

SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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TEMPLES THAT PERISH NOT.

A LITTLE to the north and west of York, the county seat of Yorkshire, England, are the famous old ruins of Fountain's Abbey. It was builded not only on the banks of the River Skell, but across it, the buildings being on both sides of the stream. Our illustration presents the west front and tower. It is one of the largest and best preserved in

it possessed 800 rich abbeys in different countries of Europe, each abbey embracing many benefices, that of Morimond alone possessing 700. The parent abbey of Citeaux had dependent upon it 1,800 monasteries and as many nunneries. The rigid rules of the order came largely from Stephen Harding, an English monk.

ITS popularity was very great among all

a man bowed to the earth with humility, careworn, pale, emaciated, with a coarse habit bound by a cord, with naked feet, had become an abbot on his curvetting palfrey, in rich attire, with his silver cross before him, traveling to take his place amid the lordliest of the realm."

BUT the great building made by hands, showing forth the glory of man, is now in ruins. Nave and transept, choir and chapel,



FOUNTAIN'S ABBEY, WEST FRONT AND TOWER EAST

England of the houses of the Cistercian order of monks.

THE Cistercians (named from the original convent in the forest of Citeaux, near Beaune, France) were a religious order, of the rule of Benedict, founded by Robert of Molesme in 1098. When the order began, its devotees exercised more austerity than either the Benedictine or the Cluniac monks. Their fare was at first coarse and scanty, limited a great part of the year to one meal a day; a great amount of silence was imposed; the dress was very plain, the churches unadorned. The order spread rapidly, especially under the influence of Bernard of Clairvaux, till "it governed almost all Europe both in temporal and spiritual concerns." Within a hundred years

classes from princes to peasants. With popularity came great wealth and untold corruption. This was said to be especially true in England, where, in the time of the Reformation, so many of the houses were laid in ruins, the abbots judicially murdered, and the monks scattered. But this has been thought deserving, as Carlisle remarks that nothing is crushed from without that is not ready to perish from within. Certain it is that the order which was founded on the severest ideas of self-denial had waxed rich and luxurious. The house of the head of Fountain's Abbey was said to be "at the time of its erection the most spacious house of a subject in the kingdom, not a castle." The hall of the abbot's house (not the Abbey) measured 70x170 feet; the kitchen 38x50 feet. As Dean Milman declared: "The superior, once

tower and cloister, as well as prisons, are now empty and silent, save as the walls echo the voice of curious travelers. It is magnificent in its ruins, and speaks only of departed glory.

It is well that it is so. It is well that there should be kept before us many of earth's mightiest monuments *in ruins*. It is well for men to see the ruins, that they may know that the things upon and within which so much of humanity have built their hopes are transitory and perishing. These are God's providential waymarks of warning to the ambitious who come afterward. Why place as a sacrifice upon the consuming altar of such ambition heart and mind and soul, to be consumed for that which so soon perishes? Why make a building that which will be the mausoleum of

all that is noble in man, even tho his body is buried elsewhere?

THERE is a better temple which under God all may build—the temple of enduring character. Its foundation is Christ Jesus. Its stones are noble, love-wrought deeds for the sake of the Master. Its cement is the life-force of divine truth which binds superstructure to foundation rock in one living, growing temple. From base to tower top, through nave and transept, choir and cloister, are the stones of truth, polished with the love of self-sacrifice. The superior of that temple is the Spirit of God. The rules for its members are the words of God. Not always sightly and beautiful is it here in the building; that is true of earth's grandest structures. But it is growing; and in eternity, when the building is finished, it will shine forth as the sun in the kingdom of our Father.

EACH temple of character, a beautiful, holy structure of itself, is but a constituent part of the greater, everlasting temple of Jesus Christ, of which He is the glorious Head, and of which the individual temples of character of all ages form the body and members. The great Master-BUILDER has been gathering out the stones from all the quarries of earth,—hewing, cutting, turning, testing, smoothing, polishing, by trial, by furnace heat, by heavy blow, by long, continuous, adverse environments, by obstacle, by all the various vicissitudes of life, by co-operation, till each reflects His beauty. Soon, praise God, the work will be over; the last shining stone will be fitted for its place; and His temple, His church, reflecting in herself all His glorious beauty, will be presented before the Father "not having spot, or wrinkle, or any such thing; but" "holy and without blemish;" not to fall into ruin, but to be an everlasting living monument of Christ's triumphal glory over sin.

SOUL, you may have a part in that glorious structure. "Know ye not that your body is a temple of the Holy Ghost?" God so designed it, a dwelling-place for Himself. Will you fill the temple of God with idols? Will you place Self on the throne of Love? Will you let Unrighteousness rule in the place of Righteousness? Will you choose Belial or Christ? O, in the light of all God's blessed promises, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Let Christ Jesus in; let Him build, hew, polish, test, refine, till His beauty and life show forth from every side. So shall you be an eternal temple of beauty in a world that shall know no ruins.

ANGELS AS TEACHERS.

IN the German translation of Job 33:23 we have this rendering: "If an angel intercede for him as mediator, one among a thousand to make known to man how to do right." Our Revised Version reads: "If there be with him an angel, an interpreter, one among a thousand, to show unto man what is right for him." We have here an additional confirmation of the fact that angels are sent forth to minister unto those who shall be heirs of salvation, and we see also that they act as instructors, to teach man what to do. It is a great consolation to know that these heavenly campers (Ps. 34:7) will be our teachers.

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THE DISCIPLES SCATTERED.

IN the council that condemned Stephen to death, there sat one who was destined to figure more largely than he knew in the propagation of the Gospel. The name of this person was called Saul ("asked for") while associated with his earlier connections. As soon, however, as he was converted to the Gospel, he assumed the name of Paul (little), and counted himself "less than the least of all saints." Eph. 3:8. Under the first name he was a blasphemer, a persecutor, and injurious. 1 Tim. 1:13. Just how much this confession of his meant, we may learn by reference to the record in which he is first brought to notice. There we are told that he consented to Stephen's death, that is, he gave his vote in favor of it. Acts 8:1. In order to emphasize this feeling of hatred for all Christians, he stood by at the time of Stephen's murder, and held the clothes of those who stoned him. Acts 22:20.

This was his method of manifesting zeal for the traditions of his fathers. So strong was this feeling, that he outran all his associates in persecution. Gal. 1:14. This is related by Luke when telling of Saul's work immediately following the death of Stephen: as follows, "As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison." Acts. 8:3. This expression, "made havoc," occurs nowhere else in the New Testament. In the Septuagint (Ps. 80:13), and in the classical Greek, it is applied to the actions of wild boars when uprooting a vineyard. This idea is also sustained by what the people of Damascus afterward said of the course of Saul when he was preaching Christ: "Is not this he that destroyed them which called on this name in Jerusalem?" Acts. 9:21. The original of this word "destroyed" is a strong one, strictly applicable to an invading army which scathes a conquered country with fire and sword. In describing his own work, Paul said: "*Beyond measure* I persecuted the church of God, and *wasted* it." Gal. 1:13.

It is not so strange, therefore, that the church became entirely scattered from Jerusalem, each member going his own way to witness for Christ. Little did the great persecutor of that day realize, when forging fetters for the church, how forceful was the truth which he afterward uttered: "We can do nothing against the truth, but for the truth." 2 Cor. 13:8. His "outrageous madness" against the work of God resulted in spreading the truth far more widely than deliberate calmness could possibly have done; for in the later case the church would have quietly remained in Jerusalem, satisfied with the comfort they were personally deriving from their connection with the Holy Spirit of power.

As it was, the church was divided up into innumerable parts, and so carried the Word of God with power into all the surrounding region. Among those who were thus forced abroad was one of the seven deacons chosen shortly before to minister to the church. When the church was dispersed, he went to the city of Samaria, and preached Christ to its inhabitants. We may well regard this as a hazardous undertaking, considering the state of feeling then existing between the people of Jerusalem and Samaria. John 4:9. It was even dangerous for any living on one side of the line to be found on the other, the lives of many having paid the penalty of such temerity. But to Samaria Philip went, accompanied by the Spirit of God, and instead of being set upon by infuriated mobs, he was reverently regarded, and his testimony diligently heeded by all. Acts 8:6.

This was solely because the Spirit of God had prepared the field for reaping just such a harvest, and this was the guarantee of successful labor for the consecrated disciple. Could those who now desire to be missionaries have the same fulness of the Spirit, their testimony would bring more tokens of God's co-operation. But unlike those early missionaries, modern evangelists depend more upon worldly plans for success, than upon that special requirement,—the Holy Ghost. As the result we hear nothing of the miraculous demonstrations recorded of those first laborers.

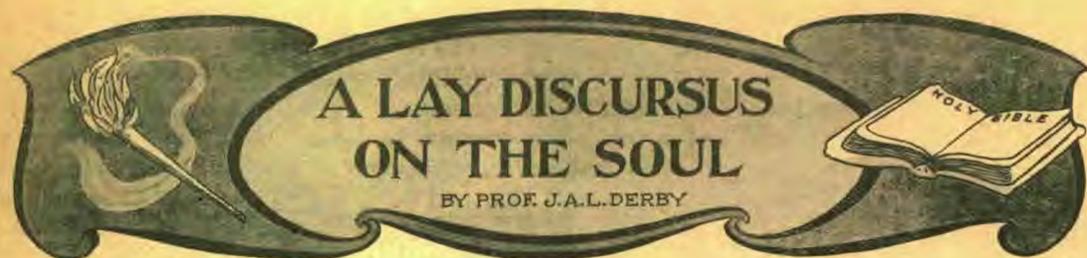
Then, unclean spirits, crying out in their malignity, were called forth from those "possessed," palsied bodies were quickened, and the lame made to walk, through the power of the preached Word. Verse 7. By the miracles thus wrought, all could see that a supernatural power attended the message of truth, and many hastened to attach themselves to it. But some peculiar questions force themselves forward at this juncture, which are these: First, was it necessary for men to be so clothed with power from on high at that time, in order to do successful Gospel work among the heathen? It must have been, or God would not have troubled to manifest Himself so miraculously. Second, are heathen any less heathen now than then? If so, then why is it not just as necessary now, to have the same demonstrations of power by which to reveal to these benighted souls the power of Jehovah's salvation?

Something seems wrong somewhere or somehow. In the Gospel commission, Christ assures all who go out to witness for Him that He will be with them to the end of the world. Matt. 28:19, 20. Was He with the early disciples? And were the miracles performed by them the result of His presence? If so, why does not His presence now manifest itself in the same way? Has He changed, so that He does not now do those miracles? Or have His professed followers assumed an attitude that prevents Him from attending them as formerly? Why may not all so diligently consider these questions as to decide them correctly, one by one, and then know God, and Jesus Christ, whom He has sent?

The power of God which accompanied the early witnesses for Christ, brought great joy to believers, even in dark Samaria. Verse 8. But there was one there who saw in those demonstrations something more genuinely attractive than the tricks of sorcery, with which he had beguiled the people, and held them under his spell so long. He had been named the "great power of God." But the people saw in the miracles wrought by the Holy Ghost the *real* power of God, and were glad to exchange that which had before *seemed* right, for the pure Gospel power, which they now *knew* to be true. These attested their faith in Christ by offering themselves for baptism.

The power that attended Philip's ministry in Samaria was indeed so great that even Simon the sorcerer could not withstand it. Sunken so low in deceptive arts as almost to sear his conscience, yet the Holy Spirit penetrated his heart, and he, too, yielded to the convicting agency, submitting to the ordinance of baptism in token of his faith in the power of God shown in raising Christ from the dead. Eph. 1:19, 20; Col. 2:12.

Glorious Gospel of the Son of God! Little wonder that it is called the "power of God" unto salvation. Rom. 1:16. But how little of the genuine Gospel is now seen amid the labors of so-called Gospel workers and other professed believers. The Gospel being the *power of God*, it follows that all Gospel workers should be power-of-God workers. Is it so? If not, why not? J. O. CORLISS.



The Rich Man and Lazarus.

THERE is one other scripture which, while not using the term *soul*, speaks of the conditions of certain persons after death in such a way as apparently to lend the support of the Master Himself to the idea of perpetuated conscious existence in death. This is the parable of Dives and Lazarus. Luke 16: 19-31. Remembering that this is a *parable*, it would hardly seem necessary to do more than ask the reader to go over again what we have just written concerning the interpretation of prophetic symbols. The same is equally applicable to parables.

Aim of the Parable.

But tho we may agree that it is not wise to dogmatize on metaphors, some very natural and proper inquiries will arise.

1. Where did Jesus get this idea of the condition of the dead, if He did not draw on His superhuman knowledge of what lies behind the veil?

2. If Jesus did not intend to recognize the truth of this idea, why did He adopt the form?

3. What *is* its teaching?

1. The answer to the first question is, briefly, as we learn from Josephus and other sources, it was a common opinion held by the Pharisees. But that makes it no more probable than some other opinions they held, such as that an *oral* law had been given by Moses along with the written, of equal authority with the latter, and not infrequently superseding it. Another general opinion with them was that the soul *pre-existed!*

2. As to why Jesus used this form of teaching, there are several very natural replies.

a. He employed a parable for the same common-sense reason that any one else would. He took a notion to.

b. It was the *current method* in His day, used by all the rabbis in their teaching.

c. He followed a very common Biblical example. The Old Testament has numerous instances of this kind. Similar illustrations may be found in Isa. 14:9-20; Eze. 31:15-18; 32:17-32. The whole Song of Solomon is a metaphor.

d. Any of these reasons would be sufficient to justify the *use*; but there is another that is exceedingly strong if adopted, but one we do not emphasize, since it rests on an interpretation which may not appeal with the same force to all minds. We shall merely outline it here. In the twenty-second chapter of Acts we have an account of Paul's last visit to Jerusalem and his last sermon there. He stands on the steps of Antonio Castle, and relates the circumstances of his conversion to a large crowd of his countrymen. In verse 21 he reaches the trance he had in the temple, and the commission given him by the Lord to go as a missionary to the *Gentiles*. "And they gave him audience unto *this word*"—*Gentiles*—then pandemonium began; a frenzy seized them, and they demanded his blood. Why?—Simply because he had suggested that God intended to save any one but a Jew. Such was their prejudice and spiritual conceit.

Jesus also recognized this when He sent out the twelve to preach. He said, "Go not into the way of the *Gentiles*, and into any city

of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Why?—Because if they first went to the *Gentiles* and Samaritans, no Jew would ever listen to them, and the Jews might possibly seek to kill them. Now we suggest that, if one of the things Jesus wished to teach in this parable was the naturally favored condition of the Jewish nation (compared to Dives), theirs being the oracles, the covenants, the promises, everything (Rom. 9:4, 5), and the naturally hopeless situation of the *Gentiles* (compared to Lazarus), without God and without hope in the world (Eph. 2:12), and if He wished to show how the Jews would be rejected and the *Gentiles* accepted, it would have been an exceedingly dangerous thing for Him to have told them in plain language. We leave this phase of the question, but believe it will be a source of much profit to any one who will follow it out.

3. Some of the teachings of this metaphor are plainly stated; while, like all Scripture, being the wisdom of God, it may have, and doubtless has, depth beyond depth of glorious meaning.

One of the main purposes of the parable, as stated in verse 31, is to show the hard-heartedness of the Pharisees. You would be doing the same thing exactly if you were to tell a Roman Catholic that he would not repent even if his brother, after suffering in purgatory, came back to warn him; the only difference being that Jesus, by His divine insight, knew whether His hearers would repent, while you do not.

Another error held by the Pharisees, and one which the Saviour here combats, was the belief that riches were a sign of God's especial favor. It will be noticed by reading the lesson, that *the rich man was guilty of nothing but his riches*, and the good things they brought him in this life. The perception of the Master's meaning on this point would lead them naturally to apply the principle in the view given above to their own spiritual riches as the chosen nation of God.

The whole truth seems to be that Jesus gave them profound lessons by here assuming the truth of their view—for the sake of the argument, as we sometimes put it. In our "Retrospective Vision," a little back, tho we have expressed the sentiments of the Romish Church, we have not necessarily given them our assent nor sanction; no one would think of pretending that we have accepted them. Is it therefore necessary to believe that Jesus was teaching the conscious condition of the soul in death simply because He used what, to His hearers, would be a familiar illustration? We confess that to us such a conclusion seems entirely gratuitous.

A Few Questions.

We will promise an interesting time to the believer in soul-consciousness after death, if he will attempt to reconcile the account of the souls under the altar (Rev. 6:9-11) with the parable of the rich man and Lazarus. To assist in the study, we would humbly suggest a few queries.

1. Why was it that the rich man (it doesn't say anything about his *soul* in the account) was

checked straight through to hell, while the murderers of the souls under the altar were side-tracked so long that the said souls were forced to pray for vengeance?

2. Do naked souls have to crawl under an altar in order to nestle in Abraham's bosom?

3. Was Stephen, the first martyr, one of the souls under the altar? If so, how long after he got there did his dying prayer for his enemies, "Lord, lay not this sin to their charge," change into the blood-thirsty scream for vengeance on these souls?

4. Do all the martyrs change their dispositions so radically when they get huddled under the altar?

5. If so, what sort of spirit presides in this half-way place?

6. If the persecutors of the souls under the altar were in the same flames as Dives, the rich man, how much hotter would these pious souls like to see the crucible get before they would consider it "vengeance"?

We trust it will be believed that only the necessity of exposing the absurdity and ridiculousness of the popular interpretations of these two passages of Scripture could lead us to deal with them in a way that might suggest too much of levity for so serious a matter. We have taken so much space for these two Biblical references, not because they really need it for a common-sense inquirer, but because they are so persistently misunderstood by popular expounders.

Thus far the human soul from the scientific standpoint. In this view it can not be distinguished from *mind*; and just as mind is unknown in itself, so also is the soul. Science defines neither. All the testimony thus far discovered in the records of the past or vouchsafed by living witnesses (exclusive of Spiritualists) gives no hint of an immaterial soul-essence remaining in conscious existence after the vital spark has become extinguished. Nature and science alike declare no difference in that respect between man and beast. "As the one dieth, so dieth the other." "Dust thou art, and unto dust shalt thou return."

The heart may palsy with dread at the thought of passing into nothingness. We may enter the silent city of the dead, but the mute marble slabs are tongueless as the tombs they mark. The wind sighs a hopeless sigh through the yew and the willow; the mourning dove's sad note from yonder cypress is a Rachel's woe, as she grieves over the silent sleepers. We stand by the open grave,—

"where, mourned and missed,
The lips repose our love has kissed."

We cry aloud for one faint sign from the voiceless shore; "but the only answer is the echo of our wailing cry."

Affection may refuse to believe that never again it shall know its object; "listening love may hear the rustle of a wing;" *sentiment* may whisper a prophecy of souls made perfect by escaping from the hindrances of earth; *metaphysics* may offer a plea for immortality based on the dignity of man and the incompleteness of life; but *science* and *nature* only emphasize the epitaph placed by the French Revolutionists over the graveyards of France, "Death is an eternal sleep;" and Dante's warning over the mouth of the Inferno might serve as nature's inscription over the door of the tomb, "All hope abandon, ye that enter here." If God has not spoken, better by far the lot of the blind worm which burrows under ground; for to him is given no mind to torment him with its limitations, no reason to aggravate despair by taunting him with the insolvable problems and perplexities of existence!

The Alternative

Thus are we driven to philosophy or revelation for a knowledge of what lies beyond the grave.

We have already disclaimed any ability to deal with the metaphysical side of the problem, and all intention of doing so. Nor do we think it necessary; God's religion is a religion of common sense, not of metaphysics. If He had intended to save common people with metaphysics, He would have made us all philosophers. As to the use of transcendental speculations in a discussion of this nature, we regard it as safer for plain folk to adopt the definition given by the Blacksmith of Glamis: "Twa folk disputin thegither; he that's listenin disna ken what he that's speakin means; and he that's speakin disna ken what he means himsel—that's metaphysics."

The Word in Common Usage.

In common language we find no one, invariable meaning attached to the word soul; but, like other words generally, it is of *various* import, its position and the context determining the idea to be given it. Sometimes it is the symbol of a reality; sometimes the sign of a conception drawn from the imagination instead of from any scientific source. A few uses may be illustrated:—

a. "Not a soul was saved from the sinking vessel." The context plainly shows that the word here means *person*.

b. "Shylock was a soulless extortioner." The only sense we can here give it is that of *feeling* or *charity*.

c. "Brevity is the soul of wit." *Essence*, or *substance*.

d. "Psychology is the science of the soul." *Mind*.

e. But if in a funeral oration, the orator should speak of a dead man's soul walking the golden streets of Paradise while the body lies mouldering in the grave, he draws heavily on his imagination or his theology; for scientifically he is a forger, offering a check against a fictitious bank account. There is nothing to cash it with. There is abundant evidence to confirm our scientific conclusion that man is *not* an immortal soul.

Aptly indeed was the question put by the common sense of the old Persian poet,—

"Why, if the soul can cast the dust aside,
And naked on the air of heaven ride,
Were't not a shame—were't not a shame for him
In this clay carcase crippled to abide?"

An argument for suicide which has not yet been answered scientifically.

[The next, or fifth, article in this series is entitled, "Natural Immortality and Character."]

WHY SEARCH THE SCRIPTURES?

1. IN obedience to our Lord's command: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me." John 5:39.

2. For cleansing: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word." Ps. 119:9.

3. As a safeguard against sin: "Thy Word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

4. For light and understanding: "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

5. For comfort in trial: "Trouble and anguish have taken hold on me; yet Thy commandments are my delights." Ps. 119:143.

6. For proof of the word we have received: "These were more noble than those in Thessalonica, in that they received the word with all

readiness of mind, and searched the Scriptures daily, whether those things were so." Acts. 17:11.

7. For a reason of our hope: "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter. 3:15.

8. For our eternal salvation through faith: "And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.

AUGUSTA W. HEALD.

THE BURDEN-BEARER.

WHEN the heart is chilled with a nameless dread,
And the burden of sorrow unceasing grows,

With an empty room in the aching heart
For the one low lying under the snows,
'Tis well we learn that the biting smart
In the inmost soul from that cruel dart
Has a lotion sweeter than Gilead's balm,
And the struggling soul may have sweetest calm,
If we lift the heart and the drooping head
To the light of God on our pathway shed.

'Tis a heavy load they are bearing here,
In the heat of the day, who have never learned
Of the cooling streams from the well of life,
And the heart of love that has leaned and yearned
Toward their troubled soul in the stress and strife
That have cut their heart like a jagged knife.
But that heavenly blessing has hung above
That throbbing head like a shield of love;
And heaven has noticed each comfortless tear
That fell where we followed some fond hope's bier.

Man's Burden-Bearer is stooping low,
And the load you carry He longs to bear.
With a heart of love He is calling you
Away from your grief and your cloud of care
To those blossoming fields under skies of blue,
Where hopes are bright, and where hearts are true.
Why plant more flowers to droop and die
Round the grave of our hopes where our idols lie,
And add new weight to this old earth's woe,
Where joy should have tenanted long ago?

If your heart would leap, and your tongue would sing,
With a joy more rare than the rich can know,
Then lift the load from your aching heart
To His great, strong arms who will bear your woe,
Who will heal the hurt of the sharpest dart,
And the richest blessings of peace impart.
O, it is not fancy's flickering breath
That buoys our hope in this race with death;
'Tis the word of our risen, ransoming King
That makes the halls of our glad heart ring.

Oakland, Cal.

C. M. SNOW.

A LESSON FOR MOTHERS.

NOTWITHSTANDING all that God had wrought for His people in the wilderness, the children of Israel, after their settlement in Canaan, continued to walk in their own ways. "They did not destroy the nations, concerning whom the Lord commanded them; but were mingled among the heathen, and learned their works. And they served their idols; which were a snare unto them. . . . Therefore was the wrath of the Lord kindled against His people, insomuch that He abhorred His own inheritance. And He gave them into the hand of the heathen; and they that hated them ruled over them."

While Israel was sorely harassed by the children of Ammon on the east, and the Philistines on the west, the Lord hearkened to the prayers of His people, and began to work for their deliverance. After eighteen years of oppression, they made war against the Ammonites, and effectually destroyed their power. But the backsliding and idolatrous people soon forgot the lesson that Divine Wisdom had so often sought to teach them. As they con-

tinued to depart from God, He permitted them still to be oppressed by their powerful enemies, the Philistines.

For forty years the children of Israel were constantly harassed, and at times completely subjugated, by this cruel and warlike nation. They had mingled with these idolaters, uniting with them in commerce, in pleasure, and even in worship, until they seemed to be identified with them in spirit and interest. Then these professed friends became their bitterest enemies, and sought by every means to accomplish their destruction.

There were still in Israel true-hearted men and women whose souls were filled with anguish because of the condition of the people. Their prayers of confession, penitence, and faith ascended without ceasing to God. He was not indifferent to their cries, and while there was apparently no response to them, He was preparing help for them. In all Israel there was not to be found a man through whom the Lord could work for the deliverance of His people. The erroneous education given to children, indulgence of appetite and conformity to the practices of heathenism, had greatly lessened physical and moral power.

Godly fathers and mothers looked with gloomy forebodings into the future. Many a mother had secretly cherished the hope that she might give to God and to Israel a son who should deliver His people. But as parents saw their children growing up with perverted appetites and uncontrolled passions, the inquiry arose, What will the end be? What part will these youth and children act in the great drama of life? In the hearts of some parents hope battled against fear; but in many others reigned only discouragement and despair. What could the mother do to avert the threatened evil? How banish the nameless terror that oppressed her soul? "Spare us, O God, spare us," was the oft-repeated prayer. "Let not Thy people perish; let us not see our children a prey to the enemy."

At this time the Lord appeared to the wife of Manoah, an Israelite of the tribe of Dan, and told her that she should have a son. He gave her special instruction concerning her own habits, and also for the treatment of her child. "Beware, I pray thee," he said, "and drink not wine nor strong drink, and eat not any unclean thing." He also directed that no razor should come on the head of the child; for he was to be consecrated to God as a Nazarite from his birth, and through him the Lord would begin to deliver Israel from the Philistines.

The woman sought her husband, and after describing the heavenly messenger she repeated his words. Then, fearful lest they should make some mistake in the important work committed to them, the husband prayed earnestly, "Let the man of God which Thou didst send come again unto us, and teach us what we shall do unto the child that shall be born."

In answer to this petition the angel again appeared, and Manoah's anxious inquiry was, "How shall we order the child, and how shall we do unto him?" The previous instruction was repeated,— "Of all that I said unto the woman let her beware. She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I commanded her let her observe."

The words spoken to the wife of Manoah contain a truth that the mothers of to-day would do well to study. In speaking to this one mother, the Lord spoke to all the anxious, sorrowing mothers of that time, and to all the mothers of succeeding generations. Yes,

every mother may understand her duty. She may know that the character of her children will depend vastly more upon her habits before their birth and her personal efforts after their birth, than upon external advantages or disadvantages.

"Let her beware," the angel said. Let her stand prepared to resist temptation. Her appetites and passions are to be controlled by principle. Of every mother it may be said, "Let her beware." There is something for her to shun, something for her to work against, if she fulfils God's purpose for her in giving her a child. If before the birth of her child she is unstable, if she is selfish, peevish, and exacting, the disposition of her child will bear the marks of her wrong course. Thus many children have received as a birthright almost unconquerable tendencies to evil.

But if she unswervingly adheres to the right, if she is kind, gentle, and unselfish, she will give her child these traits of character.

Very explicit was the command prohibiting the use of wine by the mother. Every drop of strong drink taken by her to gratify appetite endangers the physical, mental, and moral health of her offspring, and is a direct sin against her Creator. The command forbidding the use of strong drink was made by the One who made man, and who knows what is for his best good. Dare any one regard it with indifference?

Unwise advisers will urge upon the mother the gratification of every wish and impulse as essential to the well-being of her offspring. Such advice is false and mischievous. By the command of God Himself the mother is placed under the most solemn obligation to exercise self-control. Whose voice shall we heed—the voice of divine wisdom, or the voice of human superstition?

The mother who is a fit teacher for her children must, before their birth, form habits of self-denial and self-control; for she transmits to them her own qualities, her own strong or weak traits of character. The enemy of souls understands this matter much better than do many parents. He will bring temptation upon the mother, knowing that if she does not resist him, he can through her affect her child. The mother's only hope is in God. She may flee to Him for grace and strength. She will not seek help in vain. He will enable her to transmit to her offspring qualities that will help them to gain success in this life and to win eternal life.

Fathers as well as mothers are involved in this responsibility, and they too should seek earnestly for divine grace, that their influence may be such as God can approve. The inquiry of every father and mother should be, "What shall we do unto the child that shall be born?" By many the effect of prenatal influence has been lightly regarded; but the instruction sent from heaven to those Hebrew parents, and twice repeated in the most explicit and solemn manner, shows how the matter is looked upon by the Creator.

MRS. E. G. WHITE.

CHRISTIAN WORK.

SOME one has said, "Let Christ be in you, your all in all, and it will surprise you how much you can do for Him." Yes; but it will not all be in the line of preaching and singing, or of holding Gospel conversations. These are good and necessary; but they do not by any means constitute the sum of work for Christ. The term "Christian work" is almost wholly restricted to these things, but it is a great mistake. All the work that Christ did

was most certainly Christian work in the highest sense, and for eighteen years He worked as a carpenter. He spent six times as long in Christian work at the carpenter's bench as in public teaching; and it is by that part of His life that we are saved, as much as by the latter part. Whoever does his daily task faithfully, no matter what it may be, giving diligence to become master of it, and to do it as well as it can possibly be done, is doing work for Christ; and whoever slights his work, no matter how small it may be, is not serving the Master. "Whatsoever ye do in work or deed, do all in the name of the Lord Jesus."

E. J. WAGGONER.

ONLY CHRIST.

WHEN some beloved voice that was to you
Both sound and sweetness, faith sudden,
And silence against which you dare not cry,
Aches round you like a strange disease and new,
What hope? what help? what music will undo
That silence to your sense? Not friendship's sigh—
Not reason's subtle count, not melody
Of viols, nor pipes that Faunus blew,
Nor songs of poets, nor of nightingales,
Whose hearts leap upward through the cypress trees
To the clear moon; nor yet the spheric laws
Self-chanted, nor the angel's sweet All hails
Met in the smile of God. Nay, none of these,
Speak *Thou*, availing Christ! and fill this pause.

—Elizabeth Barret Browning.

APPRECIATION BORN OF EXPERIENCE.

(Concluded.)

THE spiritual law declares that "*whatsoever* a man soweth, *that shall he also reap.*" "He that soweth to his *flesh* shall of the flesh reap *corruption*; but he that soweth to the *Spirit* shall of the Spirit reap *life everlasting.*" We see that in nature the law that "like produces like" is unfailing; but we can not quite believe that this will hold true in our spirit life.

The world tempts us. We waver. "Come on," says the tempter. "You are young, and life is all before you. Come, taste the wine of my pleasures, and enjoy yourself while you can. These are innocent and harmless amusements. Time enough to sober up and settle down to prosy life when you've had your day. Come, be a man! Be your own master, and do as you please."

This is a bold blow at the dearest heart-links that bind a boy to mother, home, and God; for to be manly is the ambition of every boy, and if being manly means to "cut loose" from those dear restraining ties that have thus far kept him within the safe bounds of God's law, if the tempter wins this point, our boy is fairly launched on the downward track. There is a sharp pang on the occasion of his first denial of the noble restraints of home. A tender cord is severed and bleeding—loyalty to God and truth, and father and mother's faithful teachings; but unless, like Peter, he speedily repents, the enemy quickly sears the wounded conscience with his hot iron, and the "toughening" process is begun.

The boy begins plundering recklessly. The father is awakened to anxious solicitude for his boy; but the deceiver slaps him on the shoulder, and jokingly interposes: "Let the boy alone. He's all right. He's got to sow his 'wild oats,' you know. He'll steady down and forget all this foolishness when he's had his little 'fling' out." Thus the dust is thrown into the good man's eyes, beclouding his spiritual senses, and soothing his anxious fears to sleep.

Years later, when that precious boy, bereft of every vestige of "manhood," cast his poor

bruised and broken life at his father's feet, pleading his mercy and forgiveness, they both realized, from the depths of an awful heart-experience, that they had been deceived, and that "God is not mocked; for *whatsoever* a man soweth, *that shall he also reap.*"

But why this broken and wasted life, manhood lost, hands stained with crime? Why need it be so?—Because he could not believe that the breaking of the great spiritual laws of our being would produce spiritual disease and death; because he would not hearken to the reproofs of instruction that pleaded with him to choose the path of wisdom, which is the path of life. (See first seven chapters of Proverbs.)

But he listened to the flatterer, and now, picking his way back through the ruins of all his hopes and ambitions to his father's house, he realizes, with bitter remorseful tears, the loving, faithful heart he has slighted, and the holy law he has broken—for what?—For the friendship of the world, that false-hearted deceiver, who has cheated and betrayed his confidences, and robbed him of everything that made life noble and dear.

It is the "burnt child" returning to the pitying Father-heart, who has been waiting all these years for His child to prove that "the wages of sin is death," that he might know how to appreciate, as he could not do before, the love, the joy, and the peace of a heart reconciled to God, and the priceless gift of eternal life.

It is mentally impossible for any one who has never tasted death, nor felt the loss of his physical powers, to appreciate the priceless blessing of *life*. When we are in full possession of our faculties of body and mind, we are so apt to take glory to ourselves, and strengthen our hearts in our borrowed strength, as if we were self-existent creatures. We feel no need of God nor His bounty. We can get all we want ourselves. And we strengthen our hearts against our Father's pleading to consecrate our young life, with all its God-given powers, to Him in whose hand our breath is, and whose are all our ways.

How can the Lord reach such a one but by withdrawing His life-supporting power and blessings from him? His property is lost; friends fail him; he feels the very springs of his life giving way. The world, with all he boasted himself in, seems sinking from beneath his feet. All but perishing he cries unto the Lord for help, and he is helped. He acknowledges the Hand who feeds and clothes and supports his life, and God in mercy restores his health, and adds to his life new blessings. He has a new lease of life and a second trial. Will he profit by this experience, or will he, as we so often see, with the return of vitality and power allow *self-will* to take possession, and, seizing the precious boon of life, with all its glorious possibilities, squander it as recklessly as ever?

What account shall he give who has wasted his Lord's talent, and has nothing to show for the precious gifts entrusted him but an empty life, when His Lord shall come "to reckon with His servants?"

May God help us rightly to appreciate the opportunities and blessings that every day of this trial-life are bringing us, that we may receive at its close His "Well done, good and faithful servant. Enter thou into the joy of thy Lord."

RUTH GARDNER.

"THE name of Jesus is impotent on the lips unless it has been branded on the life."

"GOD may deny us the cup of water to give us the abundant spring."



OAKLAND, CAL., FEBRUARY 26, 1902.

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

NO RESPECT OF PERSONS.

GOD is no respecter of persons. He does not ask the origin, the nationality, the educational, social, or financial standing of any soul who seeks audience with Him. It matters not whether the man is of the lower million or the upper four hundred, whether clothed in the trappings of wealth or royalty, or the rags of the beggar. His great heart has welcome for all. His great common blessings of rain and sunshine, light and warmth, come alike to just and unjust. Despite of sin, and wickedness, and perversion of every good thing, God leaves "not Himself without witness."

God's love and character are manifest only through Jesus Christ. "The only-begotten Son, which is in the bosom of the Father [possessing the deepest secrets of His mercy and wisdom, and the wealth of His love], He hath declared Him." John 1:18. He declared the Father in His teaching, in His work, in His life of unselfishness, in His death of love. Not alone did He do this while upon the earth the short period of less than thirty-four years; that was but an object-lesson of the eternity of God's love declared through Christ Jesus,—declared in creation, in redemption, in special providence. He was and is the "true Light, which lighteth every man that cometh into the world." He was that before the first advent. It was by His Spirit that chaos turned into cosmos in the six days when God made the earth. It was by His Spirit that the remedy of the curse was made effectual to believers. It was by His Spirit that He preached the Gospel through Noah while the long-suffering of God waited that sinners might repent. 1 Peter 3:19, 20; Gen. 6:3. In all ages, in all places, has He by His Spirit through spoken, written, manifested word, declared God's love, God's glory, God's goodness. "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. . . . Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. These are God's object-teachers, constant, universal, and age-lasting. Wherever man has dwelt, he has seen the shining orbs of night and the glowing sun by day, witnesses of God's infinite power to create, to keep. The returning spring and fecund summer, bringing from death and mold of decay new forms of life and beauty, are God's constant witnesses to man of His power to save. And His mighty Spirit of life and wisdom is everywhere present to enforce the lesson upon every soul that longs for the better, higher life, that longs to be acquainted with God.

And therefore the apostle tells us that even before the Gospel in its fulness was preached by human lips in the heathen world, they had all heard, and he quotes the fourth verse of the nineteenth psalm in proof: "Yes verily, their sound went into all the earth, and their words unto the ends of the world." Rom. 10:18. And again: "Because that which may be known of God is manifest in them; for God manifested it unto them. For the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity; that they may be without excuse." Rom. 1:19, 20, R.V.

It is thus in part that Christ lighteth the souls that come into the world in all ages, that souls in all ages may be without excuse. Into every responsible soul has the light been shed. Upon every responsible heart has the Spirit impressed the object-lessons of the Most High. To every life has come a noble purpose, consciously appealing to every noble sentiment and impulse, a reaching out after God, a longing for some friend, counselor, saviour, helper, who would abide true, mighty, helpful even to the end.

Dimly this light may have shone to the dweller in heathen lands. It may have been but a single ray, as it were, piercing the great bank of darkness; but in that one ray was all the potency of the Sun of Righteousness; and he who received it with all his

heart, found his mind illuminated, his life flooded, as never before. He was lifted into a new life; and if he continued to "walk in the light,"—"the beautiful light of God,"—if he continually drank of its radiance and power, it saved him from sin and known sinning, and made him acquainted with the Light of the World. He may not have known his Saviour by the name Jesus, nor His title Messiah; but he knew Him, His mercy, His life, His love, His power over sin. "Where sin abounded, grace did much more abound."

But the rejection of the one ray brings darkness; nay, rather, it leaves in darkness the one who rejects it. Other light may come, but he can not see it. He has rejected the very element which would enable him to do it. The selfishness within him which perverts the one ray to darkness will pervert every other ray. He may receive the first ray, the second, the third. For years he may seem to be a son of light; but a clearer, brighter ray dawns, revealing new depths of selfishness, new crucifixions of the flesh necessary, new duties, and burdens, and blessings. But he turns from it, and the light that is in him becomes darkness. A room may be filled with light from one window. For hours it may have been pouring in its warmth and radiance; but the mere closure of the window changes it to total darkness, and precludes the coming of more. We may have known God's Gospel for years, for years may have enjoyed its blessings; but we can only obtain the fulness by continually walking in the light. One ray rejected is darkness and death.

The lesson is, "Walk in the light as He is in the light." Cherish every ray, reject none, till the whole body shall be full of light, and you yourself a means by which the paths of the darkened ones may be irradiated.

FAITHLESSNESS OR FAITH.

THE Tree of Knowledge of Good and Evil was not in itself evil. It was among the trees which "God planted,"—"pleasant to the sight and good for food." But God reserved it to Himself, as he had a right to do, and as His own wisdom, exercised for man's good, dictated.

As the Tree of Life had the property of imparting life to God's children, so the Tree of Knowledge of Good and Evil was given those properties which would enable its rightful partakers instinctively to know good from evil, even as God knows, without being partaker of the evil.

But not yet could mankind partake of the tree. Character is the only thing of worth in man. The development of good character was the most important part of the existence of Adam and Eve. But character means test in respect to some standard erected by some one having authority. The standard for Adam's character was God's holy law, and the One who gave it was Adam's Creator. The real test came, involving a half dozen eternal principles of truth, over the Tree of Knowledge of Good and Evil.

A necessary element in character development is faith in God. No man can of himself form a character worthy of continued preservation who has faith only in himself. He can not grow larger than himself; for he sees nothing beyond. He can not become a better man; for he makes himself the standard of good. He necessarily condemns all who are not in agreement with him, because they do not accept of his standard. Those without faith, trusting in self, actuated by the same principles, must, unless self-interest dictates, always be at enmity.

The preventive of such a condition, the antidote of its evil, is faith in the infinite God. The man of faith looks to God instead of self. He sees God's holiness, goodness, greatness, beauty; and he loses sight of self, only as he sees it in the light of God's glory. He longs to be like God. He opens heart and mind toward God. He drinks of the great Fountain. He quaffs knowledge, wisdom, goodness, power, continually growing, continually progressing in the path of life. He gives all to God, and receives more abundantly in return. While the faithless man, choosing self, is left to wither and die, the faithful man, forgetting self, is filled with the larger life.

For this reason God wished to call man away from himself. He wished him to learn what was good and what was evil from an eternally wise and kind Father. God wished him to learn of the only One who could guide and save to the end. He therefore

forbade the tree, and asked the man to come to Him that he might learn the perfect ways of God and the opportunities for constant growth.

Man chose otherwise, and partook of the tree. In doing that very thing he transgressed God's law, the law of his being. He came to know evil, not to abhor it, not to shun it, but as a partaker of it, in harmony with his own being. The knowledge he gained was a perverted knowledge, not true, because it came not in God's way, but in the way of the serpent. The perversion of man and his faculties was not in the tree of itself, but in partaking of the tree unlawfully, in disobeying God.

Now man must come back to God in the rejected way, the way of faith, the way of what God says. When man has perfected character before God, he may then have access to the fruit of that tree which carries in all its legitimate partaking the instructive knowledge of evil before it is ever carried into purpose, or act. Till that time, God's Holy Word is our Tree of Knowledge of Good and Evil, and Christ is our Tree of Life.

THE INSTINCT OF WORSHIP.

WHEN man fell, his entire nature passed over to the side of evil. There was no enmity against evil. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Deliberate disobedience ("Adam was not deceived," 1 Tim. 2:14) left the man with a carnal mind. But with his acceptance of the Gospel, the Lord gave the pair a new start. He did not leave them and their posterity powerless to will, or to resist temptation. To the serpent the Lord said, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15.

Christ is the Seed that will eventually bruise Satan's head, utterly destroy him. The real controversy is between Christ and Satan, but man's redemption and the recovery of the lost dominion of the earth are the subjects of the controversy. The Gospel campaign is being conducted through human agency, with the backing of the heavenly host; and the race was fortified at the outset with enmity against evil. Just in proportion to man's faith in God will this enmity enable him to resist the wiles of Satan.

This enmity is the religious instinct in man, which, if rightly directed, will lead to his salvation. But when not supplemented by faith in Christ, it will lead either to false ideas of the worship of God or to the worship of false gods, the result in either case being idolatry. This was illustrated in the cases of Cain and Abel. Cain was not ignorant of the claims of God upon him; he had been instructed by his father, and felt it a duty to make offerings to the Lord. But he had yielded to a spirit of selfishness, and the religious instinct was perverted until he saw only the necessity of some formality. So he brought that which was more convenient for him. On the other hand, "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts; and by it he being dead yet speaketh." Heb. 11:4.

But Satan's side of the great controversy has been carried on by imitation and perversion of God's gifts and works. In some men he is able so to blunt the instinct of worship that they become atheists or infidels; but the masses retain the disposition to worship some deity. By perversion, or lack of instruction, it becomes a superstition, and the victims of this superstition are led to worship anything that strikes their fancy or their dread. The degeneration of the religious instinct in man through perversion and consequent ignorance is thus portrayed by the apostle Paul:—

"When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves; who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:21-25.

The most insidious form of perverted worship is that of Cain's, the nominal worship of the true God

in ways which He has not commanded. This evil is Satan's hold on the professed church of Christ. He has introduced, and to an alarming extent established, the idea that God's law has been abolished; that the Sabbath has been changed; that sprinkling is just as good as baptism; that sprinkling infants makes them Christians; that the Lord is not coming again in person according to His promise; that the dead are conscious, and can communicate with the living; that men can be made righteous by civil law; that human priests can forgive sins, and a score of other false doctrines which contravene the plain Word of God. All such departures from that which is "given by inspiration of God" are sheer perversions not only of the Word, but of the instinct of worship which God implanted in man as a help to sustain him in "the good fight of faith."

Again, the adversary is not averse to man's believing that he is a sinner, provided he will try in some way to save himself, or will seek salvation in some other way than by a return to *obedience* of God through faith in Jesus Christ. He will encourage imitation of any ordinance or commandment of God, provided the ordinance or commandment deviate somewhat from the original. He will encourage any degree of sacrifice, even to self-sacrifice, provided it be in some way not commanded by the Lord. But Jesus says:—

"The hour cometh, *and now is*, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth." John 4:23, 24. To worship God in truth, is to worship Him according to His Word; for His Word is truth. Ch. 17:17. G.

MISPLACING THE BLAME.

A MOVEMENT, whose purpose is the revival of heathenism, was lately started in Germany, backed by a publication called *Der Heide* (The Heathen). The purpose of the movement and of the journal which supports it is to overthrow Christianity, and establish upon its ruins the practises of heathen times, the worship of heathen "divinities." It opens its attack by the old method of infidelity, charging Christianity with responsibility for the spirit of war that exists in the world to-day, and for all the actual wars that have drenched the earth in the blood of men.

It is true that the attitude of many who call themselves Christian, toward the killing of men in war has put into the hands of infidelity this cudgel which it now uses at every opportunity to smite the cause of Christ. Every teaching of Christ is against participation in the deeds or words of war. Said Jesus, "I am come that ye might have life." But many of Christ's professed followers have handled and pointed the weapons of death on the field of battle. Are these things in harmony?—Verily they are not. Does the professed follower of Christ who carries a gun or sword into battle, or directs the flight of the screaming shell that it may mangle and kill his brother man, represent Christ or the teachings of Christ in any such transaction?—Verily he does not. Christ, in repeating Isaiah's prophecy concerning Himself, uses these words: "He shall not strive, nor cry; neither shall any man hear His voice in the streets." Matt. 12:19. And of His followers it is declared, "The servant of the Lord must not strive." 2 Tim. 2:24.

War is strife in its extremest sense. He who enlists in the army enlists for the purpose of strife. The government that enlists him contemplates strife. It pays him for strife, commands him to strive; and his enlistment is a promise to that government that he will strive to the utmost of his ability, even to the taking of life. But "the servant of the Lord must not strive." Christ did not strive. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6.

But should not the Christian defend his country? Should he not uphold his ruler?—Yes; but where and what is his country? and who is his ruler? "Our citizenship [or "commonwealth," margin] is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20, R.V. There is the Christian's citizenship, his commonwealth, his country. He can not defend that country by going to war. He can defend the interests of that country by a consistent Christian life; and that is the work which he is commissioned to do here in the earth.

Any work which is in opposition to this is not done in defense of that country. He whose interests are earthly, whose citizenship is here and not in heaven, will defend his (earthly) country in the way that the ruler of that country may direct. But let him not think that in doing that he is laying up treasure in heaven, or perfecting title to a home in that better, that heavenly, country. He can not serve two masters—the master of this world, who would license him to kill, and the Master of that better country, who declares, "Thou shalt not kill." God grants no indulgence to man to slay his fellow-man, or to do any other act that His holy law forbids. Had the children of Israel followed God implicitly, they would never have had to fight a battle.

The Christian's Ruler is the Ruler of that better land. "One is your Master, even Christ." Matt. 23:10. "Know ye not that . . . ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:19, 20. The Christian will obey his Ruler; but he can not do that by war against his fellows. Christ's command is against it. War against man is no part of God's work in the earth; it is opposed to it; it is the work of the other power. True, in connection with the building of Christ's kingdom here in the earth the sword came into play; but it was in the hands of the enemies of Christ. It was used *upon* His followers, and not *by* them. His command is, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. Christ's teachings brought division and strife in families; but the strife was on the part of those who opposed, and was directed against those who followed Him.

"But Christian nations go to war." The nations of this world are not Christian. Christianity is taught in them, and Christians live in them; but the mind that directs and the power that supports them in war are not the mind and power of Jesus Christ. If the nations of this world were Christian, Christ would never overthrow them; for He would not overthrow the work of His own hands. But He will overthrow the nations of this world, and set up His kingdom where they had stood when the fires of that great day have cleansed the earth from sin. Dan. 2:44; 7:27; Rev. 6:14-17.

The charge of propagating war is an unjust charge to bring against the cause of Christ. Satan smiles at his own cunning when he can induce professed Christians to laud and defend war. He was the cause of the first war, and he has been the cause of every one that has occurred since. Nations have fought to defend themselves against other nations' unjust encroachments; but the god of war planned the whole complication, and helped to carry it through. Let the charge, then, rest where it belongs—not with Christianity (even the professed Christians may have so misunderstood Christ as to take part in it), but upon him who originated war in the midst of the peace of heaven; upon that spirit of heathenism which he has kept alive in the breasts of those who have not submitted themselves to the peaceable rule of Jesus Christ. He whose citizenship is in this world will fight for its defense under the "god of this world." He whose citizenship, commonwealth, is in heaven will not strive, but will seek to glorify God in his body and his spirit, which are God's. Let the blame rest where it belongs, and it will not rest upon the cause of Christ, nor upon those who follow Him in deed and in truth. S.

CANONIZATION.

THE idea of elevating dead people to the rank of saints originated in the Roman Church. The Bible makes many references to disciples becoming saints while they are alive. "To the saints that are in the earth, and to the excellent, in whom is all My delight." Ps. 16:3. "Precious in the sight of the Lord is the death of His saints." Ps. 116:15. "Many bodies of the saints *which slept* arose, and came out of the graves after His resurrection," etc. Matt. 27:52, 53. Writing to the churches at Rome and Corinth, Paul addresses them as "beloved of God, called to be saints" (Rom. 1:7), and "them that are sanctified in Christ Jesus, called to be saints" (1 Cor. 1:2). Enjoining brotherly love, he adds, "Distributing to the necessities of saints; given to hospitality" Rom. 12:13. A widow was to be cared for by the church, if she were three-

score years old, and "well-reported of for good works," and among other good deeds, "if she have washed the saints' feet." 1 Tim. 5:9, 10.

The Scriptures say nothing about making saints of people after they are dead. And the custom has materially fallen off in Rome in modern times. The restrictions are far more numerous than formerly, and, says "Butler's Lives of the Saints," "the proceedings are long, rigorous, and expensive." For these reasons people do not agitate canonization of those whose lives they have admired. It is now necessary that a period of at least a hundred years shall have elapsed after the death of the candidate before the ceremony shall be inaugurated. Furthermore, one of the requirements is that there shall have been two or more miracles performed, and these are much more difficult of proof than in medieval times.

It is said that the canonization of Jeanne D'Arc, or the "Maid of Orleans," is now about to take place at Rome. The application for this particular candidate has been before the Vatican for nearly two hundred years. And in this connection we have an instance of the quality of that religion which is mingled with politics. It is said that many objections have been raised to the elevation of this candidate to the rank of saint. Among others, there was the prejudice of Italian cardinals and others against making a saint of this national heroine of France. But at the present juncture it is deemed good politics to identify, as far as possible, the French national sentiment with Catholicism, consequently the ceremony in this case is to be closed up. G.

Question Corner

[From time to time we will reply under this head, if deemed advisable, to such candid inquiries as may be sent us. Correspondents wishing a reply to their questions must give their full name and address, not for publication unless they wish, but as an evidence of good faith on their part, and to give us opportunity to reply by letter if deemed best. It is always well to inclose stamp. Let the questions be short and pointed, and such as may be answered in limited space. The questions will be numbered continuously.]

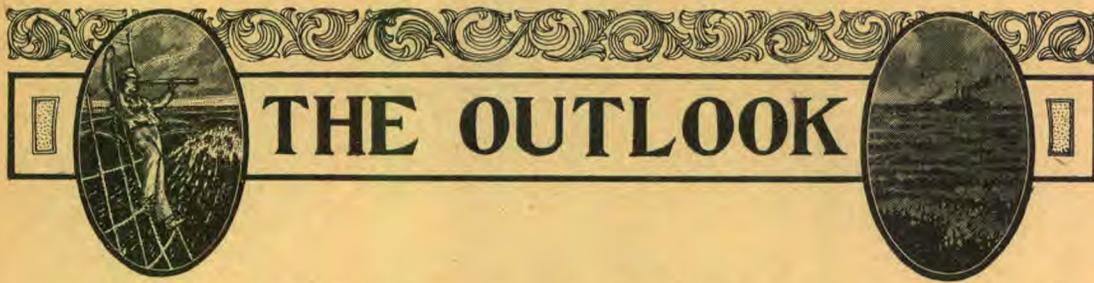
1212.—Elijah.

Please let me ask one question, Why did you say in the SIGNS OF THE TIMES that the prophet Elias will do no wonders or miracles, when he comes? Did you never read or understand the eleventh chapter of Revelation about the two olive trees? Not only Elias, but Moses also will come, as there must be two witnesses before man! And those two will do the greatest miracles the world has ever seen! G. F.

We have not said "that the prophet Elias [Elijah] will do no wonders or miracles when he comes." We have not said that the prophet Elijah as a single person is coming. Jesus our Lord told us that John the Baptist was one fulfilment of the coming of Elijah, because he went forth "in the spirit and power of Elijah." He became the lesser, typical fulfilment of that prophecy. Had he been received, he would have been joined by a multitude who would have gone forth in the spirit and power of Elijah, and God would have used that people to give His Gospel to the world. See Luke 1:17; Matt. 11:10-15; 21:28-43. Before Christ comes the second time, God will again send forth His servants in the spirit and power of Elijah, to prepare a people for that coming. Malachi 4. And Elijah then will not be one, but many. But the evidence of their mission and work for God will not be the working of miracles, but the power of divine, simple Gospel truth which saves and recreates men, the mightiest miracle of the Gospel. There will be signs and wonders wrought, both by God's servants and the emissaries of Satan (2 Thess. 2:9; Rev. 13:14; 16:14), but the real test of the true is the truth of God. Isa. 8:20; Matt. 7:21-23.

The two witnesses of Revelation 11 are another thing altogether. They are necessary to every servant of God, but they are not the servant. In brief they are the Word of the Most High in its different manifestations in all ages. It is one of the delusions of the enemy to apply them to men, some to Moses and Elijah, some to John and Elijah, some to James and John, whereas God tells us that the two olive trees are His Word in operation, and all the miracles have been performed by its power. Zech. 4:1-6; Rev. 11:5, 6.

One other thought; the instruments through which God has given His Word in every generation have been, not persons brought from some other age, but men and women who are a part of the generation to which they give God's message. Men are for the generation in which they live; God's Word abideth forever.



HE HAS NOT COMMISSIONED US.

NO TRUE Christian reform is accomplished by violence or war. Wherever the bloody hand has thrust itself into the struggle as an auxiliary to righteousness, the cause of Christianity has suffered. One great object-lesson stands out upon the pages of the history of the Reformation,—Zwingle's recourse to the sword in the emancipation of Switzerland. Had he stood free from that as did Luther, we believe he would have wrought a mightier work. And there are many other lessons besides the direct instruction of the Word.

Yet notwithstanding this our National Reform friends tell us that the message of blood is the message of reform, and that Christ is in this work. For instance, an article in the Christian Cynosure of October last, by J. M. Foster, a minister of the Gospel, a National Reform lecturer, has this to say:—

The cancer of the secret empire is now threatening our nation's existence. It is ripe for removal. The anarchistic orders are one deep root, Jesuitry is another root, Masonry is another. All the roots must be torn out. It will be a painful and bloody operation. But it must be done. The nation's life is at stake. The race-war in the south is another cancer. It must be taken out. Men say it can never be removed. But the King of kings is already here, and His two-edged sword is already drawn, and *He* is ready for the *bloody* work. It must be taken out in the *shedding of blood*. He shall give them blood to drink, for they are worthy. The King of kings must be honored. (Italics ours.)

We have no defense to make for secret orders. Jesus Christ said, "I spake openly to the world, and in secret have I said nothing." But tho the Christian religion is antagonistic to secret organizations, it places in the hands of its children no carnal weapons with which to destroy them. For Jesus also said, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight; . . . but now is My kingdom not from hence." Let the church reveal the true social side of her divine humanity, benevolence, and helpfulness, and she would at least keep all these things out of the church, and present to the world a truer life than any of the secret societies could. War and strife will come. Oppression and wickedness will reap their reward. The great battle of Armageddon will redden the earth with myriads slain, but true Christianity will have no part in that war. Jesus Christ will not lead forth these armies. And when the just wage of wickedness is paid, it will not be by saints wading through blood. That is not our commission to this world.

DANGER AHEAD.

THERE have been mentioned in these columns from time to time the dangers which we have seen, or which have shown themselves, in connection with the clashing interests of labor and capital. We are not the only ones who have seen danger ahead in the present economic conditions. The increasing influence of capital as manifested in the seemingly endless power which it possesses of multiplying itself upon itself, is regarded by labor as a distinct menace to the interests of labor; and in the hand-to-hand encounters which have occurred, labor has shown itself unable to cope successfully with the power which resisted its demands, and to which it must look for employment. While capital has generally triumphed in these encounters, the triumphs have but served to whet the edge of the bitter feeling that stirs the breast of organized labor. Labor has not behind it the power that capital possesses to shape legislation and consummate its plans; but it has the power to store up its wrongs, or its fancied wrongs, and lay tremendous plans to avenge them. The danger is that capital will continue to give occasion for the widening of the breach until labor, in very desperation, will strike out with terrible blows against that power which it feels has goaded it past endurance. Capital's demand will continue to be for the right to conduct its own business in its own way.

Labor's demand will continue to be for the right to share more fully in the profits which its toil produces, and the management of the business in which it is engaged. Capital, flushed with previous victories, will refuse to harken; labor, exasperated over past defeats and a forbidding future, will fling aside self-control and a calmer judgment, and open that strife which has been long in preparation. This is what we have seen in the present situation.

Here is how it is looked upon by one who has long had to do with these very things, an English observer who writes his views to the New York Iron Age. After speaking of the "passive resistance" feature of the great strike of English machinists, a resistance which was made possible by the perfect organization of the strikers, he says:—

One has only to ask what would have been the result in the United States of a prolonged strike in one of the leading industries, wherein a great majority of the men were without any means of subsistence and under no proper control. As one who has had a long and varied experience of men and things, I should tremble for the result, and to my mind in this direction lies one of the serious dangers to America's future. . . . From what I gathered while in the States from sources well calculated to form correct opinions, I fear that the most momentous danger before America is an industrial war such as the world has never seen before. The stronger the trusts grow, the more powerless will labor become. As it can not obtain redress from Congress, . . . it may, perchance, strike out fiercely, wantonly, and madly, like a blind, enraged giant. Sooner or later that well-organized body [the trusts] will stand face to face with the horny-handed, undisciplined multitude of workers, and then the real trial of strength will begin, and after that—the deluge.

Organized capital seems madly rushing on to that very consummation. How long it will be before these forces clash, we can not tell. The prevalence of the conditions which are to bring it about has been pointed out faithfully in the infallible Word—pointed out, too, as an indication of the time of the end. We are in that time now, and we need not be in darkness concerning its approach. Truly there is danger ahead; but the danger is to those who will not heed the warnings of God that would make it possible for men to be hid in the time of trouble.

RESULTS OF A MEAT DIET.

IN the course of his remarks before the National Vegetarian Society at Worcester, Mass., Mr. Henry D. Perky had the following to say concerning the carnivorous diet:—

When I quit eating beef about eight years ago, I began to receive that normal condition which a man should enjoy before he can become a successful business man. I have not eaten beef since then. About nine years ago I read a newspaper paragraph about the rapid increase of cancer in England. It was then discovered that cancer was most prevalent among well-to-do men and women, the beef-eaters, whereas it was scarcely known among the common people, who get little beef to eat.

Mr. Perky is not a hobbyist nor a fanatic; but a well-to-do business man, a man of the world, but withal a man who does not allow appetite to overpower conviction and reason. Concerning his address on this occasion an influential daily remarks editorially as follows:—

Mr. Perky's opinion as to the dangerous qualities of beef certainly deserves close attention. As he presents the matter, it is a novel one. But the danger in excessive beef-eating was pointed out long since by Dr. Levenne of Paris. This eminent physician, head of the great Rothschild Hospital in Paris, continually warned his patients against beef-eating. He demonstrated that excessive eating of beef is extremely bad for the nerves. By numerous experiments he showed that only those engaged in the hardest kind of physical outdoor labor could, with safety, live on beef. He assured this writer some fifteen years since that he had cured nervousness in many women and children simply by stopping peremptorily the beef diet which had been administered under the false notion that it would give strength.

But the author of this last quotation does not fully

indorse Mr. Perky's position on the meat question. The reason which he gives for not doing so is, however, a powerful argument in favor of the position which he refuses to indorse. Here it is:—

In view of the fact that meat-eating races dominate, it seems advisable to us that men should continue meat-eating in a world where fighting counts for so much.

That is, meat-eating is productive of strife, of war, of the spirit to dominate over others, to rule others or make use of others to our own profit. Therefore we should eat meat in order that we may do our share of this kind of work, and to prevent others doing so by us. In other words, meat-eating fosters and propagates the spirit of selfishness—self-service at the expense of others; and as we are in this world for what we can make out of it and out of those who are in it, we should and must eat meat in order to get "our share." It encourages the spirit of fighting; therefore while we are in a world where men fight, we must eat flesh in order that we may participate successfully in this work of the flesh. That is the argument of the world and of the flesh.

Now the true Christian knows that all this is contrary to the spirit of Christ, contrary to all the teachings of Christ; and while men of the world are free to admit that such is the tendency of flesh-eating, Christians should be equally free to acknowledge its effects. Knowing, then, that its influence is toward darkness, while theirs should be toward light, the only wise and consistent thing for them to do is to abandon the practise. We are not in the world to fight, to strive, to exalt self. Let us not, then, hold to a practise which ministers to that end. s.

NOT A TEMPERANCE REFORM.

A COPY of the American Issue, of Columbus, Ohio, comes to us filled with accounts of the arresting, fining, and imprisoning of saloon-keepers who had sold liquor on Sunday in that State. The SIGNS OF THE TIMES is an advocate of temperance everywhere and all the time; but it finds no cause of jubilation in a temperance movement which centers around Sunday. The saloon is a menace to life and morality every hour that it is allowed to run. A rational man would not think of chaining up a tiger one day in seven, and giving him the freedom of the city all the rest of the week. It would be just as sensible to do that as to work for the suppression of the "Sunday saloon." If the Anti-saloon League of Ohio confines its work within such limits, conducts it on such a basis, it might better disband. God asks no human arm to "steady the ark" of His law. Much less will He give His sanction and blessing to any power or organization which stretches forth a human arm to displace His law by substituting for it a human ordinance, supporting it, and compelling its recognition, by civil power. Numerous organizations are doing that to-day. Every law against Sunday "desecration" is framed and enforced upon that basis; but it is not of God, and God's blessing is not in it or with it. s.

ON February 12 the House of Representatives passed the oleomargarine bill. The bill makes oleomargarine, or imitation butter or cheese, transported into any State or territory for use, sale, or consumption therein, subject to the laws of such States or territories, even tho it may be introduced in original packages. The bill also imposes a tax of 10 cents per pound on oleomargarine made in imitation of butter. When not so made, it is subject to a tax of only one-fourth of a cent per pound. Attempts to evade the law are to be punished by a fine of from \$50 to \$500 and imprisonment for not less than 30 days nor more than 6 months.

GENERAL BELL, who has been operating in Batangas against the Filipinos, reports that the insurrection in that province is crushed out; but that many of the armed Filipinos have gone to other provinces, and are making their presence felt there. Secretary of War Root has been anxious to reduce the number of troops in the islands as much as possible; but a cable message from the military governor asks for additional troops, and protests against the policy of reduction. Evidently the military governor considers that there is still work in the islands for the troops to do.

A DESPATCH from St. Petersburg dated February 14 states that a disastrous earthquake has occurred in Transcaucasia, destroying the town of Shamaka and many smaller towns, with a great many of their inhabitants. Nearly every building in Shamaka was leveled, and great fissures opened in the earth. The smaller villages in the vicinity were not damaged to so great an extent. The latest reports state that fully 2,000 persons lost their lives, the most of whom were women and children.

ENGLAND and Japan have entered into an alliance for the purpose of maintaining the integrity of China. In some quarters this new treaty is regarded as a virtual ultimatum to Russia to relinquish her hold on Manchuria and cease her designs on Korea. The Russian press, however, hold that Russia would have signed the treaty herself if she had been requested to do so. By the terms of this treaty each of the contracting parties agrees to come to the other's assistance in case she is at war with more than one power at the same time. Article 1 states the purpose of the treaty, which is to maintain the independence and integrity of China and Korea. The signing of this treaty is said to have already strengthened the Chinese officials in opposing Russia's demands.

THE Senate, on February 17, ratified the treaty with Denmark for the purchase of the Danish West Indies for the sum of \$5,000,000. The islands comprising this group are known as St. Thomas, St. John, and St. Croix. Senator Bacon moved to strike from the treaty that article which declared that the civil rights and status of the islanders would be determined by Congress. He took the position that the Constitution of the United States extended to the islands when they became part of the United States. His amendment was rejected without division. Congress has definitely decided that the Constitution of the United States is operative only where Congress shall permit.

THE greatest snow and wind storm since 1888 visited the Atlantic coast on February 17. The wind in some places reached a velocity of nearly 60 miles an hour. The fall of snow along some parts of the coast reached 12 inches. Traffic in the large cities was practically blocked for the greater portion of the day, where the streets were piled high with the drifted snow. The track of the storm was 200 miles wide, and extended from Virginia to Maine. There was much suffering among the poor and destitute in the large cities.

THE Ministerial Alliance of Salt Lake City has unanimously adopted the report of its investigating committee, which asserts that polygamy is both taught and practised by the Mormons of Utah in open defiance of the laws of the State. This report is to be used as a petition for the passage of an amendment to the Constitution prohibiting polygamy, and will be sent to the judiciary committee of Congress.

Two thousand persons have been invited to the launching of the German emperor's yacht at New York and to the luncheon following. This number includes only governors of States, high officials, and the wealthy aristocracy of New York City and vicinity. At this luncheon the President and the German prince will occupy an elevated platform in view of all the guests.

THE Venezuelan gunboat Crespo was captured and scuttled by the crew of the rebel steamer Libertador on February 7, the rebels destroying what guns they could not remove from the captured vessel. On February 12 an engagement took place between the gunboats of the Colombian Government and the rebels, but neither side suffered serious damage.

A MEMORIAL from the Federal party of the Philippines has been transmitted to the Senate of the United States. The memorial asks that the Philippines be regarded as a territory of the United States; that civil rule be established; and that free pardon be granted to those who have taken part in the opposition to the rule of the United States.

A REPORT from Constantinople states that the captors of Miss Stone have been attacked by another party of brigands who sought to secure the prisoners in order to get the ransom money. Twenty men were killed during the fight, but the original captors of the missionaries were victorious, and the missionaries themselves were not hurt.

A COMPANY of 150 mounted British infantry were entrapped by a company of Boers near Johannesburg on February 12. The British lost 12 killed and over 40 wounded. Messrs Wessels and Wolmarans of the Boer delegation in Europe have sailed for the United States to make a tour of the country in the interests of their countrymen.

ON February 14 riotous strikers practically took possession of the city of Trieste, Austria. Troops fired into the mob, killing 16 persons and wounding many more. The riotous demonstrations are said to have been the worst Austria has experienced in many years. The whole city has been placed under martial law.

THE postoffice appropriation bill has been completed in committee, and carries an appropriation of \$137,916,598, an increase of \$14,133,910 over the current appropriations. The largest item is \$41,250,000 for railway transportation of mails. The rural free delivery gets an increase of \$1,250,000, making \$7,529,000.

A WEALTHY syndicate is reported to have secured from the Canadian Government absolute control of all vacant ground and all ground to become vacant in the richest portions of the Klondike. Reports from there indicate that unless this action is rescinded, the Klondike will be deserted within a few weeks.

THE largest sugar mill in the world is now in operation on the island of Maui, Hawaii. The mill has a capacity of 500 tons of sugar a day.

A TERRIBLE story of cannibalism comes from the west coast of Africa, where a company of French explorers have been conducting operations. The natives fell upon one party of the explorers, killed some, and bound others, devoured some of those who were killed, and were preparing to treat the rest of the party in a similar manner, when a relief party came to their rescue and drove off the natives, killing 30.

THE whole city of Des Moines, Iowa, is reported under quarantine, owing to an epidemic of smallpox. The report states that practically the whole city has been exposed, because of the fact that the form of the disease is so mild that many continued at their occupations for several days after the attack.

RAILWAY men are now planning a railroad to cross the southern part of Asia, bringing Cairo, Egypt, and Shanghai, China, into direct communication. The project is to be accomplished by utilizing such roads as have already been constructed and constructing whatever new lines are necessary to fill the gaps.

THE airship of M. Santos-Dumont, in which he has made many short trips in safety, became unmanageable during his ascension on February 14, at Monaca, France, and came down with him into the bay at that place. The inventor was rescued, but the ship was practically destroyed.

A SWEDISH chemist comes forward with the claim that he has perfected a process by which milk can be converted into a powder which is soluble in water, and can then be reconverted into its natural condition. The process costs less than one-fourth of a cent per quart.

THE chief sanitary officer of Havana, Cuba, reports that from September 28, 1901, to the present time, not a case of yellow fever has developed in that city. This, he claims, is due entirely to the killing of the mosquitoes, by which the infection has been carried heretofore.

IN a battle between officers and mountaineers near Middlesboro, Kentucky, on February 12, 6 men were killed and many wounded. The mountaineers were defending a notorious saloon, in which more than fifty persons had lost their lives since its establishment.

REPORTS from Spain state that 80,000 laborers are now on strike in Barcelona. Many have been killed and wounded in conflicts between the strikers and troops. Serious labor troubles are also reported from Rome, with clashes between the troops and strikers.

A CHARTER has been granted to the Denver, Kansas, and Atlantic Railroad to construct 1,248 miles of new road, extending from Denver to Paris, Texas, by way of Oklahoma. Several branch lines will be constructed in Oklahoma and Indian Territories.

Two society women of New England, between whom the intensest rivalry exists, have carried it to the extent of importing palaces from abroad for their abodes. These palaces were torn down, shipped to the places desired in New England, and there rebuilt.

NEWS comes from Venezuela that there have been numerous uprisings in the interior. Government troops sent to subdue the uprisings have been defeated by the rebels, and some of them have gone over to the enemy.

ARRANGEMENTS are now being made for the leasing of a strip of territory 8 miles wide across the Isthmus of Panama, so that in case it is decided to build by that route, territory will not be wanting in which to dig the ditch.

PRINCE HENRY of Prussia, brother of the Emperor of Germany, sailed from Bremerhaven on February 15 for the United States. The Kaiser's yacht Hohenzollern is now at New York awaiting the arrival of the prince.

SUCCESSFUL experiments in wireless telephony are now being carried on in France. The instruments are simply connected with the ground, but conversation can be easily carried on over short distances.

CHINA has dismissed the German officers who were training her army, and has employed Japanese officers to do this work, as the Japanese do not require the large salaries which the Germans were receiving.

PLANS are now being made by both President and congressmen at Washington for the relief of the Cubans by legislation which will give them freer access to our markets than they now enjoy.

A CABLE from Constantinople states that the Bulgarians are planning an uprising in Macedonia during the coming spring, and that they are endeavoring to have the Greeks join them.

MISSIONARIES who have been visiting the Indians of Riverside and San Diego counties, California, report that the Indians are in a pitiable condition, and that many are actually starving.

THE bill for the repeal of the war revenue taxes passed the House on February 17, every vote, 278 in number, being cast in the affirmative.

A DESPATCH from India states that in the Punjab the plague is epidemic again, and that 1,000 deaths are occurring daily.

LITERARY NOTICES.

"THE SCRIPTURAL FOUNDATION OF SCIENCE." By L. A. Reed, B.S., M.S. Size 5x7, cloth, 272 pp., illustrated, price 75 cents. Review and Herald Publishing Co., Battle Creek, Mich.

The purpose of the author in this publication is to show the harmony between real science and the Word of God, and to strengthen the faith of all in the inspiration of that Word; to show that in the inspired Word is found the very fountain of true science, a text-book of demonstrable truth. The author first shows the unscientific basis of the origin of life as taught by the evolutionist, and also the reasonableness and scientific truthfulness of the teaching of Him who is at once the Author of life and the Expounder of its mysteries. Chapter One takes up some of the prevalent "scientific theories," showing the unscientific basis of many of them, and the fact that those which are true were long ago made known in God's Word. Chapter Two deals with the atmosphere, and Chapter Three with Gravitation, the working of that power by which the different members of the universe are kept each in its place. Chapter Four deals with the transfer of radiant energy, the phenomenon of light; and Chapter Five, with the conservation of energy. The remaining chapters of the book turn upon the great subject of astronomical phenomena, showing how wonderfully God has revealed in His Word the truth concerning His universe. The book is the product of much earnest thought, is worthy of careful study, and we believe will do much good.

FROM the Continental Press, Washington, D. C., comes a prospectus, which is truly a work of art, of "THE PORTRAITS OF OUR PRESIDENTS, with Biographical Sketches." By the Hon. Charles H. Grosvenor. The work is to be published as an Imperial, 12x16, 150 pages, with frontispiece, and twenty-seven photo-engravings. Great care has been and is being placed on the entire work, both as regards subject-matter and its completion as a work of history and art. It will be published in four editions as follows: President Edition Grand de Luxe (very limited), \$500; India Edition, \$200; Japan Edition, \$100; Grosvenor Edition, \$18.00.

"THE BATTLE OF THE CENTURY." Number 8 of "Berean Library." By Percy T. Magan. Paper covers, 80 pp., price 10 cents. Review and Herald Publishing Co., Battle Creek, Mich.

This long battle, with whose history the author deals, has been the great struggle between freedom and oppression, between religious liberty and the pretensions of the papacy to the right to force the consciences of men. In a forceful manner the author shows the growth of these two righteous principles that "governments derive their just powers from the consent of the governed," and that the State has no right to interfere in matters of religion; shows how they were reflected from America to Europe, and finally resulted in the overthrow of the temporal power of the pope. In that was the papacy's "deadly wound," and in those principles, first established in America, the cause of that wound originated. So in America's forsaking of these principles lies the working of that influence which is to result in the healing of that same "deadly wound." From the facts presented in this pamphlet it is plain that America has begun that backward movement which is to nullify the work of this nation's founders, bring about oppression in place of freedom, persecution in place of religious liberty, and make possible the healing of the papal wound.

"A SHORT STUDY OF THE BOOK OF REVELATION." By I. E. Kimball. Price 30 cents. Address the author, Portsmouth, Va.

This work is a sincere attempt to make plain to the common people in a too brief form the Gospel in the wonderful Apocalypse. The explanation is along historic lines, and in the main correct. We think his application of the seven seals altogether too narrow; the rider on the white horse being our Lord (Psalms 45). The Revised Version and Ezekiel 1 and 10 should have saved from the mistaken application of the four "living creatures." We do not see how the interpretation of the seven trumpets is helped by substituting the crusades for the Saracens. The former certainly do not answer to the time (five months), and with all the monstrous excesses of a part of the crusades, they scarcely could be said to be the scourge of the prophecy. Neither can it be said that "the head of the beast was healed according to the prophecy" (p. 97) when the pope is the head "of the church only." The healing demands the restoration of the spiritual domination over the nations. The seven churches are considered, with no advantage it seems to us, at the close. But we have neither time nor space to point out all the minor errors or tell of its many good points. It is written in an excellent spirit, and may throw new light on chapters 12, 13, and 17.

"AROUND THE PAN" (Pan-American Exposition), published by the Nutshell Publishing Company, 1059 Third Avenue, New York. Price \$2.00.

The wonders begin with the frontispiece picture of President McKinley, drawn in a single line, beginning at a point on the cheek bone and going round and round in a constantly widening circle, with waverings and downbearings of the pen in the proper places to secure detachment and shading. We are told that this portrait "is considered the most unique work of its kind in the world," and if there are degrees of uniqueness, we are willing to believe that this is most the thing of which there are no duplicates. Of course there is text in addition to the pictures, and we should be surprised indeed to hear that any purchaser is not pleased with the work.

"THE DEADLY ERROR OF CHRISTIAN SCIENCE."

(Continued on page 11.)



ALL IN CHRIST.

There is beauty in the presence
Of the Christ of Calvary;
Chiefest 'mong ten thousand, thousand,
Altogether fair is He.
Tell me, tell me, O Beloved,
Where Thou mak'st Thy flock to rest;
I would meet Thee in the vineyards,
I would lie upon Thy breast.

There is mercy in the presence
Of the cleansing, flowing blood;
Let me bathe within the fountain,
Let me sink beneath the flood.
Wash me, wash me, O Beloved;
Thou can'st make me clean, I know,
Thou can'st cleanse my crimson garments,
Thou can'st make me "white as snow."

There's forgiveness in the presence
Of the tender Lamb of God;
Then I'll claim Thy loving pity,
And I'll bow beneath the rod.
O there's healing in Thy presence
For my body and my soul!
I will touch Thy blessed garment;
Thou alone can'st make me whole.

O there's life within the presence
Of the Source of life and love;
For His love is everlasting,
"Higher than the heights above."
From His throne life's brimming river
Floweth like a crystal tide;
O there's life within the presence
Of the blessed Crucified

MRS. L. D. AVERY-STUTTLE,
Battle Creek, Mich.

CRYSTALS.

OVER the ice go the skaters, little dreaming, perhaps, that they are having their enjoyment upon this solid water only because of the wonderful laws of crystallization. Crystals are far more numerous than is generally supposed. It is said that all the solid materials of the globe in their inorganic state are crystalline in grain, so it is no exaggeration to say that the earth has crystal foundations. In their perfection, the elements of all compounds are crystals. Thus the diamond is carbon that is crystallized. It has been thought that if oxygen could be reduced to a solid state, it would have no rival among nature's gems.

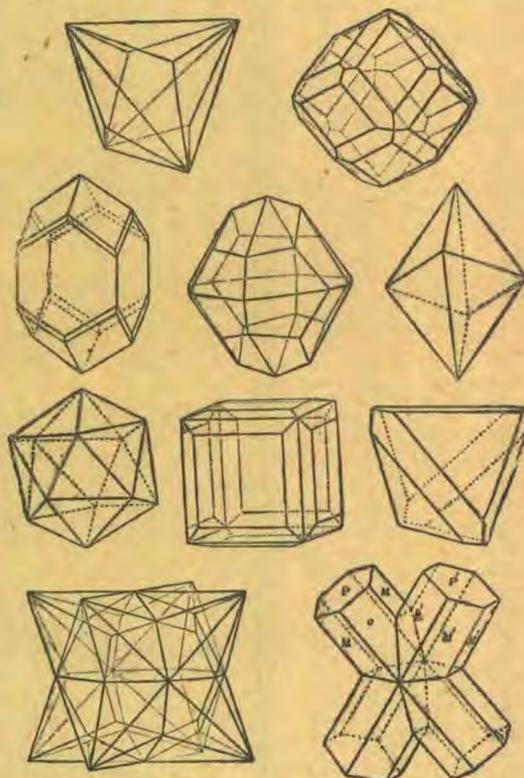
All of the metals crystallize. Now, what are crystals? In a previous article I said that plants grew from within and stones from without. Plants and animals grow by division, and thus the increase of the number of cells. Stones grow by the accretion or addition of particles of the same matter, but in the formation of crystals there is just as definite a law as there is in the formation of animals. We recognize that all the animal kingdom is formed according to some definite law—that nothing is done in a haphazard manner; and that if there are any misshapen creatures, it is due to the fact that nature's law has not had its opportunity to work. In the vegetable kingdom when we plant a certain kind of seed or a certain variety of a kind, we expect to get in return the same variety. So positive and so definite is our dependence upon this law of nature, that we can definitely count on the color of the kind we are to receive from the seed sown. We can plant corn of a certain color, and know that we are to receive corn of the same color.

In the inorganic kingdom—and by that we mean all that is not included in the animal or vegetable kingdoms, which are called the organic kingdoms—a specific form and structure belongs to each species. Definite laws govern the formation of each species, so that it may very properly be said that animal,

plant, and crystal are the three kinds of structures in nature.

I said that the skaters, as they glide over the ice, think very little of what a wonderful law has been at work to produce this ice they are so enjoying; but the word "crystal" is appropriately derived from a Greek word meaning "ice," and the water is solidified by its being turned into a mass of crystals.

There are four modes of crystallization, and they each require freedom of movement among the particles which are being crystallized. The first mode of crystallization is that from solution, where some solid is dissolved, and thus the particles are set free so that this necessary movement can take place. The crystallization of sugar and alum when in solution is an example of this method. The second means is that of the removal of heat. It is thus that water becomes ice, and the water-vapor snow. Melted lead and sulphur (and other substances),



Illustrations of nature's work in the formation of crystals—typical forms and combinations.

when cooled, may come out in perfect crystals. The third mode is that of long-continued heat. Heat has crystallized beds of earth-sediment, and thus changed them into crystalline forms. The fourth mode is that resulting from the combination of certain elements of a compound. At the moment of the combining of these elements, the crystallization takes place.

I have spoken of ice as the result of crystals in the freezing of water. There is first a sheet of ice which is made by the prisms shooting out over the surface of the water. Then as the cold continues, these prisms shoot downward, and the ice is increased in thickness by their additions to the under surface. Consequently the ice is columnar in its structure, tho when we examine it in a firm state we do not detect this; but when the ice begins to melt, these columns are very distinctly seen. In some lakes, such as Champlain for instance, the ice quite invariably melts in such a way as to make these prismatic columns very decided. Even when it is yet strong enough to support a horse and sleigh, as the horse is traveling along his foot may occasionally strike through the ice, driving down some of these columns. When the ice gets into this condition, very often a strong gale will break it up entirely even during a day.

It will be a most interesting and profitable experiment to watch the process of crystallization. Several small bottles may be provided of about the

same size. Fill each one nearly full of cold water, and label it according to the substance which is to be placed therein. Place in each bottle one of the following substances: common salt, saltpeter, washing soda, copperas, blue vitriol, sugar, and alum. Of course no one will have all of these materials on hand, but they can be purchased for a few cents at the druggist's. Drop a small amount of these substances, pulverized, into the different bottles, and notice what becomes of them. After having put in some that is powdered, put in some in the lump form. It will be interesting during the dissolving to note the temperature of the water by means of a small thermometer. Continue this addition of these minerals to the water until they begin to settle in the bottom of the bottles. Then gradually warm the water by placing the bottle in a warm bath. Do not heat it too quickly, and it will not crack. Notice that the substances which were resting on the bottoms of the bottles have disappeared, and more can be added. Why is it that when the water warms, more of these minerals can thus be added?

Now our liquids are ready for the process of crystallization. Pour a little of each of the above solutions into shallow dishes, and set them aside until the liquid evaporates. Then suspend a string in the solution remaining in the bottle. Observe whether the crystals which form in the solution remaining in the bottles are different from those which remain in the shallow dishes after the evaporation. Do these solid forms in crystals differ from the material which we placed in the water to be dissolved? Take some of the solutions and evaporate them by boiling. Does the rate of evaporation in any way affect the formation of crystals? Are the crystals which form from the various substances all alike?

If one can watch the process of crystallization by placing some water under a good microscope, he will see a very wonderful process taking place; for the various particles of matter, such, for instance, as the salt which had been placed in solution, are each coming to their particular places to form the crystals. The various particles of matter seem to have a definite place in every crystal, and march directly to that place as tho they were intelligent in their action. They even cross each other's path as they go to their place in the crystal. Here is a wonderful law of the Creator. We wonder and are amazed at the process of growth as we see it in the animal and vegetable kingdoms, and we likewise wonder and are amazed as we watch this process of growth and development in the mineral kingdom. Throughout the crystal that is thus formed, each particle of the internal structure is directly related to the external form. The various forms of crystals belong, mathematically speaking, to six systems of crystallization.

I said a little ago that the earth might be said to rest on crystal foundations because all metals do crystallize, but I afterward indicated that it was necessary to have one of four conditions present before they would do this. So while it is true that all metals do crystallize under certain conditions, yet because of the absence of these conditions we generally do not find the metals in these forms. But when the conditions are present, the particles operate according to the wonderful law of which I have spoken; that is, each molecule comes to its particular place to form the solid whole. Then we find these metals in their crystalline form.

The most perfect crystal, probably, which we have is that of the diamond. Crystals have been called the flowers of the mineral kingdom. Such they truly seem to be; for they are to be found in all colors, and permanent colors they naturally are too.

I should not omit to speak of the form of crystallization which sometimes takes place in the petrification of various substances of the vegetable kingdom. In certain portions of the West a chemical called silicon is found in compound in the water and even in the air. As this acts upon wood which may be brought in contact with it, it changes its texture or its structure in such a way as to crystallize it, making it capable of taking a very high polish. It will thus present most wonderfully beautiful colors.

While we do not most readily observe these wonderful workings of our God in these solid formations, yet the investigation and study in these lines will amply repay all effort. So this experiment which I have suggested to the parents for the children may be a very profitable lesson.

So. Lancaster, Mass. FREDERICK GRIGGS.

WHAT is honorable is also safest.—Livy.

HOW JAMIE LOST THE PRIZE.

This true incident from an English school-teacher's lips shows how a boy can be both high-minded and unselfish for the sake of another.

Jamie Pettigrew and Willie Hunter were the clever boys in Mr Howatt's school class, and used to "run neck and neck for the prizes." Examination day came again, Jamie and Willie were left last in the field. Jamie missed question after question, which Willie answered and got the prize.

Says Mr. Howatt, "I went home with Jamie that night, and instead of being cast down at losing the prize he seemed rather to be glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions. I know you could."

"Of course I could!" he said with a laugh.

"Then why didn't you?" I asked.

"He wouldn't answer for a while; but I kept pressing and pressing him till at last he turned round with such a strange, kind look in his bonnie brown eyes.

"Look here," he said; "how could I help it? There's poor Willie—his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a poor fellow who had just lost his mother?"

Bravo, my lad! a good speech that; and second was a good place, if not the noblest of any, in all the school that day.—*Sunday-school Advocate.*

TRUE TO HIS MASTER.

It is recorded that Frederick the Great of Prussia was once ridiculing Christ and Christianity in the presence of a gathering of his nobles and generals, who were convulsed with laughter at his coarse and impious witticisms. There was one brave general, however, who sat gloomily silent while the laugh went around. This was Joachim Von Zietan, one of the ablest and bravest of them all. Unable longer to endure it, he "dares" something for His Master, whom he loves even more than he loves his king. See him! With the utmost gravity, he rises from his seat, shakes his gray head, and addressing the king, said in solemn tone,—

"Your Majesty knows well that in war I have never feared any danger, and everywhere I have boldly risked my life for you and my country; but there is One above us who is greater than you and I—greater than all men; He is the Saviour and Redeemer, who has died also for your Majesty, and has dearly bought us all with His own blood. This Holy One I can never allow to be mocked or insulted; for on Him repose my faith, my comfort, and my hope in life and death. In undermining the power of this faith, you undermine at the same time the welfare of your State. I salute your Majesty."

The brave old general sat down. Frederick looked at him in amazement and unconcealed admiration, and then and there apologized in the presence of those whom he had entertained with his vulgar jests.—*Anon.*

THE MOTHER SHOULD KNOW.

THAT the tubing of a baby's bottle should never be cleaned with a brush, as the bristles are liable to come out. An efficient substitute is a piece of white tape with a bodkin at the end.

That tidiness should be insisted on in the nursery, so that it may come naturally to the children to love order and neatness.

That it is most important to teach children to eat slowly and masticate their food well.

That swimming is an excellent exercise for girls and boys, and helps to expand the chest and develop the muscles of the body.

That no child can be healthy or happy if it is cold; therefore summer and winter, warm clothing—of different texture, of course—should be equally distributed over the entire body.

Give the baby, and each child if possible, a bed to himself. Have the sleeping-room cool and clean. See that the clothing of the little sleeper is loose at the neck, wrist, and arms, and keep his head uncovered.

If there is anything young animals can not do without, it is fresh air, and babies get less than any other class.

Through pores of the skin the body is continually throwing off poisonous vapors. If the head is covered with the bedclothing, the unfortunate infant will be breathing bad air.

Fashion or no fashion, it is a shame to trim or starch babies' clothing.

The average child suffers from over-feeding and over-dressing. Let him learn to be a trifle hungry.

Half the time when the child cries, he wants fresh air or fresh water. Moistening the lips of a crying baby with cool water will often soothe and refresh him.—*Sel.*

ONE USE FOR COFFEE.

THE Christian says: Coffee is a powerful medicine—too powerful to be used as an article of food. But it has its use. Strong vegetable odors are the most effective destroyers of disease germs, and roasted coffee a powerful means of destroying animal. Dry the raw bean, pound it in a mortar, and then roast the powder on a moderately heated oven or tin plate, until it becomes a dark brown color. Sprinkle it in sinks and cesspools, or expose it on a plate in the room. It is said that diphtheria is never known in homes where coffee is browned.

LITERARY NOTICES.

(Continued from page 9.)

Price 10 cents. Church Literature Publishing Company, Philadelphia, Pa.

This little pamphlet gets at the very core of the matter quickly by showing that "Christian Science" is directly opposed to essential truths of Christianity, and demonstrates it to be illogical and inconsistent. The remedy pointed out is the Holy Scriptures. May the blessed Lord prosper this little booklet in its mission.

FROM the same company comes a small pamphlet, entitled, "THE SPIRITUAL DANGER OF OCCULTISM OR SORCERY, including Spiritualism, Hypnotism, Psychical Research, Theosophy, Mind-Reading, and the Like." Price 5 cents. It is an earnest, Christian, Biblical warning.

"THE GOSPEL ACCORDING TO ST. MARK IN SPANISH AND ENGLISH," in parallel columns, with some statements concerning the work of the American Bible Society in Pan America, has come to our table. The English version is the common or "Authorized," the Spanish version is that of "Cipriano de Valera, Revisada y Corregida." This Gospel of Mark was prepared expressly for the Pan American Exposition. Only the records on High will reveal the good that has been done by the great Bible societies. They are worthy of support.

"THE NEW INTERNAL BATH," an Improved Method of Flushing the Colon, and Giving Enemas for Acute and Chronic Diseases, by Laura M. Wright, M.D., illustrated, 56 pages, 25 cents. New York, The Health-Culture Co. publishers, 483 Fifth Avenue.

It is claimed that the objections to the old method sold a few years ago as a secret, are obviated by this; that it assists nature, strengthens the parts, and so aids in a permanent cure of the difficulty.

"THE LIVER AND KIDNEYS," with a chapter on Malaria, by Susanna W. Dodds, M.D., author of "Hygienic Cookery," "The Diet Question," etc., 50 pages, illustrated, price 25 cents, New York, The Health-Culture Co., 483 Fifth Avenue.

The writer of this booklet believes in hygiene, and hygienic living as a means of securing and retaining health, rather than a dependence upon drugs. It contains most excellent advice.

"ROMANIZING TENDENCIES IN THE EPISCOPAL CHURCH" is the print of a sermon preached in Christ Episcopal Church, Los Angeles, Cal., by its rector, Rev. Geo. Thos. Dowling, D.D., July 14, 1901. Published by the Vestry. Price 20 for \$1.00. Geo. W. Parsons, 107 S. Broadway, Los Angeles, Cal. Dr. Dowling tells us that the question is not "a mere matter of millinery," but whether Protestantism will go back to the Middle Ages with all their tyranny of priestcraft.

"WHERE LAW-BOOKS ARE MADE" is the title of a pamphlet issued by the West Publishing Co., St. Paul, Minn., the largest law-book house in the world, and the home establishment of the National Reporter and the American Digest systems. All cases of interest are reported by them.

"THE TWENTIETH CENTURY CITY" is a pamphlet containing the "Proceedings of the Annual Convention, 1901, of the American League for Civic Improvement, Springfield, O." It is full of good suggestions

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PACIFIC PRESS PUBLISHING CO. Oakland, Cal.

for making beautiful, healthful cities, towns, and homes. Its illustrations are instructive. By sending 15 cents to the above address it may be obtained.

THE Cornell University Register, Series 2, No. 3, 1901-1902, has come to hand. Its 532 pages are packed full of information concerning the great university at Ithaca, N. Y. Any one can obtain it by addressing the institution as above.

"MEATLESS DISHES." A Collection of Tested Recipes for Various Dishes in which Meat forms no part. Price 10 cents. The Vegetarian Company, McVicker Building, Chicago. It contains also useful hints as to hygiene, cooking, cheerfulness, etc. We are glad to see the multiplication of such literature.

"SCIENTIFIC DEMONSTRATION OF THEOLOGY, PROPHECY, AND REVELATION." By H. B. Bear, Preston, Hamilton County, Ohio (price 10 cents), is made up of a series of numbered paragraphs, giving largely the writer's own reasonings and conclusions. Among these is the statement that evil is eternal, a most unscientific, unreasonable thing.

"TUBERCULOSIS as a Disease of the Masses and How to Combat It." A prize essay, by S. A. Knoff, M. D., New York. Price 25 cents. M. Firestack, 110 West 96th Street, New York. Full of helpfulness to both physician and layman.

"EARLY CONVERSIONS." By E. Payson Hammond, M. A. Paper covers: 224 pages; price 25 cents. J. S. Ogilvie Publishing Company, 57 Rose Street, New York. This is an old work, but ever good, full of suggestiveness and witness of the power of God to save children.



THE CANDLE

[Charles D. Pratt, in the Springfield Republican.]

FAR greater lights He made; there is no need
To waste my feeble flame in open day;
When the sun bids men on their errand speed,
Then I am naught, nor is there one would stay
To seek my aid; but when the darkness falls
And men go groping where with firm, swift pace
They lately trod; when, stumbling, some one calls,
"A light! a light!"—with reassuring face
I smile, and guide them where they wish to go;
I brighten all the house, I pierce the dark,
And what they could not find, I quickly show.
They use me then, and bless my tiny spark.

Once, in a cottage window set, I shined
O'er a dark moor where a lone traveler strayed,
Striving in vain a friendly roof to find;
Trusting in me, he gained it, unafraid.

And once a poet, in his waking dreams,
Hailed this my shaft of light through darkness hurled;
"How far that little candle throws his beams!
So shines a good deed in a naughty world."

THE SOUTH AMERICAN CONTINENT TO BE EVANGELIZED.

[From Mission Board Correspondence.]

TWO years ago a tribe of Indians far back in the interior of Brazil, sent representatives to the capital, with the purpose in view of interviewing the authorities relative to providing them with schools. The delegation was much disappointed in not being able to accomplish their object, and turned homeward. But on their way they providentially met some missionaries, and plans for school work were agreed upon. Schools have since been started.

The fact that even the Indians of South America are calling for schools, and desiring the Gospel to be preached to them, is evidence that the time has come for the Gospel to go to the world. "Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

Five years ago a missionary passed through Rio de Janeiro on his way to Chile to labor for the Indians in that country, and he is still in the field doing Gospel work. He told me that he verily believed that when the Gospel was carried to the Indians, the work would be finished, and the Lord would come.

The Lord is using men and women everywhere to spread the Gospel, and John 4:35 is being fulfilled nearly everywhere now. There is still a great work to be done; but it is no greater than can be accomplished in this generation, for the Lord has declared it shall be finished. The question with us is, Shall we all fall into line, and help to do the work? or shall we allow some one else to take our crown?

Not alone Brazil, but all the other countries in our sister continent to the southward, are asking, Who will come and help us? Uruguay is a good country, settled by Spaniards and a considerable number of Germans. The advent message is already being proclaimed there; but the laborers are few. The Argentine Republic, with its broad prairies and vast wheat fields waving in the southern breezes, presents a beautiful picture, and affords splendid opportunities for labor. The Spanish is the language of the country; but there are many German colonies, and some English people there.

When we come to Chile we find a long strip of country with a salubrious climate. Here the message of the Lord's coming is making comparatively slow progress for want of help. The laborers there are calling for canvassers; and when they go, let a few good families, rooted and grounded in the truth,

go with them, and locate there, and help in bearing the last message of mercy to that people. Those who go will need some means to get started with, and then they can live there as well as here.

I might speak of Paraguay, Bolivia, Peru, Ecuador, and so on around. Who will volunteer to go to these fields, and, pressing the battle to the front, complete the work? The laborers in these countries are working hard, and sacrificing for the cause of truth we so much love. People are accepting the Gospel, and in turn they carry it on to others. They rejoice in the truth when it is presented to them; and all companies and churches go right to work, helping to give the message, for they believe the end is near.

Brethren and sisters, consider these matters prayerfully, and ask God in sincerity, in deed and in truth, "What wilt Thou have me to do?"

W. H. THURSTON.



Scene among the South American Indians.

THE FRIARS IN SOUTH AMERICA

WHEN the American army took possession of Manila, there were about seventeen hundred Catholic friars upon the various islands of the Philippine group. Of this number more than twelve hundred have emigrated, most of them going to South America, where they were more confident of a cordial welcome than in Europe. These things happening just as the religious associations were exiled from France, the friars felt that they were likely to find brief rest in Spain, or even in Italy, should they attempt to carry out their peculiar convictions of ecclesiastical privilege in either. Having for many years dwelt with an ignorant and submissive people, they chose to make a home in such countries as afforded a clientele most resembling that which they had lost.

They are now busier than ever, especially in Brazil, forming new orders, organizing new societies, and by a thousand well-known devices separating the natives from their slender accumulations. They distribute showy medals and various insignia, each suspended by a gaudy ribbon from the neck or fastened in the buttonhole; and the disposition of such favors becomes a marked source of revenue. In Brazil their course has already excited no little opposition on account of their pronounced hostility to the free institutions of any country. They are especially denunciatory of civil marriage, obligatory tho it is by the laws of the land; and in many places they have forced to live apart husbands and wives who have been married for years, because not married by a priest. And the most unreasonable thing is that when those compelled to put away their conju-

gal companions desire to avoid the boycott to which the friars subject them, they are not permitted to marry each other, but are forced to select other mates. Such at least is the statement made by D. Leolinda Daltro in one of the Rio journals. It is even asserted in some of the papers published in South American cities that the present disturbed conditions in many of these Latin republics are due to the intermeddling of these friars from the Philippines, who preach a crusade against all that is identified with democratic institutions or founded upon respect for popular authority.—*The Interior*.

THE WORK IN EGYPT.

[From a personal letter to the editor.]

WE are enjoying much of the Lord's rich blessing. The Lord is working in the land of the Pharaohs, and we are glad. We hope the work will soon extend to many dark spots of the large continent of Africa.

Brother Conradi was recently here with us for a short time, and we had the joy of seeing nine souls go into the waters of the Nile to be buried by baptism with their Lord. A church was then organized with sixteen members. We are glad that the truth is getting a foothold among the natives, and that the Lord is raising able men among them who well know the English language, and thus can get the light, and preach it in their native tongues better than we foreigners could.

The week of prayer was a season of great blessing, and we are confident that it will bring forth fruit to the glory of God. Tho our company is small and poor, yet each one did what he could, denying himself for Christ, and those who were in such circumstances that they could not give money gave themselves to the Lord, and we believe the Lord heard their prayer, and accepted them gladly. The donations

amounted to a little over forty dollars. No doubt the future has better things for Egypt. We have been a long time without doing anything for this country, and the Lord holds us responsible.

From nearly all standpoints, there is no place in the Orient more suitable than Egypt to be made the center from which to send out laborers in all the Orient and to many dark spots in Africa. Here we might have a training-school for missionaries; and after we have the farm secured, students, especially native scholars, might be sustained at little expense. The soil is very productive where water from the Nile can be obtained. We have all freedom for religious operations, and we can publish here, and send into Turkey, Greece, etc., etc.

Egypt is ready for a more aggressive work. The Lord has prepared the way for us. Now, shall we improve the opportunity? or shall we delay more and more, till we have to do the work under more difficult circumstances? May the Lord give us grace, and help us to do the work as He wishes us to do it.

O that our churches in America might realize the needs of this field here in Africa, and sacrifice to bring light to the thousands who are daily perishing in their sins. Where are the faithful and consecrated workers, ready to enter Egypt and the Soudan, with their millions of souls who have never heard of the Gospel of the kingdom? Where are the consecrated sisters to come here among the millions of women who can never be seen by any man outside their homes, and thus can be reached only by the ministrations of women? Doors are wide open for them to enter the homes of Mohammedan ladies who have never heard the Gospel, and who will welcome them.

The work among women must all be done in this country by women, and from house to house. No one can be reached by meetings. We should have dozens of sisters here in Cairo alone. May the Lord roll the burden of this work upon our sisters, and may some say, "Here am I, Lord; send me"

At present I have better health than I have ever had in my life before, and my family also is very well. In the summer-time it is a little hot; but the Lord provides strength, and keeps us, and we were sick, or rather indisposed, only for a short time.

Cairo, Egypt.

LOUIS PASSEBOIS.

"CHRIST IS ALL."

ONE of the cheeriest, sunniest Christians that I ever knew was a poor invalid, who often suffered intense pain.

She had been a handsome, high-strung girl, so I was told, with plenty of money and friends. She was an only daughter, and had been petted, indulged, and spoiled. It seemed, however, that the troubles of Job were no greater than hers. Her parents died within a month of each other, and the guardian who had charge of her estate managed to let it all pass into the hands of others, leaving her penniless. A carriage accident caused her to be a helpless cripple for life, and her society friends all deserted her.

At the time of my acquaintance with her she was living with an elderly cousin, who supported them both by taking in washing.

The neighbors for miles around went to Minnie with their woes, never failing to go away comforted, for her words were like balm to hearts that were hurt. She always had those who came to her for help, kneel and tell their troubles to Jesus, she praying with them. I improved every opportunity of visiting with her when calling for our laundry.

In conversation with her I once asked how she could be so serene and peaceful at all times. You have no father, no mother, no— She stopped me. "You are mistaken, dear. Some day I will write you a letter, telling you why I can smile when others might only weep."

The letter has been a help and encouragement to me, and is yet cherished, altho the hand that wrote it has long since been folded to rest. She wrote:—

"The reason I preferred to write is that I thought it might impress you more deeply to read and think of what I am going to tell you.

"At first I was rebellious and bitter over my loss. Then I tried to submit, then tried to 'follow and obey and bear my burdens too.' But now, thank God, I can repeat the remainder of the stanza as my experience,—

'I never thought it could be thus
Month after month to know (as I now know)
The river of Thy peace, without
One ripple in its flow.'

I even accused God of taking my parents, my bright young brother, my lover, and my friends from me. But I find, tho deprived of these in the flesh, that Christ is all to me in the spirit.

"He has sent a message telling me that He is 'Father of the fatherless' (Ps. 68 : 5), the 'everlasting Father' (Isa. 9 : 6), and has He not bidden us all to call Him 'our Father'? He also says, 'As one whom his mother comforteth, so will I comfort you.' Isa. 66 : 13. So, by His tender love and care, He supplies the mother's place. He is a 'Friend that sticketh closer than a brother,' an earthly brother. Prov. 18 : 24.

"My heart thrills with rapture when I read, 'My Beloved is white and ruddy, the chiefest among ten thousand . . . Yea, He is altogether lovely. This is my Beloved, and this is my Friend.' Canticles 5 : 10, 16.

"Then He whispers, 'Thy Maker is thine husband; the Lord of hosts is His name.' Isa. 54 : 5. I read, 'Unto us a Child is born, unto us a Son is given' (Isa. 9 : 6), and I say, 'Yes, He is born in my heart, the Christ-child is mine.'

"You see now how He supplies every earthly relationship. Moreover He says that He loves me with an 'everlasting love.' He is with me always, and has promised to 'never leave nor forsake' me. Do you wonder longer that I rejoice evermore? The Man of Calvary is my Counselor and Helper, He is also my King, my faithful High Priest, who ever liveth to make intercession for me. He is now preparing for me a home in the house of many man-

sions, where He will some day, take me to live with Him forevermore."

EDITH O. KING.

Oakland, Cal.

IS THE PRISONER MY BROTHER?

IF prisoners are among the lost sheep who have gone astray, is it not our duty to go after them, and seek to bring them back to the fold? God is no respecter of persons; He loves the sinner in a prison cell just as much as the saint in a church pew. Both are objects of His tender care. If we can not personally visit the convicts in prisons, we can at least help to send them such literature as the SIGNS and the Life Boat.

Very often prison experiences lead men who have previously not given the subject the least thought, to think seriously about their souls' salvation. It is erroneous to imagine that all prisoners are hardened criminals. Many of them were simply weak men who under great provocation or severe temptation performed some wrong act, and consequently had the strong arm of the law laid upon them. The fact is that many prisoners are not as wicked or vicious as thousands of others who are shrewd enough to succeed in covering up their track sufficiently to avoid detection and arrest.

Once a year a sufficiently large edition of "The Life Boat" is issued to enable a copy to be placed in



the hands of the majority of the convicts in all our State prisons. The flood of appreciative letters we have received from hundreds of prisoners and more than a score of prison officials, is the best evidence we could have that God has set His stamp of approval on this effort. We know of many men whose careers have been entirely changed for the better by reading a single number of the Life Boat while they sat in a prison cell.

There is no missionary field that has been so strangely neglected by Christian workers as the prison work. A fifty-thousand copy edition of the April Life Boat will be issued as a special Prisoners' Number. Already a friend has subscribed \$50 toward defraying this expense; and help from others who feel stirred up on this subject will be thankfully received by the publishers. Such donations may be sent to the Life Boat, 28 Thirty-third Place, Chicago, Ill.

DAVID PAULSON, M.D., Editor L. B.

OUR WORK AND WORKERS.

THE Dakota Worker notes the organization of a church at Arvilla, N. D., by Brother N. W. Allee.

JANUARY 26 a church of thirteen members was organized at Midway, Mo., by brother W. T. Millman.

THE addition of three members to the church at Clinton, Iowa, is reported by Brother N. M. Jorgensen.

HEADQUARTERS of Tennessee River Conference is now at Franklin, Ky. The officers are: President, W. J. Stone; secretary and treasurer, Mrs. E. Spire.

THE brethren at Oshkosh, Wis., have rented the church belonging to the Free Methodists.

THE annual session of the Northwestern Union Conference will be held at Des Moines, Iowa, April 1-10.

AT the last quarterly meeting of the church at Tomah, Wis., three persons were admitted to membership.

THE new house of worship at Seward, Neb., was dedicated on the 2d inst. by Brethren G. M. Brown and O. A. Hall.

THE Minnesota Worker says that the brethren at Drywood have finished their church building, with a nicely furnished schoolroom.

THE brethren of Missouri have instituted a conference poor fund, to which donations are invited. The move is certainly a good one.

THE Watchman, published at Nashville, Tenn., says that three new churches have been organized in that conference since last camp-meeting.

THE baptism of six candidates at Cedar Rapids, Iowa, is reported in the Bulletin by Brother G. W. Anglebarger. There have been twenty-eight members added to this church since last October.

THE Vancouver World of the 7th inst. notes the growth of the church in that place, and announces that work has been commenced on a new house of worship, designed to seat about three hundred people.

A GERMAN work has been inaugurated in St. Louis, Mo., under the auspices of the Southwestern Union Conference. Brother H. Shultz is supervising the organization and starting of this enterprise.

FOUR candidates were baptized in the church in this city, on the 15th inst., by the pastor, Brother J. O. Corliss. Three of these were the fruit of labor at Berkeley, by Brother C. P. Everson. It is expected that a church will be organized in that place in the near future.

BROTHER R. C. PORTER, who is in charge of the work in St. Louis, Mo., is giving special attention to the religious liberty phase. St. Louis is now an important center, and will continue to be such until after the great exposition of 1903, the preparation for which is now in progress.

THE president of Indiana Conference, Brother I. J. Hankins, says: "We are glad to know that our young people in Indiana are organizing for study and for work. Good reports are coming in from the newly-organized societies. Let the good work go on, and let the meetings be conducted by and for the youth and children; but let the church and Sabbath-school officers advise and counsel the youth, encouraging them in every good work."

BROTHER CHARLES CORNELL, elder of the church at Colby, Wash., has been holding Sunday-evening meetings for some time. The local paper of the town recently contained the following notice:—

If numbers be an encouragement to a public speaker, then Mr. Charley Cornell must have been encouraged Sunday evening; for, notwithstanding cold weather and bad roads, the little white church on the hill was filled. The praise service was entered into with zeal, and Mr. Cornell's remarks received careful attention. Mr. Cornell, an Adventist in belief, is, above all things, a Christian gentleman, and in his Sunday evening services is doing a good work. He deserves the appreciation and assistance of the community if we wish our little village to become one of the representative cities of the Sound.

WRITING to the Illinois Recorder of the work in Chicago, Brother L. D. Santee says:—

The Life-boat Mission still has its meetings three hundred and sixty-five nights every year, and to know what it is doing, one has only to hear the testimonies of those who have been rescued from the depths. Those having it in charge are very much worn, but they will not abandon their work until others are found to take their place. The Workingmen's Home is still what it was organized to be, a friend of the poor. Health-food stores and hygienic restaurants are being multiplied, and in all these ways God is offering the people something better than they now possess. Those in charge of the Chinese school are deserving of all praise for their faithfulness. There is a lack of teachers, and they labor under many discouragements, but the school continues.

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INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 10.—MARCH 9.—THE DISCIPLES SCATTERED.

Lesson Scripture, Acts 8:3-17, R.V.

3 "But Saul laid waste the church, entering into every house, and haling men and women committed them to prison.
4 "They therefore that were scattered abroad went about preaching the Word. And Philip went down to the city of Samaria and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip, when they heard, and saw the signs which he did. For from many of those which had unclean spirits, they came out, crying with a loud voice; and many that were palsied, and that were lame, were healed. And there was much joy in that city.
9 "But there was a certain man, Simon by name, which beforetime in the city used sorcery, and amazed the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is that power of God which is called Great. And they gave heed to him, because that of long time he had amazed them with his sorceries. But when they believed Philip preaching good tidings concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women. And Simon also himself believed; and being baptized, he continued with Philip; and beholding signs and great miracles wrought, he was amazed.
14 "Now when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them; only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Golden Text.—"Therefore they that were scattered abroad went everywhere preaching the Word." Verse 4.

SUGGESTIVE QUESTIONS.

(1) What was the course of Saul toward the church at Jerusalem? Verse 3. Note 1. (2) What was the result of this persecution? Verse 4. Note 2. (3) Where did Philip go? What did he do there? Verse 5. Note 3. (4) What was the effect of his preaching? Verse 6. (5) What was the nature of the miracles performed? Verse 7. (6) How did these things affect the people of the city? Verse 8. Note 4. (7) What noted man had been receiving attention in Samaria before Philip came? By what means did he gain influence? Verse 9. Note 5. (8) To what power did the people ascribe Simon's work? Verse 10. (9) What increased their regard for him? Verse 11. (10) What influence broke this spell? Verse 12. Note 6. (11) How was Simon himself affected? Verse 13. Note 7. (12) What did the apostles at Jerusalem do when they heard of the work in Samaria? Verse 14. Note 8. (13) What did these men do on arriving at Samaria? Verse 15. Note 9. (14) Why did they take this precaution? Verse 16. (15) What was the result of their prayers? Verse 17. Note 10.

NOTES.

1. This first general persecution of Christians was by the Jews. But for the unsettled condition of the Roman Government in that country, they could not have carried so high a hand. Pilate had been summoned to Rome for trial on charges preferred by them. Then the Emperor Tiberius died, and for a brief time the Jews had their own way in Jerusalem, and the Sanhedrin were not slow to take advantage of the situation.

2. The scattering abroad was overruled by the Lord for the advancement of the truth. Whereas the Jews meant to scatter and weaken the influence of the disciples, in the providence of God it became as the scattering, or sowing, of good seed that brought forth fruit abundantly.

3. Philip was another of the seven deacons who, like Stephen, was an active agent in spiritual work as well as in the temporal duties of his special office.

4. "Great Joy."—The Lord wonderfully blessed the preaching of Philip in Samaria, witnessing to the truth of his words in the practical help of those who were suffering in body or soul. That which had caused sorrow in Jerusalem had been the means of bringing joy to Samaria.

5. Verses 9 and 10 furnish conclusive evidence that men may be deluded by "sorcery" (or witchcraft, communication with evil spirits) into believing not only that the sorcerer, or medium, is "some great one," but is really the "power of God."

6. Satan had instigated the persecution in Jerusalem for the purpose of destroying the work of the Lord, and now the power of the Gospel was brought to bear upon Satanic delusion in Samaria. Satan had used the power of perverted civil government as his medium of attack, while the Lord used only the melting power of the Gospel of love; and the results show which is the more effectual force.

7. Simon was of those who "received the seed in stony places," he was converted by the miracles, and the truth found a hard soil. Conversions on that basis must soon take deeper root or result in backsliding.

8. The help which came to Philip from Jerusalem was no doubt timely, for the responsibility of the situation was very great. Peter's bringing to light the true character of Simon was of the utmost importance.

9. The united prayers of Philip and the brethren who came to his assistance added much to the strength of the work. The fervent prayer of *one* righteous man availeth much (James 5:16) and the Lord is present by special promise where "two or three" are together in His name. So it proved in this instance.

10. There was good reason for special outpouring of the Holy Spirit at this time. The mass of the converts, like Simon, had believed because of the miracles they saw, and unless fortified by the power of the Spirit would, sooner or later, be drawn away by some other wonder-working power—perhaps to Simon himself.

INTERNATIONAL SERIES
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 11.—MARCH 15.—THE PARABLE OF THE GOOD SAMARITAN.

Aid.—"Christ's Object Lessons," pp. 376-389.

Lesson Scripture, Luke 10:25-37, R.V.

25 "And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.
28 And He said unto him, Thou hast answered right; this do, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way; and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was; and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.
35 And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.
36 Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers? And he said, He that showed mercy on him. And Jesus said unto him, Go, and do thou likewise."

SUGGESTIVE QUESTIONS.

1. What incident led Jesus to speak the parable of the good Samaritan? Who were the Samaritans? When did they settle in Palestine?
2. Why did this certain lawyer question Jesus?
3. After receiving a satisfactory reply, what did he ask further? What motive prompted him?
4. How did Jesus answer this question?
5. What happened to the man who traveled from Jerusalem to Jericho?
6. How was he treated by the priest? By the Levite?
7. Why did not the Samaritan treat him in the same manner? What did he do for the unfortunate man?
8. After relating this incident, what question did Jesus propound to the lawyer? What evidence have we that he saw the lesson that the Saviour designed to teach?
9. Then what answer did he receive to the question, "Who is my neighbor?"
10. What practical lesson may we draw from this incident?
11. What motive must prompt all true service? From what source also does this spirit emanate?
12. Where may we find a perfect example of compassion for one's neighbor?

OTHER REFERENCES.

Isaiah 53; John 4:9; 2 Cor. 5:14.

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PSALMS.

19 To deliver their soul from death, and to keep them alive in famine.
20 Our soul waiteth for the LORD: he is our help and our shield.
21 For our heart shall rejoice in him, because we have trusted in his holy name.
22 Let thy mercy, O LORD, be upon us, according as we hope in thee.
PSALM 34.

Prov. 24. 16.
Ps. 37. 19.
ver. 6. 17.
Ps. 120. 6.
John. 1. 36.
Zech. 10. 7.
John 12. 22.
Ps. 94. 23.
or, shall be guilty.
1 Kin. 1. 29.
Ps. 71. 23.
or, Achish, 1 Sam. 21. 12.

19 Man righteous: him out of one of them
20 He ke
21 Evil: they that I desolate.
22 The L his servan trust in hi

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CONTAINED IN THIS NUMBER.

Poetry.
 The Burden-Bearer, C. M. SNOW 4
 Only Christ 5
 All in Christ, MRS. L. D. AVERY-STUTTLE 10
 The Candle 12

General.
 Temples that Perish Not 1
 The Disciples Scattered, J. O. CORLINS 2
 A Lay Discourse on the Soul, PROF. J. A. L. DERRY 3
 Why Search the Scriptures, AUGUSTA W. HEALD 4
 A Lesson for Mothers, MRS. E. G. WHITE 4
 Appreciation Born of Experience, RUTH GARDNER 5

Editorial.
 No Respect of Persons 6
 Faithlessness or Faith 6
 The Instinct of Worship 6
 Misplacing the Blame 7
 Canonization 7

Question Corner.—No. 1212. 7

Outlook.—He Has Not Commissioned Us—Danger Ahead
 —Results of a Meat Diet—Not a Temperance Reform 8, 9

The Home.—Crystals, FREDERICK GRIGGS How Jamie
 Lost the Prize—True to His Master—The Mother Should Know 10, 11

Missions.—The South American Continent to Be Evangelized,
 W. H. THURSTON—The Priests in South America—
 The Work in Egypt, LOUIS PASSICIOUS—"Christ Is All,"
 EDITH O. KING 12, 13

International Sabbath-school and Sunday-school
Lessons 14

Publishers 15

Only in God's vision can we see aright, and we can use His vision only by faith. Learn from His Word how to see.

Earthquakes in Russia.—Jutting into the west side of the southern part of the Caspian Sea, south of the Caucasus Mountains, is a rocky peninsula, upon which is the city of Baku. West of Baku about seventy-five miles is the town of Shamaka, or Shamanka, the center of the earthquake disturbance. For days the country has been shaking; the earth has opened great mouths, out of which have poured sulphurous flames, and into which buildings and people have fallen, until thirty-four villages, and four thousand houses have been destroyed, and two thousand people have perished, mostly women and children. The vividest imagination can not picture these scenes of terror. The old earth is "waxed old like a garment."

Sad News.—A telegram came to this office February 18, stating that the Battle Creek Sanitarium, so well known not only in this country, but throughout the world, was totally destroyed by fire, together with the hospital across the street. This without doubt was the best equipped sanitarium in the world. Every known and proved remedy was in use for the treatment of disease. There were present in the building about 400 guests, but all escaped without injury with the exception of a lady patient, who fell from the fire-escape, breaking her leg. She is reported in no danger. The fire department was unable to secure water to cope with the flames. The report placed the loss between \$300,000 and \$400,000; but this seems to us low. The insurance was \$160,000. The aggregate loss in clothing and jewelry of the patients will amount to a large sum. Dr. J. H. Kellogg, the manager, was absent in the West at the time. The fire did its work in about two hours. Heroic work was done by the nurses. The room of every patient was visited three times before the building was abandoned to its fate. Occurring in the early morning, as it did, before the patients were dressed, it is remarkable that there was no loss of life. Despatches say that it will be immediately rebuilt. Our heartfelt sympathies are extended to the managers and all connected with it. May God's blessing rest upon them in this trial. Later reports

say that one old gentleman, aged eighty-three, is missing, and is supposed to have perished. The Pacific Press Board of Directors wired expressions of sorrow, sympathy, and offer of help. Pray for the sufferers.

Release of Miss Stone.—Despatches from Paris, dated February 18, state that Miss Ellen M. Stone, missionary for twenty years in the Balkans, has been released by the brigands, by whom she was captured, with Madam Tsilka, a companion, July 3, 1901. She was held for a ransom of \$110,000, but the brigands compromised for \$61,000, the amount raised by private subscription. The Paris despatch states that the husband of Madame Tsilka, himself a preacher, has been arrested by the Turkish Government for complicity in the kidnaping of Miss Stone. However this may be, we rejoice in Miss Stone's release.

The Lenten season is on, during which for a period of forty days many persons will endeavor to live pious lives, and so atone for the rest of the year. One paper, and that a Presbyterian, says that it "should come to Christian people at this time as a benediction." Why more than other forty days of the year? Why limit God's abundant blessings, which are new every morning and ever fresh, to forty days of about the worst weather, in our northern clime, of the year? The same paper also tells us that "it is an undisputable fact that Lent is winning its way." "'Tis true, and sorry 'tis tis true." It is a sign of backsliding, of certain conscious loss of the constant presence and power of Christ. It has ever been true that a backslidden church has multiplied her forms, her fasts, her days of observance, substituting her inconstant ways for the abiding ways of God. The Pentecostal church knew no Lenten season. It originated in the apostasy. The Reformation church knew no Lenten season; the whole year was a season of refreshing. To the professed Christians who are tired and drilled and fagged and worn out, whose life for ten months is utterly yielded to stocks and mines, to parties and plays, to eating and drinking, the Lenten season may come as a time of rest; but to the normal, living Christian it is no different from all the rest of the year. God is near. God is loving. God is mighty, at all times.

Seeking entertainment, or mere amusement, in the late hours of night is the devil's trap. Even late religious services, excepting on rare extraordinary occasions, are unprofitable. This principle is recognized, by comparison, in the Scriptures. Evil work is called the works of darkness (Rom 13: 12; Eph. 5: 11), and wicked people are said to walk in darkness (Prov. 2: 13; Eccl. 2: 14). The thief cometh in the night (1 Thess. 5: 2), "and they that be drunken are drunken in the night" (verse 7). The people of God are "children of the day;" they "are not of the night, nor of darkness" (verse 5). Christ has called them "out of darkness into His marvelous light." 1 Peter 2: 9. Satan works by the "power of darkness" (Luke 22: 53), and Christ was arrested and condemned in the night. Peter says: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." When do the lion and beasts of prey in general mostly seek their victims? Is it not in the night? And when do people usually dread the possibility of molestation by evil persons? Is it not in the night? The more innocent beasts and the birds are quiet in the night, and wide awake by day. The grosser forms of sin and crime are peculiar to the night. All nature shows that the night is for rest and quiet; and if this rule were followed, men would be wiser better, healthier, and happier.

Saul of Tarsus was intercepted by the Lord on the road to Damascus, whither the "exceeding mad" man was going in pursuit of his self-imposed task of doing "many things contrary to the name of Jesus of Nazareth." The Lord's sudden appearance smote him to the ground. Jesus was not designing to destroy him, or even to punish him, but to arrest his attention and show him a better way. It was the sharp contrast of light with darkness that gave the wayward servant such a shock. Saul was a servant of God, a "chosen vessel" set apart from his birth (Acts 9: 15; Gal. 1: 15); but he had been led out of the way by following the traditions of his fathers. So his Master just stopped him in the way in order to set him right. In Saul's case we have a worthy

example of promptitude in accepting reproof and in obeying the light of truth. He says, "I was not disobedient unto the heavenly vision; but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." This is just the thing that the Lord requires of those servants who to-day "have a zeal of God, but not according to knowledge." He would have them turn from traditions, accept the light of truth, get out of deep-beaten ruts, and carry the Gospel to the world.

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The increase of Protestantism in France, according to the Literary Digest, has led M. Ernest Renauld, aided by prominent officials in the State and army, with a capital of 300,000 francs, to start a new periodical for the purpose of combating Protestantism. The initial number says:—

For twenty-five years, some sixty thousand Protestants have domineered over thirty-six million Catholics. All the statesmen who have ruled this country during the past quarter of a century have been under Protestant influences. We are tired of being the oppressed, the persecuted, the conquered.

The name of this paper is the Deliverance. Is not France a Republican government? If so, why not that the Protestantism of France is too much in politics, but it is well to remember that Roman Catholics call everything opposed to Catholicism Protestantism. A great deal of the so-called Protestantism is infidelity.

How much irrelevant talk there is over the question, Which is the superior being, Which is the head, man or woman? A good place of information is the primal record. When God made man, He said, "It is not good that the man should be alone; I will make him an help meet." This is not "helpmeet," one word, as it is usually pronounced, but two words, a help meet (a help proper) for him, a fitting companion; so not from man's feet, lest he should consider her a subordinate and tyrannize over her, not from man's head, lest she should consider herself superior, but from his side, near his heart, God took from man flesh and bone, formed woman, and gave her to man as a fitting life mate. Let them so remain.

Not in America Alone.—In another column is quoted the view of an English labor-leader concerning the future strife between capital and labor in America. He sees only a fearful conflict in this land. But let no one solace themselves over the thought that the trouble will be local. The American trusts are becoming world trusts. The power to influence legislatures and governments will be world-wide. The dominance over organized labor will extend with the trust; and when the strife does come, it will be confined to no one country or continent; it will be world-wide.

The religious condition of the metropolis of our country, judging from the house-of-worship viewpoint, does not argue strongly for increasing religion, but rather the contrary. For instance, Dr. Henry A. Stimson, in a recent address before the National City Evangelization Union, points out that in 1830 New York had 109 churches, one to every 1,800 people. In 1902 there are 1,000 churches, one to every 3,800 people. Two assembly districts near Manhattan have but one church for every 6,000 inhabitants.

Righteousness alone is life.