

SIGNS OF THE TIMES

RIGHT MUST WIN

O, it is hard to work for God,
To rise and take His part
Upon this battlefield of earth,
And not sometimes lose heart!

He hides Himself so wondrously,
As tho there were no God;
He is least seen when all the powers
Of ill are most abroad.

Workmen of God! O lose not heart,
But learn what God is like;
And in the darkest battlefield
Thou shalt know where to strike!

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when He
Is most invisible.

Blest, too, is he who can divine
Where truth and justice lie,
And dares to take the side that seems
Wrong to man's blinded eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame
And beckons thee His road.

God's glory is a wondrous thing,
Most strange in all its ways;
And, of all things on earth, least like
What men agree to praise.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—F. W. Faber.



AUTUMN



WINTER



SPRING



SUMMER

WHAT OUR FRIENDS ARE DOING



WE have been telling from time to time of the attitude of our friends to the proposal to add ten thousand subscribers to the SIGNS OF THE TIMES list. Perhaps it would be well to give at this time a short account of what some of them are DOING in this direction.

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Mountain View, Cal.

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GEO. A. KING

FLORENCE, MO., Jan. 3, 1905

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F. M. HILLS

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Mountain View, Cal.

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EDNA J. CALKINS

PUBLISHERS' NOTE.—Where four or more subscriptions are sent in at one time the rate is only \$1.00.

SIGNS OF THE TIMES,

Dear Friends:—

Kindly send the SIGNS OF THE TIMES to the addresses accompanying this letter, and, if possible, begin with the November issues.

Yours truly,

JESSE HAMMOND

NOTE.—With the above letter we find five yearly subscriptions, and two for six months.

Mr. Chas. F. Wilcox, Washington, D. C., sends in four yearly subscriptions, together with his own.

We would like to quote from many other letters, but space forbids. Perhaps we will in another issue.

We are still desirous of receiving the names of those who wish to help us in increasing the SIGNS list. May we add your name, dear reader? If so, kindly sign the coupon below and send to us.

SIGNS OF THE TIMES

Mountain View, California

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Sigues 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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MILTON C. WILCOX, - - - - - EDITOR.

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

The citizenship of the Christian is not here. Here he is but a "pilgrim" and a "stranger." Says the apostle: "For our conversation ["citizenship," R. V.] is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Phil. 3:20. He is our King; His kingdom our commonwealth.

One evil principle cherished in the heart of man will pervert every principle of good; it will prove a traitor which will admit into the heart's citadel troops of evil. Pride cherished by Peter led to the denial of his Lord. Covetousness cherished by Judas led to the betrayal of his Master. What is considered "harmless" indulgence in appetite is the first step in the career of many a young man which leads to disgrace, dishonor, a drunkard's grave and a drunkard's hope. Shun all evil. Compromise with no evil principle whatsoever.

The spirit of the world is compromise, sometimes a small matter if no principle is involved, if it be a mere matter of dollars and cents. But no one can afford to compromise morality, righteousness, integrity. The least compromise of integrity is the yielding of righteousness. The standard is perverted. No longer has the soul a correct rule to measure conduct. He is left a prey, a sport, to the enemy of all evil. Or the enemy leaves him, as a hunter leaves a wounded, helpless bird, to be devoured or destroyed at will.

The Manifestation of the Sons of God.—The children of God are not now revealed in the fulness of their relationship. As was Christ in this world, so are they. When here He was a man of sorrows and acquainted with grief. There was no beauty of splendor about Him that men desired; "He was despised and rejected of men." When He walked the earth, to all, except to those of faith, He was but a man—a very remarkable man, perhaps, but of earth, earthy. So His earth life is to men now, even to some who profess His name. And such also are His followers; foolish, deluded, fanatical, have they been called in every age and every land. Many have died as did the Master. But when Christ comes the second time, revealed in the glory of heaven, it will be the revelation of the great God and our Saviour Jesus Christ. It will be the brightness of His coming, the shining forth of His presence, the glory of which will slay the wicked. 2 Thess. 2:8. But that glory which has been brought to the saints by faith now, will then be revealed. Rom. 8:18. The sons of God will

then be manifested in their full relationship, a relationship and glory which all the world will acknowledge. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2.

The sinful, hopeless heart is never at rest. "The wicked are like the troubled sea, when it can not rest." The two-minded man is unstable like water. To all such Jesus gives the invitation: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Blessed rest, the rest of peace, the rest of the heart. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Sinner, come to Christ. Lay down your arms, submit to His righteous will, trust Him, and all is peace and rest.

GOD'S GRACE IN PUNISHMENT.

THE punishment of the wicked is not merely a penalty pronounced upon them for their wickedness, thereby showing God's hatred of sin, but the punishment is also the inevitable result of sin. The following utterances of Holy Writ—"In the day that thou eatest thereof thou shalt surely die;" "the soul that sinneth, it shall die;"—do not indicate an arbitrary penalty alone, pronounced upon the transgressor of royal law; they indicate the logical, inevitable result of wrongdoing.

When man was created, he was a perfect physical being, in harmony with the law of his Creator, which was the law of his own being. Not to sin was to remain in accord with the law of God, to yield himself to follow its righteous requirements. It did not even imply so much as yielding; it was his spiritual nature to follow its precepts. He must resist that law, the normal law of his being, in order to sin. This he did when he yielded to the tempter.

Righteousness Is Life.

Following the normal law of his creation, obeying in all things his Creator, his life would have been forever perpetuated. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. "He that followeth after righteousness and mercy findeth life, righteousness, and honor." Prov. 21:21. In fact, righteousness is life. In Jesus Christ was no sin, therefore the grave could not hold Him. See Acts 2:24. While, on the other hand, "Sin, when it is finished [full grown], bringeth forth death." James 1:15. Life is full-grown righteousness; death is full-grown sin. Righteousness keeps man in continual, unbroken connection with the great Source of life; sin breaks the connection, and man dies.

In all this we see the infinite wisdom of God. Righteousness in God's plan (and there is no other) perpetuates existence. Sin tends to its own destruction. God would neither have a dying saint nor an immortal sinner. True, saints die, but in God they live; their rest in the grave is but a night of unconscious sleep, whence they wake in the morning in His likeness. But he who is finally found a sinner "sleeps a perpetual sleep."

By man's transgression in the beginning, he lost his righteousness, and hence his life. But before that sentence was fully executed, God's love and mercy interposed. Christ gave Himself to save man from sin (Titus 2:14), "a ransom for all, to be testified in due time" (1 Tim. 2:6). He who knew no sin was made to be sin for us, "that we might be made the righteousness of God in Him." 2 Cor. 5:21. And this righteousness and life of Christ, as abundantly shown by many scriptures, is bestowed upon us, if we only believe. Believing God, faith in God, is yielding to Him fully, to wait, to do, to suffer, whatever He has for us to do in all things. This places man in harmony with his Creator, and makes living connection with the great Source of life. The Spirit of God enters the mortal sinner, purges the sin, cleanses and renews the heart, and gives power to overcome sin. See Eze. 36:26-27; Rom. 5:17; 8:5, 13.

This faith lays hold on the great Fount of grace, which is open to him who yields to God, and grace changes the heart, moulds the life, and makes the sinner more like Christ (Rom. 5:1, 2; 1:16), and the faith upon faith lays hold of abounding grace (2 Cor. 9:8; Rom. 5:20), of "the riches of His grace" (Eph. 1:7), and in that grace (Eph. 1:6) is the glory of God, or His righteous character, revealed, and stamped upon him who looks by faith to the Lord Jesus (2 Cor. 3:18; 4:6). Thus from faith to faith is revealed from glory to glory of the character of Christ, till we stand in His likeness.

Acquainted with Him. A Different Outcome.

It is by this connection with God that we become acquainted with Him. When He comes in the clouds of heaven, He will not be a "stranger" to those upon whom His character has been stamped (Job 19:27, margin); they will behold Him, and say, "Lo, this is our God; we have waited for Him, and He will save us." Isa. 25:9. The change is already wrought in character; it is clothed with Christ's righteousness, and the only change is from the body of our humiliation to the body of Christ's glory (Phil. 3:21), a change from glory to glory.

But it will not be so with the wicked. They rejected God's grace or favor; they would have none of His glory. They chose sin, and, in choosing sin, they chose death. By not yielding to God, and by yielding to Satan, all

connection with the Source of life, light, grace, glory, or righteousness (for all are one and the same in the ultimate), was lost; and he who persists in his rebellion or stubbornness of heart identifies himself with sin, and becomes a very part of it, just as he who chooses God's will identifies himself with God, and becomes a part of the heavenly family. God's grace purges or cleanses away sin from the heart of the sinner. It is in the world for the purpose of destroying sin; for that is the very mission of Christ (1 John 3:5; Heb. 2:14), and therefore he who identifies himself with sin will be destroyed by the manifestation of the glory of that grace, when its Author appears, destroyed "with the brightness of His coming" (2 Thess. 2:8), the shining forth of His presence. It is God's choice that the sin shall be purged now by grace; it is the choice of the persistent, incorrigible sinner that he shall be destroyed by sin. He rebels now against God; he slights the grace of His glory, but that rebellion continued must one day face the glory of God's grace, shining from the face of Jesus Christ.

Then will the wicked say to the rocks and mountains: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb." And yet it is but the shining forth of His glory, that glory which His people have already received (1 Peter 5:1), and which will then be revealed in them (Rom. 8:18). Now the Merciful One is saying, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

Reader, is the glory of the Lord upon you, in your character now? If not, how will you bear the revelation of His glory when He comes?

SOME REASONS CONCERNING SUNDAY LAWS.

Will You Consider Them?

IF Sunday were a divine institution, and its observance were a duty which man owed to God, there are two reasons against compelling its observance by civil law.

1. While not so intended, it is an insult to God. It virtually declares that the Lord's ways are not sufficient to meet the requirements of the case without man's supplementation or interference. And yet man's efforts, at the very best, fall infinitely short of what God demands; for the only service acceptable to God must be loving heart-work, free service freely given, with the source of all good motives—a pure heart—behind the deeds. Anything less than this is not acceptable to Him, and law and penalties can never compel love. The most that human law could do in such a case is to compel a man to act as tho the heart were behind his act; in other words, enforce hypocrisy.

All of God's institutions which He commands man to observe are able to stand in their own native strength and divine purity. They may be trampled upon by man; they may seemingly be destroyed; but—

"Truth, crushed to earth, will rise again,
The eternal years of God are hers."

Macaulay truly says that the ark of God was never taken captive till it was surrounded by the arms of its earthly defenders; and that in captivity its sanctity was sufficient to protect it from insult and ignominy. The greatest weakness and reproach comes to God's cause when a spiritually-weak, backslidden people appeal to earthly powers to enforce a divine institution. Therefore, if Sunday be divine, she needs no human help.

2. Sunday enforcement is oppressive to those who may not agree with the law-makers, tho, in every other respect, both parties are equal before the law. The violator or opposer of a Sunday law may be just as conscientious, just as good a father, husband, brother, friend, neighbor, citizen, as the Sunday-law supporter. In passing a law which discriminates between men in every other respect equal, the distinction is purely arbitrary, drawn by the arbitrary will of a majority, who fall back on the brute maxim that "might makes right." The maker of religious law puts himself in the place of God by dictating to men religious duty. He says to others, "You must show regard for this church dogma, because I think you ought to do it."

Unrestrained selfishness in political matters always means tyranny. In the first place, it is putting man in the place of God, arrogating to himself powers and responsibilities which belong only to God. In the second place, it is a transgression of the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them." No Christian would have an infidel seek to compel him to be an infidel. Why should the professed Christian seek to compel the infidel to observe a religious institution repugnant to his conscience, or condemn him if he did not? Jesus Christ said: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. Surely, it would be well for Christians to learn this lesson, "The servant is not greater than his Lord."

3. If Sunday is not a divine institution, it is equally unjust to enforce it. Under the Golden Rule man has no right to compel his brother to observe any religious institution which he would not be willing his brother should compel him to observe, if circumstances and positions were reversed.

4. In the case of an observer of the seventh day, a Sunday law demands of him a tax of sixteen and two-thirds per cent. of his income in pure deference to the first-day man's religion. To illustrate: A is a Sabbath-keeper, and does no work on the seventh day. B observes Sunday, as he has a perfect right to do, so far as man is concerned. Both stand equal. Each man gives one-seventh of his time for religion's sake. Now B demands that A shall observe another day in deference to his—B's—religion, or deduct from his working time one-sixth, from his income sixteen and two-thirds per cent.

Christian brother, of whatsoever name, in the light of these reasons, are Sunday laws scriptural, honorable, equitable, just? Are they American? Are they Christian? Ought they not to be repudiated forever by Christian people?

THE SALT OF THE EARTH.

CHRISTIANS are the salt of the earth, and the earth was never in so great need of that preservative as it is at the present time. The plea of Dharmapala, a Buddhist priest, for Americans to come to India and help to uplift that idol-stricken people, is one of the very strongest evidences that India is decaying for lack of the salt of Christianity. But even Dharmapala, who knows India's condition and her lack as few others, does not know the nature of the salt which she requires. He is not asking for Christian missionaries; but he desires the personal services of those who are willing to work along "ethical, philanthropic, educational, and scientific lines for the most helpless, illiterate, degraded, and superstitious people on earth." These are the words of Dharmapala himself.

It is a sad thing to know that such a condition does exist; it is sadder to know that the system that is responsible for that condition has blinded the eyes of even those who are making the appeal for help, till they appeal to the bare rocks of ethics and science to save them from what their ethical philosophizing has brought upon them. The salt of Christianity would elevate them; but they turn from it to the 333,000,000 gods which that system has invented, and so flounder to their death in the mire of superstition and immorality.

Such men as Dharmapala see the more hopeful condition of the people in Christian lands, but they fail to realize that those blessings are due to the influence of Christianity. They see the results of the Christian preservative, and then strive to secure those same results with a system which has in it none of the life elements of the Gospel of Jesus Christ.

India's pitiable condition is the result of sin, the transgression of God's law. That system of idolatry has taught men to regard themselves as a part of Deity; and so, with self deified, and themselves in the service of self, they have carried a form of religion into the lowest possible depths. They have allowed their system of religion to grind them down into immorality, degradation, and ruin. There is nothing but the salt of Christianity that can save them from the certain ruin of such a course. India needs the Gospel of Christ, whether she realizes it or not, and she needs it now. There is no other salvation for her. And in this matter India is but the type of the great world that is still outside of Christ, serving the goddess of self. The great world needs the Gospel, and needs it now, and must have it now, or never know the blessings of its saving, uplifting power. We have the Gospel. Can we withhold it from the world, and still have it? The world needs the light. They who have the Gospel, have the light. Can we keep it to ourselves, and still have it?—Clearly, no.

The duty of the followers of Christ to the idol-stricken world is plainly set forth in the Gospel message itself. That Gospel is a pure, living, flowing stream. Stagnant water is never pure. If we accept the Gospel, and then seek to hold it to ourselves, it is no longer the water of life, and we who so hold it, make of ourselves stagnant pools, instead of living fountains. The condition of the world to-day is appealing to the Christian, stronger than any words can do, for that help which can come to it only through the Gospel. The salt that will

not do its allotted work will very soon lose its savor, soon be worthless. While the world is appealing for the Gospel, they who have it must give it, or its possession will soon mean to them nothing but an empty form, a lifeless husk.

S.

SO EASILY ENTRAPPED.

MAN was originally so much higher in intelligence than other earthly creatures, that he was given dominion over them all. But by his disobedience of the One who had dominion over him, he demonstrated that he was no longer competent to be a superintendent of a department of the universe. One who will not yield allegiance to his superior is not competent to command inferiors—especially in a realm where obedience is the principal requisite of competence.

Since man lost the dominion of the earth, and became subservient even to sin—disobedience of the law of his Creator—he has had many reminders of his inferiority to even the insignificant things over which he was designed to have control. One familiar injunction is, "Go to the ant, thou sluggard; consider her ways, and be wise." Another proverb is, "Surely in vain the net is spread in the sight of any bird." And the Lord, by His prophet Isaiah, says, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider."

The bird is not caught by the net that it sees you set for it, and in that it shows its superior acumen; for Satan's snares are being continually set in the sight of men, and they deliberately walk into them with their eyes wide open. Not only so, but they diligently seek out the hidden snares, in order to indulge in the tempting baits that they know tend to degrade and to kill.

Not long ago the temperance people in a certain university town succeeded in driving the saloons out of the place, by refusing to license them. The main purpose was to protect the students from the baleful influence of these nets, which had been spread for them by the enemy of souls. The good people of the town deemed it a solemn duty to remove these dens of vice from the daily haunts of the young men who were in a measure under the care of the municipality, and who were not possessed of the instinct or wisdom of the birds, that leads them to avoid the traps which they see are being set for them.

But the nearest railroad station to this now prohibition village is not so highly favored. In its vicinity the deadly saloon still has recognition. It has long been a place of resort for convivial purposes, and is well supplied with the requirements of such a place. So it is said that many of the young men from the prohibition dormitories take the evening trains for a short ride, and to pass a jovial hour or two in the gilded snares so openly set for their entertainment in the neighboring "park."

To these the voice of the Lord of mercy is calling: "How long, ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge? Turn you at My reproof; behold, I will pour out My spirit unto you, I will make known My words unto you."

G.

THE CHRISTIAN'S ATTITUDE TOWARD WORLDLY STRIFE.

A LABOR writer of some note truthfully says that "greed is the most active evil of all agencies in the strife between labor and capital." And this truth is further emphasized in the declaration that greed "is the parent body from which almost every sin of humanity has being and development." Greed is but another name for selfishness, or selfish ambition, which is the root of rebellion against the law of God, and therefore against all right principle. Sin originated, and gained access to this world, through the desire of Lucifer for self-aggrandizement. Hence, sin is the fruit of the spirit of self-serving. The scripture says that "when lust hath conceived, it bringeth forth sin;" and lust is simply the desire to gratify selfish purposes. The writer, to whose utterances we have alluded, further and truthfully says:

The lust of greed, when once its poison begins to circulate in the human heart, perverts every sentiment of pity, generosity, and justice. It poisons the even current of domestic felicity and generates hate and envy among brothers and sisters of the same household; it creates strife in neighborhoods; it renders politics odious, and law a travesty on justice; it creeps into municipalities, and a long-suffering public must bear the result; city and government officials produce their annual crop of boodlers. Through the baneful influence of greed, religion has its Judases and the church its traitors. Greed is everywhere.

But the key to all worldly conflicts lies in the next sentence: "Then it is not unnatural that strife and resentment should result." Of course it is not "unnatural;" it is perfectly *natural*; for sin—the fruit of selfishness—having entered the world, and all having sinned (Rom. 3:23), the *natural* resentment is of the same spirit as the original oppression. This is to be expected, because "the natural man receiveth not the things of the Spirit of God." 1 Cor. 2:14. Therefore the natural "strife and resentment" against evil is not of the Spirit of God. The apostle Paul, writing by inspiration of that Spirit, says that "we [Christians] wrestle not against flesh and blood;" therefore "the weapons of our warfare are not carnal." We can not carry on a natural "strife and resentment," because our Leader has commanded us to follow Him, and He did not resent injury. When He was reviled, He reviled not again; when He suffered, He threatened not; and in this He left us an example." See 1 Peter 2:21-23.

The Christian's warfare is against "spiritual wickedness;" it is against the primary cause of the outward evils we see in this world; for that is the controversy in which the Master, in whose service we are, is engaged. We are not to war against the poor victims of Satan's baleful influence, who are *naturally* possessed of his selfish spirit. Our Master's great sacrifice was made in order to *save* them; and Christians, being once of that same class, should have charity for them, and exercise the Spirit of Him whose followers we profess to be. He died for His enemies, who are also the Christian's enemies, that they might be saved from their wickedness; so, if we would be His true disciples, we must exercise a like spirit toward them. We never can save men by retaliating upon them after the manner of their misdoings toward us. Theoretically the

civil law is to protect all classes from injustice; but when it fails—as it often will, being human and in the hands of human executives—the Christian's appeal is to the Christian's God. Then if we suffer, we suffer *with Him*, are "made partakers of His sufferings." And "if we suffer, we shall also reign with Him."

But if we undertake to defend ourselves in our own way, or in the world's way by uniting our forces with the world's organizations for "strife and resentment," we ignore the promises and providences of God, taking ourselves out of the pale of His special protection, and foregoing the reward of faithfulness to the principles that He has set for our guidance. The Word of God is the Christian's sole weapon of offense and defense in this world, and any scheme for the furtherance of human interests that can not be sustained by appeal to that Word is not Christian, and therefore can not be used by the Christian. We can not enter into any association that has in it the elements of "strife and resentment," for any purpose whatever.

G.

Question Corner

1603.—Genealogy of Jesus.

Can you explain the differences in the genealogies of Christ, as given by Matthew and Luke?

In Matt. 1:6, Solomon is given as the ancestor, in place of Nathan as given by Luke (chapter 3:31).

H. B. C. and C. C. I.

The one, Matthew, gives the lineage of the mother, the other, Luke, through the lineage of the legal father, Joseph, tho both mention Joseph at the last, because genealogy is reckoned legally through the father.

1604.—A Jealous God. Ex. 20:5.

Would you please explain Exodus 20:5. How is God a jealous God?

T. O. S.

Jealous in the sense that the best and truest service of man belongs to Him, and for man's own sake God is anxious that it should be rendered to Him. Just as a true husband or wife may be said to be jealous of the affections of the other. Vigilant in guarding, watchful. It can not be likened to foolish jealousy of the human, resting on distrust and suspicion.

1605.—Cases of Tithing.

1. A Christian woman owned a \$1,000 equity in a little home, which she deeded to an unbelieving daughter, that the daughter might try to own a home after the death of the mother. There is a mortgage of \$1,300 on the property. The place is rented for \$21.50 per month. After paying interest on the mortgage and a water bill there remains \$13.00 toward lessening the mortgage. Should this sister in the Lord pay a tithe from the \$13.00?

2. Another sister has an unbelieving husband and children. They find it very hard to make a living, lacking many of the necessities of life. They rent a house large enough for the wife and mother to let rooms. The income from these pay a part of their rent. The husband earns about the amount that his wife makes from rooms. Would it be according to the Scripture for this sister to pay tithes, either from an unbelieving husband's earnings, or from the amount she makes from rooms in a landlord's house?

A SEVENTH-DAY ADVENTIST.

1. The tithe is paid on the income. The income of the house amounts to \$21.50 a month; but prior claims upon the house hold \$8.50 of that, which does not belong to the Christian woman. Her tithe is on the balance, the \$13.00, or \$1.30 a month.

2. The wife has no right to tithe her husband's earnings without his permission. If any part of the rent belongs to her, as it doubtless does because of her labor, she has the right to tithe that. We can not believe that it makes any one any poorer by rendering to the Lord His own. He can make the nine-tenths go farther than ten-tenths would with His curse upon our robbery. Responding with all our heart to this test of our loyalty to Him will bring us His blessing, and give us peace which can come in no other way.



THE OUTLOOK

RATIONALISM IN THE CHURCH.

(From our own correspondent.)

RATIONALISM in England no longer dwells on the outside; it has effected its entrance into the very heart of the church, and bids fair, in the near future, to exercise a predominating influence.

In these days there is no longer any "offense of the cross." You can be a Christian without believing in any of the fundamental doctrines of Christianity. This is the burden of a great many articles in the newspapers and magazines, and is also taught by skilfully-written books, which are having a very wide circulation.

The most popular, certainly the most fascinatingly-written book of this character, is Dr. Harnack's notable work, "What Is Christianity?" which, in cheap paper binding, is having an enormous sale throughout the country. The book is in the author's most taking style, and contains a good deal to which, considered by itself, no exception could be taken; but it is distinctly rationalistic in tone, and, taken as a whole, may well be placed in the category of books subversive of Christianity. Perhaps the system of belief it expounds might not inappropriately be called "Rationalized Christianity." Certainly it explains away all that is most distinctive and characteristic in the Christian religion as revealed in the Bible, and leaves in its place a sort of 20th-century Platonism, flavored with a weak tincture of the Gospel.

No Divine Saviour—No Resurrection.

In the first place, the book frankly tells us that the history of Jesus' birth is not to be taken account of. "Two of the gospels do, it is true, contain it;" nevertheless "we may disregard it." In other words, Jesus is simply the son of Joseph.

Of course, on top of this we are not surprised to be told that the stories of demons are "absurdities," and that in general in the religious teaching of Jesus we must discriminate between the kernel and the husk. The resurrection degenerates into a mere "belief." "Whatever may have happened at the grave," writes Dr. Harnack, "and in the matter of appearances, one thing is certain: this grave was the birthplace of the indestructible belief that death is vanquished, that there is a life eternal." Again he says: "It is not our business to defend either the view which was taken of the death, or the idea that He had risen again." (Italics ours.) The thoughtful reader will note the significance of this language—how carefully it excludes any statement of fact in connection with the resurrection. We are prepared now to be told that the death on the cross as one for expiation for sin, is only an "idea," one which "responds to a religious need." Moreover, "everywhere that the just man suffers, an atonement is made which puts us to shame and purifies us."

The Gospel according to John finds no place in Dr. Harnack's scheme. It "does not emanate from the apostle John," and "can not be taken as an historical authority in the ordinary sense of the word." The wonderful discourses by Christ, which form such an important part of this Gospel, were, Dr. Harnack says, drawn up by the author himself, who "illustrated great thoughts by imaginary situations."

Christ's divinity is denied in these words: "The name of the Son, rightly understood, means nothing but the knowledge of God. . . . Jesus is convinced that He knows God in a way in which no one ever knew Him before."

"Paul," we are told, "became the author of the speculative idea that not only was God in Christ, but that Christ Himself was possessed of a peculiar nature of a heavenly kind."

No Literal Kingdom.

The kingdom of Christ, according to Dr. Harnack, is "nothing but the treasure which the soul possesses in the eternal and merciful God."

What, then, is the Gospel, as this book would make it out to be? First, it "has to do with the Father only, and not with the Son." Here is the summing up of the whole thing, in the author's own words—here is his answer to the soul's inquiry, "What shall I do to be saved?"

If with a steady will we affirm the forces and the standards which, on the summits of our inner life, shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great reality, and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search in strenuous and patient service for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called His Father, and who is also our Father.

This is evidently a carefully-worded statement of the author's belief. It is what he calls Christianity. But what humble, believing follower of Jesus Christ would recognize it as such? Does it not, by leaving out Christ, virtually deny its own name? Is it anything at all but an exalted form of heathenism?

Yet there is scarcely any recent work of eminence in the field of theology but is more or less tinged with these rationalistic ideas. The world's scientists have seized upon evolution as a means of ruling out the idea of a personal Creator. Its scholars have chosen Rationalism as a means of ruling the divine element out of the Christian religion. The result, in both cases, is practical atheism, whether it be called by that term or not. Professor Harnack, with all his great learning and ability, is strangely ignorant of the essential characteristics of Christianity. He may be Germany's greatest theologian; yet many a ten-year-old child has a truer, more consistent view than he, of spiritual realities.

Speculation does not solve

the problems of the spiritual world, which yield only to obedience and faith. We must believe, and do, if we would know. To rationalize religion is to take the very heart out of it. When we have reduced God to the comprehension of the human mind, we have eliminated His divinity.

It is a striking "sign of the times" that Dr. Harnack's book, with all its crude unbelief and utter contradiction of vital religious truth, should meet with a hearty reception in church circles generally, and that its author should be held up as one of the champions of Christianity. Truly, we have here an example of base betrayal of a sacred trust. But no one who knows the Word for himself, need be deceived. Philosophical subtleties can not move the man who stands on the vantage-ground of truth. Neither can they turn aside one who is seeking for truth, for he can claim the promise: "If any man will do His will, he shall know of the doctrine."

M. E. OLSEN.

SUNDAY-LAW AGITATION IN THE PACIFIC NORTHWEST.

TWO meetings recently held in the city of Portland, are worthy of mention, as indicating religious sentiment in certain lines in the Pacific Northwest.

One of these gatherings was convened for the purpose of agitating and perfecting organization, for the enforcement of Sunday observance upon all classes of society.

Nearly all of the churches and religious organizations of the city were represented in the meeting.

Included in the election of officers for the ensuing year, was the selection of a field secretary, whose

time and energies are to be devoted to the holding of public meetings for the education of the masses to the idea of Sunday-sacredness, and to the enactment and enforcement of laws, to preserve its assumed sanctity.

Untenable Grounds.

On this occasion, the presumed holiness of the first day of the week was based wholly upon the binding nature of the Decalogue on all mankind, and particularly upon the claims of the fourth commandment.

But why should this position be taken? The seventh, and not the first, day of the week is declared by Jehovah to be sacred, and He has never informed us of the transfer of His blessing from the seventh to the first day.

An astonishing contrast is noteworthy in this connection. When a meeting is convened for the purpose of securing united action to enforce Sunday observance, in order to touch a responsive chord in the consciences of the people, great stress is laid upon the authority of Jehovah's law, and the perpetuity and binding obligations of the fourth commandment; but when the perpetuity of the same law, and the sacred obligation of the fourth commandment, are taught by seventh-day observers, the tactics of first-day keepers are suddenly reversed, and, strangely enough, their usual claim is, that the law of God is not binding upon Christians in this dispensation, and that the Sabbath of the fourth commandment has no sacredness above other days; that the first day is binding upon Christians as a holy day, and all this presumption without a single statement from Jehovah authorizing the change of the Sabbath.

Consistency is a priceless jewel. Questionable is the acceptability of the worship of him who perverts truth, at least after the forthshining of heaven-sent light upon his pathway. Of such the Saviour said, "Why call ye Me, Lord, Lord, and do not the things which I say;" and again, "In vain do they worship Me, teaching for doctrines the commandments of men."

One of the greatest stumbling-blocks in the way of unbelievers is the inconsistent course of professors.

What minister of the Gospel was ever driven to the ridiculous extremity of preaching the abolition of the law, except to sustain the practise—borrowed from paganism—of Sunday-keeping?

What can more truthfully account for the alarming increase of lawlessness,—which, as stated by "educators and jurists, imperils the very existence of our nation,"—than the preaching from the pulpits of the land, that anarchistic doctrine, the abolition of God's law. Such ruinous preaching gives license for all manner of crime.

Or, if, on the other hand, as are the tactics of some, the integrity of the law is maintained, and, simply at their own choice and convenience, without divine command or sanction, they attempt to change the fourth commandment, substituting the pagan institution, instead of Jehovah's day, the logical result is equally as pernicious in its effect upon the masses who are within the sphere of influence of the pulpits of the country.

If a preacher of the Gospel has the right to change one precept of the law to suit his convenience, and that he may be on the popular side, why should not his hearers have the same right, relative to all other precepts of the law?

As a matter of fact, we find that every principle of the Decalogue is violated by those who take the liberty of perverting its clear meaning, who are, at the same time, deluded into thinking that they are thus "doing God's service." John 16:2.

We will note some of the more prominent examples of this self-delusive service. Earth's millions of heathen worship other gods, and satisfy their unenlightened consciences with the fond delusion that they are "doing God service." Both heathen, and many professedly-Christian people, bow down and worship images under the same delusion. The scribes and Pharisees justified violation of the fifth commandment, and thus satisfied the ill-guided worship of the willingly ignorant. Matt. 15:3-9. The life-blood of fifty million martyrs was shed at the vile hands of those who thought they were serving God, in thus violating the sixth commandment.

Bigamists freely teach that the only way of salvation for many of their female followers is in misery-producing violation of the seventh commandment. Nations consider themselves as fulfilling heaven-appointed commission in slaying in war, and in stealing property and territory of other nations. Others, claiming that "the end justifies the means," freely violate the ninth commandment.

But perhaps the most popular delusion and inconsistency in so-called Christian lands is the unwarranted change of the Sabbath from the day that Jehovah blessed, to another, its rival, borrowed from paganism, and adopted by that great apostate church, styled "the man of sin," and so incorporated into what passed for Christianity.

Surely one who possesses the simplicity of faith of genuine Christianity, will not be controlled by that carnality, that desire for popularity, that clamoring of the flesh for gratification, that will lead him to select one or more of the commandments, and in the violation of the same, be deluded into thinking that he is thus doing "God service."

The sincere prayer of the one who craves the fulness of Heaven's approval will be, "Teach me, O Lord, the way of Thy statutes;" "make me to go in the path of Thy commandments; for therein do I delight."

The Carnal Mind

is the only thing that is at enmity against the law of God (Rom. 8:7); the spiritual mind is in perfect harmony therewith (Rom. 7:14).

But, some will say, there are two sides to this law question. The proposition is freely admitted. The untold millions of heathen, of image worshipers, of profane, of breakers of the true Sabbath, of disobedient to parents, of murderers, of adulterers, of thieves, of falsifiers, of covetous, are arrayed in greater or less degree, with him who undertook to overthrow the government of Heaven, on the *one* side. Some, not claiming righteousness, except through the merits of Christ, are identified with Heaven, in maintaining the integrity of the law of Jehovah. These are surely upon the *other* side of the question, and are logically following the leadership of Him who said, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Every individual must choose one of these two sides. There is no neutral ground.

The only *safe* position is in following Christ in law-keeping. But even a higher motive than eternal, personal safety, is that of loyalty to our Creator. Reader, are you loyal to the government of Heaven? Guilt is not imputed until heaven-sent light is rejected.

Tearing down the law of God in the hearts of men, is laying the sure foundation for anarchy (lawlessness). If anarchy shall ever rule red-handed in our land, to the destruction of the republic, who will share in the responsibility for its cruel, devastating work? Surely not the one who moulds the consciences of men, both by preaching and practise, to obey from the heart, the perfect law of Jehovah as spoken from Sinai and revealed in the life of Christ.

G. W. REASER.

[The other meeting, of another character, will be reported in our next.]

SUNDAY ENFORCEMENT NEWS AND COMMENT.

[From JOHN D. BRADLEY, 60 New York Ave., Washington, D. C., N. W.]

Sunday Enforcement in Hawaii.

THE Sunday enforcement epidemic is not confined to the continental territory of the United States. It has recently manifested itself far away in one of the Pacific possessions. The Honolulu *Hawaiian*, of November 19, under the large heading, "Sunday Laws Will Start To-morrow," announced that "to-morrow will be the momentous day when the Sabbath law, resurrected from its former *innocuous desuetude*, will take effect, and exercise its wonderful vagaries upon the people of Honolulu, godly as well as ungodly," and published the following interview with High Sheriff Henry as to "the details of the campaign" to be inaugurated on the following day:

The sheriff said to-day that he did not think it

necessary to state just in what instances the law would be enforced. "The law is there," he said, "and the people should guide themselves accordingly. It is my intention to enforce the law, but I will exercise good common sense in doing so in order not to make the measure appear ridiculous. I think the law as it stands means to be interpreted in a broad, common-sense way. There are naturally a great many instances where the law lays itself open to different interpretations. As the measure works along, light will naturally be shed on these questions. In enforcing the law it is my main intention to show and let the people find out just where the present law is practicable and where it is not. In this way a great fund of practical information will be gathered on the subject, and it will be up to the legislature to make use of this experience and frame a Sabbath law which is adapted to present circumstances.

There are certain points in which the law is plain, and where it will accordingly be carried out to the letter. To-morrow the department will see that the stores are closed and that the restaurants and eating houses are closed at 7 P.M. All work on plantations, with the exception of irrigation and labor which can be shown to be of absolute necessity will not be allowed. The principal aim of the law is to see that the laboring man is not forced to work unnecessarily. Work on the docks and on vessels will not be allowed, except in cases where the carrying of mails is expedited, thereby thus making the labor work of necessity. The band will be allowed to play in Kapiolani Park to-morrow if the governor orders it to do so, but the baseball game in the park will be forbidden. As far as the golf playing in Manoa is concerned, I can only say that the law allows such sports as do not interfere with the right of the community to spend the Sabbath quietly. I do not think that the golf will interfere. The same will be the case with shooting, rowing, and other sports. They will be allowed as long as they do not interfere with the community's rights. The police will not interfere with the publishing and circulating of Sunday papers. Meat, vegetables, milk, and such other necessities can be sold up till 9 A.M. Neither will the police interfere with any private individual's doing odd jobs about the house. I do not think the law was intended to interfere in such cases. I am inclined to think that the fishing boats should be restricted from working between the hours of 8 A.M. and 4 P.M. However, it may be necessary for them to go out in order to supply the Monday market. I have not decided in this matter yet. The police will not interfere with the running of trams, cars, hacks, livery rigs, or any such vehicles.

Two days later, under a display heading containing this statement, "Stores Closed, but Most Popular Amusements Are Suffered Without Interference," the same paper reported as follows:

Honolulu's first celebration of the revived Sabbath law yesterday was not quite so strenuous as it was thought it would be. There was no bloodshed and no arrests were made. High Sheriff Henry had decided to exercise a certain amount of discretion in enforcing the law. As a result, the enforcement amounted practically only to the closing of the stores. The baseballers did not enjoy their usual game at Kapiolani Park, evidently not relishing the idea of having the police interfere. As it seems, they could probably have enjoyed their sport without such interference, the latest police definition of the words "public games" of the statute being regular league games with paid admissions, etc., while free games which are conducted quietly are not in violation of law. The band played at Waikiki, and the aquarium was open to the public. A very large percentage of the town's population spent the day at Waikiki and enjoyed sea bathing and swimming without having the waterfront police descending on them. At Manoa the golfers held forth in great numbers without being molested. It was a general surprise to see the Grill, the Elite, and other such establishments keeping open all the evening, even after the ominous 7 o'clock which the law specifies in the following statute: "No keeper of a victualing house, restaurant, and coffee shop shall keep his house, restaurant, or coffee shop open after 7 o'clock on Sabbath afternoon." The High Sheriff stated this morning that the establishments named, as well as several others, including some oriental establishments, held hotel licenses. Such places would be allowed to keep open Sundays. As far as the selling of liquor at hotels was concerned, the High Sheriff stated that the hotels could sell liquor to *bona fide* guests. Any attempt to evade the law by having people register for the mere purpose of purchasing liquor would, however, be strictly dealt with.

"Upon the whole," said the High Sheriff, I think the enforcing of the Sabbath law is a success. "We did not make a single arrest on that score yesterday. It is true that we had to close up a few places, but these were only few in number, and their owners were perfectly willing to close their stores when they saw that the other storekeepers were compelled to do so. The white merchants are exceedingly satisfied at having the oriental places of business closed. The white stores are closed on Sunday under all

circumstances, and when the Orientals were allowed to keep their stores open on Sunday, they were thus given a great advantage, which now no longer exists."

This shows that an incentive to Sunday enforcement—the selfish, commercial, competitive desire to stop Sunday selling on the ground that it is unfair and illegitimate competition with those who do not sell—that is becoming increasingly common in continental America is also an incentive, and perhaps the main incentive, in this insular Sunday-enforcement movement.

THE WAR IN THE ORIENT.

THE Japanese are industriously clearing away mines from the harbor and harbor approaches of Port Arthur. They report that mines had been laid over a radius of forty miles. Prisoners are being removed to Port Dalney and thence to Japan. Sixteen hundred Russian prisoners have already reached Nagasaki. The army of Oyama now facing Kuropatkin has been re-enforced by 368 siege guns and 33,000 men, bringing the army of Oyama up to 388,000 men with 1,254 guns. Among the trophies of war received by the Japanese at Port Arthur are 546 cannon of large and small caliber, 82,000 shells, 60 torpedoes, 30,000 bushels of powder, 35,000 rifles, 2,266,000 rounds of small ammunition, and a great amount of miscellaneous war paraphernalia.

There have been a few small attacks and counter attacks between the two armies in northern Manchuria, but no real engagement or change of positions. It is anticipated that the heavy siege guns now being taken north from Port Arthur will enable the Japanese to harass the Russian lines severely.

In Russia there is much reluctance on the part of the reservists in joining the colors. At Moscow, on January 11, 3,000 reservists started a riot which was only quelled by the regular soldiers opening fire. As a result, 200 of the reservists were killed, and the hospitals were filled with the wounded.

One of the Russian cruisers of the Baltic squadron has been compelled to return to Kronstadt, being seriously damaged. The cause of her injury is not known to the public.

Russia has notified the powers that China has broken her pledge of neutrality. This state of affairs, the Russian notification declares, will bring the country into perilous paths, and it concludes by saying that Russia now claims the right of acting in her own interests. While it is improbable that Russia will declare war against China at present, this is a notification that she will at least demand indemnity from China when the present war is concluded.

Premier Balfour of Great Britain declares that the two problems now before that country are the defense of Afghanistan and re-armament of the British army. This, he declared, would involve a cost as great as any continental power was able to bear; but it must be done for the safety of the nation.

China has cancelled a concession which was to permit a British company to construct a railway from Swatow to Chou Chou, and has granted the same to a Japanese company. This is interesting as showing the increasing influence of Japan in the affairs of China.

Riots continue in the Baku (Russia) oil fields in connection with the strike of workmen. Many great oil tanks have been burned, wells have been set on fire, and deadly clashes have occurred between rioters and police.

Former Governor Peabody of Colorado has filed notice that he will contest the election of the newly-elected governor of that state. He claims wholesale fraud in six counties, and has demanded a recount.

M. Bertillon, the inventor of the system for the measurement of criminals, has now invented an apparatus for determining accurately the size of objects represented in photographs.

A report by a New York philanthropist to the commissioner general of immigration states that there are now in New York City 100,000 idle men.

A report from Africa states that there has been a massacre in the region of the Upper Kongo, and that all whites there have been killed.

Irving B. Dudley, United States Minister to Peru, has been appointed to succeed Minister Bowen at the capital of Venezuela.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

VIII. THE EVIDENCE OF ARCHEOLOGY.

Civilization an Inheritance.

Part II.

Earlier Egypt.

CONTINUING the subject of ancient Egypt as set forth in the previous article, I quote from another author:

The civilization of Egypt at its first appearance was of a higher order than at any subsequent period of its history, thus testifying that it drew its greatness from a fountain higher than itself. It was in its early days that Egypt worshiped *one only God*; in the latter ages this simple and sublime belief was buried under the corruptions of polytheism. The greatest pyramids were built by the fourth dynasty, and so universal was education at that time among the people that the stones with which they were built retain to this day the writing of the workmen.—"Atlantis," p. 131, by Ignatius Donnelly.

When we consider the lofty ideals of the Egyptians as portrayed by their description of what they considered as justice between man and man, the motives they give as the basis of ethics, the high regard in which women were held among them, and their numerous examples of humanity in war, our minds are led back to that "fountain higher than itself" from which it drew its greatness. But their comparatively pure religion in the earliest days is even more conclusive proof of a very intimate connection with those who handed down the torch of truth from the long-lost Eden. On this point I present a quotation from the "American Encyclopedia" (Vol. VI. p. 463):

In the early days the Egyptians worshiped one only God, the Maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few.

The Hindus.

But in these things the Egyptians were not alone. Those marvelous books of the ancient Hindus, "embodying the earliest system of philosophy which we possess," reveal a similar state of affairs.

"The religion of the Veda knows no idols," says Max Müller; "the worship of idols in India is a secondary formation, a degradation of the more primitive worship of ideal gods."

The following also, from the Duke of Argyll, is to the point:

We have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler, and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the divine Being spoken of in the sublime language which forms the opening of the Lord's Prayer. The date in absolute chronology of the oldest Vedic literature does not seem to be known. Professor Max Müller, however, considers that it may possibly take us back 5,000 years. . . . All we can see with certainty is that the earliest inventions of mankind are the most wonderful that the race has ever made.

The first use of fire, the discovery of the methods by which it can be kindled; the domestication of wild animals; and, above all, the processes by which the various cereals [oats, wheat, barley, etc.,] were first developed [?] out of some wild grasses—these are all discoveries with which, in ingenuity and importance, no subsequent discoveries may compare. They are all unknown to history—all lost in the light of an effulgent dawn.

To those who have never thought much along these lines it may not seem that the domestication of the horse, ox, sheep, goat, etc., and the cultivation of the grains, is anything very wonderful. But with a little further thought it will be seen that we have in these discoveries, or arts, or whatever we choose to call them, the broad and efficient foundations of civilized life, and without which civilization of any kind is impossible. But when we put with this the further fact that *civilization is always an inheritance*, that in no single case known to us has a savage race ever thrown off its savagery, and developed an agricultural life and a civilization of and among themselves, and without having learned it from some other people, we see the records of Genesis confirmed, and realize that man did *not* start on this world as a savage, but only a "little lower than the angels."

A Result of Character and Religion.

And the reason for civilization being always



Back of Tablet with Account of the Deluge. A Chaldean Document. From "Chaldean Genesis," by Smith.

an inheritance and never self-originated, lies in the fact that moral development must come first. Civilization comes only as the result of character, not *vice versa*. The individuals of a people must acquire a certain amount of industry, perseverance, and self-control; they must learn how to work, and must exercise the determination to accomplish something before anything like civilization is possible. Thus civilization is the result of character training; character development is only the result of religious influences; and vital religion has never been self-originated by an individual or a people. As in biology life can come only from antecedent life, so are civilization and religion only received from those who already possess them.

Why No Advancement?

And since civilization is thus proved to be an inheritance, we see a reason why, for several thousand years, the nations made no advance on that received from the antediluvian world. The past century or so has witnessed a wonderful increase of knowledge and of mechanical power in the hands of man, as predicted in Dan. 12:4; but as we have seen, it is the result of Divine intervention for a special purpose, and is not in any sense the result of evolution or an inherent tendency to progress upward on the part of the race. If it had been the result of natural progress it ought to

have come about somewhat gradually, and not be all crowded into the last minute fraction of human history. As it is, we know that up to about the age of Columbus the world possessed practically no arts, except that of printing (and this was then ancient in China), which were not known to the Babylonians, Egyptians, Assyrians, and Hindus.

In the words of Donnelly:

Phœnicia, Egypt, Chaldea, India, Greece, and Rome passed the torch of civilization from one to another; but in all that lapse of time they added nothing to the arts which existed at the earliest period of Egyptian history. In architecture, sculpture, painting, engraving, mining, metallurgy, navigation, pottery, glassware, the construction of canals, roads, and aqueducts, the art of Phœnicia and Egypt extended, without material change or improvement to a period but two or three hundred years ago.—"Atlantis," p. 130.

When the Domestication of Animals?

Returning now to the problem of the domestic animals and plants referred to in the above-quoted words of the Duke of Argyll, we have, I think, proof absolutely conclusive that *they must first have been acquired by man in that vastly more-favorable climate and soil of the ancient world, before the great catastrophe of the Deluge*. The most common domestic food plants are not found wild in any spot on earth, and will not long survive without human care in any climate or soil that we now possess. Where did they come from, except from that old world, when, as Geology shows us, "the whole northern hemisphere enjoyed a kind of perpetual summer;" palms and other tropical plants grew in England; and luxuriant ivies, vines, oaks, walnuts, and magnolias grew in Greenland "within twelve degrees of the pole?"—(Nicholson, "Ancient Life-History," p. 310). I confidently affirm that no other explanation is possible.

Again I quote the words of one who felt the irresistible power of this argument:

Why is it that the origin of wheat, barley, oats, maize, and rye,—the essential plants of civilization—is *totally lost in the mists of a vast antiquity*? We have in the Greek mythology legends of the introduction of most of these by Atlantean kings or gods into Europe; but no European nation claims to have discovered or developed them, and it has been impossible to trace them to their wild originals.

Out of the whole flora of the world mankind in the last seven thousand years has not developed a single food plant to compare in importance to the human family with these. If a wise and scientific nation should propose nowadays to add to this list, it would have to form great botanical gardens, and, by systematic and long-continued experiments, develop useful plants from the humble productions of the field and forest.—"Atlantis," pp. 177-8.

Mr. Donnelly thought something like this must have been done in his mythical island of "Atlantis," and

it was only by the submergence of this land and the dispersion of the survivors that he could account for the simultaneous appearance in different countries of full-grown civilization. But we who believe the Bible will readily



An Ancient Ornamental Doorway Arch.

see in this theory only a parody of the true explanation, *viz.*, that Noah and his sons brought these precious relics of the Antediluvian world safely over into this ruined one, and passed them along to their descendants.

But again I quote from this author:

We can not consider all these evidences of the vast antiquity of the great inventions upon which our civilization mainly rests, including the art of writing, which, as I have shown, dates back far beyond the beginning of history; we can not remember that the origin of all the great food-plants, such as wheat, oats, barley, rye, and maize, is lost in the remote past; and that all the domesticated animals, the horse, the ass, the ox, the sheep, the goat, and the hog, had been reduced to subjection to man in ages long previous to written history, without having the conclusion forced upon us irresistibly that beyond Egypt and Greece, beyond Chaldea and China, there existed a mighty civilization, of which these states were but the broken fragments.—*Jb. Id. p. 455.*

Origin of Languages.

Very little more remains to be said about man's earliest history. I give two facts about



A Slab from the Ancient Pavement of Koyunjik, Assyria.

the history of languages which, taken together, go very far to confirm the Bible record of Babel.

It must be recollected that language is not merely the conventional instrument of thought, but, to a great extent, its creator, and the mould in which it is cast. The mould may be broken, and races abandon old, and adopt new, languages by force of external circumstances, such as conquest, or contact with, and absorption by, superior races, *but there is no instance of its being so transformed from within as to pass into a totally-different type.* Nor can we very well see how root-words once attached to fundamental ideas, such, for instance, as the simpler numerals should come to be *forgotten and new and totally-different words invented.*—*S. Laing, "Modern Science and Modern Thought," p. 102.*

And yet this same author, evolutionist tho he is, is constrained to acknowledge that "the best authorities tell us that a list of fifty to one hundred languages could be made of which *no one has been satisfactorily shown to be related to any other.*"—*Id. p. 100.*

No further comment on the above is needed here. They certainly confirm in a striking manner the record of Gen. 11:4-8, and are in accord with the old Babylonian inscription that "He [God] gave a command to *make strange their speech,*" and that of Nebuchadnezzar, concerning "the most ancient monument of Borsippa," that "since a remote time people had abandoned it, *without order expressing their words.*"

World-Wide Tradition of the Deluge.

I can not go into the subject of the world-wide traditions of the Deluge. The astonishing remains of antediluvian man found in the caves of southern France and elsewhere come rather under the head of Geology, and will be thus considered. My remarks on archeology are already too long, and all my readers know of the Chaldean Deluge Tablets, since the discovery of which no reputable scientist has denied that they must represent an actual fact

which had burned itself into the memory of all the early races of the world. In the words of Lenormant, "Far from being a myth, the Biblical Deluge is a real and historical fact."

So much then for the testimony of history and archeology on the subject of Evolution. It is needless for me to sum up the matter by saying that they lend no countenance to this theory. Such a statement would be altogether too tame. Rather must we say that we could scarcely wish for more evidence confirming the scriptural record that "God hath made man upright, but they have sought out many inventions."

In our next articles we shall take up that phase of the general theory known as "Darwinism," or the bearings of "natural selection" on the origin of species among plants and animals.

THE GREAT CONSUMMATION.

BY LUCINA MOON.

O, WEARY ONES, lift up your heads;
Salvation's near at hand,
The Saviour soon, with open arms,
Will greet His faithful band.
Then troubles deep and trials sore
Our soul shall not oppress;
But life immortal, joys untold,
Will then our spirits bless.

O lonely ones, your vision cast
On yonder bright abode,
Where Jesus lives to interpose
For you His precious blood.
Soon, very soon, the angel band,
With Jesus at their head,
Will come to change the living, and
To wake the sleeping dead.

Then they who soon in peace shall meet
Their glorious coming Lord
In robes of righteousness shall shine,
Their lives of one accord.
Upon their lips no guile is found.
All spotless, pure, and bright,
They wait salvation from their foes,
Release from earth's dark night.

Then hail our glorious coming Lord;
Ye saints His praises sing.
We'll greet Him soon, if faithful here.
All hail, our coming King!

San Jose, Cal.

AN UNCHANGEABLE LAW.

BY MRS. E. G. WHITE.

THROUGH the eternal ages God's law will endure. Its principles are unchangeable. From these principles there can be no sinless swerving. And naught but blessing follows those who reverentially obey.

"Think not that I am come to destroy the law, or the prophets;" Christ declared; "I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." I have not come to destroy the law, but to show its immutability, and the holiness of its claims. God could not change His law to meet man in his fallen condition. By suffering the penalty of transgression, I will redeem the race. I have become man's substitute and surety. I have taken human nature, and have come to this earth to pass over the ground where Adam stumbled and fell. In human nature I will bear the test and proving of God. Satan has declared that man can not keep the law. I will show that his statement is false; that man can keep the law. I have come to remove deception from the minds of men, to make plain that which Satan is trying to make

obscure. I have come to establish the law Satan is seeking to make void, to show how far-reaching are the principles of this law. I have come to strip from it the burdensome exactions with which man has loaded it down. I have come to show its length and breadth, its dignity and nobility. I will open before men its purity and spirituality. Not to introduce a new law, have I come, but to establish the law which to all eternity will be the standard of obedience.

Some claim that the commandments are not binding on those who are led by the Spirit. What spirit? we inquire. Certainly not the Spirit of Christ; for He declared, "I came not to destroy the law." "Whosoever therefore shall break one of these least commandments," He said, "and shall teach men so, he shall be called the least in the kingdom of heaven." He is a rebel against God's government. He is sinning himself, and is leading others in the path of disobedience. "He shall be called the least in the kingdom of heaven." For him there will be no place in God's kingdom. He is a transgressor of the law, and into the holy city no transgressors are admitted.

"But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Can not men see that to belittle the law of God is to dishonor Christ? Why did He come to this world to suffer and die, if the law is not binding upon human beings? Who could speak more plainly than He did regarding the immutability of the law? He came to bring light and immortality to light by exalting the law, and making it honorable. Where can be found those who preach the binding claims of God's law more plainly and decidedly than did Christ when He was upon the earth?

From every one God requires perfect obedience. Of himself, man can not obey the law. Never could he pay the debt incurred by transgression. Christ came to this world to bring man power to obey. He came in human nature that He might know the temptations and trials to which man is subjected. He who accepts Christ as a personal Saviour will receive divine aid in the struggle against sin. Through the merits of the Saviour, he will become an obedient subject of God's kingdom. In the strength of Christ he will overcome every temptation of the enemy.

In the day of judgment, every one will receive sentence according to his deeds. Every mouth will be stopped, as the cross is presented, and its real bearing seen. Sinners will stand condemned. Every subterfuge, every excuse, will be swept away. Sin will appear in all its sinfulness. The mystery of the incarnation and the crucifixion of the Son of God will be plainly discerned, and every condemned soul will read clearly the result of a rejection of truth. Those who have chosen to transgress will then understand that they have sinned, and come short. They will read the sentence, Thou, O man, hast chosen to stand under the banner of the great apostate, and, in so doing, thou hast destroyed thyself.

"HO, EVERY one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price."

GOOD times can not come when bad men are in power.—*Sunday-School Times.*

THE SABBATH

BY L. A. PHIPPENY

THE COVENANTS.

The Everlasting Covenant.

THE subject of the Sabbath is interlinked and interwoven with that of the covenants, of which it is an integral part. Hence the importance attaching to an understanding of the covenants in their relation to the Sabbath.

A covenant is an agreement between two or more parties, involving certain mutual promises, and certain conditions. A contract is a covenant.

A covenant is also a promise made by one party to do or cause to be done certain things, when certain conditions are met. It must involve a second party, altho the second party may not formally enter into the agreement at the time the first party promises. Of this class of covenants, a will, or testament, is an illustration.

In the Scriptures the words covenant and testament are both used, somewhat synonymously, involving the ideas of contract, mutual promises, and testament, or will.

Every covenant, contract, testament, or will, must have its essential object clearly stated. There must also be a consideration. That is, something of value must pass between the parties to bind the covenant, tho the mutual benefits to be derived by the covenanters may be regarded as a consideration, if so agreed between them. In the case of a will several considerations are understood, such as relationship, friendship, benefactions, etc., and the will, or testament, is confirmed by the death of the testator. For its provisions are thus made sure and unalterable forever.

The covenant idea is one that is prominently set forth in the Scriptures, and it requires only an ordinary, careful study of the scheme of the Bible to discern that this thought lies at the foundation of the whole plan of redemption. A covenant was made with Adam, for we read a reference in the sixth chapter of Hosea that backsliding Ephraim and Judah, like Adam, transgressed the covenant. A covenant was made with Noah and his sons; a covenant was made with Abraham, and renewed and repeated with Isaac and with Jacob; a covenant was made with the Israelites, when the Lord led them forth from Egyptian bondage; a covenant was made with David, and his house after him; this covenant was referred to by Isaiah as an everlasting covenant; and a prophecy of a new covenant is made by Jeremiah, and referred to by the writer of the book of Hebrews as the new testament.

The Everlasting Covenant.

The reference by Isaiah to an everlasting covenant is not the only reference to an everlasting covenant. God's covenant with Noah is called His everlasting covenant with the earth; His covenant with Abraham is called His everlasting covenant, and is renewed with Isaac and with Jacob and with Israel, the nation, as His everlasting covenant therefor; and it requires but a glance at the terms of the new covenant to show that whenever it is established its blessings must be everlasting in their effects. What is there, therefore, in these covenants that the Lord refers to as His everlasting covenant, that warrants this term?

The answer to this question is in the covenant matter,—the terms, conditions, promises, and object. To Noah—and to the earth—the Lord promised the preservation of the earth forever from destruction again by a flood of waters; to Abraham, Isaac, and to Jacob, was the promise of the land of Canaan for an "everlasting possession," and that their seed should be as the stars of heaven and the sand on the seashore for number. And in the fulfillment of this promise, so far as its local features were concerned, the Israelites were led from Egypt to the promised land. But the promise of Canaan and the innumerable multitudes to constitute the posterity, was a promise embracing more than the literal land of Palestine, and its capacities. This was clearly understood by the worthies of old.

"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them; and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . They desire a better country, that is, an heavenly." Hebrews 11.

The promise—God's part of the covenant—with Abraham, was also that in him should all families of the earth be blessed. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy Seed, which is Christ. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." For in Christ "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ." Galatians 3.

The Restoration of the Kingdom.

These blessings are the blessings of the Gospel in the working out of the plan of redemption through Christ. The all-inclusive object is the anti-typical Canaan—the earth restored—for an "everlasting possession." This was the object of the everlasting covenant mentioned by Isaiah—the "sure mercies of David." The mercies mentioned by David were the Lord's promises to him that his throne should be established forever, that divine mercies should not depart from his house. Christ, the Seed, is to reign on the throne of His father David forever, in the regeneration. That throne will be called the throne of David, and its establishment rested on the successful accomplishment of the Redeemer's mission.

It becomes very clear, then, that the promises made immediately after Adam and Eve sinned, are a part of the everlasting covenant: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall

bruise thy head, and thou shalt bruise his heel." Here is the promise of the Redeemer, who should destroy sin. Here is the promise of salvation, of forgiveness, of restoration. It is the beginning of the proclamation of the Gospel. It was the hope of Adam and Eve, and of every soul since, who has desired salvation. Its precious promises, and the unfolding of the plan, were passed on from father to son and from family to family, through the ages, until the Redeemer came. Adam, to whom was given the dominion of earth in its Edenic state, lost it through sin; Christ, the second Adam, has regained it through righteousness. And so the prophecy declares: "And Thou, O Tower of the flock, the Stronghold of the daughter of Zion, unto Thee shall it come, even the first dominion." Micah 4:8.

From the gate of Eden to the restoration of the lost dominion, the work of redemption is one work. The various promises to Adam and to Noah and to Abraham and to Isaac and to Jacob and to Israel and to David, and to us, are all of one, and have one object—"an everlasting possession." The conditions of possession demand a holy people for the everlasting possession, a people who have been made righteous and holy through the Lord's means for making them righteous, a people whose character is His character, in whose hearts is His law. He is to be their God, and they are to be His people, and He is to dwell in and with them. These conditions are the conditions of the new covenant. Indeed, they must be so, for the new covenant is only the clear statement of what must be accomplished in the work of redemption.

[The next article will be "The Covenant-Testament."]



EZEKIEL.

BY F. D. STARR.

"A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them." Eze. 36:26, 27.

THE Gospel doctrine of the new birth, the change of heart, is nowhere more clearly taught than in this quotation. Its evangelical nature being thus clearly shown, no question can exist as to the benefits to be derived from a perusal of this book. From the picture of the beautiful rainbow encircling the throne of God as described in chapter one to the closing words of the last chapter; "The name of the city from that day shall be, The Lord is there," the entire book is full of celestial suggestions, and lofty ideas that transport the mind of the reader from earth to heaven. Sublime are the visions given.

An Important Topic.

One of the most important topics of the book is the subject of the Sabbath. The combined testimony of the three major prophets, Isaiah, Jeremiah, and Ezekiel, constitutes a very strong evidence for the importance and enduring nature of this institution. It will be profitable to consider what the Lord has said concerning this subject by the mouth of these three seers of old. In Isaiah 56 we read:

"Thus saith the Lord, Keep ye judgment, and do justice; for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer."

In Isaiah 58 is found this testimony concerning the blessedness of the Sabbath. "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord;" etc. Its existence in the new earth is proven in chapter 66 where we read: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

In the book of Jeremiah we find foretold the consequences of observing the Sabbath, and also the results of disregarding it. "If ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein . . . this city shall remain forever. . . . But if ye will not harken unto Me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:24-27.

The sanctifying influence of the Sabbath is thus set forth by Ezekiel: "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Chapter 20:12, 20.

The Sacred and the Common.

The distinction between this day and the other days of the week is shown in Eze. 46:1. "Thus saith the Lord God: The gate of the inner court that looketh toward the east shall be shut the six working days; but on the Sabbath it shall be opened." These texts taken together furnish a very comprehensive treatise on the Sabbath question.

Its history is thus briefly traced from Creation in the past to Eternity in the future. It is spoken of in distinction from the six working days. What made the other days of the week working days? The act of God Himself, in working the first six days, thus making the first day of the week, with those that follow a working day. If the first day of the week was a working day with the Creator it surely is such for the creature, man, for whom it was made. Being such a divine institution from the beginning, it is clear that Divine Wisdom would perpetuate it in the new earth, and we see from the closing words of Isaiah's prophecy that such is the case.

The Book of Ezekiel

abounds in topics of deep interest, and tho in reading the book one is brought into waters that are ankle deep, then knee deep, then waters to the loins, then waters to swim in, as was the prophet himself, according to chapter 47, yet the exercise and the experience are transporting and delightful. Who has not been thrilled with rapture in accompanying the prophet in his vision of the dry bones as found in chapter 37? A lively portrayal of the resurrection indeed! That resurrection power is found in the Word of God. If we feel like saying with Israel of old: "Our bones are dried, and our hope is lost," let us take hold of God and His mighty power as revealed in this book and be revived.

IS IT RIGHT?

It is a very peculiar fact that whenever there is a worldly amusement about which we are in doubt, we invariably ask the question, "Is it wrong to do that?" "Is it wrong for Christians to dance?" "Is it wrong to go to the theater?" "Is it wrong to play cards?" Always, Is it wrong?

It is very much the same as in the matter of eating. When there is something that we desire, we always ask ourselves, "Will it hurt

me?" If we can satisfy ourselves that it will not do any serious damage, that it will not bring on indigestion or dyspepsia, or sleeplessness, or cramps, we eat it. We never ask, "Will it help me?" "Is it just what I need to build up body and brain, to make blood and strengthen the tissues, to increase my energy, and improve my general health?" Never. It is always, "Will it hurt me?"

So it is with worldly amusements. "Is it wrong?" we ask. "Does God forbid it?" "Is there anything in the Bible against it?" If we can satisfy ourselves that it is not wrong, we engage in it. Is that all that should be asked? Why not occasionally reverse it, and ask, "Is it right?" Suppose it is not wrong, there is still the question, "Is it best?" "Is it what I need to be more effective in my influence for Christ?" "Is it going to make me nobler and truer, better able to fulfil my life work?" "No," must we say, "it will not do that." Then hands off. Life is too full of that which is uplifting, helpful, and character-forming, to spend our time on that which has at the best only a neutral influence.—*Baptist Commonwealth.*

"WHOSOEVER drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

How They Became Convinced

[Believing it would be of interest to our readers, the editor of the SIGNS OF THE TIMES has asked Sabbath-keeping ministers and evangelical workers to tell in a few words the scripture or scriptures, the truths and principles, which constrained them to accept the unpopular truth of the seventh-day Sabbath. These testimonies must not exceed 500 words. Let us hear from all.]

CLXXXVII.

ALTHO I kept the Sabbath for about a year in 1888-9, I did not thoroughly and exhaustively examine the covenant and sanctuary questions until quite recently; and it was on account of not fully understanding those questions that I quit keeping the Sabbath. It was after reading several unsuccessful attempts to overthrow the Seventh-day Adventist position on the sanctuary, and, after repeated failures of my own to make sense of any other possible interpretation, that I became dissatisfied with the theory of *Lex non scripta*.

But the main reason was, that the Holy Spirit waited patiently for an opportunity to bring me back into the truth, never losing a chance to stir me up on the subject. Being repeatedly and absolutely forbidden to join any other church, and being plainly commanded by the Spirit of God to unite with the Seventh-day Adventist church, "what was I, that I could withstand God?"

I am being daily more and more convinced that it is a dangerous delusion to believe that the Decalogue has been abolished; and as for a change of the Sabbath to Sunday, that unscriptural notion is being rapidly given up by its advocates. Then, Sabbath-keepers,—

"Press on, never doubting, our Master is near,
With grace to supply, and with comfort to cheer;
His love like a stream in the desert will flow—
Then stand like the brave, with thy face to the foe."

A. H. DARROW.

CLXXXVIII.

NINETEEN years ago I saw a new religious paper in a book-store in Australia. It was the first number of the *Bible Echo*, published by Seventh-day Adventists in that country. Its suggestive title and general make-up attracted me; so I bought a copy and read it through carefully. At the first opportunity I called at the *Bible Echo* office and procured a few tracts.

We never had heard of Adventists, and, supposing they were a new sect, teaching false doctrine, I resolved to investigate, with a view to being prepared to expose their erroneous teaching should

they visit our town. With an intense love for truth I studied hard to find out the weak points in their doctrines; but, after the keenest search, failed to discover anything unscriptural.

As the prophecies of Daniel and Revelation were studied (with the help of books from our public library), to my surprise and delight a new field of knowledge opened up before me, and it proved to be the greatest revelation ever experienced by me since my conversion in the Baptist Church eleven years before. Never did a soul pray for divine help more earnestly; for, as evidence of the change of the Sabbath by the Papacy claimed my attention, my religious belief seemed to be shaken to its foundation. I studied my Bible and searched diligently among the books of our two public libraries for anything relating to Sunday and Sabbath observance, reading with eagerness statements of writers on both sides of the question.

Every phase of the subject from an historical and Bible standpoint, and every text especially referring to the law, were considered one by one prayerfully for several months, unknown to any one excepting our own family. My constant prayer was, Father, let me not be deluded by men, but teach me Thyself. How wonderfully He fulfilled His promise to answer prayer, language fails to describe; but I praise His name for the various precious truths learned in the privacy of our home in Geelong.

Never did fear of man nor prejudice turn me from my purpose, but, with a determination to know and do my Father's will, I trusted Him to keep my feet in the right path. My wife saw the Sabbath truth first, but I struggled on through perplexities and difficulties, pondering over every detail slowly, until each problem was solved and the truth shone forth clearly. Tho we were alone in a town of twenty thousand inhabitants, we took our stand for the Sabbath of the Lord, and never have regretted it. But we rejoice in the liberty which is possible only to those who render a willing obedience to the law of God from love to Him. "This is the love of God, that we keep His commandments."

A. CARTER.

MISSIONS

CHILE, SOUTH AMERICA.

WHEN I came to Montevideo to take the boat for Chile they were celebrating a feast in memory of the peace that had been effected. Their revolution had been more severe than the former one. It was a most cruel revolution; for it was found that very often a father and one son were on one side, and two sons on the other. The revolution was much more than a family quarrel. They were glad that it was over. Many bands played in succession. One tried to surpass the other. The feast lasted for three days, and nearly every one seemed to be happy. There were, however, some sad faces, for some mothers and sisters were dressed in black. There were also wives dressed in black and some children, for some had fallen in the strife and could not join in the gathering.

While there my mind was carried forward to the happy meeting and gathering in the kingdom of heaven, when the long strife between good and evil, and sin and righteousness, and death and life, shall be ended. God will add joy, but there will be no sorrow with it.

When the night came and Montevideo was illuminated, and the discharge of the rockets was added to the beauty, I was especially impressed with the grandness of the sight. But what will be the grand sight when the City of God shall be illuminated, with the glory of God and shall shine above the brightness of the sun! God's people themselves will shine brighter than anything that we have as yet seen. I would long to be in that peace gathering, as I believe many others long to be. Well, the journey is almost complete, and soon we shall be there, if we are faithful until the end.

After a very pleasant journey I reached Valparaiso, Chile, November 4. The business portion of the city of Valparaiso is situated in a valley below, but most of this ground has been stolen from the sea. The sea sometimes tries to claim this territory, and so sweeps onto the city, causing considerable damage. The city is now being raised several feet, so that the danger will be greatly diminished.

They have some very pretty plazas, and the people gather there for pleasure and display. There is also a fine *alameda*, or wide street, being arranged.

The dwellings are mostly on the *cerros* (hills) and it takes some strength to reach them. I am sure that any one who would do colporteur work in this city, would have exercise enough.

Among the common sights are asses carrying stones, lumber, hay, groceries, milk, brick, and in fact everything can be seen carried on their backs. One day as we were passing along they were milking an ass, and some individuals were standing around waiting to get a drink of milk.

A Missionary Field.

This city has about one hundred and fifty thousand inhabitants, and there is truly a field for work. There are many places where strong drink is sold, and there are many who

buy. The standard of truth must be lifted up among this people before the great and dreadful day of the Lord shall come. Earthquakes are frequent. One occurred while I was there. The people say that at first they are not afraid, but after a time, if the trembles occur often, they get more nervous. Chile has been visited with some very destructive earthquakes in the past. In the year 1836 nearly all the cities of southern Chile were destroyed. Concepcion, Chillan, and other places were completely destroyed.

We came to Santiago, the capital city of Chile. It is a beautiful place. Before reaching Santiago the snow-covered Andes Mountains come in sight. There is a stream flowing from those mountains that continually washes the city and keeps it clean. The *alameda*, fully as wide as three ordinary streets, has two streams flowing all the time. There are wide sidewalks on each side and in the center a wide

church here, and so he tried to frighten the members by a letter threatening the members that if the government did not drive these miserable Seventh-day Adventists away, the Catholics themselves would do it. But I think this letter was written by a fanatic; for the government is very liberal. A few years ago a Protestant hardly dared to tell any one that he was a Protestant; for he would almost certainly be knocked down or killed. Now we can preach freely, and the government says, Go ahead and preach all you desire to.

There is even a desire to hear the Gospel among the natives. It is peculiar that there is a special desire to hear the Word, and even much more among the Chilenos than among the foreigners that are here. What the people need here is the Gospel in its simplicity. Their customs need to be changed, and their general habits of life. Other denominations recognize this and they are trying to effect this by the



On the Alameda, San Martín in Santiago, Chile.

walk, and then there are the two streams flowing continually on each side of the walk in the center of the *alameda*. There are small streams of water flowing through each lot in the city to carry away the refuse. These streams are very swift. The fall is sufficient to keep the city clean.

There are many large Catholic institutions here and many churches. I was especially interested in the large public buildings that the Spaniards built here, when the country was under Spanish control. The windows are all well secured by heavy iron rails. It is grand to go on top of the Cerro Santa Lucia and take a view of the city. This *cerro*, or hill, has been made beautiful by the many trees that have been planted there. The flowers of various kinds are always in bloom. The Andes can be seen very clearly from this hill which is six hundred and twenty-nine meters, or over two thousand feet, above the level of the sea.

At this place the message has taken root. A Seventh-day Adventist church of about twenty-five members is here as a witness to the truth. We held three meetings with this church. The devil does not like to see this

establishment of schools; but there is nothing that can effect such a change as the Gospel of the soon coming of the Lord. We need a school where workers can be educated to carry the message to all the people. The government is very favorable to such enterprises, and it seems to me that we should build up the work as fast as possible.

I am glad to see the truth finding its way to every nation on the earth. God has gone out before us to prepare hearts for the reception of the truth. I just met a young man who is an earnest worker, and he told me how he came to take hold of the truth. He was walking on the streets in Santiago and he heard two men talking, and one said to the other, "*Somos bendecido de Dios.*" The man immediately walked up to those men and saluted them and kissed them. He said he had never seen them before, but he saw them in a dream the night before and heard them speak those words. As soon as he heard them speak those words, he recognized the voice, and when he looked at them, he recognized their faces, and so he walked up to them and kissed them.

This young man was only seventeen years

old. He was sick at the time and he told his brother that he met some brethren on the sidewalk, and he had seen them in a dream the night before, and he told his brother to visit them, for he believed they had something of importance to tell them. As he was sick, he remained at home himself, but his brother went. When his brother returned, the young man asked him what he thought of those men, and of what they said. He responded that these men have the truth, and they keep the Sabbath. "Well," said the young man, "I shall keep the very next Sabbath." When he would not work on the Sabbath, his oldest brother struck him a number of times, and greatly injured him, and then threw him on the street. This young man went to the meeting without his hat and without his coat. His oldest brother also struck his other brother who had inquired of those men, because he also commenced to keep the Sabbath. These two laborers were Brother Bishop and Brother Davis. The young men who embraced the truth are Brethren Eduardo and Victor Thoman. The older brother who struck the other two is now also keeping the Sabbath, and is going into the work as a canvasser to help spread the truth. The Lord knows how to bring souls to the knowledge of the truth.

I traveled on through the fruit belt of Chile. Chile yields an abundance of fruit. And all through this valley the trees are well loaded with fruit. We finally came to Rengo. Here is a family living that has embraced the truth almost as a whole. There is one son who is an officer of a prison who has not yet accepted the truth. One of the sons is a lawyer. He publishes a paper, and every week he has splendid articles that contain the Third Angel's Message in his paper. Very often these articles are translations of some of the best articles in the SIGNS OF THE TIMES. We can see how the truth is advancing and soon every one will have heard the message. We spent the Sabbath here at this place and enjoyed the meeting very much. Several strangers came to the meeting, and we hope soon to see them in the message with all their hearts.

We next came to Chillan, where there is one sister who is faithful to the message and loves it with all her heart. This city is one of the many that was destroyed in the year 1836. It has all been built up again, and no one would know by its appearance that it had ever been destroyed. All along the way the snow-covered Andes can be clearly seen. I finally reached Pua and Brother Krieghoff met me. He and I will soon be out with a tent to preach the truth among the people. On our way to his house we could see the Andes and their tops still covered with snow. One was an active volcano. Whenever there is to be a change of weather it steams and smokes. It did not deceive us, for to-day it has been raining. There is another volcano in sight, but it has not been in action for many years.

I am now here at the frontier, and have met some of the Indians. They are very shy when any one desires to take their picture. There is a general belief among them that when they have their picture taken they can not live longer than two years more. The Indians are generally lazy. The women have to do all the work there is done, and that is not very much, but the men do nothing at all. There is an Indian at Imperial who offers land so that we might start a school among them. I think that it would be a good thing if some teachers could go there and educate the Indians in the principles of true Christianity. Now is the

time to work in this country. Since peace has been restored between Chile and Argentina, the condition of things looks a little brighter. Business is beginning to pick up, and in every way we can expect to see the country grow and prosper. What we lack is more workers. It used to be very dangerous here at the frontier, but since thieves are shot right down by the government officials, things are beginning to improve very much. Brethren, pray for this field, and think of our school in your prayers; and if the Lord should tell you to give something for our school work, then send your donations to the mission board and tell them that it is for the school in Chile.

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THE HOME

HYMN OF WINTER.

'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds blow
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes,
His beauty paints the crimson dawn,
And clothes the boughs with glittering wreaths.

And tho' abroad the sharp winds blow,
And skies are chill and frosts are keen,
Home closer draws her circle now,
And warmer glows the light within.

O God! who giv'st the winter's cold
As well as summer's joyous rays,
Us warmly in Thy love enfold,
And keep us through life's wintry days.
—Samuel Longfellow.

FOR MAKING A GIRL.

[Elizabeth McCracken, in *Youth's Companion*.]

CATHERINE rushed from the house, hurried down the steps, and ran to the corner, gesticulating excitedly to an approaching car. She hurried into the car and sank with a little sigh of relief into a corner seat.

When she had paid her fare, unfastened her fur collar, carefully readjusted her veil, and arranged the red rosebuds a little more securely in the front of her jacket, she gave attention to her surroundings. Catherine always found in the street-cars unending demands upon her interest and curiosity.

A woman, shabbily attired, her face dull and weary, sat opposite, holding in her arms a pale little child. The child was asleep, and leaned heavily against her mother, who sat almost motionless, with heavy, unseeing eyes fixed on the car window. Catherine gazed intently at the child for a moment; then she crossed the car and sat down beside the woman.

"Is the little girl ill?" she asked gently. Her cousin frequently complained that Catherine was continually doing things of this kind; that she had absolutely no idea of social science.

The woman stared at her, but Catherine smiled in a friendly manner. Catherine took many things for granted, among them universal good-will toward herself. She was gentle to every one. She expected every one to be gentle to her, and almost every one was.

"Is she ill?" she repeated.

"N-no. Her pa's in the drink a good deal, and she don't get as much as usual to eat those times. Her pa's all right when he's hisself; but when he's in the drink—he ain't so good."

"It's too bad—he does drink," said Catherine. It was an inadequate remark, but she remembered that the man was the woman's husband.

"Yes," said the woman, "'tis, but those things happen, miss."

"Yes, I suppose they do, but it's a pity. How pretty your little girl is! Are her eyes dark? I've always longed for dark eyes."

The woman smiled with pleasure. "Yes, they're dark; but you've got no cause to be wantin' prettier eyes yerself, miss," she said.

Catherine's eyes were quickly noting the child's shabby brown dress and soiled little green jacket.

"O, but I have! You see, I never can wear red, and I'm so fond of red. Now your little girl would look sweet in red. Does she ever wear it?"

"She wears w'at she can get, miss, sometimes it ain't much," the woman said, so wearily that Catherine hastily turned her face away to hide the pitying tears that she feared might offend. Catherine's

uncle was of the opinion that his niece had sufficient diplomatic ability to steer the ship of state. She certainly was beautifully considerate of the dignity and the sensibilities of those persons who had less to give than herself.

"My little sister wears red. She has brown eyes, and she looks pretty in it. She has a red cloak that she has outgrown. Your little girl would look sweet in it. Won't you let her wear it? It is a shame to have it hanging idly in the closet when she would look so dear in it. I wish she would wake up and let me see her eyes. They must be pretty. I have to get off soon. You see I am going to church, because it is Thanksgiving Day. Won't you give me your address, and let me send the cloak? Mama will be so glad that I have found some one who can wear it."

She turned to the woman with a friendly smile. "You will—as a special favor to me, won't you?" she pleaded. And the smile became irresistible.

The woman's face brightened. She had not known charming girls who had asked her in that coaxing way to receive gifts as special concessions to them.

"Why, miss, if you don't need it, I'd be glad to have it for Seville—my girl's named Seville, after a girl in a book her pa gave me when he first knowed me."

"How interesting!" said Catherine. "It's such an unusual name, too. My name is Catherine, and so is my mother's, and my grandmother's and her mother's."

"My name is Rose," said the woman. Her face was less dull, and her voice less tired. It was so pleasant to forget for a moment her sorrows, and discuss pretty names with a girl who seemed not to remember one's poverty. "My ma named me for a rose she found in an ash-barrel before I was born."

"That is like a story too," said Catherine. She pulled the roses from her jacket. "I read a poem once about a 'Rose among roses.' You take these home, and you will be another 'Rose among roses.'"

The woman's cheek caught the red of the flowers. "What pretty things you know!" she said.

"Yes, I do," said Catherine, tenderly. "When mama asked us this morning what we had to be thankful for to-day, I said, 'For all the lovely people I know and all the beautiful things I see.' Of course, there are other things, too, but these are the nicest. What are you specially thankful for?"

"Well, I don't know as there's much, miss, for me to be thankful for to-day. I'm havin' hard times now, with the man in the drink and Seville ailin'," said the woman, bitterly.

Catherine knew little of social science, according to her cousin's verdict, and she said, "It certainly must be hard, but perhaps you could think of something special. Mama insists that every one can. You just try."

"Well," said the woman, "but it ain't easy."

"No, it isn't. Dear me, I must get off at this next corner! What is your address? May I bring the cloak myself this afternoon, after church and dinner? Good-by!"

The woman watched her as she hurried across the street. "She's a funny kind of girl, but she's awful nice," she thought. She held the roses to her face, and remembered the pretty thing the girl had said about a "Rose among roses." The delicate flower of sentiment, the flower whose fragrance is the most subtle, the most exquisite in the world, had been crushed in the woman, but a faint new life quivered in it and stirred it.

In the quiet church Catherine thought of the woman and the child. As she came with her family out into the frosty air, she took possession of her mother.

"Mama, there was a woman in the car with a little girl. The little girl didn't have half enough on. She really looked cold. May I give her

Daisy's old red cloak and take her one of grandma's pumpkin pies?"

Her mother smiled fondly, and patted her hand. She was accustomed to Catherine, and cheerfully encouraged her in her unscientific philanthropy.

"Catherine is too young to study social science," she told the bewildered cousin. "It is too large for her yet."

"Yes, I think so, dear," she said, "and I will pack a little Thanksgiving basket for her. She won't be offended. You can tell her that your mother wanted you to take it." Catherine possibly inherited a little of her diplomatic ability from her mother.

They packed the basket and folded the cloak, assisted by the aunts and cousins, to whom Catherine had not failed to relate the little story of Rose and Seville.

"Give the little Seville this," said her uncle, handing her a silver dollar. "Tell the 'Rose upon the balcony' that I never before have known, even indirectly, any one actually named for the heroine of a story."

"How kind you all are," said Catherine.

"She will do a lot of good in this world," said her uncle, closing the door for her. "She is filled to the brim with sisterly love. She'll never patronize a cat."

"No," said her cousin, "She would ask its advice or discuss landscapes with it."

"She is a dear girl," said her mother.

Meanwhile the "dear girl" had found the two rooms in which Rose and her little girl lived. She knocked softly, and the little girl cautiously opened the door. Catherine went into the kitchen and eagerly took the woman's hand.

"Her eyes are lovely," she whispered.

The kitchen was warm, but very bare and cheerless. Catherine's roses made the one bright spot in it. Catherine, however, appeared utterly oblivious to its squalor.

She unwrapped the cloak. "Do try it on her!" she said. The woman amazed herself with her pleasant flutter and excitement. She began to be proud of her child. She had been too busy, too miserable, to care whether her eyes were brown or blue; but this girl seemed so happy because the child was pretty that the woman's natural pride awakened.

"Well, now, she is a fine sight in it, ain't she?" she said. "Walk over there, Seville, till I see you! Now it's real stylish you're lookin'. An' it's me as thanks you, miss."

"I'm glad to see it on any one to whom it is so becoming. O, by the way, mama sent that basket of Thanksgiving things. Mama is always happy when she is giving away things, and I think she ought to be happy on Thanksgiving Day. If you can't use them, just give them away. And Uncle John sent this silver dollar to Seville. He never before has known any one named for a story-book heroine, and he was so interested. And I brought one of grandma's pumpkin pies. She makes such good ones, and I couldn't resist bringing one." Catherine put the basket on the table as she spoke, and gave the dollar to the woman.

The woman was almost overwhelmed. This girl had such a pretty way of giving! She evidently did not guess that the little pantry was almost empty. Soft tears came into the mother's eyes.

"I don't know what to say to you, miss. You've done that much for me. It's hard times I've had, but you're like a friend—an' you a lady and me a poor woman."

"I'm a woman, too," said Catherine. "We have just lived differently, don't you see?"

"I guess we have, miss, I guess we have."

In the silence that followed, Catherine heard heavy breathing in the room beyond the kitchen. She instinctively looked at the woman.

"It's my husband. He's sleeping off the drink," said the woman.

"O!" said Catherine. "You will let me be your friend, won't you? And let me make hard times easier for you? You would for me, I know, and I'd let you."

"An' it's glad I'll be to let you, miss. You've been a blessin' this day. Now its a cup of tay you'll let me be makin' for you?"

"I'd love it! And we'll eat some of mama's cake!" Catherine heartily replied. The hesitation, mingled with eager hope, in the woman's suggestion was very touching, and Catherine understood the brightness of giving.

She asked no questions, but over the thick cups and the broken teapot the woman told her how hard her times had been, and the girl seemed to understand. "Now I am your friend," she said, "and you must let me help."

When she went, the little girl, arrayed in the red cloak, accompanied her to the corner. The woman sat alone, leaning on the table. The sound of the heavy breathing in the room next the kitchen fell upon her ears, and the shadow came again to her face, the shadow of the too heavy burden that will not be banished from human faces until every person in the world remembers to do the little or the great service for others that he may do, that it is his privilege, his birthright to do.

The woman bit her lip. Her miserable eyes were dull and heavy. Suddenly her glance rested upon Catherine's roses. The shadow lightened. The woman's thoughts strayed to the girl. She recollected Catherine's words about giving thanks for special blessings. Again soft tears filled her eyes. She bowed her weary head on the table and whispered:

"God, I specially thank you—for makin' that girl."

The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.



LESSON 6.—FEBRUARY 5.—JESUS AT JACOB'S WELL.

Lesson Scripture, John 4:5-14, A. R. V.

(5) "So He cometh to a city of Samaria, called Sychar, near to the parcel of ground that Jacob gave to his son Joseph; (6) and Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus by the well. It was about the sixth hour. (7) There cometh a woman of Samaria to draw water; Jesus saith unto her, Give Me to drink. (8) For His disciples were gone away into the city to buy food. (9) The Samaritan woman therefore saith unto Him, How is it that Thou, being a Jew, askest drink of me, who am a Samaritan woman? (For the Jews have no dealings with Samaritans.) (10) Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water. (11) The woman saith unto Him, Sir, thou hast nothing to draw with, and the well is deep; whence then hast Thou that living water? (12) Art Thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his sons, and his cattle? (13) Jesus answered and said unto her, Every one that drinketh of this water shall thirst again; (14) but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life."

Golden Text.—"Whosoever will, let him take the water of life freely." Rev. 22:17.

SUGGESTIVE QUESTIONS.

(1) In going from Judea to Galilee, on a certain occasion, to what city did Jesus come? Near what historic place was it? Verse 5. Note 1. (2) What noted landmark was there? On arriving at the well what did Jesus do? Why? What time of day was it? Verse 6. Note 2. (3) As Jesus sat by the well, who came to draw water? What did Jesus say to her? Verse 7. Note 3. (4) Where were the disciples at this time? Verse 8. (5) How did the woman reply to Jesus' request? Why was His request a

surprise to the woman? Verse 9. Note 4. (6) How did Jesus answer the woman's question? Verse 10. Note 5. (7) By what reasoning did the woman show that she did not discern His meaning? Verse 11. (8) How did she show that she simply regarded Jesus as an ordinary Jewish traveler? Verse 12. Note 6. (9) What did Jesus say should come to every one who should drink of the water of that well? Verse 13. (10) How did He contrast that water with the water that He should give? Verse 14. Note 7.

NOTES.

1. Jesus was on His way from Judea to Galilee, because there was a growing impression that His work was in rivalry of that of John the Baptist. Jacob's purchase of this ground is recorded in Gen. 33:18-20; and the gift to Joseph is noted in chapter 48:22.

2. "The sixth hour" was at noon. The custom of oriental travelers was to start very early in the morning, so that by noon one walking would naturally be weary. This would especially be the case with one who bore such a weighty burden of spirit as Jesus did, and who habitually spent much of the night in prayer, besides laboring incessantly through the day.

3. Jesus asked a favor. He was in need of the water, and it was also a tactful way of getting the woman's attention; for most people are pleased to have others laid under obligation to them. And in the East there was much significance attached to giving and receiving a drink of water. It implied a covenant of hospitality; was like the covenant of bread-sharing, which constituted a truce, for the time being, between even deadly enemies.

4. Verse 9 shows that already the woman was prepared to enter into conversation.

5. By the "living water" Jesus referred to the divine grace which He alone could bestow, and which is as living water, purifying, refreshing, and invigorating the soul. By this direct reference to spiritual things we learn that Jesus did not waste any time or words in idle, common-place conversation. As in the interview with the autocratic ruler, Nicodemus, He ignored all compliments and flatteries, so with the lowly Samaritan woman, after she had supplied His immediate need, He began to impart to her that which would supply her greatest necessity.

6. The Samaritans, altho at variance with the Jews in many things, claimed descent from Jacob, and by their possession of land that he owned by purchase, claimed even a paramount relationship. Hence the significance of the woman's implied thrust at Jesus, who was a Jew, by asking Him if He were greater than "our father Jacob, who gave us the well."

7. "Jesus did not mean that one draught of the water of life would satisfy the receiver, but that whosoever would unite with Him would have within him a living fountain from which to draw strength and grace sufficient for all emergencies. Words and deeds of righteousness flow from it, and refresh the hearts of others, as well as the soul from which it springs. Jesus Christ, the never-failing Source of this fountain, cheers the life and brightens the path of all who come to Him for aid. Love to God, the satisfying hope of heaven, springs up in good works unto eternal life."—"Great Controversy," Vol. 2. And "love to God" consists in keeping His commandments. See John 14:15-17.

Webster, S. D., Dec. 21, 1904.

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Indeed I enjoy the weekly visits you give us. My sister and I both study our Sabbath-school lessons from the "Youth's Instructor," but "you" are just as welcome as ever. I really believe we could not be without you. Your stories are all so very interesting.

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One of your readers,

IDA PETERSON.



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We urge our readers to more than glance at the article of Mr. Price on "The Evidence of Archeology." The facts presented and the argument itself are conclusive. Reading this, you will wish to read them all.

It is no matter of surprise to us that Dr. R. Heber Newton has announced himself a Spiritualist. It is the logical result of a belief in the soul's inherent immortality. All who continue to hold that belief, and live long enough, will be believers in Spiritualism, one of the marked delusions of the centuries, and especially of the last days.

A Good Day in Oakland.—For the first time in over four months the writer had the privilege and pleasure of meeting with the church in Oakland, January 7. While the Sabbath-school was smaller, the general congregation was not greatly diminished. Between the Sabbath-school and the service which followed one dear soul was buried in baptism. The celebration of the ordinances followed, and it was a good meeting indeed. May God bless our brethren in Oakland.

A Blessing, if True.—A news despatch from Buffalo, N. Y., reports that the Gratwick Pathological Laboratory of the University of Buffalo, which has for some years been investigating cancerous diseases, and has demonstrated "cancer to be a parasitic disease, infectious in type; that it has been transplanted and reproduced in perfectly healthy animals; that the reproduction has been true cancer, as it exists in the human, and that the disease in animals has been cured by the administration of a serum prepared in the Buffalo laboratory." All the cures thus far have been wrought upon mice. It is to be hoped that this is much more than Koch's reported cure of consumption.

A Good Day in Mountain View.—After a well-attended morning service in the forenoon, in the Pacific Press chapel, a large number repaired at 2.30 P.M. to the Baptist Church, where eleven—four brethren and seven sisters—were baptized by Pastor W. T. Knox. We are glad for this the first-fruits in our church here, and pray that there will be many more to follow. Our thanks are due to our Baptist friends for the use of their church and baptistry. May the blessing of God be with them.

A child of one and one-half years was recently brought to a New York infirmary for treatment. It had been compelled by its mother to labor day after day rolling little balls in paste to be used in certain millinery trimmings. After a few days' treatment the infant was taken back by its mother to continue its labors. The mother saved fifty cents a week by this kind of child labor. Think of the outrageous punishments required to "educate" such an infant to stick at such work day after day. It seems beyond belief in its inhuman conceptions.

ally. That is, the people had no rights politically. Yet in five years' time, under the dominion of the United States, the Filipinos are enjoying political privileges far beyond those of the natives of India—with the promise and prospect of further rapid political recognition. While the government of a provincial territory by a republic at all may be subject to criticism from an American standpoint, the improvement of the Filipino situation is, from the standpoint of the British Indian subject, a matter for emulation, and it is causing no little unrest. Indian papers are calling attention to the fact that already three Filipinos are placed in the governor's council, while, in all of England's rule, not a native of India has been in the viceroy's council. The Indians are also quoting President McKinley's declaration of policy: "The Philippines are ours, not to exploit, but to develop, to civilize, to educate, to train, in the science of self-government." Yet it must not be forgotten that Japan's progress is mostly noted for her development as a military power; and this, more than anything else, has fired the ambition of the brown and yellow races. So that it is not far to see that a like development in China, India, and perhaps in the Philippines, would mean a preparation for a tremendous struggle for the mastery of Asia. The enemy of souls is endeavoring to pervert every line of human progress into the channel of war. And no wonder he is succeeding so well, when the so-called "Christian nations" pride themselves on being the great military and naval powers of earth.

Hazing and Its Results.—Of all the foolish, unmanly, cowardly customs of this present day, "hazing" in our great schools ranks first. Pugilism is almost a virtue compared to it. How young bipeds, calling themselves men, can indulge in such cowardly pranks and have any respect left for themselves, is a mystery. A news despatch from Lyons, Mich., dated Jan. 12, 1905, runs as follows:

Frantically waving his hands before his face, as if vainly trying to beat off an imaginary foe, Henry Johnson, the nineteen-year-old son of Daniel S. Johnson, a well-to-do farmer, living near this village, died. The young man was brought home from the State Agricultural College a few days ago, a raving maniac, and his parents attribute his death to hazing.

Pugilism is regulated by the will of the pugilists. Each man has a fair chance. The victim of hazing is given absolutely no show for himself; for hazing is regulated by the caprice of ninnies. Let it be suppressed. It is below decency.

Might versus Right.—The motto upon which the warriors and nations of earth have almost always acted, whatever their profession, is that "Might is Right." God's motto, and the motto of all His true, wise followers is that "Right is Might." The first works out quicker results, tho never permanent. The working out of the latter seems slow to poor, impatient man. He wants to see present results to please him, and is unwilling to wait God's time. But let every soul know that iniquitous might is never right; for thus saith the Lord: "Their course is evil, and their might is not right." Jer. 23:10. And this principle will ever prove true. God's right will ever in the end prove to be everlasting might.

That the Church of England is being permeated with Roman Catholicism has been further declared by the testimony of a titled witness. Lady Wimborne, it is said, has been visiting the schools which are dominated by the Anglican clergy in Dorsetshire, and testifies that she found the Roman mass imitated, transubstantiation plainly taught; in fact a Romanistic propaganda in the public schools.

The people of the United States pay to the school teachers of the whole country, annually, \$148,173,487 for educating the children. It seems an anomaly that they should pay into the coffers of the saloon-keepers during the same time \$1,200,000,000 to ruin these same children. That is the amount paid for liquor each year in this country, and there is no factor so potent in child ruin as this.

The Greatest of All

(1 Corinthians 13, American Standard Revised Version)

If I speak with the tongues of men and of angels,
BUT HAVE NOT LOVE,
I am become sounding brass, or a clanging cymbal.
And if I have the gift of Prophecy,
And know all Mysteries and all Knowledge;
And if I have all Faith, so as to remove Mountains,
BUT HAVE NOT LOVE,

I am nothing.
And if I bestow all my Goods to feed the poor,
And if I give my Body to be Burned,
BUT HAVE NOT LOVE,

It profiteth me nothing.
LOVE suffereth long, and is kind;
LOVE envieth not;
LOVE vaunteth not itself,

Is not puffed up;

Doth not behave itself unseemly;

Seeketh not its own;

Is not provoked;

Taketh not account of evil;

Rejoiceth not in unrighteousness;

But rejoiceth with the Truth;

Beareth all things;

Believeth all things;

Hopeth all things;

Endureth all things.

LOVE NEVER FAILETH.

But whether there be Prophecies, they shall be done away;

Whether there be Tongues, they shall cease;

Whether there be Knowledge, it shall be done away.

For we know in part;

And we prophesy in part;

But when that which is Perfect is come,

That which is in Part shall be done away.

When I was a child,

I spake as a child,

I felt as a child,

I thought as a child;

Now that I am become a man,

I have put away childish things.

For now we see in a mirror darkly;

But then face to face;

Now I know in part;

But then shall I know fully even as also I was fully known.

But now abideth

FAITH, HOPE, LOVE,

These three;

And the greatest of these is

LOVE

Japan's rapid rise to a prominent place among progressive nations seems to have inspired new hopes in the heretofore sluggish yellow and brown races. China is being aroused to the possibilities that have so long lain dormant before the fast-encroaching white man. The people of India, too, are wondering why they, with all their millions of people, have so long been held subservient to a foreign power so greatly inferior in numbers. But it is not only Japan's unaided progress that has led them to ponder the situation, and to bestir themselves; there is the example of the Filipinos whose upward lift, under the tutelage of the United States, is leading the people of India to an unfavorable comparison of their condition under a British rule of a century and a half. For three hundred years the government of Spain held the Philippines under absolute sway, theoretic-