

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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RESTORATION from BABYLON

BY ALONZO TREVIER JONES

THE RELEASE FROM CAPTIVITY.

ISRAEL had frustrated God's purpose to enlighten all the nations *by them* in the land where He had planted them; yet He would fulfil His purpose and His promise to Abraham, and enlighten all the nations through them in the lands where He had scattered them.

By unbelief and iniquity Israel, when planted in their own land, had lost the power to arrest and command the attention of all the nations, that the nations might consider God and His wonderful works and ways with the children of men; but now, as they are scattered among the nations, God would use them to enlighten *those who had acquired* the power to arrest and command the attention of all the nations, and thus through them would still cause all nations to consider the wonderful works and ways of God with the children of men.

Through Daniel and his three brethren in captivity, God enlightened king Nebuchadnezzar who was ruler over all the nations; and by king Nebuchadnezzar twice distinctly proclaimed to all people, nations, and languages His wisdom, His justice, His power, His glory, and His kingdom and dominion. Dan. 3:29; 4:1-3, 34-37.

Nebuchadnezzar and his empire, and even the last vestige of his kingdom, passed away. Another kingdom and empire took the dominion of the world. "Darius the Median

king of all the nations, that he also "wrote unto all people, nations, and languages, that dwell



Portrait of Cyrus, about B. C. 538. The sculpture is at Pasagardae.

in all the earth," proclaiming that "the God of Daniel" "is the living God, and steadfast forever, and His kingdom that which shall not be destroyed, and His dominion shall be even unto the end. He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth." Dan. 6:25-27.

"In the very first year of Darius the Mede, 538, Daniel turned his attention especially to the Scriptures upon the subject of the return from their captivity; and

found and 'understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.' Dan. 9:1, 2." One thing that had caused Daniel to be most deeply interested in this subject was the word of Palmoni, the wonderful numberer in the vision of Daniel 8,

given to him in the third year of Belshazzar, saying, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14.

This two thousand and three hundred days to the cleansing of the sanctuary caused Daniel great anxiety. He could not understand it. The temple at Jerusalem was a ruin, and had so lain for more than fifty years. Was it possible that it should so lie for yet two thousand and three hundred years, before the ruins should be cleared away and the temple restored? To this the book of Jeremiah answered, No: "After seventy years be accomplished at Babylon I will visit you, and perform My good word toward you, in causing you to return to this place." Jer. 29:10. Could it be possible, then, that they should return, and yet the temple be not restored for so long? To this the book of Isaiah answered, No: for therein God had declared to Jerusalem, "Thou shalt be built; and to the temple, Thy foundation shall be laid;" and that this should be *in the time of Cyrus*, and Cyrus was now living and sixty years old.

What, then, could mean that word, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed"? Was there any connection between that and the return from captivity and the rebuilding of the city and temple? This problem was beyond solution by human thought. Therefore—

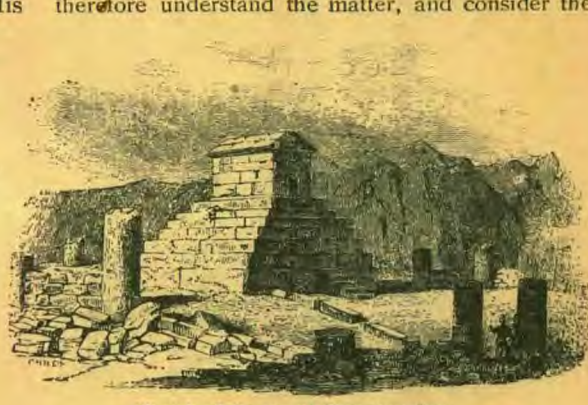
"I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes: . . . [and] whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning [Dan. 8:16], being caused to fly swiftly, touched me about the time of the evening oblation." Dan. 9:3, 21.

"And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the



Ruins of Persepolis, second Capital of Persia, from the Top of the Great Stairs. From Fergusson.

took the kingdom." Dan. 5:31. As the result of a conspiracy, Daniel was cast to the hungry lions in their den. But God shut the lions' mouths that they did him no hurt; because innocency was found in him, and because he believed in his God. This so fixed upon God as the only true and living God, the heart of king Darius the Mede, who was now



Tomb of Cyrus at Pasagardae.

vision. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks; the

street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And He shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations He shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." Dan. 9:22-27.

Within two years, in 536, died Darius the Mede, and was immediately succeeded by Cyrus the Persian, of the same united and universal kingdom of the Medes and Persians. Cyrus had been the commander of the Medo-Persian armies in the destruction of the empire and kingdom of Babylon. At that time he was an idolater. Yet long before that, even one hundred and fourteen years before he was born, the God of Israel had called him by name; and had recorded a message addressed to him personally. And this is the message: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For Jacob My servant's sake, and Israel Mine elect, I have even called thee by thy name: I have surnamed thee, tho' thou hast not known Me." Isa. 45:1-4.

Thus the Lord revealed Himself to Cyrus as the God of Israel. But since Cyrus was an idolater, God must further reveal Himself to him as the only true and living God. This He did in the further word, "I am the Lord, and there is none else, there is no God beside Me: I girded thee, tho' thou hast not known Me: that they may know from the rising of the sun, and from the west, that there is none beside Me. I am the Lord, and there is none else." Verses 5, 6.

God thus revealed Himself to Cyrus as the God of Israel, and as the only true God: it remained to reveal to Cyrus that He, the God of Israel, and the only true God, was distinct from and above the gods that Cyrus had worshiped. Therefore the Lord revealed Himself yet further, "I form the light, and create darkness; I make peace, and create evil." Verse 7. The point in this is—

1. The Persians, in their religious system, recognized two original principles—good and evil. Their conception of good and evil, however, did not rise to the height of moral and spiritual good and evil, or righteousness and sin, as is revealed by the Lord; rather as men naturally conceive of good and evil as manifested in prosperity and adversity, tranquillity and disturbance. Therefore when the Lord would show to Cyrus that He is over all, He said, "I make peace, and create evil." That is, "I make tranquillity and create disturbance; I give prosperity and send adversity."

2. The Persians held that their principle of good was represented in light; and the principle of evil in darkness. Therefore when the Lord would reveal to Cyrus the Persian that He is above all, He said, "I form the light, and create darkness."

The night that the city of Babylon was captured and Belshazzar slain, before the capture king Belshazzar had made Daniel the first man

of the empire after the two kings, Belshazzar and his father. Then when the city was taken, Belshazzar slain, and his father a captive, this left Daniel the first man of the kingdom. Darius and Cyrus, the new rulers, found Daniel in his royal robe of scarlet with his insignia of office, the "chain of gold about his neck." They found him so intelligent in all the affairs of the vanished kingdom that they immediately took him into their council, and gave to him the chief place in the re-organization of the kingdom.

And when Cyrus thus met Daniel, Daniel showed to him the word of the Lord, written to him by Isaiah one hundred and seventy-four years before. The message was so direct and so personal, and the revelation so plain and indisputable, that Cyrus accepted and acknowledged God as "the Lord God of heaven," and declared, "He is the God."

There was also read to Cyrus the further word of the Lord by Isaiah to him, "That saith of Cyrus, He is My shepherd, and shall perform all My pleasure. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build My city; and he shall let go My captives, not for price nor reward, saith the Lord of hosts." Isa. 44:28; 45:13. This message, too, Cyrus accepted from the Lord; and in 536, when Cyrus came to the throne of the empire, that very year expired the seventy years' captivity, and in that very year Cyrus issued the decree and proclamation throughout the whole empire, releasing from captivity all the people of Israel, and calling them to return to Jerusalem and rebuild the city, and especially the house of the Lord.

And here is a copy of that decree:—

"Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the free-will offering for the house of God that is in Jerusalem."

"Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones, and a row of new timber: and let the expenses be given out of the king's house; and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God." Ezra 1:1-4, 6:3-5.

That decree was published by "proclamation throughout all his kingdom," and was put "also in writing;" and was deposited among the archives of the kingdom in the palace at Ecbatana, the Median capital of the empire. "Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, beside all that was willingly offered."

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods; even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah. . . . All the vessels of gold and of silver were five thousand and four hundred. All

these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem." Ezra 1:5-11.

And of the people who returned to Jerusalem,—

"The whole congregation together was forty and two thousand three hundred and threescore, beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven; and there were among them two hundred singing men and singing women. . . . And some of the chief of the fathers, when they came to the house of the Lord which is at Jerusalem, offered freely for the house of God to set it up in his place: they gave after their ability unto the treasure of the work threescore and one thousand drams of gold, and five thousand pound of silver, and one hundred priests' garments. So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities." Ezra 2:64-70.

The restoration of Israel had begun.

IN THE RACE FOR ETERNAL LIFE.

TO illustrate the race of the Christian for the crown of life, Paul uses the races of the ancient Greeks. He says: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible."

To win the prize—a chaplet of perishable flowers, bestowed amid the applause of the multitude—was regarded as the highest honor by the Grecian runners. In the hope of gaining this prize they subjected themselves to the most severe training and to continual self-denial. They put aside every indulgence that would tend to weaken the physical powers. We are striving for an infinitely more valuable prize,—even the crown of everlasting life. How much more careful should be our striving! how much more willing our sacrifice and self-denial!

There is work—stern, earnest work—before those who win this prize that God holds out. They must "lay aside every weight, and the sin which doth so easily beset, . . . and . . . run with patience." One of the weights that they must lay aside is the indulgence of appetite. Intemperance has cursed the world almost from its birth. Noah's son was so debased by the use of wine that he lost all sense of propriety, and the curse that followed his sin has never been lifted from his descendants.

Nadab and Abihu were men in holy office; but their minds became so clouded by the use of wine that they could not distinguish between sacred and common things. They "offered strange fire before the Lord, which He commanded them not. And there went out fire from the Lord, and devoured them, and they died before the Lord."

Alexander found it much easier to subdue kingdoms than to rule his own spirit. After conquering nations, he fell through the indulgence of appetite,—the victim of intemperance.

Through appetite Satan controls the whole being. Thousands who might have lived to honor God and bless humanity have gone down to the grave, physical, mental, and moral wrecks because they sacrificed their powers to self-indulgence. Those who gain eternal life must bring every appetite under the control of the Spirit of God. Then will they have power to run the race set before them.

The Christian must lay aside all selfishness, living and working for the good of others. The only way to grow in grace is to do the work

that Christ has enjoined upon us, helping and blessing those who need the help we can give. Strength comes by exercise; action is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose the power to use them. The Christian who will not exercise his God-given powers, not only fails of growing up into Christ, but he loses the strength that he already had.

The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the Christian graces will grow and will become strong to work for God. They are most surely working out their own salvation.

The Christian must lay aside all self-seeking. The hypocrisy of the Pharisees was the product of self-seeking. The glorification of self was the object of their lives. It was this that led them to pervert and misapply the Scriptures, and blinded them to the purpose of Christ's mission. This subtle evil even the disciples were in danger of cherishing. It was this that prompted the strife as to who would be the greatest. It was this that came between them and Christ, making them so little in sympathy with His mission of self-sacrifice, so slow to comprehend the mystery of redemption.

As leaven, if left to complete its work, will cause corruption and decay, so does the spirit of self-seeking, cherished, work the defilement and ruin of the soul. Yet among the followers of our Lord to-day, as of old, how widespread is this subtle, deceptive sin! How often our service to Christ, our communion with one another, is marred by the secret desire to exalt self!

Only the power of God can banish self-seeking. This change is the sign of His work. When the faith we accept destroys self-seeking and pretense, when it leads us to seek God's glory and not our own, we may know that it is of the right order. "Father, glorify Thy name" was the key-note of Christ's life, and if we follow Him, this will be the key-note of our life.

The Christian must lay aside doubt. Not one that in penitence and faith has claimed His protection will Christ permit to pass under the enemy's power. The Saviour is by the side of His tempted ones. With Him there can be no such thing as failure, loss, impossibility, or defeat; we can do all things through Him who strengthens us. When temptations and trials come, do not wait to adjust all the difficulties, but look to Jesus, your Helper.

There are Christians who think and talk altogether too much about the power of Satan. They think of their adversary, they pray about him, they talk about him, and he looms up greater and greater in their imagination. It is true that Satan is a powerful being; but thank God, we have a mighty Saviour, who cast out the evil one from heaven. Satan is pleased when we magnify his power. Why not talk of Jesus? Why not magnify His power and love?

The rainbow of promise encircling the throne on high is an everlasting pledge of God's love for us. It testifies to the universe that God will never forsake His people in their struggles with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure.

Envy, malice, evil-thinking, evil-speaking, covetousness,—these are weights that the

Christian must lay aside if he runs successfully the race for immortality. "If thy hand cause thee to stumble, cut it off; it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off; it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell."

Why this earnest language, than which none can be stronger?—Because "the Son of Man is come to save that which was lost." Shall the disciples of Christ show less regard for the souls of their fellow-men than the Majesty of heaven has shown? Every soul has cost an infinite price, and how terrible is the sin of turning one soul away from Christ, so that for him the Saviour's love and humiliation and agony shall have been in vain.

Any habit or practise that would lead into sin and bring dishonor upon Christ, would better be put away, whatever the sacrifice. That which dishonors God can not benefit the soul. The blessing of heaven can not attend any man in violating the eternal principles of right. And one sin cherished is sufficient to work the degradation of character and to mislead others. If the foot or the hand would be cut off, or even the eye would be plucked out, to save the body from death, how much more earnest should we be to put away sin, that brings death to the soul.

Every step that the Christian takes is a step of advance. The Lord draws near to him as he strives to reach the object set before him. Each temptation overcome marks a triumph. Each night of conflict and trial, bravely borne, hails the dawn of a better day. Laying aside all that would hinder his progress, forgetting the things that are behind, he presses toward the mark of the prize of his high calling.

MRS. E. G. WHITE.

HESPERIA, OR THE LAND OF THE WEST.—NO. 2.

An Allegory.

(Continued from last week.)

SO Justus and his men strengthened themselves and encouraged one another, and became very strong. But when they attempted to make the people of the land obey them in the name of the Great King, the people would not hear them, but drove them out. So Justus and his men arose and fled across the seas to the land of the West, and dwelt there, as the Great King had commanded them; for Justus was subject to the Great King in all things, howbeit he erred in the matter of the kingdom.

Now Justus and his men waxed old, and were gathered unto their fathers. And another generation arose who had not passed through the trials of their fathers, nor had felt the oppressions of Prince Diabolus; and they waxed exceeding rich, and had houses, and cattle, and lands, and everything that their soul lusted after. And it came to pass, as if it had been a light thing that they should have horses, and cattle, and servants, to work for them, that they even laid hold on the elements of nature, the water, the fire, and the lightnings of the clouds, and made them come and go at their bidding. Such power did the Great King grant them. But they gave not Him the glory.

But when the people of the East, who lived under Prince Diabolus, had heard of what Justus and his men had done in the Land of Hesperia, they even arose with their wives and their children and came to this new land; for

they said, "Behold, we be here looking at one another's misery, and waiting for death. Let us arise and flee to the West, where there is room enough and to spare, and there will we build every man his house and plant every man his vineyard, and we and our little ones shall live and not die."

So the people of Hesperia multiplied and waxed great above all that were before them. And all the people of the world knew that they prospered thus because they allowed every man to worship freely as he chose, and because the people obeyed the laws of the Great King, giving no heed to Prince Diabolus.

But when many years had passed, and the Great King or the Prince Imperial had not yet appeared to take possession of the country, the people again did what was not right; for they passed many laws which were contrary to the old laws. And all the people began to say that the Prince Imperial was not to come in person, but would only rule the world through the governments and the sons of the prophets. Also very many who had become engaged in the study of the things of nature, became so vain of their success that they said they were independent of the Great King, and that the land would get along very well without Him. Some even denied His existence. "Who has ever seen Him?" they said. Others said that if He existed, He certainly cared not what was done in the land of the West, nor would He ever disturb the established order of things.

So the people of Hesperia gave themselves up to every device of their own hearts, and forgot the Great King and His laws, and began to imitate the laws and customs of the prince of Babylon. And Prince Diabolus sent messengers to the people of the West, saying, "Let us not be any longer at enmity one with another, for we are brothers. Let my servants, I pray you, dwell in the Land of Hesperia, and get wealth, and I shall give them command that they observe the laws of the land." For very many of the prince's people had come from the East to Hesperia.

Now certain people dwelling in the isles in the Land of the Sunrising were subjects of the Prince Diabolus. And they rebelled against the governors whom the prince had appointed over them, because they used them very cruelly. Then certain people in the Land of Hesperia said one to another, "We do not well. Behold, these people are fighting for their liberties, and should we stand by and give them no aid?" So they sent officers and men and a great fleet to assist the people of the Sunrising, and they appointed John Ambitus as officer over them all. And when he was come into the land, he drove out the governors of Prince Diabolus, and claimed all the land in the name of the people of the West, for he even made it subject to the Land of Hesperia.

Now when Diabolus heard thereof he was sore displeased. Nevertheless he sent messengers to the people of the West to congratulate them on their victory, saying, "Behold the might and the wisdom of the people of the West! What my governors could not do in long years, behold ye have accomplished in a single day."

Moreover the other peoples of the East, when they heard thereof, said, "What new wonder is this? Hath the creature crawled out of his shell? Have they even crossed the seas and subdued the Land of the Sunrising? Take heed to yourselves, ye princes of the East, and stand to your arms." So the princes of the East made a covenant with Hesperia that day that there should be peace between them.

Then John Ambitus returned when he had marched through all the Land of the Sunrising,

and had subdued it. And the people of Hesperia made him a great man, and a prince; for they even made him ruler over them all, for before that the judges had ruled the land. So the people rejoiced, saying one to another, "Now have we a king like all the nations."

But John Ambitus said within himself, "Whom shall I have for my priest, seeing I have become the head of this great people? For no king ever yet ruled a great people as this is without the assistance of his priest." So he sought for a priest to minister before him.

Now there was a certain man of the sons of the prophets named Eleazar Capito. And he was a very learned man; for he had studied all the wisdom of the East as well as the new learning concerning the hidden things of nature, and he was a leader of those who taught that the Great King would never interfere with the established order of nature. He was, moreover, in great favor with the people; for they said, "Who can prophesy like Eleazar? Who is so learned and so great as he is?" Therefore was his name called Capito, which is, being interpreted, large-headed.

And John Ambitus sent unto him, saying, "Wilt thou be my priest?" and he answered, "Yea." So John Ambitus consecrated him priest before him that day; and again the people rejoiced, saying, "It is well."

But it sore displeased the priests of Diabolus who were in Hesperia; and they sent unto their master, saying, "Behold, John Ambitus hath chosen that youth, even Eleazar Capito, to minister before him, and to be the high priest of Hesperia. Why did he not choose one of us, who have had experience in affairs of state these many years?"

But Diabolus answered them saying, "Are ye so foolish? Do ye not yet see neither know that this Eleazar Capito is our brother? Has he not written books in our name, saying that the Great Book is mostly not authentic, that the old laws are even passed away altogether, and are quite unsuited to these more enlightened times, and that our laws should be adopted instead? Can we not bide our time?"

So they were forced to hold their peace, and they went their way. GEO. E. PRICE.

MOMENT-BY-MOMENT POWER.

Look at this beautiful tree. How stable it appears, as if it had strength in itself to withstand the storm; yet, like the fig tree which Jesus cursed, if God's power were withdrawn it would go back to its elements, and be no more a tree.

We are apt to entertain the idea that God set the tree growing, but now it can grow and live itself. The evolutionist says, "The First Great Cause may have started the atoms into being; but now they develop themselves, according to circumstances and surroundings." This is a mistake.

We see a strong Christian, and say, "What a good man! How firm in the Christian life!" Or, "What a beautiful character; she is almost perfect. O that I were only as good!" As in the case of the tree, one, in looking at the result, many lose sight of the continuous upholding power of God. It is the evolutionary idea over again—the creation before the Creator. As the fig tree withered away when the moment-by-moment power was withdrawn, so the man's life would go back to its natural elements, if the divine life was intercepted. He does not stand an instant by acquired strength.

God upholds "all things by the word of His power." When a thing has to be upheld, it can not stand of itself.

This word gives the original elements of the wood the form of a living tree. There is nothing in the elements themselves to work out such a result. They are only dust and ashes, and the atoms of one tree are as powerless as those of another; but in this one the life may have freer course.

We need not look upon one person as better by nature than another; the original element, selfishness, is the same, only manifested in different forms. God takes these unpromising elements, and works a miracle in the man as well as in the tree.

It is hard to believe that the tree has no power or life in itself, because it has the appearance of strength; and it is difficult to understand that the man has no power in himself, because there is the appearance of stability. The moment-by-moment power alone holds the elements in proper relation to each other, and supplies a continuous flow of life.

"We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." CORNELIA SNOW.

Cliff Island, Me., Feb. 17, 1902.

WHICH?

[J. A. Edgerton, in Advocate of Peace.]

CHRIST or Cæsar? God or Mammon? Which one shall it be?

Will you follow Mars and Moloch, or the Prince of Peace?

Do you long for greed and conquest, wrong and butchery,

Or a golden age to come when war and hate shall cease?

You may sneer; but what of that? You can not sneer down right.

You can not answer God by jeers, or laugh the truth away.

Over all there is a standard that is infinite, While your prejudice and hate last only for a day.

War is murder, gloss it and disguise it as you will.

War is right if murder is, and wrong if murder's wrong.

Down the ages thunders the command, "Thou shalt not kill,"

That will last, unmodified, as long as time is long.

War is manly say you? And so once was murder thought;

Dueling more recently and bruising yet to-day;

But as we ascend the scale a nobler view is caught, And the moods and passions of our childhood pass away.

No, that man is truly manly who within his breast

Crushes out the brute and seeks to follow right,

Strives to benefit his kind and give the world his best;

And, in spite of hostile tongues, pursues the higher light.

GROWING IN GRACE.

ACCORDING to the Word of God there are several stages of progress in the spiritual life, as there are in the natural life. Some are little children, some are young men, and some are fathers. All believers are little children when they first enter into the kingdom of God by faith. One may be sixty years old, but he is only an infant in grace when he is first converted. He may be a great scholar, a great statesman, a man of powerful influence in the community and of wide experience in the things of this world; but if he has just given his heart to God, he is only a babe in Christ. His first experience of the spiritual life may be exceedingly delightful. His soul may be filled with holy rapture. He may not be able to understand how he can ever be happier or rise higher. But he is only a little child.

Between this stage and that described by the apostle in the epistle to the Ephesians there is a long stretch of progress. Yet it is the privilege of every one to rise "unto a perfect man, unto the measure of the stature of the fulness of Christ." One needs not to grow so slowly as the body grows. Great progress may be made in a very short space of time. Some grow in grace more in a day than others grow in many years. Too many never grow. They are little children still, tho they have been in the church for many years. Some are not so large and strong as they were at first. Theirs is a sad case of arrested development. Multitudes make little progress. The means of grace are at hand. Every facility has been provided, but yet the soul stands still, if, indeed, such a thing is possible.

A growing Christian is a happy Christian. He is distinctly conscious of improvement. He is not satisfied with himself nor with his attainments. He sees heights above to which he has not yet attained. But he also sees ground below which he has left behind. He is not what he wishes to be. He is not what he expects to be. But he is not what he once was. His strength is greater, his hope is brighter, his peace more constant, his love deeper, his doubts fewer, the fruits of his labors are more abundant.

No one can grow in grace who neglects the Bible. If the daily paper and other current literature occupy his mind to the exclusion of the Bible, his spiritual life will languish. To grow in grace it is necessary to keep the Sabbath holy, to attend upon the means of grace in the house of God. He does not grow in grace who does not spend some time each day in secret devotion. Too little time is given to communion with God in a secret place. To be alone with God one half hour each day is worth more than many hours spent in worldly pleasure. If Christian men and women would redeem the time, and give a small part of each day to silent, secret prayer and holy fellowship with God, the spiritual life of the church would advance rapidly. Because the world has so much of our time, and God so little, we are weak and sickly.—*Christian Advocate*.

WASTE AND SERVICE.

MARY'S ointment was wasted when she broke the vase and poured it upon her Lord. Yes; but suppose she had left the ointment in the unbroken vase? What remembrance would it then have had? Would there have been any mention of it on the Gospel pages? Would her deed of careful keeping have been told over the world? She broke the vase and poured it out, lost it, sacrificed it, and now the perfume fills all the earth. We may keep our life if we will, carefully preserving it from waste; but we shall have no reward, no honor from it, at the last. But if we empty it out in loving service we shall make it a lasting blessing to the world, and we shall be remembered forever.—*J. R. Miller*.

It is one thing to wish to have the truth on our side; but it is quite a different thing to wish to be on the side of truth.—*Archbishop Whateley*.

SOME people think that they can get to heaven by taking patent medicines.—*Saturday Evening Post*.



THE MEANING OF SOUL IN SCRIPTURE.

Revelation.

THUS far we have found that in common usage the word "soul" has no technical meaning. "All the elements which it can be shown to possess, are known by other special names [the feelings, the thoughts, the mind, a person, etc.], and can be referred to their proper places in a system of psychology. . . . It is a complex conception, whose elements may be separated and specifically named. . . . The only apparent reason for retaining it seems to be the need of a term to embrace these elements in combination, and thus frequently to avoid a circumlocution."

There is no evidence that the word is differently used in the Bible. By a brief examination, any student of the subject may satisfy himself that in any particular instance where "soul" is used in Holy Writ, it means either these various psychological elements taken collectively, or some one or more of them.

There is not the slightest need of either a learned or an ignorant juggling with original words—*nephesh*, *ruach*, *psyche*, *pneuma*, *et cetera*. The English translation is sufficient to settle the question, if common sense and sincerity be our lawyer and judge. However, as champions of inherent immortality will think otherwise, it sometimes becomes necessary to show their mistakes. Hence books on this phase of the subject are not useless. As there are plenty of these to be obtained at the office of this paper, we shall not add another.

It may be objected to our position above, that if psychological elements *only* make up "souls," since thought, feeling, willing, are the same in all persons, this leaves no way of distinguishing them—say, in the resurrection; that is, there can be no *individuals*.

To which it may be answered, that the peculiar die in which each person is cast—the special combination of these elements—the *individuality*—is recognized by philosophy (see Professor Joyce's "Conception of Immortality") as one of the things outside of the "closed universe." It is totally unknowable, undefinable. What that is, is God's secret. But so far as we know it, it is only in the combination of these elements. The word "individual" is a symbol for a something we can neither fathom nor analyze. What it is has puzzled the sages of all time. But "individuality" is not the soul; for it is as certainly true of the myriad leaves of the forest, of the beasts of the field and the fowls of the air, as it is of man. Any one acquainted with the history of philosophy knows this.

This question, therefore, of individuality does not, can not enter into our definition; but whatever it is, it is powerless to save the soul alive; for we are admonished, in Matt. 10: 28, to "fear Him which is able to *destroy* both soul and body in hell."

However, if any wish to define soul as *psychological elements* plus X, we shall not quarrel with them.

Let us take two or three texts to illustrate the use of the word in Scripture. Speaking of Rachel it is said:—

"And it came to pass, as her soul was in departing (for she died)," etc.

If we should say, "As her *powers* were growing feeble (for she died)," etc., the whole thought would be expressed.

(Query: Did her individuality depart?)

Here, soul is evidently used for the *combination* of those elements for each of which psychology has a particular name; as, consciousness, sensibility, etc.

Again, "And man became a living soul"—a *conscious* (and in this instance *self-conscious*) being.

Common sense easily distinguishes its meaning here from its meaning in such passages as, "And every living soul died in the sea." Fishes, whales, and seals are *conscious*, but not *self-conscious* beings.

And so we might go on, but it is not necessary.

The Scriptural Argument.

Let us now for a brief period transport ourselves in thought to some benighted clime—to Japan, for instance; to some region untaught in the Christian's glorious lore. Let us forget that we know aught of the true religion or of Bible light. Let us dress ourself in the strange garb of a citizen of this alien country—some thoughtful soul nobler in mind than his fellows, because he would know what truth is, what the meaning of life, and what his destiny. Let us take the color of his skin; let us see with his eyes, and think his thoughts. Let us wander from day to dreary day through the midst of multitudes who only shake their heads and shrug their shoulders when we ask them what they know of the mighty problems of existence. Tell me, O friend! O stranger! is man but a vapor of the morn? Is he but a flame which burns for a moment, and then goes out in eternal darkness?

Wearied at last by our vain questionings, we stand and gaze with envy upon the dog which knows not enough to dread the inevitable.

With the apathy of incredulousness we hear that there have arrived from afar in our city copies of a certain book which claims to be a divine message from heaven. With the desperation of a last hope we resolve to possess a copy. We shall ask it if indeed it reveal aught of the *Whence* and the *Whither* of humanity.

We carry it to the solitude of our chamber. As we approach the study of its pages, a strange fear comes over us. What if it should tell us that love and friendship place no interpretation on the deep night of death? that the yearning for life, the longings and aspirations of the soul, are but vanishing lines in the panorama of time, and focus in the grave!

We dread lest our last hope may prove in vain! Is not the hope of an uncertain possibility better than the positive knowledge that hope shall never know fruition? What if this book should shatter even the small consolation of the dim hope that *somewhere* may be found an assurance of better cheer! Can we face such an alternative, and still care to live?

But the agony of suspense overpowers the terror of denial—"Tell us, O Book! what sayest thou?"

As we address ourself to discovering its message, four questions are uppermost in our mind: First, does it anywhere call man immortal? second, is he said to possess an im-

mortal soul? third, is he conscious in death? last, is there a future life; and if so, when does it begin?

Our heart begins to sink within us when from cover to cover we find no statement that man is immortal, while we do find him distinctly referred to as "*mortal man*." Job 4: 17.

We console ourself that this passage is speaking of the *body*, not the *soul*.

But our quest for a statement that man has any immortal part whatever ends as fruitlessly as the other. Our fear revives. Can it be that this volume also shall bring us no prospect but annihilation?

But what is man's condition in death? We encourage ourself with the thought that he may be *conscious*, tho possibly not immortal. Alas! at each new step in our eager search, our flickering hope grows fainter! With what despair we learn that—

1. A dead man has no memory. Ps. 6: 5.
2. He has no thoughts. Ps. 146: 4.
3. He knows nothing. Job 14: 21; Eccl. 9: 5, 10.
4. He does not go to his reward at death. Eccl. 9: 5; Luke 14: 14.
5. He does not love. Eccl. 9: 6.
6. He does not hate. Eccl. 9: 6.
7. He does not envy. Eccl. 9: 6.
8. He does not come back and attend Spiritualistic seances. Eccl. 9: 6; Job 14: 21.
9. He does not work. Eccl. 9: 10.
10. He does not invent table-rappings, slate-writings, or anything else. Eccl. 9: 10.
11. He is not in heaven. Job 17: 13.
12. He is not praising God in paradise or in any other place. Ps. 6: 5; Isa. 38: 18, 19.

Our cherished belief in the imperishable nature of something within us—our possession of an immortal soul—forever vanishes. Dazed by being brought face to face with such a fate, we begin to ponder the respective worth of suicide and of a life forever brooding on the horror of extinction.

With stolid gaze and a mechanical movement of the hand, we turn the leaves of this book which has fixed our doom. But a strange new sentence attracts our eye. We pause—we read—we read again—"I am the *resurrection* and the life." We search anew! We shout for joy! Life! endless life! and under conditions of glory inconceivable!

But now are we troubled in spirit. Despondency and gloom settle down upon our heart. Alas! we are undone! We learn that SIN is a deadly virus in the soul; that iniquity God hates; that transgression of His law means eternal death. For we read:—

"The *soul* that sinneth, it shall *die*."

"The wages of sin is *death*."

"The Lord preserveth all them that love Him; but all the wicked will He *destroy*."

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . For they shall be ashes . . . in the day that I shall do this, saith the Lord of hosts."

The mystery of destiny is exchanged for the stupendous problem of sin.

Ah, sinner, well, well you know the remedy. "Choose you this day whom ye will serve."

"A BRAVE man may fall by the sword of a coward, as did John the Baptist, but the real defeat is the coward's."

It is error alone which needs the support of government; truth can stand by itself.—*Thomas Jefferson*.

UNDERSTANDING AND APPRECIATING THE SCRIPTURES.

IN dealing with such an important subject as is before us, we need the same Holy Spirit to enlighten the mind which indited the word of Holy Writ. It need not surprise us that the enemy of all righteousness should undertake to overthrow any attempt to find the truth concerning God's plan of salvation. That there are many conflicting theories concerning the ages, especially concerning the future ages, none will deny. This being true, we should be very careful to follow closely the divine revelation. God's Word is correct, whether or not we have the correct understanding of it.

We may understand a portion of the principles of truth, and misapply them because we are ignorant of other auxiliary principles. By a human rule of interpretation, altho based upon Scriptural teachings we may unconsciously make the Bible seem to teach what it does not really teach. Again, we may, by studying the Word, receive light on one point, but fail to receive all the Lord has for us, because we make an effort to connect the truth we have received with some theological idea we have previously held. It is very natural for Bible students to do this. From this way of studying, men have come to differ on almost every point of truth taught in the Scriptures. All have some principle with which they can agree with others, but each has his way of interpreting and applying the teachings of God, until the skeptic is led to believe that the Bible is like an "old fiddle," on which any tune you desire can be produced.

But it is unjust to charge the Bible with making a skeptic of one, a libertine of another, a latitudinarian of another, a bigot of another, a Pharisee of another, a Mormon of another, a Baptist of another, etc. The influence of the Scriptures, without human interpretation, acts as one harmonious whole, for one harmonious end, to make man wise unto salvation. The Bible does not make a Christian of one and an atheist of another. That is not God's plan. The Scriptures do not incite to good and to evil. They do not conform and adapt themselves to all capricious phases of belief and character. The mind in them, altho written by *forty writers*, covering a period of sixteen hundred years, is one and unalterable, and so are the influences that proceed from them.

The results of these influences are determined by the character of the mind on which they fall. If a man charges the Scriptures with being contradictory in their influence, we can deny the accusation, and affirm that whatever may appear to be contradictory can not be attributed to the Scriptures, but to causes altogether apart from them. The parable of the sower fitly represents this principle. The seed was all good, but it did not all produce the same results. That which fell upon the wayside never sprang up, while that which fell among the rocks and thorns did not produce any fruit, but, on the contrary, withered away. Matt. 13:1-8.

Infidels, skeptics, Mormons, etc., are all formed outside of the Scriptural teaching. They come into existence by rejecting, neglecting, or perverting the Word of Truth. The light of truth may shine, but they will not see, or they look through diseased eyes or colored glasses. The most beautiful painting has no influence on a man who is blind, or who, seeing, has no power to distinguish colors. The sweetest song has no influence on a man who is deaf, or who is totally devoid of taste for music. So with the influence of the Bible. Its words fall upon some with no spiritual effect,

because there is wanting an appreciative mind. To others, who live in the same community, they prove a great benefit. These "walk in the light," and enjoy the harmony and beauty of God's words. Like David, they say, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb." Ps. 19:10.

As we have already said, the reason for this difference is in the minds brought under the influence of the Bible. To the one its words are the "savor of death unto death, and to the other the savor of life unto life." 2 Cor. 2:16. We are told by some scientists of the present day that the world has outgrown the Bible, and that its influences are obsolete! It would be just as reasonable to say that the world has outgrown the light of the sun because electricity has been discovered. Do all the improved methods of light and fire which science has discovered, render the sun obsolete? Do the scientific improvements in mechanics and agriculture make the laws of nature and the necessity of human nature obsolete?

Until science can reveal a god of greater intelligence, wisdom, holiness, love, and power, than the God of the Scriptures, we need not throw aside the Bible. Until science can reveal a religion that will realize to man more equity, justice, purity, and happiness than are revealed in the Scriptures, we need not hold science in advance of the Bible. Had there been no Scriptural influences acting on the minds of men in the past, would science have attained that eminence which it now occupies in the intellectual world? Which nations have advanced most rapidly in science,—those that have not the Bible, or those that have it constantly taught to their people?

The Bible has come through the centuries of the past abused, slandered, persecuted, as only human depravity could persecute it; and to-day it is wreathed with trophies of universal victory, and is fresh with all the pristine beauties of holiness. Its power is as young and buoyant as it was centuries ago. It has been the fountain at which myriads of thirsty souls have quaffed and been refreshed; and still its life-giving streams are satisfying the millions at this moment. As well might we fear that men could stop the uprising of springs from the reservoirs of nature, as that scientists, or freethinkers can stop the mighty forces of the word of Jehovah. "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1:24, 25. Scientists and scoffers come and go, they are changing and changeable, like the waves of the sea; but the Bible, like the rocks, stands firm on its everlasting foundation.

"My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass." "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law." Deut. 32:2, 46. Divine revelation is given that we may grow in the knowledge of God and enjoy His love. We need to know how rightly to divide the Word of Truth that we may rightly understand God's plan of salvation for lost humanity. * * *

"The service which God requires is the service of the will. The conversion of the will to God is the fundamental change Christianity aims at producing."

"It is worthier to be honored by the wise few than to be flattered by the foolish many."



OAKLAND, CAL., MARCH 19, 1902.

All Manuscript should be addressed to the Editor.

THE MEASURE OF GOD'S LOVE.

THE depths of God's love finite man can never fathom. Its heights he can never climb. Its exceeding length and breadth he can never measure. It is a great bottomless, shoreless sea, rolling its infinite life-tide ever outward to the needy and helpless and hopeless.

It is manifest in all God's works—in the shining sun, the refreshing rain, in the sparkling dew, in the great leafy trees, the green grass, the fragrant flowers, the rolling, flowing rivers, the majestic, but ever-restless sea, the mighty mountains—in all the common things of life. His love is revealed in all His bountiful providences, and in the glorious revelation of His Holy Word.

But the one great evidence of His love, the one Great Gift which includes in itself all others, is the gift of His only-begotten Son. While we can never in eternity fully comprehend or appreciate His love, we can by considering Him see it more clearly than elsewhere. Then, Who was He?—The only begotten of God, the one divine Son, the Creator of the heavens and the earth, the Upholder of all things by the Word of His power, the "Fellow" of the Almighty, the One in the perfect form of God. He, before the foundation of the world, "gave Himself," gave Himself in the very beginning for the good of all His creatures. Even before sin entered, His great life of love flowed out to all His creatures. And when sin entered and abounded, love through grace much more abounded; for a field was entered which demanded more of its manifestation. For it was only in manifestation, not in augmented power, that the love of God and His Son was manifest upon the cross. God was just as truly love in the beginning as He was when Christ died on Calvary. "I have loved thee with an everlasting love;" "I am the Lord, I change not," are His words to His children.

God's purpose in Christ Jesus was a perfect one in the beginning. What followed in the humiliation of His Son were but steps in the eternal purpose and revealings of that love adapted to the understanding and apprehension of the sin-blinded minds of His creatures. Note the successive steps as revealed by the apostle:—

"Who being originally in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a bond-servant, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross." Phil. 2:6-8, R. V., margin.

The first thing was the unselfishly divine purpose of emptying Himself, which included all the sacrifice for the redemption of the lost, the fruitage of infinite love.

The first step was the taking of the form of a bond-servant, with no will but His Master's, to serve and not to rule. We behold Him thus as an angel with the angels. He was Michael the Archangel, chief only because He was the chief servant of God, the most devoted of all. He partook of their nature, and His angelic ministry may be traced from the time that sin entered throughout the record of the Old Testament.

The second step in the manifestation of the purpose was becoming in the likeness of men, those whom sin had made lower than the angels. He took the human form to retain it forever. He will never be in outward form what He was in the beginning. He gave up all the ineffable glory of the God-likeness for man's sake. He lived for man, suffered for man, died for man; and will ever bear the prints of the scars, forever glorified, which sin made. The sacrifice was eternal.

The next and last step—for no lower could be taken—was that of the nothingness of death, from which His righteous character only saved Him. From the highest He came down to the very lowest. From the Throne of the Universe He became subject to the cruelest of all tyrants—death. He did it all, suffered it all, sacrificed it all, that He might lift

up to everlasting peace, glory, and immortality every human victim of sin. The grave could not hold Him, because He was righteous. It can hold no one upon whom His righteousness rests. Such love ought to lead each and every soul to let Christ's mind possess them, and so reap the fruits of His infinite love.

CHRISTIANITY VERSUS "NATIONAL CHRISTIANITY."

THE only cure for the diseases which threaten the life of a nation is to be found in a pure, avowed and consistent national Christianity.—*Christian Statesman*.

The National Reformers are always holding up "national Christianity" as a cure-all for national "diseases." But despite the efforts of the apostles of that particular feature of so-called Christianity—through its conventions, and Bureau of Reforms at the capital—the "diseases" do not show any signs of healing. To sustain this conclusion we have only to cite the testimony of the organ of the Reformers themselves. From a number of specifications in a general charge published in the *Statesman*, we select three, which are sufficient to state the case quite comprehensively:—

(1) Government has fallen too largely into the hands of evil men. Especially in our great cities, public offices are the prey of spoilers, who plunder our treasuries, grant protection to lawbreakers for a price, and levy blackmail on honest men.

(2) The liquor traffic flourishes under sanction of law, corrupting morals, destroying life, spreading sorrow and desolation like a pestilence, defying all attempts to curb or suppress it, and able often to dictate the policy of the government.

(3) Through our whole history whenever we have come in contact with men of a weaker race, they have suffered injustice and wrong at our hands. The negro, the Indian, and the Chinaman have all had, and still have, cause to complain against us.

This, too, in the face of a "national Christianity" which the Reformers deem of sufficient importance to be worthy of a special exhibit at the coming St. Louis Exposition next year. Well, the more we hear about it, the more mysterious seems the character of this thing called "national Christianity." The Christianity of Christ is clear; it is light itself. It challenges the scrutiny of the world on the testimony of its fruits. Its "only cure" for the "diseases" which threaten life is faith in the Lord Jesus Christ, "whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past." Rom. 3:25. "He that believeth on the Son hath everlasting life." John 3:36. It is the righteousness of Christ that heals. The righteousness of Christ consisted in His obedience (Rom. 5:19; Phil. 2:8, 9), and salvation, or healing of the disease of sin, comes to the obedient (John 19:17; Rom. 16:25; Heb. 5:8, 9). The rule of life laid down by the Christianity of Jesus Christ is, "All things whatsoever ye would that men should do to you, do ye even so to them."

How would such a rule work in national affairs in a sinful, grasping world? Where the majority of the people are selfish, and seeking every advantage to make personal gain, how can the nation work out the Golden Rule? Like people, like nation. But suppose the United States Government should adopt the Golden Rule to-day, and actually begin work on that principle. Would it not first have to confess and forsake all it has done that has not been done on that principle? Would it not have to restore all it has gained by conquest? Would it not have to repeal its tariff laws, and discard its Monroe doctrine? How about its army and navy, when Christianity says, "The weapons of our warfare are not carnal" (2 Cor. 10:4)? Of course the other nations would take advantage of the situation, but there are the words of the Leader of Christianity: "I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." How long would the United States Government stand on such a proposition while sin is in the world?

The logic of "national Christianity" is just the reverse of the Christianity of Christ. National Christianity is based on profession—on Congressional utterance and Supreme Court decision. It relies on compulsory observance of human decrees. It depends upon eradicating sin from the world through the agency of civil government. One of its leading

champions says that the National Reform remedy for evil is, "to have the government simply set up the moral law and recognize God's authority behind it, and lay its hand on any religion that does not conform to it." Now everybody who reads history at all knows what is meant by a government's *laying its hand* on dissenters from the State religion.

All this is very different from the Christianity of Christ. No such government ever could be a Christian government. When Christ was on earth He said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. But He was not proposing to save the world by civil government; for He instituted the Christian church as the organized medium of Gospel work, and sent His Holy Spirit as the guiding influence. His kingdom for the furtherance of the work of salvation is a spiritual kingdom, and "is not of this world." Ch. 18:36. He is to have a kingdom for the government of the earth (Luke 1:32, 33), and it will extend over all the earth (Dan. 2:31-45); but it will be in the "new earth" (2 Peter 3:9-13), after the Gospel and the judgment shall have accomplished their work (Ps. 2:7-9; Rev. 21:1-8).

Thus is shown a great contrast: The so-called "national Christianity" would set up a human government, label it "a Christian nation," and start it out to purify the earth. But the Christianity of Christ would first gather out from the kingdoms of earth those who will receive the law of God in their hearts, then destroy all the fruits of evil by purifying the earth by fire, and establish the truly Christian nation on the earth made new. No man or association of men ever can do the work of the Gospel by laboring in a contrary direction to the plan laid down by the Lord Himself. True Gospel workers are "laborers together with God." This is the only means of curing "the diseases which threaten the life" not only of the nation but of the world. G.

FAMOUS; AND FOR WHAT?

PROF. CHARLES W. PEARSON has become famous all at once from one cause. He has been for thirty years connected with the Methodist Episcopal Northwestern University of Evanston, Ill., as professor of English literature. Still he was not famous. But there is a famous Old Book which men have loved for centuries, which has regenerated men, changed the face of the world, brought hope to unnumbered souls; and lighted the dark valley into which so many of God's trusting saints have entered. Its every word has been cherished by the pilgrim, its every infallible promise has proved a staff and stay to some soul on life's rough journey. And this professor has become famous because he denies the infallibility of the Old Book. He tells us, according to the *Des Moines Daily News* of Feb. 12, 1902, that

if theologians wish to regain their lost intellectual leadership or even to possess an influence on the thoughtful part of the community, co-ordinate with that of poets, philosophers, and men of science, they must throw aside the dogma of an infallible Bible as completely and frankly as Protestants have thrown aside the dogma of an infallible pope.

He ridicules the stories of the three Hebrews in the fiery furnace and of the ravens feeding Elijah, terming them myths, allegories, or fancies; he does not believe in the division of Jordan by Elijah, nor the miracle of the multiplied meal and oil, or the miracles wrought by Elisha, some of which he denominates "crude and childish;" and he places in the same category the miracles of the New Testament, among which are mentioned the feeding of a multitude by Jesus, the restoration to life of the son of the widow of Nain. He pronounces as "incredible" the giving of the Ten Commandments on the tables of stone. This attack by the professor upon a famous Book has made him famous—for a little while. The fame of the Book will continue.

But notwithstanding these pronounced ideas concerning the Bible, the university retains him till a successor is found and continues his salary to Jan. 1, 1903. Surely this indicates either a strong sympathy with the professor in his views, a weak conception of duty toward God's cause, or both. One who is teaching soul-destroying error better go at once, even if his whole department should be forced to close.

The whole Bible, its giving, its story, its mission, its work, its central figure, Jesus Christ, are all mani-

festations of the mighty, and to fallen man, miraculous power of God. He who denies the miracles of the Word will deny at last its every essential, saving truth.

THAT NO-LAW THEORY.

FOR any one to assume that the law of God was done away when Christ died, and is no longer operative, and then to profess faith in Christ as a Saviour from sin since that time, is the height of inconsistency; for "where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Ch. 5:13. If this no-law theory be true, then there is no need of Christ as a Saviour.

Again, not only the inconsistency, but the fallacy, of the no-law doctrine is shown in the fact of Christ's priesthood in heaven. He is a "high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. This inspired record was written at least thirty years after the ascension of Christ; yet it asserts in the present tense that "He is set," etc. Now what is the character of the office of a high priest? The next verse tells us: "For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man [Christ] have somewhat also to offer." As a high priest, what does He have to offer?—It must be blood, for "without shedding of blood is no remission." But "the blood of bulls and of goats" is not sufficient; so He presents His own blood.

Some claim that He did this on the cross; but His crucifixion was not a priestly act. He was representing the sinner then, and gave Himself as the victim to be slain. The slaying of the victim was always outside of the sanctuary, and the atonement was made inside with the blood. He could not offer His blood in the sanctuary, then, for three reasons: (1) He was dead; (2) that sanctuary was no longer recognized; (3) He could not be a priest on earth because he was not of the tribe of Levi. The earthly priests served "unto the example and shadow of heavenly things." So when Christ ascended to heaven, He began His priestly work, offering His own blood (His life, Himself) in mediation for penitent sinners. There was then a change of the law of the priesthood, a "disannulling of the commandment" that reposed the priesthood in the tribe of Levi; and Christ is a "priest forever [as long as there shall be any priesthood at all] after the order of Melchizedek."

Thus the inconsistency of the no-law doctrine to which we are referring, is emphasized by the fact that Christ is still mediating for sinners (Eph 1:7; Col. 1:14; 1 John 1:7), and that "sin is the transgression of the law." 1 John 3:4. G.

Question Corner

1218.—Palmistry and Fortune Telling.

What is the teaching of the Bible on palmistry and fortune telling?

(1) There is very much of this that is pure folly. Some indulge them as pastimes, having no real belief in either the one or the other. Yet as a matter of folly it is playing in fire. But (2) the real basis of it is a perverted desire to know the future, which is in God's hands, and which He has revealed sufficiently in His Word. The desire is ight to know, if we will meet it from the right source. But to answer this desire in unsanctified, selfish hearts, Satan has devised astrology, divination by stars, by entrails, by hands, by palms, by finger-nails, by feet, by cards, by a hundred other different ways. This is what God says of such things:—

"Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God." Lev. 19:31.

"And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set My face against that soul, and will cut him off from among his people." Lev. 20:6.

"There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee. Thou shalt be perfect with the Lord thy God." Deut. 18:10-13.



BRITISH PROTESTANT DEMONSTRATION.

Ritualism—Opposition—Indifference.

NOTWITHSTANDING the South African war, which is engrossing the attention of the British people largely to the exclusion of other matters, some here and there are making a determined stand against the encroachments of the Ritualists. The recent successful effort to hinder the instalment of Canon Gore as bishop because of his ritualistic sympathies, is evidence that this anti-Rome movement has some following among the people. But it must be admitted that the vast majority are totally indifferent

tion of the 16th century, and forms at once its complement and its safeguard.

3. That the inaction of successive governments in allowing the open violation of the law which expressly provides for the exclusion of monks and Jesuits from residing in this country, and in refusing to provide for the impartial inspection of nunneries, is unstatesmanlike, seeing that the experience of all civilized countries has shown that the existence in any country of such communities is pernicious to society and a danger to all good government.

The general bearing of the first resolution will be understood in view of the fact that a considerable number of Church of England clergy are not only

never changed, that she is still at heart a persecuting power—all these matters were fully set forth, and the audience cheered so loudly at times that the speaker's voice was entirely drowned.

Beholding the great sea of upturned faces and the general enthusiasm of both speakers and audience, one might be inclined to think that Ritualism was receiving its death-blow. But London, with its more than 6,000,000 human souls, has all sorts and conditions of people, and almost any party can make a pretty large showing. If Ritualists chose to do so, they might have just as imposing a demonstration, but they prefer to work underneath, and they will get what they seek all the sooner.

Such public gatherings as have just been described are being held in different parts of the country. But for the most part they are not very popular. The newspapers barely mentioned the demonstration in Albert Hall. And tho the program contained the names of over thirty members of Parliament said to be in sympathy with the objects of the meeting, it is significant that not one of these was present.

The general tendency in Britain, without a shadow



The main Sanitarium Building (Battle Creek, Mich.) as it was before the fire. In the upper left-hand corner is a picture of the first Sanitarium building erected. It too was burned February 18; the hospital also, which stood on the opposite side of a narrow street at the left of the main building, was burned.

regarding these matters, while a very influential and powerful minority are openly in favor of ritualism.

The writer attended, on the fourth inst. a huge Protestant demonstration in the Royal Albert Hall. The Right Hon. Viscount Midleton presided, and made a vigorous introductory speech. He was supported by Prebendary Webb-Peploe, Pastor William Cuff, Rev. W. R. Mowle, the Right Hon. Lord Kinnaird, and other speakers of some prominence, both churchmen and dissenters.

Three resolutions were presented, and adopted with a great show of enthusiasm, and without opposition. This will be understood when it is explained that the enormous audience was a select one, each person being admitted by ticket. The resolutions read as follows:—

1. That the steady growth of the mass and the confessional within the Church of England, is mainly due to the abuse of patronage by the government and by the episcopate, and especially to the action of certain of the bishops who seek to substitute their own *personal* rulings for the ascertained and well-known law of the land, as laid down by the King's judges.

2. That loyalty to the free constitution of Great Britain renders it needful that the Sovereign should give a *personal* pledge of his rejection of the distinctive errors of the Church of Rome. This meeting therefore pledges itself to resist any attempt to tamper with or in any way weaken the plain meaning of the Royal Declaration, recognizing, as it does, that the revolution of 1688, to which we owe the existing Declaration, was the natural sequel to the Reforma-

advocating the mass and auricular confession, but actually practising them in their churches in defiance of the general laws of the church.

Number two is aimed at any efforts to change the form of the king's oath, which, as it stands at present, makes him declare that he regards the mass and worship of Mary as idolatrous. This matter was discussed in last year's Parliament, and many prominent members expressed themselves in favor of altering the tone of the language, to make it less offensive to Catholics.

The flocking to England of the religious orders leaving France because of the restrictive legislation, is the immediate reason for the third resolution. It can not be denied that such orders are increasing very rapidly in this kingdom, and wielding a powerful influence in behalf of Romanist principles and doctrines.

Albert Hall was well filled with attentive listeners, and tho the meeting lasted some three hours, very few left before it closed. As a general rule, the speakers were moderate in their statements, but did not hesitate to express abhorrence for the doctrines of Rome and real concern over the ominous growth of papistical ideas in Britain. They rightly emphasized the importance of the Bible as the best weapon with which to fight error. "Urge your minister to preach the simple Gospel," they said. The condition of women in the convents, the general character and aims of the Jesuits, the fact that Rome has

of a doubt, is Romeward. The wind may play on the surface of the waters, making them move first one way and then another, but the stream flows on, slowly but steadily in one direction only.

London, Eng., Feb. 14, 1902. M. E. OLSEN.

EPIDEMIC OF CRIME.

WE wish that San Francisco stood alone in the epidemic of crime, but reports from other large cities are of the same import. Of the condition of San Francisco a daily paper of January 22 contains this list of unpunished crimes committed sixty days previous to the date named, and of which the perpetrator in no case had been apprehended:—

Murders.....	8
Hold-ups.....	65
Robberies.....	15
Burglaries.....	26
Assaults to murder.....	13

February 24, Mr. W. C. Morrow, a writer of note, and a special student of criminology, presents this list for the ninety days previous:—

Murders.....	10
Highway robberies.....	85
Other robberies.....	10
Burglaries.....	36
Assaults to murder.....	14

Not one of these criminals has been arrested. These crimes are known to the public. Mr. Morrow

says, "It is supposed that many others are known to the police, and that knowledge of them is withheld—for prudential reasons."

Such pictures from daily facts, which the lime-light of an indefatigable and ubiquitous press ever and anon flash upon the screen continually before the public gaze, give the lie to the roseate drawings of a glorious future, painted according to the fancies of self-deluded dreamers. Some of these crimes are monstrous in the extreme. Some—like the murder of little Robbie Hyslop—seem to be utterly without motive, done from sheer madness or wantonness. Women are assaulted without number. One act is generally followed by many of the same character.

Such things reveal to the Bible student clear evidence that we are living in the last days. "But," says the objector, "have there not been other times and places when and where crime was prevalent?"—Doubtless. But all this comes in a period of the world's greatest enlightenment, in a country where education is most extended, in a land where the Bible is found in every house, or might be; and it comes as one of a great circle of cumulative evidences that the last days are here, that the only hope of the world is in the second coming of Christ. Some of the crimes which have been committed in San Francisco the last three months would have thrilled the whole nation a few years ago; but they now form a breakfast-table talk, and are forgotten in the mad rush for money, fame, or pleasure. "Out of sight, out of mind," is the almost universal rule as regards the great calamities, sufferings, and sins of the world. We would not have these things dwelt upon, but we would have them considered in the light of the Word of God. They mean something,—these signs of the times,—and God wants us to read them in the light of that meaning. He who reads aright will be forewarned. He who fails so to read will be taken unawares. "Whoso readeth, let him understand."

It is said that the fate of crowned heads has been minutely studied by a French statistician, who gives a list of the unfortunate rulers of the world. He reckons that up to the present time 2,540 emperors and kings have governed 64 nations. Of these sovereigns, 300 were driven from their thrones, 64 abdicated, 25 committed suicide, 12 became insane, 100 fell in battle, 123 were made prisoners, 25 died martyrs, 151 were assassinated, and 108 were legally condemned to death and executed. That is, the rule of a little more than one-third came to an unnatural end.

A REPORT from Rome states that the pope has instructed Monsignor Sbarretti, when he reaches the Philippines, to work with and seek to conciliate the Americans. This instruction is significant in view of the fact that many petitions have recently been received by the pope from the friars urging him to maintain their moral and material supremacy in the islands and prevent their removal. Several cardinals are said to consider that if Washington insists, the friars must ultimately be withdrawn.

A RAILWAY owned by Germans in Brazil, suspended operations some time ago, owing to the failure of one of the Brazilian states to pay the interest guaranteed to the company. The government thereupon cancelled the German concession because of the refusal of the company to operate its road. This has brought a protest from Germany, and it is now threatened that German warships will visit Brazil to bring the matter to a settlement satisfactory to the German company.

SECRETARY of the Navy Long has resigned from the President's cabinet, and his place will be taken by William H. Moody, a member of the House from Massachusetts.

CHARLES T. YERKES, the Chicago millionaire, has now secured control of four of London's underground railways.

FIFTEEN persons lost their lives and more than twenty were injured in a railroad accident near Maxon Station, Texas, on March 7. The train, which was running at a high rate of speed to make up lost time, left the track on a sharp curve. The cars, which were smashed and piled upon one another, took fire almost immediately, and many of those imprisoned in the wreckage were burned to death.

GERMANY and Russia have both made fresh pledges to the United States in regard to conserving the commercial rights and privileges of other nations in the portions of Chinese territory over which their zone of influence extends. They declare that they have no intention of excluding the citizens of other nations from the privileges which they enjoy.

A DESPATCH from St. Petersburg states that a revolutionary movement is now spreading rapidly through all parts of Russia. The unrest has reached many parts of Siberia. The governor of Tomsk has issued an order prohibiting meetings of citizens in the towns and villages throughout his province, and troubles are reported in many places.

DR. GEO. C. LORIMER, pastor of the Madison-avenue Baptist church in New York, in his sermon on March 9, upon America's religious crisis, declared that "we live for money by day and pleasure by night. I have no fear," he said, "in saying that, at the present rate at which we are living, in fifty years we shall have no Sabbath."

A DESPATCH from Constantinople states that representatives of the powers will meet soon to consider the conditions in European Turkey, the anarchy in Albania, and the condition in Macedonia.

REPORTS from British Columbia state that work has begun on the British transpacific cable, which is to connect British Columbia with China by way of Yokohama and the Aleutian Islands.



From a photograph of the fire by P. C. Peterson, of Battle Creek, Mich. Photographs of this striking scene may be obtained by addressing him.

ON March 7, the Boer general Delarey, with a force of about 1,500 men, attacked General Methuen, whose force consisted of 900 mounted men and 300 unmounted. The British were surrounded, their mules and cattle stampeded by the peculiar tactics of the Boers, and the whole force captured. It seems that the greater portion of the captured men were afterward released, but General Methuen was held, evidently as a hostage for some of the Boer officers in the hands of the British. By this feat the Boers prevented the union of two British forces, and added five pieces of artillery to their equipment. The British lost 41 men killed in the encounter. The Boer loss is not given.

EIGHT thousand freight handlers are now on strike in Boston, and other organizations which seem inclined to join the strike immediately will bring the number of striking men up to 16,000. The strike is against the Boston and Albany and the New York, New Haven, and Hartford railroads, and was started by the Team Drivers' Union, whose membership is said to number 6,000. The express drivers have joined the strike, and this is to be followed by a strike of the longshoremen and other organizations of working men. The railroad managers are seeking now to operate their roads with non-union workmen.

THE belief in Ireland that the United Irish League is about to be "proclaimed" by the government (brought under legal restrictions) is causing great excitement in vicinities where the members of the league are numerous. When the news of General Methuen's capture at the hands of the Boers was read in Parliament on March 10, there was much cheering from the Irish members till they were "shamed" down by other members of the House.

THE Cunard Line steamer Etruria, which lost her propeller and rudder several days ago, was towed by another vessel into one of the ports of the Azores on March 9. The loss of the propeller and rudder both, rendered the great steamer unable to help herself in any way.

THE managers of the various railroads centering in Chicago voted on March 6 to abolish all pooling arrangements, and all associations organized for the purpose of carrying out pooling agreements. This action was due to the fact that the attorney-general has decided to prosecute all roads having pooling agreements, and which are thus violating the interstate commerce and Sherman acts.

JAPAN is planning a great international industrial exposition to be held in Osaka from March 1 to July 31, 1903. One building will be given over wholly to samples of all kinds of manufactured articles from all parts of the world. The purpose of this feature is to give Japanese manufacturers an opportunity to study the manufactures of other nations, and thus improve upon their own products.

ON March 4 a mob of about 500 strike-sympathizers held the streets of Norfolk, Virginia, despite the endeavors of the police to preserve order. The strikers cut several miles of trolley wire, smashed cars, and piled wagon loads of stones on the tracks of the street railroad. The militia had to be called out to preserve order and protect the property of the street railway.

THE Committee on Foreign Affairs, which has charge of the Chinese Exclusion bill in the House, is reported to have come to the conclusion that there is no way of preventing the Chinese now in the Philippines from entering the United States. Governor Taft estimates that there are 300,000 Chinese in the islands, while others estimate them at more than a million.

THE ship subsidy bill has been under discussion in the Senate during the week. Tho the general feeling seems to be in favor of the bill, strong opposition was developed on March 10, led by Senator Vest, who held that the bill was more in the interests of favored capitalists than in the building up of a merchant marine.

THE American and French consuls at Tien-tsin, China, are now engaged in a dispute over the possession of a certain piece of land there which both claim as belonging to their respective legations. While the American flag is floating over this property, the French are collecting rents from its occupants.

PRINCE HENRY of Prussia has finished his American tour, and sailed for Germany on March 11, highly pleased with the reception which had been tendered him in this country. The prince's visit seems to have resulted in bringing about a spirit of greater cordiality between the people of the two countries.

THE rebellion in the Chinese province of Kwang Si is reported to be spreading rapidly, and signs of unrest are appearing at Kweilin and Nanking, the newly opened treaty ports. The Canton viceroy has despatched troops to the scene of the disorder.

A TIDAL wave recently swept the coast of Central America between Acapulco and La Libertad, destroying the dwellings of the people along the shore, and causing a loss of life estimated at 100. Fifty-three bodies had been recovered and buried.

THE government has entered suit in the United States Circuit Court for the district of Minnesota against the Northern Securities Company, to prevent the combining of the two railroads whose stocks have been merged into that company.

A BOER magazine of war supplies has been found by the British in a cave in the Orange River Colony, containing large quantities of rifle ammunition, shells, fuses, powder, a Maxim gun, field telephones, and quantities of stores.

THE Indians in the vicinity of Fort George, on the Fraser River, B. C., have risen and driven out the whites, who were forced to leave their stores in the hands of the Indians. Officers have been despatched to quell the uprising.

A REPORT from Port Arthur, China, states that the Russians are ordering the Chinese out of that district. The Chinese state that this is because the Russians are making preparations there for war on Japan.

PORTO RICO, finding herself unable to compete with Brazilian coffee in the markets of the United States, has asked the government to pay a bounty to Porto Ricans on the production of coffee.

THE great strike of iron workers in San Francisco, which began on May 20, 1901, has been declared at an end, and most of the strikers have returned to the shops after about ten months' idleness.

A REPORT from Peking states that Russia, yielding to China's persistence, will now undertake to evacuate Manchuria within eighteen months. China still insists upon a withdrawal within one year.

THE Russian general, Gribski, who is held responsible for the terrible massacre of Chinese at Blagovestchensk during the war against the Boxers, has been dismissed from the Russian army.

DR. RODRIGUES ALVES has been elected to the presidency of Brazil, and will take office on November 15, the anniversary of the proclamation of Brazil's independence.

THE Boer representatives in the United States have made another appeal to Secretary Hay on behalf of the Boer families now suffering in concentration camps.

COLOMBIAN insurgents are said to have lost 700 men in killed and wounded in an engagement at Agua Dulce on February 24.



THE PATH THROUGH THE SEA.

[Meta E. B. Thorne, in Christian Advocate.]

THEY journeyed on through the wilderness
With the mountains on either side;
Behind them the foeman was pressing sore,
Before lay the turbulent tide.
Then they cried to the Lord in their stress and fear
In that great and terrible day;
And lo, they were saved, and their foes o'erthrown,
For the Lord, He opened the way.

O, many and many's the time I, too,
As I traveled earth's deserts o'er,
Have entered the path that is mountain-walled,
With the raging seas before;
But I cried to the Lord in my fear and stress,
In my dark and sorrowful day,
And He came Himself to my soul's relief,
And quick He opened the way.

O soul, hast thou come to the narrow path
Shut in by the mountain steep,
With the wild sea tossing across thy way,
While the foe behind thee creeps?
And O, is thy inmost soul dismayed
In this fearful, terrible day?
Cry unto thy God with all thy heart,
And He will open the way.

We all must come to th' brink of the sea,
With the mountains on either hand;
We all are led on some strange, dark path
That we do not understand.
But O, 'tis so sweet on our pilgrimage
In confident love to say,
"I will cry unto God and trust in Him,
And He will open the way."

SOME SUGGESTIONS REGARDING THE STUDY OF ASTRONOMY.

IN making suggestions with reference to the study of astronomy, the same as in the study of any other subject, the idea can not be too thoroughly inculcated that it is of great importance to discriminate between the use of an illustration or device in itself, and the child's ability to comprehend the meaning of the symbol, and to form a clear, definite concept of the real thing that is to be taught. A child may be able to go glibly through a certain form, explaining perhaps a diagram which will illustrate the various movements of the heavenly bodies, and yet not have the faintest glimmer of the great educational conception of force, time, or space. This is illustrated in the very vague ideas which children often have of time. They have very little idea of what is meant by an hour, and too often are punished because of a misunderstanding of this very point. They are often permitted to call on some of their little friends, or to do something that is a pleasure to them, involving a definite amount of time, and when they remain away, or engage in their pleasure for a longer time than that specified, they are punished for it; whereas the fault lies in the fact that they have very little idea of the flight of time. I might mention incidentally that children's falsehoods are sometimes brought about in the same way. They do not comprehend what is involved in what they are saying. So parents and teachers need to exercise great care in dealing with children in these matters, so that injustice shall in no way be done them. The very best way to make an unjust grown-up person is to deal with that person unjustly as a child.

The study of astronomy begins naturally in the study of the sun and the moon; for they are the two heavenly bodies which most immediately appeal to the mind of the child. A little babe, long before it can talk, will reach for the moon and derive much pleasure from the light of the sun. Very early in life children can be taught much concerning these bodies; but for parents or teachers to teach the chil-

dren of them, they must themselves appreciate and be deeply interested in these two great heavenly bodies.

In the very first place I may say that in our search after the facts of astronomy, we must exercise faith in the Word of God, or else we are led into error; so many of the valuable facts which the astronomers give us concerning the celestial bodies are wrapped up in scientific and philosophical theories as to the origin of these bodies, directly contrary to the Word of God, which declares that He spoke the worlds into existence. When we exercise this faith in our talk with the little children concerning these great bodies, there will be developed not only a knowledge of the wonders of the heavens, but a love for God, and an understanding of His dealings with us. Let the parents or teachers possess themselves of all facts possible concerning these celestial spheres.

It will not be found necessary to give fixed lessons to little children concerning what you wish to teach them; for we have only to begin to talk with them about these subjects, when they will ask us an abundance of questions which will keep us continually in search for more facts. Every home should have a globe. One can be purchased for a few cents from any school-supply house or at a department store. It



is then very easy to illustrate with the lamp the two movements of the earth, and the causes for day and night and the seasons. It may require a little study to be able to explain concerning the changes which every child will so quickly notice in the moon; but the facts concerning any of these questions can be found in any encyclopedia, to be obtained in every town library if one has not the books at hand.

Professor Jackman makes some most excellent suggestions in his "Nature Study" for the home study of astronomy, which I quote:—

"If an open space on the floor, a few feet square, is available, a spot in the middle should be selected to represent the position of the sun, and ellipses drawn around it with light lines of paint to represent the orbits of the planets.

"The surface of a table may be used if floor-room can not be obtained. Representing the distance of the earth from the sun by 1, the distance of the planets may approximately be represented as follows: Mercury, 1-3; Venus, 2-3; Earth, 1; Mars, 5-3; Jupiter, 5; Saturn 9; Uranus, 20; Neptune, 30. For the purpose of illustration in the following lessons it will be more convenient to represent the earth's distance on a larger scale than that on which it would be practicable to represent the whole solar system. The varying length of shadow should be observed throughout the year. To do this, take a strip of wood two feet long and two inches in width, and to one end nail an upright strip of same width and four inches high. At noon place the long strip in a horizontal position on a north and south line with the upright toward the south. With a pencil and ruler draw a line across the horizontal strip marking the limit of the shadow cast by the upright. Note the date each time such a measurement is made.

"The angle made by the sun's rays may be found thus: Take a stiff piece of cardboard six inches square, describe upon it a semicircle, and if a protractor be at hand lay off the semicircumference in degrees. Tack or paste this to a piece of wood of same size as the cardboard and one-half inch thick; along the edge of this, which is opposite to the di-

ameter of the semicircle and parallel with it, tack a straight strip of wood half an inch square and one foot long. Cut from a piece of tin or thin brass a pointer three inches long, and swing it upon an axis or pivot fastened at the center of the circle. The pointer will always hang down when the dial is upright. To number the degrees on the dial, place it so that the stick which is fastened to the base will be horizontal, with the dial uppermost. The pointer will then be vertical, and zero degree may be marked at this point. As either end of the stick is raised, the pointer will still remain vertical, and indicate the number of degrees it is raised from the horizontal. To get the angle of the sun's rays, place one end of the stick at the extreme edge of the shadow, and allow the other to rest on the top of the upright which casts it. The pointer will give the number of degrees the sun is above the horizon.

"The most important conception for the children to get in this study is that of time, and a conception of space is next. When necessary, daily practise should be given the children in telling the exact time of day by clock or watch, until they can do so without hesitation. Of course, merely telling the time of day will not in itself give a conception of time, and such exercises as will enable them to grasp brief periods must be given in connection with it. As for example, let them find out how long it takes them to walk home; or, the length of the recitation period, or of the morning and afternoon sessions of school, the recess and noon periods, etc., and they will soon fix in their minds a stock of time units which will be of great service.

I wish again to call attention to the suggestions which I have previously made regarding the use of records. If the child is old enough to write, they will be found very valuable in connection with this study; and not only so, but the habit which every earnest student has of making notes of his observations is thus established.

So. Lancaster, Mass. FREDERICK GRIGGS.

"ALAS! MY POOR BROTHER."

A SUGGESTIVE advertisement, frequently displayed in sightly places, is a picture of a rough, muscular-looking ox. The huge bovine has, apparently, a kindly disposition, but a perplexed look upon his countenance, as he gazes intently at a bottle of "beef extract." He is represented as saying, "Alas! my poor brother." Doubtless the thought intended to be conveyed by the advertiser, is the great strength of the preparation contained in the bottle. The same picture will frequently suggest widely diverging ideas to different individuals. The pathetic picture impressed the writer with this thought: How can presumably humane men and women sit down and deliberately devour the body of the "poor brother" of the kindly ox, which so patiently and faithfully bears the yoke and draws the plow or the wagon for his master, till his days of usefulness are past?

Question: Shall we destroy the lives of God's creatures to sustain our lives, when we can get more healthful and nourishing diet directly from the fruits, grains, and nuts, which, by divine instruction, constituted the original food of the human family?

G. W. REASER.

Durban, Natal, South Africa.

NOT MRS. NATION, BUT—

"I AM not Mrs. Nation; I have no hatchet; I am not crazy." These words came from the lips of a Lewes woman, as she met her husband face to face in a hotel barroom the other evening, says the Lewes Pilot. They were directed to the bartender and the loungers, as the former handed the woman's husband a glass of whisky. She continued: "That man has not done a day's work this winter, and I am worn out trying to support him and the rest of the family. I want to know if something can not be done to keep him from destroying his own life and starving his family." The woman was thin and pale. Her lips quivered as she spoke. Her frail body could hardly stand the strain of the unfamiliar environment. As she finished, the little girl by her side burst into tears. The bartender took back the whisky. The abashed husband stood with bowed head. One by one the loungers left the room. Presently the bartender, gazing at the poor woman, solemnly vowed that the man should not drink at his bar again. It was a pathetic scene; it was the last resort of a desperate woman.

Thousands upon thousands to-day are putting the

same kind of a plea into the mouths of the families which every instinct of manhood demands that they support, and the plea falls upon deaf ears and unfeeling hearts, because men have permitted themselves to be bound hand and foot and sold to the greatest and most unfeeling slave-driver in the world—Drink. It is the worst slavery, too; for it buys the manhood as well as the man, and compels the victim, while serving it, to live on the earnings—nay, the very life-blood—of those he had sworn to support.

A BETTER DIET.

EDITOR: On page 13, July 24, of THE SIGNS OF THE TIMES, is an article on "Fruit and the Liquor Appetite," and it is a fine article, dealing as it does with the symptom or effect, like drug doctors.

I would like to point out the cause of drunkenness, and suggest that when this cause is removed, that symptom or effect—craving for liquor or tobacco or lewd women or other devilry—will disappear.

This cause is wrong living, principally wrong eating. Stop all stimulating or irritating substances like spices, drugs, vinegar, flesh, tea, coffee, etc., and use non-stimulating foods, such as whole-wheat bread, fruits, unseasoned vegetables, and drink nothing but water (between meals).

In a short time the person will want nothing else, every desire will be satisfied, the body calm and comfortable, cool in summer and warm in winter,

The men who witnessed this strange sight said that fully 2,000 buildings were very plainly to be seen, but that only for a few minutes, when the fire broke out, did the people and horses show distinctly. None of the party could recognize what city it was whose reflection was shown.

But the facts indicate rather a wonderful story of a common mirage. The SIGNS OF THE TIMES, in order to ascertain the truth, wrote to the Toledo Blade, and Mr. Knabenshue, the editor-in-chief, kindly replies as follows:—

My dear Sir: The account is absurdly overdrawn. It was simply a case of "looming," in which, by refraction, distant shores appear much higher than they really are. Such phenomena are common on all the lakes. I have frequently seen them. There was no "city," no fire, no firemen. What really was seen on that occasion was the shore of Cedar Point, the eastern cape of Maumee Bay, some six miles from the point of observation; through looming, it appeared higher, and the Cedar Point clubhouse and a half-dozen summer cottages were plainly visible. Ordinarily they are not, owing to the earth's curvature. These are the cold facts in the case. It happens so frequently that this paper made no mention of it. Some enterprising correspondent, anxious to earn a dollar, drew on his imagination for the details with which he embellished a somewhat frequent natural phenomenon.

Yours very truly, S. S. KNABENSCHUE.

NOT NATURAL CHRISTIANS.

CHILDREN are not born Christians. They may pray with you at the family altar. Let them keep up

The dead man, nearly threescore and ten years of age, had been employed painting a house. The scaffolding had been insecurely fastened. Without a moment's warning the aged painter and a fellow-workman had been hurled to the stone pavement below. One hour of agony, and the old man had passed away.

"Two years ago," said his sister, "one Sunday evening I was starting for church, and I invited my brother to accompany me. To my surprise, he consented. We passed the church nearest home, for it was early.

"Isn't the Methodist church open to-night?" he inquired. 'Let's go there.' On the way home he said, 'I liked that sermon. That church is pleasant. I'm going there again.' And that was two years ago, and he's never been since."

Tearful were her eyes, as also her voice. There were words unspoken, but thoughts clearly implied by the woman's manner. She believed her brother had been awakened by God's Spirit. He had determined on a wiser walk in life. Incidents had intervened to weaken the determination. The Spirit of God had been dismissed. And now it was too late! "Too late, too late! ye can not enter now."

THREE times France has lowered the standard of height in her armies. Scientific men who have given the matter impartial investigation, declare that the use of tobacco is one of the chief causes.



A view of the ruins of the Sanitarium after the great fire of February 18. The building in the distance is the dormitory, now, together with the three large buildings formerly owned by the college, used as a Sanitarium. It is said that notwithstanding the fire, the Sanitarium was able to care for more than one hundred of its three hundred guests. Workers are taking hold of the work of rebuilding nobly. The employees are each giving all they earn, except sufficient for board and room. Many souls are responding with liberal offerings for the continuation of the noble philanthropic work of the institution. Photographs of this scene may be obtained by addressing B. O. Bacheller, Battle Creek, Mich.

with muscle strength and endurance superior to any former experience, and the vitality free to support life and combat any attacks from without.

This vital force can do just about so much; but if given a stomach full of rubbish to dispose of three or more times each day, it will give out after a while, and turn its full attention to the single effort of throwing out the rubbish, leaving the building up of the body in neglect.

One job at a time seems to be the rule inside, and we would do well to heed it.

CUMMINGS D. WHITCOMB.
182 Henry St., Detroit, Mich.

STORIES OF THE IMAGINATION.

SUCH may be called many of the wonderful things told about in the press. For instance, here is what on the face of it seems to be a detailed story of a wonderful mirage, which was sent to us by some friend the first of the year.

Toledo, December 22.—A mirage appeared over Lake Erie, near the lower bay shore, to-day, which was witnessed by a number of reputable citizens. A large city appeared, in which the streets, buildings, and many people could be seen distinctly. It lasted fully thirty minutes, during which time the citizens saw flames burst from one of the large buildings and then saw fire apparatus, horses, and people pouring out of different portions of the city. The buildings were remarkably plain, and the entire crowd stood in amazement for about half an hour, when the haze seemed to lift, and slowly the strange sight faded away.

the practise taught them from their babyhood, but remember there comes a time when God calls for the hearts of your children, and unless a definite step is taken then, and a definite surrender made, you have no right to look upon them as Christians.

It seems to me that the reason our churches are filled with young people who know little or nothing of the joy of the Lord is that back in their lives somewhere they were encouraged to do as Christians do without coming to Christ as a sinner and receiving a sinner's pardon. A mistake made here may not only rob them of years of blessing, as it did me, but it may rob them of life eternal.—Mrs. Wm. Gibb.

TOO LATE!

It was the minister's dinner hour. As usual, he had callers. At the second response to the bell there were ushered into the parsonage parlor an elderly man and one younger. The minister read their errand in their faces. There was to be a funeral. His surmise was correct. The younger man's father had met a violent death.

The minister consented to serve the strangers. To be sure, he had more work than he could see his way through, but such an opportunity for service must not be lost. Some people never hear the Gospel unless it be at a funeral.

The son referred the preacher to the father's sister for information concerning her brother. It was a sad tale, made sadder by the solemn thought that it might have been otherwise

Botany for Children

"A GROUP of young people were seated on the steps of Mr. Stone's piazza. They were sisters and brothers, and cousins, and—one aunt. But Aunt Mary was a host in herself. One look into her face, and you would agree with her brother, who often declared that, 'Everywhere Aunt Mary went, the girls were sure to go.' Boys, too, he might have added, and even the unruly ones seemed to find a place in her heart and grow better there. Walks and talks with Aunt Mary were the reward of duty well done."

This is the way this book opens up, and the studies in botany are all taken during the walks with Aunt Mary. It is just as profitable as interesting, and this is saying much.

Well bound in cloth, illustrated sufficiently to make the lessons clear.

Sent post-paid for \$1.00

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MY WORK.

SO LITTLE to show for the work of this day!
My time seems but uselessly drifting away;
But no! I have sought to do what Jesus bade;
Why not trust results with Him, now, and be glad?

The few loaves and fishes a young boy supplied,
Fed thousands for whom no one else could provide;
And thus may my offerings, tho they may seem small,
Feed some souls who else would not be fed at all.

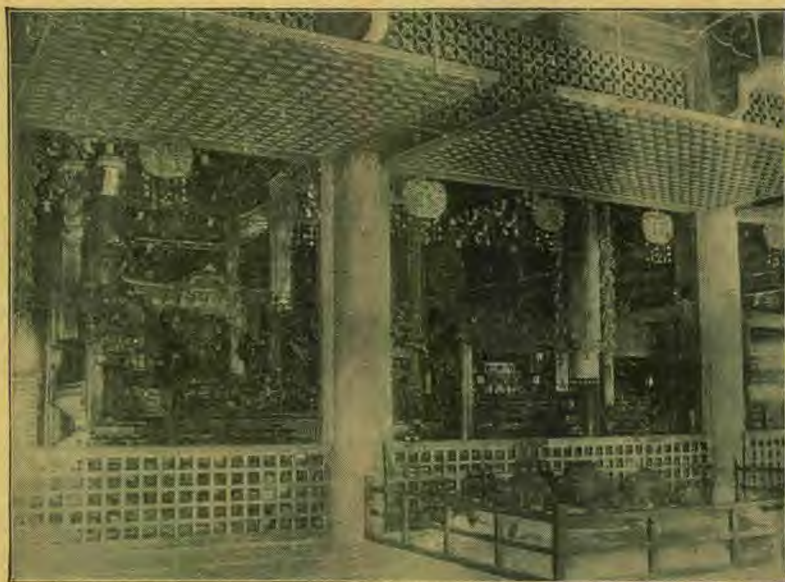
ADA D. WELLMAN.

THE JAPANESE FOX.

THE Mikado's empire, like an artless king of old, has so completely opened its treasures to the man with a book and a pencil that the suggestion of anything Japanese fails to carry with it any features that are novel or astonishing, but tends rather to awaken incredulity. Nevertheless there are many incidents connected with the Japanese fox that make the place he occupies in Japanese "lore" and in fact of especial interest to the Gospel worker, and aid in throwing light upon demon possession in the time of our Saviour.

The superstitious fear and reverence paid to the fox is "partly because it is considered the messenger of one of the gods—Inari Sama, the rice god—and still more because it is supposed to bewitch people. Many persons are thought to be victims of fox possession. They bark like a fox, jump about, and move their bodies in a curious way."

Near my home there are several large temples dedicated to Inari Sama. Stone images of foxes are set in the courts and in sacred places of the shrines. These temples are resorted to by possessed people, who perform certain Buddhist ceremonies, hoping thus to rid themselves of the evil spirit. Every fifth night a festival is held in honor of Inari Sama. One instance will suffice to show the zeal of the worshippers. Ten years ago a lonely waste containing a small cave, situated about six miles from Tokyo, was purchased by a designing speculator, who erected



Interior of a Japanese Temple.

a temple at the mouth of the cave and dedicated it to the fox god. To-day the thriving city of Kawasaki surrounds this cave, and owes its existence to the fox temple and its devotees.

The conditions of a possessed person according to Dr. Baelz, is stated in "Things Japanese" as follows:—

Possession by foxes is a form of nervous disorder or delusion not uncommonly observed in Japan. Having entered a human being, sometimes through the breast, more often through the space between the finger nails and the flesh, the fox lives a life of his own, apart from the proper self of the person

who is harboring him. There thus results a sort of double entity, or double consciousness. The person possessed hears and understands everything that the fox inside says or thinks, and the two often engage in a loud and violent dispute, the fox speaking in a voice altogether different from that which is natural to the individual. The only difference between the cases of possession mentioned in the Bible and those noticed in Japan is that here it is almost exclusively women who are attacked—mostly women of the lower classes. Possession never occurs except in such subjects as have heard of it already, and believe in the reality of its existence.

To mention one among several cases. I was once called in to see a girl with typhoid fever. She recovered; but during her convalescence, she heard the women around her talk of another woman who had a fox, and who would doubtless do her best to pass it on to some one else, in order to be rid of it. At that moment the girl experienced an extraordinary sensation. The fox had taken possession of her. All her efforts to get rid of him were vain. "He is coming! he is coming!" she would cry, as a fit of the fox drew near. "O, what shall I do? Here he is!" And then in a strange, dry, cracked voice, the fox would speak, and mock its unfortunate hostess. Thus matters continued for three weeks, till a priest of the Nichiren sect was sent for. The priest upbraided the fox sternly. The fox (always, of course, speaking through the girl's mouth) argued on the other side. At last he said, "I am tired of her. I ask no better than to leave her. What will you give me for doing so?" The priest asked what he would take. The fox replied, naming certain cakes and other things, which, said he, must be placed before the altar of such and such a temple at 4 P. M. on such and such a day.

The girl was conscious of the words her lips were made to frame, but was powerless to say anything in her own person. When the day and hour arrived, the offerings bargained for were taken by the relatives to the place indicated, and the fox quitted the girl that very hour.

In the May (1900) number of the Japan Evangelist, Miss Harriet M. Brown gives her experience with a girl under the influence of a fox, whose actions coincide with those in the case referred to by Dr. Baelz; but the method adopted to relieve the possessed one is in all respects the antithesis of the bargain concluded by the Nichiren priest.

Miss Nishiyama Tsngi (the possessed girl), having a superstitious turn of mind, was repeatedly overcome by the power of the fox. One night when Miss Brown returned

from prayer-meeting, she found the girl under the influence of the evil one. In her experience with the girl during former possessions, she had never been able to quiet her; but she listened while the evil spirits were commanded "in the name of Jesus to come out of her and never come again." This was followed by prayer and the reading of Scripture relating to demon possession.

During this time she stopped her talk and said, "I wonder what they are chattering about." As one of the girls went on reading the story of Jesus and the demons, she crept into the corner of the dark room she was in, as near to the reader as possible,

pressing her face into the corner like a dog, listening intently. After a little she rose and took a few steps saying, "Let's go home," and fell rigid as at the close of each former attack, and as before, waked as if out of an ordinary sleep in less than five minutes.

Having been instructed to resist the power of the fox, the girl confessed "that very often some fearful thing would follow her and call out, 'Wait! Wait!' that when she paid no attention, it would disappear, but if it became disagreeably persistent, and she replied to it, she never could tell what happened afterward."

There will doubtless be enough in certain circles who will assert that the weapon used in this battle was not one of "precision;" but it is not a matter of detail, rather of belief in a personal Creator who has power to hear the cry of the helpless; and we thank God that in this our day in the name



A Japanese Heathen Religious Procession.

of Him who trod the wine-press alone when "of the people there was none with Him," even weak girls spoil principalities and powers, openly triumphing continually over them, to the confusion of the materialistic, critical, fine-art school of the Japanese negation.

B. O. WADE.

THE REFRESHING.

THERE is a gracious and glorious promise of a refreshing to be given to the people of God, in which time they shall revive as the corn, and grow as the vine; and a rich spiritual harvest will be given. Then the pastures of the wilderness shall spring; "for the tree beareth her fruit, and the fig tree and the vine do yield their strength." Through a prophet the Lord says, "I will pour water upon him that is thirsty, and floods upon the dry ground." Rivers are "opened on the bare heights, and fountains in the midst of the valleys." The wilderness becomes "a pool of water, and the dry land springs of water." God's people are then like a well-watered garden, and as springs which fail not.

Such gracious promises are given to all the poor and needy ones, who are seeking the waters of life, whose very tongues are failing them for thirst,—that thirst for the living God so beautifully set forth in the forty-second and sixty-third psalms. And it is also evident that those only who thirst indeed, whose souls are drawn out in unspeakable and unconquerable desire for God, and to be made partakers of His holiness, will attain unto the promise. Those whose interests center in temporal affairs, as houses and lands, can never receive the gift of all gifts,—that gift to which nothing may be added, the gift of the Spirit of God; for this is just what is embraced in these promises.

Christ spoke of rivers of living waters which were to flow forth from His followers, and John declares that Christ spoke this of the Spirit, which they that believed on Him were to receive. John 7:39. There is, therefore, in the refreshing the life-giving power of God. And the promise is to all who are needy. The weakest of all the weak may share in the gift. It is synonymous with the promise made through Joel, the prophet: "It shall be in the last days, saith God, I will pour forth of My Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

Christ is the everlasting fountain of life-giving

waters. Let us now consider how we may attain to the fulness of these promises. Those who thirst are to go unto Christ to drink, and they have the promise that they shall never-more thirst. They abide at the fountain, always to partake of the life-giving stream. The Lord in ancient times reproved His people for forsaking Him, the fountain of living waters. Jer. 2:13. Their broken, empty cisterns could not supply their necessities. They were therefore compelled to go thirsting and desolate. Now, we must abide perpetually in Christ, else our thirst will be unsatisfied.

Christ's words to the Samaritan woman at the well of Sychar explain it all. The water of life which He gives becomes in each one as a life-giving fountain, springing up unto eternal life. It is the abiding presence of God in the soul. Christ sought to put Himself into the heart of that woman by putting His thoughts and purposes within her, through the words He spoke.

Thus the pure teaching of the Word of God becomes spirit and power to us, and we revive and grow under its influence. David told how Christ through the Word would "come down like rain upon the mown grass, as showers that water the earth." Ps. 72:6. And Moses said: "My doctrine shall drop as the rain, My speech shall distil as the dew; as the small rain upon the tender grass, and as the showers upon the herb." Deut. 32:2, R.V. "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater; so shall My Word be that goeth forth out of My mouth," etc. Isa. 55:10, 11, R.V.

It is therefore sufficiently evident that the dispensation of the Word in its purity is the means of the refreshing. That Word received in the heart becomes spirit, and life, and power within, and more and more, day after day, the life of God is experienced in the soul.

This is beautifully shown in Isaiah 28, R.V., where the question is asked, "Whom will He [God] teach knowledge? and whom will He make to understand the message?" This is answered by showing that those who will know the message of God must come to feed on something stronger than milk, which is the food for babes: "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." "To whom He [God] said: This is the rest, give ye rest to him that is weary; and this is the refreshing." R.V. Thus the refreshing comes to us personally, in the acceptance of line upon line, precept upon precept, until we grow into the fulness of fruit-bearing. Surely the Lord has been visiting us with this refreshing for many years. And this is the rest proclaimed to the weary, and received by daily communion with God, through drinking from the fountain-head of truth.

Those who are careless and indifferent, and have been so these many years, should now awaken to know that the refreshing is indeed being graciously given, and their present indifference to it and to God's rest is the result of not carefully treasuring every word of God. They have not been growing. They have been like the heath in the desert, not recognizing the good when it came; and now they inhabit the parched places, while those who have delighted in the Word are like trees planted by the rivers of waters. Your indifference to the Word is the measure of your indifference to the latter rain, which is now fast ripening the harvest.

Isaiah speaks of the Gospel day when "with joy shall ye draw waters out of the wells of salvation." The water Christ gives becomes in our souls as wells of living water, springing up, gushing forth, for thirsting, dying men. O then, thou who namest the name of Christ, why does your well go dry? Why these dry testimonies? Why no tribute of praise to the Saviour? Why those formal prayers? Why so little interest for the salvation of those about you? You were called to the rest of Christ; but you have not found it. Why?—Because you have been so inattentive to God, and now you can not point others to the rest of which you yourself are ignorant. Rivers of life-giving waters should be flowing forth through that lovely influence which looks through the eyes, and speaks through the mouth, and should ever be working in the life.

But here is the trouble. Your well is shallow. You have not yet pierced through the hard-pan of

selfishness, pride, covetousness, and self-love, which mar the perfect working of the Spirit of God, and so shut Christ out of your life. Then dig and dig, until every selfish principle is taken away, and Christ has become the all in all, the first, and last, and best. Then no sacrifice will be accounted too great; Christ will be every possible good to you, and with Paul you will say, "To live is Christ." You will then be willing to labor in obscurity, unknown, unappreciated of men, unrecognized. Anywhere, everywhere, His presence becomes the light, and joy, and life of the soul.

Every one should dispense the pure, living waters. Who desires to drink from a shallow, muddy well, where the waters are contaminated with earthy material? But our conversation is earthy; many times it savors of earth more than of heaven. Surely this must not be. "Drink waters out of thine own cistern, and running waters out of thine own well." Another's well can not suffice for you. Come into close communion with Christ, and turn not away; for he who turns aside for an hour's self-pleasing, is a troubled fountain, a corrupted spring.

Then do not depend on being revived and helped along by the testimony of the brethren, who may do their best to fill up your well. The result in the end will be unsatisfactory. Dig for yourself, dig until you strike the waters. Then pure, sparkling waters will be poured forth in pure, life-giving words and righteous acts. Many will then stop to drink, yea, they will drink, and drink again, and praise God for the fountain of the waters of life so freely given.

I. E. KIMBALL.

AN IMPORTANT WORK.

A METHODIST physician who is a missionary in China, has this to say of the importance of the medical work:—

The medical work reaches the great middle classes. A good physician has access to thousands of families that do not wish to have intercourse with other missionaries. They are anxious for themselves or friends, and this selfish interest often develops into a saving interest in the Gospel. When a patient comes into the hospital, we have an opportunity to come into personal touch with him, and come closer to his soul than in any other way. No one can come to us without hearing something of Jesus and His precious love. There is no better time to show real kindness, and to point people to the love of Christ, than when they are ailing and discouraged or downcast.

And who can measure works of love? Who can tell the results of suffering relieved, of bringing would-be suicides back to life, of hope renewed, of mothers restored to their families, of fathers saved to their homes, and children spared?

In all these works of love and mercy, Christ is revealed; and an influence is brought into the lives of the people that nothing can destroy.

OUR WORK AND WORKERS.

A SESSION of the Lake Union Conference will be held in Chicago March 27 to April 6.

A HOUSE of worship is being erected at Meeker, Col., where Brother L. H. Proctor is laboring.

A SESSION of the Northwestern Union Conference will be held at Des Moines, Iowa, April 3-13.

AS A result of labor by Brother M. Mackintosh in San Luis Valley, Col., eleven persons were recently baptized.

BROTHER C. H. BATES reports to Echoes from the Field that three persons were baptized at Pueblo, Col., on the 1st inst.

AFTER a recent visit to Poplar Bluff, Mo., Brother J. M. Rees, president of the Conference, reported five candidates for baptism.

THE Southwestern Union Conference will hold a biennial session in Topeka, Kansas, beginning April 16 and continuing until the 27th.

SPEAKING of the SIGNS OF THE TIMES, the Nebraska Reporter says, "As a help in missionary effort nothing surpasses this valuable paper."

A CHURCH of twelve members, all Mexicans, was recently organized at Laredo, Texas, by Brother W. A. McCutcheon, president of Texas Conference.

OUR little company at Rena, Mo., are working hard to help supply clothing to poor people who are still suffering from the effects of the severe drought in that region last year. They say the demand is greater than the supply.

REPORTING to the Monitor, Brother J. A. Fraugh notes that seven persons are keeping the Sabbath of the Lord as a result of labor at Belington, W. Va.

A CANVASSERS' institute of one month's duration will be held at Johnstown, Pa., beginning May 5, to be followed by the State camp-meeting, June 5-16.

MEETINGS held at Kaycee, Wyo., by Brethren J. W. Beams and E. L. Cook, have so far resulted in six converts. Two of these, young ladies, have decided to attend Union College.

BROTHER W. H. WAKEHAM, the Bible teacher at Mount Vernon (Ohio) Academy, has been invited by the Mission Board to take the general superintendency of the work in Egypt, and he expects to start at the close of the present term of school.

MEETINGS held at Scotland, Ontario, by Brother W. A. Young, have created a good interest. His first meeting on the Sabbath day was attended by twenty adults and ten children, nearly all of whom expressed their intention to keep the Sabbath of the Lord henceforth.

THE death of Brother J. P. Henderson, at Springfield, Ill., February 18, takes away another faithful minister of the Word. His death was caused by congestion of the lungs. He had labored in several of the Western conferences, and led many people to a knowledge of the truth.

THE April issue of the Life Boat is to be a special prisoner's number, and will be supplied in quantities at one cent per copy. This journal has the indorsement of all the leading prison officials in the country. Single subscriptions, 25 cents a year. Address 28 Thirty-third place, Chicago, Ill.

SISTER IONE V. CARR, formerly a Bible-worker in Pennsylvania Conference, has answered a call for the development of an industrial school near Barnwell, S. C., and now she is appealing to her former co-laborers to assist in the purchase of fifty acres of land, with buildings, which is well adapted to the purpose. The place can be had for \$700.

THE kingdom of Holland is now a separate conference, having been organized about two months ago. The membership is about two hundred, with two ordained ministers, two licentiates, three Bible-workers, and a dozen colporters. Brother J. Wabens, who is located at Hoorn, says that place has 11,000 inhabitants, one-third Catholic and two-thirds irreligious, with few exceptions.

BROTHER L. V. FINSTER, formerly of Nebraska, is now in West Australia. He is laboring in "practically a new missionary field" about seventy miles from Perth, the capital, where he reports having found six persons who had begun to keep the Sabbath from reading books sold by some canvasser. Writing to the Nebraska Reporter, he says, "A few others have taken their stand with them, and we hope for a nice company here."

IN making a house-to-house canvass of San Francisco, the Sunday-school Association's agents are compiling the relative percentage of attendance among the part of the various religious denominations. As far as computed, the Seventh-day Adventists lead, their percentage of attendance being 95. Of course this is their attendance at Sabbath-school, but in the census it is reckoned as Sunday-school attendance, the percentage meaning the percentage of children of church-members under the age of 17 years. The Scientists rank the lowest, being only 43 per cent.

PUBLICATIONS WANTED.

LATE, clean copies of SIGNS, Review, Gospel of Health, Youth's Instructor, Our little Friend, Good Health, and tracts, for free distribution. Address, post-paid, W. B. Jenkins, Blythewood, S. C.

CLEAN copies Youth's Instructor, Our Little Friend, Missionary Magazine, and Health Journal, for use in Indian school at Carson, Nev. Address, post-paid, Mrs. Cora B. Findlay.

CLEAN copies of SIGNS, Review, or other of our denominational periodicals. Address, post-paid, T. J. Skinner, Shelton, Ark.

LATE clean copies of our publications for ship missionary work at Seattle, Wash. Address, post-paid, B. F. Noble, 165 Thomas Street.

THE SANITARIUM CORRESPONDENCE SCHOOL.

The Correspondence Department of the Training School, mentioned in a recent issue of this paper, is still carrying on its work.

Our supplies were all saved from the late fire, and we are receiving students the same as ever. Send for circular giving full particulars, also testimonials.

Address, Correspondence Department, Sanitarium Medical Missionary Training School, Battle Creek, Michigan.



LESSON 1.—APRIL 5.—THE GOSPEL OF THE KINGDOM AND THE COMING OF THE LORD.

NOTE.—This series of lessons is entitled, "Studies on the Gospel Message." For Introduction and excellent suggestions as to their study, we refer the student to the Lesson Quarterly.

SUGGESTIONS FOR STUDY.

HOLD closely in your study to the line of thought suggested in the lesson. There are many other things taught in these texts, but they are used in this lesson to develop a special theme. Try to get such a grasp of the scriptures used in this lesson that they shall present to your mind a connected chain of thought concerning the nature of this Gospel of the kingdom and the message in which it is to be preached just before the coming of the Lord. When this is clearly seen, other scriptures will readily associate themselves with the theme and will broaden the view of the subject.

The coming of the Lord and the end of the world are inseparably connected (Matt. 24:3), and a definite work is to be done as the preparation for these events (verse 14). This is the Gospel of personal experience (Luke 17:20, 21), and involves the doing of God's will (Matt. 6:10). It gives to God His rightful place (Jer. 10:10), and recognizes the exalted position of Jesus Christ (1 Tim. 6:14, 15). It sets forth true humility as the basis of its citizenship (Matt. 18:3, 4), and makes service to be true worship (Matt. 4:10). It shows upon what the dominion is based (Heb. 1:8), and the worthy objects of man's desire (Matt. 6:33).

There is only one Gospel (Gal. 1:8), and this was preached to Abraham (Gal. 3:8), and involved the coming of Christ in the flesh as his seed (verse 16). Wherever the Gospel is mentioned, therefore, it is this same Gospel of the kingdom, the Gospel of righteousness by faith, the Gospel of the Son of God to the human family. See Rom. 1:1-4, 16, 17.

Just before the coming of the Lord this Gospel is to be preached to all the world (Rev. 14:6) in a threefold message, directing all to the worship of the Creator (verse 7) setting forth the result of turning from this true worship (verse 8), warning against the worship of the beast and his image (verses 9, 10), and showing the result of accepting this Gospel message (verse 12). When the Gospel of the kingdom, as set forth in these verses, has been preached in all the world, the Lord will come (verse 14), and the harvest of the earth will be reaped (verse 16; Matt. 13:39).

QUESTIONS.

1. What two great events are associated? What makes this clear?
2. What prepares the way for these events?
3. What false idea did the Pharisees hold about the kingdom?
4. With what statement did Jesus seek to correct this wrong view?
5. What does praying for the coming of the kingdom include? How can each one co-operate in answering his own petition?
6. What place does the Gospel of the kingdom assign to God? How extensive is His dominion?
7. What titles show the place assigned to Jesus Christ?
8. What is the condition of entrance into the kingdom?
9. What is the measure of true greatness in this kingdom?
10. What experience constitutes an essential part of real worship?
11. Upon what basis is the government of this kingdom administered?
12. What is to be the first aim in life? What necessary things are thus assured to us? What is the result of reversing this plan?
13. What shows that there can be only one Gospel? What has your experience taught you concerning this?
14. On what basis was the Gospel preached to Abraham? In what promise was it expressed?
15. How is the coming of Christ in the flesh set forth in the promises to Abraham?
16. Who is the theme of the Gospel? What teaches the fact of the union of humanity and divinity in Him?
17. How extensively is this Gospel of the kingdom to be preached just before the coming of the Lord?
18. What is the first thing commanded? What event is announced? Who is to be worshiped? How is He distinguished from the creature?
19. What experience shows the result of rejecting the Gospel of the kingdom?
20. What powers are evidently seeking for the worship which belongs to the Creator alone?
21. What will be the result of yielding to this demand?
22. What is evidently the real question at issue? How is this shown?
23. What event is closely connected with the settlement of this question? What statement shows that the Son of Man comes as a king?
24. What is the harvest of the earth?



LESSON 13.—MARCH 30.—THE RESURRECTION.

Lesson Scripture, John 20:1-18, R. V.

- 1 Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid Him. Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb, and stooping and looking in, he seeth the linen cloths lying; yet entered he not in. Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon His head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, which came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that He must rise again from the dead. So the disciples went away again unto their own home.
- 11 "But Mary was standing without at the tomb weeping. So, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou hast borne Him hence, tell me where Thou hast laid Him, and I will take Him away. Jesus saith unto her, Mary. She turneth herself, and saith unto Him in Hebrew, Rabboni; which is to say Master. Jesus saith to her, Touch Me not; for I am not yet ascended unto the Father; but go unto My brethren, and say to them, I ascend unto My Father and your father, and My God and your God. Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and how that He had said these things unto her."

Golden Text.—"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:36.

SUGGESTIVE QUESTIONS.

- (1) On what day of the week did the friends of Jesus first visit His tomb after the resurrection? On coming to the tomb what did they see? Verse 1. (2) To whom did Mary run? What did she say to them? Verse 2. (3) What then did these disciples do? Verse 3. (4) Which one arrived first? Verse 4. (5) On looking into the sepulcher, what did he see? (6) When Peter came, what did he do? What did he see? Verses 6, 7. Note 2. (7) On following Peter into the tomb, what was the other disciple's experience? Verse 8. (8) Of what were the disciples still ignorant? Verse 9. Note 3. (9) Then where did Peter and his companion go? Verse 10. (10) Who still lingered at the sepulcher? (11) On looking in, what did she see? Verse 12. (12) What did the angels say to Mary? What was her answer? Verse 13. (13) As she turned away, whom did she see? Did she recognize Him? Verse 14. (14) What did Jesus say to Mary? Who did she think He was? How did she reply to His questions? Verse 15. (15) How then did Jesus address her? How did Mary respond? Verse 16. (16) What cautionary command did Jesus give? Why? With what mission did He entrust her? Verse 17. (17) How did she perform this pleasant duty? Verse 18.

NOTES.

1. It was the first day of the week. It was *not* the Sabbath day, for "the Sabbath was past" (Mark 16:1), and the disciples had "rested the Sabbath day according to the commandment." Luke 23:56. Nowhere, before or after this memorable occasion, does the inspired record intimate that the first day of the week was or would be recognized as the Sabbath of the Lord, or the Lord's day. The only day he ever blessed and sanctified as a "perpetual covenant" (Ex. 31:16), or specially designated as "My holy day," the "holy of the Lord, honorable" (Isa. 58:13), is the seventh day. Mary Magdalene, out of whom Jesus had cast seven devils, was the first to whom He appeared after His resurrection. Mark 16:9. Having been forgiven most, she loved most (Luke 7:40-48), and was honored as the first human messenger of the risen Saviour.
2. Evidence of His resurrection was found in the orderly manner in which the "napkin" and "linen cloths" had been carefully folded and laid aside. Had the body been stolen as the guards had been hired to say (Matt. 28:11-15), these things would hardly have been left at all, excepting possibly something might have been dropped by accident. But all of the sepulchral habiliments would not have been left in such perfect order. The Lord never leaves Himself without witness.
3. The resurrection had been foretold in the Scripture (Ps. 16:10) and Jesus had plainly informed the disciples that He would be put to death and rise again (Matt. 16:21). But they were so imbued with the traditions of the apostate church that so far they had been unable to receive the light of life. And to-day tradition is likewise so blinding the professed followers of Christ that they can not see the light of

truth pertaining to the present day and generation. They can not "discern the signs of the times," nor the inseparable connection between "the commandments of God and the faith of Jesus." Rev. 14:12. The mass of professed Christians to-day are as blind concerning the second coming of Christ and the judgment as were the Jews concerning the nature of His first advent. Yet there is nothing more plainly or explicitly revealed in the Scriptures.



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The next article in the series of the "Restoration from Babylon" is entitled, "Troublous Times."

In the "Lay-Discursus-on-the-Soul" series the next article will consider the subject from a religio-scientific view point. Read the one in this issue.

Next week we publish a report from our own correspondent of the great Students' Volunteer meeting just closed in Toronto. It came just too late for this issue. But it is of interest, and all who are interested in mission work will be glad to read it. This will be followed by another article, with "Gems of Thought" from the convention.

Double Prophecy.—Many are looking for a rebuilding of old Babylon on the Euphrates River, and a subsequent sudden destruction. They think that they see this in the prophecies of Jeremiah and Revelation. They will be disappointed. (1) The prophecy in Jeremiah includes not merely the fall of the city, but the fall of the empire, a sudden fall in the midst of a feeling of security on the part of Belshazzar and his lords. (2) The prophecy is double, referring not alone to the fall of the ancient city and empire, but to the antitypical Babylon, the great apostate harlot-system which ruleth over the nations of the earth. (3) The prophecy of the Revelation refers to Babylon the apostate alone.

Sunday Law—Where Begin.—R. S. McArthur, D.D., is a prominent Baptist minister of New York City. He believes that the saloons ought to be closed every day, and that is good; but, according to the Boston Journal of February 3, he indorses the work of the New England Sabbath protective League in endeavoring to close the saloons Sunday. He told them in Tremont Temple, February 2:—

One of the greatest dangers to the Sabbath to-day is not the saloon. It is the people within the churches who have very loose ideas as to what constitutes Christianity. The foreign legations in Washington should be made to respect our Sunday more than some of them do now.

And the first sentence is true. The major part of professed Christians not only do not keep the Sabbath of the Lord at all, but treat lightly the day that they have adopted as a substitute. But it is neither

good Baptist nor Christian doctrine to compel the observance of any religious institution. But if this must be done to relieve pent-up feeling, why not try it first on these recalcitrant church-members? Surely they are the most guilty. If it works well there, foreigners and others may come under its power later on.

It is hard in the interests of "benevolent assimilation" or true missionary work, to set aside the Spanish Government in the Philippines, which cost, according to Judge Taft, from \$250,000 to \$500,000 a year, and impose upon the people a government without their consent, which cost last year \$1,500,000 in gold, with prospect only of an increase. What a curse our modern civilization, without Christian principles, becomes!

FORTHCOMING SONGS.

THE SIGNS OF THE TIMES has several religious songs in hand which its musical readers will enjoy, and several more to follow. One in hand, and which will be published soon, is "Encampment of the Angels." Here is one verse:—

"They are camping round about me,
'Mid the busy cares of life,
'Mid its trials and temptations,
'Mid its bustle and its strife.
They will leave me never, never;
They are guardians true and tried,
See, they pitch their white tents closer,
And they'll never leave my side."

Words are by Mrs. L. D. A. Stuttle, and music by C. A. Smith.

"My Heavenly Home," "Shine In," "A Guest of the King," and "Speed, Heralds of the King," are others that will follow. The first of these will appear next week.

Moderate Drinking.—A correspondent to the San Francisco Examiner tells us what a "moderate drinker" of whisky is. He never gets intoxicated during business hours, and never gets so drunk that he does not know how to care for himself. He keeps whisky at his office and at home (he does not call it home), using in this way a gallon in a couple of months or more; but besides this he takes at a saloon from ten to twenty-five drinks a day. His moderate drinking he estimates costs him \$53.00 a month, excluding Sundays. He pays this to what he calls "my whisky place," because of what it costs him. This is \$636 a year, a total of \$666 per annum to furnish a "moderate drinker" his whisky. He says that he never drinks so much but that he can distinguish "right from wrong." Does he give his wife one-third of that amount to spend? Does he do right here? Surely this man knows that whisky does him no good; that can be found out by comparison with his acquaintances who are total abstainers. Is it not a violation of a moral principle which will pour down a man's gullet, to satisfy a habit or appetite, from \$600 to \$700 a year, when there are so many demands in the great public need, to say nothing of one's own relatives? All intoxicating drinks are ultimately nerve stupefying, whether classed as stimulants or not. Can one partake continually of such poisons (toxins) and not become, in all the finer sensibilities of heart and soul, stupefied thereby?

What Hope Have They, Anyway?—A correspondent writes:—

You quote, as your authority for the observance of the Sabbath, the fourth commandment. We will admit that the seventh, and not the first day, was the day given; but to whom was it given? Not the Gentiles, because they were not in covenant relationship with God at that time, nor were they in this relationship until after the resurrection of Jesus Christ from the dead. The law was given to the children of Israel to be perpetuated as an ordinance "throughout their generations." Ex. 31:16.

No; it was not given to the Gentiles in the sense that the Gentiles as Gentiles should observe the day. They could not do it. The Gentiles are "without God in the world," and he who persists in remaining one must abide "without hope." When the Gentiles come into covenant relation with God, they are no longer Gentiles, or "aliens from the commonwealth of Israel;" the embracing of God's covenant in Christ Jesus makes them "fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-

stone." Eph. 2:11-22. All true Israel is within, whether of the seed of Abraham according to the flesh, or of some Gentile nation. All Gentiles are without. The regenerated Gentile is of Israel. Only the spiritual can keep God's spiritual law, or know the rest of His Sabbath. There are no hopes, no promises to the Gentile, only through God's covenant with Israel.

The Christian Endeavor World thinks hell is not preached enough. It gives four reasons: (1) It exists, and men ought to know it; (2) because millions are going there; (3) because men ought to be taught to fear God; (4) Christians should be reminded of the peril of hell. Under the third it says, "Sinners must be made to feel the terrors of the law, before they will appreciate the graces of the Gospel." True; but the only way to do that is to preach it as God has given it. He who preaches a changeable and changed law can never hope to obtain permanent results. God is One; His law is one. And if the one law is set forth aright, as God gave it, as Christ lived it, the one Spirit will arouse the sinner. He will see that death is the inevitable fruit of transgression. But the preaching of the dogma of an ever-burning hell is unscriptural, abhorrent to every just conception of God, and unfruitful of everything save the developing of superstition, the making of tyrants, and the spread of infidelity. The sinner will meet his final doom where he committed his sins—on this earth. Here also the righteous will, after sin is forever banished, reap his eternal reward. God's commission to His servants is, "Preach the Word," "preach Christ."

It is not safe for one to trust in his own opinion and reckon himself holy. Men have been very sure on this point, and yet very mistaken. A certain ruler once asked Jesus what he should do to inherit eternal life. Jesus referred him to the commandments of God as the standard of life, and he said, "All these have I kept from my youth up." He honestly believed that he was up to that standard, but the Lord knew better. Jesus replied, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow Me." This unveiled his true character; when he heard these words, "he was very sorrowful, for he was very rich." Despite his good opinion of himself, he was covetous, and covetousness is idolatry. Eph. 5:5; Col. 3:5. Here was one man resting in his own righteousness, his own supposed holiness, who was really guilty of violation of the whole law. James 2:10. The instance of the Pharisee and the publican praying in the temple (Luke 18:10-14), is another illustration of mistaking self-esteem for holiness. "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." Matt. 23:12.

How Sunday and Divers Festivals Came In.—How Sunday and other heathen customs came into the church is well illustrated by the following from a Catholic priest in a San Francisco daily in reference to "Candlemas" day: "In the early days of the Christian era, the pope found that upon this especial Sunday a procession was made by the pagans with lighted torches to a certain temple, where offerings were made to a god to whose influence they ascribed their prosperity. In order to do away with this feast, which was known as the Lupercalia, the church ordered that tapers be solemnly blessed, and carried in procession to the church, in honor of the purification of the Blessed Virgin, the day to be known as Candlemas Day." And so the pagan Sunday and Easter festivals became church institutions.

The Sunday-school Times of March 8 contains some articles of special interest. We mention Prof. R. W. Rogers' paper on "Diplomats as Mound Diggers," in which the beginnings of archeological research in Babylonia and Chaldea are set forth; "A Sunday-school Which Had to Fight for Its Life," by William Sissons; and "Our Country's Need of Home Missions," by Robert E. Speer.

The Advocate of Christian Education for March is an excellent number of this regularly excellent periodical. It is only 50 cents a year. Its address is Berrien Springs, Mich.