

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 14.

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THE FORM, BUT NOT THE POWER.

THE picture on this page is, doubtless, only the conception of the artist, but it might have been a fact. At any rate it teaches a useful lesson.

ITS time is A. D. 31, in the spring of the year. Jesus of Nazareth and two malefactors had just been crucified on a hillside near Jerusalem, Jesus as the King of the Jews. His execution was by the Romans at the demand of His own people, the Jews. A few hours later the body had been removed for sepulture, and the cross left standing ugly and bare, outlined against the Judean sky. The people had dispersed, the curiosity of the crowd satisfied, and again the shepherd with his flock comes upon the scene. The sheep feed thoughtlessly by, while the shepherd wonders, perhaps, why such a man should die, and the meaning of His death. He still reads the inscription:—

"THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS."

Nails are in the wood, a loose rope hangs from the cross-beam, and the doves fly idly about and rest upon the cross as tho it were placed there for that very purpose.

TO-DAY every part of the instruments of the cruel death would be carried away as souvenirs by the curious, as sacred relics by the superstitious. To-day men look with fear and reverence upon what are said to be pieces of the true cross, nails used in the crucifixion, which in the aggregate would make a dozen crosses and a keg of nails. Men seek the supposed spot of our Lord's crucifixion and burial, erect costly memorial churches over them; make long pilgrimages to the spot, as tho there were life and power in these material things.

READER, let this truth sink deep into your heart: There is no merit in a dead past. Whether it be Noah's ark, the robe of Elijah, the staff of John the Baptist, the seamless vesture of Jesus, the cross upon which He suffered, the cruel nails which fastened Him to the tree, the sepulcher in which He was laid, the napkin wound about His head—not any one, nor all, possess any merit whatsoever. Could we find the very sepulcher above its stone-cut vault, faith would hear ringing the cry of the messenger of the Lord spoken nineteen centuries ago, "He is not here; He is risen." We might look upon the wood of the veritable cross on which He died, but it could be as truly said, "He is not here."

THE Jews of old looked upon their magnificent temple pile, upon all its appointments and

services, and said, "The temple of the Lord, the temple of the Lord, the temple of the Lord, are these," but Jesus declared that those who had faith in the material things alone, had made that temple "a den of thieves." The holiest instruments of God are made so because of His indwelling presence, but when He departs, that holy thing becomes common. How forcibly God revealed this when, at the death of Christ, a strong, invisible hand rent the heavy veil



Shepherds of Jerusalem.

which separated the sanctuary from forbidden eyes, thus declaring that they had rejected Christ, and the glory had departed. The thing we cherish as the holiest is profane unless Christ be in it.

THE cross of Christ in itself is nothing. It stands for eternal sacrifice on the part of God; it stands for death to sin. "Cursed is every one that hangeth on a tree." But the Victim of Calvary was not there because of His sins, because of the curse that came to Him on account of His conduct. He was there because of our sins. "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

"He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath made to light on Him the iniquity of us all." That cross stands for His amazing love, and for death to sin.

DO WE love it? Do we wish like Paul to glory in it?—Then "reckon ye also yourselves to be dead unto sin;" "our old man" "crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin." It is the privilege of every soul to glory in the cross of Christ as the slayer of our sins. But, then, it is not in the material cross, but in the sacrifice of Jesus Christ. Reckon that sacrifice yours, and yourself, like Him, dead to sin forevermore.

CHOOSE TO-DAY.

IT is often said that most men live in the present. In one sense that is true; in another sense it would be nearer the truth to say that few men really live in the present, in any profound sense of the word "live" at all. The old man lives proverbially in the past, with its memories of the good, old times; the young man lives in the future, when the toils and hardships of the present have won for him means and leisure. We live in any day and every day but the day that is ours, the day that is passing,—to-day.

It is so hard to realize the infinite value of the present day. The past, which we think to be so fair as it lies in the golden light of memory, was once the present. Did we think it fair then? The future, whose rosy brilliance beckons us across the years, will one day be the present. Shall we think it so radiant then? No sane man would dream of despising the pleasures of memory or hope; but the present, with its clamant opportunities and its solemn responsibilities, ought to be as inspiring a force in our lives as the past with its memories or the future with its hopes. The present, which we think so commonplace, will, some day, be a past, which we shall probably think beautiful. Why should we not think it beautiful now? This day holds in its bosom the memories of the past and the hopes of the future. But it is greater than the future and the past, for we have *it*, but we have not *them*. We, then, who are alive this day, breathing God's air, looking up to His heaven, have still the present in our hands, therefore, let us choose. It is to-day that is the accepted time—to-day, and no other day. Day by day God is pouring upon His thoughtless children His treasure of golden

hours. They will pass all too soon away—and then?

We are yet in the enjoyment of health and strength, and unclouded mental vision. Whether our brain will be clear to-morrow, and our power of resolution unimpaired, we do not know. Reverses come like a thief in the night. The indecision of to-day cripples the resolution of to-morrow. "It is always to-day with God," said Origen,—but it is not always to-day with us. Therefore, while it is called to-day, let us harden not our hearts, but choose. If we refuse to enter now into the beautiful house in which Christ is longing to spread His table before us, there may come a time when the door will be shut.—*Sunday School Times.*

WHAT DO THESE THINGS MEAN?

The Spirit of Combine.

TO-DAY many remarkable things are occurring, so openly before the eyes of all, that every thoughtful person is compelled to query, What do these things mean? One, among the most remarkable of these remarkable things of to-day, may be best defined as the universal spirit of combine. Everywhere, among all classes, and in all lines of effort, there prevails this spirit of combine.

This spirit of combine is not merely an extension of the sound principle of co-operation or unity of action of individuals acting collectively toward a common purpose. It is not, in any sense, the principle of co-operation or unity of action of individuals acting as such, collectively toward a common purpose. It is instead the principle of *one mind*, of *one individual*, dominating all others possible, and using all these to the *one purpose* of that *one mind* or individual.

This truth and this distinction is demonstrated in the universally-known fact that the first effect of this spirit is to deny, to override, and to crush out, all right and all freedom of the individual; as instanced in the trust, whether it be the Standard Oil Trust, the Steel Trust, or a fruit trust. Whatever business it may be that is comprehended in the trust, no individual is allowed to do anything in that line of trade, except as the servant of the trust, and absolutely subject to the dictation of the trust. If the "combine" takes the form, not of the trust as such, but of the labor union, then no individual is allowed to work, except as the servant of the union and under the absolute dictation of the union.

The second effect of this spirit, wherever entertained, is to destroy all individuality of the individual himself; so that he can not do the simplest and easiest thing, a thing the virtue of which consists entirely in its being individually done, unless a combine, a club, or a society, is first created, and he do that simple and easy individual thing in the name and by the power of the combine. If, for instance, a person wants to rest one day in the week, he insists that he can not rest unless everybody else rests at the same time; and so a combine must be formed, requiring everybody to rest when he wants to, so that he can rest because they do. A member of the church knows that it is only plain, simple Christianity to visit and help the afflicted, the poor, and the needy; and he knows that this is what the church is for; yet he can not do this simple, Christian thing as an individual Christian; but must first form within the church a combine, called a "band" or a "society," for the purpose, and then do it in the name of this combine, and because the combine requires it.

Another effect, and the direct logic of the

combine, is a *one-man power*. This is to-day manifest on every hand; the head of the trust can dictate daily what the whole people shall pay for their sugar, their kerosene, their nails, etc.; the head of the union can dictate just what the employer shall do, and how he shall conduct his business, or whether he shall conduct it at all. In the railroad strike of 1894, that reached from Buffalo to San Francisco, it occurred that two governors of sovereign States could not travel on official business within their own respective States without permission of the one-man head of the strike combine, who dominated from Chicago the greater part of the whole country of the United States.

The logic of a one-man power is always a despotism. This is certain, because of the nature of man himself. And it has proved so universally true that it is universally understood. Indeed, it was the character of the rule of the *man* who held the innocent *office* of *despot* that gave to that word its terrible meaning.

The logic of a one-man power is a despotism, and it is a despotism in all relations, religious as well as other. This, too, is inevitable, because, as we have already seen, the spirit of the combine is the spirit that leads one mind to usurp the place and power of God over the minds, the rights, the persons, and the property of others, and by force compel them to his one purpose. And as it is certain that a man in the place of God will always act unlike God, it is also certain that his power will always be exerted in compelling them to things contrary to the righteousness of God. This has been the unvarying history of it from the mighty despotism of Nimrod, the first that arose since the Flood, to the partly but growing ones of to-day. For Nimrod was not only a mighty hunter of beasts, but of men, also. He pursued and compelled men to recognize his authority in all things; they must worship as he dictated, and his example has been invariably followed. It was followed by Pharaoh, by Nebuchadnezzar, by Darius, by the Cæsars, and by the popes.

It never has failed, and it never will fail, that a one-man power develops a despotism, and a despotism in religion as well as other affairs of life. And those who disregarded the spirit of the combine and maintained their individual integrity, have always been in the right, and are the true heroes of the ages. Abraham disregarded the spirit and power of the combine established by Nimrod, and maintained his individual integrity with God; and God vindicated him, called him out of it unto an eternal reward, and made him an example unto all men, "the father of all them that be of faith," and "the friend of God." Moses did it in Egypt. God maintained his cause, delivered him and his whole people from it, made him the greatest legislator of all times, and took him to an eternal reward. In the face of a blazing furnace of sevenfold heat the three Hebrews did it in the presence of Nebuchadnezzar of Babylon. God vindicated their course, preserved them in the midst of the fire, brought them forth unscathed, changed the king's word, and made the circumstance a lesson to all kings and all combines forever. Daniel did it individually alone in the presence of the Medo-Persian combine and the den of hungry lions. God vindicated him, because of his "innocency" in the matter, and again made the individual an example to all men, and the circumstance a lesson to all one-man powers and combines, forever. John the Baptist did it, Jesus Christ did it, Stephen did it, all the apostles and early Christians did it, not in a "combine," but wholly as individuals, each for himself alone, in disregard of the

greatest one-man power, and so the greatest despotism, of all ancient times. John Wycliffe, John Huss, and Martin Luther did it against the greatest one-man power, and so the greatest despotism, of all time, ancient or modern. These are the ones who have kept alive liberty and the rights of mankind through the ages, and have saved the world from being engulfed long ago in the vortex of unmitigated despotisms.

ALONZO T. JONES.

THE GOSPEL IN CREATION. NO. 4.

The Third Day—The Sea.

AND God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear; and it was so. And God called the dry land Earth; and the gathering together of the waters called He Seas; and God saw that it was good." Gen. 1:9, 10. No more impressive manifestation of the power of God has been nor can be seen than that which forms and controls the mighty waters. Until the mandate of the Creator gathered the waters together unto one place and caused the dry land to appear, the face of the whole earth was covered by the waters of "the great deep." Let us now study carefully in the words of Inspiration how all this was accomplished. "God said, Let the waters under the heaven be gathered together unto one place, and [as a result of this] let the dry land appear." "He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses." Ps. 33:7. "Who shut up the sea with doors, when it break forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, and break up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed?" Job 38:8-11. "He hath compassed the waters with bounds" (Job 26:10), and "gave to the sea His decree that the waters should not pass His commandment" (Prov. 8:29). The literal truth and deep significance of these statements will be more fully realized when the scientific fact, well known to scholars, is learned and remembered, that the surface of the sea is not level, but is literally piled up, being much higher along the equator than elsewhere. To be level, the surface of the sea must be equally distant at every point from the center of the earth, or exactly round. But that this is not the case is a well-known fact, the earth being materially flattened at the poles. That the waters of the ocean are piled up is seen in the fact that the Black Sea (part of the ocean) is eighty-four feet higher than the Caspian Sea which is an inland body of water; and the Mediterranean Sea is nearly 1,400 feet higher than the near-by Dead Sea.

"Centrifugal force" generated by the revolution of the earth is the cause assigned by scientific men for this piling up of the water. But "centrifugal force" is only a scientific technical term for what is really the power of God whose word piled up the water in heap and whose decree and commandment prevented them from finding a level that water continually seeks. It was the exercise of this power that "divided the waters of the Red Sea," causing them to stand upright as an heap—"a wall on either side" of the marching hosts of Israel. And when that power was withdrawn, the waters immediately sought and found their former place, drowning the pursuing Egyptian host. Gen. 14:21-31; 15:8, 19; Ps. 78:13.

Again, the waters of Jordan, when at flood tide, were divided and piled up that the hosts of Israel might pass through to possess the goodly land. Joshua 3:1-17. And this v

der was twice repeated that Elijah and Elisha might pursue their journey unhindered. 2 Kings 2:1-15.

We are wont to speak of these events as miracles, and properly so, for such they truly were. But let us not make the mistake of thinking that the day of miracles is past, while overlooking the operation of God's wondrous power in the great waters as well as in all the other works of His hands. "He gathereth the waters of the sea together as an heap; He layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him." Ps. 33:6-8. "Fear ye not Me? saith the Lord; will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it can not pass it; and tho the waves thereof toss themselves, yet can they not prevail; tho they roar, yet can they not pass over it?" Jer. 5:22.

In the symbolism of Scripture waters represent peoples and nations. Dan. 7:1-3, 17, 23; Isa. 8:5-8; Rev. 17:1, 15. And so while the experience of the imperiled disciples on storm-tossed Galilee (Matt. 8:23-27), as well as many other tempest-driven mariners before and since that time (Ps. 107:23-31) assures us that He "rulest the raging of the sea; when the waves thereof arise, Thou stillest them" (Ps. 89:9), it also teaches us that He is able to still "the tumult of the people." Ps. 65:7. When the disciples, realizing their peril, called upon the Master for deliverance, His "peace be still" "made the storm a calm," and "brought them to their desired haven." And so when the wicked, who have no peace, but "are like the troubled sea, when it can not rest, whose waters cast up mire and dirt" (Isa. 57:20), truly call upon God He will speak peace unto them, as He does to His people and His saints, "but let them not turn again to folly." Ps. 85:8. To those who hearken to God's commandment the promise is given that their peace shall be as a river, which unceasingly flows on and on, unhindered by what its surroundings may be. "Great peace have they which love Thy law; and nothing shall offend them." Ps. 119:165. Such can truly sing with the spirit and with the understanding (1 Cor. 14:15), with grace in their hearts (Col. 3:16), making melody to the Lord (Eph. 5:19).

"As flows the river calm and deep,
In silence toward the sea,
So floweth ever and ceaseth never
The peace of God to me."

All who have ever stood on the sea-beach have noticed how the swells or waves unceasingly roll upon the shore, even tho there be not sufficient breeze to create a ripple on its glassy surface, and the becalmed boat with drooping sails still rises and falls in the swells that never entirely subside. In the presence of this fact how precious is the promise that the righteousness of those who hearken to His commandments shall be "as the waves of the sea." Isa. 48:18. And so in all the everchanging features of the mighty deep, the bounding billows, or the quiet calm, we may see the wisdom and power of Him "who hath measured the waters in the hollow of His hand." Isa. 40:12.

W. A. SWEANY.

"EVERY DAY ALIKE."

SOME persons have thought that the words, "Another esteemeth every day alike" (Rom. 4:5), include the Sabbath. But this by no means follows. A parallel is found to this in Ex. 16:4. God told Moses that the children of Israel should gather a certain portion of manna "every day," and immediately goes

on to say that He gives this command that He may prove them whether they will walk in His law or no. Then He explains what His law is by providing that they shall gather a double amount on the sixth day and none on the Sabbath. Are we, then, to infer that Jehovah commanded His people to break the Sabbath in order that He might prove them, whether they would keep it or no?—Not at all. And, yet, that is what we must conclude if we take the term "every day" to include the Sabbath. "Every day" included only the "six working days." Eze. 46:1. Let all beware that they do not accuse God of inconsistency or of commanding the violation of His own immutable law in their efforts to uphold a man-made day of rest.

CLARENCE M. REDFIELD.

Augusta, Mont.

MY SAVIOUR FIRST OF ALL.

JESUS, may we ne'er forget Thee
In the dark or in the light;
When the sun our world is bright'ning,
Or when fall the shades of night.
Shall earth's trifles, quickly passing,
In the mind be stored away,
While the things of God, eternal,
O'er the mem'ry bear no sway?
When we gather round the table,
Jesus, may we ever think
That to do Thy Father's pleasure
Was Thy daily meat and drink;
When our earthly cares are pressing
May we heed what Thou hast said:
"Labor not for what must perish,
But for Me, the Living Bread."
When we're tempted, Saviour, aid us;
Thou wast tempted e'en as we,
Through a long and lonely conflict
With our mortal enemy.
Bring the wilderness before us;
Bring the pinnacle and hill;
May Thy answer—"It is written,"
Be our own through good or ill.
Should the body be afflicted,
May we trust amid the pain
In Thy power, Divine Physician,
Who will make us whole again.
Thou of us art ever mindful,
May we e'er remember Thee,
Loving Friend, who ever liveth
And whose face we soon shall see.
GERTRUDE VON GIERS.

SIN OR SIN-OFFERING. WHICH?

It is recorded in Gen. 4:7 that the Lord said to Cain, "If thou doest not well, sin lieth at the door." The primary meaning of the word sin is, "the transgression of the law." Now for the Lord to tell Cain, who was already a transgressor of the law, had already done evil, that transgression had come as near to him as the door, would seem both unnecessary and absurd. We think the word sin is used here as elsewhere in the Scriptures, meaning sin-offering: instance, 2 Cor. 5:21; Heb. 9:28. Christ, who knew no sin, transgression, was made sin—a sin-offering for us. And when He comes the second time He comes without sin, that is, without a sin offering.

How condescending and merciful on the part of the Lord to counsel with Cain, who was already in transgression. His cherished anger toward his brother, and that, too, without just cause, was incipient murder. It was sin nearer than the door, but *in him* already, and was revealed by outward act a short time afterward.

Cain very well knew that doing well and doing evil were in the matter under consideration, and he deliberately and stubbornly did the evil. In tender mercy the Lord told him that if he did well his service would be accepted just as read-

ily and gladly as the service of Abel or any one else. And if he did evil a sin-offering, such as would be well-pleasing to God, was accessible, easily accessible, "at the door." Now if Cain had heeded the Lord's counsel then and there, he would have penitently presented the sin-offering at hand, and in this way found acceptance with the Lord without delay.

The truth in this for us is, First, that God accepts all alike who do well; there is no respecter of persons with God. Secondly, if we have done evil we should ever remember that we have an Advocate with the Father, Jesus Christ the righteous, who is ever as a lamb slain before the throne of God, a sin-offering always and in all places accessible to us—always at our door. Hence we may readily regain and always retain the loving favor of God, always be accepted with Him. Let, therefore, no soul go from day to day with a fallen countenance, a sad heart, a sour or sullen temper when an infallible remedy is at hand, a remedy that never fails to cure when taken according to the Lord's directions.

Keep free from sin; the remedy is at your door. Keep a conscience void of offense toward God and toward man; the strength from above is brought to your door by ministering angels. Keep growing up into Christ our living Head, in all things, for all the elements of such growth are ever at the command of every one.

H. A. ST. JOHN.

LIP SINS, OR CHRISTIAN CANNIBALISM.

1. How does the apostle Paul express the cannibalistic propensities of some professing Christians?
"But if ye bite and devour one another, take heed that ye be not consumed one of another." Gal. 5:15.
2. What is the principal instrument of their warfare, and what makes it effective?
"The tongue can no man tame; it is a restless evil, it is full of deadly poison." James 3:8, R.V.
3. What does the Lord say about the warfare of this class of people?
"They bend their tongue as it were their bow for falsehood; . . . for they proceed from evil to evil, and they know not Me, saith the Lord. . . . Their tongue is a deadly arrow; it speaketh deceit; one speaketh peaceably to his neighbor with his mouth, but in his heart he layeth wait for him." Jer. 9:3-8, R.V.
4. How did the prophet feel to have his brethren engage in this kind of work?
"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people! O that I had in the wilderness a lodging-place of wayfaring men; that I might leave my people, and go from them!" Verses 1, 2.
5. If this evil is not repented of and put away, what will be the result?
"Therefore, thus saith the Lord of hosts, Behold, I will melt them, and try them; for how else should I do, because of the daughter of My people? . . . Shall I not visit them for these things? saith the Lord; shall not My soul be avenged on such a nation as this?" Verses 7-9.
6. Where does all the poison come from that supplies their deadly weapon?
"The things which proceed out of the mouth come forth out of the heart; . . . for out of the heart come forth evil thoughts, murders, . . . false witness, railings." Matt. 15:18, 19, R.V.
7. To what different uses do persons often put the same tongue?
"Therewith bless we the Lord and Father; and therewith curse we men, which are made after the likeness of God; out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be." James 3:9, 10, R.V.
8. What illustration does James draw from nature, to show that poisoned words do not come from a converted heart?
"Doth the fountain send forth from the same opening sweet water and bitter? can a fig-tree, my brethren, yield olives?" Verses 11-16, R.V. "So can no fountain both yield salt water and fresh." Verse 12.
9. In relation to this subject, what does God say He hates?

"A lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, . . . and he that soweth discord among brethren." Prov. 6:16-19.

10. *What has He strictly forbidden in both the Old and the New Testaments?*

"Thou shalt not go up and down as a talebearer among thy people." Let "evil-speaking be put away from you, with all malice." Lev. 19:16; Eph. 4:31.

11. *What does God say through David to persons who are guilty of this sort of cannibalism?*

"Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord." "Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. . . . Now consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver." Ps. 14:4; 50:19-22.

12. *Who do the Scriptures say give heed to wicked lips, and give ear to a mischievous tongue?*

"A wicked-doer giveth heed to false lips; and a liar giveth ear to a naughty tongue." Prov. 17:4.

13. *Then, is not a person who gives ear to an evil report, and reports it, about as much of a cannibal as the one who starts it?*

"Thou shalt not take up a false report." "I will not justify the wicked." Ex. 23:1, 7, R.V.

14. *Who does the Lord say shall abide in His tabernacle (remain members of the true church)?*

"He that slandereth not with his tongue, nor doeth evil to his friend, nor receiveth or endureth a reproach against his neighbor." Ps. 15:3.

15. *What is the cure for all who have the propensity "to bite and devour one another"?*

"Create in me a clean heart, O God; and renew a right spirit within me." "A new heart also will I give you, and a new spirit will I put within you. . . . And cause you to walk in My statutes, and ye shall keep My judgments, and do them." Ps. 51:10; Eze. 36:26, 27.

16. *A people must be developed before the coming of the Lord, among whom there will not be a deceitful tongue, or a mouth speaking guile.*

"The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. "And in their mouth was found no guile; for they are without fault before the throne of God." Rev. 14:5.

17. *What should be the prayer of all who would be of that company?*

"Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing, to be occupied in deeds of wickedness with men that work iniquity." "O Lord, open Thou my lips; and my mouth shall show forth Thy praise." Ps. 141:3, 4; 51:15, R.V.

18. *Rules in regard to evil reports about others:—*

(a) To hear as little as possible what is said to the prejudice of others.

(b) To believe nothing of the kind, till I am absolutely forced to do it.

(c) Never to drink in the spirit of the one who circulates the report.

(d) Always to moderate, as far as I can, the unkindness expressed toward others.

(e) Always to believe that, if the other side were heard, a very different account would be given of the matter. M. C. ISRAEL.

MINISTERING SPIRITS.

ANGELIC beings are not permitted to lead a life of ease. All heaven is engaged in the service of God. They "that excel in strength" hearken unto the "voice of God" and do His commandments. They are God's ministers that do His pleasure. "But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:13, 14.

Who They Are.

1. Angels are not the spirits of our departed friends, for they, in their dreamless repose, have no knowledge of earthly events. "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they

any more a portion for ever in anything that is done under the sun." Eccl. 9:5, 6.

2. They are celestial beings of a higher order than man, and existed before man was created. "Thou madest him a little lower than the angels." Heb. 2:7.

Their Work.

1. Angels on Judea's plains announced the Saviour's birth: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2:13, 14.

2. Angels ministered unto our Saviour, when fainting after His conflict with Satan. See Matt. 4:11. An angel appeared in the Garden of Gethsemane and strengthened our Lord for His last dread conflict with the powers of darkness. See Luke 22:43.

3. Angels announced to the disciples the risen Lord: "Why seek ye the living among the dead? He is not here, but is risen." Luke 24:5, 6.

4. As they ministered to Christ, so do they minister to every child of God. See Heb. 1:14.

5. They are commissioned to preserve our lives: "For He shall give His angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Ps. 91:11, 12.

6. They accompany our Lord when He comes as judge of all the earth: "When the Son of Man shall come in His glory, and all the holy angels with Him." Matt. 25:31. In that glad resurrection morning the saints are carried by angels "to meet the Lord in the air." AUGUSTA W. HEALD.

GOD'S PREPARATION FOR SERVICE.

NO. I.

Why?

It is a mournful fact that many Christians are not happy. Look over a congregation. Count the cheerful, restful faces that you see. Many are dissatisfied; others fretful, care-burdened, weak with constant yielding to sin; and still others are seeking, yet doubting while they seek; but few have the glad expression of peace within and victory over sin. If they would confess it, they have been greatly disappointed in their Christian life.

When they recognized and accepted truth, the prospect was full of promise; it seemed as if there had dawned a cloudless day of peace and joy. Ere long, darkness between has obscured the Sun of Righteousness, and there have since been only occasional gleams of light.

Conflict was expected; but contrary to expectation, the conflict has often ended in defeat. Evil has triumphed where it was thought conquered; and questioning, doubt, dejection, have, in turn, taken the joy out of life. To this is added the sorrowful knowledge that such an experience is contrary to that given in the Word of God, and unbelief in that Word has increased the helplessness of the situation.

It is true we are in a far country, among the enemies of God, where we are exposed to Satan's wiles and entanglements; where our rest and comfort are disturbed by the afflictions and trials of the scenes through which we are passing; where our bodies are subject to suffering of every kind; but not one of these—no, nor all combined—according to the Word of God, ought to cloud the life of the soul. David says, "Yea, tho I walk through the valley of the shadow of death, I will fear no evil." Ps. 23:4. Paul says, "Rejoice evermore." 1 Thess. 5:16; "Rejoice in the Lord" (Phil.

4:4); and even goes so far as to say something about glorying in tribulation. Rom. 5:1-5.

We find in Philippians that a Christian can be perfectly happy in prison; and, even while facing death, can have Christ for his only object and aim—his only desire to be like Him in character and service; that he may be entirely superior to circumstances, be content in any state, and be able to do all things through Christ who fills him with inward strength. How different from the experience of most believers!

What is the matter? As God's Word is true there must be something the matter with the believer. What is it?

Paul, it is true, was an apostle, and his attainments were high, but our standard is higher than Paul. Christ is our Pattern. Not a single blessing was enjoyed by Paul that the humblest believer may not share. Was he a child of God?—So are we. Had he been begotten again?—So have we. Did he possess the in-dwelling Spirit of adoption?—It is also ours. Was he a member of the body of Christ?—So are we. In all things we are enriched in Him. If the privileges of all Christians are the same, why do we not have a like experience?

The first cause, the prime cause, is the neglect or unwillingness of God's people to advance in the Christian life. We are too lazy, spiritually, to "follow on to know" all that God has given us in Christ. We are prone to be content that our sins are forgiven, and we desire little besides. By neglecting the study of the Word, we do not see the Lord; hence, do not appreciate our need; and relief from guilt of sinning, while continuing to sin, gives us no message of deliverance to bear to a sin-burdened world. The giving of this message is our life in Christ. Less than this is to live for self. The consequence is that the first days are the best days.

Let us settle it now, in all loving plainness. If we desire nothing beyond the forgiveness of our sins, we shall soon discover that we have no power to resist the solicitations of the flesh within or the temptations of Satan without. It is an indispensable requisite to a happy Christian life that a daily dying with Christ be practically known. Less than this is hopeless conflict; with this, is continual victory.

I thank God that there is victory through Jesus Christ our Lord. Rom. 7:25. And this victory is the message we bear.

AUGUSTA C. BAINBRIDGE.

CHRIST OUR MEDIATOR AND ADVOCATE.

"THERE is one God, and one Mediator between God and men, the Man Christ Jesus." 1 Tim. 2:5. When two persons can not agree, it is a common custom for some one to act as a mediator. It is in this way that Christ acts between God and man.

The natural man is separated from God. In his sinful condition he is not reconciled to the government of God, for "the carnal [or natural] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. Man must be changed, cleansed from sin, before he can be subject to God's righteous government.

In order for Christ to be a mediator between God and man, it was necessary for Him to know the exact feeling of both. He already knew God; for He was the Son of God, and had the same divine nature as His Father. But He could not fully understand the condition of man until He came and took the place of man, in the same human flesh. Then He could have full sympathy for man.

It was for the sake of fallen humanity that Christ left His royal throne, and came to this dark and sin-cursed earth. When the Saviour came, men had sunken so deep in sin and wickedness that they did not receive the One who had so graciously come to help them. He was "despised and rejected of men; a Man of sorrows, and acquainted with grief." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all."

Because God can not accept man in his rebellious and sinful condition, that does not prove Him to be a hard Master, as some may think. He loves the sinner, and because of His great love He gave His Son to die for him, that the sinner might be separated from his sin, which, if not removed, must forever separate him from God and happiness.

Christ comes to us as a friend and helper, as One who has power and influence with God. He brings to us the terms by which, if we accept them, we may be restored to favor with God. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation."

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Every person has a case at the bar of God, because we all have sinned. "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." But if we have Christ for our advocate, why should we fear? He is the only-begotten of the Father, and He is a man. As the human He represents us, as the divine He pleads for us.

The Mediator is the "Man Christ Jesus." For "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted." Finally, when the judgment shall sit, and the books shall be opened, He comes before the Father as the advocate of every one who believed His Word, and He delivers all such from the destruction that comes upon the wicked.

Our Advocate, tho the Son of God, is from one of the human family; as such He is our representative. Can we not safely trust ourselves and all our interests, both now and forever, in His hands, saying with the apostle Paul, "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day"? 2 Tim. 1:12. EMMA L. RUNCK.

Alma, Neb.

PAUL'S PANEGYRIC ON LOVE.

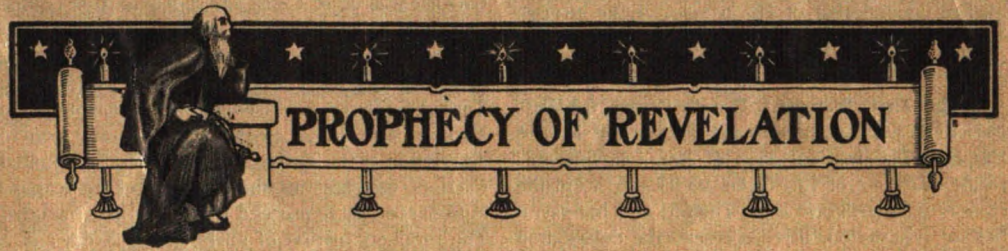
[Alexander Mc Laren, D.D. in *S. S. Times*.]

"I DON'T care for Paul's abstruse theological arguments, but that hymn of his to love is exquisite." The many people who say this should remember that, in Paul's view, the love which he glorifies is the product of the faith which grasps his "theology," and of it only. This sparkling fountain in the midst of the so-called arid waste springs up there because it is fed from the depths of what seems so dry. Christian love comes from the soul's response to Christian truth.

Paul's first thought in this lofty celebration of love is that it is at once the crowning

beauty and the productive root of all other excellences. It adds the last poignant savor to them all, and without it, character, whatever its attainments, is defective. He works out that thought in verses 1 to 3. First he takes up the immediately preceding thread of thought, and declares that the "tongues," of which he has been speaking, are no better than meaningless blarings and jinglings, unless it is love that speaks through them. That applies to much besides the gift of tongues in the early church. It brings in a new criterion by which to esti-

mate eloquence, poetry, and all the floods of speech and writing that deluge the world. The supreme question for "criticism" of these is, Do they give voice to love? If they do, they are as sweet as harpers harping on their harps; if they do not, they are worth no more than the tuneless noises of braying trumpets, loud and strident, or the trivial tinklings of shrill cymbals. Loveless words are noise. When love speaks, there is music. Let us criticize our own utterances as well as those of others from that point of view.



XVII. THE SEVEN TRUMPETS.

"Trumpet to trumpet spake,
Thunder to thunder."

THE prophecy of the seven trumpets—symbols of war—portrays, in highly symbolic language, the breaking up of the Roman Empire, the rise and fall of the Mahometan power, and the prediction and time of the judgment of God. The explanation herein given will be brief, and for fuller explanation the reader is referred to "Daniel and the Revelation," by the late Uriah Smith. The notes following the questions on the text will summarize the views therein set forth. We had thought of passing over this prophecy, merely referring the reader to the work above noted; but on further consideration it seemed best to give this synopsis of more than two long chapters. We believe there is more light still, and we entreat our readers to study the Word.

Questions on the Text.

After the opening of the seventh seal, what did the prophet next see?

"And I saw the seven angels that stand before God; and there were given unto them seven trumpets." Rev. 8:2.

What was next shown him?

"And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth; and there followed thunders, and voices, and lightnings, and an earthquake." Verses 3-5.

What did the seven angels immediately do?

"And the seven angels that had the seven trumpets prepared themselves to sound." Verse 6.

What followed when the first angel sounded?

"And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up." Verse 7.

What followed the sounding of the second?

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and there died the third part of the creatures which were in the sea, even they that had life; and the third part of the ships was destroyed." Verses 8, 9.

Of what was the third trumpet the precursor?

"And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." Verses 10, 11.

What occurred when the fourth angel sounded?

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner." Verse 12.

What announcement was then made?

"And I saw, and I heard an eagle, flying in mid-heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound." Verse 13.

Of what was the sounding of the fifth a warning?

"And the fifth angel sounded, and I saw a star from heaven fallen unto the earth; and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace;

and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads. And it was given them that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when it striketh a man. And in those days men shall seek death, and shall in nowise find it; and they shall desire to die, and death fleeth from them. And the shapes of the locusts were like unto horses; prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek tongue he hath the name Apollyon." Rev. 9:1-11.

What announcement followed this?

"The first Woe is past; behold, there come yet two Woos hereafter." Verse 12.

What followed the sixth trumpet?

"And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, one saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates. And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men. And the number of the armies of the horsemen was twice ten thousand times ten thousand; I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates as of fire and of hyacinth and of brimstone; and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths. For the power of the horses is in their mouth, and in their tails; for their tails are like unto serpents, and have heads; and with them they hurt. And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk; and they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." Verses 13-21.

What solemn announcement followed?

"The second Woe is past; behold, the third Woe cometh quickly." Chapter 11:14.

What did John see and hear when the seventh angel sounded?

"And the seventh angel sounded; and there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ; and He shall reign for ever and ever. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshiped God, saying, We give Thee thanks, O Lord God, the Almighty, who art and who wast; because Thou hast taken Thy great power, and didst reign. And the nations were wroth, and Thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear Thy name, the small and the great; and to destroy them that destroy the earth. And there was opened the temple of God that is in heaven; and there was seen in His temple the ark of His covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail." Verses 15-19.

Note and Comment.

1. **Prayer and the Outcome.**—Verses 3 to 5 of Revelation 8 are parenthetical. By the overturning of nations, by plague, calamity, devastation, and cruel war, God's people would be affected, and earnest prayer would arise to the throne of Heaven for deliverance. Therefore, in the very beginning of the

prophecy, to the representative of God's people, is revealed the care of the great and good Father over His children. Nay, more, He adds to those prayers His own effectual grace and merit, that they may come before Him as sweet incense. He speaks of them as tho they were actually material things, saturated with costly and deliciously fragrant incense offered by angel hands to God, and received by Him as a sweet savor, pleasing and refreshing. Holy angels, who live in God's presence, filled with His Spirit, unite with human hearts and shape the human longings into acceptable petitions before the throne of God. And God hears and answers, and in the end will punish the world for its iniquity, and avenge the suffering of His people. Luke 18:1-8. Verse 5 carries forward to the final plagues of God's wrath. Compare with Rev. 16:17-21.

2. **The First Trumpet.**—The first four trumpets have to do with the utter breaking up of the Roman Empire. The first invasion of Rome having this result was that of the Goths under Alaric, in the close of the fourth century. The fire and hail, symbols of destruction, fitly represent the devastation and ruin spread by these bold warriors from the North. Whole countries were laid in ruins, and cities were burned. Rome was pillaged, many buildings, both public and private, were consumed, and the streets filled with Roman dead. The Roman Empire was broken.

3. **The Second Trumpet.**—A scourge from the South, by the way of the sea. The great burning mountain symbolizes Genseric and his Huns, whose conquests were largely naval, during the period of A. D. 428-468. Great naval preparation was made to meet him by the Roman Emperor Majorian, but Rome was unable to cope with the bold pirates. Leo, emperor of the East in 468, fitted out a campaign with 1,113 ships, 100,000 men, at a cost of \$26,000,000, but the whole fleet, nearly, was destroyed by the vandals, the ships set on fire by the "burning mountain." The term "third part," so frequently used in this prophecy, refers to the tripartite division of the Roman Empire.

4. **The Third Trumpet.**—Attila, with his hordes of Huns, who denominated himself "the Scourge of God," who boasted that grass never grew where his horse's feet had trod, whose operations were in the river section, and where the rivers had their sources, is the subject of the third trumpet. Bitter consequences followed his cruel raids.

5. **The Fourth Trumpet.**—The sun, moon, and stars are taken as symbols of the Roman Government, emperors, senators, and consuls, cast down by the barbarian ruler, Odoacer. The last monarch of Western Rome was Momyllus, called in derision the "little Augustus." The empire fell in A. D. 476. Before the onslaught of Goth and Vandal and Hun, the great Roman Empire had fallen, dividing into ten divisions between the years A. D. 351 and 476.

6. **"Woe, Woe, Woe."**—Fearful as had been the punishments and calamities of Rome under the first four trumpets, they were mild as compared with those to follow. The last three trumpets are harbingers of weighty woe upon the Roman Empire and the wicked world.

7. **The Fifth Trumpet.**—A prophecy of the Saracens. The devotees of the religion of Mahomet—a religion consisting of "a great truth and a great lie"—became the scourge of the apostate church of Rome. Persia and Rome had exhausted themselves in war with each other, when Mahomet and his Arab hordes (generally known by the Romans as Saracens), issued forth from the obscurity of the desert, as locusts from smoke, and conquered Persia, and scourged Rome. The fall of the Persian emperor Chosroes, likened to a star fallen from heaven, paved the way for Mahometan triumph, for the overrunning of the land by the Arabian followers of the prophet of Mecca. This false religion is well likened to smoke from the abyss of chaos, confusion. Their principal efforts were against the presumptuous priests and followers of Rome, while God's true people, those having God's seal, were not purposely on the part of the Saracens included in their work of destruction. (See decree of Abubeker, in "Daniel and Revelation," p. 474.) The description of these locusts present striking characteristics of the appearance of the mounted Saracenic narrators. The "five months period"—prophetic time, 150 days, 150 literal years—dates

from the time that the torment, the harrassing, of Rome began under the Saracens July 27, 1299, when Othman the first king entered the Roman territory of Nicomedia. The period reaches to 1449, during which time Eastern Rome was continually harrassed, annoyed, worried, tormented, by the continuous warfare and raids of the followers of Mahomet.

8. **The Sixth Trumpet.**—When the first woe ended, the second began, at the end of the "five months," July 27, 1449. "The four angels" represent the four sultanies of Iconium, Bagdad, Aleppo, and Damascus. They had been restrained, but in the providence of God they were loosed. The last Greek emperor of Constantinople was Constantine Palæologus, who came to the throne on the death of his brother John Palæologus VII. But Constantine took the kingdom by the consent of Amurath the Turkish Sultan, thus conceding the sovereignty of the Turks. The words of the Scripture are a vivid description of the Turkish forces, generally mounted warriors, with firearms, the discharge of the weapons in front seeming to proceed from the horses' mouths. The prophetic period of an hour and a day and a month and a year, in prophetic time represents: A year, three hundred and sixty years; a month, thirty years; a day, one year; an hour, fifteen days; or three hundred ninety-one years and fifteen days. In the great Advent movement of 1830 to 1840 Josiah Litch published in 1838 an exposition of this prophecy, in which he declared that Turkish sovereignty would come to an end August 11, 1840. The three hundred ninety-one years and fifteen days, added to the one hundred and fifty years of the previous trumpet, amount to five hundred and forty-one years and fifteen days, the period between July 27, 1299, when Othman entered Nicomedia, to Aug. 11, 1840, when the Sultan of Turkey, in order to save his dominion from the power of Egypt with whom he was at war, placed his case in the hands of England, Russia, Austria, and Prussia, thus relinquishing his sovereignty, and practically saying as had the emperor of Eastern Rome to the sultan in 1449, "I rule by your consent or support." Under these conditions terms were offered to Egypt by the powers and the ultimatum was placed in the hands of the Pasha Mehemet Ali, Aug. 11, 1840. The sultan of Turkey was told that he need not worry as to the outcome as the powers would see to that and meet any contingency which might arise. This fulfillment of Litch's exposition in 1840 gave a mighty impetus to the Advent movement. Altho this Mahometan scourge had been upon apostate Rome for six centuries, the apostates learned not the lesson, and repented not of their sins.

9. **The Last Woe.**—The opening of the last trumpet is preceded by an announcement of woe; but a little space intervenes before its sounding, covered by the word "quickly." This is practically four years, as will be seen by a study of the work referred to above. Between the sixth trumpet and the announcement of the last woe two prophecies intervene, that of the mighty angel of chapter 10, and the two witnesses of chapter 11. These, tho intimately connected with the trumpets, and occurring in part under the sixth trumpet, are omitted from the prophetic view till the close of that trumpet. These we will consider in future issues.

10. **The Seventh Trumpet** carries us to the great day of God's wrath, the closing work of the Gospel, the solemn hour of the judgment, and the wrath and destruction of the nations. It is the closing act in the great drama of sin. Under its sounding Satan's reign ceases, and the kingdom is given to Christ. Dan. 7:13, 14. He will renew that kingdom by His own power, and reign forever. The anger of the nations, manifest in their preparation for war, the manifestation of God's righteous anger against sin, the judging of the dead and living, the reward of God's people, are all a part of the last great act. Verse 19 is a revelation to the church and the world that the law which God gave here to His people, written on tables of stone, deposited in the ark of the testimony (witness to God's character) or testament (His will concerning man) in the sanctuary and temple of old, was but the transcript of His law in heaven. At that very time the attention of God's people was called anew to His law in every part, and out of this has grown the agitation in both Church and State over the Sabbath question. It is of infinite importance as to which view we take. The right side is loyalty to God and His law.



OAKLAND, CAL., APRIL 1, 1903.

All Manuscript should be addressed to the Editor.

For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, } - - ASSISTANT EDITORS.
W. N. GLENN, }

GOD'S MESSAGE.

THE message of God is always a present message, a message for the time. It is the everlasting Gospel making prominent and emphatic the very truth, or phase of the truth, needed.

The faithful watchman on the city walls would not call in the first watch of the night, nor at midnight, that the morning had approached. He would tell the hour, its peril, and the duty of the people. The faithful trainman on the New York Central Railway running East, does not call out Syracuse when he is nearing Rochester, nor Utica when he is only nearing Rome. His message is in nature ever the same, but it emphasizes the particular time and its duty.

Even so God's true watchman is like a prudent steward which gives his household food in due season—according to the season.

Noah preached the everlasting Gospel, but it emphasized the facts of a wicked world, an impending destruction by a flood, the need of repentance, and God's means of salvation for that generation—the ark.

John the Baptist preached the everlasting Gospel, but that Gospel then recognized the facts of the fearful apostasy of Israel, the impending judgment on the nation, the need of true repentance, the presence of the Deliverer in their very midst, and God's means of salvation to that generation—faith in Jesus of Nazareth as the Saviour of the world, as the personal Saviour of each. That was the everlasting Gospel for that time.

The apostles preached the same everlasting Gospel, and they especially emphasized the truth of the resurrection of Christ Jesus, that He who was crucified and buried was a risen, living Saviour at God's right hand to save to the uttermost all who would come unto Him by faith.

In the days of the Reformation the same "everlasting Gospel" was preached by Martin Luther and others, emphasizing the facts of the awful apostasy of Christendom, the destruction that surely awaited both Church and State, and the absolute necessity of leaving human merit and trusting to faith in Christ alone for righteousness.

And so, reader, in these last days God's message is the same "everlasting Gospel," fitted in its life-giving mission to this age and time. It emphasizes the fact of the world-wide apostasy, the Babylon of every creed and doctrine that has ever cursed the world. It points out clearly by the "sure word of prophecy" the impending judgments of God; and it points out as the only refuge, faith in Jesus Christ as the Saviour from sin and His second coming as the only hope of a future life to the living and the dead. This is God's message for this time. It is outlined in Rev. 14:6-14. It meets every error in the world for it includes every truth. In it and in it alone is salvation for the church and the world, and it is this message which this paper is set to give and is giving. "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel."

HOW TO BE APPRECIATED.

It is wonderful how many things give way to the interest of the pocket-book. Even race prejudice, one of the most irresistible barbed-wire fences that crosscut human society, is not an exception. A prominent United States senator from the South is famous for his violent speeches on the negro question. Yet it is said that he employs on his plantation a negro who has had charge of everything in the owner's absence for the past thirty years. This negro enjoys the absolute confidence of his employer. In speaking of him recently, the senator is reported to have said:—

I do not know whether I belong to Joe, or Joe be-

longs to me. Anyhow we have been together for thirty years, and we have agreed to live together until one or both of us die, and when I go away, if I go first, I know he will shed as sincere a tear as anybody. I would die to protect him from injustice or wrong.

This is in harmony with Booker Washington's practical theory that if colored people will cultivate the industrial arts, and become expert workmen on the farm and in the workshop, their services will be in demand to fill responsible positions. Thus they will not only gain respect, but make themselves indispensable. The success of "Joe" as a manager, and the respect he commands from a most radical opponent of race equality, is an object lesson, showing that politics and enforced social recognition are not the only roads to respectability and success. As a rule, a shiftless, willfully-ignorant white man is not any more respected in society than the same grade of black man. "Water always seeks its level," but men find theirs without seeking. Yet if one aspires to a higher level, he must work to that end in a legitimate manner. The man who is qualified to do something worth while, and does it energetically, will always find recognition—regardless of race, color, or previous condition.

And this is the principle upon which God deals with men. There is no respect of persons with Him. "Whatsoever good each one doeth, the same shall he receive again from the Lord, whether he be bond or free." Eph. 6:8. And "he that doeth wrong shall receive again for the wrong that he hath done." Col. 3:25. The Gospel of Jesus Christ knows no lines of race, color, or condition. This principle was shown to Peter by divine revelation, and he publicly proclaimed it at the house of Cornelius, in Caesarea. "And Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Acts 10:34, 35.

DARWINISM IN EUROPE.

AMONG scientists in Europe at the present time a strong movement is on foot against Darwinism, the descent of man from beings of a lower order through natural selection. This does not mean, on the part of all Darwinism's opponents, a disbelief in evolution; but the "descent of man," through the scheme worked out by Mr. Darwin, is believed by many well-known scientists to be a matter of ancient history, whose death struggle is now being witnessed.

But evolution is still a matter of belief among these same scientists, who must have some other plan than the plan of God for the creation and perpetuation of man upon the earth. Darwinism is found untenable, and some other untried, and unproved, and unprovable scheme must be adopted to blind the eyes of men to the truth of God. It is not proved that the new process is any more susceptible of proof than was the old; but it is newer, and not so much evidence has yet been found against it. When this also has had its day, it, too, will be superseded by something unproved and less easily disproved for the time—so busy is the enemy of souls with the deception of men.

On the other hand, however, there are eminent scientists who discard the whole unbiblical belief. The great bacteriologist, Pasteur, was an outspoken opponent of the whole evolutionary philosophy, and stated his opposition in these words: "Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work at the laboratory." Professor Virchow (now deceased), tho not a professed Christian, was as outspoken an opponent of Darwinism as was Pasteur. At the last convention of anthropologists, held in Vienna, he said: "The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind." The majority, however, do not go so far as this. While discarding Darwinism, they yet hold that "the germ of truth which it contained will become a permanent possession of modern science."

There is no doubt that this "germ," tho its right to the title of "germ of truth" has never been, and never can be, proved will remain with the race until

it and all other germs are consumed in the fires of the last day. It will continue to do its work of deception until the author of all deception himself is taken out of the way. It never was aught but a theory; always in opposition to Bible truth; never proved by any of its supporters; and now being discarded piecemeal by those who had looked to it as a confounder of the Bible. The only sensible thing to do is to discard it wholly, and plant the feet firmly on that Rock against which evolution has pounded and broken itself. We can not hold to evolution and Christianity at one and the same time. The former was devised to blind men's eyes to the truths of the Gospel. It will work as long as Satan is permitted to work, and will cease when he is no more. In the last great struggle between truth and error which is now on and will soon be decided we can not afford to be found bolstering up this unchristian theory of creation.

THE PERVERSION OF LABOR.

FROM the beginning it has been the plan of the adversary of the human race to pervert every good thing, and to use it for the destruction of peace on earth. One of the most essential elements of society is labor, and just now every possible influence is brought to bear to make labor a disturbing element. Designing men are using every conceivable artifice to make the laboring class a stepping-stone to individual gain—political or financial. It always has been the case, in countries where popular sovereignty is in vogue, that candidates for office would make great pretense of friendship for the laboring man about election time.

But the organization of labor into unions and federations has added much to the feasibility of manipulating the labor element. Men who aim to lead or control men know that it is easier to control an organized community than an unorganized one. When men organize, they necessarily place themselves under the control of a leader, or a few leaders, and obligate themselves to follow. Then comes the leaders' opportunity, and opportunity develops their real characters. They may use their opportunity unselfishly, but the majority of leaders in this world's affairs are not absolutely unselfish. The great schemers will find it much more convenient to control a few ambitious minor leaders than to control the mass. Thus an organization formed for one purpose, even a legitimate purpose, may be used to further the interests of political schemers at election time. It is also true that laboring men have political ambitions, and to gain influence with or control of labor organizations goes far to encourage such ambition. And the so-called common people have many times cast their votes for men who professed to be their friends, but in due time proved otherwise. These thoughts are sustained by prominent journals favorable to labor unionism. For instance, the *San Francisco Chronicle*, an employer of union labor, says:—

There is reason to fear that in some large centers union labor is being led, not by the wise men who are the nominal national leaders, but by hotheads and extremists, who are incompetent to judge of what it is reasonable for labor to ask or what is possible for employers to concede, and who possibly do not care as to either, so long as they are confident of the sufficiency of the brute force behind them.

To this we add a forcible expression by *Organized Labor*, a journal which represents union labor, pointing out the danger of extreme measures:—

To say that a reign of terror exists in Chicago is to grossly overstate the facts; but it is none the less a fact that violence, coercion, and even murder, have increased at an alarming rate recently. Moreover, try to hide the fact as we will, it must be confessed that many recent demands made by the Chicago unions are arbitrary and unreasonable.

A notable illustration of this is found in the astounding demand of the Teamsters' Union that managers of buildings shall use no other fuel but either gas or coal for a period of five years. This piece of presumption has not been eclipsed by any employer of labor, no matter how tyrannical he may be.

Another example of this gross overstepping of bounds of reason is furnished by the street-railway employees, who, in the very face of a plea for arbitration made by the employers, voted overwhelmingly for a gigantic strike, which, if inaugurated, would have brought suffering and inconvenience upon 500,000 disinterested citizens.

The man or the paper having labor's cause at heart stands aghast and bewildered at this tyrannical abuse of strength. Had the threatened street-car strike taken place, or had the elevator operators'

strike continued much longer, public opinion would have been as a unit in opposition to both unions, and their unjust strike would have been lost, despite the sheer strength they depend so much upon.

We can not too often call attention to the prophecy of James 5:1-6, as indicating the extreme to which laboring men will go in the last days, because of the oppression of the rich. But this prophecy is too often mistaken for a justification of the predicted violence. It shows three prominent results of human wrongs and the human remedy: (1) Human greed knows no bound but physical restraint. (2) Oppressed humanity in an unregenerate state knows no remedy but retaliation. (3) Labor organization utterly fails to alleviate the condition by peaceful means, and at last resorts to violence. Organized labor, no matter how well intended at the outset, is so manipulated as to finally become an organization of extreme violence. Then the oppressors and those who have sought to save themselves by retaliation will go down together. For just at this juncture those who are trusting in the only Saviour are enjoined to be "patient," not retaliative; "for, the coming of the Lord draweth nigh."

Will laboring men heed the lesson, and beware of putting themselves under the control of human leaders, to be led they know not whither, until too late to recover? It is a time to seek the Lord, and to be guided by His Word. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." These are the gracious words of Him who "is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

Increase of Crime.—Dr. Eaton, a Baptist minister of Louisville, Ky., declared in a recent sermon, according to the *Nashville American*, that—

the penalty for murder in that city is only \$300. With that amount of money a murderer can get off scot free. The low bail fixed for murderers here is ridiculous. Life is held too lightly. I do not think a man could be convicted of murder in Kentucky, and sentenced to death, if he wanted to be. In order to get the death penalty it would be necessary for him to go to a shrewd criminal lawyer, and find the exact way to commit the murder.

The *News and Courier*, of Charleston, S. C., commenting on Dr. Eaton's statement, remarks:—

And yet Kentucky is not much, if any, worse than South Carolina. The cheapest thing in this State, as we have said, is human life, and the safest crime is the crime of homicide. How to cure the evil we confess ourselves unable to suggest.

And then the *Nashville American* asks:—
And what of Tennessee? Is it any better in this regard than Kentucky or South Carolina?

It replies as follows:—

A day or two ago the *American* contained a special from a Middle Tennessee town, in which it was stated that a man who had attacked a policeman who was sitting down, and beat him to death, because the officer had previously arrested him for immoral conduct, had been sentenced to five years in the penitentiary. Five years for an aggravated murder! In another case, nearer home, a few months ago, a man who had deliberately waylaid and assassinated a citizen on the highway, was acquitted by "a jury of his peers." Many instances might be cited, showing the gross miscarriage of justice and the too often farcical proceedings in our criminal courts. Boast of a high degree of civilization when human life is so cheap is a vain boast.

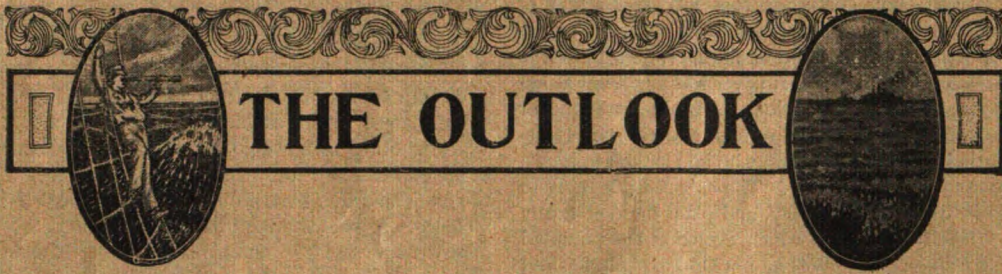
These are sad and awful statements, but they are fulfilment of just what the Bible said should be. When men forget God's law, they soon become transgressors of all law, or look lightly upon transgression.

Question Corner

1340.—The Eye of a Needle. Matt. 19:24.

Please give an explanation of Matt. 19:24. C. P. W.

"It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God," is generally considered to be a common proverb used to express a practical impossibility. Lightfoot gives several quotations from the rabbis, where difficulty is represented by an elephant going through a needle's eye. In the walls of some oriental cities there are several gates open after the large gates are closed. These gates are called needle's eyes, as window's are sometimes called "bulls' eyes." A laden or erect camel can not squeeze through these gates. The only way he can be gotten through is to unload his burden, and to cause the beast to shuffle through on his knees. So the rich must yield all to Christ and humble himself. But then in himself he is a rich man no longer.



OUR LONDON LETTER.

[From our own correspondent.]

Progress in Temperance Legislation—Temperance Compromises—The Nation's Peril—Woful Statistics—Military Matters.

THE temperance problem has been receiving rather more attention than usual during the last few weeks. As a matter of fact, drunkenness has become such a serious nuisance, especially as regards its recent inroads upon the country's womanhood, that even moderate drinkers are quite willing that it should be a subject for restrictive legislation. Probably some of my readers will remember the child messenger act, which has now been in force for about a year. Before that time it was customary to send little children to the public houses (saloons) with tin pails, bottles, or pitchers to fetch the alcoholic drinks for family use. Naturally many children fell into the habit of imbibing a portion on the way. Then the parents complained of short measure. So it was more satisfactory all around when this practise was stopped by law.

With the beginning of the present year, a new licensing act has come into force, forbidding the sale of strong drink to habitual drunkards. A man or woman arrested three times for drunkenness, has himself or herself entered in the so-called black-list, and no publican can supply such persons with any drink for three years under pain of losing his license. Infractions of this law are punishable by heavy fines, so that it will be a very difficult thing for the habitual drunkard to satisfy his appetite for drink. Already good results of the measure are appearing. Another great boon to the temperance cause has been a court decision upholding the right of a magistrate to refuse to renew the license of a public house if in his opinion it is superfluous, *i. e.*, is located in a neighborhood in which the public houses are more numerous than the needs of the public require. Emboldened by this decision magistrates are quite generally refusing to renew licenses where the number of public houses seems excessive, and of course the effects of such restriction are good.

Quite recently a new form of temperance has come to the front. It consists in pledging oneself to use no intoxicating liquors except in connection with the two principal meals of the day. Rev. F. S. Webster started the movement by the chance suggestion made in a public address that persons who do not see their way clear to sign the teetotal pledge might at least promise not to drink except at meals. The idea caught on with wonderful rapidity. Persons of every class eagerly joined, the newspapers took up the matter, and altogether it bid for a time to become a craze. Printed pledges were called for by thousands, and the little red button to fasten on the coat lapel became a profitable piece of merchandise which shops of all sorts eagerly sought to handle. Lord Roberts, commander-in-chief of the army, has accepted the presidency of the society, and with him are associated, as vice-presidents, other prominent personages. Dr. Robert Hutchison, a high authority on food and dietetics, recently commended the movement in a public lecture. He said that drinking between meals was doubtless a very harmful thing, but the use of a moderate amount of wine or similar alcoholic beverage at meals was not only harmless, but actually beneficial (!). So the movement is on the crest of the wave, and bids fair to become more popular than anything yet brought forward in temperance lines.

However, it is not difficult to find a reason for this. Compromise is usually popular with a large class of people. As already indicated, the drink evil has assumed such serious dimensions that almost everybody admits something must be done to stem the tide if the nation is to be saved. Sir James Crichton-Browne, F. R. S., said recently in a public lecture that the time had come for "an awakening on the subject of physical efficiency." He

said further that there was "evidence of a striking kind that the people of our large towns, at any rate, are physically degenerating."

The *Westminster Review*, a magazine of considerable character and importance, remarks in a late number: "It should be common knowledge that cancer, insanity, suicide, and chronic alcoholism have seized us in an iron grip." In support of this statement, the same magazine gives the following table which, it says, should be "intelligible to the poorest understanding."

Annual Death-rate to a Million Persons Living in England.

Year	Cancer	Insanity	Suicide	Chronic Alcoholism
1875	470	41	67	27
1898	802	114	92	65

Truly these figures are alarming. The increase of chronic alcoholism is especially unfortunate, as it applies particularly to women, in whose hands the welfare of the race naturally rests to a very large degree. Homes for inebriates have more applications from women than from men, and the number of homes wrecked by a drinking wife and mother is estimated to be large.

These are some of the things that are occupying the minds of thoughtful people on this side the Atlantic. Such persons view the immediate future with real apprehension. It may as well be added, too, that the feeling of distrust and uncertainty as to the political outlook is becoming general. Roughly speaking, about three fourths of the king's speech at the recent opening of parliament, had to do with war and national defence. England fears Germany. The foremost newspapers are urging the taking of more active measures to defend the country against invasion.

In short, the situation is exactly that which God's Word informs us would prevail in the last days. Men's hearts are "failing them for fear and for looking after those things which are coming on the earth."

M. ELLSWORTH OLSEN.

London, Feb. 27, 1903.

THE BIBLE IN THE PUBLIC SCHOOLS OF NEBRASKA.

SOME months ago the Supreme Court of Nebraska rendered a decision which was construed to mean the exclusion of the Bible from the public schools. The decision, as summarized by the court, was as follows:—

Exercises by a teacher in a public school, in a school building in school hours and in the presence of the pupils, consisting of the reading of passages from the Bible, and singing of songs and hymns, and offering prayer to the Deity, in accordance with the doctrines, beliefs, customs, or usages of sectarian churches or religious organizations, is forbidden by the constitution of this State.

Upon a petition for a rehearing, the court considered the arguments filed in support of the motion, and adhered to the original decision, but added:—

This decision does not, however, go to the extent of entirely excluding the Bible from the public schools. It only goes to the extent of denying the right to use it for the purpose of imparting sectarian instruction.

The gist of the later decision is found in the following paragraphs from a syllabus prepared by the court:—

The law does not forbid the use of the Bible in the public schools; it is not prescribed either by the constitution or the status, and the courts have no right to declare its use to be unlawful because it is possible or probable that those who are privileged to use it will misuse the privilege by attempting to propagate their own peculiar theological or ecclesiastical views and opinions.

The point where the courts may rightfully interfere to prevent the use of the Bible in a public school is where legitimate use has degenerated into abuse; where a teacher employed to give secular instruction

has violated the constitution by becoming a sectarian propagandist.

Whether it is prudent or politic to permit Bible reading in the public schools is a question for the school authorities; but whether the practise of Bible reading has taken the form of sectarian instruction is a question for the courts to determine in each instance, upon evidence.

Here is an excerpt from the testimony of the lady teacher of whom complaint had been made of sectarian teaching:—

Q. You read that book because you think it is the Word of God?

A. Yes, sir; I do.

Q. And you believe that sincerely?

A. Yes, sir; I do.

Q. And why do you consider it necessary to offer a prayer?

A. I think we are taught to.

Q. Yes, you think it is done as an act of worship, the whole thing?

A. We think it is, sir.

Q. Intended to worship God?

A. Yes, sir.

The court decides that this constitutes sectarian instruction. But that it is not designed to rule out the Bible entirely from the schools, the chief justice says:—

Certainly the Iliad may be read in the schools without inculcating a belief in the Olympian divinities, and the Koran may be read without inculcating the Moslem faith. Why may not the Bible be read without indoctrinating children in the creed or dogma of any sect? Its contents are largely historical and moral; its language is unequalled in purity and elegance; its style has never been surpassed; among the classics of our literature it stands preeminent.

There is, therefore, an alternative left to the teacher, if the school authorities permit the reading of the Bible: He can pray earnestly in his closet; then he can read the Bible in the schoolroom, live its principles in the presence of his pupils, and then trust the Holy Spirit to impress the truth upon the hearts of those who are susceptible to its influence.

BIBLES IN PUBLIC SCHOOLS.

THE Catholic Truth Society recently asked the New York State Superintendent of Schools, Dr. Skinner, if the Roman Catholic Version of the Bible might be read by Catholic teachers in the public schools where the reading of the Bible was required, and was told that it might. Of course Superintendent Skinner was right, but this illustrates the blundering policy of those strict Protestant religionists, who insist that the Bible be read in the schools as a daily religious service. It can breed nothing but quarrels. If the Protestant Version is read, it will be regarded as a Protestant service, which Catholics will object to, and conversely if the Catholic Version is read, it is better to have no religious service than to have a quarrelsome one. In an institution for all the people, like the public schools, there is no right or justice in imposing the religion of one fraction of the people, no matter how large, on the other fraction. There have been cases in which, in a school where the children were mostly Jews, they were required to learn and sing Christmas carols. The true rule is: No religious service of any sort in the public school. To say that reading the Bible or repeating the Lord's prayer is not a religious service is to say what is not true. Give over the care of religion to the church. —Independent.

PREPARING FOR TROUBLE.

It was announced recently that the War Department had notified the governors of all the States that it had prepared a new bullet, called a "riot bullet," and was prepared to supply all the State arsenals with them. It has also been announced that the general government was ready to supply the regular army rifle to the State troops to replace the Springfield rifles with which they have hitherto been armed.

Many are asking the question, What is portended in this ominous move of the military branch of this government? One labor journal, evidently scenting trouble from afar, asks, "Where are the riots that these bullets are to suppress, and who are the rioters? We have not heard of any disturbance anywhere requiring the wholesale murder of Americans to quell it. We have supposed that our patriotism was of too real and too sturdy a quality to make it necessary to overawe any of us with troops. Garisons and 'riot guns' and overpowering force we

have always supposed to belong chiefly to the monarchical countries of Europe. This being a popular government, it has never been supposed that it was necessary for the people to turn their power against themselves."

The simple fact is that the government sees coming an inevitable conflict between organized labor on the one side and capital demanding government protection on the other side. It is the duty of governments to maintain order however individual sympathies may run. It has been found necessary again and again to call out the State troops to quell riotous demonstrations of strikers against their employers. Troops were quartered for weeks in the Pennsylvania coal regions, and, notwithstanding their presence, murders and other crimes were of frequent occurrence. Colorado now has troops on duty to prevent strikers committing deeds of violence, and other States have found it necessary also in the very recent past to rely on the military to preserve order where strikes were in progress. These are becoming more and more frequent. Strikes are being ordered on less and less provocation, as is the case in the street-car strike soon to be ordered in San Francisco. The organizations are becoming larger in membership, more insistent in their demands, and the government expects it will be necessary to use the "riot bullets" and the "riot guns" to keep them in check. It is true also that the government is becoming more monarchical in its tendencies, is drifting farther and farther away from its proper anchoring ground in the Declaration of Independence. And this, too, makes the conflict more certain. The prospect is not a peaceful one, but this is the situation which this generation has to face. The tide toward conflict is a strong one, is becoming stronger every day, and there is no prospect of the growth of an influence sufficiently strong to stem the tide and speak peace to the turbulent stream. But of this condition the Word has warned us, and the Father has provided a safe shelter for His children through His coming storm.

The Coal Strike Award.—The commission appointed to arbitrate the differences between the coal companies and the miners has completed its work and reported its decisions. Both parties to the controversy are claiming the victory. The simple fact is that, while the union has not been recognized (which was one of the demands of the miners), some of their demands have been granted, and some of the contentions of the employers also have been upheld. The following summary of the findings will give an idea of the work done by the commission:—

General increase in wages of about ten per cent. Present methods of payment for coal mined to be adhered to, unless changed by mutual agreement.

Board of conciliation to be chosen for settlement of disputes and disagreements.

No strikes or lockouts to be permitted pending such adjustment.

No concerted action by mine owners or miners to limit the output of mines or detract from the quality of the coal mined, except by mutual understanding.

No discrimination for or against any workman on account of membership or non-membership in a union.

Unions must not undertake to assume or to interfere with the management of the business of the employer.

Persons who associate themselves into a union do not acquire authority over those who do not so associate themselves.

The miners have the privilege of having a check weighman of their own appointment.

Decision of the commission to be in force until March 31, 1906.

Recommends that coal and iron police not be employed in preference to regular peace officers.

The commission estimates the losses sustained during the strike to have been as follows: Losses to mine owners, \$46,100,000; losses to employees, \$25,000,000; losses to transportation companies, \$28,000,000—a grand total of \$99,100,000. During the week a number of railroads and some other concerns have increased the pay of their men materially; there have also been about the usual number of strikes.

Among the Mounds.—During the excavations of the site of ancient Susa (Shushan) a column of stone has been found on which the laws governing Babylon in the time of King Ahasuerus are set forth in 300 paragraphs. We see by this that the codification of laws is not a modern thing. The many excavations now going on in ancient lands, bringing again to the attention of the world those people and events of which the Bible speaks so plainly, are serving an important purpose in God's work. More and more minutely are the mounds corroborating the writings of the inspired men of old. A despatch from Egypt dated March 2 states that Mr. Davis, an American explorer who has been excavating the ruins of ancient Thebes, has found a splendid war

chariot in the tomb of Thothmes IV. The chariot was made of bronze and gilded wood. Other chambers were found in the tomb, the doors to which were sealed with the seal of the king. The floor was strewn with vases, dishes, and other objects. The walls were hung with paintings, and in the room were found pieces of textile fabric in which hieroglyphics of various colors are woven with such wonderful skill as to present the appearance of painting on linen. John Hayes Hammond of Yale University, until recently a mining expert in South Africa, stated, in a lecture in New York on March 6, that inscriptions had been found in South Africa which proved that Rhodesia is the land of Ophir referred to in the Scriptures.

Prevalence of Fraud.—The large number of frauds reported by the daily press during the past few weeks has been a source of astonishment to the general reader. They do not seem to be restricted to one line of business or to one class of individuals. It is a striking sign of these times in which we live, showing the great prevalence of the desire for riches without regard to the manner in which they are obtained. There has been a run on the imperial bank of Shanghai due to the circulation of forged or fraudulent bank notes to the amount of \$300,000. The president of a mining company at Los Angeles, Cal., is made defendant in a suit to recover damages for the fraudulent sale of stock of the company. The vice-president and manager of the Bank of South Pennsylvania is arrested, charged with numerous fraudulent transactions. The bank was closed by the examiner. A great many insurance frauds also have been reported, in some of which murder has been resorted to for the purpose of securing the insurance money. A million-dollar insurance fraud is now under investigation in the city of Pittsburg, Penn. A company has been operating in Mexico, defrauding the insurance companies of hundreds of thousands of dollars. Even our Post-office Department at Washington has been smirched by this greed for gold on the part of some of its employees, who have, through a kind of blackmail, exacted money from fraudulent concerns before permitting their matter to go through the mails; and other concerns have been excluded because of refusal to pay. The Scripture statement that "the love of money is a root of all kinds of evil" was never more strikingly verified than it is being verified in these days. No crimes are too dark or cruel to deter men and women from committing them, if money is the object involved.

Increasing Travel.—The prophecy of Daniel says that at the time of the end many shall run to and fro (Ch. 12:4). We are now living in just such a time, tho the application of this prophecy to the fact is doubtful. Mr. Kruttschnitt, of the Southern Pacific Company, gives a very lucid idea of the condition, in a recent interview:—

The problem of the most importance just now before the big railroad companies is how on earth to handle the railroad business that is being offered, both freight and passenger. It is almost impossible to get the necessary extra equipment. We are getting some locomotives that were contracted for a long while ago, and we expect the rest of the order to be filled in April, May, or June. Then we should have a total of 106 new locomotives with which to begin the fall campaign of 1903. The trouble is a lack of structural material. The big car factories and locomotive works are all overcrowded with work, and they are unable to get all the structural steel they need. We have built 4,000 cars at our Sacramento shops during the last three years. But in all the new-style cars the frame is of steel, and we have not the facilities for building such cars. We have made a contract for 125 first-class passenger coaches, which are promised before the 1st of August, so we may use them for the Grand Army of the Republic Encampment travel to San Francisco. We are putting up very large and extensive car shops at Los Angeles. They will be thoroughly modern in every respect.

Burning the Bible Again.—News comes from Fiji that on one of the islands in that part of the South Pacific considerable excitement has been caused by the public burning of 300 Bibles by the Catholics. This sacrilegious act in the presence of converted and unconverted inhabitants of these islands is said to have caused much friction between the Catholics and Protestants. How can it be proved that Rome's seeming encouragement of the reading of the Bible in America is more than a subterfuge when in the islands of the sea, in the presence of the heathen, the Bible is being burned as a dangerous book?

England has appointed her three commissioners who are to confer with three American commissioners over the matter of the settlement of the Alaskan boundary dispute. England's commissioners are Lord Chief Justice Alverstone of England, John Douglas Armour of the Supreme Court of Canada, and Sir Louis Jette, retired judge of the Supreme Court of Quebec.

The hurricane which visited the Puamotu group of islands in the South Pacific, caused the death of 515 of the natives. Previous reports had placed the number of dead all the way from 400 to 1,000. The suffering of the survivors during and following the hurricane was most distressing, many, especially children, having died from sheer exposure.

Reports from China indicate that the threatened uprising of the Boxers is creating widespread alarm among those who would be most affected by it. Some of the Roman Catholic missionaries in the north of China are reported to be arming their missions because of the fear of further uprisings and massacres. Native papers at Nanking report that the rebels are massing their forces along the Yangtse-Kiang, preparatory to an uprising, and a telegram from Kukiang states that the situation there is critical. The governor of Kwangsi has asked the governor of Kwang Tung for troops to help in suppressing the rebels, but none can be spared from that province. The western powers are taking the precaution to fortify their legations at Peking. Marshal Su is reported to have committed suicide because of his inability to quell the rebellion in Kwangsi, a large body of his personal troops having gone over to the enemy. It is reported that France will send troops into the last named province if the Chinese Government is unable to suppress the rebellion.

In the Balkans.—Reports from the Balkans indicate that there are constant conflicts between the Macedonians and the Turks, tho generally of small bodies of men, in which few lives are lost. It is stated, however, that the insurgents have decided to postpone a general movement and await developments; but that it is the settled purpose of the revolutionists eventually to drag Europe into an interference in the affairs of Macedonia. The Turks seem to be controlling themselves better than formerly; but the revolutionist leaders believe that as soon as Europe has turned its eyes to another portion of the globe, the old tactics will be employed again. The Macedonian committee does not intend to be idle. So while war in the Balkans is no longer regarded as imminent, no one dreams that peace is assured.

Notable Inventions.—Two remarkable inventions which have just come to public attention are an apparatus for enabling the totally deaf to hear, and an apparatus for enabling the totally blind to see. In the former a small apparatus is attached to the ears, by which, through the instrumentality of electricity, sound waves are conveyed directly to the inner ear. The mechanism for enabling the blind to see has not yet been described by the inventor; but has been satisfactorily tested, according to reports from Paris. The hearing apparatus has been tested in public, and the deaf mutes who heard for the first time were in ecstasy.

To Test Pennsylvania's Blue Laws.—To force an issue on the blue laws in Pennsylvania, the prominent and responsible members of the Sabbath Observance Association have sworn out warrants for the arrest of several publishers of morning newspapers, and the executive officers of a certain news company, a locomotive works, and an ice-cream company. Such acts as the accused are charged with doing are forbidden by the law of 1794, which also prohibits kissing on Sunday.

A systematic study of criminals and criminality is to be taken up in both Russia and the United States at government expense. The increase of crime is something that governments have found it necessary to take cognizance of, in an endeavor to find some new way of dealing with it, some method that will turn the tide. But God's Word tells us that "evil men and seducers shall wax worse and worse," and that this will go on and on until the King of kings shall come.

A colored porter on a New York ferry-boat found a one-thousand dollar gold certificate on the floor of the ladies' cabin, and turned it over to the proper officials. The negro's act of honesty was considered a thing so uncommon as to be worthy of note and comment all over the country. He ought to have done it, to be sure; but it is a fact that the people of this generation did not expect it—not because it was a colored man at all, but because it is this generation.

Imitating Crime.—At Findlay, Ohio, recently an example was given of the alacrity with which children imitate the crimes of which they read or hear. A number of youth had witnessed the play, "Tracy, the Outlaw," and enthused with the exploits of the bandit, seized a youth of their own age, carried him to a lonely spot, and had about completed preparations for burning him at the stake when workmen heard his cries and rescued him.

The grave of Attila the Hun is reported to have been found by a peasant of St. Johann, in the Drave Valley, Austria. Antiquarians had made repeated unsuccessful attempts to find the grave of this Hunnish chief; but were convinced that it would one day be found. The remains were inclosed in a bronze coffin, beside which were several instruments of bronze. Underneath the coffin was a stone bearing the name of Attila.

The city officials of Aijahabad, India, in taking precautions against the spread of the plague, undertook to exterminate the rats, which are known to carry the infection. The people would not allow this, as it involved the taking of life. So the city authorities are offering rewards for live rats, and these are to be fed and housed at the public expense until the plague subsides, when the rats will be turned loose again.



THE HOME

THE HOME.

BY MARY WOOD-ALLEN, M. D.

Companionship.



THE ideal social life should be in the home, for here there is no line of demarcation between old and young, no separation of the sexes, but all meet together in a community of interests which should insure a community of pleasures.

Young peoples' organizations have done some good in teaching the younger folks how to conduct meetings, and in giving them a certain amount of self-reliance; but they are not an unmixed good because they have made boundaries between old and young, and have set these periods of life off in distinct classes as if they were in no way connected with each other. This condition is not limited to societies, but maintains in what we call society as well.

It is a mistake to separate the old and young in social life. The old need the vivacity and enthusiasm which the young possess as a stimulus, and the young need the wisdom and experience of the older people as ballast.

In the home we find the ideal conditions, both sexes and all ages meeting on a common plane, but unless there is a sympathetic unity of feeling and of desires there will be no real companionship.

To sleep under the same roof and eat at the same table does not of necessity make people companions. We can not expect that the children will come spontaneously into sympathy with the parents. They have not had the experience necessary to do this, but the parents having been children ought to be able to sympathize with their children.

It is only by remembering their own childhood that they can come into harmonious relations with the young people in their home.

Christ's words, "Except ye become as little children ye can not enter into the kingdom of heaven," seem to me to be applicable here. Unless you can enter into that state of mind that understands the heart of the little child you can not bring into your home life the harmony which is in itself heavenly. It seems easier for many parents to enter into the life of the little child than into the life of the growing boy or girl. The father can get down on all fours and "play bear" with the two-year-old, but does not know how to enter into the mind and heart of the boy of ten, twelve, or fourteen. Instead of making the lad feel that he knows the delights of boyhood and sympathizes with them, he stands in the boy's mind as the arbitrary power that is forever interfering with his plans of enjoyment. If he could feel the father's sympathy he would more cheerfully accept his father's decisions even when they interfere with his own wishes. Fathers and mothers should as far as possible be in the pleasures of their children of all ages, in them in spirit and interest, if not in fact.

The young people should be made to feel that home is the best place for fun, and that father and mother can laugh at their innocent pranks even if not taking part in them.

I know a family where "mother" is always a part of all the frolics. "Come on, mother, we're going to have some fun," is always the invitation, and mother goes, approves when she can, and if she must interfere does it with a manner that makes everyone feel that her's is the best way.

"Let's have a circus in our barn," said one boy to another. "O no, let's have it in our house; mother can help us and tell us what to do." So the troupe of boys ran to mother and she counselled and planned and turned the "circus" into a harmless entertainment where good manners ruled and only proper language was heard. "Isn't she bully!" was the enthusiastic, if not elegant compliment of the boys.

A truer valuation of the character of companions

is obtained if they are seen under the eye of father and mother. It is wonderful what a difference this makes in the judgment. "I thought he was a real nice boy until I took him home with me, then I felt that he was rude and coarse as soon as he came where mother was."

"How different her conversation sounds to me when I know mother is hearing what she says, even tho mother makes no comment. I seem to hear through her ears and that changes things."

The greatest safeguard for youth is that its friends shall be entertained in the home circle. Alas! too often young women receive in the home parlor young men whom the parents do not even know by sight.

An idea sometimes maintains that home is the place where one may be careless in dress or in manners. "I want to be comfortable at home," is the excuse. But if we were brought up to personal neatness, to courtesy and careful behaviour in the home, we should feel only comfortable when conforming to these conditions. Then we should find

THE WELCOME BACK.

SWEET is the hour that brings us home,
Where all will spring to meet us;
Where hands are striving as we come,
To be the first to greet us.
When the world hath spent its frowns and
wrath,
And care hath been sorely pressing;
'Tis sweet to turn from our roving path,
And find a fireside blessing.
O, joyfully dear is the homeward track,
If we are but sure of a welcome back.
What do we reck on a dreary way
Tho lonely and benighted,
If we know there are lips to chide our stay
And eyes that will beam love-lighted?
What is the worth of your diamond ray,
To the glance that flashes pleasure;
When the words that welcome back betray,
We form a heart's chief treasure?
*O, joyfully dear is our homeward track,
If we are but sure of a welcome back.*
—Eliza Cook.

ourselves comfortable in the best of society. I know a young woman of twenty-five who is never at ease because she was not trained to good manners in youth. She does not know how to perform an introduction easily, to leave a room gracefully, to receive a kindness courteously, altho a girl of good sense, yet, not knowing how to conduct a conversation, she always giggles when spoken to in society. She talks slang at home, consequently she has no elegant vocabulary to use in social life. She is careless of her person at home, therefore is ill at ease when "dressed up." She can not readily say "please" and "thank you," or "good morning" or "good night," for her tongue was not trained to those formulas of courtesy in youth.

Home, then, should be the center of social life, the foundation of social joys, the school of social virtues.

SOME MISTAKES WE MAKE.

It is a mistake to work when you are not in a fit condition to do so.

To take off heavy underclothing because you have become overheated.

To go to bed late at night and rise at daybreak, and imagine that every hour taken from sleep is an hour gained.

To imagine that if a little work or exercise is good, violent or prolonged exercise is better.

To conclude that the smallest room in the house is large enough to sleep in.

To sleep exposed to a direct draught at any season.

To imagine that whatever remedy causes one to feel immediately better, as alcoholic stimulants, for example, is good for the system, without regard to the after effects.

To eat as if you had only a minute in which to finish the meal, or to eat without an appetite, or to continue after it has been satisfied to gratify the taste.

To give unnecessary time to a certain established routine of housekeeping when it could be more profitably spent in rest or recreation.—Anon.

CHILD-TRAINING.

BY MRS. E. G. WHITE.

MEN and women are generally designed for the home life, and from an early age they should be taught to perform the duties of this life. They should be taught to see and improve opportunities for helping others.

Such a training is of untold value to a child, and it can be so given that the child will find pleasure and happiness in learning to be helpful. This is the mother's work,—patiently to train her children for usefulness. In doing this work, she will gain an invaluable experience.

Children are as easily interested in useful employment as in play. Each child should have his given duties, and should be taught to perform them with thoughtfulness and care. And when he does well, let the mother express her thanks. This will fill his heart with joy. Let her show her children that she appreciates their efforts to help. A word of praise will encourage them in well-doing. Thus teaching her children, the mother becomes their companion, and they are bound together by ties of love and helpfulness.

In the training of a child, there are times when the firm, matured will of the mother meets the unreasoning, undisciplined will of the child. At such times there is need of great wisdom on the part of the mother. By unwise management, by stern compulsion, she may do her child great harm.

Whenever possible, this crisis should be avoided; for it means a severe struggle for both mother and child. But once such a crisis is entered into, the child must be led to yield its will to the wiser will of the parent.

The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance. She is to give no loud-voiced commands. She will gain much by keeping the voice low and gentle. She is to deal with the child in a way that will draw him to Jesus. She is to realize that God is her Helper; love, her power. If she is a wise Christian, she will not attempt to force the child to submit. She prays earnestly, and as she prays, she is conscious of a renewal of spiritual power. She sees that the same power that is working in her is working also in the child. He becomes more gentle, more submissive. The battle is won. The mother's patience, her words of wise restraint, have done their work. There is peace after the storm, like the shining of the sun after rain. And the angels, who have been watching the scene, break forth into songs of joy.

My brother, my sister, are you living in close connection with God, so that you represent Him in the home? Do your children see in your daily life that which strengthens them in every right purpose? Your words and actions, yes, and the tones of your voice and the expression of your countenance, are leaving on their minds impressions that can never be effaced. The influence that you exert in the home mingles with the first conceptions of your children, and it should be to them a savor of life unto life. If your heart is sanctified by Christ's grace, you will stand in the home as an oracle of the cross. Christ will teach you to speak right words. He will speak through you, revealing the power of His grace.

Let not your hearts grow faint or your hands weary. By and by the portals of the heavenly city will open to you and your children, and you may bring them to God, saying, "Here am I, and the children whom Thou hast given me." What a reward will then be yours!—to see your children crowned with immortal life in the city of God.

A WAYSIDE INCIDENT.

A VERY helpful book might be made up of the little happenings, the little deeds of kindness, the little exhibitions of unselfishness and brotherly love seen and heard on the streets by those who are on the lookout for the better and brighter things of life. It was the unselfishness of a little child that made up the wayside incident of which I write.

She was a child of the slums, a ragged, unkempt, forlorn little girl of about ten years of age. Some one had given her a penny, and she had hurried away to the penny store, and there purchased a long stick of striped red-and-white candy. She was running along the street, proud and happy in her new and rare possession, when I saw her. Suddenly another little girl, equally ragged and forlorn looking, came limping out of the dark hallway of a dilapidated old rookery of a tenement house. She was very lame, and had evidently suffered much in her short life. Her face had a drawn and prematurely old look, such as one is always sorry to see in the faces of children.

The two little girls met, and the one with the candy held it aloft, exclaiming: "See what I've got! Just see what I've got!"

"Where'd you git it, Janie?"

"Bought it."

"Where'd you git the money?"

"A man give it to me for scooting after his hat when the wind blowed it off."

"Gimme some of it, won't you, Janie? Please

There was a wistful, eager, hungry look in the drawn little face.

Janie hesitated. Evidently sticks of candy came rarely to her. She looked longingly at the candy and then at the little girl. Suddenly she rushed forward, saying, eagerly, joyously: "You take it all, Maggie; you take it all. You can't scoot after gentlemen's hats and earn pennies, and I can. So you take it all; and if I git a chance to earn another penny, I'll give it to you to buy anything you want to with it."

Generous little heart, in which love of self had not yet found an abiding place! What a lesson it taught to the grasping and the self-centered, who care not for the wants, the weakness, or the woes of others! —*Young Reader.*

RIVERS OF INK AND MINES OF GRAPHITE.

WASHINGTON, D. C., Sept. 27.—The office material used in the executive departments here is sufficient to keep thousands of operatives busy the year round, and foots up surprising aggregates. Rivers of ink, forests of cedar, and mines of graphite are reasonably mild exaggerations when applied to the total of clerical supplies for the Governmental service.

The War Department annually uses 861,408 pens, 32,500 pencils, 1,927 quarts of mucilage, 4,634 quarts of black ink, 3,167 bottles of red ink, and 7,000 gross of rubber bands of different sizes.

There are used annually by the Post-office Department 8,250 pounds of rubber bands, 300,000,000 facing slips, 3,500 dozen indelible pencils, 240,000 black and colored pencils, and 13,225 gross of pens. There are 300,000 penholders used annually. Each of these is inscribed, "Property of the United States Post-office Department." The headquarters of the postal service uses each year 12,000 quarts of black ink, 1,300,000 pounds of small jute twine put up in half-pound balls, 9,500 steel erasers, and more than 2,228,000 black carbon sheets.

The Interior Department uses annually 146,000 lead pencils, 6,925 gross of steel pens, 5,000 quarts of black ink, and 2,500 quarts of mucilage.

Unestimated millions of pins and uncomputed reams of paper, with millions of envelopes, are used each year in the Governmental service. The Treasury Department and other branches of the public service use supplies in proportion to the figures given for the War, Post-office, and Interior Departments.

CHINAMEN IN AMERICA.

[From *Leslie's Monthly* for February.]

It is estimated that there are about 100,000 Chinamen in the United States, and that 20,000 of them are in San Francisco. There is a considerable Chinese colony in New York and there are small colonies in Philadelphia, Boston, and Chicago. Tho they do not belong to the educated classes, 95 per cent of them can read and write. A daily paper in the Chinese language is published in San Francisco and another in New York.

Nearly all the Chinamen in the United States come from the single province of Kwong Tung, the most populous of the eighteen provinces of the Chinese Empire. Its capital is Canton. Six counties of this province send out most of the emigrants to the United States. The inhabitants of this province have for centuries been more adventurous and fonder of traveling than the rest of their fellow countrymen, and they are always ready to face danger if there is a good chance of profit.

FILIPINOS' THICK SOLES.

THE most of the Filipino people do not wear shoes, and the consequence is their feet have soles on them that protect them from injury. It is not an unusual thing to find natives with the skin on the bottom of their feet one-eighth of an inch thick. Nature makes provision in cases of that kind, and they can walk all day long and they are never troubled with corns.

IT IS NOT AN EXAGGERATION.

"PAPA," said the sweet girl graduate, "wasn't my commencement gown a whooperino? I had the other girls skinned alive!"

"And this is the girl," said papa, sadly, "whose graduating essay was 'An Appeal for Higher Standards of Thought and Expression'!" —*Chicago Tribune.*

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Enclosed please find stamps for two bars of E-Z Washing Tablets. I have used the sample you sent me and am delighted with results. Please send Tablets at once as I am entirely out. Mrs. C. M., Barre, Vt.

Your samples of E-Z Washing Tablets received, and am well pleased with them. Find enclosed postage stamps for more. I find no fault whatever with your Tablets. I think they are all they are represented to be. Mrs. S. H., Orland, Cal.

I send you stamps for your Washing Tablets. I used the samples and find them as represented. Mrs. E. J. R., Fort Ripley, Minn.

Your Washing Tablets will do all you claim for them, and without injury to the clothes. I have used them over a year and would not want to wash without them. Washing is so much easier, as very little rubbing is required; indeed, plain clothes need no rubbing at all when boiled with the Tablet. I heartily recommend them. Mrs. S. N. C., New York City.

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MISSIONS

I NEVER KNEW.

I NEVER knew before the world
So beautiful could be,
As I have found it since I learned
All care to cast on Thee;
The scales have fallen from my eyes,
And now the light I see.

I never knew how very dear
My fellow-men could be,
Until I learned to help them with
A ready sympathy;
Their inner lives have made me know
A broader charity.

I never knew how little things
As greater ones could be,
When sanctified by love for One
Who doth each effort see;
But now a daily round of care
May win a victory.

I never knew; and still, dear Lord,
As through a glass I see,
And perfect life can only come
When I shall dwell with Thee:
When, in Thy likeness, I awake
For all eternity.

—Living Church.

THE ACAPULCO MASSACRE AND WHAT CAME OF IT.

[Geo. Johnson, in *American Missionary*.]

ACAPULCO, the famous old sea-port known the world over, was the birthplace of organized Protestant work in Guerrero, a quarter of a century ago.

The historian notes with interest that Cortez discovered the bay in 1531 and from Acapulco he sailed to conquer Sinaloa. On May 9, 1540 set sail from here Hernando de Alarcon, the discoverer of California.

From Acapulco the galleons of Spain returned to

—the gaily colored red tiled houses, the portales and high sidewalks; the brightly dressed people—and one is in Acapulco. But above all, to the Christian, this little seaport is interesting as the cradle of organized Protestantism in the State of Guerrero.

Here in 1874 Procopio Camilo Diaz, a native of Tixtla and an old school liberal who had risen to the rank of colonel in the wars of reform, was engaged in his trade of printer. José Matilde Rodriguez gave him a tract and then spoke to him about the Bible. Catarino Franco described to him the Protestant services he had attended in San Francisco, California, and the Word took root, and Procopio Diaz became the first Gospel preacher not only of the port of Acapulco but of the whole State of Guerrero. Towards the closing months of 1874 it was resolved to send a committee of four up to Mexico City to investigate the methods of church government. Of this committee only one, Simon Diaz, was able to make the arduous trip of nine days on horseback to the capital of the republic. He lodged with Arcadio Morales, and on his invitation Rev. M. H. Hutchinson, our first missionary to Mexico, visited the new congregation. Previously the services had been in a private house, but upon Mr. Hutchinson's arrival, the abandoned Romanist chapel of San José, situated on the rocky bluff close to the waters of the bay and only a short distance from the fortress of San Diego, was rented. January 23, 1875, the first service was held and the Lord's Supper celebrated.

On January 24th the enthusiastic worshipers again assembled to worship, and on January 25th the end came. The priest Don Justo D. Nava had viewed with alarm the spread of Protestant influence in his parish, and had preached against the new believers. His words bore terrible fruit. At 8.15 p.m. while the sixty worshipers were singing the hymn, "A nuestro Padre Dios, Demos en alta voz" a mob of about 300 ruffians, drunken Indians from the neighboring mountain villages, together with those desperadoes always found in port towns, broke in and began a murderous assault with machetes, rifles, and pistols. The believers gathered round their leader, Don Pro-

ished. The governor offered the wounded a room in the castle while they were convalescing. This was refused, for it was justice and not favors that they asked. But if the authorities were slow to act, evidence was not lacking to show that God Himself took vengeance on the murderers. Of these Juan Fajardo was found dead one morning soon after, his body thrown out near the old cemetery and the dogs and vultures feasting on it. Victor Maya became blind soon after, and within a short time Petronilo Mendoza died vomiting blood. The priest himself, robust and vigorous at the time, fled, and those who know say that he died soon



Tree of the Sad Night Where Cortez and Party Were Captured.

after in the far-off hot country of the lower Balsas, wasted to a mere skeleton.

For a few weeks services were continued in Acapulco in the house of Juan Tunes until this, too, was wrecked by the fanatical populace. Then it was decided best to separate. On March 18, 1875, Don Procopio came to Chilpancingo and founded the Protestant work there. From here he and his brother Adrian, together with Matilde Rodriguez, Simon Diaz, worked out to Tixtla and the neighboring towns and villages. Others went up the coast north of Acapulco and even penetrated through the Sierra to the lower Balsas country, and everywhere founded groups of believers and preached the Gospel. It was a hard struggle for ten years. In Chilpancingo there were two uprisings against the Protestants, but for some reason they both failed. Several attempts were made to break up the services, as the door of Julian Alarcon's house, riddled with Winchester balls, silently testifies to this day. At one time the church members were imprisoned on a charge of burning the crosses of the Romanists. At last the leaders were virtually banished and told never to return. But in 1885 the church had rest; for General Arce became governor and at once enforced the laws granting equal religious liberty to all.

"Hitherto hath the Lord helped us." Out of that persecution came the greatest blessing that Guerrero has ever known, for the Gospel was not confined to one place, but spread east and north and south. In the new century we cry for more fervor, more Pentecostal power and Pentecostal results, and more of the Spirit's influence on the hearts and lives of our converts.

THE OUTLOOK IN PORTO RICO.

[A. B. Rudd, in the *Baptist Argus*.]

THE people of Porto Rico, however dubious they may have been at the beginning, are now convinced that the Gospel has come to stay. Four years of preaching from shore to mountain-top is now telling in the life, hopes, inspirations of this people. Some fifty or more missionaries—Baptist, Methodist, Presbyterian, Episcopalian, United Brethren, Christian Plymouth brethren and others still—are taking a hand in the work of evangelizing the island. Surely



Market Scene in Mexico.

their native land bearing the silver and gold and precious things of the New World. Here was once the gateway of China and the far-off Indies of the East; the place where the old world reached across the new to clasp the still older world beyond. From here in 1591 Felipe Jesus sailed for Japan to meet a martyr death in missionary work. In 1773 the Viceroy Bucareli came down from the capital to build the fortress of San Diego on the threshold of the western seas. Here the wars of independence and after, raged fiercely, and here the heroic Vicente Guerrero was betrayed into taking the voyage that cost him his life.

To the traveler there will come the never-to-be-forgotten picture as one descends from the interior to the coast,—the laborious climb up to the last ascent and then the sudden flash of the blue waters of the bay far below with the waves breaking in white foam for miles around the long curves of gray sand edged with green, and beyond all, the placid majesty of the limitless Pacific Ocean. A little further and the road passes through the palm gardens and fields of green *pará* grass and the music of the surf sounds louder and nearer. Soon the town comes into view:

copio, and on the pulpit a desperate struggle took place. About thirteen Protestants were killed and more than twenty seriously injured, among them Señor Diaz himself, who with one hand crippled from a machete cut was only saved from death because his wife interposed a chair between the murderous blade and her husband's head. It was not long before the uproar brought the soldiers down from the fortress to quell the riot, but in the meantime the attacking party had fled. The dead were carried to the municipal building, and the wounded were helped to their homes. Mr. Hutchinson was not present that night, as illness confined him to his room. On the tumult arising, however, John Sutter, the American consul (the same John Sutter who discovered the gold in California) put him on an American ship and sent him to San Francisco.

Thus God stirred up the nest of Protestantism. Governor Don Diego Alvarez came in person to investigate the affair. On the "Quebrado," the cut above the town made to let in the cooling breeze of the ocean, the people of Acapulco gave him a banquet, and the fanatics presented a petition asking to have the Protestants exiled or pun-

with such a multiplicity of forces the work should not be delayed. The Lord has given us five native brethren who are proving themselves efficient helpers. May their numbers be greatly increased!

Results have been encouraging, tho not so large as we could have wished. Twelve churches with about 530 members serve to incite us to more earnest work for the future.

"Hitherto hath the Lord helped us," expresses the earnest conviction of missionaries and churches as the old year draws to a close, and with confidence and hope we look forward to even better things for the year 1903.

GOSPEL WORK IN INDIA.

AS AN evidence that the Gospel of Christ has the same power over souls in India that it has in England or America we quote the following from the *Missionary Herald* (Congregational) of March, which was written by a missionary from Aruppukottai, India:—

Two men from the Madras Y. M. C. A. arranged to hold a four days' evangelical service with our people. We prayed much for the meetings and brought all our Christian workers in. Four services a day were held, and all was aimed at the workers. Sin was held up in all its enormity. God was at work there, for the men came to me in private, one after another, made the most humiliating confession of sin, asked my forgiveness, and restored money which they had stolen from the mission. They were all small sums, varying from ten cents up to one or two dollars. But this dishonesty had hardened the conscience and robbed them of power. Their consciences were unusually tender, and sins of all kinds and description were confessed with tears and sobs. It broke them all up. I just wanted to put my arms around them, as we took the matter to the Lord and told Him all about it. I loved those men as I never had loved them before. Eighteen of them came to me of their own accord. It was truly wonderful, and I never had such an experience in all my life. I now know the men and they know me as never before. From this time we shall be a new band of Christian workers. Pray for us, that this may be the beginning of a great blessing throughout the station.

The second item of interest is that twenty-one families of the Maravar caste, making in all about eighty-five souls, within two months have decided to become Christians. These men are the highway robbers of the district—bold, rough fellows, whom all fear and at whose door all robbery and crime are laid. But they are worth saving and make splendid Christians when converted. God's hand is in this movement, and we expect more from it still.

A third item is of another nature. Satan has waked up and is very angry. In this place the Bible-women are doing a great work. Many of their pupils give evidence of being truly converted, and wish to come to church. Some of them have done so, altho forbidden by husbands and friends. Last week two of them, on their way to the house of God, were beaten and carried back. One woman, named Veerakkal, of the Naick caste, has had to go through a fiery furnace. She has been married ten years, but has no children, and consequently is hated and scolded by husband and friends. The husband always speaks in anger to her and makes her work in the fields like a slave. Last year she fell sick and was near to death's door. Her hearing was gone and she was just alive, but she said that if the missionary and missionary lady would come and pray with her, she would recover. Very reluctantly the husband called us. We went, and while Mrs. Hazen was praying, Veerakkal's hearing came back to her, and she immediately began to amend. In two or three days she was up and at work. All acknowledged that she was saved by prayer. But her friends did not keep their promise to let her be a Christian. She still held on to Christ, and they held on to their bitter opposition. They said she had better die than be a Christian, took her Bible away from her, and threatened all sorts of things. She stole away from her wretched home and came here to us and said, "Take my jewels, take my clothing, take all I have, but let me have that blessed Bible." She even said that she would run away from home and be a mere servant to us if we would take her. But we said, "Stay at home and bear witness for Christ there, and try to win husband and friends to Him." What was our horror three days ago to learn that they had poisoned her, and now she is at death's door. She sends word to us (for we can not get at her) to pray that she may die, O, the cruelties of heathenism!

But in spite of opposition, the work of the Gospel is going forward in India. The Christian population of India at the present time is 2,775,716, an increase of 840,486 in the last ten years. These figures are taken from the government census, and are authentic. While Christian zeal is far below what it should be, and not a tithe of the work is being done that might be done, yet this material evidence of Christian growth should warm the heart and increase the zeal and courage of every loyal follower of Christ.

WASHINGTON, D. C.

THE readers of the SIGNS OF THE TIMES who have responded so generously to the appeal for the Memorial Church will, I am sure, be pleased to know that we have been able to pay \$6,200 on the church debt. A balance of \$6,700 with interest at 5½ per cent or \$1.01 per day still remains to be paid. With the exception of Sunday, when there is no delivery of mail in Washington, I have received money every day since February 2—up to the present day (March 12). Believing that it will interest all readers of the SIGNS and encourage others to give to this worthy enterprise, I will here insert a partial list of donations sent directly to me by those who are not members of the Washington Seventh-day Adventist Church.

Hattie H. Weller . . . \$1500.00	A. H. Schafer 50
Dr. and Mrs. Capehart . 225.00	Oakland Church 31.07
A friend 144.34	J. A. Coffey 50
H. W. Cottrell 100.00	J. B. Coney 75
Wm. Hurlock 100.00	Woodland Church 41.30
R. L. Simpson 5.00	Mrs. M. H. Hughes . . . 5.00
Mrs. Alice Gage 2.00	T. R. Angove 2.00
Spokane, Wash. Church per	W. G. Buckner 20.00
W. H. Saxby 10.00	D. T. Richardson 1.00
Mr. and Mrs. Ira E. Johnson 1.00	Total \$2189.46

This list is only partial. Other names will follow in later numbers of the SIGNS OF THE TIMES.

J. S. WASHBURN.

OUR WORK AND WORKERS.

ON the 14th of February a church was organized at Shreveport, La., with a former Baptist minister as local elder.

At the first ordinance meeting of the church recently organized at Barron, Wis., nine members were added.

THE new church building at Erin, Tenn., was dedicated on the 15th ult. Brother W. J. Stone conducted the service.

ON the 8th ult., the new house of worship at Connersville, Ind., was formally dedicated to the Lord. Brother S. H. Lane preached the dedication sermon.

MEETINGS held in a "large dug-out" at Faulkner, O. T., by Brother J. R. Bagby, have resulted in ten converts to the faith, and a Sabbath-school of twenty-two members.

SIXTEEN meetings held in Olivett, Ohio, by Brother C. C. Webster, have closed with ten new Sabbath-keepers, a church organization of fourteen members, and a Sabbath-school of twenty-five members.

IN the Workers' Bulletin Brother Henry Johnson reports meetings being held in a union church at Estherwood, La., which are attended by a number of Catholics and Jews, with a good interest and prospect.

FEBRUARY 21 the first service in the new house of worship near Hewitt, Wis., was conducted by Brother Wm. Covert. They have a church-school in the building, but as yet have no church organization. However, an organization of about twenty members will soon be effected.

HEALDSBURG (Cal.) COLLEGE has issued a new Calendar for 1902-03. It is a neat pamphlet of 80 pages, well illustrated, and containing elaborate descriptions of the various industries and courses of studies that engage the attention of the faculty and students. The pamphlet is a credit to the institution.

OF the work in Egypt, Brother W. H. Wakeham says: "Our great immediate need is a tent in which to hold our meetings in the native towns and villages. This is a much better country for tent work than any place I have seen in America or Europe, and we hope that in some way this need will be speedily supplied."

BROTHER ETHAN BROWN writes as follows to the Minnesota Worker:—

Believing it would be of interest to the readers of the Worker I will relate an experience I had while employed by the Government installing a gasoline engine in a boat at Onigum, Minn., the Leech Lake Indian Agency. While there I was permitted to keep one Sabbath and work Sunday, which aroused such an interest that every Indian who could read English wanted me to send them reading on the subjects of our faith, and especially about the Sabbath. A young Swedish lady, with whom I boarded, decided to close her boarding house, go to Battle Creek, and become a trained nurse. The Indian agent, Major Geo. L. Scott, said at the table that "Saturday is the Sabbath, and no one can get around it." I had a chance to send reading matter to all the principal government employees at the agency.

THE sanitarium building at Caterham, Surrey, England, which we noted some weeks ago, has been purchased, and is ready for operation free of debt. The brethren of the British Union Conference have gratefully acknowledged the \$10,000 (two-thirds of the cost) sent from America, which enabled them to make the desired purchase.

BROTHER A. O. BURRILL writes from Salamanca, N. Y., as follows: "A church of nineteen members was organized at this place March 7. Twenty-six were baptized, twenty-three of whom were students from the school. Others united with other churches. This school, which has been conducted by Brother H. W. Carr and his wife, has proved to be productive of great results."

AN item in the New York Indicator says: "A letter has recently reached the office from Brother and Sister B. E. Connerly, Mayaguez, Porto Rico. They were well, and of good courage. They are hard at work studying the language, and hopeful for good results. They are contemplating printing a little paper, that they may better reach the people who sit in the grossest darkness."

THERE are many evidences that our system of industrial schools is appreciated by those who have the privilege of attending them. The following testimonial is from a student at Bethel Academy, Wis., which we cull from the Reporter:—

No doubt our young people throughout the State like to hear of our school here at Bethel. It is indeed a grand school. I have found the Lord here since I have been in this place, and I can see His power working in this school. It is indeed a blessing to know that our teachers, who stand before us every day teaching us the truth, are filled with the spirit and love of God, so that we can see nothing but Christ in them. I very much appreciate being here, and hope that others who hear of this school will make an effort to be with us, and enjoy the blessings God has in store for them.

PUBLICATIONS WANTED.

ANY or all of our publications suitable for missionary work. Address, post-paid, Mrs. Esther Stone, Portland, Me.

CURRENT and back numbers of the SIGNS, Life Boat, Review, and tracts, for missionary work. Address, post-paid, Walter Krusen, 11 Monmouth Street, Newark, N. J.

LATE clean copies of the SIGNS, Review, and Instructor for rack work. Address, post-paid, F. M. Gourley, Neoga, Ill.

ADDRESS WANTED.

ANY one knowing the address of A. J. Burneson, or of Robert and John Heywood, will confer a favor by sending the same to J. W. Huddleston, Antlers, I. T.

ANNUAL MEETINGS.

THE thirty-second annual meeting of the California Conference of Seventh-day Adventists, and the seventh annual meeting of the California Conference Association of the Seventh-day Adventists, a corporation, will convene at 2:30 P. M., April 13, 1903, at the Seventh-day Adventist Church, corner of 12th and Brush Sts., Oakland, Cal., for the purpose of electing the officers of the Conference, a board of seven directors of the California Conference of Seventh-day Adventists, and the transacting of such business as may properly come before the meeting. Each organized church will be entitled to one delegate, and an additional delegate for every twenty members.

A. T. JONES, *President Cal. Conf.*
C. H. JONES, " " " *Assn.*
M. H. BROWN, *Secretary.*

PACIFIC PRESS PUBLISHING COMPANY.

THE annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the State of California, will be held at the office of the company, corner of Twelfth and Castro Streets, in the City of Oakland, County of Alameda, State of California, on Monday the 27th day of April, A. D. 1903, at 9:30 A. M., for the purpose of electing a board of seven directors, and transacting any other business that may properly come before the meeting.

By order of W. T. KNOX, President of Pacific Press Publishing Company.
A. G. MILLER, Secretary of Pacific Press Publishing Company.

NOTICE OF STOCKHOLDERS' MEETING.

NOTICE is hereby given that the annual meeting of the Stockholders of the Rural Health Retreat Association will be held in the St. Helena Sanitarium Chapel at Crystal Springs, now Sanitarium, near St. Helena, Cal., on Thursday the thirtieth day of April, 1903, for the purpose of electing a Board of seven directors, and for the transaction of such other business as may properly come before the meeting.

W. T. KNOX, *President.*
L. M. BOWEN, *Secretary.*

ANNUAL MEETING.

THE regular annual meeting of the Society of the Seventh-day Adventist Church of Oakland, Cal., will be held at the house of worship, corner Twelfth and Brush Sts., Wednesday evening, April 1st, 1903, at 7:30 o'clock.
E. A. CHAPMAN, *Sec.*

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 2.—APRIL 12.—THE RESURRECTION.

Lesson Scripture, I Cor. 15: 20, 21, 50-58, A. R. V.

(20) "But now hath Christ been raised from the dead, the first-fruits of them that are asleep. (21) For since by man came death, by man came also the resurrection of the dead."

(50) "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption. (51) Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, (52) in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. (53) For this corruptible must put on incorruption, and this mortal must put on immortality. (54) But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. (55) O death, where is thy victory? O death, where is thy sting? (56) The sting of death is sin; and the power of sin is the law: (57) but thanks be to God, who giveth us the victory through our Lord Jesus Christ. (58) Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord."

NOTE.—The lesson includes the entire chapter, with a brief review of Christ's resurrection and the forty days following. It is suggested that the teacher win the attention of the class by asking what most men fear most. The answer will be death; but it should be sin. For the Christian, the promise of the resurrection removes the fear of death.

Golden Text.—"Now is Christ risen from the dead, and become the first-fruits of them that slept." I Cor. 15: 20.

SUGGESTIVE QUESTIONS.

(1) What positive truth does Paul affirm in regard to Christ? What did He thus become? Verse 20. Note 1. (2) How did death enter the world? What followed? and through whom? Verse 21. Note 2. (3) What declaration does Paul make in regard to flesh and blood? In regard to corruption? Verse 50. Note 3. (4) What does Paul proceed to expound? What experience would some escape? But what experience would be common to all? Verse 51. (5) How much time would be consumed in this change? When will it take place? What two events will immediately follow the sounding of the trumpet? Verse 52. Note 4. (6) What must the corruptible do? What must the mortal do? Then what are all up to the time of the resurrection? Verse 53. (7) When that great change has been wrought, what glorious fact will then be realized? Verse 54. Note 5. (8) What triumphant questions will then be asked of death? Verse 55. (9) What constitutes the sting of death? What relation does the law sustain to sin? Verse 56. Note 6. (10) What should this victory over sin and death lead us to exclaim? Through whom was that victory won for us? Verse 57. (11) Because of this what does Paul exhort the followers of Christ to do? Because that victory has been achieved, what may the Christian know? Verse 58.

NOTES.

1. "The first-fruits."—Christ is the first-fruits of them that are asleep because His resurrection is the pledge and assurance of the resurrection of His people. He is the first sheaf in the great harvest of life, the precursor of the treasures of the harvest field to follow. On the fact of His resurrection hangs the whole plan of salvation. Without that, the Gospel itself would be nothing.

2. "Since by man came death."—Romans 5: 12 states it in this way: "Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned." "Man" and "one man" in these texts refer to Adam and to Christ, as we see by I Cor. 15: 22: "As in Adam all die, so also in Christ shall all be made alive." In Adam's sin the whole world is counted as sinning; but in Christ's righteousness every repentant sinner is counted righteous. How is it possible, then, to accuse God of injustice in counting all sinners when He has made such ample, such free provision for the righteousness of all?

3. "Neither doth corruption inherit incorruption."—One of the strongest texts in the Bible to prove that man is mortal. We do not inherit or enter into heaven now, because we are mortal, corruptible, perishable. There is coming a time when those who have been loyal to God will be imperishable, incorruptible, immortal. Then they can enter heaven. That time is pointed out in verse 52—the time of the resurrection, at the sounding of the trumpet of God. This is described in I Thess. 4: 16. The expression quoted at the beginning of this note is but another way of saying, "neither doth mortality inherit immortality." It means just that. We are not mortal and immortal at the same time; but we are mortal now and will remain so until after the resurrection; and only those who are Christ's will have immortality then. This is the teaching of the whole chapter—and of the Bible.

4. "We shall be changed."—Changed from mortal to immortal; receive the resurrection body. When will that change be made, that gift be given? The verse itself tells: "We shall be changed" at the sounding of "the last trump;" the dead will "be raised incorruptible"—receive their resurrection bodies—after "the trumpet shall sound." Then they have not been incorruptible, immortal, until the trumpet of the resurrection sounds. The only possible conclusion is that the dead have remained dead until that time, and that immortality is given at that time.

5. "So when this corruptible."—Paul, as if to leave men without excuse for ignorance on this point, reiterates the truth of the mortality of man; that incorruption, immortality, comes only at the resurrection, when "the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God." That shout is the shout of victory over Satan and sin, the command to the sleeping saints to arise. See also Isa. 26: 19-21.

6. "The sting of death is sin," because sin has stung the race, and death is the result. Death is the result of sin as well as the wages for it. "By the law is the knowledge of sin." The law makes the sin to appear what it is; it points out sin. Paul says: "I had not known sin, except the law had said, Thou shalt not covet," etc. It is in this sense that the law is said to be the power, or strength, of sin.

INTERNATIONAL SERIES
THE SABBATH SCHOOL

LESSON 3.—APRIL 18, 1903.—THE MANNER OF THE PREACHER.

Lesson Scripture, I Thess. 2: 1-12, A. R. V.

(1) "For yourselves, brethren, know our entering in unto you, that it hath not been found in vain: (2) but having suffered before and been shamefully treated, as ye know, at Philippi, we waxed bold in our God to speak unto you the Gospel of God in much conflict. (3) For our exhortation is not of error, nor of uncleanness, nor in guile: (4) but even as we have been approved of God to be intrusted with the Gospel, so we speak; not as pleasing men, but God who proveth our hearts. (5) For neither at any time were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; (6) nor seeking glory of men, neither from you nor from others, when we might have claimed authority as apostles of Christ. (7) But we were gentle in the midst of you, as when a nurse cherisheth her own children: (8) even so, being affectionately desirous of you, we were well pleased to impart unto you, not the Gospel of God only, but also our own souls, because ye were become very dear to us. (9) For ye remember, brethren, our labor and travail: working night and day, that we might not burden any of you, we preached unto you the Gospel of God. (10) Ye are witnesses, and God also, how holily and righteously and unblamably we behaved ourselves toward you that believe: (11) as ye know how we dealt with each one of you, as a father with his own children, exhorting you, and encouraging you, and testifying, (12) to the end that ye should walk worthily of God, who calleth you into His own kingdom and glory."

QUESTIONS.

1. What could be said of Paul's preaching to the Thessalonians. Verse 1. Note 1.
2. Did his treatment at Philippi discourage him under like circumstances at Thessalonica? Verse 2.
3. Of what three things did his teaching not partake? Verse 3. Note 2.
4. Of what had he been made steward? How did he fulfil his trust? Verse 4.
5. What did he not use in respect to them? What did he not have to conceal? Before whom had he fulfilled his mission? Verse 5.
6. What did he not seek? What did he not assume when he had the right? Verse 6. Note 3.
7. What was his manner toward them? Verse 7.
8. How dear were these souls to the apostle? Verse 8.
9. What did he call to their remembrance? How earnestly did he labor? Verse 9.
10. What example did he set? Verse 10.
11. How did he deal with them? Verse 11.
12. To what object did he testify? To what had God called them? Verses 11, 12.

NOTES.

1. WHEN the grace of the Gospel of God came to the apostle Paul, it came "not in vain." It was revealed not only to him, but in him. Gal. 1: 16. The proof that it was not in vain was the service he rendered for God: "I labored more abundantly than they all; yet not I, but the grace of God which was with me." I Cor. 15: 10.

2. THESE things in the negative imply their positives. His exhortation was not of error; it was therefore of truth. It was not of uncleanness. It was unlike the teaching of paganism, in which licentiousness and lewdness were taught as a part of its abominable nature worship, and which is ever regarded lightly by carnal man where the rays of the Gospel have not shone. He taught purity of motive, of heart, of thought, of word, of life. He was without guile. He did not hide the principles of God's truth; he did not need to. The blessed things of Christianity are not a cloak to deceive, a fair thing to hide something which will not bear the light. Paul did not teach thus, tho he was so charged with doing. He shunned not to declare the whole counsel of God.

3. THAT they who preach the Gospel shall live of the Gospel, is apostolic and divine. Paul brought to the Thessalonians the higher life; surely he had a right to partake of their things which supported the physical man. But he did not do it. He did not seek glory from them or from others, nor was he burdensome. His course was an example of unselfishness, and it demonstrated that he did not break from traditional Judaism and become a Christian for gain. But it is the duty of the church to remedy this by supporting the servants of God. The unselfishness of the servant of God should not develop un hospitable, selfish churches.

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TO ADVERTISERS.

This fact that an advertisement appears in this paper indicates that as far as its managers can ascertain, it is reliable. Extreme care is taken in the securing of advertisements, and losses incurred through misrepresentation of firms advertising in this journal, have been made good by publishers. We can give no editorial notices or assurances at the request of advertisers.

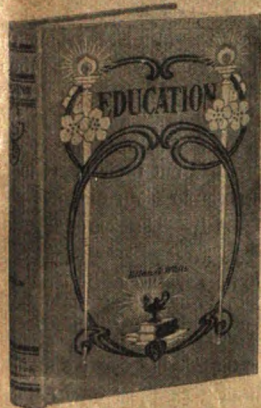
"The Greatest Want of the World "is the want of men,—

"Men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

The above extract seems to us to be the keynote to the splendid volume which has just been published, entitled

EDUCATION

By MRS. E. G. WHITE



Size of Book, 8 1/4 x 5 3/4 in.

It is impossible in a brief way to adequately present to our readers the practical value and beauty of this truly great work. It must be read and reread to be fully appreciated. It may truthfully be termed the life-work of the author, and it is in every sense a masterpiece.

In view of the priceless truth it contains, and the great and eternal issues faithfully presented, we earnestly urge all to secure copies as early as possible.

Perhaps an understanding of the nature of the contents can be best imparted by a list of the chapter headings, with short extracts of each. They are as follows:—

FIRST PRINCIPLES.—"Since God is the source of all true knowledge, it is, as we have seen, the first object of education to direct our minds to His own revelation of Himself."

THE EDEN SCHOOL.—"On every leaf of the forest and stone of the mountains, in every shining star, in earth and sea and sky, God's name was written."

THE KNOWLEDGE OF GOOD AND EVIL.—"Though marred by sin, nature speaks not only of creation, but of redemption. Though the earth bears testimony to the curse in the evident signs of decay, it is still rich and beautiful in the tokens of life-giving power."

RELATION OF EDUCATION TO REDEMPTION.—"In the highest sense, the work of education and the work of redemption are one."

THE EDUCATION OF ISRAEL.—"What an industrial school was that in the wilderness, having for its instructors Christ and His angels!"

THE SCHOOLS OF THE PROPHETS.—"These schools proved to be one of the means most effective in promoting that righteousness which 'exalteth a nation.'"

LIVES OF GREAT MEN.—"The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of to-day."

THE MASTER TEACHER.—"Through Christ has been communicated every ray of divine light that has ever reached our fallen world."

AN ILLUSTRATION OF HIS METHODS.—"A miracle of divine tenderness was Peter's transformation. It is a life lesson to all who seek to follow in the steps of the Master Teacher."

NATURE TEACHING.—"The world is a lesson book, life a school."

LESSONS ON LIFE.—"All things both in heaven and in earth declare that the great law of life is a law of service."

OTHER OBJECT LESSONS.—"The little rill that makes its noiseless way through grove and meadow, bearing health and fertility and beauty, is as useful in its way as the broad river."

MENTAL AND SPIRITUAL CULTURE.—"The science of redemption is the science of all sciences."

SCIENCE AND THE BIBLE.—"Only under the direction of the omniscient One shall we, in the study of His works, be enabled to think His thoughts after Him."

BUSINESS PRINCIPLES AND METHODS.—"No man can lay up treasures in heaven without finding his life on earth thereby enriched and ennobled."

BIBLE BIOGRAPHIES.—"No truth does the Bible more clearly teach than that what we do is the result of what we are."

POETRY AND SONG.—"Great have been the blessings received by men in response to songs of praise."

MYSTERIES OF THE BIBLE.—"In the natural world we are constantly surrounded with wonders beyond our comprehension. Should we then be surprised to find in the spiritual world also mysteries that we can not fathom?"

HISTORY AND PROPHECY.—"The present is a time of overwhelming interest to all living."

BIBLE TEACHING AND STUDY.—"As the miner digs for the golden treasure in the earth, so earnestly, persistently, must we seek for the treasure of God's Word."

STUDY OF PHYSIOLOGY.—"The health should be as faithfully guarded as the character."

TEMPERANCE AND DIETETICS.—"Let the youth be impressed with the thought that they are to be masters, and not slaves."

RECREATION.—"No recreation helpful only to themselves will prove so great a blessing to the children and youth as that which makes them helpful to others."

MANUAL TRAINING.—"No man or woman is degraded by honest toil. That which degrades is idleness and selfish dependence."

EDUCATION AND CHARACTER.—"The world does not so much need men of great intellect as of noble character."

METHODS OF TEACHING.—"Many students devote their time to higher mathematics, when they are incapable of teaching simple accounts."

DEPORTMENT.—"The essence of true politeness is consideration for others."

RELATION OF DRESS TO EDUCATION.—"A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire."

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CONTAINED IN THIS NUMBER.

Poetry.

My Saviour First of All, GERTRUDE VON GIERS 3
 The Welcome Back 10
 I Never Knew 12

General.

The Form but not the Power 1
 Choose To-day 1
 What Do These Things Mean? ALONZO T. JONES 2
 The Gospel in Creation, No. 4, W. A. SWEANY 2
 "Every Day Alike," CLARENCE M. REDFIELD 3
 Sin or Sin-offering, Which? H. A. ST. JOHN 3
 Lip Sins, or Christian Cannibalism, M. C. ISRAEL 3
 Ministering Spirits, AUGUSTA W. HEALD 4
 God's Preparation for Service, No. 1, AUGUSTA C. BAINBRIDGE 4
 Christ Our Mediator and Advocate EMMA L. RUNCK 4
 The Seven Trumpets 5

Editorial.—God's Message—How to Be Appreciated—Darwinism in Europe—The Perversion of Labor 6, 7

Question Corner.—No. 1340 7

Outlook.—Our London Letter, M. ELLSWORTH OLSEN—The Bible in the Public Schools of Nebraska—Bibles in Public Schools—Preparing for Trouble 8, 9

The Home.—The Home (Companionship), MARY WOOD-ALLEN, M.D.—Child-Training, MRS. E. G. WHITE—A Wayside Incident—Rivers of Ink and Mines of Graphite 10, 11

Missions.—The Acapulco Massacre and What Came of It—The Outlook in Porto Rico—Gospel Work in India—Washington, D. C., J. S. WASHBURN 12, 13

International Sabbath-school and Sunday-school Lessons 14

Publishers 15

The article by Sister White on "Child-Training" is so decidedly a home article that we have placed it in our Home department.

Do not pass over the first article on "What Do These Things Mean?" by Alonzo T. Jones, on page 2. Read it and keep the connection with those which follow.

At this writing, March 23, delegates are rapidly coming, and when this paper reaches our readers the General Conference will be well under way. Some preliminary councils have been held, but no cut-and-dried plans have been adopted. The earnest prayer is that God may guide, and will guide this conference to His glory. To Him we are looking for the blessings of guidance and power. Let all our readers join us in our prayers.

Religious Freedom in Russia.—According to the *New York Independent*, there is much skepticism in European circles concerning the czar's manifesto of freedom. "The common criticism is that the terms of the decree are so vague as to mean anything or nothing, according to the manner in which they are carried out." The *Berlin Post* declares that the czar has not come forward with definite proposals or with any well-considered plan, but has only mentioned those matters in which he thinks reforms may be made." While every lover of liberty will wish earnestly and hope faintly for good results, he should be prepared to expect disappointment. It was many centuries ago that Inspiration warned us: "Put not your trust in princes, nor in the son of man, in whom there is no help." Ps. 146:3. There is a greater liberty which the people of Russia need, which the

millions of the world need, and that is liberty from sin, obtained from God through faith in Jesus Christ. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is; which keepeth truth forever." Verses 5, 6.

"The Permanent International Bureau of Peace" has been organized in Berne, Switzerland, the promoters of which have a noble purpose, namely, to use its influence, and to correlate all the influences of national peace societies to effect permanent peace in the earth. May God bless their efforts to some good; but the permanent peace will not come till Christ comes. There is but one Permanent Peace Bureau in this universe now, namely, the Throne of God. And the peace which comes from Him is the effect of righteousness. All may possess it who will accept of His way.

Idol-makers and Idol-worshippers.—The so-called Christian nations are supplying, not only opium and rum to the idolators of the Orient, but images and idols, and America is the last in the race. But the opium and the rum are worse than the images. The strife for commercial supremacy in this respect ought to open the eyes of the thinking pagan. Would that with each idol, rendered into the language or dialect of the purchaser, there could go a copy of the following from Psalm 115:—

"Not unto us, O Lord, not unto us,
 But unto Thy name give glory,
 For Thy mercy, and for Thy truth's sake.
 Wherefore should the heathen say,
 Where is now their God?
 But our God is in the heavens;
 He hath done whatsoever He hath pleased.
 Their idols are silver and gold,
 The work of men's hands.
 They have mouths, but they speak not;
 Eyes have they, but they see not;
 They have ears, but they hear not;
 Noses have they, but they smell not;
 They have hands, but they handle not;
 Feet have they, but they walk not;
 Neither speak they through their throat.
 They that make them are like unto them;
 So is every one that trusteth in them."

JESUS CHRIST AND UNIONISM.

A LABOR-UNION document recently issued to defend a boycott of a non-union establishment, says:—

While speaking of unionism and religion, it might be well to remind — that Christ was the son of a carpenter. Our conception of Him compels us to believe that, if He returned to earth to-day, and followed that trade, that He would be a union carpenter.

And we know, and so does every other well-instructed Christian, that He would not. We know by the life He lived while here on the earth. Christ had some Jewish union disciples, and they sometimes expressed themselves, and so called out an expression of the Master's principles. One instance will suffice. He sent them out to do His work, to preach the Gospel, heal the sick, cast out demons, etc. The union-spirit disciples felt that a monopoly of the matter belonged to them, so when they found others doing the same work, they forbade them. Here is the record of a conversation between one of the leaders and Christ:—

"And John answered and said, Master, we saw one casting out demons in Thy name [doing our work], and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not."

There is a true unionism and its counterfeit confederacy. The only true unionism between men is life-union through Jesus Christ; all else is confederacy to carry out some scheme or device of men, whether that confederacy be called a union, alliance, guild, or church. The Bible has much to say of these, but the only principles of unionism it knows are life-union with Jesus Christ and charity and helpfulness to all men, Christians or otherwise.

By a recent court decision the children of Jews in Canada are practically denied the privilege of the public schools. Like many other oppressive measures in these last days, this decision is based upon an old law supposed to be obsolete. The law, it is said, was designed to limit the public-school privilege to people who paid taxes on real estate; and, as the Jews do not usually invest in that way, they are, in the main, ineligible to the schools. A writer in the *Montreal Gazette* says: "Their owning or not

owning real estate has nothing to do with the question involved, and in no degree diminishes liability to be taxed to the fullest extent of citizenship. If they do not pay taxes on land, they pay these taxes in rent. . . . The exclusion of the Jews from equal rights in the matter of an educational system maintained by public taxation is the relic of an age of which we should all be ashamed. If this is the law, it is an anachronism in modern civilization. It is equally at variance with the genius of the British Constitution and the Spirit of that great Lawgiver who came to proclaim peace, justice, and universal good-will and fraternity among men." Of course there must be many other people in like position with the Jews, but this law, like some ancient Sunday laws, has been resurrected for the purpose of satisfying prejudice against a certain class.

Hypocrisy is the sure result of observing the traditions of men. The Pharisees and scribes asked Jesus, "Why walk not Thy disciples according to the tradition of the elders?" and He answered in the words of the prophet Isaiah, "This people honoreth Me with their lips, but their heart is far from Me." This principle is so plain that even the men of the world can see it. The *Tribune* of this city says, editorially:—

Not a few people borrow the garb of piety to wear during the season of Lent. They make a pretense of fasting as an atonement for being fast. What fools these mortals be! As if the Lord can be cheated by devices that do not deceive men even!

Those Protestants who are just now being carried away with the Lent and Easter traditions would do well to note this comment, and ponder the effect of their folly. The fact can not be too strongly emphasized, that walking according to the traditions of men is walking away from the commandments of God. The words of Christ are plain and pointed: "Laying aside the commandment of God, ye hold the tradition of men." "Full well ye reject the commandment of God, that ye may keep your own tradition." "Thus have ye made the commandment of God of none effect by your tradition." See Matt. 15:1-9; Mark 7:5-13.

Tyrant Tobacco.—*Leslie's Magazine* for March has an article on the "Tobacco War," which is of interest in showing how money has been piled up in the tobacco trust. The article says:—

The trust has gone into the manufacture of cigars. It has been in business less than two years, and, during the past twelve months, it produced about a billion cigars. As the total production of the country is approximately seven billions, this represents a very fair amount of business for an infant concern. . . . The enormous extent of the tobacco business in America may be realized from the fact that seven billion cigars, three billion cigarets, and two hundred and eighty million pounds of manufactured tobacco, and fifteen million pounds of snuff are produced every year. The retail value of all the smoking and chewing tobacco, in its various forms, approaches \$500,000,000 annually.

It is for this business, in all its fulness, the trust is fighting. On one brand of plug tobacco \$4,000,000 was spent in advertising, but since that \$12,000,000 profits have been made from that brand.

"Education."—There has been placed upon our table at this day and hour (4 P. M., March 22) a beautiful book, entitled, "Education," by Ellen G. White. It is not a book of forms and methods, but of principles and life. It treats the subject, not from the viewpoint of culture, but of character. It pleads for an education which will make characters, strong, pure, noble, refined, uplifting characters, helpful in every useful service. It treats of the question in the light of man's highest interest, not only the here, but the hereafter, the long eternal ages which will come after this brief life is over. But this will suffice for the present. We note this to call attention to a fuller notice of the book on page 15. It is a veritable mine of wealth on the subject. Parents, teachers, educators, ought to study this little volume.

God's Book stands, and will stand forever. Men may despise it, revile it, seek to destroy it; but one word of God will be found to be more than all the power of His enemies, "because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

Blessings unused become curses.