38.
11. What part of the image was Nebuchadnezzar, or Babylon?
12. How did Daniel describe the next two kingdoms? V. 39.
13. What characteristic of the fourth kingdom was especially emphasized? V. 40.
14. What was represented by the mixture of materials in the feet and toes? What did the iron of the mixture indicate? V. 41.
15. What further statement is made about the mixture of materials in the feet? V. 42.
16. What specific course of action was indicated by the mixture of iron and clay? What will the result be? V. 43.
17. How is the setting up of the fifth kingdom described? In what respects will this kingdom differ from those which preceded it? How long will it continue? V. 44.
18. With what statements did Daniel close the interpretation of the dream? V. 45.
19. What high honor did Nebuchadnezzar pay to Daniel? What command did he issue? V. 46.
20. In what statements did the king acknowledge the superiority of the God of Daniel? V. 47.
21. What honors did the king confer upon Daniel? How did he show that he regarded the wisdom of Daniel superior to Babylonish wisdom? V. 48.
22. To what positions of responsibility were Daniel's companions appointed? How was Daniel honored above the others? V. 49.

NOTES.

1. In a view, or vision, the record of which occupies only five verses of the Scripture, the Lord set forth the checkered history and final outcome of

"the kingdom of the world," and showed the triumph of the kingdom of righteousness. The purpose of this dream is not to reveal in advance the history of the world. It certainly did all that, but this was simply a necessary step in the greater revelation of the final outcome in the contest between opposing principles. The dream was not given primarily to make it clear that there would be four universal kingdoms, which would arise one after another, but to show the temporary character of all the world kingdoms, and to reveal the nature, the time of setting up, and the eternal duration of the fifth kingdom, the kingdom which the God of heaven would establish. In order that we may have the whole picture clearly before our minds, it will be profitable to sketch the historical fulfilment of the dream, as far as it has been fulfilled up to the present time.

2. THE head of gold represented the Babylonian Empire of the Bible, which was founded in 612 B. C., by a revolt from the Assyrian rule, led by Nabopolassar, the father of Nebuchadnezzar. In 538 B. C., Babylon was conquered by Medo-Persia. Daniel described this kingdom to Nebuchadnezzar as "another kingdom inferior to thee." In A. C. 331 Medo-Persia was conquered by Grecia, under the leadership of Alexander the Great. This was "the third kingdom of brass." In B. C. 168, Grecia was conquered by the Roman power. This final step in the overthrow of the empire of Alexander the Great is mentioned in history as "the great victory gained by the Romans over Perseus, the king of Macedonia." The Roman Kingdom was "the fourth kingdom," which was to be "strong as iron." But of this kingdom it was said, "The kingdom shall be divided." And so it was. By the inroads of the Barbarians from the north, beginning with the invasions of the Visigoths, under the leadership of Alaric, A. D. 395, the Roman Empire was gradually broken in pieces, until, "by the establishment of the Herulian Kingdom of Italy, A. D. 476, the final destruction of the Roman Empire was accomplished."—*The Great Empires of Prophecy*, p. 675. In the place of the Roman Empire, and occupying exactly the same territory, there had been founded ten kingdoms, according to the definite prophecy in the seventh chapter of Daniel. It was "in the days of these kings" that the God of heaven would set up His kingdom, and we may therefore conclude that after A. D. 476 and before the overthrow of these ten kingdoms the kingdom of heaven would be set up, that fifth kingdom which "shall stand forever." The time of the setting up of the fifth kingdom is more definitely determined by other prophecies, which we shall study later.

3. WHILE it is true that this dream and its interpretation do deal with the history of the world from the time of Nebuchadnezzar until the triumph of the kingdom of God in the earth, yet it is equally true that it is not the main purpose of the dream and its interpretation to give a brief outline of the events which we have just mentioned. These facts of history constitute the setting in which is revealed the working out of a great principle. This principle and its working make the real subject of the dream and its interpretation.

(See article "The Triumph of the True," page 7.)

THE SUNDAY SCHOOL
INTERNATIONAL SERIES

LESSON 8.—AUGUST 24.—REPORT OF THE SPIES.

Lesson Scripture, Num. 13: 26 to 14: 4, R.V.

26 "AND they went and came to Moses, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey; and this is the fruit of it. Howbeit the people that dwell in the land are strong, and the cities are fenced, and very great; and moreover we saw the children of Anak there. Amalek dwelleth in the land of the south; and the Hittite, and the Jebusite, and the Amorite, dwell in the mountains; and the Canaanite dwelleth by the sea, and along by the side of Jordan. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it. But the men that went up with him said, We be not able to go up against the people; for they are stronger than we. And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. And there we saw the Nephilim, the sons of Anak, which come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.

1 "And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in the wilderness! And wherefore doth the Lord bring us unto this land, to fall by the sword? Our wives and our little ones shall be a prey; were it not better for us to return into Egypt? And they said one to another, Let us make a captain, and let us return into Egypt.

Golden Text.—"Blessed is the man that maketh the Lord his trust." Ps. 40: 4.

Special Helps.—"Patriarchs and Prophets," chapter 34, pp. 387-394; article on "How Do You Look upon It?" page 6, this paper.

SUGGESTIVE QUESTIONS.

- (1) What is said of the journey of the spies into the land of Canaan? What did they bring back to show to the people? Verse 26. Note 1. (2) What did the spies say of the land and its products? Verse 27. (3) What was the report concerning the people of the land? Verse 28. (4) How were the hostile nations distributed in the land? Verse 29. Note 2. (5) What encouraging report did Caleb give? Verse 30. Note 3. (6) What reply was made by Caleb's companions? Verse 31. (7) How did they contradict their first report concerning the land? What did they then say of all the people? Verse 32. (8) How did the spies compare the giants with the people of Israel? Verse 33. (9) What effect did this report have upon Israel? Ch. 14: 1. (10) Against whom did the people murmur? What bitter regret did they express? Verse 2. Note 4. (11) What further lament did they make? What was their query as to the best thing to do? Verse 3. (12) Compare this with their song after passing the red sea. Exodus 15. (13) What proposition did the people finally make? Verse 4 of lesson. Note 5.

NOTES.

1. Israel had encamped at Kadesh, from which point twelve men, a picked man from each tribe, had been sent into Canaan to spy out the land and to bring word again to the people. After a forty days' investigation the spies returned, bringing specimens of the fruits.

2. In every undertaking connected with the work of the Lord there are difficulties. These are God's opportunities for showing us that without Him we can do nothing. And these are our opportunities for gaining great victories in the name of the Lord. They are tests of faith in Him who has all power in heaven and in earth. God does not want us to think we can overcome great obstacles alone, for that is the sure forerunner of defeat.

3. Caleb had seen all that the doubters had seen, the walled cities and the giants, but he saw beyond them the powerful arm of Him who had promised victory and rest to His people. And forty years afterward, when the doubting spies had perished in the wilderness, Caleb was permitted, with his own immediate family and servants, to overcome the dreaded giants and to possess their land about Hebron without other help from Israel. And this because "he had another Spirit with him." Chap. 14: 24. Joshua also, who joined Caleb in the favorable report, was permitted to have a leading part in the final entry and possession of the promised land. Num. 14: 6-9; Joshua 19: 49-51.

4. And the Lord gave them their choice. He let them die in the wilderness. And thousands of professed children of God are making a like choice today. They are, in practical life, choosing Egypt and the world-wilderness rather than to battle for final victory under the banner of "the commandments of God and the faith of Jesus." And the people of the world are free to make their choice as to whom they will serve. Salvation is freely offered; the invitation is earnestly extended; the love of God has made the necessary sacrifice; "whosoever will" may "take the water of life freely;" but there is no compulsion.

5. The proposition to make another captain was really a compliment to Moses, tho' not so intended. Moses had so far proven his loyalty to the cause of freedom, and his faith in the leadership of God, that the rebels knew they could not expect him to lead them back to Egypt. And that is the kind of life every Christian should lead, a life so positive that he will not be deemed available for any sinister purpose. Each one should be able to say, "The prince of this world cometh, and hath nothing in me." John 14: 30.

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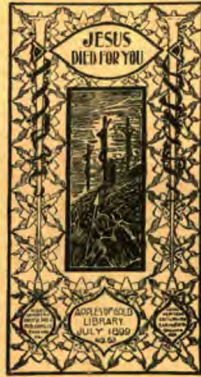
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"I am sorry to have my name dropped from your list, but it seems as if I could not help it, as I have been sick with rheumatism, and was among the storm sufferers of April 25 that visited our town (Joplin, Mo.), and as I have my family to support by the work of my own hands, I have fallen behind."

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Prehistoric Pictures.—By the kindness of the *Popular Science News* we reproduce from that journal of June the prehistoric pictures on page 4. The same journal publishes two more, one the head of a horse with a bridle or halter, the other a group of miscellaneous animals, mostly of the horse family. Read the article in this issue in which our reproductions of these cuts are found, and also the one in our last.

We close the excellent series of articles by Mrs. Mary Wood-Allen, M. D., on "The Child," in this issue. We give next week as supplementary to these, a most precious assurance to mothers from the pen of Mrs. E. G. White, just received. It seems to us that the mothers of the SIGNS ought to be better mothers than ever before, after this excellent instruction which has been given by these Christian mothers.

The sad fate of St. Pierre we again lay before our readers in a well-written article from our missionary in Barbados, a neighboring island. Some interesting photo-reproductions of actual scenes accompany this article, one of which is a view of St. Pierre a year ago, before she dreamed of her destruction. Next week we will give a view of St. Pierre taken June 4, 1902. These articles by Mr. Sweany are of great interest.

- "Work for Christians,"
- "The Strait Gate,"
- "Christ's Sacrifice for Us,"
- "What Have They Seen in Thine House?"
- "God's Justice and Love,"
- "Let This Mind Be in You,"
- "Words to Mothers,"
- "Christ Our Mediator."

The above are the titles of interesting and instructive articles which we have just received from Mrs. White for the SIGNS OF THE TIMES. The last appears in this issue.

Whether we believe it or not makes no difference, but just as surely as the Son of God came the first time as Jesus of Nazareth, a literal being, just so surely is He coming again as King of kings, a literal coming, to reign forever. Are you ready to meet Him?

One of the most fruitful and enjoyable sections of this State is that traversed by the California and Northwestern Railway. When elsewhere the meadows and fields are brown and sere, dry and bare, the living green shows throughout the Russian River Valley. All along this railway from San Francisco to Willits, away up among the redwoods of the Coast Range, are ideal camping places, where the wearied brain and body in communion with nature can obtain rest. Now is one of the best times to go. The rush of campers is over. There is more room for you and Nature; more water and grove and pure air, and time. One can obtain all he needs in the way of food, and the railway management is always accommodating. As we passed through the valley the other day on business, we heartily wished that the time and opportunity for a few days' run up to Guerneville were ours.

"CONSIDER HIM."

This is what the writer of Hebrews exhorts us to do. He does not say, "Consider Christ," or "Consider Jesus," or "Consider our Great High Priest," or "Consider our King." He includes all the manifold glories of His character, all His various offices and revelations, in the pronoun "Him," "Consider Him."

Upon this wonderful subject we have a series of articles written by Prof. G. W. Rine of Healdsburg, Cal. These articles present the following themes and phases of this exhaustless subject:—

1. The Incentive,
2. Christ the Word with the Father before the World Was,
3. The Angel of the Covenant,
4. The Word Became Flesh, Immanuel,
5. The Life of Christ the Revelation and the Exemplification of the Divine Law,
6. Infinite Love Makes an Infinite Sacrifice,
7. Our Great High Priest,
8. Our Great High Priest,
9. The One to Whom All Judgment Is Committed,
10. Behold Your King,
11. "Thy Kingdom Come."

These articles will prove interesting and fruitful studies of Him in whom dwelt "all the fulness of the Godhead bodily."

But these excellent articles are only a part of what the SIGNS will furnish its readers in the close of this volume.

Increase of Crime.—A daily paper prints a cartoon by a noted present day artist, depicting "The Crime of the World." Between two pillars is a large bulletin board covered with sheets inscribed with the word, "Crime." Old Father Time sits in a big arm-chair disconsolate, his head on his hand, his ragged-edged scythe leaning against his knee, and his sandaled feet resting on a pavement of the skulls of the victims of crime. A little in advance of Time, upon the ghastly pavement, with a sheet in his hand labeled "Crime," sits the child "20th Century," looking out over a long stretch of skulls to the dawning future, seeing naught but violence and its results, while above him towers a brutal figure with rawhide shield and drawn javelin over the prostrate form of a slain fellow. It is a gruesome picture; but many know that it is true to life. The editor of the paper takes issue. He admits the "shocking" "frequency" of crime, but tells us that "we often mistake widespread news of crime for increase in crime itself." It is true that the crime of the world comes before us daily as never before; but this is no just criticism of comparison between criminality of the past and present. This is better judged locally. Take almost any city, town, locality, in the best sections of the United States, where the blessings of Christianity and education have existed for two hundred years. Fifty years ago, thirty years ago, a great

crime was indeed rare. Few thought of locking their houses nights. A murder trial in county or city was indeed infrequent, and became a topic of conversation for years. This was not because many crimes were unheard of; for each community knew all local news of importance. In those days there was almost no crime of importance. Now crime is plentiful everywhere, and that populous county is hard to find which does not have its murder trial every year, if not oftener, and lesser crimes galore. It is true that many of the brutal barbarities of heathenism are in the past, but how are lands progressing where Christianity has had room so long? The exposing of infants and infanticide are not permitted, but according to physicians the destruction of unborn offspring is constantly augmenting. This daily tells us that we do not have the old methods of torture to compel testimony, but we do have what another issue of this same paper calls the infamous "Third Degree," fruit of the Dark Ages, practised in police circles, and also not a few defending the practises of the Spanish and Papal Inquisitions with scarce a voice of protest. In it all we see the fulfilment of the prophetic word, "But evil men and seducers shall wax worse and worse, deceiving and being deceived." In Noah's day "the earth was filled with violence." Jesus tells us that "as the days of Noah were, so shall also the coming of the Son of Man be." The sad thing is that many will not believe the abounding evidence of increasing wickedness, hence will see no need of the only remedy, the "everlasting Gospel."

The Only Element of Safety.—The story told in 1 Samuel 4 and 5 contains a wonderful lesson for the ages. Sin-loving Israel, having had committed to their trust the most precious of all things, God's law of truth, yet failing to keep the trust, thought that the presence of the law written on stone, and its receptacle, the ark, would save them from their enemies. But God showed them that He could not serve with sin; and He withdrew His protection. The sinful priests who cared for the ark were slain, and the ark was captured by the Philistines. But when the Philistines boasted of the superiority of their gods over Jehovah, the sanctity of the ark and law alone was sufficient to protect the holy vessel and to lay the fish-god of the Philistines prostrate on the threshold of his own temple. God will not serve with sin. In mercy He may spare the sinner despite his sin, but He will not compromise with sin. His holy institutions do not need human guards to protect them; but humanity does need God's holiness within to protect humanity. Of those who are truly His, tho they may die for their faith, Jesus says, "Not a hair of your head shall perish." The tomb may lock its sable doors upon them, but Christ will open them to light and glorious immortality.

Pitiful.—A recent contemporary quotes the following in a letter from a correspondent:—

About two weeks ago I thought it would be interesting to have the opinions of the leaders of the different denominations on the state of the departed; I will not say dead, for there is no death, only to material forms. Well, the first I encountered was a Seventh-day Adventist minister; and I asked him, "Where are the so-called dead?" and he said, "They are nothing, so of course are nowhere, but they are as tho they had never been." Sweet, that! very! but comment is needless, for we know differently.

We are sorry if any Seventh-day Adventist minister answered in that way, because it is not true; it misrepresents God. Never will it be said of men that "they are as tho they had not been" till after the second death. The dead, according to the Bible, are asleep. Such a reply as above, if it were given, was pitiful.

Debasing Influence of Low Words.—*Printers' Ink* tells us of a dealer whose letter-heads are adorned with his wife's and his own pictures. Under the latter is the inscription, "That's me;" under the former, "That's the old woman." We should think seriously several times before patronizing such a dealer. It seems the height of vanity—and so many people of the most refined taste feel it to be—a place one's portrait prominently on letter-heads. Men to add to this such a vulgar allusion to one's wife, caps the climax. No man can think so much of his wife after thus referring to her as he did before. It demeans her in his eyes. The reflex influence of the word used belittles and vulgarizes and degrades the soul of the man. Use pure, refined words.