

perone gurnees

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 TESTIMONY OF HIS WORKS.

WITH eyes turned in upon self, man soon loses sight of God; with his thoughts busy with self-interest, he forgets the hand that is measuring out his life.

THE sin of the ancient world—the thing that made their sorrowful course possible—was forgetting God. That is the sin, too, of the present age; men are forgetting God now, putting Him far away from them. In that age men "did not like to retain God in their knowledge," and so He "gave them over to a reprobate mind." The same disinclination to remember the Creator is seen to-day in every walk of life, from the feeder of swine to the polished orator who essays to feed the mind and soul of man.

"RACING from God" might fittingly be inscribed over the "triumphal arch" through which the twentieth century enters in. The wild racing of the high-power horseless carriage of to-day is typical of the religious attitude of the world. Forgetting God, the heathen world went farther and farther into sin, sinking lower the farther they went. At the same time they thought they were advancing toward the light. The present age is fleeing from the knowledge of God, and it claims to have just within its grasp the greatest light the world has ever known. It may be that the "light" of this age will not lead to the same grossness as did theirs of ancient times; but that it will lead to the same goal—soul ruin—is beyond dispute; for the author of the present great "light" was the author of that will-o-the-wisp which, in the days of Tyre and Babylon, Memphis and Carthage, was leading its followers to ruin. Away from God there is only one goal. The world is turning away from God. It will find but one goal.

WE are in the age of philosophy and psychology. The temples of these cults are called churches, and the people imagine they are listening to religious teachings when the expounders of occultism and philosophy are teaching their doctrines from a pulpit and denouncing the Word of God which proves their dogmas false.

It is not necessary that man should forget his Creator. The world is full of His handiwork. We can not look to the sky by night without beholding the dazzling splendor of the rubies and emeralds and diamonds with which He has caught up the sweeping portiers of the halls of infinity. They are shining forth His praise and telling of His love and care. Their speech is heard in all His realm by the ears

that welcome the message which they bear. We can not look to the heavens by day without beholding other emblems of His provision, His tender care, and His unfailing love. The chariots of the clouds are dropping down their benedictions while they tell us of the glory of

the chariots which bear their Maker up, and the sun is gilding them with a slight tinge of the splendor that shines out from the throne of God. These are all telling us of Him, and bidding us not forget.

BUT God has not left His witnesses in the far reaches of space alone. He has peopled the earth on which we live with myriad witnesses of Himself, mute or voiceful, openly evident or hidden like jewels of the mine. In the mighty waterfall He has even condescended to paint for us a faint glimmer of His glory. In its roaring waters He has taught us to hear the symbol of His mighty voice. "The floods have lifted up their voice;" but "the Lord on high is mightier than the noise of many waters." Ps. 93:3, 4. "The Lord is upon many waters. The voice of the Lord is powerful." Ps. 29:3, 4. We read in Rev. 1:15 that His voice is "as the sound of many waters." Again: "I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunders, saying, Alleluia; for the Lord God omnipotent reigneth." Rev. 19:6. That was the voice of the mighty multitude singing praises to His name. The one who heard it could liken it to nothing but the sound of many waters, and the tongue of the mighty tempest.

So as we stand in the presence of the great waterfall and listen to its speech, we can, with our inner ear, hear the voice of God speaking to our soul. He who heeds the voice will find his ear is becoming attuned to its faintest whisperings. He who is absorbed in self will hear but the roar of the waters. To him God's voice is discordant thunder.

THERE are other voices in the earth telling us of God, voices which the mind alone can hear, but which to the ear are dumb. To the upright mind they are unmistakable and their words are filled

with all the power of infinity. They are the works of His hand telling us of His wisdom, power, and love. The fields, the forests, the hills, and the heaving sea are filled with such mute witnesses of His majesty; and the soul that can not hear their speech is dumb to the best this old earth has to give. "He putteth forth His hand upon the rock; He overturneth the mountains by the roots. He cutteth out rivers among the rocks." Job 28:9, 10. The power of the hand that carved this pictured waterway through the eternal hills, and flung the mighty boulders right and left to let it pass, is past the comprehension or the



Photo by E. J. Drake.

Nevada Falls, Yosemite Valley. Height of Fall, 605 Feet.

computation of the mind of man. Tier on tier He has piled the ponderous blocks that once lay where this thunderous river runs. Age on age it has tumbled its seething waters down this mighty mill-race, and its testifying tongue, vibrant by day and by night, will never cease to tell of the glory of Him who made it until all things are fashioned new.

GOD has made His wonderful works to be remembered, that in remembering them as His wonderful works man might remember the wonderful Worker by whose hand these works were wrought. Are you hearing in them the voice of testimony? or are they to you nothing more than the sound which they produce? If they are the mute witnesses, are you unable to translate their speech? As you look into the face of a morning-glory or a pansy, do you see nothing but the tissue of the petal and the blending of the colors thereon? If so, then it is more than likely that Niagara or Nevada Falls would have no words for you that you could understand, no sound but the noise of their rushing waters.

LET these witnesses testify to you as God designed they should. Learn their speech. It is not the tongue of a dead language. Every syllable is pulsing with life. Their testimony will then be to your soul like refreshing rivers in a thirsty land, like streams that bring down gladness from the hills. Your life then will be like a fruitful tree by the river's side, your "soul shall be as a watered garden." Let the works which God has made and the Word which He has given testify unhindered in the courtroom of your soul, and it will do you good and not evil all the days of your life.

C. M. SNOW.

DO YOU BELIEVE IN HIM?

THERE is no other way of being saved than by believing in Christ. But understand this, that believing in Christ means to put confidence in Him. He is supreme in every respect; implicitly confide in Him. He is also a jealous God. By yielding to His service we know Him. If we know Him we will love Him. If we love Him we will obey Him; "for this is the love of God, that we keep his commandments; and his commandments are not grievous."

Reader, according to His words, do you know Him? Do you love Him? Are you walking in His footsteps? He says, "He that saith he abideth in Him ought himself also so to walk, even as He walked." What about this? can you do it while following the creeds of men! When examining the things that they teach, do you find that they are in harmony with the Word of God? Does the belief which every or any human creed sets forth make God a liar?

There is only one way of salvation, and that is the way of "Thus saith the Lord." Any way that has not "Thus saith the Lord" all along the path is not the way.

"Hear O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart and with all thy soul, and with all thy might." There is "one Lord, one faith, one baptism." May you believe in God and therefore be guided by His chart—the Scriptures—so that you may reach heaven. There is no other way but through Christ, the Word of God, who is the way, the truth, and the life. "Be not deceived." "Prove all

things; hold fast that which is good." "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

WM. O. BEECHER.

Port Maria, Jamaica.

JESUS THE BEAUTIFUL.

[James Mudge, in *Zion's Herald*.]

THERE is no friend like Jesus,
I've proved Him o'er and o'er;
His love is like no other love;
How could He love me more?
He always does the best for me,
Whatever may betide;
And so I trust Him fully;
He will provide.

There is no king like Jesus,
The Monarch of the sky;
How glad I am to serve this Lord!
How sweet for Him to die!
His army never knows defeat,
His power no foe can face;
And so I'm sure of victory
In every case.

There is no sin in Jesus,
The spotless Lamb of God;
The rough and thorny paths of life
With holy steps He trod.
He bids me follow where He goes;
Full strength comes with each day;
And so I've no temptation
From Him to stray.

There is all joy in Jesus,
All gladness and delight,
He turns my sorrow into song,
He makes my darkness light.
Through all earth's thick entanglements
He leads, my perfect Guide;
And so I cling the closer
To His dear side.

CHRIST'S SACRIFICE FOR US.

BY MRS. E. G. WHITE.

THE Lord created man pure and holy. But Satan led him astray, perverting his principles and corrupting his mind, turning his thoughts into a wrong channel. His purpose was to make the world wholly corrupt.

Christ saw man's fearful danger, and He determined to save him by the sacrifice of Himself. That He might accomplish His purpose of love for the fallen race, He became bone of our bone and flesh of our flesh. "As the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted."

"We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man. For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering." Through the agency of the Holy Spirit, a new principle of mental and spiritual power was to be brought to man, who, through association with divinity, was to become one with God. Christ, the re-

deemer and restorer, was to sanctify and purify man's mind, making it a power that would draw other minds to Himself. It is His purpose, by the elevating, sanctifying power of the truth, to give men nobility and dignity. He desires His children to reveal His character, to exert His influence, that other minds may be drawn into harmony with His mind. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. . . . For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power."

Christ might, because of our guilt, have moved far away from us. But instead of moving farther away, He came and dwelt among us, filled with all the fulness of the Godhead, to be one with us, that through His grace we might attain perfection. By a death of shame and suffering He paid our ransom. From the highest excellency He came, His divinity clothed with humanity, descending step by step to the lowest depths of humiliation. No line can measure the depth of His love.

Christ has shown us how much our God can love and suffer in order to secure our complete restoration. The Son of God, in whom dwelt absolute perfection, became sin for the fallen race. He did not know sin by the experience of sinning, but He bore the terrible weight of the guilt of the whole world. He became our propitiation, that all who receive Him may become sons of God. The cross was erected to save man. Christ uplifted on the cross was the means devised in heaven of awakening in the human soul a sense of the sinfulness of sin. By the cross Christ sought to draw all to Himself. He died as the only hope of saving those who because of sin were in the gall of bitterness.

To break down the barrier that Satan had erected between God and man, Christ made a full and complete sacrifice, revealing unexampled self-denial. He revealed to the world the amazing spectacle of God living in human flesh, and sacrificing Himself to save fallen men. What wonderful love! As I think of it, I weep to think that so many of those who claim to believe in Christ are encrusted with selfishness. Living for self, they know not their Saviour. O that they had more faith, more love! If they entered into God's work in the spirit of Christ, if they knew the power of His grace, they would be imbued with holy zeal. They would labor earnestly to give the Lord's workmen in needy, difficult fields every possible advantage. With their prayers and with their means they would compass sea and land to establish memorials for God.

It is because the divine influence has not imbued Christ's followers that there is so little unselfish work. A message must be borne to the world that will impart new, sanctified impulses to those who are corrupted by sin. By those nigh and afar off the message is to be heard.

My soul is filled with sorrow as I see those professing to be children of God bringing their sinful habits and tendencies into the Christian life. Self gains the mastery, and Christ is dishonored. I marvel that professing Christians do not grasp the divine resources, that they do not see the cross more clearly as the medium of forgiveness and pardon, the means of bringing the proud, selfish heart of man into direct contact with the Holy Spirit, that the riches of Christ may be poured into the mind, and the human agent be adorned with the graces of the Spirit, that Christ may be commended to those who know Him not.



THE PROPHET'S FIRST VISION.

Chapter 1: 1-11.

WE have seen that the Jewish people fell far short of the purpose of God for them; and the book of Zechariah was written at the time when God was seeking to encourage them and to lead them to grasp by faith all the promises that He had given them. In order better to understand the book, let us review a little more carefully the circumstances under which it was written.

Going back to the time of the major prophets we find that even Isaiah and all who followed him warned that people of the danger of forgetting God. In 2 Chron. 36: 14-20 we have the following statement concerning them:—

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people and on His dwell-



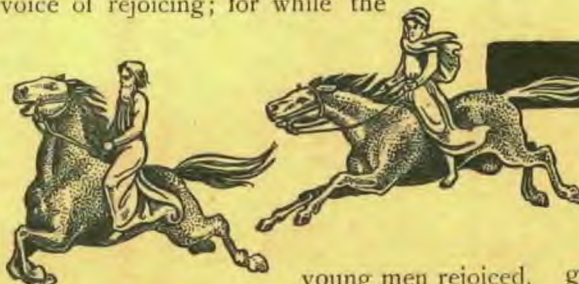
The fathers are dead, and appeal to their sepulchers meets no response. God's Word is like an ever welling spring, flowing full and free. Yet how many, like Israel of old, seek to the dead instead of quaffing from life's Fountain. Zech. 1:4, 5.

ing-place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia."

For a period of seventy years the city of Jerusalem was in ruins, the tombs of their fathers broken down, the walls of their city demolished, the beautiful temple a mass of ruins, and "Ichabod" written upon it all. At the end of this time the Lord moved upon the Persian monarch, Cyrus, to issue a decree for the restoration of the temple and to permit the people to return to their land. Under this decree some of the people returned, and the work of rebuilding was begun; but enemies

beset them on every side. Only few, comparatively, had returned, and among them, fewer still had the faith in God which would enable them to grasp the fulness of His promise. Instead of laying a foundation of the temple grand and beautiful as the one described by the prophet Ezekiel, they laid the foundation of one far inferior even to the temple of Solomon.

At the laying of this foundation we find there was a mingling of the voice of weeping and the voice of rejoicing; for while the



young men rejoiced, the old men who had seen the temple of Solomon gave themselves up to sadness. They were greatly disappointed; for God through Ezekiel had portrayed the building of a temple at Jerusalem which was to far exceed the glory of the temple of Solomon. At this time God raised up the prophets Haggai and Zechariah to encourage the people. By comparing the first verse of Haggai with the first verse of Zechariah it will be seen that these two prophets began their work in the same year and within two months of each other.

Haggai told the people not to weep or be discouraged at the prospect before them, but urged those who had seen the temple of Solomon in its glory to be strong in the Lord; assuring them that the glory of this latter house should be greater than that of the former; that altho they had come far short of God's purpose and plan, yet the Desire of all Nations should come to this house, and fill its courts with His presence. The Lord was ready to carry out His plan, even tho the people had failed in meeting His mind. With these facts before us, we will now enter upon a more careful study of the book of Zechariah.

We shall need to keep in mind that while God continued to encourage this people and to lead them to grasp all that was possible for them to grasp of the promises of God, yet God knew that they would fall short of it; hence in the symbols given by this prophet we shall have set before us not only the experiences of that people, but the experiences of God's people to the end of time, when God's purpose will finally be carried out.

After the introductory statement in the first verse giving us the time of the prophecy, and also stating the agent through whom God would speak, we have set before us in verses 2-6 the certainty of God's word. The statement is first made, "The Lord hath been sore displeased with your fathers." The prophet is to say to the people, "Turn ye unto Me, saith the Lord of hosts, and I will turn unto you. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; turn ye from your evil ways and from your evil doings; but they did not hear, nor hearken unto Me, saith the Lord. Your fathers, where are they? and the prophets, do they live forever? But My words and

My statutes which I commanded My servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to our ways, and according to our doings, so hath He dealt with us."

Thus the prophet was to call them to witness that the Word of the Lord had stood fast, while their fathers had passed away; and tho the prophets who had spoken the Word had passed away the Word had remained, and the thing spoken had been accomplished. From this they were to learn that the Word of God spoken in their day by the mouth of His prophet would just as surely come to pass; and if they, like their fathers, refused to heed His words, so they, like their fathers, would pass into darkness and oblivion.

In verses 7-10 we have recorded the first symbolic vision of Zechariah. In this vision,



"Behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled and white."

given on the twenty-fourth day of the eleventh month, the prophet saw in the night vision "a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. The prophet asked the question, "O my lord, what are these?" And the angel answered, "I will show thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest."

In studying these symbols I wish first to notice the fact that there are three bands of horses following the first red horse, namely,—red horses, speckled, and white.

Trees are often taken to represent kings; so the myrtle trees here represent the kings of the earth. Another king, represented by the man riding upon a red horse, comes and takes his place among them; and following it are three other powers, symbolized by the three different-colored horses which were behind them. But we notice that the destiny of these is not simply to take their places among the myrtle trees, but that they are to walk to and fro through the whole earth, symbolizing a universal dominion. Thus we have four universal kingdoms brought to view.

When the prophet asked the meaning of the symbol, the answer is said to come not from the angel, but from the man on the red horse, or from the first of these powers. That the purpose and intent of these powers would be clearly set forth by the career of the first one, Nebuchadnezzar, as he went from nation to nation establishing his authority and extending his dominions until he walked to and fro through the earth, gave the answer to the question. That the kingdom of Babylon, under the leadership of Nebuchadnezzar, was one of those whom the Lord sent forth to walk through the earth becomes apparent from these words of Jeremiah:—

"I have made the earth, the man and the beast that are upon the ground, by My great power and by My outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon. My servant; and the beasts of the

field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him." Ch. 27: 5-7.

His kingdom was to be followed by three others, each in turn to sway the scepter of universal dominion. Medo-Persia, Grecia, and Rome successively came to power, performed their part of the tragedy, and passed from the stage of action. But the prophecy says that when they have walked through the earth, then shall the whole earth sit still and be at rest. We find the explanation of this in the fact that when these kingdoms have fulfilled their appointed stations among the nations, then shall there arise the fifth universal kingdom, even the kingdom of the Son of Man, under whose benign and peaceful reign all the world will be at rest.

Standing to-day near the time when the kingdom of peace is soon to be established, we have opportunity to cast a glance backward over this world's history, and, what a picture do we behold!—the earth as one vast battle-field over whose sin-cursed surface the armies of the nations have chased each other to and fro with hands reeking with gore and clad in dyed garments of Bozrah. Here and there we see the vast columns of smoke ascending from the cities and villages fired by the incendiary hands of greed and blood. Other cities appear on the scene with walls falling before the violent assault and siege of the foe. The inhabitants are fleeing in terror only to be overtaken and slain. The babe is snatched from the breast of the mother, and despite her pitiful pleadings, is dashed against the stones. Age and youth are alike disregarded. The tottering grandfather, stooped with the weight of years, lies side by side with the toddling infant, their life-blood mingled in one common pool. Marauding hosts and conquering armies sweep over fertile regions, dotted with the homes of peace and comfort, and their track is marked by a trail of blood, fire, smoke, and desolation. Wreck and ruin, rapine and carnage, furnish both the background and the foreground of the picture, for the scene extends like a vast panorama from the dim centuries of the past down to our feet.

About us to-day the nations are getting angry; extensive preparations are being made; mighty engines of destruction are multiplying; magazines are being stored, mines are being laid, the hosts are marshaling. The hand of more than one power is extended to-day to grasp the scepter of universal empire, and to walk to and fro through the earth. But not one of them will succeed; for God's Word has said that there shall be but four universal kingdoms before the kingdom of peace. But that same Word foretells a terrible upheaval of strife, in which the nations of earth shall go down with a crash. Beyond it all will be the reign of Christ; and as we view these scenes and think of the change that will come, our hearts cry out, O, come, Thou King of Peace, and fill the earth with the ocean of Thy love, and let us hear the gentle rippling of its waves on the shores which have been so long lashed by the billows of sin.

[The next article is, "The Rebuilding of the City."]

CLOSE up your heart at your down lying at night; and if possibly you can, fall asleep out of some heavenly meditation; so shall your sleep be the more sweet and secure, and your heart in better plight whensoever you awake. He that thus raketh up his fire over night shall find fire in the morning.—*Puritan*.

THE MISSION OF PAIN AND THE LANGUAGE OF DISEASE. NO. 9.

The Hand of God in Disease.

"For the arrows of the Almighty are within me, The poison whereof my spirit drinketh up; The terrors of God do set themselves in array against me." —Job 6: 4.

WHEN we come carefully to study, and more thoroughly to understand, the real nature and purpose of disease, we are compelled to look upon it as nothing more nor less than a struggle for life under adverse circumstances and unfavorable conditions. That God is dealing with the sick man as best He can under existing conditions, and in the sickness itself endeavoring to discipline, instruct, and lead to repentance, becomes more and more apparent to the one who will take pains to study these matters.

"And if they be bound in fetters, and be holden in cords of affliction; then He sheweth them their work, and their transgressions that they have exceeded. He openeth also their ear to discipline, and commandeth that they return from iniquity. If they obey and serve Him, they shall spend their days in prosperity, and their years in pleasures." Job 36: 8-11.

This scripture is so plain it needs but little comment. Disease is the correcting hand of God laid upon us that we may return from our iniquity to obey and serve Him, and thus be able to spend our "days in prosperity" and our "years in pleasures."

The loss of appetite which invariably accompanies fever is an instance of how intelligently and lovingly God works to save the disease-stricken soul from inflicting further injury upon himself. Ordinarily, fever is the result of accumulations of large quantities of poison in the system; that is, we take in poison, or produce it in the body, faster than we can eliminate it; so fever is an effort on the part of nature to burn up and otherwise rid itself of these poisons. Hence in case of fever, nature very kindly takes away the appetite for food, because the digestive apparatus is in no condition whatever to handle food, and so its presence would prove to be a source of poison instead of nourishment. The temperature of the blood is also raised, thus greatly increasing its poison-destroying power. And the patient has a general feeling of weakness which causes him to keep to his bed,—a very necessary thing in view of the fact that he is taking little or no nourishment, and hence is not prepared to maintain the normal bodily activity. So in all these matters those who will take pains to examine carefully into the real working of disease, can not fail to recognize the hand of God. Likewise in case of wounds. The white blood-corpuscles are immediately assembled at the place where the injury was inflicted, and there continue their fight for the individual's life, often sacrificing themselves in large numbers; and this gives rise to the existence of pus, which is so often present. A thorough study of this one point alone would be enough to convince the most skeptical that the wisdom of God is back of the working of every one of the little corpuscles in its work of life-saving and germ-destroying. The presence of pus is in itself an indication that a terrible struggle has been in progress between these microscopic defenders of the individual's life and the disease-germs, and other poisons which have sought to find their way into the circulation. So investigation discloses the fact that many of these conditions which are ordinarily regarded as disease, are in themselves protective efforts on the part of nature, curative processes, and healing endeavors.

So in the case of a broken bone. The pain

experienced by the sufferer causes him to lie comparatively still, thus permitting the ends of the bones to remain in contact, undisturbed, and so allowing the healing process of cementing them together to progress uninterruptedly.

Also in the case of the blister that appears when the hand is burned. It is a germ-proof dressing, a water-bath, as it were, arranged by nature to protect the injured tissues; and it must be clear to all that it is God who raises the blister, not Satan; that these efforts on the part of nature to repair the injuries due to accident or transgression, and which we ordinarily call disease, are in reality extraordinary efforts on the part of nature and the God of nature to repair our injuries, and thus to heal the results of intentional, accidental, or ignorant abuse.

W. S. SADLER.

COUNTERACTING FORCES.

EVERY particle of matter in the universe has an attraction for every other particle. This attractive force is called gravitation. Thus this earth attracts other planets with a certain force, and *vice versa*. The most familiar illustration of gravitation is the attraction that this earth has for bodies upon or near its surface. This particular kind of attraction is called gravity.

The terms gravitation and gravity are purely scientific. The Scriptures mention these powers, but under a different name: "Who [Christ] being the brightness of His glory, and the express image of His person, and *upholding all things* by the Word of His power." Heb. 1: 3. The term "all things" includes the planets, upheld in space by gravitation, which is an exercise of "the *Word of His power*." You could measure this power if you could weigh the universe; but such an accomplishment is beyond the limit of human possibility. "But with God all things are possible," who has "weighed the mountains in scales, and the hills in a balance."

The force of gravitation is a constant force. Should it cease to act in any locality, the whole universe would become disorganized, and destruction of life and property would ensue. Were this earth suddenly to cease its attraction, how quickly we should be irresistibly drawn to some other heavenly body, and instantly killed. Thus the laws of gravity are good laws in preserving the lives and homes of men.

Since every particle of matter in the universe has an attraction for every other particle, heaven itself must be a factor in producing the equilibrium of the universe. The attraction of heaven doubtless exerts an influence upon the earth. Suppose that it exerts a greater influence than any other heavenly body, that the power of gravity for a short time ceases, and we are drawn to the central heaven, landed there with all safety. Would not such an experience be extremely pleasing? Who would care to resist that drawing power? While we are not drawn to heaven in just that identical way, we are certainly drawn there in a manner *no less real*. There is a power even *stronger* than gravitation, that is drawing all men there who are willing to be drawn.

How do we know this? The Saviour said so: "I, if I be lifted up from the earth, will draw all men unto Me." John 12: 32. The Creator and Preserver of the universe was lifted up, but is He drawing *all* men to Him? Are there not thousands of individuals who are being drawn farther away from Him every day? Then, has not His promise failed?—No; being free moral agents, we may resist

this drawing power if we so choose, by allowing ourselves to be drawn by a power from an opposite source.

An illustration may enable some to see this fact more clearly. A stone rests upon the surface of the earth, held there by the drawing power of gravity. A strong man lifts the stone, slowly raising it above the ground. Does gravity cease its work while the stone is being raised? A change has taken place; but the force of gravity has not diminished the least iota. The application of an upward force greater than the downward causes a change of motion to an opposite direction.

Similarly, the respective drawing powers of Christ and Satan are operating on every human soul, whose choice will determine the direction of motion. While the power of Satan is drawing men away from heaven with the greatest possible speed, the power of Christ is still acting with *undiminished* energy. If individuals would alter their choice, the power of Christ would take immediate effect, and draw their thoughts and affections heavenward. Christ's power is absolutely worthless to all who choose the power of Satan; while Satan's power is entirely harmless to those choosing the power of Christ.

There are many things in this sinful world that are attractive to candidates for immortality. Both the pleasures and the cares of life exert a bewitching, drawing influence. The more we behold, the more we become fascinated and captivated, powerless to resist, if not unwilling. While the serpent is charming the bird, the bird is intently gazing at him. While the bird remains in this attitude, the serpent's charm can not be broken. While the serpent-bitten Israelites were looking at the serpents, their wounds were increasing, their vitality diminishing. *A look is powerful* for harm or good. The apostle Paul, understanding this, said, "We look not at the things which are seen." Why?—Because "the things which are seen are temporal," and therefore combustible materials for the day of God's wrath. 2 Cor. 4:18; 2 Peter 3:10, 11. If we look—center our minds—on worldly things until probation closes, we shall be identified with them, and likewise perish. In view of this, Christ says, "*Look unto Me*, and be ye saved, all the ends of the earth." Isa. 45:22.

Turning from the temporal things of life to view the "invisible," the "eternal," we again become fascinated, captivated, drawn, but by a counteracting force. 2 Cor. 10:5. Yielding to this mighty current of life, the words of the psalmist become personally ours: "O bless our God, . . . which holdeth our soul in life." Ps. 66:8, 9. We become not only drawn toward Him, but *unswervingly held* in that current of divine power.

If we choose the power of Christ constantly, altho there will be an antagonistic force, there will be absolutely *no retrogradation*.

Advancing from faith to faith, from strength to strength, from victory to victory, we find ourselves at last on the "sea of glass," "more than conquerors through Him that loved us."

W. C. MATHEWSON.

Luce, Mich.

HE AND WE.

WE offer Christ the submission of our hearts, and the obedience of our lives; and He offers us His abiding Presence. We take Him as our master, and He takes us as His friends. Our Lord takes us up into a relationship of love with Himself, and we go out into life inspired with His Spirit to work His work. It begins with the self-surrender of love; and

love, not fear or favor, becomes the motive. To feel thus the touch of God on our lives changes the world. Its fruits are joy and peace, and confidence that all the events of life are suffused, not only with meaning, but with a meaning of love. The soul that is bound by this personal attachment to Jesus has a life in the eternal, which, in time, transfigures the life with a great joy.—*Hugh Black.*

"PRAY WITHOUT CEASING."

O PRECIOUS prayer! I make it my own
And waft it away to the great white throne.
So deep and so wide is life's great sea,
And my boat is so small, O God! keep me.
Hold Thou the rudder in Thy strong hand
Till we enter port on the heavenly strand.

Let no storms of passion, no gales of pride,
No waves of trouble with whelming tide,
No current of pleasure with strong, deep flow,
Turn us from the course we fain would go.
From fogs of doubt that darken the soul,
From rocks and reefs and treacherous shoal,
From every danger of life's rough sea
We look for safety, O God! to Thee.

—Anon.

THE ONE THOUSAND YEARS.

"AND I saw thrones," says the prophet, "and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

It is believed by many that those mentioned in the above verse and who have part in the first resurrection (verse 6) will reign with Christ upon the earth during the thousand years. Some persons even believe that at this time men will repent and receive salvation.

But when we carefully study this verse, and compare it with other texts of Scripture, we find that this reign will not be upon the earth, neither will men be saved after the coming of Christ.

Christ, when He comes the second time, has His reward with Him, to give to every man according to his work. Rev. 22:12; Isa. 62:11.

The harvest, the end of the world (Matt. 13:39), has come, and Christ comes to reap. Rev. 14:14-16. He is no longer mediator and high priest, but King of kings and Lord of lords. Rev. 19:16. The time of probation is past, the destiny of every soul is fixed. No change will then be possible. The unrighteous will remain in that condition, and those that are holy will be holy still. Rev. 22:11.

The righteous dead will then put on immortality, and, together with the righteous living that are changed, be caught up to meet the Lord in the air. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

The remnant (those that are left on the earth) will be slain with the sword of Him that sits upon the horse, and all the fowls will be filled with their flesh. Rev. 19:21.

The righteous will then be taken by Christ to the Father's house, where there are many mansions. John 14:2, 3. Here they will reign with Him a thousand years. Rev. 20:4. During this time the wicked (who will not be raised till the thousand years are finished, Rev. 20:5) will be judged. Those who reign with Christ will have part in this work, as we see from our text, and also from 1 Cor. 6:2,

where we read that the saints shall judge the world.

While this judgment is going on in heaven the earth is desolate, empty, waste, and turned upside down. Isa. 13:9; 24:1. All the mountains and islands are moved out of their places. Rev. 6:14. The prophet Jeremiah, beholding the earth as it is at this time, describes its condition in the following language:—

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains; and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

Under such conditions a thousand years' reign upon the earth would be impossible. It will be after the second resurrection, when sin is eradicated, and God the Creator makes all things new, that His people will reign upon earth. Rev. 21:1-7. CHAS. NELSON.

Logan, Utah.

ORIGIN AND EXTINCTION OF SIN.

1. *All sin originated in Lucifer.* In Lucifer, an exalted angel, was sin first found; self-caused, self-cherished, self-developed, and self-disseminated, until many angels were thereby infected.

2. *All sin originated in heaven.* The one place above all others where such an evil thing could have no cause to exist, and where it could not long survive. It was cast out, by casting out everything inseparably connected therewith.

3. *All sin originated in selfishness.* He in whom sin originated said, *I will be equal with God, I will be above the stars, etc.* Thus we see it was I, great big I, a conceived and cherished purpose to exalt himself at the expense, discredit, or discomfort of another, that constituted the root and origin of sin.

All sin extinguished with selfishness. The Gospel of our Lord Jesus Christ is the power of God unto salvation from sin and its cause, selfishness, to all that believe. Divine love has provided the remedy. Effectual, infallible, and glorious as is this balm for every wound that selfishness has made, none are compelled to accept it. But many have, and many more yet will receive this Gospel by faith, and all such will be forever freed from sin and selfishness.

All sin extinguished in the earth. Selfishness and sin being transferred to the earth by the casting out of Satan and all the angels that sinned, will be extinguished from the physical world when God shall rain brimstone and fire from heaven and burn up all the works of selfish and sinful men and angels.

All sin extinguished with Satan. Jesus was manifested to destroy him that hath the power of death, that is the devil. Root and branch will all sin be destroyed when the heavens and earth shall burn as an oven. We may safely conclude that the last flickering flame of the lake of fire will expire on that spot when Lucifer, the originator of sin, expires. So we may say that selfishness and sin will be extinguished, finally and eternally, in the very same one in whom it began. Then God will have a clean universe. The slimy path of the old serpent will have been wiped out forever. The valleys and hills of holiness long hidden will be uncovered, and again echo with the footfall of the glorious Creator and Redeemer. Divine and infinite love, as a consuming fire, will have gained an everlasting victory over its deadly

enemies, selfishness and sin, and then, as before, self-renouncing love will be universally respected and obeyed as the law of life for the universe.

H. A. ST. JOHN.

WANT OF FAITH.

ALL our troubles come from a want of faith in the all-wise and all-powerful God, who has told us that all things work together for good to them that love Him. If we love Him, and "keep His commandments," we should keep on serving Him and leave the rest to Him. If our earthly parents strive so hard to secure the safety and happiness of their dependent child, surely the One who "so loved the world" will protect and bless His children, to whom he has said: "It is I; be not afraid." We may not be able to see the stars because of the thick clouds, but we know they are still there, and if we but wait patiently and trustingly, in God's own good time the shadows will break away, and in the glory of His presence there shall be no more night.

Our trials and afflictions are largely due to the fact that we have set our hearts upon the material things of this life, and when we are called to part with them, to give up the wealth for which we have labored, the power for which we have struggled, the position to which we have aspired, to leave the hilltops for the roadside of the valley, we feel that we can not bear to lose them, because they have absorbed part of our very life, and it is this that makes losses and disasters so crushing.

If we have lifted ourselves to that serene height whereon even our calamities serve for spiritual perfecting, and have so developed our faith in God's goodness that we can say calmly, "God knows best," then we can face the darkest shadows without a fear; meet the greatest losses without faltering, and, in the midst of the wildest tempest of despair, soar upward to a region where no grief can follow us; and no disaster or defeat rob us of the peace which compensates for all losses in this life.

The darker the shadow, the closer should we cling to His promises; and the more trials and troubles assail us, the higher should we seek to climb onto the vantage ground of unfaltering faith in God's Word.—*The Commoner*.

"THE LOST TRIBES."

"THE LOST TRIBES," of the "Ten Lost Tribes," of Israel is not a Bible term. It was evidently coined to meet the exigencies of a theory. What is taught concerning the truth of the ten tribes is well set forth in a study of the question in a New York paper called *Salvation*. The study is especially based on the books of Ezra and Nehemiah. The result of this study held in Bible-class is thus stated:—

The ten tribes were never "lost," except in the heedless fancy of superficial readers of the Bible, but were compressed with the other two into "All Israel" (repeatedly so called by Ezra and Nehemiah) by the natural operation of a common captivity and exile among alien races. So far as genealogical identification for purposes of inheritance was concerned, it might be argued from the genealogies recorded that only those attached to the tribe of Judah were able to verify their records; and of those who were temporarily excluded for that reason from the holy things (Ezra 2:59) it might be argued in the same way that they were, at least in part, of other tribes. Of such we should suppose were those "of the people" (Neh 5:1) who complained "of their brethren the Jews" for oppressing them with usury and mortgage. But the uniform terms of both Ezra and Nehemiah, in indicating those who returned from captivity and those who remained and helped the return with their wealth, are "Israel," or

"all Israel," only the priestly tribe (Levites) being specified in the return; while Judah is mentioned afterwards, repeatedly and only in contradistinction from the main body, or (Ezra 1:5) "with all those whose spirit God had raised;" and (3:1) "the children of Israel" (4:1). Note the following: "The adversaries of Judah and Benjamin heard that the children of the captivity builded, "and they sent to the king an accusation against the inhabitants of Judah and Jerusalem" in particular or *par eminence*, the builders; "the children of Israel [even] the priests and the Levites and the rest of the children of the captivity kept the dedication," etc. (7:7); "and there went up some of the children of Israel"—second re-migration under Ezra (9:1); "the people of Israel have not separated themselves from the people of the lands" (11:1); "there assembled out of Israel a very great congregation." And so on, through both books.

Only the heathen, as was natural for them, gave the whole people of Israel the common appellation of "Jews." But the avoidance of this term, more or less provocative of jealousy, by Ezra and Nehemiah, is proof conclusive, that Israel was now and hence forward one nation, as the prophets had foretold. The assumption of one name by the whole nation later, as we find it already in Esther's time, was natural as to a title so honorable, but was not significant of exclusion; for we find in the New Testament no

indication that the descendants of those tribes that remained scattered, as in the time of Esther, throughout the Persian empire and later throughout the succeeding empire of Rome, were the less regarded or regarded themselves, as Jews, but were really compressed by their providential chastisement into a conscious national unit, under the same religion, and owning its universal center in the temple and priesthood at Jerusalem. A writer in *The Reaper* (February, 1902) adds this interesting note:—

We read in Acts 2:5 of "Jews, devout men, from every nation under heaven" being present at Jerusalem at Pentecost, and we may very well believe (with the case of Esther before us) that the "Parthians, Medes, and Elamites" who come first in the enumeration, included many members of the ten tribes, whose families had not left their ancient homes. We may refer to the expression which the apostle Paul uses when he says, "Unto which promise our twelve tribes hope to come." Acts 26:7. The word translated "twelve tribes" is in the original a compound noun, and in the singular (*dodeka-phulou*), so that the force of it would be rendered somewhat thus: "Unto which promise our twelve-tribed people hopeth to come." Such language indicates the unity of Jacob's race, and does not encourage the view that ten tribes formed a section by themselves who had been lost sight of, or had lost sight of Israel's hope.

How They Became Convinced

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

VIII.

THE Third Angel's Message (Rev. 14:6-14) found me, twenty-six years ago, a class leader, a Sunday-school superintendent, and a steward in the M. E. church in Baltimore City.

The scripture that led me to obedience as regards the Sabbath was Dan. 7:25, which told me of a power that would seek to change God's times and law. The same power is clearly portrayed in 2 Thess. 2:3, 4. Matt. 5:17 told me that it was an utter impossibility that God's law should ever be changed. These scriptures settled me on the Sabbath question.

I wish, also, to say that the good old *Review and Herald* and the SIGNS OF THE TIMES did noble work in feeding my soul in those days; and they have been the best side lights to the Bible I have been able to obtain since. May God continue to bless these faithful messengers.

JOHN F. JONES.

Oxford, Md.

IX.

In 1864 father, who was a Baptist minister, one Friday evening called his family together and said: "Children I must confess to you and the world that I have never kept the Lord's Sabbath. I have recently studied the Bible prayerfully for light upon this subject. A few days since, being fully convinced of error, I promised God if my life was spared to see another Sabbath day I would keep the Sabbath according to the commandment. This will probably lead to my resignation as pastor of the Baptist church. This confession and statement may seem strange to you, my dear children. Your mother and I are fully agreed in this step that means so much to us as a family."

At this time I was a boy sixteen years old. I observed the Sabbath for some time out of respect to my parents, but the question forced itself upon my mind that I must know and act for myself in a matter of so much importance. I began thoroughly to search for myself for evidence in favor of keeping Sunday. John's Gospel I had committed to memory in the Baptist Sunday-school. This chapter had led me to believe in the pre-existence of Christ. John 1:1-14; 17:4, 5.

Now God used this chapter more than any other scripture to lead me to see that Christ was the author of the Sabbath of the fourth commandment. I saw that the Sabbath law of Ex. 20:8-11 presented the Sabbath institution as a memorial of the Creator; and from John 1:1-3, 10 I saw that Christ was the Creator. "He was in the world, and the world was made by Him, and the world knew Him not." John 1:1 carried my mind at once to Gen. 2:2, 3, where

I learned that the "Creator," who was Christ, "rested on the seventh day," and then "blessed the seventh day and sanctified it." From these scriptures I could see no other Sabbath instituted by Christ but the seventh-day Sabbath of the fourth commandment. When I sought for apostolic example it was all in harmony with the precepts and example of Christ.

Those most intimate with the daily life of Christ refrained from embalming their Lord on the Sabbath, and the inspired apostle declared that in so doing "they kept the Sabbath according to the commandment." Luke 23:54-56. With no intimation of first-day sacredness I was shut up to one conclusion. After struggle and conflict with many temptations to lead me into paths of worldly gain, I decided to stand with those who would help to make up the "breach" in the law of God. I have found the blessed promise fulfilled, given to all who take their feet from off the Sabbath and "call the Sabbath a delight, the Holy of the Lord, honorable. See Isa. 58:12-14.

R. A. UNDERWOOD.

X.

"THE law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." Ps. 19:7. It was the commandments of God that brought me to Christ, and caused me to accept present truth.

I had learned from the Word of God that sin was the transgression of the law of God. 1 John 3:4. I saw at once that I was a transgressor; therefore, a wretched sinner against God.

I had also learned that the wages of sin is death; therefore death was staring me in the face. The longer I looked into the great mirror of God, the more wretched I became.

There was but one remedy for me, and that was Jesus. I at once confessed my sins, and God for Christ's sake forgave them all. Wherefore the law was my schoolmaster to bring me to Christ, that I might be justified by faith. To-day I am rejoicing in present truth. Keeping all the commandments of God, and the faith of Jesus. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8:1, 2.

Therefore, I recommend to my unconverted brother the same great Teacher, that he may also be led to Christ, and be justified by faith; and thus being led, accept all of "the commandments of God and the faith of Jesus." This includes the Sabbath of the Lord our God.

T. GODFREY.

Concordia, Kansas.



OAKLAND, CAL., SEPTEMBER 24, 1902.

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

SOUL, SPIRIT, LIFE, IMMORTALITY.

A CORRESPONDENT asks for a definition of these terms, their nature, difference, etc.; not an easy thing to give briefly.

1. *Soul*.—Primarily the word applies to the whole person,—living creature,—including both man and beast. "And man became a living soul," that is, a living person. Gen. 2:7. "All the souls that were therein he [Joshua] utterly destroyed that day." See Joshua 10:28-39. "Eight souls were saved by water," that is, eight persons. 1 Peter 3:20. "Every living soul died in the sea." Rev. 16:3. In the original Hebrew we have the expression "dead soul." Soul is also used to denote the life common to all, both man and beast (Gen. 1:20, margin; 35:18), and to express the affections, impulses, energies, etc., of the entire man (Judges 10:16, 1 Sam. 30:6). "Bless the Lord, O my soul." Ps. 103:1. In the latter case it is used synonymously with heart and mind. It is spoken of as "living" and dead. "The soul that sinneth it shall die." Eze. 18:4. But never once is it said to be immortal, deathless, or undying.

2. *Spirit*.—Primarily "spirit" applies to a spiritual being. "God is a Spirit." John 4:24. Angels are spirits. Heb. 1:14. Evil angels, or demons, are evil spirits. Mark 5:1-20. It also means life pure and simple, and especially that life unperverted which God through Christ gives to every one who believes. But used in this sense it never means a separate entity existing alone before coming into the body, and capable of existence after it leaves the body; it is never spoken of as having a consciousness separate from the body. When the spirit or life goes back to God, it returns as it came from Him—the breath of life; and the man returns to dust. Gen. 2:7; Eccl. 12:7. Never is the spirit of man said to be never-dying, deathless, or immortal. God in His wonderful wisdom has made man a thinking, acting, living being, composed of body, soul, and spirit. Separated, the man dies; and in that very day his thoughts perish." Ps. 146:4.

3. *Life* is that principle or energy which sustains the same relation to man that the steam does to the engine, the electricity to the trolley-car or arc light. With God is the fountain of life. Ps. 36:9. Everything that lives receives life from Him, and uses that life according to the law of its being, organization, or formation. In this way the mineral uses the life to crystallize the particles which compose it; the vegetable to grow and produce seeds from which shall grow other vegetable products of like nature. And so through all the mineral, vegetable, and animal kingdoms, the life received from God through earth and sun and rain and food always acts according to the law of the organization of the creature it enters. Because of this the life which each possesses is spoken of as its life, his life, her life. It is the life of a rose, of a tree, of a dog, of a horse, of a man.

If sin had never entered, this life would have been eternal; but sin perverted the law of every creature of earth. As the law, the channel of the received life, was and is perverted, the life itself is perverted, and works out death instead of continued existence. Man, whose sin is the cause of all the trouble of earth, suffers with the rest of creation. His life is as a vapor, a cloud, a weaver's shuttle, a thing of vanity. God does not count this perverted life His life any more than He counts perverted love His love or perverted righteousness His righteousness.

A right line is a straight line. Perverted the least, it is no longer straight but crooked. Righteousness perverted is sin. Love perverted is hatred. Beauty perverted is ugliness. Life perverted is death. Hence those who know not God are said to be dead in trespasses and sins. They are "alienated from the life of God" (Eph. 4:18); "having no hope and without God in the world" (Eph. 2:12). To say that the wicked, the sinful, the rebellious, have the life of God, is to contradict the direct and positive testimony of Holy Scripture.

But God's life is in the world, and He gives it freely to those who believe. This is not the soulcal life, the life common to all creatures. It is not designated by the term soul, but with the term *zoe*. With that alone is the adjective eternal or everlasting used. We never read of eternal or everlasting *psuche*, but ever and again, and especially in the Gospel and epistles of John, of eternal and everlasting *zoe*. God's law of life is His great moral law; the exemplar of that law is Christ Jesus; and when man yields to that law as it is in Christ Jesus, he opens his whole being to the stream of God's eternal life, to work in that man not according to the law of his flesh, but as God will, according to God's law. Therefore it is written:—

"He that believeth on the Son *hath* eternal life; but he that obeyeth [believeth] not the Son *shall not see life*; but the wrath of God abideth on him." John 3:36. See also John 6:40, 47, 53, 54.

"He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things I have written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:12, 13.

Theistic evolution and Christian Science tell the sinner that he already has the divine immanence, that he already possesses the life of God. It is not true, as the Scriptures above quoted clearly declare. "He that hath not the Son of God, *hath not the life*." Verily, verily I say unto you, Except ye eat the flesh of the Son of Man and drink His blood, *ye have not life in yourselves*." John 6:53. "The words that I have spoken unto you are spirit, and are life." Verse 63. Faith—yielding all to God—opens the great channels of life from God to the believer. O let it in! There is no other power which will enable the soul to live above sin. God gives it *now* that we may use it for Him; it is actual and altogether vital to success. When character is formed by it and sin is no more, eternal life will be absolute.

4. *Immortality* is incorruptibility. It indicates a condition, and is ever set before us as a goal to be attained. See Rom. 2:7. It will be bestowed upon the faithful when Jesus comes and the great character trial is over. 1 Cor. 15:51-54. Then, when God's people stand before Him with incorruptible characters, will He place the stamp of incorruptibility, immortality, upon their entire being. Then it will be true, "neither can they die any more." Every part of the universe of God will be open to the inflow of His life direct from the great Fountain, and its outflow in constant blessing to His entire creation.

DEMONSTRATED FAILURES.

IV. Wisdom.

ALTHO, among the things that a man can "get" in this world, the "principal thing" is wisdom (Prov. 4:7), it is also true that "in much wisdom is much grief." Eccl. 1:18. It was Solomon through whom we are advised to get wisdom, yet it is Solomon who says there is "much grief" connected with wisdom. This, of course, depends upon the use that is made of it. Wisdom, as well as honor or wealth, may be so perverted that it will lead one away from God. Of itself it will not keep one in the right way. See Eze. 28:3-7, 17.

The Scriptures do not commend men for their wisdom; the one righteous quality in man is faith. "Abraham believed God, and it was accounted to him for righteousness." Gal. 3:6. All other qualities that commend the individual to God are built upon, or added to, faith. See 2 Peter 1:5-8. Cain had as good instruction as Abel had; he knew the "letter" of the commandment as well as Abel did. It was not by his superior wisdom that Abel offered a "more excellent sacrifice than Cain;" it was by his faith. Enoch was not translated because of his wisdom, but because of his faith. See Hebrews 11. Moses was "learned in all the wisdom of the Egyptians," the then leading kingdom of earth; but when he undertook in his own wisdom to deliver Israel, he failed. At that time, notwithstanding his wisdom, he feared the wrath of the king, and fled for his life. Forty years later, it is said that "by faith he forsook Egypt [taking Israel with him], not fearing the wrath of the king."

The "wisdom of Solomon" is a proverb the world over, and his wisdom was God-given in direct answer to prayer. "God gave Solomon wisdom and understanding exceeding much, . . . and Solomon's wisdom excelled the wisdom of all the children

of the East country, and all the wisdom of Egypt. For he was wiser than all men." 1 Kings 4:29-31. "And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." Verse 34.

Did all this wisdom keep Solomon from falling? For answer read the record in 1 Kings 11:1-13. Sufficient for the present purpose is verse 4: "It came to pass, when Solomon was old, that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God, as was the heart of David his father." The Scriptures tell us more than that "the wisdom of *this world* is foolishness with God." We have in Solomon's experience the demonstrated fact that wisdom imparted direct from the mind of God will not, in and of itself, either save the sinner or keep the professed Christian from falling. We are not justified by wisdom, but by faith (Rom. 5:1), and then "the just shall *live* by faith." Gal. 3:11.

Then, if the wisdom that is of God is powerless to convert the sinner, or to sustain the just, without the reciprocity of faith, it is no wonder that the wisdom of *man* comes so far short. The wisdom of man is but the perversion of the wisdom that comes from God, and is therefore a positive detriment to the work of the Gospel. Not many wise are called (1 Cor. 1:26); that is, not many "wise" respond to the call. "God hath chosen the foolish things of the world to confound the wise." Verse 27. "The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men." Ch. 3:20, 21. "The fear of the Lord is the *beginning* of [true] wisdom," and that fear comes from faith in the Word. It is only by letting the Word of Christ dwell in us, that is, in the heart, that it is of any avail.

The Jews were instructed out of the law of God, and therefore knew His will, Rom. 2:18. This was their *wisdom* and their understanding in the sight of the nations (Deut. 4:6), and "a *good* understanding have all they that *do* His commandments." Ps. 111:10. But their knowledge of God's will could not save them. Their "wisdom" failed to bring them to Christ because of their lack of faith. Rom. 3:20. When the Gospel was preached to them it "did not profit them, not being *mixed with faith* in them that heard it." G.

WHAT A CONCEPTION!

A RELIGIOUS antinomian weekly in speaking of the Decalogue remarks:—

This Decalogue was given as the best those could receive to whom He gave it. It was intended to so utterly destroy hope as to drive to Christ for salvation—a pedagog to bring, or drive, us to Christ; but, after Christ came, we are no longer under the tutor. Gal. 3:24, 25.

The idea is that it took *fifteen hundred years* to *drive* that people who knew the Decalogue to Christ, that during this whole time they were hopeless, or that God sought so to make them. What a conception of God such an interpretation of Gal. 3:24 gives! Generation after generation were to be driven to despair by the Decalogue, but no deliverer came; nor did He come until the whole nation was so given up to dead formalism and satisfied self-righteousness that the great mass of people rejected Him!

"But does not Gal. 3:24 say, 'Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith'?" It does. But does Paul mean that for 1,500 years the law was the schoolmaster of himself and the Galatians to whom he was writing, through generation after generation of hopelessness, before they could be brought to Christ? Does he mean that Moses and Joshua and Samuel and David and Elijah and Isaiah and Malachi all died in this utterly hopeless condition? Every true conception of God's love and goodness revolts from it. But the law was then Paul's schoolmaster to bring him to Christ. Romans 7. It was the schoolmaster of every converted Galatian to bring *him* to Christ. It was the schoolmaster of Moses and Joshua and Samuel and David and Elijah and Isaiah and Jeremiah and the good of all ages to bring them to Christ; and they found Him, one and each and all; found Him there and then when and where they lived; found Him the Redeemer, the Justifier, the Saviour from sin.

The law condemns the sinner. It shuts him up in the prison-house of sin. It holds him in bondage to

sin. It is over him a tormenting lord. It presents but *one* avenue of escape—Christ Jesus. Moses was condemned by the glory of the law, pressed home upon his heart by the Holy Spirit, and it drove him to the Angel of God's Presence, where he found pardon. Nay, more, for the power of forgiving love wrote the law in his heart, and the transfigured soul shone out in the glory of his face. So Samuel found Him. So David found him. So all others have found Him who alone is able to save. And so Paul declares: "The law *hath been* our tutor to bring us to Christ" (R.V.); "*is become* our tutor" (American Standard R.V.). It has been that all the way. It *is become* that to every one, even as in Paul's day it became that to the idolatrous Gentile Galatians. Gal. 4:8.

Why are we thus brought to Christ?—To "*be justified*," brought into harmony with the law, to have the law written in our hearts. When the law is written within us, what change does it make in our condition?—"We are no longer under the law," no longer condemned by it. What is our relation to it?—The law is within the heart; and the language of the soul is: "O, how love I Thy law; it is my meditation all the day." "This is the love of God that we keep His commandments; and His commandments are not grievous."

WILL WE BELIEVE GOD, OR MAN?

Hypothesis of Science.

A FEW years ago a skull and a bone or two were found in an East Indian isle, not wholly decayed, and not a few "scientists" joyfully declared that the "missing link" between man and monkey was found, and the once owner of the bones was designated by his scientific name *Pithecanthropus Erectus*, the erect man-ape,—a triumphant vindication of Darwinism. It is but just to say that not a few scientists doubted, and some even scoffed.

Here is the account of another find: Last April, at Lansing, Kansas, a fossil man was found buried under twenty-three feet of solidified river drift. One scientist, Mr. Garret P. Serviss, tells us that the man whose fossil this is, lived so long ago that the "stretch of time" is too vast for measurement in years. Rome, Carthage, Troy, and Mycenæ are modern—even as "of yesterday." They tell us that he lived in the days of the mastodon. Surely this fossil man should show a sloping skull, a rudimentary brain! But it does not. Professor Serviss upon this speaks as follows:—

"This part of the story is as brief as it is wonderful. This contemporary of the mastodon, in whose time the deep marks scored by glaciers on the rocks were a freshly written page of geological history, had, so Professor Williston assures us, a *cranium of normal capacity; . . . his brain was of full size.*"

If the hypothesis were true, that this man lived so many years ago, and still shows a normal skull and normal brain capacity, it ought forever to squelch Darwinism. But the theory is too dear to so soon relinquish. Professor Serviss immediately falls to wondering "how countless an array of ages during which the evolutionary processes were shaping and developing that cunning organ of thought, must have lain back of him!" "How immeasurably far must we go back before we find the brain of man and the brain of the ape keeping the balance level!"

O how much simpler and wiser and better is the story of man's origin as given in the Word of God, and demonstrated by all the researches of archeologists! How immeasurably superior is God's account! All these foolish and self-devouring hypotheses are invented by the enemy of God to destroy all belief in God's creative power, and hence God's recreative and regenerating power in Jesus Christ, and so forever destroy the hope of man.

In Advance of the Modern.—In the *Homiletic Review* of September, James M. Ludlow, D.D., in an article on "Moses—an Up-to-date Statesman," clearly shows that in the trial of suspected criminals before impartial tribunals, in the limitation of ownership, in debt limitation, in payment of wages, in liability of owners and employers, in the division of new lands by lot, in the discharge of public office as a public trust, in universal education, as well as in many other things, the laws of Moses were not only superior to those of other nations, but are in many respects greatly superior to the most recent legislation. And this is to be expected; the wisdom of God was in them.



ONLY EVIL IN ITS RESULTS.

AN article has been sent us for our acceptance from the Associated Religious Press, a distinctly National Reform organization, calling for a day of prayer for our public schools. Surely that is proper, proper for every citizen in the United States to pray every day for the public schools, the teachers, and pupils. There is need of prayer, prayer that fact may be taught instead of the misleading hypotheses of infidel science and the myths of pagan tradition; prayer that the public schools may be saved from the insidious poison of National Reform teaching of a union of State and Church, the State an agent for God in teaching His Gospel. Surely there is need of prayer.

The basis of this day of prayer, by this National Reform writer, is multiform, touching "every supreme concern of life." Of course, it would go without saying that in this, above all things else, religion is involved. And this article in question includes in this basis the "moral interest" and "religious interest," and demands that "the Christian morality in our laws must be taught in our schools. The Bible must be open there as containing the only sanctions which can make Christian morals prevalent and effective." In these things the writer hopes for the "future co-operation" "of Romanists."

But to any well-instructed Christian, to any clear-headed, right-minded patriot who believes in civil liberty, this teaching must be most repugnant.

1. Any person, be he howsoever much in a majority, has no right whatever to impose his belief on a single soul. The conscience and rights of the Jew or the Catholic or the infidel or the Mohammedan are as sacred in the eyes of the law as those of the orthodox Christian. This is evident when we consider that these rights inhere in every person, not because of any religious belief or non-belief, but because he is a man. It is the rights of men—humanity—as men, and not as religionists of any sort, that governments are ordained to protect or conserve.

2. The teaching of Christianity from the Bible in the schools would involve a decision by a civil tribunal (a) as to which was the right Bible, or right translation; (b) as to which church was the true teacher; or else it would lead to a jelly-fish compromise foreign to every principle of true Christianity and positive Christian character.

3. The teaching of Christian morality on a Bible basis would place the teaching of religion in the hands of irreligious teachers—and nothing could bring religion into greater contempt; or it would necessitate the appointment of a religious examining board by the State to determine the fitness of all teachers to give instruction in religious matters; or a class of teachers would have to be appointed for this purpose. And this would give rise to a class of political religious teachers. A political teacher is reprehensible in a school of any sort, how much more so religiously.

All these considerations clearly show what would be the outcome of a National Reform régime in our public schools. It would inevitably bear the bitter fruit of religious tyranny, persecution, infidelity, and the ultimate destruction of both Church and State,—the Church and the State which entered this illegitimate and monstrous union. Surely it is time to pray that the public schools may be delivered from this insidious, seductive, baleful poison. Religion ought to be taught; but the place to teach it is in the home and the church. If the church were but doing her duty, there would be no appeal to the State. The appeals and demands along National Reform lines are confessions of her backslidden condition. The followers of Him who says to *His disciples*: "All authority hath been given to Me in heaven and on earth; go ye therefore, and make disciples of all nations;" of Him of whom the Spirit says that God "gave Him to be Head over all things to the church, which is His body, the fulness of Him that filleth all

in all," need no human legislation to aid them in their work. The history of the ages abundantly sustains this truth.

COVERING UP HER TRACKS.

THE restoration of Roman power and influence is being felt in various ways. This growing influence has, as is admitted on all hands, such a hold upon nearly all the great daily papers of the country that none of them dare publish anything detrimental to that church. While the non-political churches are never spared, if a reporter gets a chance to give them a sensational rap, Rome's notices are invariably of a patronizing character, and columns are devoted to her interests where inches are given to the notice of any Protestant denomination.

But Rome is particularly interested in covering up her historical tracks. A notable instance was her onslaught a few years ago on Myers' school histories. The influence brought to bear upon the publishers was so strong as to induce them to expunge the passages that were offensive to Catholics. This was not because of a lack of authenticity, but because Roman Catholic authorities protested against the use of the books in the schools unless the objectionable features were stricken out.

Another instance of a like character was the Catholic objection to Hittell's "History of California." The first two volumes contained considerable matter pertaining to the *padres* of the early Catholic missions. In fact the history of the missions was a prominent feature of the history of California under Spanish and Mexican rule. Hittell's material was drawn mainly from original documents found in the Spanish and Mexican archives; therefore his information was almost wholly from Catholic sources. But Catholics objected to the publication of some of the doings of the priests. True, they were not flattering at all, but they were authentic history. And there was sufficient Catholic influence to keep the historic volumes from securing the testimonials required for their deserved circulation. So the publishers felt obliged to expunge many important facts of history because they were not flattering to Roman Catholic polity.

The foregoing facts are cited as factors in the explanation of certain proceedings at the session of the Grand Council of the Young Men's Institute recently held in Santa Cruz, Cal. A press dispatch makes the following statement concerning the matter to which we refer:—

A resolution was adopted regarding certain articles in "Appleton's Universal Cyclopedia and Atlas," which were declared libelous and otherwise offensive to the Catholic Church. The grand council resolved that a memorial be prepared and signed by the grand president and grand secretary in behalf of the 4,300 members of the Pacific Grand Council jurisdiction, and forwarded to the Appleton Publishing Company, requesting that proper revision of the articles be made immediately, and suggesting that only Catholic societies be allowed to deal with subjects pertaining to the Catholic faith. It was recommended that every member of the Pacific Grand Council jurisdiction refuse to buy or in any way advance the sale of this work until the revision requested be made. Copies of the resolution are to be sent to every Catholic organization in California.

When it shall have come to pass that the history of the Catholic Church consists only of what her votaries would like to have said about her, there will be little chance for the student of history to discern the fulfilment of prophecy. To write history in a manner that would be pleasing to the individuals or combinations of any character—religious, financial, or political—would be to take from historical records a large part of their value as sources of true education. But Rome is making her influence felt in this particular line, as in many others, as far as her own history is concerned. She has a long backward trail that she would fain cover up. The regaining of her ancient power is largely dependent upon this policy.

THE CHAIN LETTER DEVICE.

A FRIEND sends us a copy of that chimerical scheme, a chain letter, which has in it the possibility (but not the probability, as there is in the world still people of common sense) of wrecking the world financially. This one in question is to gather stamps for the building of a ward in a hospital in "Hearst's Ville, Hurfield, near New South Wales." It probably means Hearst's Ville, near Hurfield, New South Wales. New South Wales is like the chain letter, quite extended, and to be *near* that, is excessively indefinite. Somebody for a million stamps is going to build the ward; and so the chain letter scheme of 180 links is devised. It starts with one, who writes to three, numbering his letter "1" requesting *each* of these three to write to three persons, the first three numbering their letters "2," and so on to 180.

Think of it, if it were carried out. Each person takes twenty minutes of time (for he could not do it in less) to write three letters and copy the original, and also incloses stamps to the originator, thus using eight cents in stamps, besides envelopes and paper.

The first person of the first link would write to three others; these three would write to nine; the nine—the third link—would write to twenty-seven; the twenty-seven would write to eighty-one; the eighty-one would write to 243, the number in the sixth link. But it is in the plan that this multiplication by three shall go on till the number of links shall reach 180. The product is beyond calculation. Link 10 if common sense and Christian dignity did not ignore the chain, and so break it, would reach 19,683 persons, and collect in the tenth circle and those gone before 196,830 canceled stamps. They would have used in good postage stamps at United States rate \$1,584 worth. Link 14 would ring in 1,564,323. Link 20 would catch 1,162,261,467. Link 25 would enchain 309,429,539,481, or 200 times the population of the entire earth. Link 36, only one-fifth of the required number, would, if carried out as devised, lead by the nose fifty-four quadrillion, eight hundred nine trillion, five hundred twenty-six billion, nine hundred seventy-four million, four hundred thirty-one thousand, seven hundred seven (54,809,526,974,431,707), if we have made no mistake in our hurried multiplication, or three and one-half million times more people than the earth contains. Each one would have to repeat this three and one-half million times to extend the chain to the thirty-sixth link, or rather to meet the wishes of the thirty-fifth linkers. They would expend in stamps alone more than four quadrillion dollars!

Think, then, of the mountainous burden, the colossal, utterly uncomprehensible numbers if the chain were carried to link 180. This letter before us is numbered 108. It is probably the only single fiber that has survived; we sincerely hope this to be the case. If the thing were carried through as originally planned it would exhaust all the inhabitants of all the planets, and would bankrupt the solar system. It is a guileful, despicable way of raising money. Let every reader of the SIGNS frown it down.

"Prepare War."—Captain Charles D. Sigsbee, of the United States Navy, chief of the Naval Intelligence Bureau, has just made public his notes on present naval construction in the various countries of the world. This report shows plainly that no pains or expense are being spared in the different nations to bring up the fighting strength of their respective navies. The new estimates for the naval construction of the coming year, or years, indicates an adherence to a well-defined program for a steady increase, or a desire to make such addition as the financial conditions of the various countries will permit. In all countries there is a tendency to the building of larger battle-ships and cruisers, better protection for guns and gunners, quicker firing high-power guns, and much more attention to marksmanship than ever before, while experiments are being made with devices which will permit a larger area of action. Target practice is now carried on at much greater ranges than formerly, and great attention is being given to devices for the aiming and controlling of torpedoes. Electricity is being brought into greater use in the manipulation of the apparatus of the vessels, and wireless telegraph apparatus is also being installed on board the ships. Nothing will be left undone to make of these fighting machines the most destructive weapons possible. The whole world is wrought up over war preparations and engaged in them, and the time when they will be put to their destructive work draws nigh.

THE ravages of the cholera in Egypt continue unabated. This disease has caused 16,209 deaths in that country since July 15. About three-fourths of the cases so far have proved fatal.

THE German army maneuvers in the field, which were carried on this season on a magnificent scale, conducted by the emperor in person, came to an end on September 12. Prominent generals of other nations were in attendance, and pronounced the drill, the maneuvers, and the spirit of the individual soldiers matchless in the work which they were called upon to perform. The army was simply perfect in all its evolutions; and yet for modern warfare, with long-range guns, the American and English generals stated to the emperor that it was impractical, the more recent experiences with the long-range weapons making it suicidal to operate companies of men in compact formation. There is no doubt that the emperor will profit by these criticisms, and make his army conform to the new conditions. Nothing that would perfect preparations for war will be overlooked in these times when the nations of earth are whetting their steel for the universal fray.

EXTENSIVE forest fires have been raging in Western Washington and Oregon during the present week, and in Oregon alone more than a million dollars' worth of property has been destroyed. A considerable number have lost their lives, fifteen having perished in one locality, while from one to five deaths are reported from various sections. The whole length of Clackamas River is said to present nothing but vistas of ruined settlements. Immense quantities of the finest standing timber have been destroyed in both States, whose value it is impossible to estimate, and the whole Pacific Coast from Alaska to Central California is enveloped in smoke.

THERE is now a prospect of Spain's joining the Franco-Russian alliance. Overtures for such an alliance have repeatedly been made by France during past years; but now, in view of her losses in the war with the United States, Spain is looking more favorably upon the alliance proposition. As an indication of a change of spirit among the people, the Spanish paper, *El Heraldo*, says: "Let us strike out 'manana' (to-morrow) from our vocabulary, and put 'hustle' in its place." This is another indication of the tendency of the nations to "line up" in preparation for the great struggle.

THE two great railroad factors in the Eastern field are reported to have formed an alliance. The capitalization of this new concern, which consists of the Vanderbilt system and Pennsylvania system, will be in the neighborhood of \$2,000,000,000, and will include 30,000 miles of track. The aim of this organization is to dominate traffic between Chicago and St. Louis, the great lakes and the Ohio River, the Canadian boundary and the Potomac River. This combination of interests makes one of the greatest mergers yet effected in the realm of trust operations.

THE following report comes from London: "The unique plan advanced by the vicar of Gorleston of running theaters in connection with the churches throughout the villages of the United Kingdom has received the support of no less an authority than Joseph Chamberlain, the colonial secretary. Mr. Chamberlain states that he always sympathizes with anything that will bring light and happiness into the lives of people." But those who know the Lord do not need any such things to bring light and happiness into their lives.

SIGNOR MARCONI, who has been most instrumental in bringing wireless telegraphy before the world, now claims to have sent messages by his system from a vessel lying off the coast of Italy over a distance of 1,100 miles. Advancement is being made in all civilized countries in sending messages by the wireless system. Commercial messages are now sent over land distances of from 100 to 200 miles, and ships are communicating with each other at sea while yet many miles apart, as well as with stations located on shore.

A CHICAGO firm of brokers has effected the combination of all the principal paper mills in Wisconsin, Minnesota, and Michigan. The new concern, or paper trust, will be known as the American Consolidated Paper Company, and its capital stock is quoted at \$30,000,000. These mills were not under the control of the International Paper Company, known as the paper trust; but now that they are to be under one management, the day of the greater combination draws near.

DR. WILLIAM H. WELCH, of Baltimore, claims to have discovered the germ of that disease known as "summer complaint," which kills so many infants during the hot season. It now remains to be seen whether anything can be discovered that will exterminate the germ and counteract its effects after it has taken up its abode in the system. The germ of Asiatic cholera, which is similar to this, has been known for a dozen years; but its remedy is yet undiscovered.

THE present week is the nineteenth of the great Pennsylvania coal strike, and there is nothing yet to indicate that the end is in sight. The presidents of the coal companies reiterate their determination not to yield, and the unions are pledging themselves to continue the fight until concessions are granted. The winter prospects in the great cities before those dependent upon the heat of coal are dreary indeed.

ACCORDING to the latest figures the present population of Greater London is 6,500,000, while London proper contains 4,536,541 persons. The lunacy statistics of the county of London show an increase of 50 per cent. in the last ten years, the total number of lunatics in the city at present being 21,369.

AFFAIRS in Colombia are again in a serious condition for the government, if reports from Colombia are correct. The insurgents have captured Agua Dulce, with the troops belonging to the government stationed there. American war vessels have been despatched to both sides of the isthmus of Panama, in order to protect American interests there and keep open the railroad across the isthmus.

At several places in Kiangsi Province, China, terrible orgies are said to have taken place to convince the Chinese gods that enough persons had died of cholera to satisfy their demands for one year. Every tortoise obtainable was taken to the river and drowned, it being supposed that the cholera demon was inhabiting the body of some tortoise in Kiangsi. But the plague has not decreased.

WHAT is considered by the gamblers of the Chicago Board of Trade a most important decision against them was rendered by Judge Chytraus of Chicago, on September 13, in what is known as the "July oats corner" injunction case. If this decision is upheld by higher tribunals, it is claimed that it will put an end to all corners in commodities on the Chicago Exchange.

THE special edition of the Galveston *Daily News* bearing the date of September 1 deals particularly with the rebuilding of that recently storm-stricken city. From the substantial buildings erected so soon in place of those swept away by the great tornado, it is certain that Galveston possesses a vast amount of vitality and vim and business enterprise.

THE Farmers' Co-operative Association, known as the "Farmer's Trust," has established its headquarters in Chicago. The plan of this new trust is to do away with the middlemen and control the prices of farm produce. The officers assert that within a year it will be in control of the entire agricultural output of the United States.

A REPORT from St. Petersburg, Russia, states that the commander of a Cossack station at Wertschink, anxious that his district should show a preponderance of males, has ordered that the father of every girl baby born in the district shall be given fifty strokes with the knout. Several men, the report states, have already been knouted.

THE gunboat Crete-a-Pierrot, belonging to the Haytian insurgents, was fired upon and sunk by the German gunboat Panther on September 5. The crew abandoned the vessel on demand of the German commander, but set fire to her before leaving. The commander of the Haytian gunboat is reported to have gone down with his ship.

REPORTS from China indicate that Russia is strengthening her position in Manchuria rather than preparing to withdraw her forces. The Russians have ordered all foreigners in the Chinese service in Manchuria to leave. As it is principally Englishmen who are employed in the service there, this move seems to be directed at England.

J. P. MORGAN, M. A. Hanna, and other well known millionaires have taken hold of the work of raising the sum of \$1,000,000 for the furtherance of Episcopal Church work in the Philippines. Mr. Morgan is said to have given \$100,000 for the erection of an Episcopal cathedral in Manila.

FOLLOWING the lead of a certain church in New York City, the First Congregational church of Chicago has introduced the whistler as a part of its musical program. The ones responsible for this innovation hold that it is "in perfect accord with the discipline of the church."

THE great beef trust, whose capitalization is placed at \$500,000,000 has named September 27 as the date when it will begin active operations as an independent concern. Obstacles which have stood in the way of the consummation of this gigantic deal are said to have been removed.

THE United States battle-ship Iowa, flagship of the South Atlantic squadron, has run aground off the coast of Brazil. The Brazilian minister of marine has ordered a Brazilian cruiser to go to the assistance of the battle-ship.

THE great natural gas fields near London are to be tapped and the gas piped to London and other adjacent cities. The pressure of this natural gas is said to be sufficient to enable it to be carried in pipes over all England.

ON Sunday, September 14, in many cities in the United States, memorial services were held in the churches to the memory of William McKinley, it being just one year since his death.

THE governor of Nebraska proposes to prevent the packing-houses of that State joining the great beef trust. He will also try to prevent the combine doing business in that State.

THE total pension expenditure for the year ending June 30 last was \$133,556,039. This is a reduction of about \$5,000,000 from the pension expenditure of the previous year.

THE amount of gold in the United States Treasury at the present time is \$573,936,194, the largest amount that the treasury has ever contained.

THE first window-glass factory west of the Mississippi river was opened at Stockton, Cal., September 15.

ANARCHISTS are planning to found a school in Chicago for the propagation of their ideas.



THE HOME

HOW IS IT?

Do any hearts beat faster,
Do any faces brighten,
To hear your footstep on the stair,
To meet you, greet you, anywhere?
Are you so like your Master,
Dark shadows to enlighten?
Are any happier to-day
Through words that they have heard you say?
Life were not worth the living
If no one were the better
"For having met you on the way,
And known the sunshine of your stay."

—Anon.

WARMTH, POSITIVENESS, PERSEVERANCE

Suggestions to Parents.

ONE writer has said: "In the sunlight of His Father's countenance, Jesus increased in wisdom and stature, and in favor with God and man." The thought is suggestively full of significance to the mother. "In the sunlight." Plants in the natural world mature only in the sunlight, is it any less true of these delicate flowers the Father has intrusted to our care? Thus only can they be developed and matured for Him? They *must* have an atmosphere of warmth and sunshine if they are to profit by the instruction we give them. The Word will not take root in souls unwarmed by Jesus' love. The heart of each parent must overflow with the sunshine of that love, would he teach aright. His lips must be filled with praise and his heart with song. Then by voice and action will he diligently teach all the words of the Christ life, that Word being made flesh in Him. He will daily show unto His children "Him whom God hath exalted with His right hand, to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

In order to do this effectually he must have an extended knowledge of God's written Word and of the book of nature—that "great library of God's created works which His own hand has written in earth and sea and sky." He must grow *daily* in grace and in the knowledge of the Lord Jesus Christ, that there may be a constant source of supply for the eager minds lent him for development. He must daily lead these minds to "behold the Lamb of God which taketh away the sin of the world," in all things which they contemplate. The Christ must be the center of interest—not only must the child be led to see Him, the one altogether lovely, in every portion of Scripture studied, but in all that pertains to his every-day life. He must be led to see Jesus as a child at work—to see that "He was perfect as a workman, as He was perfect in character. He was not willing to be defective, even in the handling of tools." He must see that throughout His earthly life Jesus was an earnest and constant worker, not seeking to evade care or responsibility; and that the positiveness and energy, the strength of character, manifested in Christ are to be developed in us, through the same discipline that He endured.

This positiveness of character must be developed by positive teaching, for we must not forget that teaching is both positive and negative. In positive teaching, we give direct, explicit instruction in the truths of God's Word, making the direct application to the child. Negative teaching is directly opposed to this—is simply an endeavor to uproot error already implanted, without constantly supplying the good to take its place; or, too often, is an introduction to error by the power of suggestion. Many *don't's* fail to accomplish the good of one *do* when that *do* is reasonably set before the child's mind as Father's desire for his good.

He must be led to *think*, and clearly to understand truth for himself. "It is not enough for the parent to explain, or for the child to believe; inquiry must be awakened. He must be drawn out to state the truth in his own language, thus making it evident that he sees its force and makes the application."

By painstaking effort vital truth should be impressed upon the mind." Point him to Peter's ladder of eight rounds, and seek to place his feet not on the highest round, but on the lowest, and with earnest solicitation urge him to climb to the very top. Christ, who connects earth with heaven, is the ladder. We (parent and child) are saved by climbing round after round of the ladder, looking to Christ, clinging to Christ, mounting step by step to the height of Christ, so that He "is made unto us wisdom, and righteousness, and sanctification, and redemption." Faith, virtue, knowledge, temperance, patience, godliness, brotherly-kindness, and charity are the rounds of this ladder. All these graces are to be manifested in the Christian character; and "if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter. 1: 10, 11. Thus as parents we shall not only save ourselves but our children.

LILIAN OTIS MCPHERRON.

BE STRONG.

"Be strong and of a good courage." Joshua 1:6.

Be strong!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!

Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep intrenched the wrong
How hard the battle goes, the day how long,
Faint not—fight on! To-morrow comes the song.
—Maltbie D. Babcock.

COUNTRY GIRLS IN TOWN.

[Rebecca Harding Davis, in the *Independent*.]

IT was about ten years ago when I first saw Mary Carr. She was a woman of forty, healthy, resolute, keen of eye, and sharp of tongue; with a firm belief in herself, and very little belief in any other person or thing. She always had lived in a wide-awake village in Iowa, and now had come to "the East" to make her fortune. She proposed to make it by authorship or journalism, but I soon found that she knew no more of either kind of work than she did of ship-building.

People who live outside of the Atlantic seaboard cities can have little idea of the number of women, poor and unprotected, who rush into them yearly from the West and South with the hope of making their fortune, or at least a living. Nobody can blame them for coming. On most Western ranches the woman is overworked, and the loneliness of her life is intolerable; while in the smaller Southern towns the monotony, the pettiness of events in the slow-going hours, and days, and years, stifle and kill an active brain, just as the creeping gray moss smothers a living plant.

These women break away, and fly to "God's country," as they call it, to find companionship and work. At first their ideas are large. They clamor for the best and biggest kinds of work, and for high pay—above everything for high pay.

Mary Carr stopped in Philadelphia—they all stop in Philadelphia—and, finding it dull and cold—they all find it dull and cold—she hurried on to New York.

It has so happened that in every decade some woman of unusual power has come up from the South or West, and has conquered a foremost place in New York. Invariably she has been followed by a troop of poor incompetents, who have ended in wretched failure.

Mary Carr had read in her youth Mrs. Evans Wil-

son's "Beulah." Now that she needed money, why, she reasoned, should not she write a popular religious novel? There was no word of wisdom or wit in her that cried for utterance. She wanted work and pay for it. That was her only qualification for authorship.

She went to New York with two hundred dollars in her pocket, which she regarded as a large provision for the time of waiting until the great triumph should come. "My means," she often would say with complacency, "are ample—ample."

She brought with her manuscript poems and a novel, and she ground out an essay almost every day. She haunted publishers and editors. In the offices of Scribner's, Harpers', and the Appletons', her face was known to every proof-reader and errand boy. But at the end of three months not a line had been accepted.

Then she tried the newspapers. She wrote short stories, verses, and jokes. None were published. Her money was fast melting away. She tried reporting, and sometimes her "stuff," as she learned to call it, would go in, after much blue-penciling. Then, how proud and triumphant she was! Not because she had spoken well a word worth hearing, but because there were two stickfuls of her "stuff" in, and she would be paid so much a stick. But at last even these poor little successes ceased. She sank lower and lower; grew limp and bloodless; began to take a little whisky at night instead of dinner—

It was like some live creature lost on a bog, slowly sucked down, inch by inch, to the black death below.

One day she was gone.

Nobody saw her at the last, nor knew how or when the end came.

Now, let me tell you of another woman—Jane Sevier. The names, of course, are fictitious, but the stories are absolutely true.

Jane lived in Iturbide, one of the deadest of the dead villages on the Mexican Gulf. There once had been some good orange groves in Iturbide. But the great frost had put a sudden end to that industry, and nobody as yet had found the energy to plant another tree. The pigs rooted, unchecked, through the hummocks, and their owners sat all day long on the porch of the post-office smoking and playing dominoes. As long as there were fish in the gulf and game in the woods, nobody was afraid of starvation. Iturbide was content.

Jane Sevier was not content. She was the daughter of the post-master—a lean, clean-skinned, fair-haired woman of thirty. She made her first protest against the lazy, grimy life around her by a personal cleanliness so marked as to be offensive to her neighbors. She always wore a close-fitting gown of dark blue cotton stuff with white collar and cuffs, a perpetual reproach to the other women lounging all day in greasy Mother Hubbards of violent hues.

"Jane," her neighbors said, "had been to Orleans too often, and got high notions there." It spoiled a woman for every-day use to travel.

"I'm tired of the dirt, and drink, and the dead laziness at home," she told a friend who came once to the town.

"Do you mean to leave Iturbide?" he asked. "You can easily find work in New Orleans or Mobile."

"No, I can be clean and useful, and earn my living at home. I'll stay right here, and pull Iturbide up with me."

She kept her word. She began with the help of a couple of negroes by regrafting the orange trees of her father's grove. She went to Biloxi, and learned there how figs were preserved, and shrimps cooked, before they were canned for the New Orleans market. Then she came home, and canned figs and shrimps in her own kitchen. She had a keen intelligence and nimble fingers, but her chief strength lay in her ability to make others work. In a year she had the most trusty, handy negroes in the village busy in her grove and canning factory. As her trade increased she opened a shop, and added to her canned goods home-made jellies and pickles, and sent her advertisements throughout the Gulf States, bringing in a large and steady trade. Iturbide

slowly, very slowly, awoke, rose to the situation, and proceeded to clean and bestir itself to greet the strangers who now came to it. The pigs were fenced in, the old orange groves replanted, a brisk trade in fish and game started up, and there had been lately a good deal of talk about a new hotel. Jane does not interfere in this and other vague projects, but when she thinks that the new hotel is needed, the talk will stop, and it will be built.

Jane Sevier has not made a great fortune, but she has conquered a stable, sound prosperity. She has work enough and pleasure enough to keep her healthy and contented. Her neighbors respect her, and her friends, who look behind the canning and trading abilities of the woman, love her.

Now, why did one woman succeed, and the other make such a shipwreck of body and soul? Simply because one ventured out into unknown seas with neither knowledge, skill, nor chart, and the other took up work which was familiar to her, among people whom she knew and could influence.

I wish that the *Independent* could reach every discontented, needy woman outside of the great cities of the United States, that I could urge them to stay outside of them, as they value their soul's health and their body's health. They have no money, perhaps; but in the place where they are known they have capital, which they can not take with them, in the influence of family and friends, and in the respect and confidence of the community. Or, if they have not, if they never have been able to conquer influence, and respect, and love at home in all the years that are gone, how will they get them in the seething life of a strange town? Let us throw a little daylight of common sense onto this thing.

There are other possessions which a woman gives up when she rushes into the town—the sense of stability, of rest, of comfort, which belong to the old, familiar places. They know her. They are her dumb, faithful friends. The pigeons, cooing in the oaks which shade the homestead, have something to say to her which she will never hear again in the roar of Chicago or New York. The sense of stability, or repose, in home, in friendly faces, the affection of dumb things, are part of the capital of life which we do not set down in our schedule of property. But how starved the days are without them!

The lives of most women who rush into strange cities to earn their living are not only starved, but are failures. The story of the one woman who succeeds goes back to her old home, the others end in silence. Here is one significant fact: The lower classes of employees in the great department stores and factories are recruited from farms and country villages, and the worst houses in New York and Philadelphia are recruited from the department stores and factories.

But a woman may debase and hopelessly foul her life, and remain as chaste as Diana. Take Mary Carr as an example, which will stand for thousands. If she had had genius or talent, or even that popular knack of hiding common thoughts in uncommon phrasing, she could have made her way with editors and publishers quite as rapidly by writing at home in the old farm-house as in New York. Being in New York and hungry, she took up the baser work in journalism, work of which the readers of the *Independent* probably never heard. Thousands of sharp, unscrupulous women earn their bread to-day by such work. They prowl into obscure and filthily quarters of life to find a sensational item to sell to the Sunday papers. It is they who fill "Personal" columns with anecdotes of the men and women who are known to the public through their books or official position. It is they who invent stories of Mrs. Roosevelt's dealings with her children, or the boyhood of this general, or the love affairs of that poet. The poor creatures probably never saw one of the men and women whom they malign. They could not comprehend their political actions, or the books which they have written, or their lives, but they can invent foul personal anecdotes about them, and they know that no "stuff" which they can offer to certain newspapers will be as secure of ready sale as these. It is not the man who sells poisonous toadstools who is to blame, it is the public that relishes and eats toadstools.

There are still lower depths of blackmailing, etc., to which these poor women sink. But I have said enough. Why should any good, pure, Southern girl leave her home to try her future in such muddy ways as these?

The chance of success is in staying at home. In

almost every country town there is one clever woman, who, like Jane Sevier, has pushed her way up to comfort and influence. She is a florist, or a milliner, a librarian, or the editor of a paper; she makes jam, or she has nature classes in summer for city children. She does not go into the city to live, but she brings some fad or taste or demand of the city to her country home, and earns her living by gratifying it.

The noblest name ever given to the President was that of the Great Father. If we only had a Great Mother, who could lead the myriads of American women that are struggling for money and fame into the ways of simplicity and common sense!

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,

I am become sounding brass, or a clanging cymbal.

And if I have the gift of Prophecy,

And know all Mysteries and all Knowledge;

And if I have all Faith, so as to remove Mountains,

BUT HAVE NOT LOVE,

I am nothing.

And if I bestow all my Goods to feed the poor,

And if I give my Body to be Burned,

BUT HAVE NOT LOVE,

It profiteth me nothing.

LOVE suffereth long, and is kind;

LOVE envieth not;

LOVE vaunteth not itself.

Is not puffed up.

Doth not behave itself unseemly,

Seeketh not its own,

Is not provoked,

Taketh not account of evil;

Rejoiceth not in unrighteousness,

But rejoiceth with the Truth;

Beareth all things,

Believeth all things,

Hopeth all things,

Endureth all things.

LOVE NEVER FAILETH:

But whether there be Prophecies, they shall be done away;

Whether there be Tongues, they shall cease;

Whether there be Knowledge, it shall be done away.

For we know in part,

And we prophesy in part;

But when that which is Perfect is come,

That which is in Part shall be done away.

When I was a child,

I spake as a child,

I felt as a child,

I thought as a child;

Now that I am become a man,

I have put away childish things.

For now we see in a mirror darkly;

But then face to face;

Now I know in part;

But then shall I know fully even as also I was fully known.

But now abideth

FAITH, HOPE, LOVE,

These three;

And the greatest of these is

LOVE

HOW THE WRONG-DOING WAS BLOTTED OUT.

TOM was not a bad boy; indeed, his teacher had classed him among the pretty good boys. He had his faults, but I am not going to tell them to you. One day he got "all twisted up," as he called it. Things went wrong, and he disobeyed his teacher. I can not tell tales out of school, so you shall not know just what he did; but it was something very wrong.

The next morning, instead of a pleasant smile and a cheery greeting, Miss Hall, his teacher, saw only a hurried glance and a troubled downward look.

After prayers TOM was sent to a room by himself, that he might think and decide what to do. He was not to join in his class work till he had decided. TOM thought; he knew that he had done wrong. He was sorry, for he loved his teacher, and he had seldom been punished; but Miss Hall felt that his offense could not be overlooked. At the recess she went in to see him, and said:—

"Well, my boy, what shall we do?"

"I don't know, teacher," he replied, "I did very wrong, and I'm sorry."

"I know you are sorry," said the teacher, "and I dislike to punish you, but I do not see how I can help it; do you?"

"No, ma'am. I know I ought to be punished."

"What shall it be, my boy?"

"Just what you say, teacher."

"Are you willing in some way to tell the boys what you have told me?"

"I am willing," TOM answered eagerly.

"Will you write it on the board, or say it?"

"I had rather write it, teacher." So together TOM and his teacher went back to the school-room, and on the blackboard, behind the teacher's table, TOM wrote, and you may be sure the room was very still when TOM was writing. You could hear the clock tick. TOM felt rather flustered by the unusual silence, and could not remember to spell as well as usual. He stopped at one word and, looking up to his teacher, said in a low voice, "How do you spell *sorry*, Miss Hall—with two 'r's, or one?" He will never forget how to spell that word, I know.

When he had finished writing, he slipped back into the room, and let the blackboard tell its own story, and they read:—

"I disobeyed my teacher yesterday; I am *sorry*, and I will try to do as she wishes in future.

"THOMAS CARR."

Then the teacher said, "I know you will all be generous enough to say nothing of this to the one who has so nobly confessed his wrong." Then she wrote *Res*—meaning *Reserve*—above the words, and there they stood all day. TOM saw them every time he looked up and often when he didn't, too, and he thought, "O dear, if I had not done wrong; if I could only take it back and rub out those hateful words!"

The next morning TOM dreaded to go to school, thinking of the handwriting on the board, till the bell rang and the teacher said, "I have *rubbed* out the words that were written here yesterday. Will the scholars get their Bibles and read what is in their place?" for in place of TOM's confession the teacher had written "Isa. 43:25."

Every Bible was quickly turned, and the passage silently read, and many a quick, intelligent glance turned towards the desk. "Please, teacher, let us read it together," said one.

So all read in subdued tones these beautiful words: "I, even I am He that blot out thy transgressions for Mine own sake, and will not remember thy sins."—*Children's Messenger*.

HOW TO MAKE CHILDREN LOVELY.

THERE is just one way, and that is to surround them by day and night with an atmosphere of love. Restraint and reproof may be mingled with the love, but love must be a constant element. "I found my little girl was growing unamiable and plain," said a mother to us the other day, "and reflecting on it sadly, I could only accuse myself as the cause thereof. So I changed my management, and improved every opportunity to praise and encourage her, to assure her of my unbounded affection for her, and my earnest desire that she should grow up to lovely and harmonious womanhood. As a rose opens to the sunshine, so the child-heart opened in the warmth of the constant affection and caresses I showered upon her; her peevishness passed away, her face grew beautiful, and now one look from me brings her to my side obedient to my will, and happiest when she is nearest me." Is there not in this a lesson for all parents? Not all the plowing or weeding or cultivation of every sort we can give our growing crops will do for them what the steady shining of the sun can effect. Love is the sunshine of the family; without it not character, nor morality, nor virtue can be brought to perfection.—*Anon.*

A CURE FOR CRIME.

A WRITER in the *North American Review* asserts that manual training is almost as good a preventive of crime as vaccination is of smallpox.

"What per cent. of prisoners under your care have received any manual training?" a Northern man asked the warden of a Southern penitentiary.

"Not one per cent.," replied the warden.

"Have you no mechanics in prison?"—"Only one mechanic—a house-painter."

"Have you any shoemakers?"—"Never had a shoemaker."

"Have you any tailors?"—"Never had a tailor."

"Any carpenters?"—"Never had a man in prison that could draw a straight line."—*Michigan Christian Advocate*.



BRINGING SHEAVES.

EYES are oftentimes so tearful,
Looking for life's meaning true,
Hearts are often faint and fearful
For the good ye strive to do.
Thus an angel, in my dreaming,
Whispered for the soul that grieves,
"Hands that fail, to human seeming,
Oft bring in the richest sheaves."

Not alone the weak one sinneth
Who has faltered on the way;
Not alone the strong man winneth
In the radiant blaze of day;
God's clear vision, searching slowly
Flowers and fruitage 'mid the leaves,
Sees how oft His children lowly
Bend beneath the richest sheaves.

Waiting while the sunrise only
Lights the brows of reapers dead,
Toiling through the sunset lonely,
We may still be comforted;
Like the flower diffusing sweetness
When we crush its tender leaves,
So from pain we find completeness
In the beauty of our sheaves.

Ye whose earthly mission seemeth
But to suffer—not to do,
Love from strain and dross redeemeth
Every life with purpose true;
And the smile of heaven lingers
Longest round the soul that grieves,
While the frail and patient fingers
Oft bring home the richest sheaves.

—Anon.

HOW A CHRISTIAN CHINESE FAMILY KEPT THE FAITH.

The Thrilling Story of Escape from the Boxers by a Participant in the Events.

[The following experience is that of the family of Deacon Wau, of the First Congregational Church in Peking, told in the words of his wife. They lived in a large court with several other families, some of whom were Boxers. Here is Mrs. Wau's story.]

WE were not afraid, tho we felt anxious on account of our four children. If we should be killed and they left, who would care for them? June 13 I was alone in the house with the children. All day the neighbors had been talking of the terrible things that were to happen to the Christians. I heard of the burning of the Methodist Episcopal Mission and the London Mission—heard the shouting on the street of "kill! kill! kill!" About eight o'clock I could see the flames of the American Board chapel and hear the noise made by the multitude gathered about the place. My husband did not come, and I thought he had been killed. I took the children all upstairs and then sat down and waited. They were crying for their father. While trying to comfort them, a friend came quietly upstairs and told me not to make any noise, but to come out on the street, where my husband was waiting for me. My little two-year-old girl was asleep, and I thought I would first go and see what was wanted and then come back for her.

We went out in the street, and there in a dark corner was my husband. His first words were: "Where is our precious baby, can it be you have left her?" I said no, I wanted to see him first, and then if we were going to try to escape I would go back for her. The young man who had called me out said: "You must not one of you go back into that court; I will get the baby. You stay here in this corner, but don't speak; if the people in the court know you are trying to get away, they will call out." So he went in, got the baby, and left the lamp burning so they would think we were still there.

We made our way along in the dark to a near court where a Christian family were living. From this court Mr. Wau climbed to the top of a temple belonging to a rich man living in a court at the front.

I stood below, and he whispered down to me what he saw and heard. We heard the church-bell at American Board chapel fall and a general shouting of voices. Afterward a man went by, calling out, "If there are any followers of the foreign devils about they had better escape at once, as a house-to-house search is to be made by the Boxers before midnight. Every follower will be killed." From the temple roof my husband saw them go to our house three times.

At last he said, it is no use to think we can escape them, but we will try. Don't let the children make a bit of noise. I will carry them one by one to the roof here, then we can talk and plan. He took the children up and one by one carried them along the wall, then got onto the roof. I told my little girl not to cry, that papa would be very careful. She said, "Yes," and was perfectly still. I do not know how I managed to climb to the top of that eight-foot wall, to walk along the narrow top and then crawl up the roof of the temple. All the time it seemed as if I was helped from behind. A big tree overshadowed the roof and we hid under the branches, watching the burning of the chapel and homes of the

living a mile from the cemetery. At first they welcomed us, but some one came and told them the Boxers were coming for us. Then they said we must go. My husband told them to hide us in their brush pile and if the Boxers came they would set fire to it. I told them we were not afraid of death; what we feared was that we could not all die together. At last they let us go into an empty room at the back of the yard. The children went to sleep at once. So did their father, but my heart was so sad I could not sleep. About midnight the man of the family came and said that we must get up and go on. They did not dare have us stay any longer. We went out into the cold and darkness. My oldest daughter lost her shoes, and went in her stocking feet. We all had blisters on our feet, as we were not used to walking. We went through a village, and, tho we did not talk and walked very quietly, the dogs commenced to bark. Some one called out "Who goes there?" We said, "Travelers." "I know who you are, you are followers of devils and are out scattering medicine," said the man who had hailed us. He then called to his neighbors, and we



The Chinese Christian Family Whose Experience Is Related in the Accompanying Article.

friends we loved. All over the city were fires, and the screaming of the mob was terrible. It was a horrible night. At last we climbed into the tree and reached the ground—bruised and torn. We hid in a little empty room back of the temple.

At last, about light, one of the servants saw us and told his master. We all six of us got down on our knees and entreated them to hide us for a few days; but they said no, there was to be a house-to-house search in the city, and if they sheltered Christians then they would suffer. I borrowed a needle and thread, and sewed up the rents in our garments; they gave the children some bread, and we went out. My husband walked ahead carrying the baby, and I followed after with the other three children. Soon we met a band of soldiers; some did not notice us; others said: "Here are some. Let's kill them." Others said, "Let them go; can you not see it is one family? Let them off this time." Even with the knives drawn I did not tremble.

They went on and we made our way first to the home of my sister-in-law. They were very kind to us, and said we will all die together. We had been there but a short time when their landlord came and said we must go. Our relatives entreated for us and with us, but no, "go" was the word. They hired a cart for us, and we left the city by the east side gate. We went to a cemetery and hid there till dark. We heard people on the road saying that all the foreigners had been killed, and when we reached the quiet spot of the dead it seemed as if our hearts would break. With one voice we lifted up our hearts and cried till it seemed as tho our eyes were gone.

After dark we made our way to some relatives

turned off into the fields and hurried along. We went to a village where we had some distant relatives, but found no open door. We walked for some distance until we came to a large family cemetery. The keeper was a kind man and lived there all alone. He told us to come in, and said he would do his best, but the owner of the place was a Boxer, and it was not safe for Christians to stay. He got us some supper. It was very poor and dry. Our lips were all cracked from fever and thirst, and I asked him to give us some porridge.

We had a quiet night, but in the morning the keeper said it would not do for us to stay. Then my husband became discouraged. He said, "The best and only thing for us to do is to go and give ourselves to the Boxers. We will only ask them to please kill the children first, and then you and I will die together. The suffering will not last over two hours, and then all sorrow will be over." I agreed to this. He then called the three oldest children, Wau Ping, Paul, and Peter, and said to them:—

"My children, your father would suffer for you if he could, but he can not. The Boxers will ask you if you are Christians; if you say no, they will let you off; if you say yes, then they will kill you; but that only means suffering for a little." The children one after another said, "I will say I am a Christian, I love Jesus, I am not afraid to die."

It did not seem as tho we could walk any more. At last the keeper said he would see if he could get the cart of a friend. He went out, and we all had prayer together. After a time the cart came, and we started for Peking. We did not meet any Boxers, but saw them in the distance. We went to one of the church member's homes, only to find it

in ruins, then to a place we owned but had rented. Our tenants not only would not take us in, but refused to pay us money they owed us. We drove from street to street. At last I saw my husband was nearly desperate, and I whispered to him, "God has let us come all this road and we have not met Boxers; we must not seek death; perhaps He means us to live."

The carter then got to talking with some people and learned that the Methodist Episcopal Mission had not been attacked, so with great joy we made our way across the city and were received with open arms. The children jumped up and down in the cart and said, "It is almost as nice as getting to heaven." It did seem so to us after the anxious hours. During the siege our dear little girl died. —*The Congregationalist*.

PORTO RICAN PUBLIC SCHOOLS.

[Professor M. G. Brumbaugh, in the *Congregationalist*.]

THE first Legislature which convened in Porto Rico after the island came under American protection enacted a new school law, based upon the conditions in Porto Rico, and in strict harmony with American ideals. Under its provisions at least ten and not more than twenty per cent. of all municipal funds are set aside as a school fund. Thus the schools on the financial side were lifted absolutely out of politics, and placed upon a sound financial basis. The average amount of municipal funds voted to the schools was about sixteen per cent., and in some cases the municipality petitioned for permission to vote as much as twenty-five per cent. of their funds for school purposes. The Legislature also voted the department of education, in 1900-1901, \$400,000; in 1901-1902, \$501,000, besides a fund of \$15,000 to maintain young men and women in schools in the United States.

American teachers to the number of 126 are at work teaching English in the schools. Through them many native teachers have learned the best methods, and have acquired the English language. To-day almost every teacher in the island speaks and teaches English. There are fully 40,000 children using the English language, and singing our national hymns in the tongue of the great republic.

Porto Rico, two years ago, did not have a single schoolhouse. Spain in 400 years erected not one. The United States military government erected one poor frame structure which fire destroyed. The department of education announced that it would erect school buildings, if the municipalities would donate suitable ground. In every case this was done. The sites are in each case large—usually one acre—and convenient. To-day more than fifty first-class brick, stone, and concrete buildings are in use. In twenty-two of these new buildings school is supplemented by actual work in agriculture. Each pupil spends part of each day cultivating the soil on the school grounds. Over 1,200 youths are learning practical agriculture. The poor people of Porto Rico are making unusual sacrifices to educate their children. No compulsory law is necessary. Attendance is higher in percentage than in any State of the Union except Massachusetts, which State exceeds Porto Rico only by one per cent.

STANDING THE TEST.

THE terrible experiences through which the native Chinese Christians were compelled to pass will probably never be known in full by the Christian world. That those experiences, however, were such as would try men's souls has been abundantly shown; but it is good to know that in those trying times their faith sustained them, and that almost none abandoned their profession. A missionary who has returned to his old station at Lin Chin writes as follows of the conditions there:—

At present I am trying to gather up some of the fragments to revive the faith of the Christians, which has been so severely tried in the last two years, open the chapels, and repair the house. The mob made a clean sweep of the other compounds, and carried off the doors and windows of the old place. By the expenditure of a few hundred dollars, the latter can be put in order so two families can live here—at least temporarily.

The opening of the chapel has had a good effect. The audiences are better than two years ago, and as might be expected, there are a few inquirers.

I can not learn that any one here recanted. Time and persistent inquiry are required to make sure on

this point, but at the very worst, those who recanted could not have been more than two or three.

If any were losing faith in the success of Christian missions in China, this fortitude of the native Christians under the fire of bitter persecution should be sufficient answer to their questioning, and remove every such doubt.

THE provincial treasurer of Paotingfu, China, is now engaged in translating the Bible, which he has learned to admire. His predecessor was the author of the Paotingfu massacres of two years ago. This is another of those wonderful evidences of the triumph of the work of God.

THE people of India, holding hands, would reach three times round the globe at the equator, and there is only one Protestant missionary to every quarter million of people there.

OUR WORK AND WORKERS.

A NEW house of worship has been completed at Oshweken, Ont.

A CAMP-MEETING is now in progress at St. Peter, Mich., to continue till the 28th inst.

AT the recent camp-meeting at Boonville, Mo., twenty-five candidates were baptized.

THE date of this paper is the time set for the opening of the fall term of the Southern Training School at Graysville, Tenn.

NINE heads of families keeping the Sabbath in Galt, Ont., is a report in the Messenger concerning recent labors there, and a good interest continues.

THE name of the Ontario Messenger has been changed to The Messenger, and the publication office has been removed from Toronto to Brantford.

THE office of the Texas Tract Society has been moved from Dallas to Keene. Correspondents and patrons will save time and perhaps delay of business by noting the change.

ON the 2d ult., after a sermon by Brother J. M. Rees in the Second S. D. A. Church, Kansas City, Mo., ten persons were baptized. On the previous Sabbath four persons were admitted to membership in the First church.

AUGUST 16, at the Coshocton, Ohio, camp-meeting, twenty-five persons were baptized. M. C. Kirkendall, N. W. Lawrence, J. O. Miller, C. C. Webster, Francis M. Fairchild, and W. H. Granger were ordained to the Gospel ministry on the same day.

LABOR by Brother Wm. Simpson and Eugene Leland, at Sodom, Ont., is giving encouraging results. Twelve are keeping the commandments of God, and before the tent season closes it is expected that a church organization will be effected. A building has been donated for meeting purposes, and the outlook is favorable.

THE St. Helena, Cal., Star, of recent date, has this item: "The Sanitarium people have built a new schoolhouse near the Health Food Company's factory. This school, we understand, is to be conducted by the Seventh-day Adventists. The members of the sect are becoming so numerous in the vicinity of Sanitarium that a denominational school has been decided upon."

WRITING from Demerara, South Africa, July 28, 1902, Brother J. A. Morrow says: "One week ago yesterday we had a baptism. Ten followed their Lord in this solemn rite. Twelve were admitted to membership in the church. These are all fruit of our meetings since the 1st of June. Owing to these additions and a good prospect of others, we are sadly in need of a church, and need help to build one."

OKLAHOMA CONFERENCE reports a successful camp-meeting and conference session. Many came in wagons from twenty-five to two hundred miles. There were about eight hundred campers. Services were conducted in both German and English. Brother G. H. Haffner was elected president; T. J. Eagle, treasurer and secretary of the tract society. Eighteen persons were given licenses to preach the Gospel.

PUBLICATIONS WANTED.

LATE, clean copies of the SIGNS and Sentinel for missionary work. Address, post-paid, E. Walton, Huntsville, Ala.

LATE, clean copies of the SIGNS, Sentinel, and Little Friend, for missionary work. Address, post-paid, A. E. Dickerson, 508 Third Street, Temple, Tex.

THE FRESNO CAMP-MEETING.

OUR annual camp-meeting and conference is once more at hand. We have had two local camp-meetings in the conference this year—at Petaluma and at Eureka. Both have been excellent. Of course we expect nothing else than the annual camp-meeting for the whole conference shall be of the same order, and even better. Time is rapidly closing. Events that can ultimately only sink the world are occurring on every hand. The Third Angel's Message is rapidly being clothed with that great power by which it is to enlighten the earth with its glory. You can not afford not to be as fully as possible acquainted with these things. At the general meeting of the whole conference, when the leading general workers of the Message are present, is the best possible place to get acquainted with all these things. Brother A. G. Daniells, president of the General Conference, has just completed a tour of the European and Eastern fields, and we have the promise that he will be at our meeting, and probably other general workers from the East. Sister White also will be at the meeting.

The presence of these workers will present an opportunity at this meeting, of becoming acquainted with the whole work of the Message in its latest developments in all the world, that has not in this conference been equaled in years, if ever. And when shall we have such an opportunity again? Therefore, brethren and sisters, do not allow any possibly-preventable thing to keep you from this meeting.

The meeting begins September 30 and continues till October 12. Come at the beginning, and stay till the closing meeting. The meeting will be a continual school in the study of the principles and work of the Third Angel's Message. **Come!** What are we in the world for but to "know what Israel ought to do," and to do it? Therefore, of all things do not miss this camp-meeting and conference, at Fresno, September 30 to October 12.

ALONZO T. JONES.

POSTPONEMENT OF SCHOOL.

By placing the camp-meeting September 30 to October 12, which has seemed the best under all circumstances, the meeting is brought at the very time of the opening of the Fall Term of Healdsburg College. By this it is certain that many students will not go to school till after the camp-meeting closes. Besides this it will be a benefit to have the teachers attend the camp-meeting. Therefore, it has been decided to postpone for two weeks the opening of the Fall Term of the College; it will open October 15 instead of October 1. Please, brethren and sisters, all notify the youth that this Fall Term of school at Healdsburg begins Wednesday, October 15, instead of Wednesday October 1, as was intended.

A. T. JONES.

REDUCTION OF FARE FOR FRESNO CAMP-MEETING.

TO SECURE reduction of fare in attending the camp-meeting, the following instructions and conditions must be carried out: 1. Tickets for Fresno may be purchased now at any time, and tickets for returning must be bought not later than October 14.

2. A certificate, or receipt for your money, must be secured from the agent of whom you purchase your ticket.

3. All certificates and receipts must be signed on the camp-ground by the conference secretary, M. H. Brown, before you start for home. You can then purchase your return ticket at one-third the regular fare by presenting your certificate or receipt to the agent.

4. There must be fifty buying tickets to the meeting over any railroad in order to secure the reduction over that road.

Directions for Reaching the Fresno Camp-Meeting.

All who come from the north by way of Stockton with teams, will find better roads if they come from Stockton to Oakdale and on to Merced by Hopeton Bridge. From Merced to Fresno the road is good, but along the S. P. Railroad between Merced and Modesto the road is quite sandy much of the way, and tho it is the most direct route, loaded teams especially will find the Oakdale road preferable.

On nearing Fresno, all teams from the north will keep the wagon road east, after crossing the S. P. Railroad till they reach the camp, which is in the northern part of Fresno.

On reaching Fresno by rail, take the street-cars for the camp-ground. Those coming over the Southern Pacific will find the street-car service the most direct to the camp-ground. We hope the electric cars will be in operation before the meeting closes, but at present only horse cars are used. The location of the camp-ground is on the corner of Blackstone and Belmont avenues; the cars run to the corner of the grounds.

Baggage will be transferred by our people who are in the business here. Give your checks to those only who have the words, "Camp Ground" on their hats. We are sure of quick and Christian service in handling the baggage.

All the principal trains of the day will be met, and night trains if notice is given in advance.

All communications relative to these matters should be addressed to H. G. Thurston, Fresno, Cal.

Tents.

Tents will be rented for the Fresno camp-meeting as follows: 10x12, \$2.50; fly, 50 cts; burlap, 50 cts. 12x17, \$3.50; fly, 75 cts; burlap, 75 cts; double wire springs, 75 cts; three-fourths wire springs, 60 cts.

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INTERNATIONAL SERIES

THE SUNDAY SCHOOL

LESSON 1.—OCTOBER 5.—JOSHUA ENCOURAGED.

Lesson Scripture, Joshua 1: 1-11, R. V.

1 "Now it came to pass after the death of Moses the servant of the Lord, that the Lord spake unto Joshua the son of Nun, 2 Moses' minister, saying, Moses My servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of 3 Israel. Every place that the sole of your foot shall tread upon, to you have I given it, as I spake unto Moses. From the wilderness, and this Lebanon, even unto the great river the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your 5 border. There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be 6 with thee; I will not fail thee, nor forsake thee. Be strong and of a good courage; for thou shalt cause this people to inherit 7 the land which I swear unto their fathers to give them. Only be strong and very courageous, to observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest 8 have good success whithersoever thou goest. This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy way prosperous, and then thou shalt have good 9 success. Have not I commanded thee? Be strong and of a good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest. 10 "Then Joshua commanded the officers of the people, saying, 11 Pass through the midst of the camp, and command the people, saying, Prepare you victuals; for within three days ye are to pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it."

Golden Text.—"Be strong and of a good courage." Verse 9.

Special Helps.—"Patriarchs and Prophets," Ch. 44, pp. 481, 482.

SUGGESTIVE QUESTIONS.

(1) To whom did the Lord speak after the death of Moses? Verse 1. Note 1. (2) What did He say of Moses? What command did the Lord give to Joshua? Verse 2. (3) What promise was made to the new leader? Verse 3. Note 2. (4) What boundaries to the promised land were then indicated? Verse 4. Note 3. (5) How would Joshua's strength compare with that of his enemies? Who would be with him continually? Verse 5. Note 4. (6) What great commission called for special strength and courage? Verse 6. (7) In what principle was Joshua to be strong and courageous? How strictly was he to adhere to this law? Verse 7. Note 5. (8) What would enable him to thus walk in the divine precepts? Verse 8. Note 6. (9) What command was again repeated? And what promise was repeated? Verse 9. (10) Then whom did Joshua command? And whom were they to command? What were they to prepare? What were they to do within three days?

NOTES.

1. Joshua was not a novice. Forty years he had been the close friend and principal assistant of Moses; so he was not lacking in experience. He was now about the age that Moses was when he was placed in command of Israel's host in Egypt, some Jewish authorities fix his age at 83 years. He had been faithful all the way, had been with Moses in the mount of God, had successfully commanded the army in battle, and was one of the two spies who returned an encouraging report of the land and their ability to possess it, on the first approach to the border. His name was originally Oshea, the same as Hosea, but Moses changed it to Jehoshua (Num. 13: 16), or Joshua, a shorter form afterward adopted. In Neh. 8: 17 it is Jeshua. The Greek form in the Septuagint is Jesus, the same as Jesus, meaning saviour. The Lord had instructed Moses to set apart Joshua for the work (Num. 27: 12-23), and now He speaks to him directly.

2. "Every place that the sole of your foot shall tread upon." This expression shows that the possibilities before Israel in the matter of landed possession was limited only by their faith. The Lord, who knows the end from the beginning, saw the limit of the faith of Abraham's literal seed, and specified the land that they should possess. The definite boundaries attached to the promise were a matter of prophecy rather than a limited title indicative of God's will or ultimate purpose. The divine purpose is expressed in the promise to Abraham that he should be "heir of the world" (Rom. 4: 13). This promise is prophetic of the faith of the spiritual Seed—Christ (Gal. 3: 16), and they that are His by faith (verses 26-29).

3. The specific boundaries here mentioned were not occupied until the time of Solomon. See Ex. 23: 28-31, and 1 Kings 4: 20, 21, 34.

4. God's promise to stand by Joshua is just as available for any one else who will live in the faith of it; for, "there is no respect of persons" with Him. Col. 3: 25.

5. The courage that was especially enjoined upon Joshua was primarily to obey the law of God. This requires more courage than going into battle with a fleshly foe armed with carnal weapons. Our worst

and most powerful enemy is he who tempts us to disobey God. Having overcome him by faith in the Word of Christ, we need "fear no evil." See 2 Cor. 10: 4; Eph. 6: 10-13.

6. "Success" in the service of any government depends upon a study of the law governing the service. So in the service of God there is absolute need of meditation in His law (Ps. 1: 1, 2), with a view to its observance "according to all that is written." The letter of the law is essential, in order that the servant may know what to obey. Of course the law being spiritual in its nature, the letter must be obeyed in the spirit, and not in a mere perfunctory manner. Altho the overt acts of disobedience must be avoided, yet that of itself is mere service of the letter. The Spirit does not draw the line there; the line takes in "the thoughts and intents of the heart" (Heb. 4: 12) as well as the outward acts forbidden in the letter of the law.

THE SABBATH SCHOOL

INTERNATIONAL SERIES

LESSON 2.—OCTOBER 11.—THE JUDGMENT—THE POSSESSION OF THE KINGDOM.

Questions on Daniel 7: 1-18.

1. What did Daniel next behold in his vision?
2. Who took His position as judge?
3. What description is given of the Judge?
4. What description is given of His throne?
5. What remarkable thing was next observed?
6. How many were in attendance upon the Judge?
7. What definite statements interpret the meaning of the scene presented before the prophet?
8. What next attracted attention in the vision?
9. How is the final experience of the ten-horned beast described?
10. What was taken away from the other beasts? What was granted to them?
11. Who now appears as one of the actors in the vision?
12. How and where does He come?
13. What was given unto Him? For what purpose?
14. What is declared concerning His dominion and kingdom?
15. How did the vision affect the prophet Daniel?
16. How did he seek to learn the meaning of the vision? With what result?
17. What were the four beasts said to be?
18. Who would afterward take the kingdom? How long would they retain it?

NOTES.

THE judgment scene here described is evidently the same as the one mentioned in Rev. 20: 11-13, where it is stated that "the dead were judged." It is the great assize of the world, when all that have lived upon the earth have a case in court. The time of the sitting of this final court of award is not given here, but will appear from other prophecies.

THE little horn is so closely identified with the fourth beast that when the attention of the prophet is called to it by reason of the great words which it spoke, he noted the slaying of the beast and the burning of his body.

A REMARKABLE person is here introduced in the vision. He is none other than the Son of Man. The kingdom given to Him, "which shall not be destroyed," is evidently the same as the fifth kingdom of the second chapter, "which shall never be destroyed." Compare Rev. 11: 15, R.V.

THE kingdom which is said in verse 14 to be given to the Son of Man is said in verse 18 to be taken by the saints of the Most High. Thus it appears that when the kingdom is given to the Son of Man it is given to the saints in Him. Compare Rev. 3: 21.

BABYLON took the kingdom, but could not retain it. Medo-Persia then took the kingdom, but could not retain it. Grecia followed, and then Rome, but neither of them could retain the kingdom. What these great kingdoms could not do with all their power, the saints of the Most High are to do by the power of faith in Christ Jesus. 1 John 5: 4.



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Prayer for Public Schools.—An appeal comes to us from the National Reform people, but too late to give due notice for the date assigned (the second Sunday in September), to call attention to the day of prayer for public schools. For our views of the matter, see article in our Outlook department.

In our Home department are two articles which ought especially to be read. The one from a Christian mother to Christian mothers, will prove helpful, we are sure, and the one taken from the *Independent*, written by Rebecca Harding Davis, ought to be read by every woman who thinks of beginning life in the city.

Piling up Money.—James (chapter 5) calls it heaping up treasure. As an instance of this, take the United States Steel Corporation. When the companies that form it were merged, it was felt necessary to guarantee it by a syndicate, and J. P. Morgan & Co. formed the syndicate of guarantors, some 200 bankers and capitalists. The guarantors agreed to advance to these merged interests any sum not to exceed \$200,000,000 within fifteen months. They only advanced \$25,000,000 for eight months. "For this service," the *New York World* tells us, "the syndicate's profits up to this time have been \$30,000,000, and its ultimate total profits can not be less than \$56,500,000. This is at the rate of 220 per cent. on the actual money invested. Morgan & Co.'s own share of the total profits will be \$11,300,000—a very modest sum indeed, considering that Mr. Morgan was the chief engineer of the whole enterprise. Never before in the history of the world has money been made so fast and in such vast sums in any country as in ours to-day. The anti-trust laws plainly say: 'Thou shalt not combine in a trust, or in any other way, to control production and prices.' But the merger-makers, coining money by the millions, blithely say: 'We care not who makes the laws of a nation, if we can underwrite its monopolies.'" The sad end predicted by the apostle will surely come to pass. James 5:1.

It is not by earthly influence, by famous men, by human device, that God's cause is carried forward. God can use all these, if they are consecrated to Him; but He is not dependent upon them; and if they are not consecrated to His service, they are a hindrance, a drag, not a help. "Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

More Than Money.—Money is a good helper when rightly used. The world depends upon it, but the Christian must not. He will surely fail in everything but spending it, if he does. Power is more than money; and power comes in response to consecration and faith. There would be many times more money, if there were more faith and consecration. But how often at such times, even from missionaries, comes the cry of more money instead of more power. The power of the Spirit of God, of the life of Christ, is more in Christian work than any amount of money.

The Cart Before the Horse.—We would not for one moment decry manual labor and education in missionary work. There is gospel in work; there is power for good in work. So also there is in education. But the danger lies in putting these material things, which may or may not be religious, at the forefront, and think, "Now, when this heathen is educated, or this ignorant native taught to do work, that will bring him to Christ." If depended on alone, it will do nothing of the kind. Used as a part of the Gospel of Christ is the only way to use all these various things. The one only thing to depend upon is the grace of the Gospel of Jesus Christ, the power of the Spirit of God.

Archaeological research puts farther and farther away the age of the "missing link." It reveals that as far back as the discoveries go, the inhabitants of earth were intelligent beyond subsequent generations. For instance, a new mound, of the prehistoric "Mound Builders" of America, has lately been opened near Toledo, O., and is found to be rich in relics. Some of the bones found were fashioned into agricultural implements. Many needles, some of them made from the teeth of animals, were taken out. An awl, sixteen inches in length, of the thickness of an ordinary lead pencil, made entirely from the bone of a deer, had carved on the handle the almost perfect head of a fox. The report says: "Considering the fact that these people were unacquainted with steel tools, this intricate work is something marvelous." Beautiful and delicate ocean shells, carved into all manner of shapes, innumerable bright beads, finely-pointed arrow-heads of chalcedony and jasper, were found in large numbers. A war-club, thirty-one inches long, carved out of stone, was unearthed. A large hearth, 23x34 feet, was found, hard as cement, buried under three feet of wood ashes. A circular ash and garbage pit, four feet in diameter and five feet deep, was discovered. Many other things were found, showing a civilization far in advance of the Mound Builders' successors.

There Are Differences.—Among the differences between the English Revision of the Bible and the American Revision the following may be noted as samples of many others:—

"The Lord, the God of your fathers, make you a thousand times so many more as ye are." Deut. 1:11, Eng. R. V.

"Jehovah, the God of your fathers, make you a thousand times as many as ye are." Deut. 1:11, Am. R. V.

"Their young ones are in good liking." Job 39:4, Eng. R. V.

"Their young ones become strong." Job 39:4, Am. R. V.

"My bowels, my bowels! I am pained at my very heart." Jer. 4:19, Eng. R. V.

"My anguish, my anguish! I am pained at my very heart." Jer. 4:19, Am. R. V.

Any one can see which are the preferable and happier renderings.

Rally Day.—The *Sunday School Times* calls for a "rally day" for Sunday-schools this autumn throughout the United States. President Roosevelt has written the editor a nice letter endorsing it, which appears in the *Sunday School Times* of September 13, together with suggestions for observance of the day.

One of the great difficulties in the way of reform is on the part of those who claim to be reformers. They are not content to go to the bottom; they build the superstructure on an insecure foundation. They select some one fruit of evil as the cause of trouble, instead of striking at the root. This is especially true in religious life and religious institutions. Such a reform may seem to make progress for a little while, but sooner or later it is bound to come to naught. The only true religious reform is that which digs deep, puts away all sin, and builds on the Rock Christ Jesus.

Question Corner

1282.—Worm Dieth Not.

What is the meaning of the expression, "their worm dieth not"? See Mark 9:44, 46, 48; Isa. 66:24. L. T. B.

The word "hell" in Mark 9:43, 45, 47, "where their worm dieth not," comes from the Greek word *Ge-henna*, in Hebrew the valley of Hinnom, south of Jerusalem, once celebrated for the horrible worship of Moloch. It was afterwards polluted by every species of filth, a dumping-ground for the offal and refuse of the city, the dead bodies of animals, and the carcasses of malefactors. Upon this mass of corruption worms constantly preyed, and constant fires were kept burning to destroy what the worms left. The worm and the fire in that valley of corruption became a fitting type of the utter destruction of the wicked. This is indicated in Isa. 66:24, where it is said the worms feed on their carcasses—dead bodies; and by Isa. 51:8, where we are told that "the moth shall eat them up like a garment, and the worm shall eat them like wool." The fire consumes what is left. The thought is that neither will the worm die nor the fire be quenched till the utter destruction of all evil shall be accomplished.

1283.—What Went from Him? Dan. 2:5, 8.

Does the expression—"The thing is gone from him" (Dan. 2:5, 8)—have reference to the dream, or to the command? F. E. N.

It seems clear to us that it has reference to the command, from the following reasons: (1) The word translated "thing" is the Aramaic word *millaw*, which comes from *malal*, "to speak, or say." It is rendered "thing" in Dan. 2:5, 11, 15, 17; 4:33; 5:15, 26. It is rendered "matter" in Dan. 2:10 and 7:1. It is rendered "word" in Dan. 3:28 and 4:31. It is rendered "commandment" in Dan. 3:22. (2) It is most reasonable to suppose that the king knew of the equivocal answers of the wise men; he knew that, if he should tell the dream, it would be interpreted in such a way that he would not really know whether the interpretation was true or not; and to forestall this he decided on his course of action when he called the wise men. The word had gone forth from the king before the wise men had spoken. (3) The uses of the same original word, *millaw*, elsewhere indicate that this is its meaning. For instance, we read in Dan. 2:15 that Arioch "made the thing [*millaw*, or decree of the king] known unto Daniel;" in verse 17 that Daniel "made the thing [*millaw*, word of the king] known" to his companions. In Dan. 3:22 we have a similar command of the king, and it is designated by *millaw*, "commandment" in our version. And so, in verse 28, the king says that God had "changed the king's word" (*millaw*). See elsewhere as noted above. (4) It does not seem at all reasonable that if the king had emphatically said "the dream has gone from me," the wise men would have dared to say to the imperial ruler, "Tell us the dream." They would have been laying the king in a lie, and as much as saying, "You can tell us the dream if you wish." But they understood it to mean the word has gone forth. (5) The American Standard Revision gives as the marginal reading of Dan. 2:5, "The word is gone forth from me," and of verse 8, "Ye see the word is gone forth from me." Boothroyd, the eminent Hebrew scholar, renders verse 5, "This is what I have decreed," and verse 8, "Ye perceive what I have decreed." The Septuagint in Dan. 2:5 has *logos*, "word." Leeser's Jewish translation renders, "The decree is firmly resolved on by me." So also in verse 8. In this light, added strength and wisdom is revealed in Nebuchadnezzar's character, and not less is the glory and wisdom of God revealed in His servants.