

# Singers of the Times

## GOD'S COMFORT TO HIS PEOPLE

ISAIAH 51: 4-8, 11.

"Attend unto Me, O My people;  
And give ear unto Me, O My nation:  
For a law shall go forth from Me,  
And I will establish My justice for a light of the peoples.

My righteousness is near,  
My salvation is gone forth,  
And Mine arms shall judge the peoples;  
The isles shall wait for Me,  
And on Mine arm shall they trust.

Lift up your eyes to the heavens,  
And look upon the earth beneath;  
For the heavens shall vanish away like smoke,  
And the earth shall wax old like a garment;  
And they that dwell therein shall die in like manner;  
But My salvation shall be forever,  
And My righteousness shall not be abolished.

Harken unto Me, ye that know righteousness,  
The people in whose heart is My law;  
Fear ye not the reproach of men,  
Neither be ye dismayed at their revilings.  
For the moth shall eat them up like a garment,  
And the worm shall eat them like wool;  
But My righteousness shall be forever,  
And my salvation unto all generations."

"And the ransomed of Jehovah shall return,  
And come with singing unto Zion;  
And everlasting joy shall be upon their heads;  
They shall obtain gladness and joy;  
And sorrow and sighing shall flee away."



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# Signs of the Times.

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

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

There are those who persuade themselves that a tree will not bear its own fruit, that a seed will not produce its like; and thus they go on year after year in a course which, according to its very nature, must end in disaster. To such God gives the solemn warning: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

The spirit of compromise is illustrated by one of Mr. Lawson's recent articles. He tells us that when he hoped to save his Boston gas companies he yoked up with Mr. Whitney, a notorious corruptor of legislators. Mr. Lawson felt that Mr. Whitney's methods were carrying matters altogether too far, and he protested. He was told to attend to his business and the others would to theirs. To this Mr. Lawson, on the ground of expediency, yielded, and so compromised righteousness. Whitney's business was Lawson's business. Partners in the business, they were partners in the crime. If we tie ourselves up to a wicked concern, if we enter into partnership with men who do wickedly the business from which we draw mutual profit, we are mutually guilty of all the wrong wrought. God's call is, "Come out from among them, and be separate."

## JEHOVAH-JIREH.

JEHOVAH is the covenant-name of our God, the promise in blank of the great I AM.

Tell My people, was the Lord's instruction to Moses, that I AM hath sent you, the Self-existent One, the One including all fulness in Himself. His name to Israel was a note in blank which faith could fill out with all that was necessary to supply their needs. Jehovah is ever the same, the Self-existent, the All-comprehending One to us.

To us also is the covenant-name a note in blank, and faith can fill it and draw the full face according to human needs. "I AM."—What, Lord? I am *Light* in the darkness and gloom. I AM the Deliverer from sin's bondage; I AM all that you need.

God can not place all His blood-bought promises of good to His children after His name. There is not room for it; the world could not bear the books which would express it. But God does give illustrations of what that covenant-name means by connecting with it some one of the attributes of His character.

An instance of this is given in Genesis 22, when Abraham had his faith tried to the uttermost, and he was ready to offer up to God his only son.

By a striking object-lesson the Lord taught Abraham to trust Him, and He teaches us the same to-day. Abraham must not sacrifice his son.

But there was the altar and the wood! What of these? Well, **God can provide.** Abraham turns, and beholds a lamb caught in a thicket by the horns. Abraham unbinds the lad and offers the lamb instead of his son. And that spot in the mount of the Lord Abraham called, "Jehovah-jireh,"—Jehovah will provide.

And so He ever will. Are your burdens greater than you can bear? God will provide the strength. Are you in darkness?—God will give the light. Are you weary? He will give you rest. Are you poor?—In Him are infinite riches of grace and glory. Do your sins oppress you? Does Satan pursue you?—The covenant-God asks you to place after His name cleansing and refuge. Yea, in all things, this "God shall supply all your need according to His riches in glory by Christ Jesus."

"Jesus, my all in all Thou art,  
My rest in toil, my ease in pain;  
The healing of my broken heart,  
In strife my peace, in loss my gain;  
My smile beneath the tyrant's frown,  
In shame my glory and my crown."

## RESISTING THE HONOR OF MEN.

SO natural is it for man to desire self-aggrandizement that comparatively few can resist the temptation of an opportunity. However, history reveals here and there a noble exception. One of these was John the Baptist, the forerunner and messenger of Christ. Among the Jewish people there could be no higher conception of honor and power on earth than would fall to the expected Messiah, even with their limited human idea of what He would be.

There was a time when John could have secured a very large following by claiming to be the Messiah. True, his humble appearance was against him, but he could have changed that, and, had he been inclined to yield to the temptation of self-exaltation, would have done so. A sudden change in this respect would have added much to his opportunity. Despite his garb and manner of life, so fearless and powerful were his words of exhortation and reproof, that the people questioned whether he were not the Christ. In fact, he was obliged to declare, and to reiterate in positive terms, that he was not the Christ, in order to dissuade some of the people; and his own disciples manifested some disappointment because he did not contest the growing influence of the Gal-

lean whom he had baptized, and introduced as the Lamb of God.

One thing that would have given John advantage in his day, as it would to-day, is the fact that, had he made such a claim, he would have been an impostor. The great adversary of Christ has a wonderful influence over the natural mind, which was manifest in the apostasy of Israel, and their being swayed from the Word of God to the obedience of human—or, rather, satanic—tradition. For all human tradition that controverts the Word of God is inspired by this adversary. And in a time of special crisis, as at the advent of Christ, he could have thrown a powerful influence to such a gifted impostor. Moreover, he has a special desire to secure the service of men who have been effective as instruments for the truth; and, as the second advent of Christ approaches, it is not surprising to see influential and gifted clergymen and teachers opposing the preparation for it. Nor is it surprising that all manner of impostors are being injected into the field to deceive the people, and to "draw away disciples."

The time was propitious for John; it was a time of universal peace politically, and the world was off guard. The freedom of the people is indicated by the fact that John could emerge from the wilderness, and create such a popular sensation without arousing any apparent suspicion on the part of the government. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan."

But how came John to resist so great a temptation to self-exaltation?—There are three prominent reasons indicated in the Word: (1) "The hand of the Lord was with him." (2) His simple, temperate life kept him in a condition where the Spirit could control him. (3) He was reared away from the temptations of city life, having learned none of the arts of the higher social sets, and had not been in contact with the allurements of business or political circles. So, when he appeared before the public, inured to hardship by privation, endowed with wisdom acquired in the school of nature under the instruction of the Spirit through the Word of God, he knew only his God-given message. He went only as "the prophet of the Highest," going "before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins."

It was of such a man, one whose purpose was single to the mission of his life, that Christ could say, "Among them that are born of women there hath not risen a greater than John the Baptist." Such is the character of the one chosen to herald the first advent of Christ; will any less degree of self-denial, humility of heart, and singleness of purpose serve to effectually proclaim His final appearing in glory, unto the judgment of the great day of the Lord? The fidelity of John cost him a foul imprisonment



and the loss of his head; shall we, in face of the great consummation, shrink from any consequence that may come to faithful adherence to the Gospel work?

When Christ was fulfilling His earthly mission He said, "I receive not honor from men." "If I honor Myself, My honor is nothing." Then, any desire for self-exaltation in the work of the Lord must come to nothing. G.

## IS SATURDAY THE ORIGINAL SEVENTH DAY?

TO very many persons the Sabbath truth comes as an unwelcome truth. They look upon it as a cross which they would prefer not to carry, as a difficulty from which they must find some loophole of escape, not realizing the importance of the blessing which the Lord has promised to those who obey.

One of the first possible avenues of escape toward which such persons flee is the possibility that it may be impossible to tell at the present time just which day is the seventh day. They do not realize that in that very thing they are really questioning the justice, and wisdom, and love of God; for He would not command men to do a thing that it was impossible for them to do; He would not establish an institution which it was impossible to locate, and then hold men responsible for its proper observance. But all that is included in the accusation; all that is included even in the doubt.

If there were any probability of a doubt arising during any generation of the past as to whether the regular weekly cycle was being observed, God has covered even that possibility from time to time by placing His divine approval upon His own day at different periods in the world's history.

### A Standing Testimony.

If it were possible that the day was lost track of between the creation and the time of Abraham, God had a man there who was, according to the inspired declaration, keeping His commandments, His statutes, and His laws. See Gen. 26:5. He who declares that the record of the definite Sabbath day had been lost by that time must contradict the inspired record. God has declared that Abraham was keeping His commandments at the time that he lived, and the commandments of God include the observance of that Sabbath upon which God Himself rested, upon which He placed His blessing, and which He sanctified for His own service. If there were any doubt of the identification of the institution up to the time of Abraham, God's declaration concerning Abraham's course has settled that. The true Sabbath was known and observed in Abraham's time by at least Abraham and his family.

Four hundred years later, according to Usher's chronology, the Sabbath law was given on Mount Sinai. Surely, if there had been any doubt about the matter up to that time, it was now dissipated. God knew which day was His, if man had forgotten. But the people also knew without any question which day was meant by the commandment. A penalty was attached to the transgression of the Sabbath commandment. Ex. 35:2.

There was no question about the definite day at that time. They all knew which it was; God had commanded its observance, and there could be no doubt about it then.

### Designated Before Sinai.

But even before this command went forth from Sinai, the day had been pointed out in a manner that none could misunderstand. This is the record concerning it:

"Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no. And it shall come to pass, that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily. . . . And Moses said, Let no man leave of it till the morning. Notwithstanding they harkened not unto Moses; but some of them left of it until the morning, and it bred worms and stank; and Moses was wroth with them. . . . And it came to pass that on the sixth day they gathered twice as much bread, two omers for one man; and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord has said, To-morrow is the rest of the holy Sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein. And Moses said, Eat that to-day; for to-day is the Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep My commandments and My laws?" Ex. 16:4-28.

This constituted a threefold miracle for the designation of the Sabbath day, entirely aside from the miracle of the giving of the manna itself. First, there was to be twice as much given on the sixth day as on any other day, in order that the people might gather twice the usual quantity. This would last them over the Sabbath. Second, that which was kept over from the sixth to the seventh day did not breed worms or decay as that did which was kept over from the gatherings of any other day. This showed the direct interposition of the Lord in the interests of Sabbath observance and of a definite day. Third, there was no manna found on the Sabbath or seventh day.

### A Forty-year Object Lesson.

This threefold miracle, designating the definite day, and removing all excuse for its non-observance, was not a matter of merely one week or of one month, or of one year; but was continued during all the forty years of their wanderings in the wilderness. As no one can accuse God of not knowing which was the definite seventh day, so no one can accuse Him of not making known that definite Sabbath day to the people whom He brought out of the land of Egypt. There can be no possible doubt that they kept the right day there. Even if they had forgotten the day while in Egyptian bondage, which is altogether unlikely, they knew it now and kept it now. Had there been any confusion whatever before this, the people were certainly set right now; but there is no evidence to indicate that they had lost track of the days, nor any reason to suppose they had, more than to suppose we now are unable to calculate the succession of the days.

### Evidence From the Heathen World.

Another thought in regard to the improbability of the people losing their reckoning of the days of the week. History records that the day now known as Sunday was a day set apart by the pagan world for the worship of the sun. It is from that fact that it derives its name. No one has ever questioned that the heathen world was able to count the days correctly from one sun's day to another sun's day. They made much of the observance of that day, so much in fact that one writer has designated it "the wild solar holiday of all pagan times." The Jewish people were always surrounded by peoples who worshiped the sun. The heathen world worshiped the sun on the sun's day. So, if the Jews had forgotten which was the true seventh day, the practices of their heathen neighbors would always have set them right. There were the two institutions traveling down through the ages from time immemorial, the one the worship of Jehovah on the day that He had set apart for His worship, and the other the worship of the sun on the day dedicated to the sun's worship. If the heathen had made a miscount and begun to use the seventh day for their idolatrous ceremonies, the Jews would quickly have set them right; had the Jews begun to perform their worship on the day dedicated to the idolatries of the heathen, the heathen would have quickly set them right by their own practice. But no such mistake was ever made, and the two institutions have traveled down side by side to the present time. Farther than that, in no instance in history has even one community, to say nothing of a state or nation, all mistaken the day at the same time. Once in a while some one has been known to forget which day was the Sabbath or which day was Sunday, but he was very quickly set right by his own neighbors, and always such individuals are deeply chagrined that they should make such a blunder.

### In the Time of Christ.

We pass down fifteen hundred years to the time of Christ. There is not much reason to suppose that any discrepancy crept into this period of Jewish history. But if it had, there was Christ Himself, the Author of the institution, to set matters right. We find Him regularly in the synagog "as His custom was," observing the day He had taught His people to observe from Creation. He was the Rock that followed them (1 Cor. 10:4) through all their experiences, and now we find Him with them in the flesh, observing the Sabbath with them in their accustomed places of worship. He knew all things; He was there to lead them into all truth, to teach them the precepts of His Father. Had they been wrong, He would have set them right at that time. The day He recognized as the Sabbath was certainly the true Sabbath from the beginning. Thus we know that the Jews in the time of Christ were keeping the true seventh day in true succession from the beginning. The Jews have kept their reckoning from that time to this in all parts of the world where they have been driven. There has been no break in their reckoning, nor in the reckoning of Christians or peoples who were neither Jews nor Christians. The reckoning of each of these classes agrees with that of all the others. If



Christians are keeping Sunday in true succession from the Cross, how can they deny the identity of the seventh day also from the Cross till this time. The first day and the seventh are mentioned in immediate connection in the record of the crucifixion and resurrection; they have traveled side by side ever since. So no reasonable person can say that there has been any loss of the day's identity between the Crucifixion and the present time.

In addition to all this, God has had his witnesses from the Crucifixion to the present time who have kept the true seventh day as the Sabbath. This is a matter of record.

Thus has every prop been removed from under the specious plea that we can not tell which is the true seventh day at the present time. The identity of the day is certain; but it is no more certain than is the blessing which the Lord has pronounced upon those who honor Him by honoring His holy day. Here is the promised blessing:

"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 honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

S.

#### "THE HANDWRITING OF ORDINANCES."

ANY attempt to show that the law of God was abolished must inevitably result in confusion. So people who would fain believe that the law is not binding upon them are wont to cite Col. 2:14 in defense of their position, in utter disregard of other scriptures that make the subject plain. We quote the text with its context:

"And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ." Col. 2:13-17.

That which was nailed to the cross was the Levitical law. It is the same "law of commandments contained in ordinances" that is mentioned in Eph. 2:15, 16, called "the enmity," which Christ "abolished in His flesh." Now Christ overcame sin in the flesh; therefore, sin being "the transgression of the law" (1 John 3:4), He vindicated the law in His flesh, instead of abolishing it, even paying its penalty on the cross for all who accept Him as a substitute. Thus it is that by faith "we establish the law" (Rom. 3:31), and its righteousness is "fulfilled in us" (chapter 8:4) instead of being abolished. So it can not be the moral law of God that is "against us;" it being emphatically *for* us, if we "walk not after the flesh, but after the Spirit."

The "sabbath days" mentioned in Colossians are connected with other ceremonials, and therefore do not include the weekly Sabbath, which was established before sin entered the world, and could not have been typical.

Those ceremonial sabbaths are mentioned in Leviticus 23. Everything typical was "nailed to the cross," as such things no longer had any significance. The Antitype, to which they pointed, and which they foreshadowed, had come, and they could be of no further use. They stood for sin, the "yoke of bondage," and had themselves become a yoke of bondage, and "against" the people, because they trusted in them for righteousness; but Paul still testified of the moral law that it is "holy, and just, and good," by which we have a knowledge of what sin is. See Rom. 3:20; 7:7, 12.

Of the typical services, including the mere ceremonial sabbaths, the Lord said to Moses, "Ye shall proclaim," etc. But the moral law was proclaimed, or rather repeated, by the Lord's own voice, and written in stone by His own hand. The weekly Sabbath is distinguished from the ceremonial sabbaths in Lev. 23:37-39. Here the latter are noted, "beside the Sabbaths of the Lord." Therefore it is clear that the sabbaths which ceased when the "handwriting of ordinances" was blotted out, were the ceremonial sabbaths.

That this view did not originate with Seventh-day Adventists is shown by the comments of men whose expositions are recognized in all Protestant circles. First, we will quote from Dr. Adam Clarke:

The apostle speaks here in reference to some particulars of the handwriting of ordinances, which had been taken away, *viz.*, the distinction of meats and drinks, what was clean and what was unclean, according to the law; and the necessity of observing certain holy days or festivals, such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity. . . . There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere that, "Remember the Sabbath day, to keep it holy," is a command of perpetual obligation.

On the same point, we quote from Dr. Albert Barnes, as follows:

There is no evidence, from this passage, that he [the apostle] would teach that there was no obligation to observe any holy time, for there is not the slightest reason to believe that he meant to declare that one of the Ten Commandments had ceased to be binding on mankind. If he had used the word in the singular number—"the Sabbath"—it would then, of course, have been clear that he meant to affirm that that commandment ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not on the moral law, or the Ten Commandments. No part of the moral law, no one of the Ten Commandments, could be spoken of as "a shadow of things to come." These commandments are, from the nature of moral law, of perpetual and universal obligation. G.

## Question Corner

1606.—A Seeming Contradiction. 1 Cor. 3:14, 15.

Please explain 1 Cor. 3:15. There is a seeming contradiction between verses 14 and 15. H. A.

Note that the subject under consideration is not personal character, but spiritual work for the Master. Paul told the brethren that they were God's husbandry (or literally, "tilled land"), God's

building. He and his fellow apostles were fellow workers in God's field, on God's building. Some may, as Paul, be wise master builders, building on a good foundation, and have for their showing gold, silver, precious stones. Others unwisely may fail in the good foundation, in the workmanship on materials so that in the last day their converts fail; their work proves to be wood, hay, stubble. Both classes of ministers labor conscientiously, tho evidently not with equal zeal and wisdom. The work of one is saved as well as himself; the work of the other is burned, and he barely escapes. The work of preachers through all the past demonstrates the apostle's word.

1607.—Between Death and the Resurrection.

Will you kindly state whether or not Adventists believe that the personal identity of the soul continues after death, or is disintegrated, annihilated, at death. If the former, what is its state during the interval? In other words, kindly state plainly and succinctly your exact belief upon the subject, with scriptural references or otherwise, and oblige, A READER.

While we are sure that the answer will disappoint our querist, we can give no other. We know no place where Adventists, Seventh-day or otherwise, have ever formulated any precise, succinct, or exact belief regarding the condition of man between death and the resurrection. They have preferred to let it rest on the Bible statements without attempting to formulate the Scriptures into a creed. Hence different persons, if called upon so to do, would define in a different way. But all are agreed in accepting the literal statement that "in death there is no remembrance of Thee [God];" that when death occurs, man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish;" and other statements similar. The condition between death and the resurrection is a dreamless sleep, from which only Christ, the Life-giver, can awaken the sleeper. As to just how God preserves identity, whether by the absolutely accurate life record of the individual which is indelibly stamped upon the resurrection body, or some other way, we may not know, nor need we concern ourselves about it. We know that man dies; that "the dead know not anything;" that Christ will bring them back from the power of death and the grave at His coming. The Bible make Christ's second coming and the resurrection of the dead necessities in God's plan, contrary to the teaching of much of modern theology.

1608.—The Gathering of His Elect. Matt. 24:31.

"And He shall send his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Mark, in speaking of the same event (13:27), says, "from the uttermost part of the earth to the uttermost part of heaven" (American Standard Revision). Now, if He gathers them from heaven, as said in Matthew, or from earth and heaven, as said in Mark, does this not mean a uniting of soul and body? Does Matthew, in his mention of "heaven" seven times, refer to the planetary heavens, or both planetary and atmospheric? If both, please point out where he means the one and the other. L. A. G.

The word "heaven" throughout the entire New Testament comes from the same word in the Greek, *ouranos*. Strong defines it, "the sky, by extension heaven (as the abode of God)." It is rendered "air, heaven, sky." Sometimes it means the heaven where God's throne is; sometimes it means the region where the stars are; sometimes the atmospheric heavens. The "four winds of heaven" simply mean direction and nothing more; for when God's people are gathered they will come from every direction, *from* all parts of the earth, but *through* the air or atmospheric heaven, above the earth. See Dan. 7:2, "The four winds of the heaven strove upon the great sea." Rev. 7:1. The context and kindred terms elsewhere will almost invariably settle the meaning of a word. God's children who are sleeping are gathered from the grave when Christ comes.

1609.—The Sin "Winked at."

What is the sin God winked at?

We do not read anywhere in His Book that He winked at any sin. The Scripture is, "The times of this ignorance God winked at," Acts 17:30. This means as given in the R. V., "The times of ignorance therefore God overlooked." In other words, He in mercy did not destroy the sinner.





# THE OUTLOOK



## RELIGIOUS TREND IN THE PACIFIC NORTH-WEST. NO. 2.

ON the first day of the new year a meeting was called, to convene in the principal theater of Portland, at which a thousand citizens were present, for the purpose of adopting resolutions to be forwarded to Congress through Oregon's representative in the Senate. Through these resolutions this city desired to go on record as favoring international arbitration of all questions of vital difference that may arise between nations.

Among the speakers who addressed the gathering were several Protestant ministers, a Catholic priest, who came to represent the archbishop of Oregon, a Jewish rabbi, an attorney, and President Jordan, of Stanford University (California).

The first speaker dwelt upon the natural combative nature of the race, and expressed the view that the only hope of a reign of universal peace is in the conversion of the world; that, until the coming of such a time, nations and individuals will be at enmity and constantly at war with one another.

Another speaker declared that the constantly-increasing expense of war will compel all nations to disband their standing armies, and cease their development of navies, and thus will be ushered in a reign of universal peace.

### War's Curse upon the Race.

President Jordan, by a brief review of the history of several European nations, demonstrated the loss to the world, occasioned by war, in the destruction of robust men, leaving the infirm, the crippled, the decrepit, and the imbecile to perpetuate the race.

By way of illustration he drew a parallel to the results of war upon the race, referring to the deterioration of a herd of cattle, if the best physically developed animals in the herd are constantly selected to be driven to the abattoir for slaughter, leaving the physically inferior for the perpetuation of their kind.

As a case in evidence, he referred to a certain portion of France, where nearly the whole male population are idiotic, from the fact that for generations war had slain the well-favored among them, leaving the imbeciles to preserve the population from extinction.

A very unsatisfactory explanation was offered by another speaker of the strange spectacle presented by the rulers of nations in calling for international arbitration one day, and perhaps the next giving orders for vast increase in their respective armies and navies.

### "Peace, Peace, when There Is No Peace."

One minister made the very doubtful statement that "capital and labor are uniting for the peace of the world."

The concurrent opinion of nearly all of the appointed speakers was, that the tendencies of modern civilization indicate the approach, altho distant, of a reign of universal peace, when war and bloodshed will eventually cease.

Truly, the *desire* for universal peace is a laudable one. Every right-thinking man certainly deprecates the horrors of war, and craves permanent peace and freedom from war's dread scourge and molestation; not only for himself and family, but likewise for every other household.

However, this blissful state can not be brought about by the conversion of the world, for the world will never be converted. The Scriptures hold out no hope to encourage such belief, and the progress of all the churches in Christendom does not indicate it. Six thousand years has failed to produce this result, and each succeeding century brings three billions of people upon the stage of action for conversion. The wheat (righteous) and tares (wicked) will grow together till the final harvest of earth, and

"the harvest is the end of the world." At this time the "wheat" is gathered for eternal life, and transplanted into the kingdom of glory, while the "tares" are gathered and burned in fire. Matt. 13:37-43.

One who disbelieves in the possibility of a reign of peace under conditions existing in this present world, is counted pessimistic; but, of a truth, the person who believes in the nearness of the second coming of Christ, in reality takes the truly optimistic view of the final condition of this world, which, for six long millenniums, has been the scene of war and bloodshed.

The only way by which a reign of universal peace can be ushered in is by the second coming of "the Prince of Peace;" for, opposed to the idea of the conversion of the world is the Scripture statement that, just prior to His coming, the nations are angry (Rev. 11:18), and the kings of the whole world will be gathered together in battle array (Rev. 16:13-16). This is the sequel to the present unprecedented war preparations.

### The True and Undeceptive View.

The *only* hope for the final solution to the capital and labor question is in the same event (James 5:1-10).

The hope that nations will cease to learn the arts of war, and abandon its pursuit for the arts of peace, based upon the decadence of the race, produced by the most vigorous falling in war; the delay of the arrival of the dove of peace until the nations shall abandon war because of the financial ruin wrought thereby; the approach of international amity, based upon the unscriptural doctrine of the conversion of the world; the combined hope offered by all of these views, is a gloomy survey of the *dark* side of the mental picture. Faith in the heaven-born, prophetically proven doctrine of the near-coming of the Prince of Peace, affords a *hopeful* and *undeceptive* view of the *bright* side of the picture.

A vivid illustration of a frequent cause of war, and also of the

### Hopelessness of the Idea

of a reign of peace this side of Christ's coming, was developed in this same arbitration meeting. A *minority* of the audience held opposite views from those presented by the chosen speakers. These asked for opportunity to express their views. Immediately numerous voices of the peace arbitrators (?) were raised, demanding that the men of opposite opinion be ejected from the room, and forthwith the meeting was thrown into a state of confusion and turmoil, closely akin to war, which continued for half an hour.

The ruling passion that controlled the meeting during this period was the genuine war spirit, whether manifested by nations, churchmen, or worldlings. The furious spirit that would hurl a fellow citizen out of a meeting for candidly expressing views contrary to those held by the majority, is the same spirit, which, for slight offense, or fancied insult to dignity, leads a strong nation to rush to arms, to blot a weaker one out of existence.

Thus the convention itself demonstrated that the world is *not* upon the threshold of a reign of universal peace.

The only prevention of war is to be found in that divine incarnation of love which controlled Him who, when suffering an appalling death at the vile hands of unjust persecutors, found expression in the words, "Father, forgive them; for they know not what they do."

The indwelling Christ will conquer the desire for the destruction of even a deadly enemy. The enthronement of the great Peacemaker in the soul temple will supply conquering power over the inborn

spirit of envy, hatred, malice, revenge, war; and only those who possess His Spirit will meet opposition, calumny, insult, persecution, in meekness; and such will be in readiness for the home-gathering by the Prince of Peace to His eternally-pacific kingdom.  
G. W. REASER.

## SUNDAY ENFORCEMENT NEWS AND COMMENT.

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

### A "Better District of Columbia Sunday-law"

heads a list of things which the International Reform Bureau announces that it is "pressing" and plans to secure during the present winter. Another thing is "a bill to prohibit the issuing of money orders and registering letters on Sunday." In the leaflet making this announcement it is boasted that "Congress has passed eight laws drawn up by the Reform Bureau," one of which was "the bill to close by contract the gates of the St. Louis Exposition on Sunday." As was announced by Mr. Crafts, through the *Washington Post*, on the day of the convening of the present session of Congress, there are "numerous bills" emanating from the Reform Bureau that "were introduced in the last session of Congress and are still pending," and among them are the two Sunday measures named. They are given in the extract below, from a "Report of the International Reform Bureau's Legislative Committee, Rev. J. G. Butler, D. D., Chairman," that was presented in the Senate by Mr. Gallinger, on February 8 last, and ordered to be printed as a Senate document. It appeared as "Senate Document No. 150, Fifty-eighth Congress, Second Session," and was headed, "Moral Legislation in Congress, Passed and Pending." The extract quoted, which should be of interest now, in view of the fact that it has been announced in the press, by the promoter of these measures, that they "will be earnestly contested [pushed and lobbied] in the short session [the present session of Congress]," is from page 12 of the document, appearing under the heading, "Bills in Defense of the American Civil Sabbath."

To prohibit Sunday banking in post-offices.—Penrose-Sibley bill (S. 3,518, H. R. 11,433): The issuing and paying of money orders, and the registering of letters, and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States.

This law might well be extended, if possible, to stop increasing Sunday work in government departments at Washington, especially in the printing office and the library, and also the use of United States soldiers for parades at catchpenny Sunday picnics.

Sabbath law for the District of Columbia.—Allen-Dillingham bill (twice approved by Commissioners of the District of Columbia):

It shall not be lawful for any person to keep open any place of business, or maintain a stand for the sale of any article or articles of profit during Sunday, except vendors of books and newspapers, and apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purposes of charity or necessity; nor shall any public playing of football or baseball, or any other kind of playing, sports, pastimes, or diversions, disturbing the peace and quiet of the day, be practised by any person or persons, within the District of Columbia, on Sunday; nor shall any building operations or work upon railroad construction, be lawful upon said day; and for any violation of this act the person offending shall, for each offense, be liable to a fine of not less than five dollars nor more than fifty dollars, and in the case of corporations, there shall be a like fine for every person employed, in violation of this act, laid upon the corporation offending.

Sec. 2. It shall be a sufficient defense to a prosecution for labor on the first day of the week, that the defendant uniformly keeps another day of the week as a day of rest, and that the labor complained of was done in such manner as not to interrupt or disturb other persons in observing the first day of the week as a day of rest. This act shall not be construed to prevent the sale of refreshments other than malt or spirituous liquors, or to prevent the sale of malt and spirituous liquors, as now provided for by law, or tobacco, cigars, railroad and steamboat tickets, or the collection and delivery of baggage.

When the national capital had a city council, it enacted a law against Sunday labor and traffic, but it was afterwards found that the mayor forgot to sign it. Efforts have been made in vain since 1889 to get



Congress to correct the clerical error and restore the law, which was in substance as above.

#### The Clergy Sunday Law.

Opposition to and the attempt to suppress governmental Sunday work in Washington, is not to be confined to the International Reform Bureau this winter. At a meeting, on December 12, of the "Association of Christian Clergy" of Washington, at which there were present seventy clergymen, "representing nearly all, if not all, the Protestant denominations having working congregations in the city," it was "decided that the first Sunday in the coming year should be devoted to the discussion of the question of Sabbath observance in the city of Washington;" and it was announced that "these sermons are to be expressly aimed at the governmental practise of making certain employees work on Sunday," and that "a systematic campaign will be inaugurated to remedy this state of things." "The day mentioned was chosen as the day for the beginning of the combined attack." This meeting "was called for the purpose of promoting better fellowship and understanding among the ministers of the various Christian denominations in the city," and was addressed by Dr. Josiah Strong, of New York, whose topic was, "The Work of the Institute of Social Service." "He dwelt at considerable length on the necessity for a greater interest and fellowship among all classes of Christian workers, under whatever name they might be represented to the world, in order that all shades of belief might be brought into closer fellowship and relation." As a result of this meeting it is expected that "a permanent organization will be formed, which will have in charge further meetings of the ministers, and arrangements for the perfection of plans for the carrying on of Christian work." It is peculiar, but it is almost invariably the case, that about the first thing, and often about the only thing, that issues from an attempt of the clergy or church people of "the various Christian denominations" to get together on common ground "for the carrying on of Christian work," is a movement in behalf of Sunday observance and Sunday-law enforcement. It must be that they are more thoroughly in accord in this matter than in any other, and that they consider it of first and foremost importance in united "Christian work."

A resolution "memorializing the next Kansas Legislature to pass a bill to prohibit the playing of football and baseball on Sunday," was adopted by the Kansas Presbyterian Synod at Wichita, on October 15.

On November 1, the Detroit (Mich.) *Free-Press* reported as "among the latest campaign documents to make their appearance" in that city, a circular, issued to the members of the local Master Butchers' Protective Association, and signed by the president, secretary, and business manager of that organization, presenting and calling attention to certain resolutions which had just been adopted at a meeting of that organization. The resolutions called attention "to the fact that in the last session of the Legislature, Edwin Denby, the present Republican candidate for Congress, opposed the bill providing that meat markets shall be closed on Sunday," and it was therefore,—

**Resolved,** That Edwin Denby is an enemy to the master butchers and their employees, and to all laboring men who desire to have one day's rest in the week, and that it is our duty, as citizens, to do all in our power to defeat the election of Edwin Denby, and that we use our best efforts with all good citizens to work and vote against him.

Is the Sunday question to become a political issue, and a test by which the fitness of candidates for office is to be determined? There can be no question that there are some with whom that is already the case. Mr. Denby is either a son or nephew of the late Charles Denby, a former minister to China.

On November 8, the Willmar (Minn.) *Gazette* published as "worthy of careful perusal and consideration," a lengthy communication from "a well-known citizen," appealing to "those people who have the interests of temperance work at heart" not to support at the approaching election the Democratic candidate for governor, Mr. John A. Johnson,

because, as a state senator, he had voted in the negative on a certain Sunday enforcement measure.

Fresh from the Sunday-rest Congress at St. Louis, Dr. Edward Thomson, president of one of the several organizations in the United States, devoted to Sunday observance and enforcement, entered upon "a two weeks' effort to stir up a revival in his chosen line of work" in Wheeling, W. Va., on October 20, the result of which, according to the *Register* of that place, was likely to be that "of creating better Sunday regulations for Wheeling." The visit of Mr. Thomson was in response to an invitation from "the ministerial association, to come to the city and speak in the various churches and public halls."

An official statement issued at the Department of Justice in Washington, on December 10, announcing that the President had removed from office Judge Benjamin S. Baker, associate justice of the supreme court of New Mexico, and judge of the Albuquerque district, gave as one of the reasons for this action that in that district "the Sunday law was not enforced against gambling and saloons," and that Judge Baker "was not doing what a judge should do to remedy" this and other "evils" named.

At St. Petersburg, Russia, on January 20, while the czar was engaged in conducting the annual ceremony of blessing, the waters of the Neva River, near the Winter Palace, a charge of grape-shot from a battery that was firing a salute, crashed through the building in which the ceremony was taking place. The royal family had a narrow escape from instant death. It is generally believed that this was another attempt on the life of the czar. All the guns of the battery were aimed directly at the building in which the ceremony was taking place. One of the guards was killed by one of the grape-shot. All the members of the battery have been placed under arrest to prevent the escape of the guilty parties.

Great strikes are now in full swing in both Germany and Russia. They are said to be due to Socialistic influence. About 300,000 workers have gone on strike in Germany, and the situation is a cause of much embarrassment to the government. Sixty thousand men are out in Russia, and others are expected to join the strikers almost any time. The authorities are in fear of riots, and the cessation of labor at government arsenals and ship-yards is seriously hindering the work of fitting up vessels of war and manufacturing ammunition.

Inquiries recently made by the State Department are said to have revealed a plan on the part of the neutral European powers, to partition China at the close of the present war. Secretary Hay has been conducting correspondence with these powers, and has received assurances from them that they will respect the integrity of China. It is also reported that Russia has indicated to Secretary Hay that it is not pleased with the activity of the Washington Government in this matter.

In view of Russia's charge that China had broken her promise of neutrality, Secretary Hay has again urged upon China the importance of keeping her promise in this regard, and has received assurances that China would do all in her power to keep the spirit of that engagement.

President Roosevelt is pressing for the passage of a law to regulate railway rates. The various railway interests are combining to oppose any such law. It is worthy of note, that Mr. W. J. Bryan is supporting the President's action in this matter.

The international commission to inquire into the North Sea incident, in which Russian vessels of war fired upon British fishermen, began its public session, on January 19.

The members of the Woman's Army and Navy League are now petitioning Congress for the restoration of the army canteen.

#### LITERARY NOTICES.

No PUBLISHING house in the world has done so much to make the Bible convenient, beautiful, and usable as has the Oxford University Press, Oxford, England. We nearly said that all publishing houses combined had not done so much as has this one. This would be placing it too strongly, doubtless; but we are perfectly safe in saying that the Oxford Teacher's Bibles have always stood at the head in beauty of workmanship, in convenience, in durability, in helps to the study of the Bible in small space. Other Bibles have been published with some one or

two excellent features, but the Oxford has combined more.

Its latest are reprints of the text of our common version in clear, beautiful type of varying size, as your eyes may choose, on their special unsurpassed India paper, with entirely new helps. And these helps are *multum in parvo*, placed in the form of a cyclopedic concordance. There is selected from the great mass of Bible helps, a wonderful amount of information thoroughly revised to date. In the old series of helps the information was given in forty-seven alphabetical lists; in this edition it is in one list in alphabetical order, so that all given on any subject may be instantly found. The Cyclopedic Concordance is more than a mere word book or text finder. Not alone is each word found in its proper alphabetic place, but oftentimes it is found in some table with kindred words. For instance, "diamond" is found in its regular alphabetic place; it is found also in the list of "precious stones of the Bible." Each musical instrument is found in its regular place in the vocabulary; also in the list of "musical instruments." Each mountain is given in its place; then there is a list of "Mountains of Scripture," with their principal associations. The order of events in Christ's life, and very full chronological tables are given. It would take at least two score of headings to summarize the contents. There are beside fifteen new maps, embodying the latest discoveries, with complete index, and thirty-one illustrations from photographs, revealing some of the very latest discoveries in archeology.

To sum up, it is an extremely beautiful and helpful book. Its prices are according to style, type, size, and binding. University Press Warehouse, 91 and 93 Fifth Avenue, New York; Henry Froude, Amen Corner, London. The Oxford Bibles may be obtained from the Pacific Press, Mountain View, Cal.

"Life of Christ" for Little Children, with illustrations from the masters, and illuminated after parchments of the fifteenth century. By Mary Mein Carter. Printed on fine plate paper, pages 9x11 1/4 inches. A. J. Holman & Company, Philadelphia.

This book of sixty-four beautiful pages has twenty-eight full-page illustrations of persons or events in connection with the life of Jesus, with the artist's name. On each opposite page is an alphabetical verse. For instance, opposite Raphael's "The Way to Calvary," is this verse:

L. stands for the Lord,  
Who for us was led  
Up Calvary's mount,  
Where for mankind He bled.

These verses have no particular merit, save the simple truth taught in most cases. The illuminated pages are very beautiful, and the photo-reproductions of the great paintings excellent. There are also five pages giving sketches of Da Vinci, Raphael, Corregio, Reni, Rubens, and Murillo, with portraits. It is neatly bound in cloth with illuminated side title.

"Man and His Environment,"—"Thoughts of a Thinker," collected and edited by John P. Kingsland. 334 pages, cloth; \$1.25, net; postage 13 cents. James Pott & Co., New York.

This volume is composed of selections from the manuscript notes of a student of philosophy and religion, especially in the relation of life experience to time and place. It is what may be called a "new thought" book, gathering some of the best of God's gems of truth, and asserting that man has the power within himself to attain to all. It does not ignore Jesus Christ as respects His beautiful life, but in that life is no redemptive power, save as an example. It is a series of hopeful thoughts of what man ought to be and may be, but which after all miss the Way, the Truth, the Life, as it is revealed in God's Word and in Jesus Christ. In fact, the volume is a mass of undigested, incertitudes, the scanning of which makes a thousand times more precious the eternal certitudes of Holy Writ.

"The Bible Reader Number Two." By Edward A. Sutherland and M. Bessie DeGraw. Advocate Publishing Co., Berrien Springs, Mich.

This is an honest, faithful attempt to give children a reader, the matter of which teaches, not only facts, but living, moral, saving truth. The greater part of the matter is composed of Bible stories on persons, events, and providences in the book of Genesis, with occasional short lessons on things in nature. The plan, to take a lesson at haphazard, runs about like this: Reading Lesson, "Hagar the Egyptian Maid," followed by a list of words to spell; For Study, questions on the lesson; then follows "Word Drill," with a list of about forty words to combine into sentences. Following this is a poem, and the next exercise is "Lessons on the Oak." Our chief criticism is that there is too little variety. Many beautiful selections could have been embodied, which would have given greater variety in style. We earnestly commend the book to parents having little children.



## EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

## IX. DARWINISM.

WHAT is a species? An answer to this somewhat perplexing question is essential to a proper understanding of this phase of the doctrine of Evolution.

"A species," says Professor Huxley, "is the smallest group to which distinctive and invariable characters can be assigned."

The Standard Dictionary says that the term is used for—

A classificatory group of animals or plants subordinate to a genus, and having members that differ among themselves only in minor details of proportion and color, and are capable of fertile interbreeding indefinitely.

It also adds:

In the kingdoms of organic nature [plants and animals] species is founded on identity of form and structure, both external and internal, and specifically characterized by the power of the individuals to produce beings like themselves, who are also in turn productive.

To make the matter a little more plain I quote from the late Prof. J. Le Conte, whose writings on the subject of Evolution have had a wide circulation.

There are two bases on which species may be founded. Species may be based on *form*, morphological species; or they may be based on *reproductive functions*, physiological species. By the one method a certain amount of difference of form, structure, and habit, constitutes species; according to the other, if the two kinds breed freely with each other and the offspring is indefinitely fertile, the kinds are called varieties, but if they do not they are called species.—*Evolution and Religious Thought*, p. 233.

He also adds that this latter test, that is, whether the kinds are cross-fertile, or not, "is regarded as a most important test of true species, as contrasted with varieties or races."

## The Theory of Natural Selections.

Darwinism then professes to show how the species now in existence probably originated from previous simpler species by processes now in operation around us, the chief one of which is known as "natural selection."

We will now state the theory as given by Le Conte.

According to Darwin, and all (?) biologists of the present day, species are variable *without limit*, if only the causes of change are constant and slow enough in their operation, and the time long enough. A species must be in harmony with its environment, for that is the condition of its existence. Now, if the environment change, the species must *tend* to change slowly from generation to generation, so as to readjust its relations in harmony with the changing environment. If the change of environment be slow, the readjustment may be successful, and the species will change gradually into another form, so different that it will be called a different species, especially if the intermediate gradations be destroyed. If the change in the environment be too rapid, many species, especially the more rigid, will be destroyed, while the more plastic may survive by modification. Thus, at every step in the evolution of the organic kingdom, some species have died without issue, while others have saved themselves by changing into new forms in harmony with the new environment. Comparing to a growing tree, some branches overshadowed die, while others push on for light, forming new lateral buds, and dividing as they grow. By continued divergent change, spe-

cies gradually become genera, genera families, etc. Thus, varieties, species, genera, families, orders, classes, etc., are only different degrees of differences formed all in the same way. Varieties are only commencing species, species commencing genera, and so on. In a perfect classification varieties, species, genera, families, orders, classes, etc., are only different *degrees of blood-kinship*.—*Id.* pp. 72, 73.

## Bible Truth and Human Theory.

In this statement of the case I wish to note three assumptions which are contrary to both the Bible and true science. I give them here in brief form, tho I can not attempt to consider them in all of their manifold bearings.

These assumptions are:

1. That species are variable without limit.
2. That "the time" at our command, that is, the time since life has been on the globe, has been "long enough" to develop in this way all the countless forms of life now in existence.
3. That the general tendency of these unlimited variations through almost unlimited time has been always in an upward direction, *i.e.*, toward a more complex development.

Regarding the first of these assumptions I may say that *there has never yet been found a single example, either among plants or animals of a real new species produced by either natural or artificial breeding since man began to experiment*. When I say "new species," I mean a new *physiological* species as already defined.

## Nature's Laws Overthrow the Theory.

No one pretends that anything more than physiological "varieties," *i.e.*, kinds cross-fertile with their ancestral types, have ever been produced within the historic period. Hybrids can in some cases be produced between what are commonly called distinct species, but between true species they are either sterile as in the case of the mule, or speedily revert to one of the parent types as in many cases with plants; and then where is the "commencing species?" We can, by patient and very close breeding, produce types as utterly unlike as pug and greyhound among dogs, or carrier and tumbler among pigeons. But then, very close breeding of extreme types weakens the stock, especially in fertility, while judicious crossing of diverse types strengthens the stock and increases its fertility; that is, tho the above mentioned varieties of dogs or birds are so utterly unlike in appearance, they are perfectly cross-fertile, and their progeny speedily tend to become uniform or homogeneous if left wild, as in a state of nature. On the other hand, the horse and the ass, tho almost infinitely more alike to outward appearance, will not cross in a state of nature, and when induced to do so by man, produce a hybrid that is perfectly sterile. As Huxley said in his very candid letter to Charles Kingsley:

If Carrier and Tumbler were physiological species equivalent to horse and ass, their progeny ought to be sterile or semi-sterile. So far as experience has gone, on the contrary, it is perfectly fertile. . . . It has been obvious to me that this is the weak point [one of the weak points] in Darwin's doctrine. He has shown that selective breeding is a *vera causa*

for morphological species; he has *not* shown it a *vera causa* for physiological species.—*"Life and Letters," Vol. 1, p. 239.*

## Still Waiting for the Proof.

This is the way all through nature, among either plants or animals, so that, altho Professor Huxley has told us elsewhere, "I adopt Mr. Darwin's hypothesis, therefore, subject to the production of proof that physiological species may be produced by selective breeding," yet we know that this long-desired "proof" is still eloquent by its absence, tho for about a century the thousands of biologists have been ransacking every corner of the globe to find it. In fact, all scientists must acknowledge that, however "plastic" they may imagine them to have been in the past, species are now fixed within certain limits, beyond which we have never yet been able to carry any product of variation.

Before passing on to the second and third assumptions mentioned above, as involved in the Darwinian argument, we must trace briefly the great and

## Surprising Change of Attitude

on the part of the scientific world within the last few years.

For, about 1887, Professor Weismann's writings began to show that changes in the individual brought about by environment or by use and disuse of organs are positively not transmitted to offspring. Many leading biologists, such as A. R. Wallace and E. Ray Lankester in England, and hosts of others in Germany, quickly said that Weismann was right, and that not a single example had ever been proved of acquired characters having been thus transmitted. Some other evolutionists, with Herbert Spencer at their head, still clung to the theory as already formulated, claiming that "natural selection" *alone* is totally inefficient to explain the development of life, and that they must be allowed to retain Lamarck's less extreme ideas about the effects of environment, and of use and disuse being reproduced in offspring.

## A Telling Illustration.

The "Neo-Darwinians," as the followers of Weismann and Wallace were nicknamed by the others, not only claimed that no actual example of the transmission of acquired characters had ever been proved, but they were ready with numerous examples where such an idea would be absurd. For instance, in the case of bees and some other insects it is the "neuters" which do all the work, while the real fathers do not work at all, neither does the "queen," or mother; and yet the newly-hatched offspring are perfect architects from the beginning. From which of their non-working parents do they inherit this striking instinct for industry and skill? "They are descended from countless generations of queen bees and drones, whose habits have been widely different from those of the workers, and whose structures are dissimilar in various respects. In many species of ants there are two, and in the leaf-cutting ants of Brazil there are three, kinds of neuters, which differ from each other and from their male and female ancestors 'to an almost incredible degree.'"—*"Ball's Effects of Use and Disuse," pp. 15, 16.* They then argued that since these striking examples of complicated structures and marvelous instincts have been produced somehow "without the aid of use—inheritation—nay, in spite of its utmost opposition"—why should we suppose that the latter has ever played any part in the evolution of other organisms?



### Theory Overthrown by Fact.

On the other hand, the "Neo-Lamarckians" argued that the influence of environment and the effects of use and disuse "must be true factors [to use Le Conte's words] because there was a time when there were no others."—*"Evolution and Religious Thought,"* p. 94. And this insuperable difficulty occurs and recurs in the case of every separate organ of every organic type.

I quote a fuller statement of this argument from this same author:

But not only does not natural selection explain the *origin* of varieties, but neither can it explain the *first steps* of advance toward usefulness. An organ must be already useful before natural selection can take hold of it to improve it. It can not make it useful, but only more useful. For example, if fins commenced as buds from the trunk, it is difficult to see how they could be of any use, and therefore how they could be improved by natural selection until they were of considerable size, and especially until muscles were developed to move them. Until that time they would seem to be a hindrance to be removed by natural selection, instead of a use to be preserved and improved.—*Ib.* pp. 270, 271.

But we may ask what single organ of a single species is there that did not thus appear long before it was wanted?

### Untenable in Either Case.

The reader should, however, note that both sides always quietly assume that the higher forms have somehow been actually produced from the lower. The one side say that since numerous examples can be shown of complicated types having been evolved where the effects of use and disuse were not possibly of any avail, therefore Darwin's private patent of natural selection is the one and only factor in the process of organic evolution. The other side as strongly insist that the "Lamarckian factors" must be very important; for in the case of every organ of every distinct type "there was a time when there were no others."

But between the two parties, what is there left of Darwin's doctrine?

If an individual positively can not transmit to his offspring what he has acquired in his lifetime, how can he transmit what he has not even got himself, and what none of his ancestors ever had?

Or, if natural selection can not start a single organ of a single type, what is the use of talking about its supposed ability to improve them after the machinery is all built?

No wonder Sir Wm. Dawson could say in 1891 that "Darwinism seems to have entered on

### A Process of Disintegration,"

or that a German author more recently could say that "Darwinism, for scientific circles, at least, is at its last gasp." Still more recently the veteran Virchow, shortly before his death, declared before a convention of scientists at Vienna:

The attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found, and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind [except in the direction of degeneration].

More recently yet we have the following summary of this modern scientific civil war, as given in an article in a German magazine by Professor Hartmann, entitled, "The passing of Darwinism:"

In the sixties of the past century the opposition of the older group of savants to the Darwinian hypothesis was still supreme. In the seventies, the

new idea began to gain ground rapidly in all cultured countries. In the eighties, Darwin's influence was at its height, and exercised an almost absolute control over technical research. In the nineties, for the first time, a few timid expressions of doubt and opposition were heard, and these gradually swelled into a great chorus of voices, aiming at the overthrow of the Darwinian theory. In the first decade of the twentieth century it has become apparent that *the days of Darwinism are numbered.*

### The Basis of the Theory.

I conclude this article with another statement which puts the matter just about as we have been saying these many years with our open Bibles before us. The statement was made by Professor Fleischman, at the close of a series of lectures on "The Darwinian Theory:"

The Darwinian theory of descent has not a single fact to confirm it in the realm of nature. It is not the result of scientific research, but *purely the product of the imagination.*

[The title of Mr. Price's next paper is, "Geology the Mother of Darwinism."]

### THE SPIRIT'S VOICE.

BY E. V. SHACKELFORD.

HARK, ye pilgrims on life's journey,  
As ye march from day to day,  
Do you hear a sweet voice calling  
As you falter by the way?

Calling softly, pleading gently  
When your footsteps turn aside,  
Turn you, turn you, erring traveler;  
In the royal path abide.

Follow in the path of duty.  
In the way of life and light.  
"I will guide thee" saith the Spirit.  
Turn not to the left or right.

Los Angeles, Cal.

### THE GREAT SALVATION.

BY H. A. ST. JOHN.

THE salvation so freely proffered to the children of men through Jesus our Lord, is so great that we can only *begin* to see and sense its greatness, in this life. And yet that measure of that great salvation which we may know and have, even now, is so satisfying, is so good and so glorious, that when really and consciously possessed, may justly and truly cause the soul to rejoice with exceeding great joy, and spread the glad tidings of great joy to all men everywhere. Can it be possible that a soul possessing even the first-fruits of this great salvation, should need to be urged, exhorted, or even *asked*, to tell it out with gladness? Will they not rather, like the psalmist, be calling to all around, "Come and hear what He . . . hath done for my soul." In considering this great salvation, it may properly be divided into three instalments.

1. *Salvation from sin.* "All have sinned, and come short of the glory of God." Thus saith the inspired Word of God. The first instalment of the great salvation provided, is pardon full and free for all of our transgressions, upon condition of repentance. "Thou shalt call His name Jesus; for He shall save His people from their sins." There comes with this pardon, or salvation, the witness of membership into our heavenly Father's family. Truly such a soul may be excused for singing aloud, "Redeemed, how I love to proclaim it; redeemed by the blood of the Lamb." An heir of God, a joint-heir with Jesus Christ, who is heir of all things, is surely enough to fill the soul with rejoicing, and yet this is only

the beginning of God's good work for us, only the first instalment of the great salvation.

2. *Salvation from sinning.* Upon the condition of entire consecration, the yielding of the body as a living sacrifice, the soul receives another uplift, another instalment of salvation, whereby the soul is enabled to show what is that good and acceptable and *perfect* will of God. Sanctification, or entire conformity to the will of God, is a state of perfect love, wherein the soul walks with God, as did Enoch of old. This is the high prerogative of every child that is born of God. Being filled with the Spirit, baptized of the Holy Ghost, sanctified wholly, body, soul, and spirit, is a glorious uplift in the great salvation in which the soul may be *preserved blameless*, unto the coming of our Lord Jesus Christ.

3. *Salvation from the results of sin.* This third and last instalment of the great salvation provided will be bestowed when Jesus comes in glory, and changes our vile bodies, and fashions them like unto His glorious body. Then all the results of sin in the redeemed, and in all things they shall ever behold, or with which they will ever have to do, will be forever removed. "There will be no more curse." O, the soul can never praise God enough for the great salvation which begins to be enjoyed in this life, and will be forever unfolding in the life to come. With joy the saints may draw and drink from the wells of salvation now. But when they shall come to Zion with songs and everlasting joy upon their heads, it will be not only wells of salvation, but perennial fountains, and streams, and rivers, and fields, and fruits, and flowers—in short, everything in the better world, in and around, above and beneath, will be praising God for the great salvation.

"Salvation!—let the echo fly  
The spacious earth around;  
While all the armies of the sky  
Conspire to raise the sound."

### WORDS FOR DOUBTERS.

DR. ARCHIBALD ALEXANDER had a large experience in dealing with doubters, and his counsel was marked by a thorough common sense and great familiarity with the ways of the Spirit. A theological student once called on him in great distress of mind, doubting whether he had ever been converted. The old doctor encouraged him to open his mind to him. After he was through, the aged disciple, laying his hand on his head, said: "My young brother, you know what repentance is—what faith is. You think you once repented and once believed. Now don't fight your doubts; go it all over again, repent now, believe in Christ now; that is the way to have a consciousness of acceptance with God. I have to do both very often. Go to your room and give yourself to Christ in a moment, and let your doubts go. If you have not been His disciple, be one now. Don't fight the devil on his own ground. Choose the ground of Christ's righteousness and atonement, and then fight him."—*Selected.*

CULTIVATE the habit of truth. Let it become the very genius of your life. It will strike all hypocrisy out of your life, it will strike all compromise with evil out of your life, it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is.—*J. F. Carson.*



# THE SABBATH

BY L. A. PHIPPENY

## THE COVENANT-TESTAMENT.

THE foundations of the everlasting covenant are discovered in creation; for the very fact of creation is a promise on the part of the Creator to accomplish His purposes in the creation. •

It is only in creation that God is revealed to His intelligent creatures. The bringing into existence of intelligent beings in His image and in His likeness, and perpetuating them in life and its enjoyments, is the highest thought of their Creator-Father. Beautiful worlds might be spoken into existence, and embellished with infinite skill, yet if there were no intelligences, aside from the Creator, to behold and enjoy and appreciate these beauties, God could not be revealed. Their creation would be in vain. It requires intelligent creatures before there can be a revelation.

### The Triumph of His Purpose Assured.

And so the word is spoken concerning our own world: "Thus saith the Lord that created the heavens; God Himself that formed the earth and made it, He hath established it, He created it not in vain, He formed it to be inhabited." Adam was made to have dominion, and to him was given the earth for an everlasting possession, an eternal inheritance. He and his children were to constitute a righteous family, and abide forever in their beautiful home. In creating them, God became responsible for their existence. And inasmuch as He is a holy, wise, and just Father, the very fact of their existence was the divine surety that the purpose of their creation would be fulfilled. It was the Creator's promise to do them good, to surely keep them in life, and give them its blessings forever. This was His part of a covenant. Their part was to live in harmony with His provisions.

That promise was the Lord's covenant with every intelligent being created, not alone in this dominion, but in every dominion established for the everlasting home of the family placed upon and in it. The establishment of righteousness, and the revelation of the character of the Father in His children, was the object of felicity for the whole creation, and to this end

### The Creator Pledged Every Resource

of divinity,—and the final resource was Himself. This revelation of divinity was in itself the mightiest promise ever made, because it was based on Omnipotence for its fulfilment. It was the Lord's universal covenant; it was His ultimate will and testament in all places of His vast domain. And then when a danger arose, threatening to frustrate the divine purpose—no matter when or where—the process of eliminating the evil thing began and was worked out. And it took every available resource to make the testament-covenant sure. It took His life. And this was also in the eternal law of things: "Where a testament is, there must also of necessity be the death of the testator." In which is the mystery of godliness.

### No Surprises in the Divine Plan.

Then when Adam broke the covenant, failed to adhere to its provisions, that was sin; and sin meant death; and death passed upon

the whole dominion. That was the result of the danger that threatened. But Divinity was ready. Since creation's dawn, and in eternity, Jesus, the Creator, was pledged on His life to establish everlasting righteousness. And then when the dominion was lost by Adam, the powers latent for the redemption began to be revealed. The Redeemer was promised through the flesh. The words were spoken that the seed of the woman should bruise the serpent's head.

### The Two Adams.

The Redeemer was called the second Adam.



"He Died Because of Sin."

The first Adam failed to keep the covenant, and lost the dominion. The second Adam, in establishing and making sure the divine purpose, undertook to do the work Adam failed to do. One man sinned, and his children, after the flesh, were and are born sinful. One Man lived without sin, and His children, born of the Spirit, were and are without sin. The first man Adam was the son of God by direct creation in this dominion. The second man Adam was the only-begotten Son of God through the mystery of the incarnation. One man, created

holy, sinned, and involved all in sin; one Man, born of sinful flesh, lived a holy life, so that all might have righteousness by living as He lived, if they would. The sin of the first man Adam brought death to himself, and to all the world. The sinful flesh of the second Man Adam brought death to Himself also; but He did not deserve it, and He lived again. He died because of sin—for all sin—and lived as the Head of a new creation. He opened the way through the grave, for all who have ever believed in Him, and who will believe on Him with a belief that puts sin to death. He died to redeem—and did redeem—the lost dominion.

### Sealing the New Testament.

"For a testament [will] is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Its provisions may be published before the death of the testator, and the beneficiaries may base their plans upon its known provisions, but it is established, made sure, only when the maker dies, not before. The everlasting covenant—the universal testament—was made everlastingly and ultimately sure for the universe when Jesus, the Maker of it, died, and not before. And His death accomplished the purpose—it established the covenant forever. For righteousness is always and forever stronger than sin.

### What the Covenant Means to Man.

From the foregoing a glimpse may be had of the dimensions and meaning of God's everlasting covenant, and it becomes clear why the utmost care is exercised in the Lord's specifications regarding it. It represents God's character. It reveals Him in all His good purposes for His creatures. It meant all that to Adam and Eve before the fall; its added revelations in the operation of divine Providence for the establishment of the covenant meant that to them after the fall; and their hope of restoration and salvation was based on the fulfilment of the eternal purpose. They looked forward to the redeemed and renewed creation, and manifested their belief in the forgiving and redemptive power of their Creator, by shedding the blood of a firstling of the flock, typifying the death of the testator, who was to die for them.

It meant all of this to every faithful soul of their posterity. The glad day of redemption was held before Noah and his sons, and the good news was passed on. It meant all of that to Abraham, with a peculiar emphasis by reason of his special mission in the earth. He recognized that he was a stranger in the land of Canaan, and he looked for a heavenly country, the dominion restored. Its significance was clearly understood by Isaac and Jacob, and its terms and provisions and object were most wonderfully taught to Israel, the nation. Its deep spiritual meaning and ultimate blessings were emphasized in its summarized statement as the new covenant with spiritual Israel. To David, it meant the establishment of his throne forever by the One who should finally reign upon it forever. And in the great invitation given through Isaiah, it is based in the Gospel upon the same foundation as with David—sure mercies. It rested not upon human promises, but upon the promises of Jesus, the Testator, and upon Omnipotence.

[The next article in this interesting series is "The Covenant-Law."]

"ABHOR that which is evil," says the divine command; no man is safe unless he does."



## THOUGHTS ON GOD'S LAW.

BY A. H. DARROW.

THERE is only one definition of the common Biblical expression, "the law of God," that will stand the test of criticism from every quarter, and that is the definition which every one naturally, and almost instinctively, applies to the same expression when used in reference to "the law" of our own or any other country; *viz.*, the whole body or code of legally-enacted and unrepealed laws. In other words that law which remains on the statute book, which is enforceable, and for the violation of which men become liable to punishment.

In the Mosaic dispensation, "the law" meant, first, the constitution of God's government as epitomized in the Ten Commandments, these in turn summarized in the expression, "Thou shalt love the Lord thy God with all thy heart," and "thy neighbor as thyself;" and second, all the subsidiary statutes growing out of the principles of the Decalogue, or shadowing forth the sacrifice and work of Christ. When type met antitype there was necessarily a termination of some of these subsidiary statutes; but the great constitution of God's government did not and could not pass away with them.\*

The statement that the "apostles did not go to the Sinaitic law to convince men of sin," is contradicted by the apostle Paul, who said, "I had not known sin, but by the law; for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7. This same scripture also refutes the subsequent affirmation of the same writer, that "Paul was not convicted by the law, but by the faith of Jesus." How can faith convict one of sin if there is no standard of righteousness?

Again, the declaration that, "Neither is the Decalogue needed for justification or righteousness," is condemned by the very fact that the righteousness of the Christian, is and must be attested or "witnessed by the law and the prophets." Rom. 3:21.

Said one to me, "I admit that the law still exists in the world as a standard, but the Christian is above the law, not subject to it."

I answered: "Why, then, are you content to live below the standard while teaching others to live above it?"

"O," said he, "nobody does or can live up

[\* There were the following classes of laws, mingled and intermingled in the Hebrew Theocracy: (1) The Decalogue, or Ten Words of God; the epitome of all morality, largely in a negative form, summarized on its positive side in the two great commandments: "Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy mind" (Deut. 6:4, 5), and "Thou shalt love thy neighbor as thyself" (Lev. 19:18). (2) This law is in its very nature eternal. Those precepts which grew out of the Ten Commandments, guarding the rights of property, chastity, etc., applicable to any time and place, and in moral principle unrepealable. (3) What might be called sanitary or police regulations, adapted to that people, that time, to their environments. Sometimes these regulations pertained to the wilderness alone, as the sanitary regulations of the camp. In some instances to special and flagrant cases of presumptuous sin, as the stoning of the man who in defiance gathered sticks on the Sabbath. Numbers 15. (4) Laws regulating sacrifices, offerings, and typical feasts and fasts, which of necessity terminated when type met antitype in Christ Jesus. All these subsidiary laws given through Moses, are easily distinguishable from the great constitution of God's government, the Decalogue. ED. S. OF T.]

to that standard except Christ. He kept the law for me."

But the Bible says, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. "He that saith he abideth in Him ought himself also so to walk, even as He walked." Verse 6.

Again it is asserted that "When man is immortalized in glory, with all sexual instincts obliterated, it is difficult to see what need of a prohibition of adultery there can be." The principles of God's law are broad enough to cover every contingency in every part of His universe. The word adultery has much the same meaning as adulteration, and there will be always need of a reminder against adulterating the pure with the impure.

A law is a rule of action, and God's law is the rule by which He acts. Consequently, unless our God is a changeable God, His law, method, principle, or rule of action can never change. He saves people now by sacrifice, by blood-atonement, the same as He did under the old or Mosaic dispensation. The ceremonies and ordinances, have changed from animal sacrifices, etc., to baptism and the Lord's Supper, because what the types pointed forward to is now completed and must be pointed back to. But there has been no change in the law.

Christ came to magnify or enlarge the law. To magnify is to reveal more of the article in question. This Jesus did. He enlarged the scope of the Ten Commandments in the minds of men, and showed what they implied; that to want to kill is the same as to kill, that to want to commit adultery is the same as to commit it, so far at least as the sinful thought and act affect the character and the destiny of the transgressor.

Prescott, Arizona.

## A RELIGION NOT OF GOD.

BY E. L. NEFF.

## What Spiritualists Teach.

RECENTLY the Spiritualists held a state convention in San Antonio, Texas. Among other resolutions passed we note one especially, which reads as follows:

*Resolved*, That the spiritual world is a natural world surrounding this earth, and is more beautiful than can be described, and is the inheritance of freed human souls. The lower realms are the homes of those who have not formed their lives for good; in the higher realms human souls evolve to a greater magnificence of wisdom, love, and power than can be conceived of here, ministering hosts return to earth to watch over and teach mortals a better mode of life.

As we read this resolution we could not help thinking how directly this was opposed to the teaching of God's Word. We read in God's Word that "In death there is no remembrance of thee; in the grave who shall give thee thanks." Ps. 6:5. And again we find that "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:5, 6, 10.

It would seem from the resolution that the "departed souls" know more than those who

are living, yet it is plainly declared by the Lord that their memory is forgotten. It is only a choice between the teaching of God and man.

The statement was also made in one of their lectures that "Spiritualism has always been in existence." I do not know as it has *always* been in existence, but we do know that it is quite old; for we know that it was working in the days of Saul, a record of which is found in 1 Samuel 28, when he went to the witch who lived at Endor to have her bring up Samuel. We also know that it was not from God, for God had forsaken Saul, and he turned to this woman because God refused to answer him.

It is always safe for us to follow the teachings of God's Word, whether the teachings of men agree with it or not. We can see that the work which is to be done from this source is rapidly being accomplished. Our only safety is in staying close to God.

San Antonio, Texas.

## IMPORTANT AND TRUE.

THERE are many gospels which men are preaching to-day. There is the gospel of intellectualism, making its appeal to the intellect. There is the gospel of moralism, making its appeal to the ethical nature. There is the gospel of estheticism, making its appeal to the artistic nature. There is the gospel of symbolism, making its appeal to the imagination. In their extreme forms each of these gospels exaggerates a part of man's nature which can not be dominant without disaster; and even in the less extreme and more admirable forms they attempt to minister to the spiritual nature of man through some subordinate faculty, with a foreordination to failure. Man needs God. Dying man needs the living Christ. The intellect can bring us only to *thoughts* about God, not to God. Morals can bring us only to *determinations* for God, not to God. Esthetics can bring us only to *representations* of God, not to God. Symbolism, however exquisite and suitable, can bring us only to *symbols*, and not to the Deity symbolized. The Gospel of Jesus brings us to Jesus. In the central realm of spirit, the living Christ comes to us, demonstrates Himself to us. Therefore, let the first thing be first. Christ within, and thoughts, feelings, volitions, thenceforth spring from a new life, while intellectualism, moralism, estheticism, and symbolism, cease to be dangerous.—Dr. Forsyth.

## THE PALM TREE.

THE Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often can not drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine. The palm tree, by the magic of its inner life, can so change the elements found in the unkindly soil around it that they minister to its growth and strength and fruit-bearing. So we in our earthly life must often have our feet in the mire and bitterness of sin around us; and upon our heads will often beat the fierce heat of temptation. But, in spite of these things, we shall be able to grow, and grow strong, if within us there is the making of a new life through Jesus Christ.—Selected.





## PRAY WITHOUT CEASING.

UNANSWERED yet, the prayer your lips have pleaded  
In agony of heart, these many years?  
Does faith begin to fail, is hope declining,  
And think you all in vain those falling tears?  
Say not the Father has not heard your prayer,  
You shall have your desire, sometime, somewhere!

Unanswered yet? Tho when you first presented  
This one petition at the Father's throne,  
It seemed you could not wait the time of asking,  
So anxious was your heart to have it done;  
If years have passed since then, do not despair,  
For God will answer you sometime, somewhere.

Unanswered yet? But you are not unheeded;  
The promises of God *forever stand*;  
To Him our days and years alike are equal.  
"Have faith in God!" It is your Lord's command.

Hold on to Jacob's Angel, and your prayer  
Shall bring a blessing down sometime, somewhere.

Unanswered yet? Nay, do not say unanswered;  
Perhaps your part is not yet wholly done.  
The work began when first your prayer was uttered,  
And God will finish what He has begun.  
Keep incense burning at the shrine of prayer,  
And *glory* shall descend, sometime, somewhere.

Unanswered yet? Faith can not be unanswered;  
Her feet are firmly planted on the Rock.  
Amid the wildest storm she stands undaunted,  
Nor quails before the loudest thunder shock.  
She knows *Omnipotence* has heard her prayer,  
And cries, "It shall be done, sometime, somewhere."  
—Mrs. F. G. Burroughs.

## AMOY, CHINA.

BY EDWIN HIMES WILBUR.

LAST October Brother J. N. Anderson and I visited Amoy. This is one of the most important seaports between Hongkong and Shanghai, and has a population of about 300,000. It is the commercial outlet of a thickly-populated and fertile country in the province of Fukien, as well as for the large island of Formosa, belonging to Japan. Five or six steamers leave Amoy each week for Hongkong, while others go direct to Shanghai, Manila and Singapore. Now at regular intervals some of the Pacific mail steamers, *en route* to San Francisco, stop at this port.

Many Chinese from this section have located in Singapore and Penang, so a considerable commerce is carried on with these cities. Rice is the principal article of export. Some fruits are also sent out, the most important of which is the pumalo. This fruit somewhat resembles the pear in shape, tho it is very much larger, usually weighing two or three pounds. It has a rind similar to that of the orange, tho much thicker. On the inside it is arranged in layers, also like the orange. The Amoy pumalo is famous for its juiciness and good flavor. The russet pears of this section also grow very large. They are not soft, when ripe, as our American pears, but when stewed are very palatable. Bananas, oranges, and many other kinds of fruit also grow here.

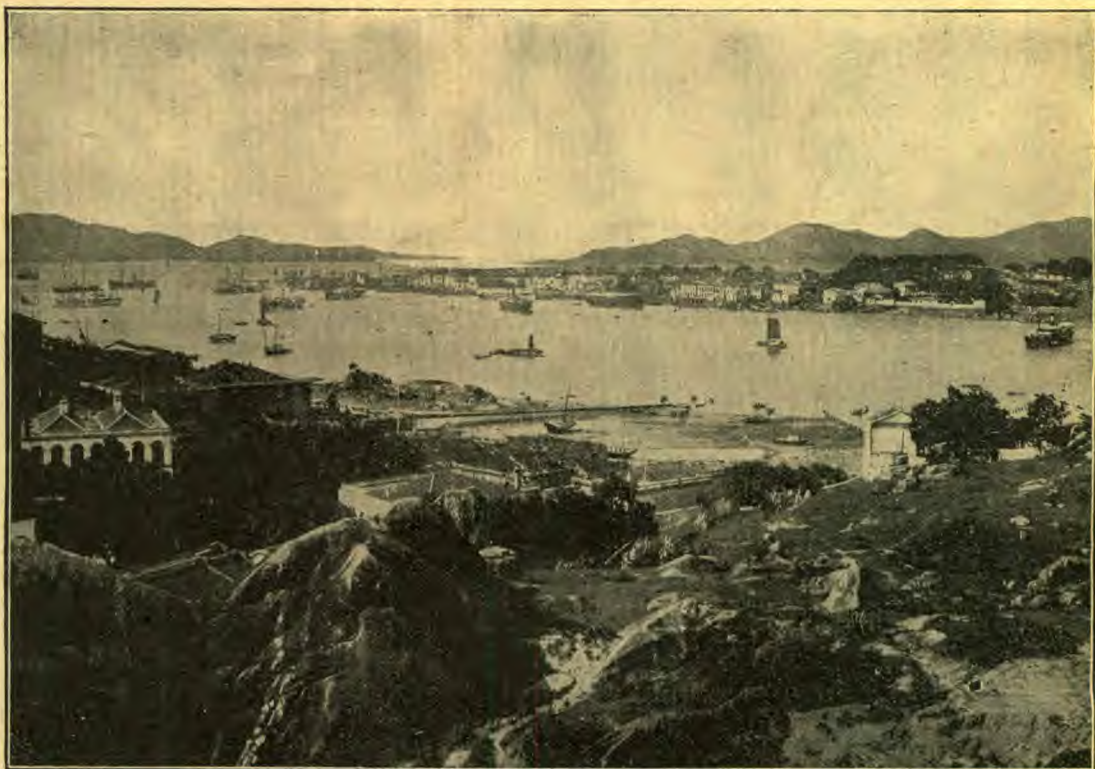
As in other cities of China, the streets of Amoy are very narrow, some of them not more than four feet wide. The bulk of the

business is carried on through thousands of small shops, and the cash (a copper piece worth less than one-twentieth of an American cent) is the common medium of exchange. The buildings are of brick, most of them only one story high. However, fronting on the harbor, there are quite a number of two-story and three-story buildings, occupied as offices and *go-downs* (storehouses) for shipping firms, and for agents of foreign business enterprises. One of these buildings is occupied by the London Mission as a publishing house, from which a Chinese daily paper and a tri-monthly magazine are issued. On the hill, at one side of the city, is the Anglo-Chinese College, a very neat building constructed by Chinese capital.

Across the harbor, less than one-half mile

After his return to Amoy he resigned his position as pastor and teacher. His former associates soon learned of his change, and many came to inquire the reasons of his faith. This gave him an opportunity to open the Bible and present the truth to them. The Sabbath question was naturally the most prominent point of inquiry, and this led our brother to write out in Chinese an able defense of God's holy day. This has now been printed in tract form.

While in Amoy and vicinity we met many young men who are eagerly seeking for more light. We ought to establish a strong mission station at once, but where are the laborers? An appeal has been sent to our Mission Board for an ordained minister to be sent out as soon as possible to fill this opening. A man of



Harbor of Amoy, China

from Amoy, is the picturesque island of Kulangsu, where the missionaries and most of the other foreign residents live. Here are located the large Chinese schools of the American and English Presbyterians, and the London Mission; also the Talmage Memorial School, for teaching English to Chinese boys. The latter is a fine, large structure, built by a wealthy native, but is under the supervision of the Presbyterian Mission. There is also a commodious church where the Europeans hold their union service. These union meetings in Amoy, as in Canton and some other ports, are attended chiefly by missionaries and their families.

Brother Anderson and I went to Amoy by invitation of a native pastor, who kindly entertained us at his home. This man had first heard of the true Sabbath through Brother Timothy Tay, a young Chinese Seventh-day Adventist preacher from Sumatra. These two brethren came to Canton in August and spent about two weeks studying the Bible with us. At that time he was baptized.

experience is required for such a place, as the language is quite different from that spoken in other provinces. There is a great interest to hear the truth, and now is the time to work. Truly, the King's business requires haste. See 1 Sam. 21:8.

*British P. O., Canton, China.*

## THE WAITING BLIND.

FOR more than half a century the Gospel message has been sounded throughout the United States. It has gone to the remotest parts of Christendom, and yet many hungry souls have been passed by. The blind are waiting, patiently waiting, for the Gospel. They are ready to welcome the name of Jesus; they are ready to hear the story of the cross.

The condition of the blind in this country is appalling. They are not permitted to enjoy literature as are the millions of seeing people who live in America, where the Gospel is held so dear. Thousands upon thousands of books, magazines, newspapers, and every kind of literature have been provided, that the seeing may gain a knowledge of the Bible truths, but in man's effort to provide for all



classes, he has overlooked the thousands of blind men and women who are among us.

We believe that Christian people everywhere should consider the needs of this class of people. At present there are only six periodicals printed in this country for the blind. One is a Catholic paper, three are newspapers, and they are quite inferior to our magazine, the *Christian Record*, so we learn from intelligent blind readers of the United States. The fifth is the *Sunday-school Weekly*, printed at the school for the blind at Louisville, Ky., but it contains only the Sunday-school lessons. The sixth magazine is the *Christian Record*. This periodical contains the Gospel message of these last days.

Those who read this journal will not only learn that Jesus is soon coming, but they can learn enough of the Third Angel's Message to fit them for the great event which is about to take place. O that I had language to express the condition of this unfortunate people! I know by experience that their condition is a sad one.

We not only have a paper for the blind, but we publish a number of tracts treating on the different phases of the message.

The subscription price of the paper, considering the cost of such a magazine, is very reasonable, only \$2.00 a year. Are you not willing to subscribe, in behalf of the thousands who are appealing to us for something to read, and yet many of them can not pay one cent?

We invite your attention to our Scripture motto advertisement. We have taken up this enterprise to aid us in carrying forward this publishing work for the blind. Buy our mottoes, and thus enable us to push the work with greater force.

L. N. Muck, Editor.

#### OUR WORK AND WORKERS.

CANVASSERS' institutes are announced for Poplar Bluff, Mo., March 3-20, and St. Joseph, March 20 to April 1.

Writing to the Nebraska Reporter, Brother J. J. Graf notes the addition of three members to the company at Norfolk.

The addition of seven to the company at Goodwell, Mich., is reported in the Herald, by Brethren A. L. Evans and Wm. Drier.

DECEMBER 10, four candidates were baptized by Brother J. G. Wood, at Springfield, Ohio. Five members were added to the church that day.

DURING the week of prayer six members were added to the church at Cotton, Mo. Brother Lon Somers was present the last two days of the meeting.

As a result of meetings held at Como, Texas, by Brother D. F. Sturgeon, six persons have taken their stand for "the commandments of God, and the faith of Jesus."

In a report to the Southwestern Union Recorder, Brother A. E. Field tells of the organization of a church of eight members at Merritt, Texas, and the baptism of eight candidates at Wagner, I. T.

THE Southern Publishing Association, headquarters at Nashville, Tenn., has established a branch at Fort Worth, Texas, for the better accommodation of its large southwestern constituency.

In the Workers' Record Brother D. P. Ziegler reports the baptism of four candidates at Celt, Mo.; also that four others had accepted the faith. The brethren there have completed a new church building.

THE effort to place the Review in every Seventh-day Adventist home is meeting success in Missouri Conference. The record says that several churches are on the roll of honor. This is a striking omen of progress.

At a certain place in Texas, where Brother Isaac Baker was holding meetings, a number of tobacco-steeped people became incensed at the truth he was presenting. They held that there is an outer man and an inner man, and if the inner man be kept clean the outer man can do as he pleases, and yet be saved. "Finally," reports Brother Baker, "they told a holiness preacher that they would give him a pig, if he would come there, and tear us all up. So he agreed to do so, but he obtained the pig before he

came, and brought it along. He was to stay two or three nights, but one seemed to do him. He said that the law is not, and never was, binding on the Gentiles." Surely a pig was a fitting reward and a fit companion for such work.

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## THE HOME



### HAPPINESS.

TRUE happiness had no localities,  
No tones provincial, no peculiar garb.  
Where duty went she went, with justice went,  
And went with meekness, charity, and love.  
Where'er a tear was dried, a wounded heart  
Bound up, a bruised spirit with the dew  
Of sympathy anointed, or a pang  
Of honest suffering soothed, or injury  
Repeated oft, as oft by love forgiven;  
Where'er an evil passion was subdued,  
Or virtue's feeble embers fanned; where'er  
A sin was heartily abjured, and left;  
Where'er a pious act was done, or breathed  
A pious prayer, or wished a pious wish;  
There was a high and holy place, a spot  
Of sacred light, a most religious fane,  
Where happiness, descending, sat and smiled.

—Pollok.

### COURAGE.

[John Brisben Walker, in the *Cosmopolitan*.]

IT is a remarkable fact that the sportsman who comes from the jungle, where he has encountered, without a tremor, the deadliest animal foes, has been known, upon his return home with the trophies of his prowess, not infrequently to show himself a man who does not dare to oppose the wrong fad of an hour or a popular political belief.

In France, during the Revolution, we had another curious phase of courage. There were men, and many of them, who did not dare to set themselves in opposition to the dictates of their class, tho they might have saved France by a timely exhibition of their beliefs, who later on marched from the prison to the guillotine with a light-heartedness and insouciance that showed physical courage of the highest type. So confusing are these contradictions, that we come almost to wonder what the word courage really means.

Perhaps its vagaries are best exhibited in that cartoon of *Life*, which shows a lion-tamer, who has returned at a late hour, and fears to encounter his spouse, going into the cage of the lion for his night's rest, and being discovered presently, the woman looking through the bars, and exclaiming, "O! you coward!" And this cartoon is founded upon not rare idiosyncrasies of courage.

We then reach a point where we ask ourselves:

Am I a brave man, or am I a coward?

If brave, to what extent, in what direction?

For instance, does my courage extend to the point of telling the truth, when I lose advantage by such a course, or do I prove myself a liar through cowardice?

If I see a fellow man drowning, am I sufficiently brave to risk my own life in his rescue?

If I am in a society where an opinion that I hold to be based on truth is vigorously denounced, have I the courage to defend it?

Or do I slink? Slink is a good word, tho not a very nice one. It is not pleasant to imagine oneself as a slinker.

And if a fire were occurring in the adjoining house, would I be willing to incur the risks of suffocation in order to rescue a woman who might otherwise perish?—and if I did this, would I on the next day give a smiling assent

to the suggestion of my employer that I should vote a ticket which I believed to be not for the best interests of the community?

If I have a long-founded belief, which has been disturbed by argument, am I of the mental caliber which bravely goes to meet a demolition of my views, preferring to encounter a shock to these conceptions? Or do I mentally slink, and carefully run away from disturbing thought?

In other words, am I a coward?

No man can be truly a gentleman, if a coward. He may have the exterior marks of a gentleman—the veneering—but at heart he lacks, if he lacks courage.

There can be no such thing as true manliness, or true womanliness, if there is lack of courage.

Courage is the first component of character.

Courage is an essential of successful business life.

Courage is an essential in the administration of a household—the government of servants. If a mistress is cowardly, her servants quickly discover her weakness, and trample upon it.

#### What Courage Does.

Courage makes the difference between the clergyman, noble, devoted, and useful, and the mere time-server—that most pitiful of professional men, who draws a salary for rendering services to his fellow men, and slinks through life avoiding his responsibilities.

Courage not only marks the great editor of a great newspaper, but its absence kills the investment of the stockholders in that newspaper, so subtle is the public mind with reference to the characteristic of courage, and so instantly does it discover whether a man, set over a great journal to guard the public interest, has the courage necessary, or whether he is slinking along trying to avoid every important issue.

Courage equally distinguishes the man in public life, and makes of him the personage; or, in its absence, allows him to dwindle into an unrespected obscurity.

Courage in a wife rouses her to meet the greatest emergencies of life. She becomes a heroine in the face of unexpected calamity, before the loss of fortune. It puts her upon a pedestal above the ills and losses of life, where her husband and children may worship; or, for the lack of it, allows her to dwindle into the slattern.

Courage distinguishes the young boy just entering upon his career, and marks him out for promotion. He has the courage to stay by duty until performed, to speak the truth, to sacrifice pleasure to his mental and business development.

Courage enables the man in any one of the great stresses which come in life to every human being, to put aside temptation.

It is courage that prompts a man to seek the welfare of his fellow men, rather than his own.

Courage—nerve, some young men call it! But that is a less discriminating word.

Yet I do not know of any course on courage that is given in the public schools. I do not know of any text-book on courage. I do not know of any book that has gathered together the great examples of moral courage which

have been given to the world by its heroes.

Physical courage we lay stress upon.

Physical courage is told of in books.

But physical courage is so common in form as to be almost unworthy of notice. In some, it is a form of hysteria. In a thousand instances it has been known to be a lack of moral courage. The man touching elbows and going unflinchingly into battle, we speak of as exhibiting courage. Yet it may be merely that he fears to incur the criticism of his companions.

From the "Iliad" down, we have had much talk of this kind of courage. It is trifling. It is unimportant. It means very little. But moral courage—why have we no books which explain to the young the thousand ways in which moral courage may be cultivated, and how much it means in each man's or woman's success?

One additional thought in this connection:

Courage gives the man or the woman power to consider facts upon their merits. It is the coward who, in the face of a fact, is sidetracked because the popular, known feeling has been in a certain direction. The man of courage will consider a fact upon its merits. He will investigate. He will analyze, and so obtain the truth. And this power of obtaining the truth—truth obtained through a courageous mind—is most valuable in every pursuit of life.

The cowardly mind, standing before opinions heretofore in vogue, is frightened at any temerity of thought, is deterred from investigating; and going into the slough of the commonplace, loses the opportunity for that advance which, in modern life, means success.

It is not clearly understood how valuable is the adjunct of courage in the man or woman, nor that, if accompanied by good judgment, it is the most valuable of business assets.

#### A LITTLE GIRL'S DREAM.

A TOUCHING story comes from San Francisco. In one of the stores in the city there is a bakery, grocery, and liquor business done. Into this store entered a poorly-clad child of ten years. "How's your mother?" asked the boy who came forward to wait on her. "Very ill, and ain't had anything to eat all day."

The boy was just then called to wait upon some men who entered the saloon, and the girl sat down. Wearied out, she fell asleep, holding her nickel in her hand. One of the men saw her as he came to the bar, and, after asking who she was, said: "I say, you drunkards, see here. Here we've been pouring down whisky when this poor child and her mother want bread. Here's a two-dollar bill that says I've got some feeling left." "And I can add a dollar," observed one. "And I'll give another." They made up a purse of five dollars and the spokesman carefully put the bill between two of the sleeper's fingers, drew the nickel away and whispered to his comrades: "Just look there—the child is dreaming!" So she was. A big tear had rolled out from her closed eyelid, but the face was covered with smiles. The men tiptoed out and the clerk walked over and touched the sleeping child.

She awoke with a laugh, and cried out: "What a beautiful dream! Ma wasn't ill any more, and we had plenty to eat and wear, and my hand burns yet where an angel touched it?" When she discovered that her nickel had been replaced by a bill,



a dollar of which loaded her down with all she could carry, she innocently said: "Well, now, but ma won't hardly believe me that you sent up to heaven and got an angel to come down and give me all this."—*Selected.*

### SWALLOWING LAND.

BOB BURDETTE tells us how to swallow acres of dirt:  
 "My homeless friend with a chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You may say you have longed for years for the free, independent life of a farmer, but you have never been able to get money enough to buy a farm. But there is where you are mistaken. For some years you have been drinking a good improved farm at the rate of one hundred square feet at a gulp. If you doubt this statement, figure it out for yourself. An acre of land contains 43,560 square feet; estimating, for convenience, the land at \$43.56 an acre, you will see that it brings the land to just one mill per square foot. Now pour down the fiery dose and imagine you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500-foot garden. Get on a prolonged spree some day and see how long it will take to swallow a pasture land to feed a cow. Put down that glass of gin; there is dirt in 't—three hundred feet of good, rich dirt, worth \$43.56 per acre."

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 7.—FEBRUARY 12.—THE SECOND MIRACLE IN CANA.

Lesson Scripture, John 4:43-45, A. R. V.

(43) "AND after the two days he went forth from thence into Galilee. (44) For Jesus Himself testified, that a prophet hath no honor in his own country. (45) So when He came into Galilee, the Galileans received Him, having seen all the things that He did in Jerusalem at the feast; for they also went unto the feast. (46) "He came therefore again unto Cana of Galilee, where He made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. (47) When he heard that Jesus was come out of Judea into Galilee, he went unto Him, and besought Him that He would come down, and heal his son; for he was at the point of death. (48) Jesus therefore said unto him, Except ye see signs and wonders, ye will in nowise believe. (49) The nobleman saith unto Him, Sir, come down ere my child die. (50) Jesus saith unto him, Go thy way; thy son liveth. The man believed the word that Jesus spake unto him, and he went his way. (51) And as he was now going down, his servants met him, saying, that his son lived. (52) So he inquired of them the hour when he began to amend. They said therefore unto him, Yesterday at the seventh hour the fever left him. (53) So the father knew that it was at that hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. (54) This is again the second sign that Jesus did, having come out of Judea into Galilee."

Golden Text.—"The same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36.

#### SUGGESTIVE QUESTIONS.

(1) After leaving Sychar, where did Jesus go? Verse 43. Note 1. (2) In this connection what testimony did He give? Verse 44. Note 2. (3) How was He regarded by the Galileans? Why? Verse 45. (4) To what city in Galilee did Jesus first come? What notable act had He performed there before? What prominent person is mentioned in this connection? Verse 46. (5) What did this man do when he heard of Jesus? What earnest request did he make? Verse 47. (6) How did Jesus reply to the man's appeal? Verse 48. (7) How did the nobleman reply to this apparent rebuff? Verse 49. Note 3. (8) Then what assur-

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ance did Jesus give the suppliant? How was the father affected by these words? Verse 50. Note 4. (9) Before the nobleman reached home, who met him? What news did they bring? Verse 51. (10) What inquiry did the nobleman then make? Verse 52. Note 5. (11) What then did the father know? And what was the result? Verse 53. Note 6. (12) How many signs, or miracles, had Jesus now worked in Galilee? Verse 54.

#### NOTES.

- "Two days" after the occurrence at Jacob's well, noted in last week's lesson.
- Because "a prophet hath no honor in his own country," Jesus did not return to Nazareth, where He had been rejected so summarily on a former occasion. See Luke 4:16-30. This declaration of Jesus "sets forth the natural reluctance which many people have to acknowledge any wonderfully admirable development in one who has unostentatiously lived in their midst, and whom they have intimately known from childhood. At the same time, these same persons might become wildly excited over the pretensions of a stranger and an adventurer."
- Jesus was not indifferent to the appeal of the anxious father, as His reply might indicate. But He was paving the way for doing more for him than he asked. He wanted to have the nobleman exercise a deeper faith than that based on a miracle of healing. The man had come to Jesus because he had heard of His wonderful cures in Judea, and had Jesus not healed his son, he would not have believed on Him. And this is what Jesus plainly told him, and His words had the desired effect; the reading of his heart convinced him of the true character of Christ, and immediately his faith was fixed upon Him as the Son of God, and his appeal was repeated from that basis.



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Yours truly,  
 (Signed) Mrs. C. Willeford.

#### BACK NUMBERS.

We have printed a limited quantity of the SIGNS containing the articles on the "Sabbath." These commence with the issue of January 4. While these last, subscriptions will be commenced with them if desired.

We can not furnish Nos. 1 and 2 of the Gospel series. We have a very limited number of Nos. 3 and 4. If any of our readers have even small quantities of Nos. 1 and 2 that they would like to furnish us, we would be pleased to hear from them.

4. As quickly as Jesus had read the nobleman's condition of heart and merely selfish purpose, just as readily he noted the change of heart and recognized the prayer of faith. He would not prolong the sore anxiety a moment longer than was necessary. So He far more than made up the time by assuring the nobleman that his prayer was answered already without His waiting to travel the twenty or more miles to Capernaum. And He is always able and willing "to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3:20.

5. The nobleman did not reach home until the next day. When told by the servants that the boy had recovered, he eagerly asked when the change had taken place. This was a test of the Saviour's words and power. And when told that it was at the seventh hour (1 P.M.) yesterday, he knew that it was simultaneous with his interview with Jesus. Evidently one thing that had surprised the family was the fever's abating in the extreme heat of the day.

6. The knowledge that the child's recovery had occurred at the very time Jesus had said, "Go thy way, thy son liveth," greatly strengthened the father's faith. Even had the healing by the agency of Jesus been doubted, there was still His supernatural knowledge of events at a distance simultaneous with their occurrence, which could not be gainsaid. And the rehearsal of the story by the father was sufficient, under the Spirit's impression, to convert the entire household, which, in an oriental nobleman's house, would be a goodly number of persons.





MOUNTAIN VIEW, CAL., FEBRUARY 1, 1905.

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<b>International Sunday-School Lesson.</b> —The Second Miracle in Cana	15
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**Happiness in Forgetting Self.**—Happiness is not found by seeking it; for to seek happiness for ourselves is selfishness, and the selfish is never happy. Happiness is found when, in seeking to make others happy, we forget ourselves. In a recent letter from a dear fellow-worker, are these words:

Our best experiences are not found centered in or around self. Only when we forget ourselves in service to others, are we followers of Jesus. Some one was telling me the other day that the happiest Christmas he ever knew was when he had made up little presents, and trudged through blinding snow to carry them to those who were to receive them.

Let us forget ourselves in the service of God and humanity, and we shall find happiness.

**The Bookmen in Council.**—The special work of Seventh-day Adventists, being a work that demands constant energy, and, therefore, frequent revival of effort, calls for numerous convocations for council and mutual help on the part of the workers. So the idea of a bookmen's convention for the Pacific Union Conference was conceived, and carried out during the week beginning the 15th and ending the 22d ult., at the new home of the Pacific Press Publishing Co., Mountain View, Cal. It was a representative gathering, and apparently did much to instil new life and zeal in the workers, and, we trust, will give a new impetus to the circulation of the literature of which the world now stands in so much need. All the features of the Gospel bookseller's work were discussed in a manner to bring out points of interest, new and old. In fact, the convocation developed into a live missionary convention on all lines. Reminiscences of former days, when book-canvassing was at its height, seemed to stir up a spirit of emulation that augurs better days for the book work,

and for the circulation of our literature in general. Time was also allotted to the consideration of the medical missionary work and to the educational work, in which our leading physicians and educators participated. The convention was also made the occasion for several important meetings of the union conference committee. From outside the union conference, there were present representative bookmen, Brethren S. N. Curtiss, manager of the Review and Herald Publishing Association, Washington, D. C.; J. E. White, of the Southern Publishing Association, Nashville, Tenn., and James Cochran, manager of the Pacific Press Branch at Kansas City, Mo.

A most stringent anti-cigarette law is now before the Canadian Commons. If passed, it will prohibit the manufacture, or sale, or possession, or importation of cigarettes, cigarette wrappers, or cigarette papers. The law strikes at one of the most debilitating, nerve and manhood-destroying evils of the present day, and it is to be hoped it may pass.

## COMFORT AND COURAGE.

AUGUSTA C. BAINBRIDGE

## Comfort for 1905.

Trials, seeming strange,  
May press us sore;  
But, He abides, no change;  
Need we ask more?

## Courage for 1905.

Victories are sure,  
And sure reward;  
For every ill, a cure.  
Praise to the Lord!

**It Is Well Said.**—The editor of the California *Christian Advocate*, referring to Dr. Lyman Abbott's recent declaration of disbelief, well says: "It un-masks the whole school of evolutionary skeptics. . . . They want to eat the bread of the Bible, while they sow the fields with cockle and tares. . . . Rationalism begins mildly, and continues to widen its orbit until it breaks away from all standards and scatters into a meteoric shower. It usually denies, first, the miracles, then the authority of the Bible, then the divinity of Jesus Christ, and finally winds up its career in an atheistical display." That is the un-failing trend of that egotistical system of Bible study which styles itself the "higher criticism," and such *pronouncements* as that of Dr. Abbott's before the students of Harvard University, are the logical fruit of the system. They are not eating "the bread of the Bible" in a way that can satisfy soul hunger, or do them any lasting good. The attitude of such toward the Bible is fittingly described in the following words of Holy Writ: "Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet?" Eze. 34:18. When man takes it upon himself to enlighten his Maker, and rectify the work of His hands, there is no sacred apartment into which he will hesitate to go with his "strange fire" and foreign incense; and his course means just as certain destruction to himself finally, as did the action of Nadab and Abihu in the temple of old.

**To know God** is eternal life, says the Saviour (John 17:3), and of old it had been said, "Acquaint now thyself with Him, and be at peace; thereby good shall come unto thee." Job 22:21. How, then, shall we know Him, when His ways are so much higher than ours, and His thoughts higher than ours (Isa. 55:9)?—James gives us the key: "Draw nigh to God, and He will draw nigh to you." But how can we draw nigh to One so far away?—Again the apostle tells us how: "Humble yourselves in the sight of the Lord [get lower in your own estimation], and He shall lift you up." Jesus Christ is the "way" (John 14:6), and "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for

them." Heb. 7:25. Now let us note these simple tests, and all will be, or ought to be, plain: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3:14. "And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected; hereby know we that we are in Him. He that saith he abideth in Him ought himself also so to walk, even as He walked" (chapter 2:3-6); and He kept His Father's commandments (John 15:10).

**Spread of Christian Science.**—Paul Lambeth, the London correspondent of the Hearst newspapers, tells us in the *Examiner*, of January 15, that—

in London the Christian Scientists are for the most part well-to-do people, and, of course, a large number of members of the American colony in London are acknowledged leaders. There is no doubt that Christian Science is making great strides, and that more men are seen at the services than was the case a year or two ago. The funds are consequently swelling and the ambition of the London leaders to erect a magnificent church and headquarters on the estate owned by Lord Cadogan is in a fair way of being realized.

And this is what may be expected. There are two things in Christian Science which particularly attract: it practically makes man God and his own Saviour; and it shows signs. "Master, we would see a sign" expresses the desire of the naturally-superstitious now as truly as it did at the time of the first advent. It may be differently phrased, but the seeking after the supernatural, the mysterious, is a dominant trait in the natural man. Christian Scientists heal or seem to, and, therefore, men follow them. It is pleasing to the natural, proud heart of man to think he is able in some way to save himself. It will ever be true that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." The only safety is in living in God's way.

**Miracles versus Righteousness.**—Miracles are no evidence of truth; let the child of God remember it always. One of the special warnings God has given us in His Word is that just previous to Christ's coming, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish;" and that a class of people will be so deceived by him as to say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." In the first of these Scriptures it is declared that Satan will counterfeit the work of God. Wonderful power, and all manifestations of false signs and wonders will be revealed. Unrighteousness will be made to appear like righteousness; and every soul which does not love truth at whatever cost will be deceived. In the latter scripture, from Matthew 7, the Master draws the contrast, clear and forcible, between the miracles performed and the moral principles involved showing that above appearances God prizes conduct and character. What matters the prophesying in God's name, or the casting out of demons or the wonderful works when iniquity, lawlessness, is in the life? God wants righteousness above all things else. As individuals are qualified and able God will give them power to do wonderful things; but He demands righteousness of all, the righteousness which is in God's law, and which faith in Christ alone can apprehend.

**Jesus rejected Satan's offer** for the kingdoms of this world; He refused to allow the people to make Him a king; He expressly declared that His kingdom was not of this world, and as He walked, so were all those to walk who would be His disciples. How is it that so many of His professed followers are now clamoring for control in the governments of earth.