

Signs of the Times

THERE IS NO END TO LOVE.

THERE is no end to Love,—
Earth's little day
Sees grander deeds than mortals ever
dreamed;
And what to earth had seemed
A little thing, is Love where angels stay,—
A sweet, true Love.

O'er Hatred's battle-field,—
Where nations send
Their death-tipped arrows to another's breast,
Shall spread Love's throne of rest,
And of His kingdom there shall be no end;
Hail, Love revealed!

Within a longing heart,—
While prayers ascend,
The reign of cruel self will broken be,
And like a quiet sea
Sweet Love will rule, and all His graces lend,—
Nor more depart.

Love has no end, dear friend,—
The shadows grim
That quickly filled the heart with doubt and fear
Will quickly disappear,
And open to our view the ways of Him
Whose name is Love.

Then come, ye brave and true,—
Who sorrow now
While gazing at Earth's crumbling form and bare;
Rear now your altars where
The streamlets murmur, and the angels bow
Around Love's throne.

Faint heart, learn what is Love,—
And when we see
Our cherished hopes, as blossoms, quickly die,
We will not wonder why,
But build on Him who lives eternally,
Immortal Love!

FLORA E. YERGIN.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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SALE OF SPECIAL "SIGNS."

It has been stated several times in this column that the special "Coming of the Lord" number of the SIGNS continues to sell readily.

We have many reports to this effect, and believe you will be interested especially in the following letter dated December 12. This is from a worker in a large Southern city:

"SIGNS OF THE TIMES:

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"Please find enclosed twelve dollars and fifty cents for the five hundred you sent. Accept thanks for the tract list you enclosed.

"Yours truly,

"_____,"

Needless to say we are sending the hundred additional copies that this good work may continue.

The value of this number is most appreciated by those who have studied the article entitled, "Signs of the End" it contains. This is a word-picture, so to speak, of the conditions in the world at the present time, and a presentation of the great prophecies which make clear the meaning of these conditions.

Think for a moment of the possible results of its circulation.

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This issue will not be reprinted. A few more good orders will transfer the few hundreds of copies left from our shelves into the hands of those who are waiting for the message the paper contains. Do you wish to help in making this transfer at once?

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Mountain View, Cal.

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The book contains both a scriptural and general index of subjects, has eighteen chapters, and 369 pages. Price, \$1.00.

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How many of the children ever saw a house built? If you have, you remember how the frame was put up, the roof put on, the frame sided up, and the windows put in. Then it was divided into rooms, such as the kitchen, bath-room, dining-room, music-room, and maybe a place for the telephone.

Did you ever stop to think that your body is something like a house,—that it, too, has a frame, enclosed and partitioned off into rooms or apartments, has windows, and servants, and a perfect telephone system? The author of this book, Mrs. E. W. Farnsworth, has found a great many interesting comparisons and withal the very best materials to put into the body-house to make it grow up strong and healthy, and the best locks to use to keep out the thieves and murderers that try to get in to steal and destroy.

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200 pages; 44 chapters. Price, paper, 25 cents; cloth, 50 cents.

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SIGNS OF THE TIMES

OF THE



"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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MILTON C. WILCOX - - - - - EDITOR.
A. O. TAIT - - - - - ASSOCIATE EDITOR.

GOD'S WONDERFUL LOVE.

THIS is the story God has told us thru all human ages—His wonderful love.

This is the story He has endeavored to make poor humanity understand. He has told of His love in the warming, shining sun, and in the glowing, guiding stars of night; in the falling, fertile rain, and in the pure whiteness of the protecting snow; in the sheltering forest tree, and in the perfumed blossoms of the flower; in the constantly varying seasons, and in the unvarying recurrence of day and night; in all the blessings of bounteous nature; in all her beauties, despite the curse of sin, God has said and is saying to the children of humanity, "I love you."

JEHOVAH has said to the children of men in His written word, "I love you." He has not left them to surmise it, or think that perhaps it may be so; He has plainly told it. By His chosen ambassador He declares: "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." Jer. 31:3. He has verified that love by His messages of warning and reproof, of mercy and pardon, of instruction and revelation, of promise and assurance.

AND "when the fulness of time came," God gave an object-lesson of His love which has amazed the universe. He not only said, "I have loved thee with an everlasting love," but He tried to tell us *how much* He loved us. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. The Gift of God in the beginning became before men an actual fact. All that was manifest in the life of Jesus of Nazareth was saying to the world, "God hates sin, but He loves the sinner." His personal character was the second member of the spiritual equation of which God's law of love was the first. He was the Incarnate Word, saying to men,

from the manger to the cross, from the cross to His exaltation in glory, "See how much God loves you." For the sacrifice of the Son of God was an infinite one. From the time He left the courts of transcendent glory with the infinite Father, and came

examples! There is no tenderer, more touching love on earth than that of the mother. But God declares that tho a mother should forget her nursing child, "yet will I not forget thee." Isa. 49:15. There is no occupation on earth which draws out the sympathy of the human heart like that of a shepherd for the feeble sheep and the helpless lambs. The Lord declares: "He will feed His flock like a shepherd, He will gather the lambs in His arms, and carry them in His bosom, and will gently lead those that have their young."

Isa. 40:11. Even so God loves with a tender, solicitous love.



"He will gather the lambs in His arms." Dobson.

down thru the ranks of angels to become partaker of sinful flesh, even to all eternity, He will bear the marks of His humiliation, the everlasting evidence of the inseparable love of Father and Son for a race of rebels.

How HE has endeavored to set forth His tenderness and mercy by similitudes and

BUT it has been the chief purpose of the enemy of all righteousness to deny all this, and lead poor, human souls to believe, "God hates you. You have offended Him, and He despises you. Your only hope of His favor is to purchase His love and mercy." And so in all the false religions of earth, God is a purchasable being. By penance, by sacrifice, by pilgrimage, by the intercession of a sacerdotal class, or of persons who have earned great "holiness" by self-inflicted suffering, poor mortals may obtain the mercy of God.

MEN have been taught that God must be reconciled to us as well as we to God; that the everlasting, infinite proof of God's love was not God's offering, but the offering of another to win God's favor. The Father has been set over against the Son, giving the lie to the words of the Son, "I and My Father are one." John 10:30. Men have set the law of God against the mercy of the Son, giving the lie to the words of the Son: "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. "I have kept My Father's commandments, and abide in His love." John 15:10. Men have made God as changeable as the ages in His dealings with men, and have given the lie to His own words, "I, Jehovah, change not." Mal. 3:6. "Every good gift, and every perfect gift is from above, coming down from the Father of lights, with whom can be no variation, neither shadow that is cast by turning." James 1:17.

O FRIENDS, God loves you. Let not a cor-

don of priests, or a collocation of saints, or the prejudice of a creed separate you from the love of God. "God is love." Does your heart respond to His love? Does it respond in mere words, or in deeds? God loved, and so loved that He withheld not Heaven's Choicest Gift to save you. In that Gift He pledged all things. God loved in deeds. Do you so love God? If you do, you will meet the test of love in your life—"This is the love of God that we keep His commandments, and His commandments are not grievous." 1 John 5:3. "Ye are My friends, if ye do the things I command you." John 15:14. May God's love appeal to the heart of all our readers, and may it awaken obedient love in return.

THE FUTURE SEAT OF THE PAPACY.

A CANDID correspondent sent us some time ago the following question regarding the "Seat of the Papacy," which we hoped would be answered in the articles by "Abdiel," but the purpose of his writing did not seem to include that. We therefore reply briefly. Our querist writes:

"In your last issue [October 3] you say (page 571): 'The removal of the residence of the church from Rome would be fatal to the maintenance of this position. The pope would then no longer preside over the bishopric of Rome,' etc., etc.

"What then happened to the Church of Rome, or the Papacy, or its claim as Roman Catholic Church when the popes lived for seventy years at Avignon in France? or when Napoleon I captured the pope and took him from Rome to Fontainebleau? or when Pius IX had to flee from Rome in 1849 and resided for a long time at Gaeta? or when other popes at frequent intervals refused to live at Rome during the Middle Ages, owing to dissensions between them and the Roman people? J. J."

The statement was not ours, but another's based on the argument that the church is founded on St. Peter.

The argument is not strong in the light of history. To us it seems that Rome's claim would be still stronger and all-inclusive if the seat of the Papacy were transferred to Jerusalem, where the first church after the crucifixion was raised up, and that by Peter as the chief spokesman. There is only tradition to show that Peter was ever at Rome; there is positive Bible evidence in abundance that he was a mighty man at Jerusalem.

Then, too, there would be an additional argument in fixing the Papal throne in Jerusalem, "the Holy City," the city where David and Solomon dwelt, where Christ preached, where He died and was buried; from which for centuries the waves of the Crusaders endeavored to beat back the infidel.

If the true bishop and head of the church could reign at Avignon and Gaeta, he could certainly reign in Jerusalem, the very center of the theological world. And this has been suggested of late years by thinking, scholarly men.

The reasons are that as long as the Papacy has its throne in Europe, it will be a source of trouble and contention, unless Italy makes uncompromising surrender. This is not even hoped for.

The Turk, under pressure from the Powers, and to aid failing finances, could be induced

to sell Palestine, or Judea, for the Papal Seat. Let that be done, and from all over Christendom nations would vie with each other in putting the Papacy in a position which would rival all that which could be imagined elsewhere. A St. Peter's would not be immediately built, but a larger "Christ's Cathedral," or "Cathedral of the Sacred Heart," or under some other equally potent and inclusive name, would be projected on a scale to astonish the world. All international troubles, so far as the Papal temporal power is concerned, it would be argued, would be at last settled, and the Papacy would be in a position to treat impartially all nations, and act as arbiter on all religio-political questions.

Is there Bible evidence for this?—We suggest two scriptures as having a bearing upon that point. The first is Isa. 2:2-5. That passage predicts the false cry of peace which will be raised because of the seeming exaltation of nominal Christianity; when *many people* shall say, "Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares," etc.

All this sounds good; but note, first, that it is the "*many people*" (not God) which raise this cry; secondly, that this peace cry is the very opposite of that which this world shall know in "the last days" (Joel 3:9-12; 1 Thess. 5:1-3); and, thirdly, the prophet tells us in the very context that because of this false cry God has forsaken His professed people, "because they are filled with customs from the East, and are *soothsayers* like the Philistines, and they strike hands with the children of foreigners." See Isa. 2:6-11, A. R. V. The head of this movement is a false representative of Jehovah who deceives the world.

The second scripture is that at this very time in the world's history the apostate church will say: "I sit a queen, and am no widow, and shall see no sorrow." And this is just before her final doom, as Isaiah portrays. The true church is then suffering persecution. Rev. 12:17.

Another suggestion: The true "King of the World" is God. See Ps. 48:2; Eze. 1:4, 5, 26. The pseudo king, or "god of the world" is Lucifer, who declared, "I will sit upon the mount of congregation in the uttermost parts of the north; . . . I will make myself like the Most High." Isa. 14:12-14. Satan has his vicar among the children of the flesh, an earthly "king of the world." This king is described in Dan. 11:36-39. Compare with this 2 Thess. 2:3-7, a clear setting forth in both cases of the Papacy. But this king of the north "shall plant the tabernacles of his palace between the seas in the glorious holy mountain [Jerusalem], yet he shall come to his end, and none shall help him." Dan. 11:45. Compare with "broken without hand" (Dan. 8:25), and the destruction of the last sym-

bol of Rome, broken by a stone cut from the mountain "without hands" (Dan. 2:45).

In the restoration of this abnormal union of Church and State with all its awful consequences, the powers of earth will unite, with seeming success for a little while, but a success foretoking eternal destruction. Read Revelation 17. The subject is worthy of careful study, in which we shall see wonderful developments.

IGNORANCE OF THE BIBLE.

IT is simply marvelous, even among those who profess to believe it, and hold it as the guide of salvation. It is popular to possess a copy or so, but it is not popular to read it or to be seen reading it. Apart from its divine message it is worth reading for its English, its strong, lucid style, its expressive figures of speech.

William Lyon Phelps, professor of English at Yale University, suggests that entrance examinations in English for college work be simply from the Bible. He remarks:

"If all the undergraduates in America should be placed in one room and tested by a common examination on the supposedly familiar stories of the Old Testament—I mean on such instances as Adam, Eve, and the Garden of Eden, Noah, Samson, David and Goliath, Moses and Pharaoh—the results would be a magnificent contribution to American humor."

Professor Phelps cites an instance of "one fine specimen of American manhood" who believed that it was Adam, instead of Cain, who killed his brother. Would the high classmen make a better showing? The Professor further says:

"The Bible has within its pages every single kind of literature that any proposed list of English classics contains."

Upon this the New York "World" remarks:

"Ignorance of the English language on the part of the average student is one of the serious problems in American colleges, and the suggestion of Professor Phelps, despite its sweeping character, has much to commend it. Most of the great orators of England and America used the Bible as the basis of their style. Broughman, Macaulay, Webster, and Garfield knew the Bible better than most ministers. Lincoln's literary style was formed largely by the study of the King James version. When Macaulay, who began his literary career by learning to read at three years of age, wished to acquire a new language—and he learned most of the principal modern languages—he bought the Bible in that language, and his familiarity with it made his study easy.

"Samuel Taylor Coleridge, the poet, said: 'Study of the Bible will keep any man from being vulgar in point of style.' Kossuth, the great Hungarian patriot, who electrified American audiences by his eloquence, was asked how he had acquired such a mastery of the English language, and replied that it was the result of studying the Bible."

And many others of the masters in English might be cited as examples. We appeal to our readers to study the Bible with us. We shall put forth more earnest effort than ever before to make the SIGNS OF THE TIMES a Bible paper in the year 1907.

THE cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness, and blind to light, mousing for vermin, and never seeing noble game.—Henry Ward Beecher.

1972.—Pain and Mourning. Job 14: 22.

Please explain Job 14:22. R. S. D.

It is simply a statement of man's condition in life. The verses before seem to make it after death, but scripture teaching thruout show that it refers to man in this life while he is waiting for his change to come. In other words, it is a repetition of the thought in the first verse. While in this state man's flesh suffers pain, and his soul mourns.

1973.—"Worm Shall Not Die." Isa. 66: 24.

Kindly explain Isa. 66: 24. D.

The text describes the end of the incorrigibly wicked. Note that it is not upon living persons the worm and fire preys, but upon the dead bodies or carcasses. All that is meant by these expressions are this: the "worm shall not die," nor the fire be quenched until they have "devoured" that upon which they preyed. For the unquenchable fire, read of its nature and work in Jer. 17: 27; 2 Chro. 36: 19, 21. For the worm and its work, read Isa. 51: 8. The result will be utter and complete destruction. Mal. 4: 1; Ps. 37: 20. The time of this destruction is just before God speaks the whole earth new. The going forth is from the holy city. See Rev. 20: 7-10.

1974.—Probation after Death.

Does the Bible say the wicked will have a chance to repent after the resurrection? A minister, a few days ago, said that the Bible said every one would hear the Gospel, and as hundreds have died without hearing it they would have to hear after they were resurrected; they would have another chance to repent, but I have failed to find anything of the kind in the Bible.

Mrs. C. O. F.

And you will fail to find anything of the kind in the Bible. See Rev. 22: 11, 12; 2 Cor. 6: 1, 2; Zeph. 2: 1-3, and many other passages. It is said of the Word, "That was the true Light which lighteth every man that cometh into the world." John 1: 9. Not alone by His written word does He do this, but by His creative works. See Ps. 19: 1-7; Rom. 1: 20. The apostle Paul quotes from Psalm 19, and declares that all have heard. Rom. 10: 18. The whole difficulty lies in defining God's Gospel. The darkest heathen in heathendom if he follows the light which he has, will be led to salvation by the Crucified One. That soul may never have heard of the Bible, may never have heard spoken the name of Jesus, but if he is consecrated to his highest conception of God and duty, God will lead him home. It is not the amount of light and opportunity we have, but how we use it. "For the eyes of Jehovah run to and fro thruout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. One ray of light followed will lead to the Source of light; floods of light rejected, lead to darkness.

1975.—Duties of Church Officers, etc. 1 Tim. 5: 9-12.

Please explain 1 Tim. 5:9-12. C.

We do not know how the matter could be much plainer than is given in the word; the instructions are to the Christian ministers in regard to the church, especially enjoining them to look after the widows and the needy; but in this work they should not be imposed upon. Widows that were able to work should support themselves. Supposedly, a widow

under threescore years of age would be able to do that, normally; and she should be one who was worthy, as indicated by verses ten to twelve. While younger widows who waxed wanton, and were not faithful to their Christian pledge, should be rejected; that is, they should not be placed as objects of charity in the church. This is the substance of the apostle's teaching. We may not be able to understand what each expression means because they refer particularly to his time, but we certainly may understand the principles.

1876.—Later-Day Apostasies. 1 Tim. 4: 1-5.

Please explain 1 Tim. 4:1-5, especially from three to five. OKLAHOMA READER.

The text reads as follows:

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, thru the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified thru the word of God and prayer." A.R.V.

1. Note that the time is not the "last days," as so many are prone to read, but simply "later times" than the days of the apostle. Some render it, "in subsequent times:" that is, anywhere in the Christian dispensation.

2. The things specified are among those who have fallen away from the faith and are giving heed to seducing spirits and doctrines of demons.

3. These demons work thru hypocritical men who have departed from God, with consciences branded as with a hot iron.

Connect this with what the apostle Paul says in Acts 20: 29, 30: "I know that after my departing grievous wolves shall enter in among you, not sparing the flock; and from among your own selves shall men arise, speaking perverse things, to draw away the disciples after THEM;" and with 2 Peter 2: 1: "There arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them," etc. Again Paul tells us in 2 Thess. 2: 7: "For the mystery of lawlessness doth already work." It began in his day, in the great apostasy of the Christian church.

4. Among the things which these false teachers take upon themselves to do is to forbid marriage. That certainly has not been a characteristic of the true Christian church. It has been quite so, however, of Roman Catholicism, especially as regards the priesthood. The celibacy of the priests has been one of the characteristics of that church.

5. It also commands to abstain from "meats." The word rendered "meats" means simply food, either flesh or vegetable, just as we now speak of the meat of nuts. The old English word "meat" is used in that sense in England today. It is a common thing to hear the old farmer ask his servant if he has fed the horses their meat. To put it in other words, these false teachers command fasting, not from a wrong kind of food, but from good foods, foods of which it is said, "God created it to be received with thanksgiving by them that believe and know the truth." Any arbitrary command of fasting will certainly fall under this. The kind of food mentioned seems to be modified by the expression, "It is sanctified thru the word of God and prayer;" any food that is set apart for any use by God, and properly received and used, is for the benefit of His creatures, and no one has a right to forbid the use of such food.

Instances of all these various things may be found in numerous heretical sects and offshoots from the Christian church, as well as

in the great apostasy itself, centering in the Roman Catholic Church; numerous false isms in which men have set themselves up as God's special representatives, have some one or more of these characteristics. When our readers know the teachings of the word, let them avoid all these errors.

1977.—Christ's Kingdom—When Set Up.

Will you please explain Prov. 11:31; Micah 4:8; Acts 3:19, 20; 2 Tim. 4:1? These texts are used to make it appear that Christ sets up His kingdom on earth at His second coming, and that the New Jerusalem comes to earth at that time. H.

We have no space in this department to explain these passages. If our querist and others who may be troubled with the time of Christ's coming, will send for the tract, "The Great Day of the Lord," this office, they will find all these references to Christ's kingdom in their proper setting. The price of it is five cents. We may say in brief that Christ now sits upon the throne of His Father as King-priest (Heb. 8: 1; Rev. 3: 20); that when His priesthood ends He takes His own throne and delivers up the position He now occupies with the Father to the Father (1 Cor. 15: 24-28). He begins His reign in the New Jerusalem in heaven, the capital city of the new earth. During the thousand years the earth lies desolate, even as Judea did of old, until it has enjoyed the Sabbaths which man refused it. At the end of this period, Christ will come down from heaven on Mount Olivet, a great plain will be formed, purified by His own presence, where the New Jerusalem will rest. The rest of the earth will be purified by fire. The wicked will perish in the presence of the Lord. There is harmony in this view, and there is harmony in no other. Of course, we will find in the Old Testament passages which relate partly to the time in which the prophets lived, and partly to the future; these can be understood only in the light of the New Testament and the later prophecies.

1978.—The Resurrection of the Wicked.

When Christ comes are the wicked dead raised and then put back in their graves? How do you harmonize 2 Thess. 2:8; Rev. 1:7; 20:5? It would seem that Scripture contradicts itself, but that can not be. H.

No, the wicked are not raised at the first resurrection. The first resurrection is that of the righteous; that takes place when Christ comes—"Blessed and holy is he that hath part in the first resurrection." "The rest of the dead lived not again until the thousand years were finished;" then comes the resurrection of the wicked. Second Thess. 2: 8 refers to the man of sin and that whole system being brought to naught at the manifestation of Christ's coming. All the kings of the earth will then come to nothing and all systems of men will perish, that is all. Of course the wicked men die and will remain among the "congregation of the dead" till the second resurrection. Rev. 1: 7 simply refers to those who are alive and on the earth when Christ comes. "Every eye shall see Him," means every living eye that is on the earth; and "they that pierced Him" may refer to some who are raised from the dead at that time, as indicated by Dan. 12: 1. In that case, of course, it would be a special resurrection of both evil and good who would see Christ at His second coming. Rev. 20: 5 has already been explained, "the rest of the dead lived not again until the thousand years should be finished," refers to the wicked. The last clause, "This is the first resurrection," does not refer to "the rest of the dead," but to those mentioned in verse 4. They are the ones that have part in the first resurrection, but the rest of the dead wait until the thousand years are over. See "The Great Day of the Lord," mentioned in previous question.

THE GREAT SALVATION

By GEO. W. REASER.

ANGELS DELIVER FROM FIRE.

"When thou walkest thru the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

A DECREE of Nebuchadnezzar, king of the Babylonian empire, tested the loyalty of three of God's children. From treasure taken in war, his artisans had fashioned an image of gold, ninety feet in height, and set it up in the plains of Dura, adjoining the capital of the empire, the city of Babylon. Swift couriers executed the king's behest which summoned the men of renown from the remotest parts of the kingdom to a grand demonstration, designed by Satan for the express purpose of sweeping all the world into the abyss of idolatry; but as all wrath—whether of men or demons—will be made to praise the Lord, so this occasion was used by Jehovah to spread the knowledge of the true and living God to every dwelling-place of man in all the earth.

The grand pageant assembled. At the heralded signal all were required to bow in worship of the great image, or court death in the fiery furnace. The silver trumpets blew long and loud, the signal pealed forth; all bowed in unison save three despised Jews. The king inquires of them if they misunderstood, or designedly defied his authority. He offers them another trial. They care not for it, as the result will be the same. The king is filled with fury, at this apparent defiance, and that in the presence of all the nobles of the realm. The decree goes forth, the mightiest men in the royal army seize God's witnesses, and hurl them into the midst of intensified flames, and themselves perish, as the angry fire-billows belch forth death. The three fall down bound in the bed of liquid fire, but immediately arise and walk unharmed in the midst of the mightiest and deadliest element of destruction. The king gazes dazed and mystified. In perplexity and amazement he addresses his counselors thus: "Did not we cast *three* men bound into the midst of the fire?" They answer, "True, O king." He responds, "Lo, I see *four* men loose, walking in the midst of the fire, and they have no hurt." He shouts, "Ye servants of the Most High God, come forth." They calmly step forth from the furnace at the call of the same voice which consigned them to the deadly furnace. Fire had no power over them. Their clothing and hair are critically examined, but not even the "smell of fire" is upon them. God is glorified. Faith brought an angel from the courts of glory, who encamped round about them, and delivered them by quenching the "violence of fire."

Angels Save Lot.

The cry goes up to heaven that Sodom and Gomorrah are so steeped in sin, and so fully identified therewith, that it will be of no avail to extend grace to them longer. However, God has had a witness there these

years, who will rise up in judgment, and by his own righteousness of character, condemn the sin-polluted inhabitants. God apprises Abraham of His purpose to destroy the cities of the plain. Abraham pleads for his nephew Lot and family. The Lord will spare them if they will flee for their lives. Lot, desirous of saving any innocent stranger from pollution and destruction, sits in the gate of the city at eventide, greets the angels traveling under the guise of men, and presses them to accept his hospitality. Once in his home, an assault is made by the "sons of Belial," who are true representatives of the character-in-general of the people of these cities. A beastly demonstration follows, and

GOD'S GIFTS.

I ASKED God's best;
He gave me rest—
From weary nights and weary days,
O'er flinty steeps and toilsome ways—
And I was blest.
His will is best.

His gift I sought.
He gave me naught—
With empty hands He bade me wait,
While others toiled till hours were late—
But in me wrought
The gift I sought.

I prayed for light,
When it was night
In my Gethsemane so lone;
And cried, "Not my will, but Thine own;"
And inward sight
Made darkness light.

Beneath the cross
I felt the loss
Of all I'd hoped or thought or known—
No earthly thing could call my own—
And found the loss
Was only dross.

ELLA CORNISH.

these depraved men are only repulsed and thwarted in their Satanic purpose by Lot's guests drawing their host within the door and smiting the assaulting Sodomites with blindness.

The angels appeal to Lot to gather his family together, preparatory to an early flight from the city, and from destruction. The sons-in-law and their wives—their consciences deadened by contact with the vices of Sodom—are impressed by the old man's strange story that he is perhaps losing his mental balance; they believe him not. Sadly he returns to his home, leaving daughters—his own flesh and blood—behind to certain doom. The morning dawns; the angels urge Lot and family to hasten, and finally, in great mercy, take them by the hand and warn them to flee for their lives. The wife, disobedient to the command, looks back and is turned into a pillar of salt. Abraham arises with the sun, looks over the plain, and behold, the smoke goes up as the smoke of a

furnace, but the angel of the Lord had encamped round about, and delivered those of the family who were obedient to the call of mercy.

Christian parents who subject their children to the corruption of modern Sodom, and who give them in marriage to unbelievers, would do well to take the lesson which God designs to convey in the recording of the eternal loss to Lot of a portion of his family.

Angels Answer Prayer.

God has special agencies by which He answers prayer. In addition to those already noted, I invite the reader's attention to two more instances.

A devout officer in the Roman army, Cornelius, had seasons of prayer as regularly as Daniel, the "beloved." While interceding at the throne of grace for additional light and help from on high, an angel appeared to him, assuring him that his prayers were heard and remembered of the Lord. He was told exactly how to proceed in order to find the way of salvation perfectly. In receiving the full answer to his petitions, he was filled with the Holy Spirit. Acts 10.

Peter was imprisoned by the wicked and cruel Herod, who had already slain James, and, to still further please the people, he purposed to behead Peter also, but prayer was made without ceasing by the church unto God for him. On the night preceding the intended execution, "Peter was sleeping between two soldiers, bound with two chains; and the keepers before the door kept the prison." But the angel of the Lord appeared upon the scene, his glorious presence flooding the prison with light. Smiting Peter on the side and raising him up, he bade him prepare for flight, at the same time miraculously loosing his chains. Peter, obedient to the command of his deliverer, arose and silently followed thru the door, past the sentries, who noted no more of what was passing than would have been observed by marble statues. The great iron gate of the prison court swung open without human hands; and when Peter came to himself, his faith grasping the reality of his miraculous escape, he exclaimed, "Now, I know of a surety that the Lord hath sent His angel, and hath delivered me out of the hand of Herod." This was at least the second experience of the kind thru which Peter passed. Acts 5.

Angels are not only commissioned to answer our prayers, but they also offer incense before the throne of God in our behalf, which represents the grace of Christ, and thus we are accepted in the Beloved. Our sins would separate us from God, but Christ's imputed righteousness separates us from our sins, and we can thus draw nigh to God with cleansed hearts and in "full assurance of faith."

DEATH puts an end to rivalry and competition. The dead can boast no advantage over us, nor can we triumph over them.—*Hazlitt.*

THERE is no killing the suspicion that deceit has once begotten.—*George Eliot.*

MIRACLES, MARVELS, AND MYSTERIES. II.

What Is a Marvel?

A DIFFERENCE should be made between genuine miracles and marvels. It is true that the apparently supernatural acts of Satan are termed "miracles" in the book of Revelation, and he is spoken of as having power to work miracles in the sight of men; and it is also true that these marvelous workings of the enemy come within the dictionary definition of the term "miracle;" that is, they are beyond and outside of, the ordinary workings of nature, which are known to man, and are in that sense supernatural, and extra-natural. Hence, it is perfectly proper to speak of them as miraculous; but we have chosen in this connection to limit our use of the term "miracle" to the genuine acts of creation and control on the part of God, and to use in the case of these dark workings of Satan, the term "false miracle," or "marvel." Webster defines the term "marvel" thus: "That which causes wonder; a prodigy; a miracle."

All of God's miracles are truly marvelous; a miracle can not but be a marvel; but it does not follow that all marvels are necessarily miracles.

The created works of God, and the wonderful manner in which they are maintained, the Bible calls "marvelous." Ps. 9:1; 105:5; 118:23.

The works of God in nature and in the hearts of men,—whether ordinary and usual, or extraordinary and unusual, are indeed all "marvelous." Isa. 29:14. God has promised to do "marvels" for His chosen people. Ex. 34:10. The works of God are all "great and marvelous." Rev. 15:3.

So it appears that we may rightly and properly speak of all of God's doings and works as "marvelous,"—whether they be "miraculous" or "natural."

What Is a Mystery?

Webster defines "mystery" as "a profound secret; something which has not been, can not be, explained; hence, specifically, that which is beyond human comprehension."

It must be apparent that all the wonderful and unsearchable workings of nature, as evidenced in botany, biology, and physiology, are truly *mysteries*. No matter how far or how exhaustively the scientist penetrates the realm of nature, he is in the end baffled, and left standing helpless in the presence of a power whose working is both *mysterious* and *marvelous*. His findings are incapable of any complete and satisfactory explanation. Even the great Gospel work for the redemption of man is likewise a "mystery." Eph. 6:19.

It will therefore appear that in the discussion of natural and supernatural operations, we use these three terms in the following way:

1. Miracle.—In harmony with the theological definition we limit this term to supernatural operations, beyond and outside of the known laws of nature; and farther, in

the sense of a *true miracle*, limit it to the supernatural acts of the Lord God.

2. Marvel.—This term is applied to either natural or supernatural events which are wrought by means of supernatural powers. We may therefore properly speak of common nature mysteries, and daily natural wonders, as "marvelous" and "mysterious." The term is used in the Bible to describe all the works and operations of God, both in the physical and spiritual realms. They are all "marvelous" to behold; "mysterious" to the understanding.

3. Mystery.—As noted, this term is applied alike to the great realms of God's spiritual and physical operations, where the power of God, working on either mind or matter, produces those common every-day phenomena which are so well-known to scientist, physiologist, and evangelist, but which are so little understood, and are equally incapable of satisfactory and ultimate explanation.

W. S. SADLER, M. D.

THE DOOR.

(MARY M. REDDING, in *Sunday School Times*.)

[An actual incident of one of Dr. George Adam Smith's Syrian journeys.]

AN old-new parable from Palestine,
Land of the palm and olive, fig and vine,
I read to-day, and, like a lovely song,
It singeth in my heart the whole day long:

A traveler once, when skies were rose and gold
With Syrian sunset, paused beside the fold
Where an Arabian shepherd housed his flock;
Only a circling wall of rough gray rock,—
No door, no gate, but just an opening wide
Enough for snowy, huddling sheep to come inside.
"So," questioned he, "then no wild beasts you
dread?"

"Ah, yes, the wolf is near," the shepherd said.

"But"—strange and sweet the voice divine of yore
Fell on his startled ear—"I am the door!
When skies are sown with stars, and I may trace
The velvet shadows, in this narrow space
I lay me down. No silly sheep may go
Without the fold but I, the shepherd, know.
Nor need my cherished flock, close-sheltered, warm,
Fear ravening wolf, save o'er my prostrate form."

O word of Christ,—illuminated evermore
For us His timid sheep,—"I am the Door!"

SEARCH THE SCRIPTURES.

Philemon.

THIS short epistle was written about A.D. 64 by Paul while he was a prisoner at Rome. Onesimus, the runaway servant of Philemon, bore this message on his return to his master, and also at the same time carried the epistle of Paul to the church at Colosse (where Philemon resided), as appears from Col. 4:7-9. This is indeed a very interesting account of the conversion of an escaped slave. The question arises why the Lord ever permitted the existence of slavery. A solution of this problem may be gained by reference to a declaration of our Lord, found in Matt. 19:8. The Saviour was questioned in regard to the toleration of divorce—why it was permitted to exist. "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." This principle here

laid down settles many questions that perplex the mind in regard to the existence of various evils in our world. "From the beginning it was not so." We see from this that we should go back to the original conditions before sin entered to ascertain what was proper and what was not.

In the beginning everything was "very good." There was no divorce then; there was no slavery then. Men often wonder why God allowed polygamy to be practised in olden time. The same answer can be returned in regard to this also. "From the beginning it was not so." Likewise in regard to war; we know that it was not pleasing to God. "From the beginning it was not so." There was to be no death in holy Eden from any cause, so war was not in the original plan. This is one of the strongest reasons in favor of abstaining from a flesh diet, and subsisting on the original bill of fare that God gave to Adam. Concerning the carnivorous habits of man, we can say, "From the beginning it was not so."

Upon the same foundation rests the obligation for Sabbath observance. This holy institution, like that of matrimony, was from the beginning observed in sinless Paradise. Concerning the desecration of the Lord's day, His original holy Sabbath, and the putting of another day in its place, we can say, "From the beginning it was not so." Thus we find that slavery, polygamy, divorce, war, etc., were not from the beginning. They have been tolerated because of the hardness of the human heart. But finding ourselves under these abnormal conditions, definite instruction is given in such passages as 1 Tim. 6:1, 2; Eph. 6:5; Col. 3:22; and the epistle now under consideration, as to how servants and masters should relate themselves to each other. The horrible curse of slavery is one of the most hard-hearted schemes that Satan ever devised.

In verse 14 of this epistle to Philemon, Paul expresses a sentiment that should rule in business affairs: "Without thy mind would I do nothing." Even as competent a person as the apostle Paul did not presume to act independently in matters in which others were personally interested. So should it ever be among brethren. How much trouble and misunderstanding would be avoided if we would always adhere to this rule.

Another very profitable suggestion is found in verses 18 and 19. The writer here proposes to pay Philemon whatever the latter might possibly consider was his due, altho the fact was that Philemon was Paul's debtor. This is in harmony with the declaration of the psalmist: "Then I restored that which I took not away." Ps. 69:4. Where would there be any room for disagreement if this principle were followed?

Have confidence in the brethren. What a grandly encouraging sentiment is uttered in verse 21: "Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say." In 2 Cor. 7:16 and 2 Thess. 3:4, Paul also expresses the fact that he had confidence in his brethren. He believed they would even

do more than was required, as did the believers in Macedonia, as stated in 2 Cor. 8:1-5, and as did Israel in building the sanctuary. Ex. 36:5-7. If nothing more than the inculcation of this principle is gained from this epistle, its perusal will be very profitable indeed. F. D. STARR.

HEBREW AND HEATHEN LAWS.—No. 2.

IN their efforts to depreciate the code of laws which Jehovah gave to the Hebrews, many ludicrous blunders are made by modern skeptics. Thus Mr. Ridpath, whom we have previously quoted, soberly remarks:

"The second peculiarity of the Jewish legislation is the existence of the *lex talionis* as its bottom principle. It was in all parts a law of requital, or recompense, of avengement on the violator of the statute. . . . In this respect Semetic law was the same in spirit, and virtually the same in letter, as that of other primitive and half-barbarous peoples." ("History of the World," Volume 5, p. 301.)

In reading the above paragraph, one can not help instinctively wondering what kind of laws Mr. Ridpath would suggest as proper to be used in the government of "primitive and half-barbarous peoples." Would he have crime rewarded by promotion, and vice restrained by license? A law without a penalty adequate to deter men from violating it, is worse than no law at all. Nations can not turn their backs to the smiters, or offer the other cheek when one has been stricken. It they did, governments would soon be dissolved as useless burdens upon the people.

But in what respect did the Hebrew code differ from that of any modern nation? Do we not kill those who kill? Do we not fine, imprison, and confiscate the possessions of those who steal, rob, and plunder? At least, we do when the law is executed, for that is the intent of the law in every modern government, Christian or pagan, civilized or uncivilized, in which a code of laws exists. H. L. Hastings, in his "Wonderful Law," says that England, in the time of James I, had on its statute books a list of capital offenses five times as numerous as that of the Mosaic code.

It is not true that the Hebrew laws were barbarous. If any kind of torture was practised among them, which is doubtful, it was without color of legal authority. They did not thrust splinters of burning wood into the flesh of their victims, like the American Indians; nor rack, mutilate, and burn them alive, like Catholic European sovereigns; nor shoot, hang, whip, and burn them, without trial, as mobs have often done in the United States, unmolested by grand juries, and upheld by public sentiment.

A modern missionary, who is familiar with the laws and customs of India, says:

"The code of Manu stands for rigid conservatism, for the iron severity of caste, and for the *lex talionis* in bitterest cruelty, as thus indicated, 'with whatever member of the body a low-born man may injure his superior, that very member of his body must be mutilated.' (Book VIII) 'A once-born man insulting twice-born men with abusive language must have his tongue cut out.' (Book IX) 'A Brahmin,' says the code, 'neglecting his own appointed caste duty, will be born (in the

transmigration) as a vomiting demon; a soldier, as a demon feeding on excrement and dead bodies; a husbandman, as a demon feeding on putrid carrion.'" (Caroline Atwood Mason, in "Lux Christi," pp. 12, 13.)

"The Chaldees were not law-makers," says Mr. Ridpath. "The laws of the Chaldees and of their successors, the Babylonians, were simply edicts of the kings. They had the sanction only of force and expediency. Rational legislation was a task above and beyond the civil capacity of the ancient peoples." ("History of the World," Vol. 5, p. 242.)

If "rational legislation was . . . beyond the capacity of the ancient peoples," was it not a very fortunate circumstance for the Hebrews that there was furnished to them, ready-made, a code of laws so perfect as to not only satisfy their need, but also worthy to be patterned after by the most highly civilized nations of modern times?

A RAIN SONG.

It isn't raining rain to me,
It's raining daffodils!
In ev'ry dimpling drop I see
Wild flowers ♥ the hills!
A cloud of gray engulfs the day
And overwhelms the town—
It isn't raining rain to me—
It's raining roses down!

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.
A health, then, to the happy,
A fig to him who frets!
It isn't raining rain to me—
It's raining violets!

—Anon.

And, since the incapacity of the people to make such a perfect code is admitted, must not every candid person acknowledge the derivation of that law to have been from a higher source than the people?

Of ancient Rome, Draper says: "Conquest and rapine, the uniform aim of her actions, never permitted her, even at her utmost intellectual development, to comprehend the equal rights of all men in the eye of the law." ("History of the Intellectual Development of Europe," Ed. 1869, p. 198.)

Of the Greeks, he tells us that a large and influential society of philosophers taught that "the wise will give himself no concern as to a meritorious act or a crime, seeing that the one is intrinsically neither better nor worse than the other," and that "there is nothing absolute in justice or law." (Id., pp. 100, 102.)

ALBERT H. DARROW.

Prescott, Ariz.

THE SYMPATHY NEEDED.

O, FOR the exquisite sympathy which feels the sorrow that never hangs out a flag of distress, the pain that never gets into speech, the headache that never eases itself in an audible sigh, the secret disappointment, hiding away like a broken and bleeding bird, the inward shame which never clothes itself in an outward blush, the despair which crushes the heart like lead, but which lights

a theatrical smile on the face, the biting remorse, eating away like a cancer, but filling the mouth with forced and foolish laughter, the bereavement in which there is no solace because there is no promise of dawn! The Duke of Wellington was once asked what was the supreme essential in the equipment of a great general, and his reply was this: "To imagine what was going on behind a stone wall." O, for a sympathy that discerns! Christ knew what was in man, and His church must share the marvelous perception.—J. H. Jowett.

HELPING THE LORD.

IT sounds passing strange for poor, weak mortals to think and talk about *helping* the Omnipotent One. It is nevertheless true, and in such a general and universal sense is it true, that in eating or drinking, or whatsoever we do, or ought to do, we are workers together with God. The Lord is always helping us to help ourselves, and we are helping Him to help us. And as we know that the Lord knows best how and when we ought to do all things that pertain to our present life, we should be very anxious that He should have His own way with us. It should be our constant study and prayer to know how to do His will, and to do it. Our constant prayer and attitude should be, "Lord not *my* will, but *Thine* be done in all things." If the Lord directs, and we do all things that please Him, our lives will be all sunshine in the sweetness of the Lord.

Eating and drinking are very common, constant, and simple things; yet how immensely important they are for our physical, moral and spiritual well-being. When to eat, what to eat, how to eat, and how much to eat, are all questions of great importance to our present life. The Lord gives us strength to do a certain part, and then there is a part that we can not do which He will do, in order to convert what we eat and drink into life and strength. If we work together with God in eating and drinking the result will be health and happiness to us, and God will get all the praise.

There is a mighty foe to man in this world, who is ever diligently working together with many assistants to lead souls in the way of transgression and death. This great foe ever seeks to have us work out of harmony with God, to work against God. If we persist in this course of disobedience, we will ruin ourselves both for time and eternity; for God can not make us vessels of honor and usefulness, to be accounted worthy of eternal glory at last, unless we *help* Him, unless we are workers together *with* Him. By so doing we help Him to finish the well-begun work in us, and we can also help Him in working for the salvation of others.

When Jesus furnished the wine in a miraculous manner for guests at the wedding in Cana of Galilee, He had men to assist Him by first filling the stone water-pots with water, and then bearing that water after it had blushed into wine at the sight of its Lord, to the guests at the feast. But who would think of giving the praise for that excellent wine at the last of that

feast to the men who filled the water-pots with water and then bore the wine to the guests? Yet they helped the Lord in the matter, but to the Lord belonged all the praise.

Jesus fed five thousand men besides women and children with five small loaves of bread and two small fishes. The disciples helped in the performance of this wonderful miracle. They distributed the bread among the hungry multitude, and gathered up the fragments; and this was no small task. Jesus had said to His disciples, "Give *ye* them to eat," and this they did. But does the reader suppose that the disciples would have been justifiable in taking any credit or praise to themselves for feeding that vast multitude with so small an amount of food? The Lord directed in what He did not do; His part was the all-important part, and to Him belonged all the praise; and I have no doubt but all the people saw it in that light on that occasion. But if a man raises enough grain in one year on his broad acres to feed fifteen thousand people, he is almost certain to take all the credit and praise to himself, whereas in the raising of the grain he was only a helper with the Lord; the Lord's part was the all-important part, and to Him should be given all the praise.

Thus we see that when we come up to the help of the Lord in working out our own salvation, or working for the salvation of others, the Lord should have all the praise for all good received or accomplished; for without Him we can do nothing. Hence if we always recognize this great truth, that we can do no good thing for ourselves or others without the Lord's all-important help, and then give Him the praise, we will be glorifying Him in whatsoever we say or do.

Just now the Lord has begun to do a great and glorious work of salvation on earth. By the power of His truth and Spirit He is loudly calling to His children to help Him. If we come not up to His help, the fearful curse of unmixed wrath will fall on us. Filled with praise for the blessed privilege of being workers together with God, let us hasten to put all our God-given powers at His disposal, that He may use us to His glory, and then give us the praise of "Well done," when the work is gloriously consummated.

"O, to be nothing, nothing,
Only to lie at His feet,
A broken and empty vessel,
For the Master's use made meet."

H. A. ST. JOHN.

THE BIBLE FROM GOD.

THE Bible is the writing of the living God. Each word in it dropped from the everlasting lips; each sentence was dictated by the Holy Spirit. Albeit that Moses was employed to write the histories with his fiery pen, God guided the pen. It may be that David touched his harp and let sweet psalms of melody drop from his fingers, but God moved his hands over the living strings of his golden harp. Solomon sang canticles of love and gave forth words of consummate wisdom, but God directed his lips and made the preacher eloquent.

If I follow the thundering Nahum when the horses plow the water, or Habakkuk when he sees the tents of Chusan in affliction; if I read Malachi, when the earth is burning like an oven; if I turn to the smooth page of John, who tells of love, or the rugged chapters of Peter, who speaks of fire devouring God's enemies; if I turn to Jude, who launches forth anathemas upon the foes of God—everywhere I find God speaking. It is God's voice, not man's; the words are God's—the words of the Eternal, the Invisible, the Almighty, the Jehovah of ages.

This is God's Bible; and when I see it, I seem to hear a voice springing up from it, saying, "I am the Book of God; man, read me, I am God's writing; study my pages, for I was opened by God; love me, for He is my Author, and you will see Him visible and manifest everywhere."—*Charles Spurgeon*.

GOD'S TENTH.

WHEN good old Jacob learned to give
One tenth to God of all he had,
He found that he with ease could live,
And blessings came to make him glad.
Maybe you owe to God a debt—
Pay up at once—lest you forget!

'Tis said this law was set aside—
Some boast they are no longer bound—
But, if love makes the path more wide,
It would a better way have found.
No better plan has reached us yet!
Pay up at once—lest you forget.

"But I am very poor," you say,
"With scarce enough to eat and wear;"
Perhaps you've robbed God's tenth away,
And lost the blessings He would share.
Of all men you are most in debt—
Pay up at once—lest you forget.

—*Victorian War Cry*.

THE TRIUMPHANT KING.

THERE is a blessed message of comfort and hope in God's holy word for all who mourn to-day. To the child of God now grieving over the departure of one whose life was hid in Christ, and who now sleeps in Jesus, there is borne from the comforting Spirit of God these words: "Blessed are the dead which die in the Lord from henceforth" (Rev. 14: 13), and also the loving command, "That ye sorrow not, even as others which have no hope" (1 Thess. 4: 13).

Death is a cruel foe, but he shall not reign forever.

Life is king; and as we listen, we hear again the sweet voice of the Son of God, even as it was heard in the far-off years of His earthly triumphs, standing with tear-stained face before the tomb of His sleeping friend, saying, "I am the resurrection and the life." Then, as we catch the sweet cadence of the love-tones, our souls rejoice in the assurance that death, even tho he may triumph awhile, shall one day flee before the face of eternal Life, when He shall call His own from their beds in the rock-lined earth and the sounding sea that now hold them in their strong embrace. And our confidence is in the resurrection of the strong Son of God, from whose radiant presence were hurled the demons and the evil men of the

Kingdom of Hate, who had hoped to hold Him captive forever.

"I fear no foe with Thee at hand to bless;
Ills have no weight, and tears no bitterness.
Where is death's sting? Where, grave, thy victory?
I triumph still, if Thou abide with me."

The way at times may seem dark, and our sorrow too great to bear, but let us not sorrow, even as others that have no hope. The eternal stars shine brightest when the night is most dark, and dawn is sure to follow the sable night. So when the darkness seems to press upon our souls with its greatest power, let us remember the promises and blessings of our Saviour, and our thoughts will then go softly thru the dark night of death to the rose-hued dawn beyond, when the Sun of Righteousness shall arise with healing in His wings; and lo, Death and the Grave, those twin tyrants over the tribes of men, shall yield their scepters to the triumphant eternal King of Life, and be banished from His presence forever more.

"Then ever song will glide along
Without a touch of pain,
Where all is good; there memory's flood
Includes no minor strain."

Baltimore, Md. GEORGE E. TACK.

NO FEAR OF GOD.

[In view of the following truthful statement, is it not time that God's message was preached, "Fear God, and give glory to Him"? Rev. 14: 6, 7.]

THE trouble of our age to-day is, it has no fear of God. Men have no fear of the future. They admit that there are dangers on every hand, dangers to health, dangers to reputation, dangers to fortune. They will recite to you quite a whole litany of perils, but in that long litany you won't see mentioned the wrath of God. Men are afraid of death, are afraid of accidents, are afraid of disasters over which they have no control—they go through the world with fear and trembling because of their impotence and shortsightedness. Men have come to the conclusion that life is only a gamble, and that those who succeed in it are only successful players.

But while they fear all these things that they should not fear, they have no fear of God, in whose presence all the world should tremble.—"Father" Phelan, in *Western Watchman*.

THE WORD AS IN CHRIST JESUS.

THE written Word of God, understood in the light of the life of Jesus, becomes to the son and heir of God a book of thrilling interest. In it he finds set forth the wealth and glory of his Father's house and kingdom; he learns to draw, as Jesus did on earth, from the resources of heaven, and becomes more than conqueror through Him that loved him. The fulness of time is close at hand, when God's eternal purpose will be consummated. There is little time left for the reception of His unspeakable gift. As the days go by, every one of them should witness a more thorough yielding to God's plan that He might fulfil in us "all the good pleasure" of His goodness and the work of faith with power.



MEG'S NEW YEAR DOUGHNUTS.

IT was the custom in the little village way down in Massachusetts where Meg lived to celebrate the New Year by standing on the main street and saying to every passer-by, "Wish you a happy New Year; give me a cent." All the children did it as their fathers and mothers had done before them—that is, if they were born or had lived in the same town when they were small.

So one frosty January first, Meg stood in front of a big store window and greeted every one who came along with, "Wish you a happy New Year; give me a cent." Some noticed her and gave her the copper; others merely smiled and passed on; while the majority hastened by without even a look at the wee girl. At last a man came along who knew Meg, and when she gave him her salutation, he said, "Wish you the same, Meg; come along home with me and we will see about the cent." His tone was so pleasant that she readily gave up the possible opportunities for getting more pennies, and went with him. Only a short distance down the street she followed him up the steps and into a house which seemed to her very elegant, altho it was but a laborer's tidy home.

The gentleman called out, "Here, wife, I want to introduce you to my friend;" and as the lady came in sight, he turned to the dirty-faced child and said, "There, Meg, that is Mrs. Lazell," and left them to get acquainted. She had come in from the kitchen at her husband's call, and her hands were white with flour, showing what her occupation had been, so she returned to her work, but not before she had placed a chair near the great range and had Meg seated with a plate in her lap containing three crisp, hot doughnuts, while a fourth brown and white ring was rapidly disappearing. Both were busy, and not much talking was done. One after the other the doughnuts disappeared and two more were added to the number. When one bite had been taken from the sixth one, the child seemed to have a desire to say something, and yet hardly knew what she really wanted to say. To tell the truth this last doughnut was almost more than she could eat, and she began to think of what Andy, the bootblack, told her of a great supper he had attended and how they had doughnuts and cheese; perhaps a piece of cheese would make this last doughnut taste better. So when the kind lady stopped to see what was the matter with her little guest, Meg looked up suddenly, and in a most matter-of-fact manner said, "Cheese is pretty scarce this year, ain't it, Mrs. Lazell?"

Such a merry laugh as the amused hostess had over the droll question, but finally she managed to say, "I guess a glass of milk

will make it go all right," and so it did. Some pleasant talk was enjoyed after the lunch was disposed of, and Mrs. Lazell had a chance to say many kind words and to drop the seeds of truth in the young heart, so that when Meg went back to her home in the tenement block she was happier than when she left it in the morning. But she did not mistrust that this hour's experience was a ray of brightness which should influence her whole life, and yet so it was.

But most remarkable of all was the fact that many times the weary woman, trying not to complain when the way seemed com-

BE HAPPY AS WE CAN.

THIS life is not all sunshine,
Nor is it yet all showers;
But storms and calms alternate,
As thorns among the flowers.
And while we seek the roses
The thorns full oft we scan;
Still let us, tho they wound us,
Be happy as we can.

THIS life has heavy crosses,
As well as joys to share;
And griefs and disappointments,
Which you and I must bear.
And if we may not follow
The path our hearts would plan,
Let us make all around us
As happy as we can.

—Anon.

fortless, trying to overcome some difficulty, would think of the philosophy of little Meg, and would smile as she said to herself, "Cheese is pretty scarce this year, ain't it, Mrs. Lazell?"

EMMA S. BROMLEY.

PRAYING AND GIVING.

WE are in no mood to *pray* as we ought until we have fulfilled the conditions. A little while ago there was a "carnival" where I live for the benefit of a local hospital. One morning was given up to the children, and my own were much interested. When we arose that day my little five-year-old boy began to count his money that he was going to spend at the fair. I said, "Do you not think you had better put some of that in your missionary bank?"

"O no," he said, "I need it all."

"But would you not have a happier day if you shared it with the other children?"

"No, I don't think so."

"Well, let us say our prayers."

He confined his prayers that morning to our immediate family circle—father, mother, sisters, and the little children he played with.

I said, "You are not going to leave out the little children on the other side of the world?"

He replied, "Now, father, I am saying this prayer."

"But don't you think you ought to remember them?"

"I am going to the fair," was the reply.

But the lad's conscience was tender, and by and by he prayed for the other little children—"O God, bless these other children as much as Thou hast blessed me."

When he got up from his knees, he said: "Father, I think I will put some of that money in the missionary bank."

His little conscience was still sufficiently unpolluted to realize that he was in a condition to pray for heathen children only when at least he shared with them the little he had. He could not pray where he would not give.—*Selected.*

SIN SPOILS PLEASURE.

LORD BYRON, who drank of every cup that earth could give him,—Lord Byron, with a wealth of intellectual and physical nature equal to almost anything,—just before he died, sitting among gay company, was meditative and moody; they said to him:

"Byron, what are you thinking about so seriously?"

"O," he said, "I was thinking of the number of happy days I have had in this world."

"How many?" was asked.

"I can count but eleven, and I was just wondering if I could ever make up the dozen in this world of pangs and tears and sorrows."

About this time he wrote:

"Thru many a clime 'tis mine to roam,
With many a retrospection cursed;
And all my solace is to know
Whate'er befalls, I've known the worst.

"What is that worst? Nay, do not ask;
In pity from the search forbear;
Smile on, nor venture to unmask
My heart, and view the hell that's there."

Poor Byron! How different his words would have been had he known Jesus as his Saviour! He said, "Peace I leave with you; My peace I give unto you. Not as the world giveth give I unto you."—*Religious Telescope.*

CREDIT FOR HIS PENNY.

A CERTAIN laird of Fife, well-known for his parsimonious habits, whilst his substance increased did not increase his liberality, and his weekly contribution to the church collection never exceeded the sum of one penny. One day, however, by mistake, he dropped into the plate by the door a five-shilling-piece, but discovering his error before he was seated in his pew, hurried back, and was about to replace the silver coin with his customary penny when the elder in attendance cried out:

"Stop, laird; ye may put in what ye like, but maun tak naething out!"

The laird, finding his explanation went for nothing, at last said, "Aweel, I suppose I'll get credit for it in heaven."

"Na, na, laird," said the elder, "ye'll only get credit for the penny."

There are many people who hope to get credit for generosity or charitable feelings who give only to make a show or to be in the fashion. It is what the heart gives that decides the value of our gifts.—*Selected.*

MEAT KILLS MORE PEOPLE THAN ALCOHOL.

SIR JAMES BARR, senior physician of the Liverpool Royal Infirmary, goes behind the Metchnikoff bacillus in his search for the cause of old age. The bacillus may have all the evil effects claimed by Metchnikoff, but it would have no chance if the victim did not provide a basis by habitual excess in nitrogenous foods. It is the meat habit which lies at the root of the arterial degenerations that bring about old age. Uric acid is constantly present in excess, and at last the cells of the arterial walls—which have to be almost as continually alert and active as those of the heart—can not keep up the fight any longer. Dr. Barr thinks that excessive nitrogenous eating kills more people than alcohol. "After witnessing one of the great temperance advocates of the last century dine, I stated that he would not live three years, and he was dead within two."

The arterial degeneration in question makes the arteries rigid instead of elastic. Apart from the fact that they are then liable to rupture, causing apoplexy (deaths from apoplexy were sixty-six in 1900 as compared with forty-nine in 1890) the arteries can not respond to the brain's incessantly changing demands. The *mind* therefore becomes rigid at about fifty or sixty years of age. These facts may perhaps do more to induce us to reform than even the recently unveiled Chicago slaughter-house horrors. But probably they will only make the majority take even more of the thousand "uric acid solvents" with which the drug-stores are crammed. Instead, why not eat less meat and drink more water. For men or women confined to office or home and taking little exercise the eating of meat three times a day is nothing short of a crime.

OUR DIVORCE LAWS.

A Good Illustration.

THE Census Taker.—Your name, mum?

"I don't know."

"Beg pardon, mum?"

"I've been divorced. At present, my name is Mrs. Jones in this state. In several states it is Miss Smith, my maiden name, and in three states it is Mrs. Brown, my first husband's name."

"This your residence, mum?"

"I eat and sleep here, but I have a trunk in a neighboring state, where I am getting a divorce from my present husband."

"Then you're married at present?"

"I'm married in Texas, New York, and Massachusetts; divorced in South Dakota, Missouri, Alaska, Oklahoma, and California; a bigamist in three other states, and a single woman in eight others."—*Chicago Tribune.*

AGE . . . is a matter of feeling, not of years.—*George William Curtis.*

HER ONE TALENT.

MARGARET E. SANGSTER tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy.

"There is one comfort—I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up.

The husband said one day: "There's one talent you have, darling, beyond any one else in the world—the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who

Twins.

THE silent Sorrow grows with Sin,
Its quiet and unnoticed twin;
And who with Sin would wish to sup,
Must drain the dregs of Sorrows' cup.

—*Luella Dowd Smith.*

had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity.

This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sabbath bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly word and helpful ministry and a Christian example, from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen.

Telling the life-story of this woman, Mrs. Sangster says: "Altogether, when I think of the sick beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master."—*Sunday-School Lesson Illustrator.*

"UNLESS the name of God is written in your forehead,—written there because God is the center of your thoughts,—you will not be meet for the inheritance in light. It is

your Creator who has poured out to you all heaven in one wondrous gift—His only-begotten Son. Will you withhold from God His own? Will you divert from the treasury the portion of means which the Lord claims as His? If so, you are robbing God, and every dollar is charged against you in the books of heaven."

A STATE of continual dependence on the generosity of others is a life of gradual debasement.—*Goldsmith.*

If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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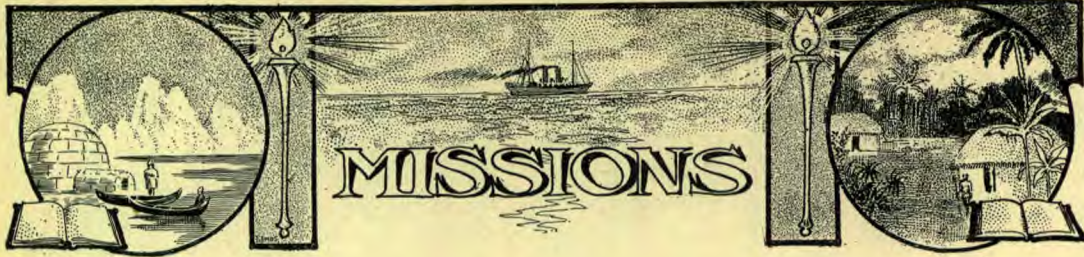
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ORGANIZATION OF THE WEST CARIBBEAN CONFERENCE

YOU will be pleased to know that the work in Central America has developed to the extent that its organization into a conference was advisable. At a general meeting held in Bocas del Toro, Panama, September 7 to 17, what has heretofore been known as the Panama Mission Field was organized into a conference, taking the name West Caribbean Conference.

It begins with about two hundred and fifty members, six churches, and some unorganized companies. Elder I. G. Knight was chosen president and treasurer. Elder Hubert Fletcher, a native of Jamaica, was made vice-president, and was invited to begin labor in Colon or on the Canal Zone at once.

The new conference started in a most encouraging way, and everybody seemed full of zeal and courage. Financially, the masses are better off in this territory than anywhere else in Central America or the West Indies. The one great need is more workers. We need two good, competent Americans, who are willing to put aside all superfluous provincial practises, and settle down to become identified with the people in this part of the world—men who can preach a good, practical sermon, and also have ability for managing money matters; who have lost all longing for the "flesh pots of Egypt," and can sit down to their table and thank God for their food, even tho there is not a hint of American canned goods or the slightest sign of any Yankee preparation. Two good American *missionaries* placed in the West Caribbean Conference will soon develop the field to a self-supporting basis.

The general meetings at Bocas del Toro were splendid spiritual gatherings. The town people turned out in large numbers, and gave earnest attention. Over a dozen



Some Caribbean Fruits.

publicly accepted the truth the last night I was there.

I arrived in Port Limon Friday morning, September 14. On account of small-pox in Bocas del Toro, I was detained in quarantine for five days. Upon reaching Limon I found that yellow fever had appeared in the town.

And what was worse, a supposed case developed in the very house where I took lodgings. But the health department grasped the situation immediately. They cleansed and fumigated the building, and have pronounced the place perfectly safe.

Perhaps, I should not have said anything about small-pox and yellow fever when making an appeal for workers. But my idea of a missionary is not one who is seeking only a salubrious situation or a pleasant place. There are no such places, if we do our duty. Disease lurks everywhere, and people die in all countries. I believe Central America and the West Indies are just about as safe as anywhere else. What are a few cases of small-pox or supposed yellow



A Pair of Caribbean People.

fever, when compared with the great epidemics of diphtheria and pneumonia that sweep the American cities every year?

Then, again, if precaution can prevent the disasters, we are pretty safe, because every little republic and colony down this way has a full corps of competent native and American physicians, who sit up nights studying the situation, and issue sanitary instructions at regular and irregular intervals, and have under them an army of subordinates, who are kept busy sweeping streets, whitewashing walls, chasing mosquitos, and daubing kerosene oil into every hole and crevice where the little winged bearers of malaria or bacteria can possibly wriggle. One's health is well protected in this part of the world. Not longer ago than yesterday morning I was awakened by a band of *sanitaria guardia de orden publico* (sanitary officers), who inquired, "*Como está usted? Duerme usted bien?*" (How are you? Did

you sleep well?) I answered, "*Bastante bien*" (Pretty well). Then without further ado, a whole rapid-fire volley of Spanish questions was put to me, that so completely submerged my limited Spanish vocabulary that I could neither understand nor answer a word. I learned afterward that they were



A Native Home in Central America.

asking me such questions as: "Does your back ache? Is your throat sore? Do you feel any pains? Have you an appetite?" etc. Studying hard to think of some plan by which I might convince them that I was in perfect health, suddenly an idea came to me. I jumped out of bed upon the floor, expanded my chest, contracted the muscles of my arms, made a few hard hits at an imaginary foe with my fists, projected my tongue for inspection, jumped up and down a couple or more times, and made an attempt to turn a hand-spring. The unique spectacle of seeing a supposedly dignified Protestant preacher dressed only in pajamas, and cutting such a lot of comical capers, caused those officers of the public health to laugh long and loudly, and turn and leave me, remarking, "*Senor esta muy bien*" (The gentleman is very well).

No one who is in a state of ordinary good health, and is willing to follow the laws of healthful living, and then trust God for results, need be afraid to come to Central America or the West Indies to work in the message. This field is ripe for aggressive work. The organization of the conference has had a good effect upon our brethren, and has created confidence in our own ranks that is pleasing and promising. Unbelievers have also concluded that we mean business, and they are looking upon us as a permanent fixture in their midst, and as a people engaged in a great and growing work.

You may look for great things from the West Caribbean Conference, because it occupies a great territory, and its members are men and women of faith. They are asking great things of God, and are attempting great things for God.

I expect to return to Jamaica next Monday. A letter received yesterday from Mrs. Strickland informs me that our oldest boy is having fever. She says the work there is onward.

J. A. STRICKLAND.

UNION IN CHRIST.

The world is endeavoring to federate together. So also are many of the churches, not on the basis of the truth of the Bible, but on certain things held in common for which they wish to wield an influence that will tell on the politics of the world, and yet, the only true unifying power in the world is the Gospel of Christ. Take, for instance, the following words from the report of a missionary in Europe:

"While in the Levant we saw the Greek slaughtering the Bulgarian, the Roumanian banishing the Greek, and the Hungarian fighting the Austrian; yet wherever the genuine Gospel peace takes hold of these men we find that it unifies their various interests. They can come up together and joyfully unite in our great annual meetings where as many as one thousand people are assembled representing more than twenty-five of these nationalities, made one in heart and purpose by that one Spirit.

"We may see the Irish against the English, we may see the Scotch and Welsh pursuing their own

Native Preacher.—"Then why do you not get off this steamboat, and travel as you used to do years ago?"—*Selected.*

HE IS NIGH.

LIFT up the voice like a trumpet to sing,
Sing of the Saviour, heav'n's glorious King;
He shall return o'er all nations to reign—
Jesus is coming, is coming again.

Signs in the moon, in the stars, in the sun,
Bid us prepare for the soon-coming One;
Men's hearts are failing with dread and with fear;
By this we know that the great day is near.

Old Earth is heaving with anguish and throes,
But who the day of the Lord's advent knows?
None but the Father who dwelleth on high—
Yet may we know that the Saviour is nigh.

Sing and rejoice! for He stands "at the door;"
God will fulfil what He promised of yore;
Naught He hath spoken can e'er pass away;
This generation shall hail the glad day!

THORO HARRIS.

BROTHER H. W. COTTRELL, president of the Pacific Union Conference, has just returned from the East where he attended the General Conference Publishers' Convention and other important meetings, and on his way back spent several weeks laboring in Arizona and southern California.

ENGLISH-SPEAKING people can do a good work for their foreign neighbors by supplying them with reading-matter in their own tongue. A young German man in Los Angeles has been converted thru reading the German paper, the Hausfreund, given him by a SIGNS worker. The International Publishing Association, College View, Neb., publish papers, books, and tracts in the German, Danish, and Swedish languages. Write them for sample copies. Your tract society can tell you of papers and literature in other languages as well. You can be a foreign missionary at home by laboring for your foreign neighbors.

PUBLICATIONS WANTED.

ANY of our papers and tracts for missionary work. Address, J. W. Hicks, Station E, R. R. 3, Louisville, Ky.

WANTED: Sets of the SIGNS OF THE TIMES from Feb. 5, 1902 to May 7, 1902, containing articles by Prof. J. A. L. Derby on "A Lay Discursus on the Soul." Any having these papers should write before sending, to Prof. J. A. L. Derby, Takoma Park Station, Washington, D. C.

NOTICE OF THE ANNUAL MEETING OF STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

NOTICE is hereby given to all whom it may concern that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under, and by virtue of, the laws of the State of California, will be held at the office of the company on Villa Street, in the town of Mountain View, County of Santa Clara, State of California, on Monday, the 28th day of January, A.D. 1907, at 9:30 o'clock, A.M.

The election of the directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, and such other business as may be necessary or proper to be transacted will come before the meeting.

No objection being offered, for good and sufficient reasons, the meeting will probably be adjourned until January 30, 1907, at 10 A.M.

By order of the directors.

H. W. COTTRELL, *President,*
H. G. CHILDS, *Secretary.*

ANNUAL MEETING OF THE CALIFORNIA CONFERENCE ASSOCIATION.

THE eleventh annual meeting of the California Conference Association of Seventh-day Adventists will be held in connection with the thirty-sixth annual session of the California Conference of Seventh-day Adventists, at San Jose, Cal., January 25 to 29, 1907, for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

W. T. KNOX, *President,*
T. A. KILGORE, *Secretary.*

ANNUAL MEETING OF THE CALIFORNIA-NEVADA CONFERENCE.

THE thirty-sixth annual meeting of the California-Nevada Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, 7:30 P.M., at their church near the corner of Colfax and Delmas Ave., continuing until January 29, 1907.

Each church should at once elect their delegates at the ratio of one delegate for the church and an additional one for every twenty members.

A full delegation at this session is earnestly desired.

W. T. KNOX, *President,*
E. A. CHAPMAN, *Secretary.*

ANNUAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

THE third annual meeting of the members of the Pacific Press Publishing Association will be held at the office of the Pacific Press Publishing Company in Mountain View, Cal., Monday, Jan. 21, 1907, at 11 o'clock A.M.

This meeting is called for the purpose of electing a board of seven (7) directors, and transacting such other business as may properly and legally come before the meeting.

No objection being offered, the meeting will adjourn, for good and sufficient reasons, until January 30, 1907, at 11 A.M.

M. C. WILCOX, *President.*
E. A. CHAPMAN, *Secretary.*



Pacific Press Building, Looking Northeast, December 7.

interest, but when this blessed Gospel takes hold of them, lo, in a day they are one."

What a blessed thing it would be if nominal Christianity were seeking for that power which would thus unify its divided principles.

A CHINAMAN ON CHINA OF TO-DAY.

SAID KANG YU WAU recently, the president of the Chinese Reform Association: "China is no longer in the dark ages. She has already reached the point where Japan was only twenty years ago, after years and years of endeavor. This is not because the Japanese were slow in learning, but rather because they were but pioneers. They cooked, we ate.

"We have now, for example, more than 20,000 Chinese students pursuing advanced modern courses of study. As to common schools, some 5,000 have been started in the one province of Canton. There are now 4,000,000 Chinese who can speak English. Our courts are being remodeled after the English system. The number of books we have translated into Chinese—text books, technical works, and treatises mostly—indicates how extensively the progressive movement is spreading. We have thus appropriated to our use over 10,000 American, English, and European works. The Boxer troubles are over forever."—*Missionary Review of the World.*

A STEAMBOAT DIALOGUE IN BURMA.

Buddhist.—"Why can't a man be a Christian and a Buddhist at the same time?"

Native Preacher.—"If I stood on two steamboats headed in opposite directions, and they should start up, where would I be?"

Buddhist.—"If God made man, why did He not make all alike?"

Native Preacher.—"If He had done so, how would your wife know you from me?"

Buddhist.—"I hate to change my customs."

OUR WORK AND WORKERS.

A CHURCH of six members has been organized at Coalgate, I. T., by Brother and Sister T. J. Hickman.

BROTHER F. W. SPIES baptized thirty-one during a recent trip among the country people in North Brazil.

BROTHER A. S. BRINGLE writes that five have accepted the truth at Cedar, Kan., thru attending tent-meetings.

FIVE intelligent people have been added to the company at Melrose, Ohio, as a result of the labors of Brethren W. E. Bidwell and James Shultz.

BROTHER G. P. GAEDE, of Cleveland, Ohio, writes that a Sabbath-school of about thirty members has been organized among the Germans of that city.

A FAMILY of five took their stand for the truth recently in Williamsdale East, Nova Scotia, after a series of meetings conducted by Brother F. E. Gibson.

A SABBATH-SCHOOL of seventeen members and a company of nine Sabbath-keepers are reported from near Oak, California, as the result of the labors of Brother Wm. F. Nogle.

CALIFORNIA is making a systematic effort to place religious liberty matter into the hands of every citizen. The Special California Sunday Law Issue of the SIGNS and a number of tracts are being used.

THE UNION CONFERENCE RECORD (Sydney) reports that in the island of Fiji whole villages are accepting present truth thru the labors of the native workers. Among the converts are some from Catholicism.

BROTHER G. E. NORWOOD writes of an interesting case of a man who learned of the truth thru papers secured from a reading-rack in the depot in an Arkansas city. This is a wide field and any one, even the children, can see that the racks are kept supplied.



VALPARAISO, CHILE.

[The following did not reach us till after we had published several articles on the Chilean earthquake several weeks ago. But as it contains facts not before given, we publish it, even tho it may seem to be stale. Be assured the awful calamity which visited the prosperous city of Valparaiso is not stale to those there dwelling.—Ed. S. OF T.]

THE damage done to this city by the recent earthquake, August 16, may be summed up in a few words; the city as far as habitations are concerned is almost completely ruined. The whole central part of Chile suffered, many smaller cities were also

cities, it appears that the damage by fire was possibly less here than there. When we view the ruins of what once were magnificent houses, and the pride of those who dwelt in them, we realize the inability of man and can but exclaim, "What hath God wrought?"

It was the most terrible scene I have ever witnessed; and can only be realized by those who have passed through a similar experience. About ten minutes before eight in the evening it began. Had it come in the middle of the night the loss of life would have been appalling. We had no idea that it would be

Mr. Steele threw the lamp in the "patio" where it could burn without damage to the house. Again we waited in the "patio" for the second shock to exhaust itself, then came a few seconds more of quiet, during which we managed to reach the street. The entrance to our house was through a long, narrow passage which was very perilous.

Scarcely had we reached the street when the third shock began. The buildings that were yet standing could be seen jerking back and forth as a dog might shake a rat; it seemed as if the earth was moving in every direction at the same time. In some parts the ground opened. In the street pandemonium reigned, dogs howled, women and children screamed; and all this, added to the crashing of falling walls, made it a night of horror long to be remembered. Immediately after the first quake, fires broke out in more than forty places, making the city appear almost like an inferno. For several days it raged until they had burned themselves out, as no means were at hand to quench them. For days the crash-



Church of Merced, Valparaiso, after the Earthquake of August 16, 1906.

shaken down. The loss of life, I think, was not less than six thousand, while the loss of property will reach about 500,000,000 Chilean dollars. Thus far the insurance companies have refused to pay any part of the loss caused by the fire.

It is safe to say that there is not one house that is not damaged or destroyed. From an outward view many seem not to have suffered, but when the interior can be seen they are nothing but masses of fallen walls. When one views the wreck, he involuntarily wonders how so many escaped with their lives. It was a repetition of the San Francisco disaster, only, if possible, the shock was much more severe here. Comparing the size of the two

such an awful thing. Ever since our arrival in Chile there has been at intervals what are called temblors; thus we had become accustomed to them. There were three distinct, heavy shocks. At the beginning of the shaking we went to the "patio," a small garden about twelve feet square at the back of our house. On one side was a tall building and we could not be sure but that it might fall on us. Yet, I can truly say, we felt no fear, for we knew in whom we trusted. A lamp, which was standing on the kitchen table, ignited the first thing, by a part of the wall falling on it. At the end of perhaps one-half minute came a few seconds of calm, during which time we tried to extinguish the fire, failing in this,

ing of walls thrown down by dynamite could be heard.

For three days and nights we camped in the street with only the sky over us. On Sabbath I walked to the other end of the city, as we were anxious to know how our friends had fared. The city, in many parts, could not be recognized, some of the streets had been swept by the flames, and nothing remained but charred walls or heaps of debris. Others were so filled with ruins, as to be absolutely impassable. All the theaters, nearly all the churches, the jails, and all other public buildings were completely destroyed. In the Church of the "Merced" it is said that eight hundred people were killed; many are still

buried under the tons of brick which fell from the towers as the people were trying to escape.

In the parks as many people as could possibly crowd in had gathered; here could also be seen the dead among the living, as there had not yet been time to bury them. On one street we saw eight bodies lying in a row on the sidewalk, some were sewn up in cloth and thrown into carts or tied on the backs of horses and taken to the cemetery, while many more were only thrown into carts and buried as quickly as possible. Two weeks after the earthquake, bodies were still lying in the street, and the work of recovering bodies from the ruins continued for a month.

All the cemeteries were greatly damaged, large tombstones and huge monuments were thrown down or moved from their base, while many graves were opened and vaults destroyed. Costly mausoleums containing the remains of wealthy persons were destroyed, and the bodies thrown in a ditch together with the poor who were killed in the catastrophe. It is impossible to give by pen an adequate description of what has happened to Valparaiso. Instead of being the beautiful city, the paradise of South America, it is a city of zinc shanties of every imaginable shape and size. The average shanty is about ten feet square, and some are less. But the people have the knack of being contented with their lot, no matter how unpromising their surroundings.

Our house burned the morning after the earthquake, tho we managed to save the greater part of our household goods. All the property of the Mission was destroyed. Now while the majority of the population are vainly looking for houses in which to live, we, without any effort on our part, had a house offered us in which we are living as comfortably as the circumstances will permit. To God be all the praise and glory, as He is worthy.

MILLIE E. STEELE.

ANOTHER SOUTH AMERICAN EARTHQUAKE.

Just as we are putting the previous article in type the cable brings us news of another earthquake in the Chilean republic. This time it is in the extreme north, in the Department of Tacna, seemingly centering in the seaport town of Arica, half of which is reported destroyed. The population of the town is between 4,000 and 5,000. How far it has extended back into the interior, or to the northward, reports do not say. Many smaller surrounding towns were destroyed; and the people are fleeing from the shaken district in alarm. Iquique, 120 miles to the south felt the shock but slightly. The date was December 26.

Men may laugh, skeptics may ridicule, yet more and more will we see of these destructive temblors. God in His mercy is warning men of the ultimate disasters.

WARNING WORDS.

In a recent speech at New Rochelle, N. Y., Justice Brewer, of the United States Supreme Court, spoke of the great size of America, and declared that Americans are in the habit of speaking of the big, material things—our crops, and railroads, and mines, and steel industries, and trusts, and navy, etc., and continued:

"These signs indicate a habit of extravagance. We are taking a course of running into debt. The nation, after the Civil War, owed about \$3,000,000,000. At the beginning of the Spanish War that debt was about \$1,000,000,000. Since then it has not been diminished. Most of our States are heavily in debt. The debt of New York City is an enormous one. Cities all over the country are deeply burdened with obligations. I do not rejoice to see this.

"Contrast the little red schoolhouse of the earlier

days with the magnificent public buildings—city halls, schools, and so on—built by our enterprising cities of this time. If they were paid for it would be all right. They would attest the marvelous growth of our land. But they are built with borrowed money, and they are a mortgage upon the future.

"We cry, 'Peace, peace!' but we are all the time preparing for war. We have a navy fourth in power among the nations of the world. Two Congresses have paid more for our navy than the estimated cost of the Panama Canal. We played a neighborly, altruistic part in Cuba, but we rode roughshod over Colombia to gain the canal zone. We glory in the struggles of our fathers to free us from the evils of a colonial system, but we seize the Philippines."

Mr. J. D. Rockefeller, who, however oil consumers may regard his grasping proclivities, must certainly be given credit for good judgment, and long and large experience, declared in a recent interview:

"We are spending too much money." We are going entirely too fast. We are too prodigal of our money." "Don't you think we are going to be compelled to pay for all this?"

And the Kansas City "Star" quotes Secretary of State, Leslie M. Shaw, as saying in his speech at the dinner of the automobile manufacturers, in a Washington despatch of December 14:

"This country has grown as no country in the world has ever grown. It is advancing by leaps and bounds. I don't want to worry you with statistical data. Within the last ten years, however, the country has jumped to an appalling stature. I don't know what is going to become of us.

"It is all right to boast of our greatness, to herald our wonderful productive capacity to the world and set ourselves up on an eminence, but, gentlemen, we are going too fast. We have outgrown our swaddling clothes without preparing for ourselves a new wardrobe. Only complete disaster can follow a continuation of this unparalleled prosperity.

"Speaker Cannon has said that this country is 'a hell of a success' and well has he spoken. But do you gentlemen ever ponder and stop to think what success may lead to?

"Those of you who pray, get down on your knees to-night and pray God that there will be an abatement or no one can tell what will become of us—I am sure I can not."

He is elsewhere quoted as saying:

"To those of you who pray, I say, Get down on your knees to-night and pray God to save this country from its prosperity."

The history of all the nations has demonstrated the need of these notes of warning. It is an old and trite saying: "Wise men learn by the experience of others; fools, from their own." We may read the fate of the course we are pursuing in the ruin of the nations of old. We may read it also in the "more sure word of prophecy."

THE ARRAIGNMENT OF MORMONISM.

ON the Senate resolution to declare vacant the seat of Senator Reed Smoot, the Mormon, Senator Burroughs was the leading speaker. He said there was no proof submitted to show that Mr. Smoot was a polygamist, but based his argument on the fact that Senator Smoot represented the "twelve apostles," or hierarchy of the Mormon church. The following are excerpts from Mr. Burroughs powerful arraignment:

"Smoot was nominated by the monarchy and the selection was ratified by the Legislature. No more cunningly devised scheme could possibly be concocted to put the church in politics and make it potential there than this. There has been no case in which a candidate for a high office in Utah has obtained the consent of the church to run and has been defeated.

"The evidence is complete and overwhelming that

a majority of the members of this hierarchy have continually and persistently lived in polygamy, and are to-day openly and confessedly defying the laws of the land prohibiting such crimes. The record is so shocking as to challenge credulity.

"If the public press is to be credited, this number [of President Smith's (five) wives] has been augmented during the last year to forty-three, and while we are discussing the right of the representatives of the hierarchy to a seat in this body, we can imagine its saintly head sitting in the home of his fifth plural wife, rocking the cradle of the latest illegitimate offspring of his debauchery and crime, and with sanctimonious air singing the familiar hymn of his church:

"Now the Gentile reign is o'er,
Darkness covers earth no more;
Gentile tyrants sink to hell,
Now's the day of Israel."

"The vital question is, Can one become a member of, and identify himself with, a band of law-breakers, knowing them to be such, participate in their counsels and sustain them in their conferences, and yet escape all responsibility for their unlawful acts? Such a contention will not stand the test of either law or reason.

"The Senator's complicity in encouraging polygamy and polygamous cohabitation does not consist wholly in the fact that he is one of the governing body of that church. By repeated acts he has, as a member of the quorum of the twelve apostles, given active aid and support to the hierarchy in its defiance of the statutes of this state and the laws of common decency, and in its encouragement of polygamous practices by both precept and example.

"It is submitted that the Senator, by becoming a member of, and identifying himself with, such an organization and participating in its functions, has disqualified himself for membership in this body; an organization that fosters and encourages crime; tramples upon all law, human and divine; practices polygamy and polygamous cohabitation; desecrates the home; degrades womanhood; debauches public morals; strikes at the Christian civilization of this age; undermines and shakes the foundations of human society and government; destroys the sanctity of the marriage relation; defies the authority of the State and national government; registers an oath of hostility to the American nation, and brings the name and fame of the good people of Utah into disrepute and shame and humiliation to the American people. I submit that such an organization is not entitled to have its representative in the Senate of the United States, and I therefore move the adoption of the resolution."

Mr. Burroughs criticised those who have given the Mormons political aid. Altho making no direct reference to the President sending Secretary Taft to Idaho in the last campaign he said: "The purposes and aims of the great Republican Party have been entirely misrepresented by its leaders in their political dealings with the Mormon Church."

NEW VOLCANIC ISLAND.—Robert Dunne, a writer in "Outing," tells us that for six weeks he has been hunting volcanoes in Bering Sea, and that he climbed the new island in the Bogoslov group which was thrown up at the time of the California earthquake. In fact, he is the first one who has climbed or explored the island. He tells us that it is still an ash cone, the active core of the submerged crater in a state of wild activity. His native assistants refused to follow him, and he had to visit the island alone, burning all the hair off his hands and some off his face in ascending it. It has a crater from five to six miles in diameter containing seven cones, and the volcano is one of the greatest in the world.

THE ONE THING which seems to save the Papacy in Spain is reported to be the strong antagonism between the various liberal factions, and these differences seem to consist largely of personal animosities.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JANUARY 9, 1907.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

A RELIGIOUS LIBERTY ISSUE.—Our next issue but one will give special attention to religious liberty. There will be several articles on Sunday laws and their character, right relations of Church and State, and present conditions in the world. It will be well illustrated, and a good number to sell. Prices: Single copies, five cents; 25 to 75 copies, three cents each; 100 copies or more at the rate of two and one-half cents each.

A WICKED SENTENCE.—One noted translation of the Scriptures is called the "Wicked Bible," because a "not" was left out of one of the Ten Commandments. A sentence in the article on "The Great Salvation," in the SIGNS of December 5, 1906, third column, beginning of the third paragraph from the end, became a wicked sentence by the insertion of "not" in some way unexplainable. The sentence should read: "It was the Spirit which inspired the thoughts contained in the Book of books." There should be no negative after "was."

A MISTAKE.—There appeared in the SIGNS of November 28, a short selection entitled, "To Be Seen of Men." It was handed the editor by one of his associates, supposedly for printing, and was handed out for copy, put into type, and was printed before the editor read it. It should have been questioned by those who did read it, but they supposed that it had been passed upon. There is a good thought in the principle set forth, but we do not believe in its application. To us it seems an eminently proper thing for a preacher to acknowledge his dependence upon God before he begins his service, by kneeling in silent prayer, and a proper thing for the worshiper to do to bow his head in silent prayer on entering church. We should not condemn, however, either the preacher or the hearer who does not do this.

A NEGATIVE LIFE is at the best an unsatisfactory existence, and is bound to result in death. In God's providence every man has within him certain spiritual faculties, which, if improved, will prove a blessing to the user. If neglected, they will atrophy, and the man lives on, a mere physical and intellectual life, the life of the flesh, with the mind of the flesh, to the end of the flesh. Thus speaks the apostle: "For the mind of the flesh is death; but the mind of the Spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." The failure or success of others is no reason for any one's failure; it is only an excuse; the failure is in the mind of the flesh which hates God's requirements, and loves sin. O reader, if this be your case, meet it like a man, and let the mind of the flesh die.

MARCONI A SPIRITUALIST.—A despatch from Rome, dated December 18, informs us that Signor Marconi has been converted to Spiritualism by Princess d'Antuni del Drago, a noted medium, who says that Mr. Marconi "has held seances in her own palace, and has been favored with extraordinary phenomena. That the King of Italy is also a believer in Spiritism seems evident from the following from the princess: "So far as my knowledge goes, I can not speak of what the king knows of Marconi's conversion, or that his majesty ever assisted or took part in a spiritualistic seance with Marconi." The Czar of Russia is known to be a confirmed Spiritualist. See Rev. 16: 14.

THE REJECTED REASON AND ANCESTRY.—More and more in every form of literature we are harked back to man's brute ancestry. We are told that when he is hungry, there gapes thru his veneer the hungry maw of the animal; when angry, you see the glare of the tiger, or hear the snarl of the cat, and so on *ad infinitum*. All the depravity of man is laid at the door of his brute ancestry, the outcroppings of the beast in the jungle. This is the only way that unbelief can explain man's inherent wickedness, depravity, and bestiality. The true reason, the one reason given in the word of God is rejected. That malign master and agency of evil—the devil—is banished. The fall of man from purity and innocence is set aside, and, consequently, all that came as the result of the fall. Man, the king of God's earth, under his Maker, fell; and when he fell all the creation under him was marred. Sin became incarnate, infleshed. When man yielded to the devil, the devil became king *de facto*, tho not *de jure*, and the whole creation of earth became subject to his rule. And from "the god of this world" comes the savagery, the brutality, the cruelty, the bestiality. Man's ancestry was divine. He chose the realm of the flesh, and became a beast. The Son of God gave Himself, conquered, died, to restore man to his first dominion. Those who prefer the brute ancestry, will find the brute's end. Man who rejects his divine ancestry, "abideth not; he is like the beasts that perish." Those who, finding themselves on the low level of sin, choose the divine ancestry, may thru Christ attain to it. To them who receive Him, "to them gave He the right to become children of God, even to them that believe on His name." John 1: 12.

HOW CATHOLICS REGARD PROTESTANTS.

The following from the Catholic "Western Watchman," one of the leading Catholic papers of America, on the educational question in England, shows that Catholics regard Protestantism as worse than no religion at all:

"If we would safeguard our Christian heritage we shall have to support our schools as we support our churches. It must come to that in the end. Many of the bishops in pastorals are praying that the Catholics of the British Empire may not be compelled to adopt the American system of education, which would compel them to build and support their own schools. They might meet a far worse fate. A government grant for religious education in England would mean one Catholic school for twenty Protestant. For the money necessary to support that one Catholic school, could the Catholics, should the Catholics, consent to the existence of TWENTY CENTERS OF STATE-TAUGHT HERESY; TWENTY NUCLEI OF BLASPHEMY AGAINST CHRIST AND CHRIST'S CHURCH? The theory that Protestantism is better than no religion has received so many stunning knocks of late years, that he would be a bold man who would defend it now."

How long will Protestants go blindly on?

CATHOLICISM AND SPIRITUALISM.

There is an interesting article in the "Literary Digest" of December 15 by a Jesuit father on Spiritualism, the sum of which is this: While the priest in question, Father G. Franco, discourages investigation into Spiritualism, still he believes it to be a reality and a fact, even its materialization, so-called. But he tells us that we are very likely to be deceived (and that is true), because evil spirits know and profess to be good (and that is true); but he admits the very thing which will inevitably bring the whole Catholic Church into the ranks of Spiritualism, if it is not there already; and that is that these spirits are the spirits of the dead, or, in other words, that spirits of the dead do manifest themselves.

That being true, how does the learned priest know that all these various stories concerning the appearances of saints and their communications with mortals, are not, after all, the evil spirits coming in the guise of saints? How would we expect Satan to come if not to deceive? and how could he deceive any better than to come to the thousands and millions of souls who profess to believe in the presence and existence of saints, having connection with mortals, than to come in the guise of these very saints? Certainly, it is true that the devil has his angels—fallen spirits; and that he has used this army to deceive souls thruout all the ages; and that all demon worship and supernatural manifestation connected with it are the result of these agents.

We are also told that those who worship the dead, worship demons, or devils (Ps. 106: 28, 37; 1 Cor. 10: 20); while on the other hand, "the dead know not anything" (Ecl. 9: 5; Ps. 146: 3, 4). Where, then, according to this testimony shall we place all the saint worship or the intercession of saints which the Catholic Church holds and believes? What is there to hinder them being deceived by the army of evil angels? Ps. 78: 49.

TO THOSE OF OUR COUNTRY READERS who are anxious to obtain information in agricultural science, we would say that the University of California offers four short courses in agriculture, horticulture, entomology, poultry, etc., three of which are still open, beginning the last of December and ending February 28,—at Fresno, December 26 to 29; Los Angeles, January 7 to 12; Sacramento, January 14 to 19; Berkeley, January 21 to February 1, continuing the course in the chemical laboratory until the last of February. These courses are open to all persons of good moral character who have had sufficient common school training to enable them to take notes on lectures, etc. No charge is made for tuition, but to those who attend the schools, tickets of admission must be applied for in advance. Terms, lectures, etc., may be obtained by addressing the University of California, Agricultural Section, Berkeley, California.

"SAN FRANCISCO DESTROYED."—We have received from C. N. Caspar Co. Book Emporium, publishers, Milwaukee, Wis., one of the finest souvenir albums which has been published on San Francisco. It is entitled, "San Francisco Destroyed." It is magnificently printed. The illustrations stand out as clear as actual photographs, and information sufficient to know what the picture means is given. The scenes also are not fancy scenes, as were many of the eastern illustrations that were given, but are from actual photographs of the things pictured. Among the views are portraits of Governor Pardee, General Funston, and Mayor Schmitz. The retail price of this souvenir album, embracing fifty-five pictures, among which are two double-page panoramas, with cover, ready for mailing, is fifty cents, and it is certainly worth it.