

SIGNS OF THE TIMES

"Darwinism at Its Last Gasp."

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

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For Terms, See Page 15.

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MY PATHWAY.

THERE is a pathway all marked out for me
Along the shores of life's tempestuous sea;
And many burdens in that pathway lie
That none on earth may bear as well as I.
Thy loving hand, O Christ, hath poised and weighed,
Thy gentle voice hath said, "Be not dismayed."
Shall gloomy shades of dark Gethsemane
Frighten my feet from following after Thee?

There is a cross that I alone must bear;
But shall I sink in darkness and despair,
Because, forsooth, the weary years have flown,
And still my cross hath no whit lighter grown?
So many years I've prayed the self-same prayer:
"Father, remove the weary cross I bear;"
And still the self-same answer comes to me,
"Thy Father knoweth it is best for thee."

There is a work to do ere set of sun,
That I must do, or leave the work undone,—
Some tender offering that I must make,
Some toilsome task perform for love's sweet sake,
Some deed of grace, some kindly word of cheer,
A warm handclasp, a sympathetic tear,—
These may I give, tho' poor in worldly store,
These may I give in love, if nothing more.

O Father, grant the strength I ask of Thee,
That I may do the work Thou gavest me;
That I may say, as sinks life's westering sun:
"See, Master, see, the task Thou gav'st is done;"
And hear at last Thy gentle voice so mild:
"Thy mansion is prepared; come home, My child."

MRS. L. D. AVERY-STUTTLE.

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OUR ELDER BROTHER.

THEN cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here while I go and pray yonder. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful, and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me. And He went a little farther, and fell on His face, and prayed.

Christ felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it. This agony He must not exert His divine power to escape. As man He must suffer the consequences of man's sin. As man He must endure the wrath of God against transgression.

Only a short time before, Christ had offered His intercessory prayer to the Father, not as one overcome in battle, but as one who had gained the victory at each step as He approached the consummation of His work. As one already glorified, He had claimed oneness with God.

But now the hour of Satan's apparent triumph had come. The storm of wrath was about to beat upon the Saviour. A horror of great darkness oppressed His soul. Everything was at stake with Him. In its hardest features Satan pressed the situation upon the Redeemer: "The people who claim to be

above all others in temporal and spiritual advantages, have rejected you. They are seeking to destroy you, the foundation, the center and seal, of the promises made to them as a peculiar people. One of your own disciples, who has listened to your instruction, and has been among the foremost in church activities, will betray you. All will forsake you." Christ's whole being abhorred the thought. That those whom He had undertaken to save, those whom He loved so much, should unite in the plots of Satan, pierced His soul. The conflict was terrible. The sins of men weighed heavily upon the Saviour, and the sense of God's wrath against sin was crushing out His life. From His pale lips came the bitter cry, "O My Father, if it be possible, let this cup pass from Me; nevertheless not as I will, but as Thou wilt."

"And He cometh unto the disciples, and findeth them asleep." Had He found them praying, He would have been relieved. Had they been seeking refuge in God, that Satanic agencies might not prevail against them, He would have been comforted by their steadfast faith. But they had not heeded the repeated warning, "Watch and pray." At first they had been much troubled to see their Master, usually so calm and dignified, wrestling with a sorrow that was beyond comprehension. They had prayed as they heard the strong cries of the sufferer. They did not intend to forsake their Lord, but they seemed paralyzed with a stupor which they might have shaken off had they continued pleading with God.

The weakness of the disciples awakened the sympathy of Jesus. Addressing Peter, He said, "Simon, sleepest thou? Couldst thou not watch with Me one hour?" He feared that they would not be able to endure the test that would come upon them in His betrayal and death; and He said, "Watch and pray, lest ye enter into temptation." Even in His great agony He sought to excuse their weakness. "The spirit truly is willing," He said, "but the flesh is weak."

Once more Christ sought His place of prayer, and His voice was heard on the still evening air, not in tones of triumph, but full of human anguish. The words of the Saviour were borne to the ears of the drowsy disciples: "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Again Christ felt a longing for companionship, for some words from His disciples that would bring relief. Once more He came to them, "but their eyes were heavy; neither wist they what to answer Him."

Turning away, Jesus sought His retreat, and fell prostrate to the ground, overcome by the horror of a great darkness. The humanity of the Son of God trembled in that trying hour. He prayed not now for His disciples that their faith might not fail, but for His own anguished, agonized soul. The awful moment had come,—that moment which was to decide the des-

tiny of the world. The fate of humanity trembled in the balance. Christ might even now refuse to drink the cup apportioned to guilty man. It was not yet too late. He might leave man to perish in his iniquity. He might say, "Let the transgressor receive the penalty of his sin; and I will go back to My Father." Will the Son of God drink the bitter cup of humility and agony? Will the innocent suffer the consequences of the curse of sin, to save the guilty? The words fall tremblingly from His lips, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done."

Three times has He uttered that prayer. Three times has humanity shrunk from the last, crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He will become the propitiation of a race that has willed to sin.

O tried, tempted soul, remember that He who suffered in Gethsemane is *your* Saviour. He is touched with the feeling of *your* infirmities; for He was "in all points tempted like as we are." Because of this, "He is able to succor them that are tempted." He was made perfect through suffering. He is watching over you, trembling child of God. Are you tempted? He will deliver. Are you weak? He will strengthen. Are you ignorant? He will enlighten. "He healeth the broken in heart, and bindeth up their wounds." Whatever your anxieties and trials, spread out your case before the Lord. Your spirit will be braced for endurance. The way will be opened for you to disentangle yourself from embarrassment and difficulty. The weaker and more helpless you know yourself to be, the stronger will you become in His strength.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest. They will look back with thankfulness on the darkest part of their way. From every temptation and every trial they will come forth with finer faith and a richer experience.

MRS. E. G. WHITE.

THE SECOND COMING OF CHRIST.

Its Place in the Gospel Scheme.

THE first and the second coming of Christ to this world are sharply discriminated in the sacred Scriptures. The fact that Jesus *will* come to save saints is just as dogmatically asserted as the fact that He *did* come to save sinners. In the beginning God promised to send His beloved Son into the world to taste death for every man. We all know

that the Son did come; that He did die, the just for the unjust; that He did rise from the dead and ascend to the right hand of the Father on high. Equally definite and positive is His promise, "I will come again." If the one promise was literally fulfilled, why will not the other be?

If taught and guided by the divine Word, we must believe that the second coming of our Lord will be just as certain, just as palpable and personal, as was His first coming. If His first advent was necessary to the realization of the Gospel mission, His second advent is equally necessary. "I will come again" is, in short, the keystone to the Gospel arch. In that mighty fact the Gospel culminates—finds its crowning glory. In more than fifty places is the second appearing of the Lord referred to in the Scriptures. It is identified with the paramount blessing, the supreme hope of the Christian. Repeatedly the divine Word speaks comfort and consolation to the sorrowing, suffering believer by assuring him that his Lord will come and will not tarry.

The disciples, having been intimately associated with their Master for more than three years, had become ardently attached to Him. To be in His personal presence was to them one and the same thing as to be happy. They could conceive of no higher joy than to be in personal touch and communion with Jesus. Hence they could hardly endure the thought of being separated from Him.

Accordingly, when He disclosed to them the fact that He would soon part from them and return to His Father, their hearts were wrung with grief. In His love and pity He at once assuaged their sorrow by assuring them of His personal return to this world. "Let not your heart be troubled," He began; "in My Father's house are many mansions; . . . and if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3. Would not even a child understand that the Saviour's language here teaches that if the saints shall ever be where He is, in the world to come, He must appear again to receive them unto Himself? No language can teach more clearly that if the people of God shall ever be delivered from this present evil world, Jesus must and will return for them; and His returning is the pledge that they shall be with Him in eternity. This assurance is the balm He lays upon the sorrowing hearts of His disciples.

When consoling those who sorrow for their dead, the Holy Spirit seizes upon that supreme event, the coming again of Jesus, and declares the sequel of that event to be the raising from the dead of those who sleep in Jesus. For "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. . . . For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." Then follows this significant precept: "Wherefore comfort one another with these words." 1 Thess. 4:13-18. Again we see that the only pledge God has given us that the righteous dead shall be raised and delivered from the power of the grave, and that they and the righteous living shall ever be with the Lord in glory, is that Jesus will come again.

And why should not the promise of the Master's return be supremely precious to His church, when the Bible itself declares His returning to be "that blessed hope"? Titus 2:13. For the blessed hope we are commanded to *look*; that is, we are joyfully to expect it. Again (Heb. 9:28): "And unto them that look for Him shall He appear the second time without sin unto salvation." There is no promise whatever that He will bring salvation to those who refuse to look for Him. Observe, too, that this scripture unequivocally teaches that ultimate salvation, or final and eternal deliverance from the power and reach of sin and death, can be compassed in no other way than by the personal coming again of our Lord and Saviour. He Himself declares, "Behold, I come quickly; and My reward is with Me, to give every man according as His work shall be." Rev. 22:12. How emphatically is here enunciated the great truth that the Saviour must come again if His saints shall ever receive their final reward. "If the dead rise not,"—(and their rising is contingent upon the appearing of Christ)—"then are we [Christians] of all men most miserable." No future advent of Christ, no deliverance; that lost, all is lost. See also Luke 14:12-14.

It is the fashion in these days to spiritualize the doctrine of the second advent. Many profess to believe that the promise of our Lord's coming again finds its fulfilment in His coming to His saints by His Spirit when they die. But in this sense He is constantly coming to them, while they live as well as when they die. The language of Inspiration effectually precludes a mere spiritual application of the doctrine. Let us make the test: "And as they thus spake, Jesus Himself stood in the midst of them, and saith unto them, Peace be unto you. . . . Behold My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." Luke 24:36-39. It was the tangible, personal Christ that stood before the disciples on the evening of the resurrection day. Now note again the language of Scripture: "When He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." Acts 1:9. As the eyes of the sorrowing disciples wistfully followed their ascending Lord, two angels, fresh from the courts of glory, declared unto them: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Verses 10, 11. He ascended visibly, bodily; so He will likewise come again. "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. "The Lord Himself shall descend from heaven with a shout," etc. 1 Thess. 4:16. What, then, shall we believe—human conjecture or divine affirmation? Shall not each one of us say, "As for me and my house, we will believe the voice of the Lord"?

We see, accordingly, that the Gospel would utterly fail of its mission in the earth were the second personal appearing of our Lord never to be realized. Just as certainly as He came the first time to save sinners, He will come the second time to save the righteous. As certainly as He once came in solitariness, humility, and poverty, so certainly will He come again "with all the holy angels with Him," "in power and great glory" and with all the riches of heaven. He came once to be despised and rejected of men, to be set at naught and crucified; He will again come "to be glorified in His saints, and to be admired of all them that believe, in that day." He came nineteen centuries ago to wear a crown of thorns; He is

soon coming with the fadeless crown of universal sovereignty upon His sacred head. That will be a glad day to those that believe, and watch, and pray, and look. Then "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

GEO. W. RINE.

CHRISTIANS AND THEATER-GOING.

TO MY mind one sad evidence of the decline of spirituality in the present age is the tendency of professed Christians to visit theaters. Many ask, What is the *harm*? I answer, What is the *good*? Is it not a waste of much precious time, time that might have been used in a far better way? Does it not fascinate young people, and give them a taste for worldly frivolities which often leads to a downward road? Does not the presence of professed Christians encourage others thus to squander God's mercies in worse than useless folly? Do not the innuendos used in such places, also the sensuous spectacles witnessed there, tend to defile the mind and to blunt the taste for more solid and serious exercises?

Has not the theater often been the *first* downward step to destruction? Does not the theater *de facto* belong to the people of this world, who have no desire for God or His Word? Let me give the reader an incident to show what a *genuine* Christian thinks of such a place.

Some years ago there was in Mussoric Hills a noted retired general who had been converted to God in his old age by reading some of Mr. Spurgeon's sermons. His delight was to place copies of these sermons in the hands of all the officers of the army whom he knew throughout India. One day a lady, *high up in the social scale*, called at his house, and said,—

"General, I suppose you will be at the theater to-night?"

He said, "No, madam; I am now a Christian, and have given up the devil's house for the house of God."

The great lady was shocked, and said,—

"What, am not I a Christian?"

"Madam," was the reply, "what is a true Christian? I take a true Christian to be one who *follows* Christ, and I ask you, Do you think if Christ were here, He would go to the theater?"

"O, no," the lady said, "He would not go."

"Then, if He would not, should His people go where Christ would not go? If they dare go where He is not, they go into danger. So better not go, for it is the devil's ground. I ask you again, Would you like to die in a theater?"

This touched the conscience, and the answer was, "God forbid." After all she went, hoping she would not die in such a place!

Another excuse is, "People must have some enjoyment." I would ask, Are there no other and better enjoyments for the true Christian? Carrion may be relished by vultures, but the dove will flee from it; and the people who can relish theatricals remind one of him who would fain have filled himself with "the husks which the swine did eat."

The sad declension in family worship is another certain sign of the down-grade tendency of the age. Does it not deeply pain one to see the fire of the family altar going out, while footballs, concerts, etc., etc., are in full swing? Are we not losing our relish for the Bible and the means of grace? It looks like it; and what will be the result?—Worldliness and popery swamping the land. What urgent need there is for a wave of earnest and united prayer all over the land on the part of God's people.

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The "Letter that fell from Heaven" "A Sunday-Sabbath Forgery"

By E. A. Axon,
Hon. LL.D., F.R.S.L. &c.

ARTICLE TWO.

IV. In the Crusades.

PETER THE HERMIT, when preaching the crusade, had with him "a letter which had fallen from heaven," but apparently it contained only an exhortation to the holy war. The mention of it by his biographers shows, however, that the idea of a "Christ letter" was common; and it may possibly have been an adaptation of that which we are now considering. A MS. of the eleventh century, in the Munich library, gives the "heavenly letter" without the introduction, and threatens dreadful punishments on those who fail to observe the Sunday. They are not to visit another locality except for the purpose of visiting the sick or pacifying quarrels. At the end is the declaration that the epistle was not written by the hand of man, but "by the finger of God and of our Lord Jesus Christ, and sent from the seventh heaven and the throne of God on to earth in order that the holy Sunday should be observed."

Sigebert Gemblacensis records, under the year 1032, that a certain bishop declared he had received a letter from on high, inculcating certain precepts for the advantage of his people. Abstinence from flesh on Saturday was one of the recommendations, but Sigebert's description does not make it certain that the document was identical with the Sunday letter.

There is a MS. in the British Museum, written in Spain in the eleventh century, in which the recipient of the heavenly letter is said to be Peter, bishop of Nîmes.¹ Mention is made in the "Chronicon S. Maxenti," under date of 1100, of a letter which descended from heaven at Jerusalem, and dealt with the observance of the Lord's day.² Early in the twelfth century Ekkehard of Aura speaks of a letter received by the archangel Gabriel from the Saviour and dispersed throughout the world.

V. In the Twelfth Century.

A lengthy version of the "heavenly letter" is found in a twelfth-century MS. in the French Bibliothèque Nationale. This came from Corbie, and contains the introduction stating that the letter fell from heaven before the Effrem gate of Jerusalem, where it was found by Achor the priest, who sent it to another priest, Ioram, "*ad Armeniam civitatem*," who in turn sent it to Machabeum, a priest at Bethany, who sent it "*ad montem Garganum*," where there is the church of St. Michael. Then by the will of God the letter came to the tomb of St. Peter at Rome. All who were in the city made a three-days' fast, with prayers and almsgiving.

There is another copy of the "heavenly letter" in the same library, and also from Corbie. The introduction states that this epistle fell from heaven upon the altar of St. Peter in Jerusalem, inscribed on a marble tablet, the light from which was like lightning. An angel of the Lord held it in his hand, and all the people, for fear, fell upon their faces and exclaimed, "*Kyrie eleyson*." The "letter" has been published by Amaduzzi from a MS. of

Todi of the twelfth century. The introduction is lacking. The aim of the epistle is to lay stress upon the observance of Sunday from the ninth hour of Saturday to the first hour of Monday. The duty of tithe-paying is also enforced. At the end is apparently an allusion to a previous "heavenly letter," which had not produced the desired effect.

VI. Eustace, Abbot of Flaye.

When Eustace, the abbot of Flaye, went through England in the thirteenth century, preaching the stricter observance of the first day, he made use of the "heavenly letter," and the text is preserved by Roger of Hovedon, and other chroniclers. In this edition the letter is said to have fallen upon "the altar of St. Simeon, which is in Golgotha, where Christ was crucified for the sins of the world."

The Toulouse library contains a MS. of the thirteenth century, in which there is a copy of the "heavenly letter." To this century also belongs a Syriac MS. in the British Museum, in which the epistle is said to have fallen in the church of St. Paul in Constantinople, in the year A.D. 746. It refers to two previous missives sent in A.D. 731 and A.D. 746. It is to be noticed that Licinianus, in the earliest reference we have to the Christ letter, speaks of it as inculcating the worship of Sunday. The word "*colatur*" which he uses is not found in the texts we now have, but it may have been in one of the two preceding heavenly letters which are mentioned in some of the versions.

VII. In the Fourteenth Century.

Dr. Pribsch prints from MS. 1355 (v) of the Vienna Library a fourteenth-century Latin edition of the Christ letter. It is said to have been sent down from heaven to Jerusalem by the archangel Michael, and to have been found "*ad portam Effrem*" by the priest Ichor, etc. The German Flagellants, some of whom were burned at Sondershausen, believed in three heavenly letters, sent at intervals of ten years. Two had been concealed by the authorities. The third was written in marble and shone like lightning. The Flemish Flagellants likewise had this letter. There are also two German and a Spanish version. A fragment in the old Czech language is preserved in the Strachon Library at Prague, in which the recipient of the letter is Peter of Gaza.³

VIII. In the Fifteenth Century.

Early in the fifteenth century John Awdelay, a monk at Haghmon in Shropshire, wrote a poem, which is preserved in MS. Douce 302, fol. 16.⁴ In this we are invited to hear an epistle, since "Christ wrote it with His own hand," and sent it to Peter, bishop of Gaza. In this letter dreadful judgments are threatened on nations for the non-observance of Sunday. Their correctness will be invalid, and they will become subject to "wicked tyrants," unless there is a warning against the non-payment of tithes; and there is a threat against the priests who will not teach this epistle. Peter of Gaza is made to swear to the truth of the "heavenly letter" by God's power, by Jesus Christ, by the Trinity, by the four evangelists, by the

patriarchs, prophets, and apostles, by the angels and archangels, by Mary, and by all the saints in heaven. The poem ends with a request from the poet for the prayers of those that hear the epistle.

My name hit is ye blynd Awdlay.

THE EARLY CHRISTIAN CHURCH.

THE testimony of the Spirit by which men were called into church fellowship under the early disciples, was direct and decisive. No effort was made to win popular applause, or to soothe sinful consciences. On the other hand, the sins of the time were laid bare, and the guilty ones pointed out. At Pentecost, especially, when men spoke "as the Spirit gave them utterance," Peter presented Christ to the multitude as One whom God had openly and fully approved, as they themselves knew. He then charged them with the terrible sin of deliberately murdering the Christ of God, who had been sent by divine grace to their rescue from Satan's power. Acts 2:22, 23.

Proof was then offered to confirm Christ's mission to earth as divine, in the fact that after they, the professed people of God, had slain the just One, God had raised Him from the dead, as One over whom death could not hold the mastery. The resurrection of Christ was to them such a clearly established reality that they did not attempt to deny it; yet the lesson it had for them would still have been lost, had not the prophecies relating to it been cited, and their ultimatum presented. This revealed Christ as an occupant of heaven's throne after His resurrection, where He was to remain until all his enemies were overthrown.

As believers in the prophecies, this direct recital appealed emphatically to their yet somewhat sensitive consciences. In distress of mind at the thought of their guilt, they appealed to the apostles to tell them what they ought to do in the matter. The Spirit, having so strongly convicted them, again directed the speech of the chief speaker of the day. Said Peter, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

What a thought! Here was a numerous people, all charged with the awful crime of making the Son of God the victim of their malicious hatred; and when asking how to make amendment for the same, they were told that to do so, they must submit to have placed on them through the public act of baptism, the name of Him whom they had so greatly sinned against. It was a great humiliation, but it was the only way by which they could fully reveal true sorrow for their past course.

Indeed, this was the only condition under which the gift of the Holy Spirit, now so much desired by them, could be theirs to enjoy. With this indwelling, they would have, in addition to the name of Christ assumed at the baptismal ceremony, His actual power of direction, which was then so plainly in evidence by the faithful boldness of the apostles. No less preparation than this was considered sufficient for membership in the early church. It was a consistent requirement, too, considering the nature of the church and its mission in the earth. Since the church is the "body of Christ" (Eph. 1:22, 23), and believers in Christ are to be members of that body (Rom. 12:5), how fitting that aspirants for this position in the heavenly economy should be asked to have self yield its place to the One whose name they profess to adopt, as the sign of their allegiance.

Then, again, when we consider that the

¹ See Pribsch's paper in "An English Miscellany" (London, 1901, p. 397). The reference is to Add. MS. 30,853, fol. 231.

² Bouquet: *Rerum Gallicarum*, t. VII., p. 405.

³ Pribsch in the "English Miscellany presented to Dr. Furnivall on his 75th birthday" (Clarendon Press, 1901, p. 398).

⁴ *Ibid.*, p. 397.

church is set in the earth to be Christ's light-bearer to darkened sinners, why should not those who compose its membership, as parts of the body of Christ, unite to let their light shine before men, that they may see their good works, and so glorify the God of heaven? Matt. 5:16. But this witnessing for God can not be done without the indwelling power of Christ to control the mind and direct the action. With this, Christ is still revealed in humanity, and the world has opportunity to see Him as He is.

The early church maintained just such a record. Altho three thousand were received into fellowship as the result of the Pentecostal outpouring, we are told that they all continued steadfast in the doctrines they were taught, and in brotherly intimacy. So great, indeed, was their love for the cause they had espoused, and their confidence in each other, that they disposed of their "possessions and goods," and distributed them among all, as each had need. They were of "one heart" and of "one soul," so much so that no one claimed legal title to anything in his possession in order to exclude others from its use. So no one of the early believers lacked for needed supplies, and none cared for more than enough to supply daily wants. Acts 2:44, 45; 4:32-34.

This was a *giving up all* for Him who had first given up all for them. It was indeed the manifestation of Christly living, the development of every sublime attribute. Such simple, trusting faith in the divine promise (Matt. 6:33), such earnest love and devotion to Christ in the person of His saints (Matt. 25:40), could only be possible through an indwelling Christ, and was nothing short of the "faith of Jesus," exhibited by Him through the lives of the persons in whom He dwelt. Gal. 2:20.

In view of such devotion, it ceases to be a wonder that through the power of the early church as many as five thousand were converted in a day, in one city alone. Acts 4:4. How different would be the success of the modern church, if the same conditions obtained in it that marked the course of the early one. But, sad to say, the conditions of church life are now altogether changed, and so are the visible results of its efforts. The great question is, Will it ever be different? Will the modern church slumber on in the embrace of selfish ease, until the last of the precious promises of God's Word is fulfilled, and then awake to find itself in the toils of an enemy?

O church of God, awake! awake!
Put on thy Master's dress;
Accept the power He presents,
And witness to His grace.
The time has come for thee to rise,
And in the strength of God
Go forward in the heavenly way,
Clear opened by His Word.

J. O. CORLISS.

AS OTHERS SEE US.

WHAT a man gives out, not what he keeps, determines his appearance in the eyes of the world. Beauty, brightness, color, consist not in what a thing keeps, but in what it gives out. A well-known law of optics teaches us that a thing is seen, not in the color which it takes in and keeps, but in that color which it gives back again. The thing that we call red is the one which is, in one sense, blue; that is, it takes in the blue rays and keeps them for itself, but gives back the red ones in color. Gold has kept all the green rays, and gives back the yellow ones, so we think it is yellow. The object which we call black takes in every ray of light, and keeps them for itself, and we have strikingly enough seen in it the symbol of all

evil. The object which we call white keeps nothing of the sun's rays, but gives them all out again, and we have seen in it the symbol of all good. So a man is seen and known, not by what he receives and keeps for himself, but by what he gives forth to others. The rich man who keeps everything for himself is seen and known to be a poor, mean man. The wise man who holds haughtily his learning to himself, will, in the judgment of men, be very apt to seem a proud fool.

"Measure thy life by loss, instead of gain;
Not by the wine drunk, but by the wine poured forth;

For life's strength standeth in life's sacrifice;
And whoso gives the most has most to give."

—Sunday-School Times.

"KEEP THY HEART."

A MAN may lose his lungs in part,
May lose one half of all his brain,
And live and work; but losing heart,
He never lives to work again.
An auricle, ventricle, gone,
An artery or valve let loose,
And life no longer can be borne,
Its fountain is of no more use.
Then guard it well from every foe—
Disease, the vile assassin's dart;
Expose it not to needless blow.
With all thy keeping, "keep thy heart."

The memory may be at fault,
The understanding go astray;
The judgment may be in default,
The will be bankrupt—can not pay;
But if man's courage still is strong,
If all his purposes are true,
He still may live and labor long,
And to the end at last endure.
Then take good courage and be strong;
Determine to do well thy part;
Gladden thy way with cheerful song,
Move on and upward,—“keep thy heart.”

Keep it from sinister designs;
Keep it from sordid gains and trusts;
Keep it from evil ways and wines;
Keep it from vile, debasing lusts;
Keep it in wisdom's peaceful ways;
Keep it in virtue's faithful charge;
Keep it in truth's bright beams and rays;
Keep it for usefulness at large.
Keep it with all thy diligence;
Keep its life issues. Be thy part
To give right its true prominence,
And in God's keeping, “keep thy heart.”

Yes, give it into His control,
“Give Me thy heart,” the Master said.
He is creation's central Soul,
Without His life thyself art dead.
Lay bare to Him every design,
Commit thy likes, dislikes as well;
Trust thou His grace, free and benign,
And in His all-wise counsels dwell.
Happy the soul with such a Friend,—
Omniscient, omnipresent, part;
Here let thy cares all have an end;
In His safe keeping, “keep thy heart,”
JOHN WM. STEIN.

"DARWINISM AT ITS LAST GASP."

SUCH are the remarkable words I find quoted in my last number of "Nature" (Nov. 28, 1901, pp. 76, 77) from a recent German scientific work. Dr. Stölzle, professor of philosophy at the University of Würzburg, has written a book on von Kolliker, the noted anatomist, and this book is reviewed in a learned article in "Nature" under the title, "Truth and Error in von Kolliker," and is pronounced to be "careful and scholarly."

The reviewer, however, is in rather a jocular mood, and sarcastically thanks the author for leaving as much "truth" as he has in the writ-

ings of von Kolliker, whom he (the reviewer) evidently greatly admires.

But there is a brighter side to the picture; there is truth as well as error in the writings of Albrecht von Kolliker. Of permanent truth . . . is his critique of Darwinism [written in 1864]; it has stood the test of time, and is now admitted as justified; "and Darwinism, for scientific circles at least, is at its last gasp. Weismann, the toughest champion of Darwinism, can now write over all his works devoted to the rescue of the selection principle: 'In vanum laboravimus.'"

"These are brave words," adds the reviewer, "but the game is 'bluff.'"

But my readers must not make the mistake of thinking that any of these learned gentlemen are *opposed to evolution*. Not at all. This is only a peep behind the scenes, a little family quarrel as to *just how* the settled fact (?) of organic evolution has really come about.

As many of my readers are doubtless aware, this division in the camp came about some fourteen years ago, when Prof. Weismann's writings began to make it evident that changes in the individual induced by environment, or by use and disuse of organs, are positively not transmitted to offspring. Very many of the leading biologists of Europe, such as Alfred Russell Wallace, E. Ray Sankester, and others, quickly said that Weismann was right; while some of the Americans, as Cope, Hyatt, and Ryder, with others abroad, mostly geologists, stoutly maintained that natural selection alone was *very inefficient*, and they must be allowed to retain Lamarck's less extreme ideas about the effects of environment, and of use and disuse being reproduced in offspring. The abrupt way in which new forms of life, in great variety, constantly appear among the fossils, even when heard in single file, according to their choice, instead of in concert, as the Bible would have them, could not have been produced by natural selection alone.

About 1887 there began what we may call the modern scientific civil war; and while victory is certainly inclining more and more to the "Neo-Darwinians," as the followers of Weismann and Wallace are nicknamed by the others, there are many still holding out, and assured peace is not yet in sight.

It is very interesting to listen to the mutually destructive arguments of the two parties. The Neo-Darwinians appeal to facts of ordinary observation and experiment, and affirm that no actual example proving the undoubted transmission of acquired characters, has ever yet been produced, while in the striking examples of working bees, and other neuter insects, the most complicated structures and social instincts have been brought about—

without the aid of use-inheritance—nay, in spite of its utmost opposition. Working bees, being infertile "neuters," can not, as a rule, transmit their own modifications and habits. They are descended from countless generations of queen bees and drones, whose habits have been widely different from those of the workers, and whose structures are dissimilar in various respects. In many species of ants there are two, and in the leaf-cutting ants of Brazil there are *three* kinds of neuters, which differ from each other and from their male and female ancestors to an almost incredible degree. The soldier caste is distinguished from the workers by enormously large heads, very powerful mandibles, and "extraordinarily different" instincts. In the driver ant of West Africa, one kind of neuter is three times the size of the other, and has jaws nearly five times as long. In another case "the workers of one caste alone carry a wonderful sort of shield on their heads." One of the three neuter classes in the leaf-cutting ants has a single eye in the midst of its forehead. In certain Mexican and Australian ants some of the neuters have huge spherical abdomens, which serve as living reservoirs of honey for the use of the community. In the equally wonderful case of the termites, or so-called "white ants" (which belong, however, to an

entirely different order of insect from the ants and bees), the neuters are blind and wingless, and are divided into soldiers and workers, each class possessing the requisite instincts and structures, adapting it for its tasks.—*W. P. Ball's "Are the Effects of Use and Disuse Inherited?" pp. 15, 16.*

They then argue that since natural selection alone *has been sufficient* to evolve such marvelous structures, habits, and social instincts without any possible help from use-inheritance, what is the good of supposing that the latter has *ever* played any part in the production of other organisms?

On the other hand, the "Neo-Lamarckians" argue that the influence of environment, and the effects of use and disuse must be true factors (I use the words of the late Professor Le Conte), "*because there was a time when there were no others.*" This insuperable difficulty occurs and recurs in the case of every separate organic type. This argument was, I believe, first set forth by no less a person than St. George Mivart, but I quote it as stated by Professor Le Conte:—

But not only does not natural selection explain the *origin* of varieties, but neither can it explain the *first steps* of advance toward usefulness. An organ must be already useful before natural selection can take hold of it to improve it. It can not make it useful, but only *more useful*. For example, if fins commenced as buds from the trunk, it is difficult to see how they could be of any use, and therefore how they could be improved by natural selection until they were of considerable size, and especially until muscles were developed to move them. *Until that time they would seem to be a hindrance, to be removed by natural selection, instead of a use to be preserved and improved.*—*Evolution and Religious Thought, pp. 270-1.*

And thus the battle goes merrily on. The reader will notice how both sides always *quietly assume that the higher forms have actually been produced somehow from the lower.*

The one side argue that since hosts of examples can be shown of complicated types having been evolved where the effects of use and disuse could not possibly avail, therefore Darwin's private patent of natural selection is the one and only factor in the process of organic evolution.

The other side as strongly argue that the "Lamarckian factors" must be very important; for in the case of every organ of every distinct type "there was a time when there were no others."

But between the two of them, what is there left of evolution, anyway?

If an individual positively can not transmit to his posterity what he himself has acquired in his lifetime, *how can he transmit what he has not even got himself?* Or if natural selection can not *start* a single organ of a single type, what is the use of talking about its supposed ability to improve them *after the machinery is all built?*

No wonder Sir William Dawson could say in 1891 that "Darwinism seems to have entered on a process of disintegration" ("Modern Ideas of Evolution," p. 12), and that now this learned German professor can say that "Darwinism, for scientific circles at least, is at its last gasp."

And yet the majority of them will, with despairing clutch, still cling to the idea that in some unknown way the higher forms of life have been produced through the lower. But why is this? Why will intelligent, reasoning men, many of them undoubtedly sincere Christians, thus hold to some recondite, unproved and unprovable theory of the origin of organic forms right in the teeth of the facts?

Reader, there is but one answer. They all feel sure that geology has demonstrated that life has been on our globe millions of years,

and that there has been at least a succession, if not a gradual development, of life upon the globe; and they think some form of gradual progress more reasonable than successive creations—on the instalment plan, if I may be allowed the expression. Darwin would never have got a respectable hearing if Lyell and the other geologists had not built him a big, tall platform to speak from. But what if this platform should be found to have no objective validity whatever? what if it is only a creature of the scientific imagination?

It would take too long to show that geologists do not *prove* this succession of life, as most people suppose, but that they *only assume it* as a working hypothesis. And it is unnecessary to show that this succession-of-life idea is only the skeleton of the evolution theory, and that to quote geology in favor of evolution is only reasoning in a circle. The only way I can understand such a unique phenomenon here in the twentieth century is that the circumference of the circle in which they have been traveling for nearly fifty years has such a majestic sweep that most of them can not discern the curve.

And all this because they will not believe God's record of a cosmic deluge. As Peter expresses it in his second epistle:—

"For this they willingly are ignorant of [or "willfully ignore"] that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished." 2 Peter 3:5, 6.

It is true that many of the leading geologists have of late years come in with a tardy, and as yet only partial, vindication of Moses' record of a deluge. They are now quite generally agreed that Palæocosmic man disappeared from Europe "abruptly" at the close of the "Pleistocene period;" and that along with him there dropped out of sight, on all the continents, those huge mammals that every one has read about,—the mammoth and woolly rhinoceros in Europe, the mammoth and mastodon in North America, the mastodon and great sloths and armadillos in South America, and the huge kangaroos and wombats in Australia. The remains of all these are found in immense quantities on all these continents, buried in strata that were undoubtedly deposited by water, in many cases by water in very violent action.

This, they tell us, is the last great event of this kind, tho all through "geological time" events just like this have been taking place, and hosts of species cut off in some strange way, and their remains buried by moving water.

But surely it would be economy of energy to have all these events occur at one time, and by the same cataclysm; and I would have the reader remember that there is absolutely nothing save this succession-of-life idea, which they themselves have invented, to forbid us believing that *all* these geological deposits were laid down *at approximately one and the same time*. For some good standard works which support the idea that primitive man disappeared as above intimated, I recommend "The Meeting-place of Geology and History," by Sir William Dawson; "The Mammoth and the Flood," and "The Glacial Nightmare and the Flood," both by Sir Henry H. Howorth, F.G.S., F.R.S., etc. Howorth's works, the latter one in two large volumes, are rather too elaborate and technical for the ordinary reader; but Dawson's book is eminently readable.

Thus with Darwinism "at its last gasp," and with its pedestal of atheistic geology already tottering to its fall, we turn with renewed courage and faith to the dear old

Book that has told the one story all these years.

Reader, do you wonder that at such a time as this the Lord is sending a special message to the world about his created works?

"Fear God, and give glory to Him; for the hour of His judgment is come; and *worship Him that made heaven, and earth, and the sea, and the fountains of waters.*" Rev. 14:7.

Do you wonder that the Creator is now giving to the world anew His Sabbath as the souvenir or reminder of a creation brought about, not on the instalment plan, as the geologists tell us, but in *six literal days*?—a reminder also of His power to re-create or redeem us from sin and its consequences?

"But as the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be." Matt. 24:27-39.

GEO. E. PRICE.

ADOPTION.

(Rom. 8:15.)

I USED to stumble at that word "adoption." People adopt children when they have none of their own by nature; but as the Lord begets children in His own likeness by the natural process of regeneration, He does not need to adopt them. Adoption here does not mean taking into the family a child that is not born into the family, but is somebody else's child.

"Adoption" means here attaining "majority." In the Latin language the word "adoption" referred to the declaration of a son's majority. When a young man attained a legal age, his father took him into the forum, and from the bema, or the platform, said to the citizens, "This is my son; he has now come to full age; he inherits my name, my property, my social position." Then he took off the *toga praetexta*—the boy toga or coat—and put on the *toga virilis*,—the manly toga, the coat of a man; he invested him in the presence of the citizens, with the sign of full manhood, and said, "This is my son."

Paul seems to refer to this: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . The whole creation groaneth and travaileth in pain together until now, . . . waiting for the adoption, to wit, the redemption of our body." In your minority you are but children; when you come to your majority, you are full-grown sons.

There is a day of revelation coming, of manifestation, when God shall take you as His child and set you on the forum of the universe, and He shall, before the universe, say, "Bear witness, this is My son; in Christ he is the joint-heir of My name, of My nature, of My dignity, of My possession, of My throne." And then we shall lay aside the body of our humiliation, the toga that we wore when we were minors, and put on the body of our glory, which is the garment we shall wear when we get to our majority; and this new investment of the redeemed son of God in the presence of the universe is ADOPTION.—*A. T. Pierson.*

THE discretion of a man deferreth his anger; and it is his glory to pass over a transgression.—*Proverbs.*



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

"JEHOVAH-RAPHAH."

SO OUR covenant-keeping God reveals Himself to His children, Jehovah-Healer; as expressed in our version, "I am the LORD that healeth thee." Ex. 15: 26.

It was a time of bitterness to weak, doubting Israel when God thus revealed Himself, only three days after the glorious deliverance at the Red Sea. Their supply of water had failed, and they came to a fountain promising refreshment, but when they tasted, lo, the water was bitter. "Therefore the name of it was called Marah [Bitterness]. And the people murmured against Moses, saying, What shall we drink? And he cried unto the Lord; and the Lord showed him a tree, and he cast it into the waters, and the waters were made sweet."

And the record continues: "There He made for them a statute and an ordinance, and there He proved them; and He said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and keep all His statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee." Ex. 15: 22-26.

God designed the incident to be an object-lesson, not alone to each one of the Israelites of old, but to each of His people since that time. The bitter water mocking their thirst well represents the best that the world can give to the soul thirsting for salvation. Egypt is a type of the world, with its blackness, its darkness, its doubting, its bondage of sin, its disease and death,—the consequences of the sin. Egypt had made the lives of the Hebrews "bitter with hard bondage." The Hebrews had groaned under the bitterness, and prayed for deliverance, and the covenant-keeping God, Jehovah, had delivered them and overthrown their oppressors.

They now needed another lesson. Their faith was imperfect. They sang triumph on the wrong side of the Red Sea; or rather they failed to sing it on the faith side, under the promise. Any one could sing it after the promise was fulfilled. For the second lesson God brought them to a fountain of bitterness, an object-lesson of Egypt, all that could ever be expected from the world without Him. But instead of looking to God for relief, a lesson that the whole deliverance from Egypt taught them to do, they murmured.

In His great goodness God gives them another lesson of His power to sweeten all bitterness, to heal all the effects of sin. "The Lord showed him [Moses] a tree, and he cast it into the waters, and the waters were made sweet." Christ died upon the tree. He there redeemed us from the curse of sin; there He met the climax of the curse, death. "Who His own Self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." 1 Peter 2: 24.

It is the cross of Christ that brings healing from all the world's ills. It sweetens every bitter cup. It is death only to sin, and worldliness, and selfishness. It is life to every soul who is crucified upon it by faith in Christ Jesus.

It means a whole salvation. Egypt represents sin and darkness. Tho at the head of the nations, she was utterly ignorant of the greatest and most important things, and "alienated from the life of God." Eph. 4: 18. This very "civilization" of Egypt, the worship of false ideals and gods of self, the manner of life, food, the numerous transgressions, brought upon her people diseases sore and many. Consumption, and fever, and botches, and boils that can "not be healed," and hemorrhoids, and itch were prevalent and destructive; yet from them all God promised to deliver His people. His power to deliver and redeem included soul, and mind, and body,—the soul from the bondage of sin and sinning; the mind from the thralldom of the philosophy of darkness, and doubt, and subjection to creature

rule; the body from the servitude of the habits of lust and appetite and their consequences.

O soul, the same God announces Himself to-day as "Jehovah that healeth thee." But He can not do it while you are wedded to wrong habits of eating and drinking; when you are enslaved by alcohol, opium, tobacco, and other hurtful stimulants and narcotics which are eating away and benumbing the finer fibers of the nerve tissues which God wishes to use mightily for Himself; when you are enchained by fashion, and the vital organs are bound, cramped, and distorted, God can not heal you. He can not in His pure nature of truth divide His glory with these. He must have the whole soul, mind, and body. Yield them to Him, and you will find Him "the LORD that healeth thee."

HOW ARE YOU RELATED TO THE LAW?

BEFORE us lies a tract, which starts out with Jer. 31: 33,—God's promise that He will write His law in the "inward parts" and "hearts" of Israel, His people. The writer truly says that the law was written in the heart of man when God created him, but that man has broken that law; that God wrote it on tables of stone; that He repeated this when the tables were broken; that it is one law, not two. All this is true, and it will ever remain one law, even as God is one. But this writer makes a discovery that there is but one command in the ten that does not contain a principle of eternal righteousness—the fourth. When God was put to the necessity of promulgating a written law, He had a right to place anything in it that suited Him, and it would seem that His purpose was to place the fourth command here. (1) Be it not overlooked that had it not been for the necessity of a written law, the fourth command would have found no place in man's history.

And this would be unworthy of notice, did not people believe it. Let the reader note:—

1. The Sabbath came in thousands of years before the giving of the law. God made it and ordained it in Eden before man fell. Gen. 2: 2, 3. It was a part of His perfect scheme. It involves the principles of righteousness and right relationship as truly as does any other commandment.

2. "The righteous Lord loveth righteousness." He loved His people. He gave them His law of love. The fourth precept, guarding the Sabbath, is a part of that law. It pleased the righteous God to place it there. Can it please Him to have men attempt to remove it? He showed the unity of that precept with the law by placing it in the law's center, so that the sacrilegious hand of man could not even attempt to remove it, till it had torn away three immutable precepts on the one side or six on the other, before the fourth could be reached. "They stand fast forever and ever, and are done in truth and uprightness." "All Thy commandments are righteousness." These are all the words of Inspiration.

3. The law in Jeremiah's day, B.C. 600, was the law written on tables of stone. It is this same law that God promises in the new covenant, in all ages of sin, to write in the heart of the believer. It is not some other law; it is not that law revised, amended, or repealed in part. It is the one entire law of God, the law that was in Christ's heart, the law which He observed in its entirety, that God will write in the heart of the believer.

4. We are told by the tract in question that—Christ, in His millennial work, will prepare the second fleshly tablets for the heart for the law of God to be rewritten upon for the eternal ages.

But that is what the Lord is doing now to every soul submitted to Him. The great mass of mankind are still under the old covenant. The greater part of the Jews of old were. But not all. Moses, and Joshua, and Eleazar, and Caleb, and Samuel, and Elijah, and thousands of others, had believed beyond the condemnation of the outward law on the tables of stone to the glory of God's forgiving grace and regenerating power, which wrote the law within their hearts, as a part of their life.

It is as true to-day. The man who rejects God's plan, in whole or in part, is endeavoring to save himself by some work or plan or scheme of his own, and is under the old covenant. The man who rejects the human *in toto*, and yields all to God that God may dwell in Him, is a new-covenant subject, in whom God is writing His holy law. If the law is without, it condemns and will eternally condemn. If it is within the heart, it is loving service to do its every command. What is your relation to the law?

THE TWO GREAT PROTESTS.

What their Repudiation Means.

SINCE the inauguration of the present national policy, and because of the unconstitutional positions which have been taken in various national moves, the Constitution and the Declaration of Independence have become the subjects of unsparing attacks. The object of these attacks is to prove those national movements right by proving the principles of those historic documents wrong.

One of those principles most frequently attacked is that "all men are created equal." That statement has been declared ambiguous, unreasonable, absurd, ridiculous; and yet he who will read and study that document will see that the expression quoted is but a mirror of the spirit of the whole document, that the document itself explains the expression; that there is no ambiguity in it except what is read into it by its enemies; that it is perfectly reasonable and perfectly true.

The purpose of those who subscribed to that declaration of principle was to show the world that here was to be a nation in which every man was to be the equal of every other man before the law, as in truth he was the equal in the court of heaven. It was not to teach that all men were born with the same talents, the same powers of intellect, the same amount of inherited means, or the same number of pounds avoirdupois; and yet all these absurd interpretations have been applied to that expression that "all men are created equal." The fact that such guesses could be made by thinking men shows how little the spirit of that honored document is understood to-day. The document itself interprets the meaning of that phrase. Upon the truth of the principle enunciated in that phrase the framers of that document demanded their rights as men before the bar of the world. The law of the land or the court of justice which grants to one man favors or privileges which it withholds from another, out of regard for the positions which the two men occupy, is doing an injustice to one, no matter what the position of the other.

The Declaration declares that all men shall be on an equal footing before the law; that as all have equal rights, those rights shall be recognized. The colonists felt that they were being deprived of their rights; that they were regarded as a subject nation, a vassal nation, paying tribute. That was repugnant to their sense of the equal rights of men, and so they founded a nation upon that principle which is also a principle of the Gospel, the equality of men as men. None but they who wish to lord it over their neighbors will be found objecting to the principle involved.

Certain men or associations have demanded that this nation be established upon the principles of the Christian religion. They forget that it was established in very truth upon those principles. Those principles were freedom of conscience and the equality of mankind. But they who are working for that end are demanding that the government shall rule in the realm of conscience as well as in the realm of civil affairs, and they declare that the doctrine of the equality of men is a delusion and an absurdity. In yielding to that demand the government must admit the falsity of the principles upon which it was originally founded, and put in their place principles which are false in reality; it must admit and exercise its right to supervise and control the religion of its subjects; it must look upon men not as equal before the law, but as great or humble according to wealth or birth or social position, and then render verdict in accordance with position.

But the establishment of this nation was a powerful protest against such a course as that. The protestants refused to submit to a course of procedure which put them and their posterity on a lower level than that of the men who called them subjects, and which denied to them what it freely granted to their neighbors and relatives across the sea. Later they refused to be bound by the principle that the government has a right to control the conscience of the people, to supervise religion. Therefore the Declaration of Independence; and therefore, following that, the Constitution of the nation, founded upon the protest. Here was Protestantism in civil things, as the Reformation was Protestantism in religious things.

Now, the protest of the Reformation was made much earlier than the protest of the Revolution; therefore it would be natural, if a retrograde movement should take place along the line of both pro-

tests, that the Protestantism of the Reformation would be the first to suffer. And so has it proved to be. Protestantism does not now stand for what it did in the early days. The gulf of separation is fast narrowing, and professed Protestantism is now more ready to apologize for those acts and principles against which the great protest was made, than it is to condemn them.

Just so has it come to be with the protest of the Revolution. Refusing longer to stand by the principles of the Declaration and of the Constitution, and repudiating the protests which those instruments uttered, the nation is fast drifting back to the espousal of the very principles against which its founders protested. The repudiation of those honored principles was the first step, and in the espousal of the opposite principles, the backward movement was complete.

That is what has occurred in the nation; but that backward movement was accomplished in individuals before it was possible in the nation. The completion of this movement in the nation, shows the extent to which it has succeeded in the individuals composing the nation. The professed Protestant who repudiates the protest against the principles of the Papacy, has, in his own case, bridged the chasm and gone over. Just so he who repudiates the principles of the Declaration and the Constitution, has accepted and gone over to the principles against which they are a standing protest. The principles of that protest were right principles because they are in harmony with the principles of justice, of humanity—of Christianity. The oft-repeated demand that this government be established upon the principles of the Christian religion, is a misleading one, because, so far as any such thing could be done, this nation was already so established; and one of those principles was the utter separation of Church and State. Further than that, their demand carries with it the intention that the government shall control or supervise the religion of the land; and that is entirely out of harmony with the teachings of the Author of Christianity.

The work of the great double protest is being assailed from every side, and the great retrograde movement is now in full swing. It is essential that every soul in the land should understand just what is involved in these backward tendencies of the present time. There is danger in them, danger to the nation and danger to each individual in the nation. The lethargy of death is stealing over the world. The sophistry of the deceiver is a sweet lullaby to many an imperiled soul. Let us hear and heed, and establish ourselves upon the Everlasting Rock, standing fast in the liberty wherewith Christ hath made us free, that we be not swept to ruin on the tide that threatens now to overwhelm the world. The retrograde movement on both these lines is a movement away from truth and back to doubt and darkness, error and oppression. It is not of God, and does not minister to salvation. It builds up men at the expense of man; it makes the froward great, and crushes the humble; it puts itself in the place of God, and sits in judgment on the consciences of men; it exalts error, and puts its heel on the neck of truth; it builds up self, and lords it over the heritage of God. All that and more is in the repudiation of the two great protests. s.

"ONCE IN GRACE, ALWAYS IN GRACE."

ALTHO this doctrine is not so generally discussed as it was fifty years ago, it is held by many people. The belief is well calculated to encourage the backslider in his way and course; for as long as he indulges the idea that because he was once converted he can not be finally lost, he will be content to take his ease spiritually, and to cater to the lusts that have drawn him away from the Lord. He will do so under the vain impression that in time the Spirit of the Lord will bring him back to the fold even against his inclination.

If there be no danger of one's going to perdition after once experiencing a change of heart, what mean the warnings of Scripture against such danger? To those who maintain the doctrine, or rather the delusion, under consideration, the apostle Paul says plainly, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. And this warning was predicated on the "ensample" of those Israelites who came out of Egypt "of faith" (Heb. 11:29) and were baptized "in the cloud and in the

sea," and ate "spiritual meat," and drank "spiritual drink," drinking of "that spiritual Rock that followed them," which was Christ; yet they tempted Christ by murmuring, and were "destroyed by the destroyer." They perished in the wilderness, and were not permitted to enter the promised land. See 1 Cor. 10:1-12.

A like warning is given in the third chapter of Hebrews: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." This warning is also predicated upon the failure of those Israelites who came out of Egypt by faith, but fell in the wilderness, not being able to enter Canaan because of unbelief.

Eternal life is gained through faith in Christ, but only those secure it who "by patient continuance in well-doing seek for glory and honor and immortality." Rom. 2:7. Paul also compares the Christian life to a race, the preparation for which may not be neglected. His exhortation is: "So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things." 1 Cor. 9:24, 25. Now no backslider is temperate in all things; and no matter how high may have been his spiritual attainments at one time, as long as he conducts himself in an intemperate manner he is resisting the Spirit of God. Such a course is sheer presumption, and he who deliberately pursues it has no promise of salvation at all. Every possible effort is required to win the race. Paul never was a backslider from the faith of Jesus, yet he found it necessary to maintain a constant "fight" against temptation and the lusts of the flesh. He dared not give way at any time. He says, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Verse 27. Thus it is clear that Paul did not entertain the false theory that because he was once converted he was sure of eternal life in the end, without regard to his course of life. Even at his best, he saw a possibility of being a "castaway."

Peter's testimony on this point is equally plain. Speaking of those who are led away by false teachers, he says: "If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." 2 Peter 2:20, 21. See, also, Luke 11:24-26.

In harmony with this is the testimony of the epistle to the Hebrews: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." Heb. 6:4, 5.

But the Scriptures do not leave us with the doctrine by itself; they give us illustrations of the subject. Balaam was a prophet of the Lord, but he fell away through a natural desire for this world's honor and riches. By his fall he became a common soothsayer, or diviner, after the manner of the heathen, and was eventually slain in battle, having taken his place with the Midianites in their opposition to Israel. See Num. 24:15-25; 31:7, 8; Joshua 13:22, margin; 2 Peter 2:15.

A more emphatic illustration is that of King Saul. That is, some may deem it more to the point because it is said that the Lord gave him another heart. Saul was out hunting his father's asses, and stopped at the house of Samuel the prophet. Before parting with him, Samuel anointed him to be king over Israel, and told him what should come to pass as he went on his way. Among other signs was this: "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be turned into another man." 1 Sam. 10:5, 6.

"And it was so, that when he had turned his back to go from Samuel, God gave him another heart; and all those signs came to pass that day."

Verse 9. The record goes on to state that when Saul met the company of prophets, "the Spirit of God came upon him, and he prophesied among them."

But after Saul became king, he departed from the Lord, and the Lord rejected him. He was not only rejected, as the head of the royal line in which the Messiah should be a lineal descendant, but the Spirit of the Lord was altogether withdrawn from him. After the death of Samuel, Saul was confronted by a Philistine army and was much afraid. He inquired of the Lord, but "the Lord answered him not, neither by dreams, nor by Urim, nor by prophets." Then he sought a witch, contrary to the express command of the Lord, and took counsel of her. He had so far departed from God that he could not return; he had sinned away his day of grace; the Lord would have nothing more to do with him. And in the battle that followed, his army was defeated, and to avoid falling into the hands of the Philistines, he committed suicide. The life and experience of King Saul forms a complete refutation of the deceptive dogma of "once in grace, always in grace." No man can safely hold to such a delusion, for it is altogether out of harmony with the plain Word of the Lord. The words of Jesus are, "He that endureth unto the end, the same shall be saved." Matt. 24:13.

THE GLORY OF THE LORD.

It is a high spiritual attainment to be able to look upon the glory of the Lord's presence. Jesus says: "Blessed are the pure in heart; for they shall see God." Matt. 5:8. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure." 1 John 3:2, 3.

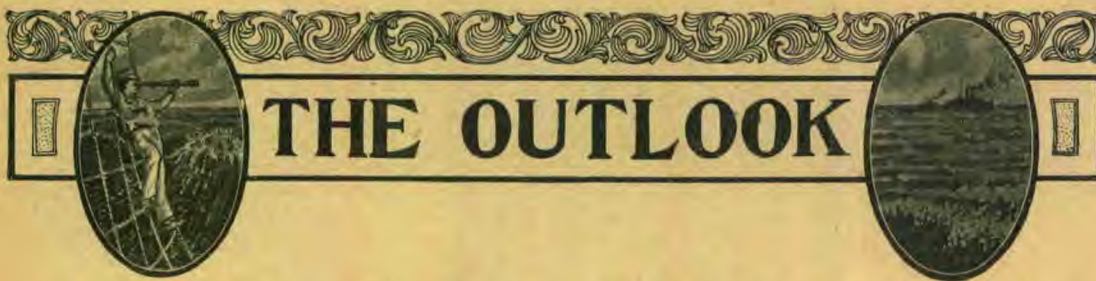
We have a remarkable illustration of the qualification necessary to a calm look at the glory of God. Saul of Tarsus, altho a religious zealot, was unconverted when he started from Jerusalem to go to Damascus. He was "exceedingly zealous of the traditions" of the fathers, but thought he "ought to do many things contrary to the name of Jesus of Nazareth." When nearing Damascus, he "saw in the way a light from heaven, above the brightness of the sun," which struck him to the ground and blinded his eyes. The light which he saw was the glory of the Lord, but, being an enemy of Christ, he could not look upon it.

On the other hand we have the instance of Stephen, in whose martyrdom Saul was instrumental. When the Jews were "cut to the heart" by his stirring words, and "gnashed on him with their teeth," and it was evident that they would destroy him, he was encouraged by a view of his Lord and Master. "He, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." He did not fall to the ground blinded by the glorious vision, as did Saul not long afterward. He calmly testified to the fact, and said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

Reverting to Paul, we find that after his conversion he had an "abundance" of "visions and revelations;" but he was not affected by them as he was on that first occasion, when he was arrested in his mad campaign against the Lord. Beyond this, too, we have the assurance through the prophet Isaiah that "he that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him; his waters shall be sure. Thine eyes shall see the king in His beauty; they shall behold the land that is very far off." Isa. 33:15-17.

These are precious promises, but in contemplating the glory of their fulfillment, we must not fail to remember the conditions. G.

God is not alone willing to bestow upon His children what they need; He is anxious. His gift of His Son is His pledge of His ardent love.



THE INTERNATIONAL PROPHETIC CONFERENCE.

Boston, Mass., Dec. 10-15.

(Continued.)

The first session of the conference was opened Tuesday, Dec. 10, at 2:30 p. m., nearly the entire afternoon being devoted to prayer and worship. Many earnest prayers were offered that light and blessing and power might come into the conference, with Boston shaken from center to circumference by the power of the Spirit which might be brought in. The writer certainly hoped it might be so; for it is evident that Boston, like all other large cities in the country and in the world, needs the power of the divine Spirit to shake things, especially the hearts and lives of sinners—to see Jesus Christ as He is, and to know the times in which we live.

The address of "welcome" was given by Emory W. Hunt, D.D., pastor of the Clarendon Street Baptist Church, and he said many good things. In his introductory remarks, he said that this church had for many years echoed and re-echoed the sound of the coming of the Lord. He thought the conference was very timely, in view of the fact there was so much in these days which sought to destroy the blessed Book, and supplant it with something else. There were three strong points he made, which were indeed relevant.

First, whoever discounts the prophetic elements of the Bible, really discounts the whole Book. The Bible is a unit. We can not place discredit on one part without discrediting the entire Bible. The Old Testament and the New must go hand in hand; and if we attempt to disbelieve the Old Testament, we shall eventually disbelieve the New. If we discredit the prophecies of the Old Testament, we shall be apt to discredit the miracles of the New. If we discount what we call the hardest part of the Bible, we shall eventually reject the whole thing.

Second, to eliminate the prophetic part of the Scripture is to place a discredit upon the whole Bible. One great reason why the supernatural is being so lightly regarded is because prophecy, as a part of the inspired record, is not believed. There is only one supposition that prophecy is from heaven, is supernatural, and that is, there is a God. There being a God, prophecy is possible. In order to eliminate prophecy, it is necessary first to eliminate God.

Third, the study of prophecy is needed in these days especially to confirm the faith of the saints. We are exhorted earnestly to contend for the faith which was once delivered to the saints. In the teachings of Jesus He told His disciples great truths before they transpired, so that when they did transpire, they might have a stronger and sturdier faith in Him and in the blessed Bible. With the many rationalistic views, and the higher criticism abroad in the earth to-day, the tendency of which is to undermine the faith of the people of God, the study of prophecy ought to be revived, that the faith of Christians in these days might not grow dim, but may be strong and sturdy.

To these sentiments above expressed by Dr. Hunt, every child of God can say, "Amen;" and if the church of God on earth to-day would devote more time, thought, and meditation to the prophetic portion of God's Word, the Christian church would discover much more light shining in the pathway than they have ever thought of or even realized.

Dr. A. C. Dixon, chairman of the conference, formerly of Brooklyn, N. Y., at the present time pastor of the Ruggles Street Baptist Church of Boston, made the response. He said in substance, that if he were going to give the key-note of the entire conference, he would base it upon John 3:16 and 2 Tim. 3:16. The cream of the conference should be the entirety of the Bible; that the whole Bible is the inspired Word of God. The King James version and not the Revised is the correct rendering

of 2 Tim. 3:16. Not only were the men inspired who wrote the words, but the words themselves were inspired, or God-breathed. He quoted several scholars who substantiated the idea that all the Scripture was God-breathed, not only that part of Scripture which was considered by men as inspired. Every scripture of the Bible exalted the Word of God itself. It was becoming rather popular at the present time to deny this fact. To admit the absolute inspiration of the whole Bible was considered rather narrow-minded; to deny, was to be liberal. Yet these liberal people are so broad-minded (?) that if every one does not agree with their ideas they become extremely narrow. Their broad-mindedness becomes extremely narrow. We should be loyal to the truth; and always manifest that loyalty. As to truth we should be as narrow as Jesus. We should never for a moment acknowledge one single error to be right. The Bible is the great yardstick of God to measure everything by. If the measure of ideas does not come up to the Bible, they are valueless. If what is considered as truth does not come up to this blessed standard, it should be rejected. The Bible is God's great Plumb-line to see if everything is all right in belief. What the plumb-line is to the mason to see if the work is all straight, that the Word of God is to all beliefs. If the belief does not come up to the fulness of the Word of God, it is not all right. One beauty, however, about the Bible, different from yardsticks and plumb-lines, is that if the doctrine is not all right, it can make it all right. If the measure of belief is short, the Bible can lengthen it; if the work is crooked, the Bible can straighten it. The Bible is able to do its own work of correcting as well as measuring.

The great battle of the present time, said Dr. Dixon, is not between light and darkness; it is between *light* and *light*. The devil at the present time is endeavoring to give people light, as is seen from 2 Cor. 11:14, 15; but what we need to-day is to know the difference between *light* and "THE LIGHT." The devil is willing for people to get light, if they will not receive "the Light." The great difficulty in the present day is that the devil is trying to palm off onto the world counterfeit; to counterfeit the true light. Morality in itself is all right in its place; but when it is placed in the stead of salvation, it is a counterfeit, and defeats the very object it was designed for. It is passed off for too much. To meet the counterfeits in all forms of religions at the present day, and to discriminate between light and "THE LIGHT" is one great object of prophecy. All these other things are being passed off by the devil to-day for light; the prophecy of God's Word is "THE LIGHT;" by this everything can be tested; by the prophecy of God's Word all things may be discerned.

Many other interesting and pointed remarks were made by Dr. Dixon, which, had the conference carried out, would have brought much more of "THE LIGHT" to many souls than they received. Yet we should be thankful for the many good sentiments which were expressed.

The sermon of the evening was delivered by Dr. L. Z. Broughton, evangelist, of Atlanta, Ga. It was one full of light and blessing; many of the thoughts presented were truly inspiring. His text was Col. 4:12, and he sought to impress upon the minds and hearts of all how we could know we were in the will of God. He said in part:—

How is a man to know whether he is in the will of God? Not by the peculiar experiences of the people; for experience may be misleading. We should desire experience; for Christian experience is very essential to a Christian life. More people needed Christian experience than those who have any at the present time. Still experience could not be relied upon as the surest and safest guide. That which was the most sure was "the law and the testimony." If we were ever in doubt about anything, if we were not positive we were fully in the will of God, we should go to the Book, and have ourselves

measured up by it. For if they speak not according to this Word, there is no light in them.

The will of God is that we should be saved. 2 Peter 3:9. The will of God is that we should be sanctified 1 Thess. 4:3. The great trouble with the church to-day is, it does not recognize that God desires His people to be saved and sanctified. The Lord wants a clean people; the whole heart; a pure church, with all uncleanness and worldliness eliminated. We need more of the power of the Spirit to know what it is to be fully cleansed. There is not the difference between the church and the world to-day that there ought to be. So long as the world can explain Christians, so long will the world not be moved. The church should have that sanctifying power of God that the world can not explain her actions.

The will of God is that we should be kept from sinning, should be delivered from sin. 1 Cor. 10:13. God's will is that we should be saved, sanctified, and kept. We can yield if we will, but do not say that God is to blame if we fall. God's will is to give us of His Spirit. Luke 11:13. Jesus told the disciples to tarry in Jerusalem till they were endued with the power from on high. As long as the church's actions can be explained by the world, then she is no better than any other society or organization. When the church has that power from on high, she will be an interrogation to the world; then her Pentecost will be as strange to the world to-day as was Pentecost, in the time of the apostles, to the people at Jerusalem. Acts 2. God's will is that we should be guided daily. God desires to take our lives in His hands, that He may work out every problem, that He may guide us in all our steps. If we do this, then we shall always know we are in the will of God.

And all the people can say "Amen" to these beautiful sentiments. Thus closed the first day of the conference. In the next issue the themes on some of the prophecies will be considered.

F. C. GILBERT.

COMMERCIALISM IN POLITICS.

One of the Most Subtle and Dangerous Evils of These Times.

It is not the open, grosser sins and crimes which destroy the vital righteousness of a people; it is the subtle forms of evil, the things winked at, cloaked under political necessities, and made to do service in philanthropical lines. It is the latter which harden the heart, benumb the conscience, and make greater and still greater crime possible, till a whole nation perishes in its own corruption.

One of these phases of evil is strongly set forth by Hon. Bird S. Coler, Comptroller of the City of New York, in an article in the Independent of October 31, entitled "Commercialism in Politics." We have not space to quote more than a few paragraphs.

Yet it has all been foretold in such scriptures as Isaiah 59, Amos 7, and elsewhere. We are nearing the end. Inherent corruption means decay and ruin. The only hope is in individual regeneration by faith in Christ Jesus.

Commercialism in politics provides no place in public life for a man who tries to be courageously honest. The system demands of those who serve it, or act as its agents in public office, a show of outward honesty of the ostentatious, rather than the aggressive, order. There must be no looting of the treasury, no squandering of funds in the open where detection is certain. A Tweed or a "Tweed Ring" would be as grotesque and impossible in the New York or Philadelphia of to-day as stage coaches in Broadway. "Boodleism," by the old method, and "buses" passed together out of the political and material life of the city to return no more.

Commerce in the great benefits of power in politics has grown from a business of blundering force to an exact science by means of which public opinion, always suspicious, is so swayed and divided that it remains merely suspicious, never positive. The public mind has been made less inquisitive, the official conscience more elastic, by the skilful cloaking of political corruption into the outward form of honesty and respectability. Commercial transactions in politics, at least all those of magnitude, now bear the label of public benefits or municipal development.

The system of using public offices and political power for private gain, which is the plain English for commercialism in politics, has been so perfected during the past ten years in the larger cities and States of the Union, that its greatest beneficiaries are undoubtedly sincere when they say that they are honest and public-spirited citizens. They have not filched any money from a public strong box by the exact method of a thief or burglar; in fact, they

would not do so if the opportunity offered. They are honest, according to their own standard of honesty. The degree of their honesty is a matter of opinion or viewpoint. Their system teaches that the spoils of politics are legitimate, and they practise the politics that provide spoils. If they were engaged in trade or finance, they would live up to their present standard of honesty. They would not steal from a customer, not in the broad or vulgar meaning of the word—they would merely ascertain his needs and necessities, then corner the material to supply them, and take the lion's share of the profits. That is business—business of sharp practise the moralist may say; but those who succeed at it have no fear of prison or other punishment; therefore they are honest in their own conscience. The moral code of such men is that where there is no punishment, there can be no crime.

They [great political leaders] put into places of power and responsibility men who will do their bidding, or at least men who are expected to obey orders. The higher the personal reputation of the man elevated to office, the better for the interests of the representatives of commercialism in politics, provided, always, that he does not prove to be aggressively honest. The man favored by such interests to the extent of election to office is expected to be personally and outwardly honest, above suspicion. He must keep his own hands clean, but it is also expected of him that his honesty will be confined to the passive or negative state. If he proves honest to that degree of positiveness or aggressiveness that causes him to block commercial schemes, he at once passes out of favor, and becomes a marked man, one to be hounded, and, if possible, destroyed. When he reaches that stage, the fight against him will not be confined to his own party or faction, but it will be made by every party, faction, and individual interested in the commerce of politics.

This system promotes, in fact compels, a combination between leaders or rulers of opposing factions or parties, because their commercial interests in politics are identical. . . . This community of interests has grown and extended in the course of the development of the commercial spirit in politics until its tentacles reach every social, professional, and moral influence, as well as all elements in business and political life. It is a marvelous system, and dangerous, not only to public interests, but to the moral standards of the community. Division of power and combinations of personal and commercial interests have brought the great political parties of the country to a condition, in some States, where a leader of one may say to the membership of the other party, in a great sub-division of the commonwealth remote from his home, "This man you may employ in your public service; that man you shall not!" Not only has such a command been issued, it has been obeyed, and obeyed because the commercial interests of opposing factions were identical, and could not brook independent and aggressive honesty in public office.

There is a moral danger in this spirit of arrogant contempt for official honesty that is more to be feared than the constantly increasing expenses of providing from taxation the profits of commercialism in politics. To discourage true honesty in public life is a serious matter; but it is blunting the moral sense of the rising generation to blazon to the world the lesson that the public officer who bars the sluice from the public treasury to the private pocket is a marked man, doomed to suffer defamation for daring to do right. Such is the principle, such the methods, of commercialism in politics.

SECTARIAN SCHOOLS ADVOCATED.

THE University Club, of Los Angeles, recently gave a dinner at Del Monte, at which was present President Wheeler, of the University of California, President Jordan, of Stanford, Rabbi Hecht, and Bishop Montgomery, of the Roman Catholic Church. The most extended address of the evening was by Bishop Montgomery, in which he suggested the "possibility of modifying the American school system, and in modifying it, to make it better," and strongly advocated a division of public-school funds. In his reported words (Los Angeles Herald): "A course of study is prescribed by the State, and payment is made to any school that will give that grade of teaching. For the rest, let religion be taught in each particular school according to the religious tenets of the persons sending children there. Then there would be Methodist schools, and Presbyterian, and Jewish, and Catholic schools, and schools where no religion at all would be taught, to accommodate the children of unbelievers. I say that this is the only true and genuine non-sectarian system of education possible, and that it is the only one that can work fairly to all the people." But it could not, in the nature of the case, work fairly to all people, especially as between the larger and smaller sects. And worse than all, it would bring every church into politics, scrambling for funds. Such a thing may come, for the Catholic Church is working for it persistently; but woe worth the day when it does. The principal opposers were Rabbi Hecht and a Unitarian minister.

EARLY on the morning of January 2, the passenger steamer Walla Walla, plying between San Francisco and Puget Sound ports, was rammed by the French bark Max. The Max cut a large hole in the side of the Walla Walla, and the latter went down in about 25 minutes. The bow of the Max was so badly damaged that she was in great danger of sinking, and the attention of her crew was given entirely to keeping her afloat. The Walla Walla's life-boats and life-rafts were launched as quickly as possible; but a number of the passengers and crew went down with her, and failed to reach the boats and rafts. Many of those who found places on the rafts or in the boats were washed overboard and drowned, were lost in the capsizing of the boats, or succumbed to the terrible strain and exposure before they were picked up by other vessels. Some were killed or injured in their berths when the prow of the Max crashed into the steamer. Thirty-seven of the crew and passengers were drowned or killed in the collision.

THE Northern Pacific Railway Company has retired the entire amount of its preferred stock, and all the stock of the company has been taken over by the Northern Securities Company. The Securities Company will also acquire all the stock of the Great Northern Company, thus bringing under the control of the trust both of these railroads. It is against this combination that the governors of several of the Northwestern States have begun a legal battle.

FOREIGNERS in China are reported to take a gloomy view of the outlook there. Signs of impending trouble are numerous, and there are said to be indications that the empress is not sincere in her proposed reform measures. General Yung Lu is determined to organize two anti-foreign army corps to offset the influence of those Chinese leaders who are inclined to favor the foreigners.

THE lower-class saloons of New York City are now ordered closed on Sunday, and the "upper class" saloons are warned that they must not tolerate any noisy customers on that day. The Raines-Law "hotels" are now very careful to issue the sandwich with each drink. By doing this, they are "hotels" and are allowed to keep open on Sunday.

THE total loss to the British forces operating in South Africa up to the present time amounts to 24,299 men. This includes those killed in battle, those who have died of wounds or disease, and those who are missing. A total of 64,330 men have been invalidated home, a large portion of whom have recovered and rejoined their commands.

THREATS of rebellion in Korea are causing much alarm to the officials. The emperor is hoarding the gold belonging to the government, and is maintaining the largest force of armed men ever kept by that nation. In parts of Korea the citizens have organized themselves into mobs, and are pilfering and plundering.

THE city of Tokio, Japan, will be the first city in that country to have an electric street-car line. American firms are to furnish the equipment, valued at about \$800,000. Chief-engineer Enyo claims that the road will be in operation in 1903 on the principal streets in Tokio.

THE great sugar trust has been storing large quantities of sugar in this country, which it proposes to throw on the market suddenly for the purpose of embarrassing the beet-sugar interests, according to a report from one of the centers where the sugar is being stored.

RUSSIA has refused to amend the treaty which she has been seeking to induce China to sign in regard to Manchuria. The matter is now practically at a standstill, with Russia threatening to break off negotiations and remain in control of Manchuria.

THE British Admiralty is planning for the construction in the immediate future of nine new war-ships. Of these two are to be battle-ships of 16,500 tons displacement, five are to be first-class armored cruisers, and two protected cruisers.

THE sum of \$1,000,000 has been placed in the hands of the king of England for the purpose of erecting a sanitarium for consumptive patients. The king has taken an active interest in efforts for the checking of that disease.

A MINING expert who has just returned from Java reports that thousands are dying in that island from cholera. During the month of November no less than 7,000 died of cholera in one city alone.

THE insurgents in Colombia seem to be making some progress against the government, having received many fresh recruits and considerable supplies of arms and ammunition.

OVER 600 children were burned to death in London last year as the result of parents leaving their children in premises containing open fires, lamps, and unprotected matches.

MISSIONARIES of the Mormon Church have begun an active propaganda in Germany, and have already gained over 2,000 adherents.

THE city of Peking is gaudily decorated in anticipation of the return of the emperor and empress dowager.

THE troop ship Sheridan sailed from San Francisco on January 1 with 1,500 soldiers for the Philippines.

WAR is imminent in Arabia between the shiek of Koweyt and one of the adherents of the sultan.

ON January 7 a bill was introduced in the Senate by Senator Lodge to provide for the temporary government of the Philippines. It ratifies the acts of the Philippine Commission under the instructions of the President, and gives the President, as long as there is armed resistance in the islands, authority to control the inter-island trade. It empowers the government of the Philippines to make rules and regulations for the disposition of public lands, other than timber and mineral lands. It makes provision for perfecting the titles of the holders of such lands, and empowers the Philippine Commission to purchase the holdings of the friars and dispose of them on proper terms to the actual occupants.

THE January number of Engineering and Mining Journal states that the amount of coal mined in the United States during the past year amounted to 300,000,000 tons, which exceeds the amount produced in any other part of the world. The amount of pig iron produced is stated to be greater than that produced by Great Britain and Germany combined, and gold reached the enormous total of \$82,218,000.

EDWARD WHYMPER, the first to reach the summit of the Matterhorn, has just returned to Montreal from an extended exploring trip in the Canadian Rockies, and reports having found an endless variety of the most magnificent mountain scenery. He reports having found one glacier of grander proportions than the well-known glacier of the Selkirk.

THE United States Supreme Court has rendered a decision which gives to the Southern Pacific Company 3,000,000 acres of land in Southern California, comprising alternate sections between the Needles and a point north of Los Angeles. The lower courts had decided against the railroad company, but the Supreme Court reverses their decision.

A REPORT from Nicaragua states that the presidents of the Central American republics expect to meet on January 15, at Corinto, Nicaragua, to confer on the subject of establishing more cordial relations among their respective republics, and to devise means for assuring peace among them.

THE inhabitants of the island of Tutuila (Samoa), which now belongs to the United States, have asked that their taxes be increased, as the prosperity which has come to them makes higher taxes desirable. They intend to use the amount of the proposed increase in road-building in the island.

TWENTY-THREE persons were drowned at the mouth of the River Lezéro, Spain, on January 6, by the capsizing of a bark. On January 4 two colliers, the Alfonso and the Vileva, collided off the coast of Portugal, and both sank, carrying down 19 members of their crews.

ROBERT LEBAUDY, a French multimillionaire, has given the sum of \$250,000 for the purpose of educating young Frenchmen in American business methods. A school for this purpose will be established in Chicago in connection with the University of Chicago.

AT Washington on January 4 there was incorporated what is to be known as the Carnegie Institution. It is to be a university for scientific investigation, and will be endowed by Mr. Carnegie alone. The amount of his endowment is said to be \$10,000,000.

THE Cuban election has been held, and Tomas Estrada Palma has been elected as the first president of the Cuban Republic. The votes in the electoral college stood 55 for Señor Palma and 8 for Señor Maso.

A FRENCH scientist announces that he has discovered a method of extracting from petroleum a liquid which will not freeze at a temperature 200 degrees below zero. Scientists consider the discovery an important one.

JUDGE IDE of the Philippine Commission has been compelled to leave the islands for Japan to regain his health, and Judge Taft, president of the commission, is now on his way to America for the same purpose.

THE two missionary women captured by Turkish brigands are still in the hands of their abductors, who refuse to release them until the ransom has been paid over. Both women are reported alive.

THERE is a prospect now that Argentina will sign the protocol with Chile in reference to the boundary dispute, and that thus the threatened war will be averted for a time.

THE Michigan Central Railroad has entered suit against the State of Michigan for \$10,000,000 damages on account of the forced forfeiture of the charter of the company.

THE trial of the cases arising from the Cuban postal embezzlements, opened at Havana on January 4. Over 180 witnesses have been called to testify in the case.

CALIFORNIA'S yield of crude oil during the past year has amounted to 8,742,500 barrels. There are now 2,040 productive wells operated in the State.

CITIZENS of Denver have formed a Committee of Vigilantes to make war on the burglars and thugs who infest the city.

ON January 1 a telephone line connecting France and Italy was completed and opened for business.

DURING the month of December the national debt was reduced \$8,643,192.



RECOMPENSE.

Brave little woman, trudging along
 Patiently, day by day,
 Weaving a garment of shining light
 Out of the clouds of gray;
 Bearing the burdens and vexing cares
 Like one of the saints of old—
 Making the best of a dull, hard life,
 With its miseries all untold!

Long have I watched her with wondering eyes—
 Faithful and sweet and strong,
 Doing the work that the Master sends,
 Making of sorrow, song;
 Questioning never the wisdom that asks
 Self-abnegation complete,
 Willingly treading the pathway of thorns
 That leads to the Master's feet.

Somewhere is waiting a fair, dear day,
 Meet for such infinite grace—
 Somewhere, O somewhere, fruition shall be
 When the angel shall find her place
 Close to the Father, and hear Him say,
 As He tenderly bids her come:
 "Out of the valley of darkness and toil,
 My child, thou art welcome home."

—Selected.

METEOROLOGICAL RECORDS.

THE title of this article would frighten a small child; but it must be remembered, as I have said before, that these articles are not written for children, but rather for those who have to do with their education. Meteorology is that department or branch of science which treats of the atmosphere, especially of that which relates to climate and moisture. Meteorological records are records of the changes which take place in the atmosphere. The study of the last article on clouds would be included in this department of science, and the records which are made will involve an observation (and recording) of different kinds of clouds.

The making of records is of value in itself. It leads not only to observation, but stimulates to accurate observation, and accurate observation is the only kind of observation through which God can reveal Himself. This is so for two reasons: God is a God of system and order, and He can not well show Himself to the careless observer, for such an observer is a thoughtless one. And again, the wonders of nature are not revealed most forcibly on the surface. God manifested Himself in the still small voice on a certain occasion, and so in the works of His hands, he who looks carefully and listens most intently will see that which is most beautiful and wonderful, and will hear the finer harmonies of all His doings. The spirit in which we should always come to the study of God's works is well illustrated by the saying of a noted scientist to his assistant. The two were in their laboratory, and were about to perform an important experiment. The assistant was making some light and careless remarks, when he was interrupted by the scientist's command, "Be still, I want to ask God a question." The great inventor Edison says that often in his laboratories, as he sees the marvelous life and power of God shown in his experiments, he is awed into a fear, for he seems to see all but the very presence of the Omniscient One. Such a reverence on the part of all who study the works of God as these men had, will not allow them to make careless and inaccurate statements concerning those works.

Every man, woman, and child should be interested in something that is growing. God manifests Himself in everything whether animate or inanimate, but it is in plant and animal life that perhaps we most readily see and appreciate the wonders of His work. So if no more than two or three square feet of ground can be obtained in which to plant and watch

the growth of flowers or vegetables, the ground should be so used.

The atmosphere has the closest and most practical relation to all the conditions of life. In a former article I made a statement that even a slight variation in the average temperature of a country would, in many cases, completely change the productions of that country. Now, as the atmosphere bears such close relation to life, its study becomes an imperative necessity to all students of the works of God. Many a farmer would be more successful in his farming, did he make a closer observation of the conditions of soil and moisture in their relation to growth. Practical farmers are at times inclined to scoff at the teachings of scientists, and often they have a just occasion; for many of the theories advanced by

it does, to see in form and color the beauty which the Lord has made. Not only that, but it places in our hands a very powerful means of expressing our thoughts. The publications of to-day would be of far less value than they are, had they no illustrations. A picture reveals at once a whole story. This is why I suggest the gathering of these facts concerning each day's weather in this form. The majority of people feel that they have little or no ability in the direction of drawing, and this is true, but this can be developed to a surprising extent. The reason that so many fathers and mothers are wanting in this respect is because, as children, they did not have placed in their hands colored crayons, paints, or pencils. These should be considered a necessity in the education and training of every child. It is rare indeed that a child will hesitate to reproduce anything it sees.

These weather records should be taken at a regular time each day. The record of the thermometer, for instance, will be of little value, if it is not recorded at about a certain time every day. A few moments spent with the children in making these observations, and assisting in illustrating them, will be of profit to parents as well as children, and no parents should be so busy but that they could have a few minutes at least each day to spend with the children in some such way. The development of many children is

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SUN.	MON.	TUE.	WED.	THUR.	FRI.	SAT.

students of science are of little worth, because they are not practical.

Meteorological records can be very easily prepared. Draw a page into as many squares as there are days in a month, and you have the blank record. One of these pages so marked off may be for the temperature; another for the record of cloudiness; another for dew or frost, or neither; another for the wind and its direction; still others for rainfall, length of day, increase in the day's length, and variations in the rising and setting of the moon.

Now all these records may be well combined in one. Make the spaces large enough so as to admit of all being represented. Then let the children show the weather conditions by drawings in spaces designated to each day. The accompanying illustration will give some hints as to how the conditions of the weather may be represented in a record. This illustration is simply suggestive, and many other ways of showing the weather conditions will occur to the mind of one who is interested in making these records. It does not follow that the records have to be made in drawings as I have here suggested, nor that the conditions of the weather each day have to be gathered into one space; for they can be written in separate records as I have suggested. But the value of having them gathered into one space each day is apparent, for there is graphically and interestingly shown the conditions of each day. For the child these spaces will have to be much larger than shown in the illustration and it may be well in some cases to make the record for each week rather than for a month. Let me here again urge the importance of drawing as a feature of education, teaching us, as

greatly hindered, because of this lack of time spent with them by parents. Summaries should be made both weekly and monthly. The value of the record is quite largely in these summaries. The facts to be placed in the summaries can be recorded in writing or by drawing. Such summaries can include the number of dews or frosts, the prevailing wind, the number of cloudy days or clear ones, the number of days on which rain fell, the mean temperature, the length of the longest and shortest days, the increase or decrease of the day's length, and the total variations in time of the rising or setting of the moon.

Children five or six years of age will often comprehend and enjoy these studies with a little help from parents. Many suggestions of value may be obtained from a little pamphlet, entitled "Instructions to Voluntary Observers of the Signal Service," which can be obtained free by sending the request to the chief of the Weather Bureau, Washington, D. C.

Constant reference to the Bible upon all of these subjects will not only stimulate interest, but will greatly strengthen the child's reverence for God in his studies. The heavens declare the glory of God, and the firmament does show His handiwork.

FREDERICK GRIGGS.

South Lancaster, Mass.

If tansy is sprinkled through woolen clothing when laid away, they will never become moth-eaten. When moth millers are seen in a closet, it is well to burn a little camphor promptly. If done in the early spring, it will generally rid the closet of the pests.

HAVING NOT SEEN.

I WAS standing at a counter in a Chicago grocery store, not long since, footsore, hurried, jaded by the city's uproar and confusion. The clerk was executing my order as quickly as he could, but I was inwardly fuming as the cable cars passed the door on their way toward my longed-for home. So I frowned when the floor-walker stepped up and said to the clerk, "Mr. Thompson, this gentleman wishes to speak with you; he is in something of a hurry."

Mr. Thompson looked up, and to my intense satisfaction merely nodded gravely as he would to any stranger, and went on tying up my package. The gentleman had smiled most cordially, but the smile was lost on the prepossessed clerk.

"You are busy, Mr. Thompson."

The last knot was half-tied, but Mr. Thompson held the string suspended and looked quickly into the speaker's face, evidently puzzled.

"What did you say, sir?"

"You are busy to-day. You do not know me, I see. I—"

Down went my coffee. Gone was the clerical gravity. The busy hand stopped to stretch out cordially across the counter.

"But I do know you! You are Mr. Ellis Morgan. I know your voice, sir! I am very glad indeed to meet you face to face. Yes, indeed, I know you—few men better. I shall be at liberty in one moment, sir."

They were telephone friends who had cordial relations "over the wire."

As the cable car hurried me home, my heart was warm within me, and something sweet was singing in my soul. It was this: "Whom—having not seen—whom having not seen, ye love."

Ah, yes! I know His voice. How often He has spoken to me over the heavenly wires, sending me messages from the throne.

Some good day I will stand before Him, and He will speak to me. Then shall I look up into His face and see the King in His beauty.—*Anon.*

THE USEFUL LIFE.

"SHE has passed her usefulness." Did you ever hear that said of one of your dear friends, or did you ever say that about some one? Did you ever stop to think about it, and just what it meant? Have you ever considered the meaning of that word usefulness?—*Full of use, full of service, not some service or a little use, but full, important.* Now that the once active hands are idly folded, and the eyes are dim, you thoughtlessly say, "She has passed her usefulness."

What is the tale of the years that are gone? If you will take time for a backward look, you will probably see that at the foundation of her whole life was service, something for others. Many a sleepless night has she spent in caring for the sick, not only in her own household, but in that of her neighbor. Many a one has been helped over hard places by her cheery words or more material assistance. Care not only for her own, but also for the motherless child beneath her roof, has made for her long and weary days. Then, later on, it was usually the mother who thought and planned and went without many a comfort, that her child might receive the education so much desired. These things, and many more, have helped to make the home-maker old.

Do you know one of these mothers who is living in the past and looking forward to a future of rest and reunion with dear ones gone on before? Ask her children if she has ever been of service to them, and they will tell you of the lessons learned from mother. Lessons of truth and uprightness, of thought for man and love for God; lessons that have made them what they are. Ask the neighbors, who have been helped in untold ways so that they have learned how to help some one else. On every side, wherever a life has touched hers, some good has gone out, so that instead of one person who is trying to live a life of quiet usefulness, you have a score of people working out in their lives the lessons that were received from her, who, you say, has passed her usefulness. "Passed her usefulness." Yes, passed it on into other lives and future years. The good one conscientiously tries to do goes on and on in the lives of those about us. Shakespeare

must have had an attack of dyspepsia when he told us that the good is oft interred with a man's bones. You can not bury it. Good must live, and it does. Coleridge came nearer the truth when he said, "The good man never dies."—*Sabbath Recorder.*

A DINNER AND A KISS.

"I HAVE brought your dinner, father,"

The blacksmith's daughter said,
As she took from her arm a kettle,
And lifted its shining lid.

"There's not any pie or pudding,
So I will give you this,"
And upon his toil-worn forehead
She left the childish kiss.

The blacksmith took off his apron,
And dined in a happy mood,
Wondering much at the savor

Hidden in his humble food;
While all about him were visions
Full of prophetic bliss;
But he never thought of magic
In his little daughter's kiss.

—*Anon.*

"GRUMPY COBE'S" AWAKENING.

[By Olive Searing, in the Christian Advocate.]

"THERE they come," said Grandma Perrit, as she drew aside the white muslin curtain and readjusted her spectacles. "Yes, there is Carrie. Bobbie is running along ahead. How that child—"

Her sentence was interrupted. A sturdy little fellow of about seven years bounded into the room, threw his arms around the old lady's neck, and gave her such a vigorous hug that it almost took her breath away.

It was the custom for grandma's only daughter to make an annual visit to the country homestead. She usually came in the autumn and remained until after Thanksgiving. She said, "The old farm always looks as tho it were arrayed for a merry frolic, with its garlands of red leaves and abundance of ripe fruit." To Bobbie, who had always lived in the city, it was a season of rare pleasure. There were the horses, the cows, and old Bruno the dog, who always seemed to remember and welcome him. The next morning he went to see Farmer Cobe—Grumpy Cobe, as he was called, but he was never cross to Bobbie, who thought him very good and learned. The little fellow was fond of old Jim, grandma's hired man, but he liked old Grumpy better, he knew so much about the crops and the weather. Bobbie and he had become very friendly discussing various points in agriculture.

"What dat chile see in old Grumpy Cobe is a mystery to me," said Dinah, the cook, who stood by the kitchen window, watching the pair of strong little legs flash across the ground. "Dar ain't nobody dat wants to hab any dealin's wid 'im."

"We must remember," said grandma, "that he is a lonely old man. Perhaps if his wife and children were living, he would be different."

"Dar ain't no use holdin' tings up agin de Lord; I reckon de Lord know what's best. De o'ber day I say to Grumpy, 'Thanksgivin' 'ill soon be comin' 'long.' Say he, 'What de use habin' Thanksgivin'? I ain't got nuthin' to be thankful fo'.' He am dead in trespassin' and sin, suah."

In a few minutes Bobbie was across the lots where the farmer was planting his winter wheat.

"How do you do, Mr. Cobe?" he said, as he shook hands with his old friend.

"Well! I hardly knowed ye. Sho! how you've growed!" exclaimed the old man. "Come to help me do my farmin', hev ye? Well, I guess ye can handle a hoe better this year."

"Are the crops good this year?" inquired Bobbie. "Grandma said you were complainin' with the rheumatism."

"Crops is poor; I never knew 'em to be wuss. There ain't no corn or no oats. This Virginia climate ain't what its cracked up to be. Yes, I was laid up with these rickety old legs, and here I am two weeks behind time plantin' this wheat. It looks pretty dark over there. Guess I have to hurry."

For some time Bobbie watched the process attentively. "Let me help you, Mr. Cobe."

"Well, you jest go 'long ahead of me and sprinkle

in the grain—so; not too big a handful. That's it. Let 'em down easy and keep goin' on."

"What makes the seeds grow?" asked Bobbie, presently.

"O, there's somethin' in 'em that sprouts up when the sun shines and the rain falls."

"Who put it there?" questioned the child.

The old man paused a minute and leaned on his hoe. "The Lord, who made 'em, I suppose."

The gray clouds that had been gathering in the east grew darker and spread rapidly across the sky. The rain fell silently down on the newly covered grain.

"Well," said Farmer Cobe, mournfully rubbing his right knee, "I'll have to stop this. I don't know as there's much use botherin', anyway. I'll soon be dead and under ground, and that'll be the end of me."

Slinging the bag of grain over his shoulder and picking up his farming implements, he started toward the house.

Never before had Bobbie seen his old friend in such a despondent mood.

"Didn't God put something in you that would make you come up again like the seeds?" he asked gently.

The old man looked earnestly at the child's innocent upturned face. Presently they reached the gate. The dark clouds had rolled on beyond, and the rain had ceased. The farmer leaned on the fence, and watched Bobbie's nimble little limbs as he ran toward home. A vision of the past came before him. His thoughts wandered back to his boyhood. He saw again that dear face, and an eternal brightness seemed to gleam in her eyes as she sung those old hymns. How the words came echoing back through the years!

The rays of the setting sun had cast a crimson light across the sky; the brightness of day had faded; the old man lingered, unconscious of the scenes around him, for he still heard that far voice singing:—

"My soul, revived with sacred love,
God's holy name forever bless;
Of all His favors mindful prove,
And still thy grateful thanks express."

The next morning Bobbie ran across the field with more spirit than usual. The truth was, his grandma had bidden him invite Mr. Cobe to their Thanksgiving dinner. When about to enter his friend's door, he stopped short; the old man was kneeling, his hands clasped before him, while from his lips came murmurings of praise and supplication.

"De lion and de lamb!" said Dinah, some time later, as she beheld Bobbie and his old friend, hand in hand, coming toward the house.

"Yes," said grandma, "'A little child shall lead them.'"

BEWARE OF MISJUDGING.

PERHAPS it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that each one has a stick of cut-and-dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know. But we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what his thoughts and intentions may have been. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle studied selfishness get the name of self-sacrifice, and other silent heroic souls are condemned for want of humanity.—*Ian MacLaren.*

THE burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—*Jean Paul Richter.*

"WHEN you have given money to help some needy branch of the Lord's work, does something in your heart want to take it back?"



SOMETHING EACH DAY.

SOMETHING each day—a smile;
It is not much to give,
And the little gifts of life
Make sweet the days we live.
The world has weary hearts
That we can bless and cheer,
And a smile for every day
Makes sunshine all the year.

Something each day—a word;
We can not know its power;
It grows in fruitfulness
As grows the gentle flower.
What comfort it may bring
Where all is dark and drear!
For a kind word every day
Makes pleasant all the year.

Something each day—a thought,
Unselfish, good, and true,
That aids another's need
While we our way pursue;
That seeks to lighten hearts,
That leads to pathways clear;
For a helpful thought each day
Makes happy all the year.

Something each day—a deed
Of kindness and of good,
To link in closer bonds
All human brotherhood.
O thus the heavenly will
We all may do while here;
For a good deed every day
Makes blessed all the year.—Anon.

THE WEAKNESS OF MOHAMMEDANISM.

THE Bible tells us that "righteousness exalts a nation;" but a false religion has no such tendency. On the contrary, it weakens and degrades. This fact is forcibly illustrated by the influence of Mohammedanism on the adherents of that religion, as brought out by Henry Otis Dwight, LL.D., in a recent work, published by Revell, "Constantinople and Its Problems."

The mental stagnation of the Muslims is simply marvelous. Dr. Dwight says of the peasant Turks of Asia Minor: "The cart of the Turk of Asia Minor is the highest evolution of brain that he has ever seen; but do not think that he invented it. It has not a particle of iron about it, except the iron tires of its narrow-footed wheels." To build it, two long poles are laid side by side. At one end they are fastened together with a wooden peg, and at the other end they are spaced apart by a "wooden stretcher about two feet long. The small end of this triangle thus formed is the tongue, to which the long straight bar, which answers for the yoke, is lashed by thongs of rawhide. The broad end of the triangle is the body of the cart, and is filled with a rough network of rope." The rest of the structure is equally rude. When the cart is done, two buffaloes are hitched to it. The solid wooden "wheels and the axles revolve together like car-wheels. As they revolve, they give forth unearthly shrieks and groans. A caravan of these carts, carrying produce to the coast, enlivens the mountain sides with weirdly ringing music, and yet no one seems to have thought of diminishing the din by the use of a little grease."

The inhabitants of the cities are not greatly in advance of their country cousins. Dr. Dwight says of them:—

One meets there Mohammedans who are dignified and commonly courteous officials and shrewd diplomats. One admires there many patient and brave soldiers. But the Muslim masses are hewers of wood and drawers of water; they are bearers of burdens; they are donkey drivers; they are the smallest of small traders; they are artisans whose hands compete with their tools in clumsiness.

Closer acquaintance reveals the fact that from the beginning of Turkish history very many of the greatest men of the empire have been of Christian origin—men who took Mohammedan names and the Mohammedan religion as stepping-stones to greatness. To-day the army depends upon foreign Christians for its organization as well as its arms and ammunition, and to a considerable degree for the instruction of its officers. The treasury would go to pieces if Christian counselors were not at the side of the Minister of Finance. Rarely does a wealthy Turk venture to keep up an establishment without a Christian to manage. A Mohammedan banking-house is almost unthinkable. The most important publishing houses for Mohammedan literature are owned and operated by Christians, and the most influential Mohammedan newspapers are Christian property. No Muslim machinist succeeds, unless he has a Christian for chief. The architect who builds the mosque is a Christian. Turkish steamers are bought abroad; or if built at great expense in Turkey, the man who makes the plan and the builder who follows it are both Christians. The steamers are rarely trusted to Muslim captains; and when they are, they



A Group of Turks.

can be recognized as far as they can be seen by their dilapidation and disorder.

The inefficiency and mental stagnation of the Muslims is attributed by Dr. Dwight to three fundamental principles.

1. "God is too merciful to reject any believer for yielding to the impulses of his nature." The Koran teaches: "God is minded to make your religion light unto you, for man was created weak." The Muslims feel that they "are not placed in jeopardy by sin, and need no Saviour."

2. "The moral law is too severe in its requirements for man to attempt to keep it." The Koran says that God proposed the keeping of His law to all created things in turn, but all refused to be bound by so strict a law. "But man was foolish enough to promise to keep the law, and so fell under sin."

3. "Ritual forms and observances constitute the obedience required of a Mohammedan by God." In performing their acts of worship, the order of words, the genuflections, etc., are far more important than heart devotion. Indeed, failure to observe the exact form of the complex ritual spoils the whole worship, and all must be done over again.

These principles bear fruit in the lives of the "faithful." So effectual is the barrier they raise against the Gospel, that Dr. Dwight is led to say, "Far-seeing purpose to thwart the essential aim of Divine Love could hardly more effectively have fortified the ground against influences which emanate from the Gospel of salvation and new-creation in Christ." This is the way he proposes to meet these conditions:—

The whole secret of gaining the respect and

approval of Mohammedans for Christianity is contained in the one phrase,—Show them character. Christian character, known through experience, will actually do what controversy can not, what argument is powerless to accomplish, and what mere exposition of doctrine will go far to prevent. What they need is "a society truly Christian, that is filled with the Holy Spirit revealing Himself through righteousness and love."

And this is the great need of the whole world. To reveal God is what Christians are in the world for.

E. J. BURNHAM.

AMONG THE LAOS TRIBES.

IN northern Siam, with its tropical jungles, its picturesque mountain scenery, its fertile plains and narrow gorges, its streams abounding in rapids, and withal its seclusion from many of the commercial advantages and the corrupting influences of modern civilization, dwell the Laos tribes, occupying several provinces tributary to the king of Siam. Buddhism is the religion of the land. The people are described as simple in their style of living, and "affectionate, and domestic in their tastes," loving "not only their own children, but children generally."

Between forty and fifty years ago, missionary work was begun among the Laos tribes. As usual, work in medical, educational, and publishing lines has been given attention. Hon. Hamilton King, U. S. minister resident and consul-general to Siam, recently visited this section of the country, and in a

letter to the Independent he gives the result of his observation of the work being done there. He says:—

From the first the medical work has been given a prominent place, and has proved a valuable auxiliary; . . . and untold numbers of lives have been saved during the last third of a century. The loathsome disease of goitre abounds in this country and to the north, and from the infancy of the mission a splendid work has been done in alleviating the suffer-

ings caused by this disease. Work among the lepers, many of whom are found in this country, has been prosecuted for the last seven years, and much good is being done. . . . The missionary physician has free access to every home in northern Siam.

For many years past the medical work has enjoyed the favor of the rulers. . . . Prince Damerong, Minister of the Interior, told Mr. King, "I want to say to you that I have great respect for your American missionaries in our country, and appreciate very highly the work they are doing for our people."

The missionaries have established schools for both boys and girls.

At Chiangmai there is "a well-equipped printing-house; and during the past year over a million and a half pages have been printed by this establishment, and 25,000 books and tracts have gone into the hands of the people. . . . Aside from the influence of the tracts and Scriptures placed in their homes, the missionary has created for this people a printed language, and is laying for them the foundation of a healthful literature."

Mr. King thus describes the influence of these agencies on the people:—

As we approached the city where the work has been longest in operation, it was interesting each day to mark the external evidences that greeted us. Each day the women that we met were more neat and trim in appearance; their clothing was more comely, their faces wore a more hopeful look, and they bore the mark of better things in their lives. The roads were better. Better-tilled fields, better-kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people were evident in this province. The gardens looked more thrifty, water-wheels were doing the work of the hand,

wheeled vehicles were taking the place of the woman's pack, and all spoke of an advance.

This is the true work of the religion of Christ, to elevate and ennoble the character, and to broaden the life, making it fuller and richer, while it gives a sure hope for the future. For "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Among the elements that have made for success in this mission, Mr. King mentions two significant principles: The missionaries "show respect for those things that are sacred to the Siamese;" and, "They have the wisdom to let the Siamese govern their own people."

This is one of the fields that the truth for this time has not yet entered.

THE DARK AGES REVIVED.

Is it the twentieth century or the tenth? An almost incredible story is told in La Semaine Religieuse, of Geneva, concerning the passing over to Protestantism of a Carmelite monk in Gratz, Austria. His name is M. Ientsch, he is 54 years old, and greatly esteemed for his character and zeal. By the study of the Scriptures he had been led to the conclusion that the Roman Catholic Church was not the true church of Christ. He therefore quitted his monastery, and placed himself under the instruction of a Protestant pastor. His superior, however, prevailed on him, on some pretext, to re-enter the monastery. Immediately he was imprisoned in his cell until he should retract his heresies. On his refusal he was secretly transferred to a Franciscan monastery. Thence he was taken to Brixen, to a community of Sisters of the Cross, where, according to one report, he was subjected to a series of cold douches, but according to another account, was made to undergo the terrible punishment practised by the Inquisition in the Middle Ages of causing ice-cold water to fall drop by drop upon the victim's head. By the intervention of his friends, however, M. Ientsch has escaped his tormentors, and is enjoying his freedom of conscience in Germany.—*Missionary Review*.

CHILDREN'S FUNERALS IN PEKING.

A WRITER in Woman's Work for Women quotes this from Mr. Holcomb: "If you lived in Peking you would be surprised never to see a child's funeral pass; but if you go into the street very early in the morning, you will find the explanation. You will meet a large covered vehicle, drawn by two oxen, having a sign across the front stating its horrible office, and piled to the brim with the bodies of children. Sometimes there are a hundred in the cart at once, thrown in as garbage, nearly all of them naked, a few of them tied up in old reed baskets, and fewer, never more than one or two, in cheap board coffins.

These carts go about the streets each night, pick up these pitiable remains, some of them mutilated by dogs; they are thrown in like so much wood and taken to a pit outside the city wall, into which they are dumped, then covered with quicklime. Does it make you sick to hear of such a thing? I have lived seven years in the city where that is a daily occurrence."

WHAT OUR FRIENDS SAY OF THE SIGNS.

It is cheering to the workers on the SIGNS to know that their efforts in behalf of their readers are appreciated, and that the paper is proving a blessing. The favor with which it is received is very gratifyingly shown by many letters received at this Office. Following are extracts from some of these letters. Lee T. Bradfield, Bellevue's Creek, Mo., says:—

I have taken the SIGNS OF THE TIMES two years, and it comes to our house weekly as our most welcome visitor in the way of papers. I consider it the best religious paper printed, and know of no other that keeps so well on Bible lines. Besides, it gives us a great deal of good solid fresh news, that can be depended upon. I read it from front to back, and consider it all strictly first class.

May God bless you in your good work, or rather, may He continue to bless you. Will close with best wishes to you and for the future life of the SIGNS.

Mrs. Maria Ives, Savannah, N. Y., says:—

Words fail to express my gratitude for the SIGNS. Surely God blesses that paper far beyond any other publication issued by our people. I have been a subscriber twenty-four years, and I know that it has enlightened and comforted me more than anything else aside from the Bible. I am one of the isolated ones, and I am using the SIGNS with tracts and books to the edification and salvation of souls.

A minister, writing in October, 1901, says:—

A friend has sent me a few copies of the SIGNS, and yesterday I read the article from Bro. J. E. Fulton in reference to the Fiji Islands; and in that communication he said he needed a launch to go among the islands. I believe the Lord put it into my heart to send you this dollar for that purpose. I am a minister of another denomination and poor in this world's goods, but I want to do what God leads me to do above everything else.

I am not agreed with you in all your doctrines; but you believe them, and I admire your self-denial, self-sacrifice, and zeal in your efforts to get others to believe them. God bless Bro. Fulton, and may he preach Christ to those people, with the power of the Spirit.

Will all who read this offer prayers for me? I have been in the furnace of affliction for nearly a year, and Satan has tried to destroy me, soul and body.

OUR WORK AND WORKERS.

A SABBATH-SCHOOL of eleven members was recently organized near Plains, Mont.

THE brethren in Bozeman, Mont., are engaged in erecting a building for church and church-school purposes.

AFTER a few meetings held at Janesville, Wis., by Brother C. J. Herrman, three persons accepted the truth as presented from the Scriptures.

REPORTING from Wyoming to the Review, Brother O. S. Ferren notes the building of a log church on Columbus Creek, forty miles from Sheridan.

THE Pacific Union Conference will hold its first session at Portland, Oregon, beginning February 27 and continuing ten days. Free entertainment will be provided for the delegates.

THE Southern Watchman says that Sister E. G. White and Brother W. C. White were in Nashville, Tenn., during the greater part of the week of prayer. Sister White, tho in feeble health, spoke a short time one evening.

THE church at Hatley, Miss., has been enlarged, and a school-room has been added. Writing to the Workers' Bulletin, Brother J. S. Fry says that from the felling of the trees to the making of the seats and pulpit, the work was done by the members.

FROM Mayaguez, Porto Rico, we have this report by Mrs. A. M. Fischer: "We are pushing forward the work just as fast as possible. The people are anxious for literature. The field is an open one; God has gone before us here. A spirit of dissatisfaction is prevalent among the people; they are tired of Catholicism. Our hardest battle is with Spiritism; the island is full of it."

ON the 7th ult. three young girls were baptized at Grand Rapids, Mich., by Brother B. F. Stureman. Before conversion one of the candidates was of the "Jews' religion," another was a Catholic, and the third had no religious affiliation. The occasion was one that made a deep spiritual impression on the entire church. Writing of this incident to the Review, Brother W. H. McKee says, "The Lord thus prepared us for a precious week of prayer, and we praise His holy name."

WRITING to the Workers' Bulletin (Des Moines, Iowa) about the Oakwood Industrial School, near Huntsville, Ala., Brother S. M. Jacobs says: "The Lord has certainly had a care for all our crops, knowing there would be many to feed. There are over sixty that live off the products of the farm. Our fruit was fine, and many of our peach and plum trees were too full. One man from Wisconsin, looking for a place to locate, took a picture of some of our plum trees, and he said that he never saw anything like it for fruit."

UNDER date of September 12, Brother L. R. Conradi writes from Luxor, Upper Egypt: "You will be pleased to learn that the glorious message has taken hold away 600 miles up the Nile. I am stopping with our native minister here, and see from his balcony the ruins of Thebes. Last Sabbath we baptized eight at Cairo, and organized a church of sixteen members. Egypt is as free as any country of the world, and indeed ripe for harvest. But where are the reapers? We must immediately do more for this promising field."

THE Advocate of Christian Education for January contains the new department pertaining to the Sabbath-school work which takes the place of the Sabbath School Worker, a journal issued at this office for that special field. The Advocate now represents the whole field of Christian Education. The price is only 50 cents a year, single subscription, or 40 cents in clubs of two or more. It is issued in popular magazine style, and contains 32 pages. It is worth much more than its price to any one interested in the subject of which it is an exponent. Address Berrien Springs, Mich.

FROM November 10 to 20 a general meeting was held near the Crespo church, in the province of Entre Reve, near Argentina, South America. During the meeting twenty-six were baptized, and ten more have been baptized since. At the time this report was made, the Crespo church had 191 members. At this meeting a conference was organized, consisting of thirteen churches and 425 members. Brother N. Z. Town was elected president, and R. Dirwaechter secretary and treasurer. The organization is known as the Rio de la Plata Conference.

It is surprising how often we make hard work where the Lord could do it so easily if we would only trust Him. An illustrative instance is related in Field Echoes, by a couple of Bible workers of Alpena, Mich., as follows: "For a long time we have felt the need of a public place of worship and have prayed much about it. A week ago we were told of a hall we might get, but found it not desirable. While we stood in doubt what to do, the Lord led us into a store, and there the man directed us to the best hall in the city. It was well-carpeted, lighted by electricity, and heated by steam; with a janitor to attend to it. We felt when we looked at it, that it was beyond our reach. We told the one in charge we needed it Sabbath afternoons and Sunday nights; when to our surprise he told us we might have it for \$2.50 a month including everything."

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DAY OF THE SABBATH

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THE SUNDAY SCHOOL

LESSON 3.—JANUARY 19.—THE EARLY CHRISTIAN CHURCH.

Lesson Scripture, Acts 2:37-47, R.V.

37 "Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation. They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and in the prayers.

43 "And fear came upon every soul; and many wonders and signs were done by the apostles. And all that believed were together, and had all things common: and they sold their possessions and goods, and parted them to all according as any man had need. And day by day, continuing steadfastly with one accord in the temple, and breaking bread at home, they did take their food with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to them day by day those that were being saved."

Golden Text.—"The Lord added to the church daily such as should be saved." Verse 47.

SUGGESTIVE QUESTIONS.

(1) What effect did Peter's discourse on the day of Pentecost have upon the people? What did they say? Verse 37. Note 4. (2) What was Peter's reply? Verse 38. Note 2. (3) What did he say of the extent of the promise? Verse 39. Note 3. (4) What further testimony did Peter give? Verse 40. (5) How did those who received the Word manifest their faith? How many took their stand for Jesus that day? Verse 41. Note 4. (6) How did the converts manifest their fidelity to the Word? Verse 42. Note 5. (7) How were those affected who did not receive the Word? In what way was the preaching confirmed before them? Verse 43. (8) What spirit of unity was manifested among the disciples? Verses 44, 45; ch. 4:32-35. Note 6. (9) With what zeal did they continue the work? Verse 46. (10) How did they stand in the estimation of the people? What success attended the work? Verse 47. Note 7.

NOTES.

1. This conviction of heart among the people followed the stirring words of Peter in explanation of the wonderful manifestation of the Spirit. "What shall we do?" A most distressing condition confronts them; they had grievously sinned against God, and had killed the only One who could save them from sin. Not understanding the love and forbearance of God, or the far-reaching power of the Gospel, they naturally concluded that they were entirely cut off from hope.

2. True repentance denotes access to God and the guidance of His Spirit; for it is the goodness of God that leadeth to repentance. Rom. 2:4. No repentant one need despair if he will believe the Gospel. Mark 16:15, 16.

3. Altho they had put to death the Messiah, the same blessing which they saw the disciples enjoy was accessible to them through the name of the crucified One; for the promise was to them, and the promise will not fail to any who will receive it by faith. All the promises are "yea" and "Amen" in Christ, and He is able to "save them to the uttermost that come unto God by Him." Altho they had put Him to death, "He ever liveth to make intercession for them." Heb. 7:25.

4. "Were baptized."—This was the outward evidence that they had received the Word; for the same Word that said, "Repent," also said, "and be baptized." Being baptized was the *ad* of obedient faith. In this they publicly witnessed that they had died to the world and were henceforth followers of Christ. In this they publicly professed faith in His death for their sins, and in His resurrection to be their Mediator before the Father.

5. "Steadfastly."—This is the evidence of true discipleship. There is no letting up in the matter of the doctrine preached by the apostles; there is no withdrawing or weakening of fellowship, no respect of persons in the church; there is to be continued observance of the ordinances as commanded by the Lord, and a constant spirit of prayer. See Rom. 12:12; Eph. 6:18.

6. The communism practised by these disciples was a good object-lesson to unbelievers, as illustrating the workings of faith in God and in His cause. But like every other Christian principle, selfishness may render it impossible. The idea of being "together" was good for the time and the circumstances, and in a spiritual sense it is always essential; but the disposition in Jerusalem was to remain "together," right there, and that would have precluded all other missionary work. Moreover, when selfishness gets hold of such a movement, many would become dependent on the brethren rather than on God, and cease to make any effort for their

own support. Persons of this class are frequently heard demanding that all things be in common, as they were at Jerusalem. Many are also unmindful of the fact that the Lord permitted persecution to scatter those very disciples abroad, that they might minister to the world at large.

7. "The Lord added."—Men may add professors to the organization, but the Lord adds reorganized souls to the church. Jesus says, "Every plant, which My Heavenly Father hath not planted, shall be rooted up." Matt. 15:13.

THE SABBATH SCHOOL

NOTE.—In the preparation of these lessons all Scripture references, and the pages of "Christ's Object Lessons," should be thoroughly studied first, then the questions. The questions are not the lessons. They are only for the purpose of finding out what we have observed while studying. More of the preciousness of these lessons will be obtained if the lesson is studied each day throughout the week. In the parables of Jesus there is salvation from sin for every type of sinner—from the Pharisee to the prodigal. The notes are wholly selected from such portions of "Christ's Object Lessons" as apply to each lesson.

LESSON 4.—JANUARY 25.—THE PARABLE OF THE TWO DEBTORS.

Aid.—"Christ's Object Lessons," p. 243.

Lesson Scripture, Matt. 18:21-35, R.V.

21 "THEN came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence; and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not; but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called him to him, and said unto him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me; shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also My Heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

SUGGESTIVE QUESTIONS.

1. By what question was this parable suggested? What was Christ's answer? See also Luke 17:3, 4.
2. What experience should cause every child of the kingdom to cultivate a forgiving spirit? Eph. 4:32; 1 John 4:11.
3. Unto what did Jesus liken the kingdom of heaven? What irregularity did the king discover in his household? How much did the servant owe? What was the king's sentence?
4. What did the servant do? How was his plea for mercy received?
5. What shows that the servant did not really appreciate the favor received? What plea did his fellow-servant make? How was the plea received?
6. How did the evil servant's course affect his relations with the king? What of the debt once freely forgiven?
7. Whom does the king in the parable represent? Who are represented by the servants? How do all men stand before God? Rom. 3:23. How only may the debt be canceled? Rom. 3:24, 25. With what declaration does Jesus close this parable?
8. What thought is to be associated with our daily prayer for forgiveness? Matt. 6:12; 5:23, 24.
9. Is this spirit to be cherished only when the one who has done the injury asks forgiveness? Luke 23:34; Rom. 5:8; Matt. 5:43-48.
10. What is the spring of the forgiving mercy of God toward men?—His love. Eph. 2:4. How may we receive the same spirit of forgiveness? Rom. 5:5; 2 Cor 5:14; John 3:16.

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J. H. KELLOGG, M. D., Physician-in-chief of the Battle Creek Sanitarium, will furnish a series of articles: "A Doctor's Chats with His Patients."

W. R. SIMMONS, M. D., Superintendent Portland Sanitarium, "Personal and General Hygiene."

J. R. LEADSWORTH, M. D., Superintendent Mount View Sanitarium, Spokane, Washington, "Rational Treatment."

DAVID PAULSON, M. D., Manager Chicago Sanitarium, will furnish a feast of good things in hygienic lines.

B. B. BOLTON, M. D., Director of Laboratory of Hygiene of Los Angeles Sanitarium, will furnish from time to time, "The Most Recent Developments in the Science of Healing."

MRS. E. G. WHITE, a number of papers on "Bible Method of Healing."

THE JOURNAL represents the interests of all the medical missionary institutions on the Pacific Coast, and will print items of interest regarding them and their work from time to time.

THE EDITOR will present an important series of papers on "Tuberculosis—Its Recognition, Prevention, and Treatment."

WOMAN'S DEPARTMENT, conducted by MRS. M. C. WILCOX. This department expects to be fully awake and up-to-date, giving points of great value to mothers, wives, housekeepers, and women generally. It can not help being greatly interesting.

"CARE OF THE SICK IN THE HOME," by MRS. H. E. BRIGHOUSE, M. D., and MISS MARIE WARNE, of the St. Helena Sanitarium. These articles will be full of practical instruction for the home.

"THE QUESTION BOX," by the EDITOR, will answer questions of general interest in the field occupied by the JOURNAL.

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The articles on "The Law of God" are not yet finished. Next week will appear the one on the eighth precept of the law, "Thou shalt not steal."

Do you find home-time dull for the children? Professor Griggs' article in our Home Department contains some good suggestions. Put them in practise. Encourage and help the children. It will aid them, if rightly done, physically, mentally, morally.

We have no first-page illustration in this issue, but we are sure that every Christian soul will find more than its compensation in the exceedingly helpful article, "Our Elder Brother." And that is followed by one worthy of study, "The Second Coming of Christ; Its Place in the Gospel Scheme."

Those Christians who love the Bible, yet who tremble before the loud assertions of uncertain science, will enjoy reading the article, "Darwinism at Its Last Gasp." This is not a phrase of our coining, or of the author's coining, but the expression of a scientist. The writer of the article has a book in press, soon to appear, entitled, "Modern Christianity and Modern Science."

The "Unknown God" is as much of a superstition in the world to-day as He was in the minds of the Athenians in ancient times. They set up an altar to "the unknown God," lest there might be some deity overlooked in their manifold devotions. So men in our time nominally acknowledge the God of the Bible, not because they know Him, not because they intelligently believe in Him, but because they do not want to openly deny Him, lest He be a reality, and might retaliate upon their incredulity. Looking upon God as altogether such a one as themselves, they have a superstitious dread of Him, and would fain be in a position to claim His favor in case He should prove to be a real Being to whom they are accountable. The true God is as verily the unknown God to the masses of mankind to-day as He ever was; yes, even to millions who profess His name. And this is why, in the very end of time, it is necessary to send the everlasting Gospel to "every nation, and kindred, and tongue, and people," calling them to "fear God, and give glory to Him; for the hour of His judgment is come." Rev. 14:6, 7.

Italy and the Pope.—There are many rumors of late that Italy is seeking reconciliation with the pope. It is bound to come sooner or later. Not to accept of true Bible Christianity is to sometime yield to the Papacy.

It is not true prayer that asks God's blessing on a course that is contrary to principles of righteousness. God may preserve and bless a man in spite of his wrong course, because the man is ignorant; but God never prospers the evil. All prosperity of that sort is ephemeral and transient. "The long gain is the true gain."

A movement is on foot to prohibit the traffic in alcoholic liquors with aboriginal races. It is a good move, and is indorsed by the President. But if prohibition is good for the aboriginals, why would it not be good for the people at home—the white race and the American negroes? The movement, which is receiving considerable attention, is a logical acknowledgment of the propriety of prohibition; and it is an admission that this one prominent feature of "civilization" is bad, at least for the aboriginal. Or shall we assume that the use of alcoholic poison is one of the boon privileges of civilization, and an inducement for the barbarian to become "civilized"—for the heathen to become "Christian"?

NOT FORGOTTEN IN ENGLAND.

THE great papers of the United States all overlooked the anniversary of the death of George Washington, December 14; but the London Daily News of that date made the following reference to that event:—

On this day, in the year 1799, died, in his sixty-eighth year, George Washington, first President of the United States, and (as the resolution of the House of Representatives on his death described him) "first in war, first in peace, first in the hearts of his countrymen." The ex-President had retired from office in 1797, and devoted himself to his plantation at Mount Vernon, when, a year later, he was re-appointed Commander-in-Chief, a war with France becoming probable. While busied over military details, he caught a cold, and died of a sore throat within twenty-four hours. There was no theatrical scene; he talked business to the last, and his final words were, apropos of arrangements for his funeral, "It is well." Napoleon, as First Consul, put the French army into mourning for him. The British fleet off Torbay lowered its colors to half-mast on receipt of the news. Washington was a slave-owner, but he looked forward to abolition. When independence was won, he resolved never to acquire possession of a new slave, and he wished from his soul that his State (Virginia) might abolish slavery: "It might prevent much future mischief."

Regarding his attitude concerning the institution of slavery, it is worthy of note that all his slaves came to him by inheritance, were all well cared for during his ownership, and by his last will were all set free.

Increased Power of Rome.—Says the Watchman (Baptist), as quoted by the Christian Work: "Never did Roman Catholic prelates in Washington speak to our national government with quite the authoritative tone they used last winter. The results of the war with Spain have added enormously to the prestige of the Roman Church in the United States, and no one realizes it more deeply than the higher ecclesiastics. Cardinal Gibbons now speaks to the great officers of the government at Washington as the representative of at least 10,000,000 more American citizens (in the making) than he did previously to 1898." Roman Catholicism brought Spain to the lowly position she has occupied for years. The United States conquers the decadent nation, and is now yielding to the same influences that made Spain what she is. Amaziah of old conquered the Edomites, and then brought home, to worship, the gods of the Edomites, which had no power to save.

We may not solace ourselves with the consolation that a time of universal industrial peace is at hand, because the great magnates of money met in friendly conference with the leaders of labor. It is good so far as it goes, and we would not question the intentions and desires of the gentlemen on either side; but we do say that, in the very nature of the case, till men are regenerated by Jesus Christ (an individual work of faith), the strife and strikes will continue. Men in themselves can change the form of sinning; God only can take away the sin and the sinning.

"How would Jesus keep Christmas?" is a question asked by a prominent religious journal. The question is easy: If He were on earth just as He was formerly, He would just go about doing good, as on other days. There are some things, it is safe to say, that He would not do. He would not make that the one day in the year for dispensing charity, and consider His duty done for the year. He would not make it a day of gluttony and debauchery. He would not make it a day of idolatry by a waste of means on self-indulgence that was needed to carry the Gospel of salvation to the heathen. It is not difficult to know what Jesus would do on any day; for He left a record that is ample proof. He would observe in becoming manner the special days set apart for special observance by divine authority, and ignore the claims of all others to special notice. He would take advantage of any occasion, by whomsoever appointed, if special opportunity presented, for working the works of God—not because of the day, but because of the opportunity. On Christmas, as on other days, He would be about His Father's business—the business of saving souls. And it is for us to do likewise.

The extreme of soldier glorification, which took such a hold of the people of the United States during the war with Spain, was reached in a recent speech by a major-general of the army, in New York City, when he said: "I believe most truly that the man who dies for his country has his sins forgiven him. That I believe as truly as I believe God lives." This is patriotism degenerated into idolatry. It is self-salvation as verily as Confucianism, or Buddhism, or Hinduism, or Brahminism, or Mohammedanism. It is winning one's way to peace with God by the use of carnal weapons. It would count as well for the dead patriots of one nation or people as another, and those of all ages. It would count as well for Goliath as for David. It would count as well for Amalek as for Israel, albeit the Lord sent Israel to utterly destroy Amalek. When will the "enlightened" "Christian" people of the world cease setting up substitutes for salvation through Jesus Christ? If General Brooke's doctrine be true, then many more souls will be in the kingdom of God by means of war than through the everlasting Gospel.

The devotees of the new "Science of Religion" do not believe in the absoluteness of Christianity. One of them, Professor Troeltsch, thus expresses it (Literary Digest, Dec. 28, 1901): "Christianity is a purely historical phenomenon;" and he tells us that in this conception of Christianity, religion is viewed "as an expression of the relation between man and the Divine." Another, Dr. Max Christlieb, confounds the perverted ideas of Christianity held by its professors with Christianity itself. Of course, to such Christianity must seem like other religions,—a theory, a set of rules, a system of morality. But it is much more than all these. Christianity is the life of God sent down to men, manifested normally in righteous, holy living. It can not be compared with other religions. It is not so much moral teaching that the world needs; it is life, power, to live righteously. Christianity is the only religion having the life, and he who does not know this, let him be called by what name he may, does not know Christianity.

The Eastern papers tell us of a huge wave fifty feet high, that the big Cunard liner Umbria encountered December 27. The storm raged all day: "A fifty-foot wave broke high over the main bridge, and dashed the watchers from their refuge, one of the men, Thomas Laurie, being swept off the bridge to the deck, fifteen feet below. When the flood receded from the decks, Laurie was found unconscious under the rail on the port side. Several bones were broken, and his body was a mass of bruises. It was estimated that there were over a thousand tons of water in the great wave." The Daily News of London remarks that these fearful storms continually remind man that he is not lord of creation.

If Christians would but turn the praises which they lavish upon men, upon God and His works, no one could estimate its effect in soul-saving. It is God that must do the work, not man. Why praise the instrument alone, and say naught of Him who used that instrument for others' good?