

SIGNS OF THE TIMES

"LO, I AM WITH YOU ALWAYS."

JESSIE F. WAGGONER.

"Lo, I am with you all the days"—
In Spring, in Summer's heat,
In Autumn's glow, in harvest's toil,
And Winter's snows and sleet.

The frost is given by My breath;
The snow comes at My call;
I breathe again, it melts away,
And rain begins to fall.

The buds burst forth at My command;
The birds begin to sing;
The flowers appear upon the earth;
And woods with laughter ring.

The fig tree putteth forth her figs,
The vine a goodly smell.
My paths drop fatness, and the earth
Cries out, "Emmanuel"!

I clothe the pastures o'er with flocks,
The hills and vales with corn;
The earth below, the heavens above,
My glory doth adorn.

I cause the vapors to ascend,
In clouds I bind them round,
Then make the ridges soft with showers,
And lo, earth's fruits abound.

My counsel turns the clouds about,
I thunder with My voice.
Be not afraid, your Saviour speaks;
Be glad, then, and rejoice.

It is My goodness crowns the year,
And satisfieth all.

I feed the ravens when they cry,
And note the sparrow's fall.

I am not far, but near, My child,
How near, My works declare.
Take courage, you are not alone;
You have a Father's care.

AUTUMN

WINTER

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Mr. Russell is not a member of either class, and writes in an impartial, candid way that will attract and hold your interest.

As an indication of the thought of the whole work, we quote the preface, which is as follows:

PREFACE

Many books have been written on the subject of Capital and Labor, containing most excellent thoughts regarding this important subject, but most of such works present but one side of the question.

The author of this work does not belong to any association formed in the interest of either class; and, therefore, has written from an unbiased point of view. He is confident that there are sincere and honest people belonging to both classes, whose hearts beat in tender sympathy for the suffering and distressed, and who desire to stand for right and truth.

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BOYD, IND., Jan. 2, 1905.

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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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For further information see page 15.

MILTON C. WILCOX, - - - - - EDITOR.
C. M. SNOW, } - - ASSISTANT EDITORS.
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A GREAT OPPORTUNITY.

EVERY follower of Christ who gives heed to the Gospel commission, verifies the fulfilment of that wonderful prophesy found in Isa. 32:2: "A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." "Go ye into all the world," said Jesus, "and preach the Gospel to every creature." That brings to the soul, parched and thirsty and ready to perish, the water of life from the springs of life. His desert then becomes a fruitful field; and that water of life becomes in him, in turn, a "well of water springing up unto everlasting life."

SOULS are perishing to-day for the want of that water. In every avenue of life are men and women before whom the future is dark and cheerless, to whom the future seems to hold out no gladdening promise. Heart strings are snapping continually under the tense strain of the heavy weights of trouble and disappointment. There is no help for them save in the Gospel of Jesus Christ; and this Gospel must be made known to them by men and women who have themselves experienced what that Gospel is, and what it can do.

If you have become a follower of Christ in very deed, and have heeded His last command to those who are His, then such soul-thirsty and sin-plagued ones are looking to you, and have a right to look to you, to become to them the blessed instrument of the healing, soul-satisfying Christ. If through you there is brought to them that which satisfies the soul, that which binds up the wounds and bruises of sin, then you become to them as a river of water in a dry place. Your obedience to the cause of Christ, and your fulfilment of His will through that obedience, makes you a blessing and your work a blessing-laden work. As you bring to them the knowledge of that safe, and only safe, hiding place from the winds of doubt that parch and wither and blight, you become to them the minister of that blessing, the instrument through which that shelter is secured to them.

THE tempest of persecution is pelting its pitiless hail upon the heads of many even to-day. Our God is a covert even from that tempest. He deadens the sting of that trial and molifies the wounds it makes with the oil of His grace. You are not to be that covert; but the blessing of its reception may come through

you—will come through you if you have heeded the command given by our Saviour to those who would be His. It is a blessed privilege that is thus brought to every child of God, to bring thirsty and dying souls to the waters of life, and to point those bruised and bleeding from the lash of sin or torn and trampled by the persecutions of the world—to bring such ones to Him who can heal and comfort and restore.

THE land is weary; the world is overrun with sin. While wealth revels in its luxury, thousands of weary toilers are wearing out and burning out their lives in the steaming tread-mills of great cities, or eking out a scanty livelihood on depleted or barren land. The terrifying dread of seeing their families unfed and scantily clothed dogs their footsteps at every turn. Truly the people of this world are living in a "weary land." They can draw no help from the burdens they bear nor from those who pile the burdens upon them. They can find no rest in any human scheme or device—no shelter from the merciless rays of adversity that wither and sere and scorch. But you, as Christ's representative, may bring to them the blessed Gospel of the sheltering "shadow of a great Rock" in this their "weary land." There is rest, there is shade, there is comfort and peace. It is your mission to bring to them the blessed realization of that shelter and rest and comfort. There is sweeter rest in the lowly *muzhik's* home, with Christ, than in the czar's palace, written around with the red appeal of his people's blood; more peace of soul in the house of penury, with Christ, than in the palace of luxury builded in the sweat and heartache of unjust recompense for toil. "Christ in you, the hope of glory," makes you a bearer of all manner of blessings, a steward dispensing all manner of good. Your storehouse is unlimited, and your beneficiaries are about you on every hand.

You are not limited. Tho you have before you the great and almost limitless field of the poor and oppressed, you are not limited even to that. In the homes of wealth there is many a hungry soul, craving something wealth nor position can give; burdened souls that know not where to turn for relief or rest. It is your privilege to bring to them what riches can not purchase, and to receive from them the thanks of gladdened hearts. While they praise God for the gift, they will thank you for bearing it to them. What a glorious work it is! How it lines with the bright rays of hope and peace and joy, the dark clouds of this world's misery! You are not the hiding place; you are not the covert; you are not the river of water; you are not the cooling shadow; but loving obedience to the command of Christ will enable you to bring all these blessings with you to the souls in need.

IS IT WAR OR PEACE?

THE following letter has come to us; it refers to an important living question, and speaks for itself:

I have just read your article in the last SIGNS OF THE TIMES, under the heading, "Prepare War," with much interest, and I am moved to ask how you harmonize Joel, whom you quote, with the declaration contained in Isaiah, second chapter and fourth verse? On the face, they seem to be in conflict, especially with your interpretation, that the statement as found in Joel applies to the last days, wherein he says, "Prepare war;" while Isaiah says that in the last days, "they shall beat their swords into plowshares, and . . . neither shall they learn war any more." I believe in the second advent, and, not only this, but that it is near at hand, but sometimes I am troubled at these apparent conflicts, and this is one of them. I hope you will be able to explain this satisfactorily. Yours in the love of the Master,

E. B. R.

We place these two scriptures from the American Standard Revised Version side by side, that the reader may see the contrast:

Joel 3:9-16.

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about.

"Put ye in the sickle; for the harvest is ripe: come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great.

"Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision. The sun and the moon are darkened, and the stars withdraw their shining. And Jehovah will roar from Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto His people, and a stronghold to the children of Israel."

Isa. 2:2-6.

"And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

"And many people shall go and say, Come ye, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And He will judge between the nations, and will decide concerning many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more.

"O house of Jacob, come ye, and let us walk in the light of Jehovah.

"For thou hast forsaken thy people the house of Jacob, because they are filled with customs from the east, and are soothsayers like the Philistines, and they strike hands with the children of foreigners."

The difference is not great between the versions. The Revised Version clearly shows that the original words rendered, "heathen" and "Gentiles," simply means the *nations* of earth. Please note the following:

1. Both of these prophecies are predictions of the latter days. The one in Isaiah expressly declares this; and this is emphasized by the remainder of the second chapter, which so clearly presents before us the revealing of God's glory in judgment.

2. If the reader will study the second chapter of Joel, he will there find the prediction of the latter rain, the outpouring of the Spirit of

God in the last days, upon a church and world ripening for the harvest.

3. The expression, "And it shall come to pass afterward" (verse 28), is translated by the apostle in Acts 2, "And it shall come to pass in the *last days*." Then follows the declaration of the great outpouring of the Spirit, manifest in specific gifts, and the darkening of the sun and moon, and the falling of the stars, precursors of the great day of the Lord.

4. The apostasy of the professed people of God is next noted, and then the proclamation of war, the last great harvest, and the impending day of God.

This prophecy in Joel is easily understood. It clearly indicates that the war fever shall spread everywhere, involving all nations in its intoxicating madness (See Jeremiah 25); that the very weakest will prepare for war, and say, "I am strong." Moral principles are also involved, because God's armies of invisible ones are engaged. The culminating result will be the great battle of Armageddon, fought in the very closing days of human strife. Rev. 16:13, 14, 16. It is at the time of the harvest of earth, the end of the age, when Christ, the Reaper, shall come. Matt. 13:39; Rev. 14:14-16.

As the result of the moral principles involved, consequent upon the proclamation of the great threefold message of Revelation 14, "multitudes, multitudes" are in the valley of decision, with the judgments of the great day of God impending.

All these things are everywhere manifest. The spirit of War revels and rages and raves among the nations. On the least provocation or no provocation, it flames from the press, and is fulminated from pulpit and platform. It has been estimated that every laborer of Europe bears, upon his over-burdened back, a soldier. War budgets pile mountains high. Since the International Congress of Peace, one of the bloodiest wars of modern history has been waged by the very emperor who gave impulse to the Peace Congress, and now that empire is aflame with internal discord and strife. The spirit of War rides on triumphantly with the spirits of Greed and Pleasure, and the fulfillment of the prophecy is evident to all.

The Peace Cry.

But what of Isaiah's prophecy? Well, what does the prophecy declare?

1. That the cause of God—Christianity, represented by the mountain of Jehovah's house—will be recognized by the world as superior to all the other religions of earth. That recognition is a fact to-day. The nations are turning to it, even as Japan. This recognition and acknowledgement of Christianity's superiority have confirmed many in the false theory of the world's conversion. But while the religion of Christ is recognized and acknowledged as superior to all others, there is no acceptance of its fundamental truths—self-denial, salvation only through Him, peace in His imputed and imparted righteousness, separation from the world unto God. Men and nations hope for superior greatness, attainments, power, and influence by accepting the form, and ignoring the living fact of the personal Saviour from personal sin and sinning. The great lesson is lost upon the selfish heart which the majority of human nature will not

yield to God. The crown, the fruit, the goal, are desired; but the cross, the sowing, the race, is despised and shunned.

2. Therefore the second part of the prophecy refers to the false cry of peace; but mark, dear reader, it is not the prophet of God which proclaims the peace message, but the prophet declares that "**many people shall go and say.**" The *people say* that we will make Jerusalem a center; the *people say* that God shall judge between nations; the *people say* that swords shall be beaten into plowshares and spears into pruning hooks; the *people say* that nation shall not lift up sword against nation, and war shall be learned no more. But all the facts, as well as the message of God's prophet, belie what the people say, even tho the people do declare that Jehovah hath spoken. Micah 4:4.

If our querist, and all others, will but recognize the sources of the two predictions, all will be plain. It is what the prophets of God declare on the one hand, and what the "many peoples" and "many nations" declare on the other; and all the facts confirm the prophets of God.

Moreover, because God's own apostate people are engaged in this false message, which lulls to slumber while Satan lures to ruin, the prophet declares that God has forsaken His people "because they are filled with customs from the east—[the old oriental philosophies and idolatries]—and are soothsayers like the Philistines." And then follows the awful revelations of the day of God.

What We May Expect.

And God's children may confidently expect that the great deceiver who originated the false prophecy, and who has thereby deceived many honest souls, will perpetuate it and endeavor to fulfil it. The Congresses of religion, in which Christianity is placed on a level with the great historical ethical cults, are to be expected. The peace conferences, national and international, are to be looked for. It may be expected that an international tribunal to decide "between nations" shall be erected, whence decisions shall be rendered by the head of this high court of peace. It would be a most reasonable thing if Palestine should be confiscated because of the misrule of the Turk, and Jerusalem chosen as the central seat of the great peace tribunal. Who would be the human head of this tribunal?—He who claims and has claimed for centuries the headship, both temporal and spiritual, of the nations—the Pope of Rome. And, lastly, it may be expected that the few who see God's truth, and make clear the deceptions from His Word, will be persecuted and driven out.

Then would the deception of Satan be complete. Then would earth's false siren-song of peace by proclamation be heard throughout the world. But "there is no peace, saith my God, to the wicked." Isa. 57:21. "And their course is evil, and their might is not right." Jer. 23:10. Grim-visaged war still sits enthroned in the unregenerate hearts of men, and, while the soothing song of a false peace is heard, Armageddon breaks upon the world. For "when they are saying, Peace and safety, *then* sudden destruction cometh upon them, . . . and they shall in nowise escape." 1 Thess. 5:3.

But God does not forget His people, to whom all these things are precursors of Christ's coming. They are a "little flock," persecuted because of their faithful message of peace only through faith in the Lord Jesus Christ. Listen: "In that day, saith Jehovah, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in Mount Zion from henceforth, even forever." Micah 4:6, 7.

THOSE GREATER WORKS.

NOTWITHSTANDING the great works that Jesus did in the world, He designed that greater works should be done after His departure from earth. The question is often asked, Where have the greater works been done than He did? The question implies a measure of skepticism, which grows out of the idea that physical miracles constitute the climax of great work. It is this mistaken notion that leads to the ambition to do "wonderful works" (Matt. 7:21-23), or something that will appear as such to the world.

No one has done greater miracles than Jesus did; but this was not all that He did that was great, nor were His miracles His greatest work. But in the eyes of the world, and even in the minds of the disciples at that time, the miracles that Jesus did gave Him His greatest prominence.

While the people "wondered at the gracious words that proceeded out of His mouth," the masses were inclined to run after Him because of the miracles. "A great multitude followed Him, because they saw His miracles which He did on them that were diseased." John 6:2. "And many of the people believed on Him, and said, When Christ cometh, will He do more miracles than these which this man hath done?" John 7:31.

It was for the reason that the people were captivated by His miracles rather than by the more important truth which He preached, that when He told them of spiritual things even "His disciples murmured," and many of them "went back, and walked no more with Him." See John 6:53-65.

On the night of His betrayal, after the institution of the new ordinances, Jesus told His disciples that He would go away. They were sorely troubled about it, and He proceeded to show them that it would be much better in every way for Him to go. Amongst other assurances was the one that the great works would not cease. This was apparently a matter of their deepest concern. Altho they had been enabled to work miracles in His name, even to casting out devils, they had been confronted with at least one case in which they were defeated. They had no idea that they could do anything with Jesus away, where they could not have tangible access to Him in case of emergency.

So He gave them this assurance: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and *greater works* than these shall he do, because I go unto My Father." Now, what did His going to the Father have to do with it?—"I

will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." They had not imbibed the truth from Christ as they should have done, neither had the masses received the truth, which would have enabled Jesus to have done a far greater work than any that He had done. Because His words, which were spirit and life to all who would receive them, were ignored, His manifest work was mostly confined to the miracles which He did. Those were practically all that were recognized as great, and all that were appreciated. Therefore this Spirit of truth, which was to abide forever with the church, would enable Christ's followers, from that time forward, to do greater works—more extensive works—in the salvation of souls than ever had been done.

For this reason Jesus said it was expedient that He should go away, giving this very good reason: "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Then He tells what the Comforter—the Spirit of truth—will do: "He will reprove the world of sin, and of righteousness, and of judgment," and "He will guide you [believers] into all truth."

So it was by this means that greater works were to be done by the disciples after Christ went to the Father than had been done by Him personally when on earth. In other words, it is Christ that does all the work under any circumstances (John 15:5), and He could do more through His Spirit working in His disciples throughout the world than He could as an individual in one locality at one time, with the people interested only in outward manifestations of power.

Therefore, the work of the Spirit on the hearts of the people, being of vastly greater importance than physical miracles, it is evident that it was the works of the Spirit, through His disciples, to which Christ alluded when He said, "Greater works than these [miracles] shall he [the believer] do; because I go unto My Father." This is further evident from the fact that when He ascended He gave spiritual gifts to His disciples. Eph. 4:7, 8, 11-13; 1 Cor. 12:4-11. It is true that the working of miracles was among them, but not by any means the most important.

That the greater works, to be accomplished by the power of the Spirit, consist in the conversion of sinners, is shown by the first-fruits of the outpouring of the Spirit on the day of Pentecost. The result on that occasion was not a multitude of bodily healings, etc., but the conversion of three thousand souls. Here was a greater result than anything the Lord had done during His personal ministry. And it is this greatest of all earthly works that He wants His disciples to engage in, by the help of the Holy Spirit, to the end of human probation.

A GOD OF LOVE.

A GOD of love is unknown to the heathen. They worship their gods and sacrifice to them because of a superstitious dread of their vengeance. In the minds of the spiritually ignorant there is no occasion for rendering homage or giving sacrifice to a God of love; because they do not apprehend any danger from such a God, they will not give Him any attention.

But when one has been taught of God, and has been awakened by His Spirit to a sense of his need of a God of love, the outlook becomes decidedly changed. He sees the situation in a new light. When the mirror of God's law has been held up before him, and he sees himself a sinner; when the light of divine truth reveals to him "that the wages of sin is death," and that nothing he can do in his own strength and wisdom can save him; and when the Gospel of Jesus Christ proclaims to him that a God of love has provided a way of salvation by the sacrifice of His beloved Son; then he sees reason to love and to worship and reverence a God of love. Not that he expects to repay such love, but because he has become imbued with the same Spirit of involuntary love that actuated such a sacrifice in his behalf.

And this Spirit moves the rescued sinner not only to reciprocate the Saviour's love, but in turn to reach out to others after whom the love of God is also reaching. When the heart has become regenerated by the Spirit of love, the attention is at once directed toward others who need a like reformation. When Andrew found Jesus precious to his soul, he at once sought his brother Simon. When Saul was converted, he immediately began preaching Christ.

So the evidence of a true conversion is manifest in the desire to lead others to Christ. The love of Christ is manifest in His self-denial for the sake of others who need Him. And that Spirit will permeate the heart of every true believer. The child of God must be a child of love; "for love is of God; and every one that loveth is born of God, and knoweth God." And it is not any good thing in us that earns His love, for "while we were yet sinners, Christ died for us." Then, "if God so loved us, we ought also to love one another." And how can we manifest such love to a certainty?—"By this we know that we love the children of God, when we love God, and keep His commandments." G.

Question Corner

1610.—In the Bosom of the Father. John 3:13.

In John 3:13 Christ speaks of the Son of Man which is in heaven. How could He be in heaven and speaking here on earth at the same time. D. C.

The text reads in the A. R. V.: "And no one hath ascended into heaven, but He that descended out of heaven, even the Son of Man, who is in heaven." We would say (1) The American Revised Version in a foot-note declares, "Many ancient authorities omit *who is in heaven*." It is omitted by the concededly-best Greek Text, that of Wescott & Hort. (2) If it be genuine, it is simply a striking expression to show Christ's perfect unity and correspondence with the Father even while here, and so is parallel to John 1:18, "Who is in the bosom of the Father." To Him were disclosed the secrets of God. While here upon earth He was in perfect connection with heaven and the Father. Compare 1 Cor. 5:3.

1611.—The First-day Texts. Matt. 28:1; Mark 16:1, 2.

Why is it that it says in Matt. 28:1, "In the end of the Sabbath, as it began to dawn toward the first day of the week," etc., while in Mark 16:1, 2, we read, "Very early in the morning, the first day of the week, they came unto the sepulcher at the rising of the sun." How do you harmonize these texts? M. H.

(1) Some explain "in the end of the Sabbath," as meaning literally, "Late on the Sabbath," "after the Sabbath," etc. The Emphatic Diaglott renders,

"Now after the Sabbath, as it was dawning," etc. (2) The writer of this note believes that Greenfield's Greek New Testament presents the true solution. We all know that there were no chapter or verse divisions in the original Greek, no periods, semicolons, or commas. There was therefore no division between Matt. 27:66 and Matt. 28:1. Greenfield suggests that *opse de sabbaton*, late on (or in the end of) the Sabbath be joined to the last verse of chapter 27. That verse would then read, "So they went, and made the sepulcher sure, the guard being with them, late on the Sabbath [or in the end of the Sabbath]." The next chapter would then begin with, "As it began to dawn toward the first day of the week," etc. This is in harmony with Mark and Luke, and to us most reasonable.

1612.—Fornication, Adultery. Matt. 19:9.

Will you explain through the SIGNS whether the word fornication does not have other meaning in the Bible than adultery? Is it not right to get a divorce and be free to marry again for any other cause than fornication—meaning adultery alone? The dictionary defines fornication as idolatry. INQUIRER.

The word "fornication"—in the original *porneia*—is a broader word than "adultery."—It is defined to mean "harlotry, including adultery and incest." The verb, *porneuo*, means "to act the harlot, to indulge unlawful lust (of either sex), figuratively, to practise idolatry," because, if Christians, we are married to Christ, and idolatry is joining to another. The same idea of unlawfully-indulged lust is in it all. "Fornication" has been defined as indulgence of sexual lust with any one of another sex; adultery, unlawful union between two persons either of whom is married.

The only reason Jesus gives for divorce is, if we read the Bible aright, fornication. See Matt. 5:31, 32; 19:9. It is a question whether "putting away" always means divorce. But whether it does or not the right to marry must be based upon the only reason given by our Saviour, unfaithfulness to the marital vow. But if there is absolute incompatibility of temper, if treated cruelly, there may be separation. The wife has the right to leave her husband; but "if she depart, let her remain unmarried or be reconciled to her husband." See 1 Cor. 7:11-15. One is not bound to remain, is not a slave under bondage to remain, in an unholy union; but a mere separation is not a license to marry.

1613.—The Father's Voice.—John 5:37; Matt. 3:17.

How shall we harmonize John 5:37 and Matt. 3:17 regarding the Father's voice.

There is no inharmony. Matt. 3:17 states that the Father's voice spake from heaven, and John 5:37 declares that those unbelieving Jews never heard His voice. The speaking is one thing; the hearing another. The class mentioned by Jesus were among those who having ears heard not. On another occasion when the Father spoke, some thought it was an angel; others said it thundered. John 12:28, 29.

1614.—"Lead Us Not into Temptation."

How are you going to harmonize, "Lead us not into temptation"? You do not believe this, nor I don't. I would like it right the reverse. W. T.

It is all harmony now, and we believe the truth implied. It is a prayer we pray daily; nor do we wish it the reverse. In other words, "Do not let us go, our Father, into temptation; do not place us where our feet shall falter and stumble. The prayer is not, Lead us not *out of* temptation, or *through*, but "Lead us not *into* temptation." It is the right expression of a human soul; it shows distrust in human strength. Great dangers lie before the man who courts temptation and feels anxious to meet them. Sooner or later will he find that his strength is weakness, his wisdom folly, and his self-sufficiency a broken reed. The Lord's Prayer inculcates humility.

1615.—The Time of Christ's Burial.

Why is it that the Bible says Christ was three days and three nights in the grave, when it says also that He was buried on Friday, and was gone from the tomb early the first-day of the week? M. H.

But the Bible states neither of these. Nowhere does it say that Christ was in the grave three days and three nights, and nowhere does it say He was buried on Friday.



THE OUTLOOK



THE MINISTRY AS SEEN BY A MINISTER.

THE following searching sentences are extracts from a sermon recently delivered before a fashionable congregation in Paris, Ill., by Rev. H. M. Brooks. Altho this minister classes himself among those whose laxity and disloyalty to principle he denounces, it seems that there is occasionally one who is not afraid to raise a warning voice. These extracts are not given here in order to "find fault" with a class, but that the reader may see the conditions as they are, and accept them as the warning they are intended to be:

As a class, we ministers are the biggest cowards on earth. My brethren blame me for telling tales out of school, but I can not help it. We are cringing, cowering, timid slaves who are compelled to surrender our manhood, and be directed by men and women who belong to the church because it is fashionable, and would belong to an infidel club just as willingly, if it were equally fashionable. We are paid so much a year, not for telling the truth, but for telling what the people want to hear. It takes us four or five days of each week hard study to learn, not how to present the truth, but how to dodge it. We fully understand that, if we should happen to tell the truth, it is our business to apologize for having done so. We fully understand that no man can preach for a rich, fashionable congregation, and tell the whole truth, and hold his job. It is therefore the chief end of the preacher's life to know how to please his congregation, and hold his job. We know that greed has commercialized business men, mammonized the church, and hypnotized the clergy, but we dare not tell it.

We know that we are run by rich men, many of whom have acquired their wealth by the most questionable methods, and fashionable fools who have neither religious conception nor conviction, but we dare not open our heads. We can preach about the latest novel, or the Sunday baseball game, but we dare not say too much on "righteousness, temperance, and judgment to come." We are permitted to preach that men and women must repent to an *extent*, and be converted to a *degree*, or they will be damned in a *measure*; but we must not say much about justice, mercy, and faith.

In the presence of the church we are as truckling as ever a scullion was in the presence of a king. A preacher with a good place and a good salary was never known to have an original idea, or to enter a protest against the oppressor of the weak. We know that almost all crimes in the whole catalog are committed by church members, but we dare not speak with authority.

We all know that the church is not looked upon as a place of worship, but a place of entertainment.

Never in the history of the world was there a time when it meant so little to belong to church as it does now. The church is dying of unbelief. It is on the highway to infidelity, and the road seems greased for the occasion. Most church members would rather think that death ends all than to think of meeting a just God, and giving an account of the way they are living. It is very rapidly becoming materialistic. It knows very little, cares less, what Christ taught on anything. Indeed, the Bible is looked upon to-day as being out of date—an impertinence—and people are called "old fogey," who believe it.

It believes, or admits for the sake of argument, that that part of the Bible is true that requires no sacrifice, but it has no use for that part of it that requires unselfish service for the good of all. Anything it can do to make a show, it will do at any cost, but doing right in the love of right is a thing that never enters its mind.

Not long ago I read of a preacher in New York who was worth twenty-five million of dollars. Think of such a man being a disciple of Him who had not where to lay His head! I once saw a woman stand in a missionary meeting with five thousand dollars' worth of jewelry on, and heard her make a plea for the poor heathen. Christ was born of a poor woman. He was brought up by a carpenter; and if a rich, fashionable church member could see Jesus to-day going along the streets with His tools, they would turn up their noses at Him, and if He should come into any of our cities to-day, and say again, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head," He would be arrested for vagrancy, and thrown into prison. He associated but little, during His personal ministry, with the rich, and, had

He called His disciples from among the rich, He would not have been crucified.

These are plain truths plainly told. Praise God, not every preacher is serving the devil in the "livery of heaven." There are men who are living up to the light they have, and are giving the message of God as far as they know it; and such men are turning souls into the path of salvation. But it is a sad fact that the statements quoted above do not, in general, overdraw the present situation. The "church" is drifting into infidelity; the "church" is fawning upon the world; as far as giving the warnings of God to the world is concerned, the Bible statement of the case corroborates the statement of the speaker above quoted—the fashionable, time-serving pastors are "dumb dogs" (Isa. 56: 10); instead of feeding the flock, they are feeding upon the flock; instead of encouraging faith, they are propagating doubt by both life and teaching.

This condition of "the church" should be a warning to every true child of God that the time of Israel's deliverance is near at hand. s.

SUNDAY ENFORCEMENT NEWS AND COMMENT.

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

Sunday Agitation in Washington.

THE action, on December 12, of the association of Protestant clergymen in Washington in deciding that "the first Sunday of the coming year should be devoted to the discussion of the question of Sabbath observance in the city of Washington;" and that a campaign should be inaugurated against "the governmental practise of making certain employees work on Sunday;" and the indications that attempts are to be made to secure the passage at the present session of Congress of certain Sunday bills applying to the District of Columbia that were introduced at the last session and are now pending—these have called forth considerable activity on the part of Seventh-day Adventists, whose headquarters are now located in Washington and who are noted as opponents of religious legislation.

The ministers of this denomination residing in Washington prepared an open letter to the clergy on the subject, and a mass-meeting was held for the purpose of discussing and protesting against the pending Sunday bills. Also, it is understood, steps are being taken to have petitions against the passage of these bills ready for presentation to Congress in case the measures come up for consideration. The open letter to the clergy, which filled three and one half newspaper columns, appeared in the *Washington Post*, of December 26, and was signed by fourteen "resident Seventh-day Adventist ministers of Washington," including the resident leaders of the denomination.

The purpose of this letter was "to present from a Bible standpoint what to us appears to be the truth respecting the Sabbath question, and why both Sunday-keeping and Sunday legislation are wrong." The writers declared that they believed, with their brethren of other Protestant faiths, "thoroughly in the pressing need of a world-wide campaign in favor of better Sabbath observance;" but felt that there was need of caution to be sure "that all we do is Christian, and done in a Christian way." Asserting that they stood firmly with the Protestant clergymen, too, "on the solid rock of Protestant faith—the Bible, and the Bible only," as the rule of belief and action, the writers proceeded at length, and by the citation of many texts, to show "what our guide, the Bible, says on the Sabbath question."

The thing shown was, of course, that the seventh day, and not the first day, of the week is

the Biblical Sabbath. Following this it was stated how "the heathen Sunday" supplanted the real "Lord's Day" in the Christian church, thus entailing "a breach in the law of God," and that the papal church boasts of this change to-day as evidence of its spiritual authority. In this connection the origin of Sunday legislation was pointed out, but aside from this the following near the close of the letter was all that was said with regard to Sunday legislation:

To-day nearly all the states of our Union contain laws honoring the Sunday, while the Lord's Day is constantly trampled underfoot, and made the busiest day of all the week. At the present moment two Sunday bills are pending before the lawmakers here at the seat of government. There is also a widespread movement among nearly all the religious bodies in favor of a universal Sunday law.

It is evident that the purpose of this letter was, not to discuss the question of Sunday legislation, but to present, on the basis of what was assumed to be a common authority, the case of the seventh-day Sabbath in opposition to the Sunday Sabbath. In view of the fact that the clergymen had simply announced a campaign in behalf of "Sabbath observance," and had given no specific indication that an appeal was to be made to the civil authorities, such a communication to them at this stage of the proceeding was, no doubt, the proper one on the part of those who wish to raise the issue as to the legitimacy of the Sunday-sabbath, and to whom the question as to which of two days shall be observed as the Sabbath, is of the utmost importance. Of course, that is a theological question; and yet, as the clergy are demanding legislation in behalf of the Sunday as a religious institution, the question of the legitimacy of the Sunday sabbath is a pertinent and proper one.

The open letter of the Adventist ministers to the clergymen, a quite full abstract of which was published in the *Washington Evening Star* on the day that it appeared in the *Post*, elicited from the *Post* an editorial on the subject, headed "Sabbath and Sunday." At the outset the *Post* observed that "the controversy between the Sabbatarians and the observers of Sunday has been one of long standing," and that "there is a great deal to be said on both sides, with the probability that the most exhaustive argument will not result in changing the now established order of things." But it is added, "at the same time, the contention that Sunday is not the original day of rest specified in the Bible, is so well established as to be beyond further dispute; Sunday is a modern institution, comparatively speaking."

After sketching the rise and establishment of Sunday observance, the *Post* concludes that "there is, therefore, very considerable ground for the doubt which many people express concerning the necessity of observing Sunday as a day of holiness." It is observed that "Blackstone went so far as to assert that a violation of a Sunday law was not Sabbath-breaking," and that upon the decree of Constantine "much of the Sunday legislation rests, not only as respects secular statutes, but also canonical and ecclesiastical law." The *Post* thinks, however, that there is wisdom in "setting apart, as Moses did, one day in the week for cessation from labor," tho "it does not make any material difference whether this day is the ancient Sabbath or the modern Sunday." And since the day customarily and generally so set apart (it is not to be understood that the *Post* means set apart by compulsory legislation) "is devoted to the inculcation of higher ideals" and is the day upon which "millions of people are urged to lead better lives, and are the subjects of earnest appeals, to which a very large proportion of them respond, with determination to renounce the ways of evil," the *Post* thinks it must be admitted that the world is benefited thereby, not only physically, but morally and spiritually, and concludes, therefore, that, "viewed from the most secular standpoint, Sunday is a praiseworthy institution, and there is not the slightest possibility that it will disappear from the world's calendar." But it recognizes that there is something to be on guard against in this matter by saying in conclusion: "The only danger is that those who observe Sunday will become intolerant of those who regard it more as a holiday than as a holy day. Against this intolerance those who appreciate the real value of Sunday must ever be on their guard." Current happenings demonstrate the timeliness of this admonition.

A Washington Mass Meeting.

The mass meeting or "grand rally to discuss Sunday legislation in the District of Columbia," as it was advertised, followed close upon the publication of the open letter to the clergy, being held on the evening of December 28, in the new Pythian Temple. The meeting, which was fairly well attended, was addressed by six or seven of the leading Adventist ministers, some of the topics being, "History Repeating Itself in the United States," "The Sabbath on the Continent [Europe]," "Sunday Legislation in the District of Columbia," and "The Logic of Sabbath Legislation." In the course of his introductory remarks, Mr. K. C. Russell, chairman of the meeting and head of the Adventist "Religious Liberty Bureau," said:

The chief reason which has prompted those who have made the call for this mass meeting is the danger that threatens the civil and religious rights of our citizens, because of an organized effort of some representative people in our midst to secure legislation on religious questions, especially on the subject of Sunday observance. It is true that this movement is not confined to this city, for it is becoming universal and world-wide. The storm center, however, is here at our nation's capital, for the promoters have plainly expressed their desire and intention to bring influence and pressure to bear upon the Congress of the United States to enact a Sunday law for the District of Columbia, knowing full well that when it is committed to Sunday legislation in the District of Columbia, it will be an easy task to secure a national Sunday law which would result in giving effect to the state Sunday laws.

Last spring two Sunday bills were introduced into Congress, and they succeeded in getting one past by the House of Representatives, which is now pending its third reading in the Senate. These bills were sprung upon the citizens by these religious-political enthusiasts in such a quiet way that it was impossible to secure a public hearing. It can readily be seen by every lover of liberty and right that it is high time to sound a warning before we find ourselves again in the shackles of religious tyranny and persecution that has been the scourge that has blackened the history of the past. This movement should be opposed; on the ground that it is both uncivil and unchristian. The First Amendment of the Constitution of the United States declares that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This principle was engrafted into the Constitution by the fathers of our country, who understood something of these things that threaten us to-day, as they were just emerging from an age of religious intolerance and oppression. It would seem that these words of this amendment were inspired, for they are in sweet accord with the language of our Saviour, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." This statement of Christ's forever divorces the church from the state, and, if regarded by man, there never would be any legislating upon the Sabbath question, for the Sabbath does not belong unto Caesar, but unto God, and should not be rendered unto or through Caesar, but unto God and to Him alone.

"The logic of Sabbath legislation" was presented thus by Mr. W. A. Colcord, secretary of the Adventist "Religious Liberty Bureau":

Legislation on the part of civil government means compulsion. Sabbath legislation, therefore, means compulsory Sabbath observance. The Sabbath is religious. Sabbath legislation, therefore, means religious legislation. Putting the two thoughts together, Sabbath legislation means compulsory religious legislation. The Sabbath institution being religious, to establish a certain day by law as the Sabbath, must consequently mean the establishment of religion by law, to that extent at least. Sabbath legislation, therefore, means a religious establishment; in other words, a union of church and state.

Sunday laws are needed, it is urged, in order that laboring men who wish to keep Sunday may do so without "diminution of wages or loss of employment." But if those who observe Sunday need a law compelling all others to observe the day, then by parity of reasoning, those who observe any other day need a law requiring all others to observe that day. And the state can not grant such a law to one class and deny it to another, without enacting class legislation and making an unjust distinction between its citizens. But the truth is, no class needs such a law. Every such law is a selfish, unjust, un-Christian thing. Sunday laws, therefore, give preference by law to a certain class of citizens, and are, therefore, class as well as religious legislation.

One of the speakers, who has recently returned to this country, after several years' stay in Europe, pointed out that in Europe, both present conditions and past history show that where Sunday observance is most guarded by law, it is least beneficial to the people, being most devoted to the degrading pleasures and revelries for which the compulsory

idleness not only affords an opportunity, but induces. "Legislation makes Sunday observance worse, not better," declared the speaker. On the day following this mass meeting, reports of it, with substantial quotations from some of the addresses, appeared in the Washington dailies. A few days before, a representative of the Washington *Times* interviewed Mr. Russell on the subject, and quoted him, in part, as follows in that paper:

The real issue in this Sunday-law crusade for the District of Columbia, does not appear in the public announcements of the proposed campaign. The avowed design of the International Reform Bureau is to secure a District Sunday law, and thus prepare the way to have Congress enact a national Sunday law, and thus give effect to the state Sunday laws. To secure this end they are seeking the aid of the clergy, and lobbying Congress on every occasion. All must see that such legislation is dangerous, for it means nothing less than a union of church and state, and is in flagrant contradiction to the First Amendment to the Constitution of the United States.

Another Sunday Measure.

Besides the two bills emanating from the "Reform Bureau," which have hitherto been presented in these reports, there is another Sunday measure pending in Congress from the last session, and for the passage of which it is very probable that pressure will be brought to bear shortly. This measure emanated from the Washington retail clerks' and dealers' associations, and is entitled, "A bill requiring certain places of business in the District of Columbia to be closed on Sunday." It was introduced in the House of Representatives on the 4th of last February, and has made better progress toward passage than the "Reform Bureau" measures. It passed the House of Representatives on April 6, thereby becoming "an Act," and was introduced in the Senate and referred to the Senate committee on the District of Columbia on the following day. A tie vote in the committee shortly before the adjournment of Congress last spring prevented the measure from being reported at the last session, but it may be favorably reported at this session, and it is quite certain that efforts to that end will be made. The measure, which is House Resolution 11,819, reads as follows:

Be it enacted by the Senate and House of Representatives of the United States of America, in Congress assembled, That it shall be unlawful for any person in the District of Columbia to sell or to offer for sale, or to keep open any place of business for the sale or delivery of, any groceries or fruits or meats or vegetables or other provisions, on Sunday, except that, from the first day of June until the first day of October, meats sold prior to Sunday may be delivered at any time before ten o'clock of the morning of that day. Any person who shall violate the provisions of this Act shall, on conviction thereof, be punished by a fine of not less than twenty-five dollars, nor more than fifty dollars, for the first offense, and for each subsequent offense by a fine of not less than fifty dollars nor more than one hundred dollars, or by imprisonment in the jail of the District of Columbia for a period of not less than one month nor more than three months, or by both fine and imprisonment, in the discretion of the court.

It is truly declared in a circular which the Seventh-day Adventists are circulating against the Sunday measures now pending in Congress, that the above measure "would make it a crime to supply a loaf of bread to satisfy hunger on Sunday." That there is religious sentiment, as well as commercial interest, involved in the demand for this measure, is shown by the statement made in behalf of the organized dealers last spring, that such a law is needed because they are "compelled to keep open their places of business on Sunday to compete with those who do not respect that holy day."

THE RUSSIAN OUTBREAK.

ONE of the most terrible and deplorable spectacles that has ever been witnessed of the cruelty of an autocratic government was that seen in St. Petersburg, Russia, on Sunday, January 22. A strike was on, and was spreading. The workmen, accompanied by their wives and children, were marching in a body to the palace of the emperor to lay their grievances before him, believing that his officials had blinded his eyes to their true condition and the hardships under which they labor. Their leader, a priest of the Russian Church, had led them to believe that,

if only they could reach the ear of the one whom they termed the "little father," he would listen to their case, and provide a remedy. In that faith they begun their march. Cordons of troops had been thrown around the palace to prevent them from attaining their object. The commands of the military officers to halt were disregarded. The soldiers fired first blank volleys, and then followed with volleys of bullets, which mowed the people down by thousands. This work was followed up by cruel charges of the savage Cossack and Circassian cavalry companies. These rode over the masses of people, cutting them down with their sabers, and trampling them under their horses' hoofs. Women and children were made no exception in this cruel work. Twenty-six dead children of varying ages were found in one place. Persons having no connection with the crowds were ruthlessly sabered or shot down by the blood-mad troops who galloped hither and thither seeking victims. The reports indicate that over two thousand persons were killed, and five thousand wounded, as a result of the day's work.

On account of this massacre, the faith of the people in their officials is more shaken than ever, and the feeling of hatred toward their government is growing to the most dangerous extent. They have seen the futility of opposing troops with their own unarmed persons; but the spirit of revolt is growing stronger and deeper. While some factories have resumed operations, the strike is spreading to many other cities, and workmen are demonstrating in a threatening manner. Outbreaks have occurred in both Poland and Finland. Committees of revolt are working in secret for the attainment of their object, the overthrow of the government. The officials claim to believe that they have quelled the uprising; but reports indicate that most threatening fires are smouldering, and that, as soon as the people can arm themselves, there will be a time of overturn and terror in Russia. The government is taking every precaution possible, is massing all available troops in the centers of danger, and has ordered quantities of machine guns. It has also promised certain reforms, which might have helped the situation, had they come before the people were fired upon for asking them.

THE WAR IN THE ORIENT.

THE Russian troops opposing the Japanese left in Manchuria are reported to have crossed the Hun River, and attacked the position of the Japanese. A heavy engagement of artillery was reported on January 26. The Japanese have advanced against the attacking Russians. The climatic condition at the present time causes the fighting to be attended with untold suffering. The ground is covered with snow, and frozen so hard that intrenching is nearly impossible. General Kuropatkin is said to have reported to the czar that his European troops are very reluctant about advancing against the enemy, as they see no reason of fighting longer, now that Port Arthur has fallen.

It is quite generally believed in diplomatic circles that the condition of things in Russia is bound to hasten the end of the war. Nevertheless, Japan is making extensive preparations for its continuance. She is calling out and drilling additional armies of reserves, and is building many powerful war craft of different sizes. It is reported that one of her principal squadrons is fitting out for special service.

One of the most unique features in expositions is that to be seen at the Lewis and Clark Exposition to be held the coming summer at Portland, Oregon. Guild's Lake, which is said to be the largest body of water ever inclosed within exposition grounds, is to have its entire bottom studded with electric lights, encased in water-tight receptacles. The effect at night will be a striking one.

There is a probability of trouble between the United States and Venezuela over the course which the latter has taken toward certain foreign investments, and her failure to carry out her agreement with the powers, whose demands against her were decided by the court of arbitration.

The American consul who has visited the stricken districts of Turkish Armenia, reports that conditions of extreme distress exist there. In addition to their poverty the people are in constant terror, because of the depredations and cruelties of the soldiery camped among them.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

X. GEOLOGY THE MOTHER OF DARWINISM.

Assumptions of Darwinism.

I TAKE up the subject of Darwinism where it was left in my last article. I was there considering three assumptions involved in the theory:

- (1) That species are variable without limit.
- (2) That the time involved is "long enough" to develop in this way all the life forms now in existence.
- (3) That the general tendency of the unlimited variations is toward development, not degeneration.

We have examined the first of these assumptions, and it has been found to be utterly false, utterly contrary to nature as we know it. To repeat the recent words of a high scientific authority:

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.

I must, however, confess that it is somewhat difficult to understand some of these recent sweeping condemnations of Darwinism; for after learning that a certain learned man has repudiated the theory, we often find that he still believes in evolution *somehow*—perhaps has invented a theory of his own to account for what they all believe to be the great general fact, *viz.*, that in some unknown way the higher forms of life (man perhaps excepted) have been produced naturally out of the lower. But why is this? Why will intelligent, educated men, many of them undoubtedly lovers of the Bible, thus cling to some intricate, unproved and unprovable theory of the origin of organic forms contrary to all the known facts?

Geology a Groundwork of Error.

There can be but one answer. It lies in the *second* of the assumptions mentioned above—an assumption which they all take as an axiomatic fact. They all believe in Geology as currently taught. Geology is one of the youngest of the sciences, and, as it seems, is about the last to be regenerated by common sense—a long-desired but long-deferred result. But all modern scientists take for granted that Geology has demonstrated *that life has been on our globe for millions of years*, and that there has certainly been a succession of life here from the low to the high; and they think some form of connected, genetic development much more reasonable than separate, successive creations—on the instalment plan as I have elsewhere called it. Darwin could never have found a half-dozen school boys to listen to him, if Lyell and Hutton, Smith and Cuvier, had not for several generations got the educated public to accept as "science" the absurd pretensions of the Geology.

Behold the sad but natural results of trusting to human reason and science for a hundred years in plain contradiction to the Word of the Infinite God! The humble child of faith may well say with David, "I have more understanding than all my teachers; for Thy testimonies are my meditation." Ps. 119:99.

The Tendency of Variations.

Before touching on the *second* of the above

mentioned assumptions about geological time, I wish to notice very briefly the *third*, *viz.*, that the general results of variation must tend always in an upward direction. For a fuller treatment of this part of the subject I would direct the reader to what I have elsewhere ("Outlines of Modern Christianity and Modern Science," pp. 213-220) said on this subject. Here I can only say in brief, that all our experience tends to show *that degeneration has marked the history of every living form* since their ancestors were embalmed in the rocks at the time of the Deluge; and that even considered abstractly, the variations induced or perpetuated by an unsuitable environment such as of food, climate, etc., must inevitably tend toward the degeneration of every organic type thus affected. Natural selection or the survival of the fittest may tend to delay or partly to neutralize this tendency of a hard environment to bring about degeneration of the type, but the invariable tendency of an unfavorable environment in either plants or animals is not to develop, but to degrade.

Geology and Evolution.

Coming back now to the subject of geological time, my purpose in this article is to make plain, if possible, the connection and logical relation between Geology and Evolution. The merits of the former as a science, and the facts of the true Geology—for there must be a true science of the rocks—it will be the object of future papers to discuss. The work here is simply to show that without the baseless assumptions of Geology there could not possibly be any theory of Evolution—science would as never before stand face to face with the sublime yet awful fact of *Creation by the direct act of the Infinite God*.

For what is the use of talking about the origin of species if Geology can not prove that there has actually been a succession and general progress in the life upon the globe? What if no single fossil form can be proved to be intrinsically older than any other form, and thus these buried plants and animals be only the "classification series" in the life of the Antediluvian world? Is it worth while talking about the development of superior types by natural selection during the paltry six thousand years of Biblical time? Or, even granting unlimited time, what sort of a scheme of Evolution can we construct, if Geology can not furnish us ready-made the succession of life from the low to the high, as the skeleton or framework on which to build it! No one would dream of attempting such a feat.

Remembering, then, that the geological succession of life is merely the framework or skeleton of the Evolution theory, but utterly *without a shred of evidence in its support*, and that, from the Biblical standpoint, this same succession of life-forms from the low to the high is just the "taxonomic" or "classification series" in the life of the Antediluvian world, we begin to see about how the case stands. If no one kind of fossil can be proved to be intrinsically older than any other kind, then we may well smile at the curious feat in logic of attempting to bring in this geological succession as *evidence* in favor of Darwinism.

Surely some strange things passed for scientific proof during the nineteenth century.

Rules of Evidence.

It is a maxim of the law of evidence, as stated by an eminent jurist of New York, that every fact in a chain of proofs "must be proved independently by direct evidence, and must not be itself a deduction from some other fact." In other words, you can not draw an inference from an inference. Another equally important rule of evidence is that "the collection of facts from which an inference is to be drawn must not only be consistent with the probable truth of that inference, but they must exclude the probable truth of any other inference."

But far from conforming to these and other rules when "proving" the doctrine of Evolution, its advocates manifest such utter contempt for the rules of logic, that we might well call it conspiracy or collusion between the witnesses. For the earlier geologists assumed the succession of life *bodily*, and Agassiz and the other geologists of the early nineteenth century arranged the details and the exact order of these successive forms by comparison with the embryonic life of the individual; and now in the later nineteenth and earlier twentieth centuries, the evolutionists, led by such men as Spencer and Haeckel "prove" their theory of Evolution by showing that the embryonic life of the individual is only "a brief recapitulation, as it were, from memory," of the geological succession in time. But what a foul slander against science, to palm off this upon a credulous world as an example of her methods of research!

The Only True Key.

And so, with "Darwinism at its last gasp," and its "numbered," days and with even the mirage of geology, its supposed foundation, fading from our vision, it is surely with renewed courage and faith that we turn to the dear old Book which has told the one story all these years. They only are truly scientific who take God's written Word as the key in studying His larger book of nature.

And how appropriate that, at such an intellectual crisis as this, the Lord is sending a special message to the world about His created works!

"Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

And above all, how appropriate that the Creator is now giving to the world anew His Sabbath as the souvenir or reminder of a creation brought about, not on the instalment plan, as the geologists have taught, but in *six literal days*!—a reminder also of His power to re-create or redeem us from sin and its consequences!

[The next article in this series is entitled "Some Geological Definitions."]

ALL FOR US.

BY H. A. ST. JOHN.

IT is well that we frequently meditate upon the great things that God *has* done, and has promised still to do, *for us*.

"He that spared not His own Son, but delivered Him up *for us all*, how shall He not with Him also freely give us all things?" Rom. 8:32. Then, first of all, the loving Father gave us His beloved Son, the brightest

and best gift of heaven. And this inestimable Gift opened the way for the free bestowal of every other good gift promised in the Holy Word.

"What shall we then say to these things? If God be *for us*, who can be against us?" Rom. 8:31. Then we can say that God is *for us*. The Lord being on our side in all the conflicts of life, our victory is insured. He that is with God, is with the overwhelming majority, that no power can withstand. And He that keepeth Israel, doth not slumber nor sleep.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is *for us* entered, even Jesus, made an High Priest forever after the order of Melchizedek." Heb. 6:19, 20. Then even Jesus has entered within the veil *for us*. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God *for us*." Heb. 9:24. What a wonderful truth! How encouraging and comforting it ought to be to every child of God, to think that the blessed and almighty Redeemer is even *now*, and *all the time*, in heaven, in the audience chamber of the infinite God, whose name is Love, in our behalf, in our interests, wholly and solely *for us*. Then may we not rest assured that our best and highest good will be faithfully and fully secured and cared for?

"By a new and living way, which He hath consecrated for us; through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Heb. 10:20-22. And this is more wonderful still. Not only has our Redeemer entered into the immediate presence of God for us, but by this new and living way, we, with pure hearts, and in full assurance of faith, may enter where Jesus is.

"It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession *for us*." Rom. 8:34. From the intercessions of Jesus, our High Priest, our loving heavenly Father will never turn away. Never will He despise or neglect His plea. It is thus that the ear of the infinite One is ever open to the petitions of His children on earth.

"Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession *for us* with groanings which can not be uttered." Rom. 8:26. O how the goodness and love of God is magnified, as we pursue the study of what God has done *for us*! How wonderful to think that the Holy Spirit, with groanings which can not be uttered, maketh intercession *for us*! Why, then, should we ever grow weary or faint by the way? Strength, grace, wisdom, peace, joy—yea, everything that pertaineth to life and godliness—will be given to us by the way, according as we have need.

"God having provided some better thing *for us*, that they without us should not be made perfect." Heb. 11:40. All the sons and daughters of the Lord are traveling in the path of the just that "shineth more and more unto the perfect day." The perfect day for all the church of Christ will be ushered in by the coming of Jesus in glory. Then the saints of all past generations and ages will hear the

voice of the Son of God, and will come forth. Then the blessed Jesus will complete the good work begun in them long ago. They will be instantly changed from mortality to immortality—their vile bodies changed and fashioned like unto Christ's glorious body. At the same time the living saints will be changed, or made perfect. Not one without another, not they without us, but to all together and all at once will the finishing touch of perfection be given. Then all the redeemed hosts, with their first inspiration of immortality, will together raise their voices at one time to sing the new song of a free and full salvation. For Jesus has entered heaven to obtain "*eternal redemption for us*." Heb. 9:12.

PRAY!

PRAY, brethren, pray!
The sands are falling;
Pray, brethren, pray!
God's voice is calling.
Yon turret strikes the dying chime,
We kneel upon the verge of time.

Look, brethren, look!
The day is breaking;
Hark, brethren, hark!
The dead are waking.
With girded loins, all ready stand—
Behold! the Bridegroom is at hand.

—Anon.

THE SPIRIT OF PROPHECY.

BY L. D. SANTEE.

"Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

THIS is a subject with which Paul considered it necessary for the Christian to be familiar. When at Ephesus, he said, "I have not shunned to declare unto you the whole counsel of God" (Acts 20:27), and to that church he explained clearly what those gifts were, their object, and duration.

There certainly is not a being in the universe that understands our needs as well as the Saviour. He "was in all points tempted like as we are." He knew our weakness; for He possessed our nature. He knew, too, the high standard to be reached by the overcomer. Knowing what we needed, He met that need by giving "gifts unto men." Eph. 4:8. They are enumerated in verse 11: apostles, prophets, evangelists, pastors, teachers—five in number, and each one to supply a need of the church.

But some will ask, Is not the Bible sufficient? "All Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. Again, Christ says, "Search the Scriptures." Why do we need helps as long as we have the Bible? Simply that it may be understood. Paul asks, "How shall they hear without a preacher?" Rom. 10:14. The Ethiopian eunuch needed Philip's help in understanding the Scripture. Let me use an illustration to make the need clearer. Suppose our legislators should decide that the school-books contain all that is necessary for an education, and should pass a law something like the following: "Be it enacted that every child shall be furnished all the books that are necessary for a complete education; that school boards, school houses, and teachers be dispensed with, being unnecessary, as the books contain all that is required."

It is not necessary to point out that under such a law the nation would rapidly drift back into

ignorance; and yet, they were right about the books. Then where is the trouble? Simply that helps are needed to understand them. This is just why Christ gave gifts unto men, to help in the understanding of His Word. Various gifts are enumerated, all a form of ministry.

What was the duty assigned to the evangelist and pastor?—"Preach the Word." 2 Tim. 4:2. What is said of the prophet? "If they speak not according to this Word, it is because there is no light in them." Isa. 8:20. Why were the Scriptures given?—"That the man of God may be perfect." Why were these gifts bestowed?—"For the perfecting of the saints." Eph. 4:12. It is easy, then, to see why they were given. How long were they to continue? Verse 13 contains the answer. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." In other words till probation closes, and the last soul is saved.

A gracious promise is given in Joel 2:28: "Your sons and your daughters shall prophesy." This was fulfilled first on the day of Pentecost. Acts 2:16.

The church that is living in the end of time and looking for her returning Lord will have all of the gifts that Christ set in the church. "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ." 1 Cor. 1:7. The Spirit of prophecy is especially referred to at the very close as existing in the church. Rev. 12:17. She is said to have the "testimony of Jesus Christ." In Rev. 19:10 this is declared to be the Spirit of prophecy. It is easy to see that the church would be benefited by these gifts. So when the Lord comes to receive His church, without "spot, or wrinkle, or any such thing" (Eph. 5:27), He will find in her prophets speaking "according to this Word," and a living ministry, that will "preach the Word."

The Saviour warns the world in Matt. 24:24, that "there shall arise false christs and false prophets." A counterfeit always implies a genuine to be imitated. Then just as really as there is a true Christ, so really are there true prophets. "Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:19-21. The chronology here is very near the coming of the Lord, and the resurrection of the just. Then there will be prophesyings. Not all are false, or we should despise them all, and still not quench the Spirit. Not all are good, or we could receive them all without proving them. Again, the apostle said, there should "arise false prophets." In 1 Cor. 14:1, we are told to "desire spiritual gifts," and especially the gift of prophecy. Verse 3 tells what a help it is to the church: "But he that prophesieth speaketh unto men to edification, exhortation, and comfort."

Thank God, the gifts that were set in the church are there yet. Those that are looking for the Bridegroom, "come behind in no gift." The Spirit of prophecy is still comforting the church; and the ministry, the apostles, evangelists, and pastors are still stars in the right hand of the True Witness. None of the true have added to the Scriptures—it was not their province. Each and all, they have helped us to understand the Word better; and through the Word, and the helps that Christ has given us, we may be "wise unto salvation through faith which is in Christ Jesus."

Dixon, Ill.

THE SABBATH

BY L. A. PHIPPENY

THE COVENANT-LAW.

THE everlasting covenant was established in creation with every creature to whom life was given. It was established with them by virtue of creation. The very work of creation itself was a promise on the part of the Creator to give life and its blessings forever. Thus God entered into covenant relation with His creatures. The creatures entered into the covenant without volition, but with the joy and gladness that attend unalloyed bliss.

The wonderful facts of everlasting life and an eternal home were revealed to Adam and Eve in their sinless condition through their natural endowments of understanding and knowledge. In this revelation was manifested and seen also the character of their Creator—Father—a character of love. These blessings of life were the objects of their creation—objects of the everlasting covenant with them. As they viewed the marvelous provisions for their comfort and enjoyment in the manifold things of nature, the character of the Father was further revealed, and the terms of the covenant-testament were further unfolded before them. And as for their part in the covenant, they were a very integral part of it, as being the recipients of the blessings, and the subjects of God's revelations.

The Law in Adam.

It was not necessary for Adam to be orally taught right principles and right ways of living. Righteousness was built in his nature. Righteousness itself was one of the conditions of the covenant, and the man had it as a natural endowment. In him was manifested the character of his Father, and the whole creation was in harmony, progressing in life. In Adam was exemplified the truth of the word, "In the way of righteousness is life." Every act of his life was an outward manifestation of the holy character within. Every act of his, and every development in the harmonious relations of nature were but expressions of the divine character. In every manifestation of the thought of the Creator in creation there was expressed wisdom, holiness, the perfection of that eternal character. And this was all embodied and embraced in the everlasting covenant-testament.

The righteous, perfect man Adam had only the one way of living before he sinned. This was the way of his Father. This way of living, this manner or mode of conduct, was in harmony with the laws of his being. The divine principles incorporated in his nature and manifested in all the revelations of God about him were the laws of life for him. This is what a law is—a way or rule of conduct or action. God's ways in creation are his laws, and they express righteous principles and a righteous character. My ways and manner of life are determined by my character and proclaim that character. For Adam, endowed with perfection of wisdom and understanding for his dominion and station, these natural endowments and the revelations of the Master Builder constituted a perfect code, defining naturally his relation toward his Creator, the relations of man to man, and his attitude toward the dominion at large. No spoken law was required, no command or prohibition

needed except the reservation instituted as the enduring test of loyalty. It was not until sin perverted man's judgment and altered his character and his manner of living that it became necessary to teach orally the principles of righteousness ordained by the Father in the beginning.

It becomes evident, therefore, that the revelations of the divine character in creation are at once covenant, testament, and law. As covenant-testament there are the divine promises of life and its blessings to intelligent beings who are in turn an essential part of the covenant-testament; there are the conditions of righteousness, demanding the manifestation of the divine character in every part of his creation; there is the divine pledge of the ab-



solute establishment of the promises by the death of the Testator; and there are the principles governing the Creator's own life reproduced in His children and throughout the whole creation.

The Identity of Law and Covenant.

These facts concerning the identity of the everlasting covenant-testament law are further shown from several scriptures bearing directly on the point. Through Hosea the Lord reproves backsliding Ephraim and Judah, telling them that "they like Adam [the representative of the race] have transgressed the covenant." Hosea 6:7, margin and R. V. When Adam failed, when he chose another way than God's way, that was a transgression of the everlasting covenant. It was a repudiation on his part of his part in it. But that did not destroy the covenant, for it was made with other worlds besides this one. Neither did it destroy the covenant with this world, for the Lord's part remained. The covenant contemplated every contingency, and provided for

this very emergency. Its latent powers were then displayed in the further unfolding of the plan of redemption, which took Adam in again by grace, and by faith in the Redeemer to come.

But this transgression of the everlasting covenant was sin, and sin is defined to be the "transgression of the law." What law is meant is clearly set forth by Paul, who says: "By the law is the knowledge of sin (Rom. 3:20);" "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. We readily see, therefore, that the law referred to is what is known as the moral law of the Ten Commandments. Further, in his argument concerning deeds done for mere outward show, and concerning the real depth and breadth of the law of God, Paul calls attention to the entrance of sin and death when Adam fell, and shows clearly that the law defining sin existed at that time; for, he says, "sin is not imputed when there is no law." If there had been no law when Adam disregarded the Lord's command as to the tree reserved for test of loyalty, he would not have transgressed anything.

Further, Moses, rehearsing to Israel the history of the forty years from Egypt to Canaan, refers to "the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather Me the people together, and I will make them hear My words, that they may learn to fear Me all the days that they shall live upon the earth, and that they may teach their children."

And the Lord spake unto you out of the midst of the fire . . . and He declared unto you His covenant, which He commanded you to perform, even Ten Commandments; and He wrote them upon two tables of stone."

"And the Lord delivered unto me two tables of stone written with the finger of God; and . . . the Lord gave me the two tables of stone, even the tables of the covenant." Deut. 4:10-13; 9:10, 11.

Here is the law defining sin, for its tenth precept is the divine prohibition against covetousness. This is the law transgressed by Adam, for sin is the transgression of this law only, and, through Adam's transgression, sin and death passed upon the whole dominion. This is likewise the covenant transgressed by Adam, and that covenant was the everlasting covenant, and its transgression was sin. Thus the identity of the law of Ten Commandments and the everlasting covenant-testament is fully shown.

The Law in Positive Precepts.

The question is sometimes raised, Why is the moral law of Ten Commandments couched in negative terms, and how can this fact, together with the words of the prologue of the law spoken from Sinai (referring to the deliverance from Egypt), be reconciled with these other evident facts concerning the identity of

this law with the everlasting covenant-testament? The law spoken from Sinai was couched largely in negative terms merely because of sin. Where sin exists; where wrong courses of action are indulged in, the prohibition always appears prominently in the statement of the law. Nevertheless, the law taught to Israel, and teaches to all the world, the great positive facts relative to the true God that were known to Adam in the beginning without the negation. They may be stated in positive terms as follows:

1. There is one God.
2. Worship Him. He is a God of love, justice, mercy.
3. Reverence the name of God.
4. Honor the Sabbath day and delight in it. Labor six days, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.
5. Honor thy father and thy mother, and thou shalt live forever in the earth that God has given thee.
6. Preserve life.
7. Be pure.
8. Respect the rights and possessions of others.
9. Speak truth.
10. Be content with what you have.

Here is duty to God and to man expressed in principle in its fulness. It is likewise all summed up in the words of Jesus Himself, when He was asked to name the great commandment of the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." And the words of the preacher are: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man."

This is the law and the covenant-testament founded in creation and the facts of creation. It is the covenant-testament that was broken by sin, and which Jesus the Maker and Testator came to establish. It expressed His own holy character, and when He came in the flesh He exemplified it in every particular. It contains the promises and the conditions—and in it in principle is every fact—of the Gospel and the plan of salvation. Its principles are the principles of righteousness and life. "All Thy commandments are righteousness." "In the way of righteousness is life." "Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them."

God's Call in the Law.

The declaration of this great moral code-covenant from Sinai was a call to Israel and to all the world to return unto God. God's message to Israel was Salvation, Salvation, and the call rings across the ages to us. The work of salvation for individuals in ancient Israel was the same as that work now. It involved a knowledge of God—a heart knowledge—a conviction of sin, repentance, and right living. It required faith in God's plan of saving sinners. The Gospel of a Redeemer to come was therefore preached to them as unto us is preached the Gospel of a Saviour who *has* come. Hence, the holiness of character re-

vealed to them in the law was a constant teacher to them, pointing them to the One whose blood would be shed for their sins. Unto them Christ was the end of the law—the object of it, the fulness of it—for righteousness, even as He is to-day for us. That law is ever a teacher to lead men to Christ, and, having found Him, the redeemed soul will continually exemplify in his own life the righteousness of the One whose character is expressed in the law, and he will tremble at His word.

And so Jesus Himself said, "I am the Way, the Truth, and the Life." He is the Way, because He represents the only true rule of conduct—the law of life. He is the living expression in human flesh of the character of God, the living expression in human flesh of His own character before He became flesh. He is the Truth, which is the word,—the statement of God's eternal purpose, living with us, one among us. He is the Life,—the sum and unalterable result of being the perfect representation of the way and the truth. Therefore He is made unto us "wisdom, and righteousness, and sanctification, and redemption," the fulness of the revelation of the Godhead, even as He was unto Israel of old, and unto Adam, and Abraham, and David, and unto every soul in every age who has sought after God and found Him.

[The next article in this series is "The Old and New Covenants."]

A MESSAGE FROM JESUS.

BY A. SMITH.

THE book of Revelation is declared to be "The Revelation of Jesus Christ." It necessarily follows, therefore, that every true Christian will give respectful attention to everything written in the Book. To such the following beatitude of the Holy Spirit applies:

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3. Among the things written in this book ministering a blessing to the reader and the hearer, are the three messages of Rev. 14:6-13. Under the supervision of holy angels the preaching of the Gospel is committed to man. "Go ye," said Jesus, "into all the world, and preach the Gospel to every creature." Mark 16:15.

The third message of Rev. 14:9-13, altho possessing distinctive features of its own, embodies in itself the features of the two preceding messages, and is to eventuate in the second advent of Christ. Compare verses 13, 14 with Matt. 13:39, last clause.

The people, therefore, who, in the providence of God, are called to give this threefold message, by responding thereto, necessarily and unavoidably become Adventists. This message may be located in point of time by the following tests:

1. The people who are to give it will make it their distinctive profession and life calling, all other questions or features of their work being only contributive to the great central thought.

2. Those who give this message will be able to define the terms of this message, such as "the beast," "mark," "image," etc.

3. It must be the last message of mercy that goes to all the world just before the second advent of Christ. See Rev. 14:14.

Is it possible that a message so wide in extent, and emphatic in diction will be unpopular, and generally rejected, and only a few be

gathered and prepared for the second coming of Christ? To this the inspired Word responds: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in nowise believe, tho a man declare it unto you." Acts 13:41. "But if our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4. Those only who love the appearing of Jesus in His glory, will receive a crown of righteousness in that day (2 Tim. 4:8); and all such living in the last days will receive the Third Angel's Message as the voice of Jesus to them. Does the reader discern such a message in the world to-day?

Grandville, Mich.

IN SEASON.

A LADY once writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close as anybody would, or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and places was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it and sent it off. Back came the answer: "Thank you so much for the kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died long years ago." The arrow, shot at a venture, hit home, and the young man shortly rejoiced in the fulness of the blessing of the Gospel of peace. Christians, how often do we close a letter as "anybody would," when we might say a word for Jesus?—*Christian Witness.*

AGE LIMIT.

THERE is an age limit in our orchards. Trees sometimes live and bear leaves when they are too old to bear fruit. And some good people think that there is a similar limit of usefulness in our lives—that when a minister, or even a private Christian, reaches a certain age, his only business is to sit with folded hands, and wait for his summons to the higher life. But the inspired psalmist did not think so. He cries in the seventy-first psalm, "Now; also when I am old and gray-headed, O God, forsake me not until I have showed Thy strength unto this generation." He realized that he had a work to do for God and humanity as long as he lived, and he believed that God would help him do it. And, hence, he writes in the ninety-second psalm, that the righteous "shall still bring forth fruit in old age."—*Herald and Presbyterian.*

AN OUTWARD TOKEN.

A POTTERY manufacturer at Yuenchau, in Kiang-si, China, was converted. What shall one do as a first-fruits of his decision to follow Jesus Christ? The first outward token of conversion which the pottery-maker gave, was that he altered the weights with which he bought materials. He had arranged them so that he bought eighteen ounces to the pound. The voice that spoke in his heart when he was converted made him convert his weights also—to sixteen ounces to the pound.—*Christian Work.*



THANKSGIVING.

BY MRS. SUSAN BIRDSALL ROBERTS.

We will not sing of the "beautiful snow,"
 As it kisses the lips of the sea;
 We will not sing of the coming spring
 As she gaily trips o'er the lea;
 Of the flowers of May, and the roundelay
 Of the bee, or the robin's wing.

A song more meet, for the flying feet
 Bound for eternity's shore;
 A song of praise in grateful lays,
 While the heart leaps up to adore
 The Hand above, that drops in love
 The manna for all our store.

We will sing of the glorious sun that is given
 To this beautiful world of ours;
 'Twas given to ripen the corn and grain
 Not less than to color the flowers;
 We'll sing of the timely rain that distills
 To gladden the pastures, and leap from the hills.

We'll sing of the blessings we never can count,
 That no pencil or tongue can portray;
 The blessings of health, of home, and its wealth,
 The smiles and the loves of to-day.

These seldom we prize till they fade from our eyes,
 With the oarsman, whose ensign is stealth.
Elmira, N. Y.

A LETTER FROM BULUWAYO, SOUTH AFRICA.

WE now have more than fifty children in the Home. Twenty board themselves and live in huts close by. These really belong to the mission family. All are in the night school, and under our supervision. So our mission family numbers over seventy natives. Tho Elder Hyatt has gone, Sister Hyatt is still with us, and helping in the teaching. Three children are with her, and they, with my wife and myself, comprise the family of workers at present.

There is plenty to do—so much that I find but little time to write. After I have arranged the daily work for all these children, seen to the stock, store, farm, home, studied my lessons, taught my classes, I am fully tired, and care for little more that day. And this is every day. From Elder Hyatt's report it will be seen that our Sabbaths are filled also. So in truth we know no rest. But we are as happy as can be, and really enjoy our work.

My wife has care of the Home work and the girls, and of the milk, butter, and poultry, with the washing and mending, and helps in the night school. Her health has been wonderfully preserved, and she has not had a sick spell since we arrived at the mission more than two years ago. How good the Lord has been to us! We love Him and desire to show it by earnest toil. We would not exchange our place for others.

Two of our native young men—James and Peter are their English names—were ordained to the office of church deacons, to help me in the care of this tender little flock. It was a solemn time, being the first ordination the natives ever witnessed.

We have found a young man and his wife to come and help here at the mission—Brother

Albert White. He has just returned to Africa from Australia, where he has been attending school.

From our experience in teaching English to the natives, we now believe we are to find our translators right here among our native boys. We see prospects of this in our school this year. We also see all our future help by way of teachers here. To this end we are working. We can support and send out many of our native teachers for the same amount it would take to support one white teacher.

We are of the best of courage; and to the praise of God, the health of all is good. Our hearts are greatly cheered by the reports from the States, telling of the way the Lord is working at Washington. It makes us feel like redoubling our efforts here, and assures us that Jesus is truly closing the work and will come quickly to receive His people.

We rejoice for the awakening that seems to be coming into the ranks. O, if some of our people could only be with us six months, and see what it means to be a missionary, I think



Native School in Zululand.

they could never again settle down to what we call "home life." The harvest is ripe. Corn is dying, and falling, and wasting to be gathered. O, who will come over and help us?

I have had and am having a difficult time to get the language. Tho now I can understand and talk to the natives and teach them in their tongue, I do not try public speaking yet. Besides we have good help now as interpreters, and we can get our thoughts better before the people in that way. M. C. STURDEVANT.

SOUTH AMERICAN DISTRUST.

THE "expansion" of the political influence of the United States in the direction of South America seems to have a dampening effect on the work of Protestant missionaries in the more northern republics of that great continent. The Panama matter gave a fresh cause of suspicion. The Spanish War and the Venezuelan controversy fed the little distrust that existed previously—a distrust that was really that of Roman Catholicism toward Protestant missionaries from this country. Then the Panama rebellion, under the virtual encouragement of the United States Government, added to the fear of further encroachment.

A missionary press correspondent says that "the beneficence of our work for civilization on this hemisphere must vindicate the benevolence of our purposes toward Latin America." It is little wonder that people distrust the missionary work of a more powerful people whose every political move in their direction has been to secure more potent political influence. It is the logical effect of a claim of national Christianity in connection with enforced worldly advantage at other people's expense. From their standpoint the more northern republics of South America have some cause to distrust "the benevolence of our purposes toward Latin America;" and, whereas our Christianity appears to be in sympathy with these purposes, we could hardly expect that they would not also be suspicious of our missionary work.

Christian missions, to do really effective work, such as will finally be represented in the kingdom of God, must do more than vindicate political policies, however benevolent, by mere efforts, however beneficent, to establish modern civilization. When the apostle Paul went forth as a missionary to the Gentiles, he determined not to know anything among them, "save Jesus Christ, and Him crucified." He had no political purposes to vindicate. G.

EASTERN TURKEY.

THE Eastern Turkey Mission includes a wide area of country, extending from Asia Minor on the west to Persia on the east, and from Mesopotamia on the south to the mountains skirting the Black Sea and the Caucasus in Russia on the north. It includes within its extended territory, besides the ruling Mohammedans, Armenians, two races of Koords, Syrians, Jacobites, and Nestorians. This embraces in many respects the most disturbed portion of the Turkish empire. It was in this region that the massacres of 1895 began, extending throughout the entire mission. Again, during the year under review, there have been renewed conflicts growing out of race prejudices, and hatreds intensified by bands of so-called Armenian revolutionists, who form upon the Russian and Persian side of the line and penetrate into Turkish territory. These bands sometimes seem to be only companies of marauders while in other cases they are more formidable, and are able to attack the Turkish troops with success. The country is thus kept in a state of political turmoil, while the government troops add to the distress by reprisals upon the people, and by attempting to collect alleged heavy arrearages in taxes. In the midst of conditions like these, the work of the past year has been conducted. It was undoubtedly expected by many there that the missionaries would withdraw from the country after the massacres of 1895. Many of the Armenians feared this and pleaded for them to remain, conscious that with the missionaries away there would be little or no restraining force in the interests of order. The missionary buildings then destroyed have been reconstructed, and in many respects the work has made a strong advance at once. This is especially true in the case of mission schools. A missionary overheard a

conversation between two natives of the country upon the subject of burning the mission premises. One of them said: "Burn every building they possess and they will not leave the country. They are here to stay." The missionaries did not enter that country to retreat as soon as it became difficult to continue. Every persistent attack upon the missionaries and their institutions has invariably resulted in a forward movement upon the part of the mission, and in a more firmly-intrenched position.

The massacres forced the missionaries to open orphan homes at every station, and provide for the children who were left homeless and destitute. Eight years have passed since then. These three thousand children have not only had the advantages of a Christian education, but the most of them have had regular and systematic industrial training. Many of the older boys are now entirely self-supporting as Christian teachers, while others are working at practical trades learned in the orphan schools. So long as political conditions remain as they are, many Armenians will flee from the country as opportunity may offer. In spite of the constant exodus from the churches and schools, the churches are strengthening and deepening their foundations, as the new buildings at Van and Harpoot indicate. The poverty of the people is constantly increasing with the political uncertainty and government oppression, and yet they testify to their devotion by the large sums given for the support of the churches and the education of their children. If that country could have political rest and safety for person and property, so far as we can now see, the work would speedily become self-supporting. The three great departments of work carried on in this mission are: the medical work, with physicians at each one of the five stations; the educational, with the mission theological schools at Harpoot and Mardin, the college at Harpoot, high schools for both sexes at each station, and village schools all over the country; and the evangelistic work, which is the glory and crown of it all.—*Missionary Herald*.

OUR WORK AND WORKERS.

At the last quarterly meeting of the church in Cleveland, Ohio, three candidates were baptized by the pastor, Brother D. E. Lindsey.

A CHURCH of seventeen members was organized at Hamilton, Ohio, January 7, by Brother H. H. Burkholder, president of the conference.

On a recent Sabbath, seven members were added to the church at Omaha, Neb. The Reporter says that "more than twenty-five new ones have taken hold there during the past three months."

DECEMBER 31, a church of sixteen members was organized at Guthrie, O. T., by Brother A. E. Field. Sister Sophia V. Parker, who has been doing Bible work there, reported a good prospect for early additions to the church.

H. A. DIKE, of College View, Neb., solicits Braille copying for the blind, in English, German, Danish, Latin, Greek, and Spanish. Any blind in foreign countries desiring a key to their language, where none has yet been made, will be supplied free, if he can get an ink copy of the writing.

WE note with pleasure the recent improvement in Rarama, our Fijian paper, published at Suva Vou, by Brother J. E. Fulton. Rarama signifies "light," and the paper, whose establishment has been fraught with so much labor, is indeed a channel of light to that people. There are now about one hundred and fifty Sabbath-keepers in the Fijian group, with four organized churches.

THE brethren and sisters who attended the late bookmen's convention at Mountain View, Cal., were given interesting details of the work in Washington, D. C., by Brethren W. C. White and S. N. Curtiss. Brother J. E. White told of the work of the Southern Missionary Society in behalf of the colored people, in a way that called forth a substantial response. The wants of the cause in Alaska were presented by Brother A. M. Dart. The needs of British Columbia, especially among the Indians, were urged by Brother J. L. Wilson, and a donation was quietly raised to assist in the purchase of a tract of land on which to establish an educational enterprise adjoining the Tsimtpean Indian Reservation. And Brother J. H. Behrens made an earnest appeal for a

more aggressive work in the Hawaiian Islands. These were a few of the good things that came on as *et ceteras* to the original program.

A RATHER novel school is noted in the Wisconsin Reporter. It is a family school of nine children, with Sister Eloise Williams as teacher. The family are not Sabbath-keepers, but the father has given the farm and all the stock into the charge of Sister Williams, who will conduct it as a school for the children. The farm consists of 160 acres, 65 acres cleared, and the rest pasture. There are on it 15 cows, 10 horses, 14 calves, 60 chickens, and some sheep. The boys are able to do the work, and Sister Williams is to be overseer and schoolteacher. The father and mother decided that this was the best practical education they could give their children, and the school is conducted on the principle of our denominational schools. Since Sister Williams took charge, the Sabbath is observed on the place. Writing to the Reporter, this all-round teacher says: "I am of good courage, and know the Lord has sent me to this place to lift up the standard of truth."

THERE is published at Cincinnati a semi-monthly journal, entitled United States Trade Reports. It makes a specialty of giving information concerning the most reliable and efficient institutions in the country—where the best utilitarian articles are manufactured, and the best places to find various things that people want. In a recent number it gave an unsolicited notice of Union College, at College View (near Lincoln), Neb. It not only gave the notice free and voluntarily, but it asked for, and used, an illustration, showing the main college building, which is a Seventh-day Adventist institution. Here is a specimen utterance: "Having made a careful investigation of the standing and character of all the leading institutions of the country, and with due respect to all those which offer good advantages, we beg to draw our readers' attention to the Union College, of College View, Neb." This is followed by high commendations of the faculty, the courses of study, the moral tone, the character of the buildings, and the general efficiency of the institution. This unsolicited reference is a worthy notice of a worthy school, and indicates that the Journal's notices of various classes of enterprises are worthy of attention.

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THE HOME



I WOULD SEE JESUS.

BY ELLA CORNISH.

'Tis not the streets of burnished gold,
'Tis not the glories there untold—
Not these ambitions lead me on
To run the race I have begun,
I would see Jesus.

'Tis not to meet the saints in light,
'Tis not to walk in robes of white,
That I endure the cross and scorn;
Upon the resurrection morn
I would see Jesus.

I trust in Him whom I would see
To work a righteous work in me;
And when my journey here is done—
The good fight fought, the vict'ry won—
I shall see Jesus.

INFANTILE DISEASE AND PROPER FEEDING.

[Lauretta Kress, M. D., in *Australasian Good Health*.]

IMPROPER feeding is the most active cause of infantile disease. A great deal of suffering and many premature deaths result from digestive derangements.

How many puny children with shrunken, wasted frames would quickly become happy, healthy, and well-nourished, if fed according to their requirements! There is rarely any lack of food, for mothers are only too willing to provide for their little ones; it is for want of food which they can digest and assimilate that so many suffer.

The pernicious habit of cramming something into the child's mouth every time it is opened is responsible for endless mischief. Regularity is a necessity in infant feeding, and the frequency of the meals must be determined by the physical condition of the child.

Few children cry from hunger; pain resulting from overfeeding is a much more likely cause, and a little warm water internally, or a warm application externally, will usually give speedy relief. Whatever is done, more food must not be crowded into the stomach merely to hush the child's voice. Many a voice has been forever hushed in this way.

Do not endanger the life of your child by feeding it on various condensed milks. Milk obtained from dairymen or milkmen should not be relied upon, as it is often a carrier of various diseases, and is always adulterated with preservatives which are injurious and especially dangerous to the structures of the feeble infants. As high as eleven grains of boracic acid have been discovered in a pint of milk. It has been acknowledged that the milk trade would have to be abandoned if the preservatives were not used, as the milk would spoil before it could be delivered at the homes in our large cities.

The best food for babies is, undoubtedly, mother's milk. Whenever possible, infants should be nursed for eight or ten months, but not longer. Children who have inherited good constitutions do not require more than five meals—four in the daytime and one at night—in each twenty-four hours, except during the first two months of infant life. Between the fourth and eighth months the interval should be prolonged to five hours, and at the end of

the first year only three meals a day need be provided, the child being allowed to sleep soundly all night.

To break a child of night nursing, a little warm water may be administered in the bottle in place of the customary milk; the baby will drink freely and then drop off to sleep again.

Feeble or premature children must be fed rather more frequently than those of sounder constitutions, and they require extra care.

Never allow an infant to sleep at the breast or with a feeding bottle in its mouth; let it stop eating as soon as its hunger is appeased. This constant suction is responsible for the frequency of posterior nasal growths and enlarged, inflamed tonsils. Nor is it advisable to give sugar teats or sweets to soothe the crying child. Some mothers administer sugar and water the first few days of life, but this practise causes spasms and similar disturbances. Herb teas are unnecessary and often harmful. Plain water is by far the best drink for young children.

When the mother is unable to suckle her child, so that artificial feeding becomes a necessity, cow's milk, properly sterilized and diluted, is the best substitute. Nipples and tubes of feeding-bottles must be kept clean and free from germs.

At the third or fourth month, sanitarium infant food, zwieback (twice baked bread) finely grated or powdered, or pulverized granose flakes may be added to the milk. These products are much more easily digested than the majority of so-called "infant foods," and are certain to be pure and unadulterated.

HARRY'S MISSIONARY POTATO.

"I CAN'T afford it," said John Hale, the rich farmer, when asked to give to the cause of missions. Harry, his wide-awake grandson, was grieved and indignant.

"But the poor heathen," he replied; "is it not too bad they can not have churches and school-houses and books?"

"What do you know about the heathen?" exclaimed the old man testily. "Do you wish to give away my hard-earned savings? I tell you I can't afford it."

But Harry was well posted in missionary intelligence, and day after day puzzled his curly head with plans for extracting money from his unwilling relative. At last, seizing an opportunity when his grandfather was in good humor over the election news, he said:

"Grandfather, if you do not feel able to give money to the missionary board, will you give a potato?"

"A potato!" ejaculated Mr. Hale, looking up from his paper.

"Yes, sir, and land enough to plant it in and what it produces for four years!"

"O, yes!" replied the unsuspecting grandparent, setting his glasses on his calculating nose in a way that showed he was glad to escape from the lad's persecution on such cheap terms.

Harry planted the potato, and it rewarded him the first year by producing nine; these, the following season, became a peck; the next, seven and a half bushels; and when the fourth harvest came, lo! the potato had increased to seventy bushels; and, when sold, the amount realized was put with a glad heart into the treasury of the Lord. Even the aged farmer exclaimed:

"Why, I did not feel that donation in the least! And, Harry, I've been thinking that if there was a little missionary like you in every house, and each one got a potato, or something else as productive, for the cause, there would be quite a large sum gathered."—*Selected*.

"GOOD" LOOKS.

"I NEVER saw the truth of the assertion that love is blind," says one woman, "more strikingly illustrated than during a recent visit to an old friend. She is a peculiarly ugly woman, and yet, by one of those common tricks of family likeness, her eldest daughter is a beauty, and yet resembles her in features and expression. I remarked upon the likeness, feeling, as soon as I had done so, that it must strike them all as shocking to compare pretty Mary with her more than plain parent. To my secret delight—it was so loyal—the fourteen-year-old son assumed an almost indignant air:

"'Mary isn't nearly as handsome as mother,' he declared, loudly, and I noticed a general nodding of heads from the others, indicating the same opinion. Wasn't that charming? Not one of the family had the faintest idea how the mother looked. To them she was just mother."—*Harper's Bazaar*.

JAPANESE SURGERY.

THE Japanese, in the case of wounds on the field, simply apply first-aid bandages and antiseptics, leaving the serious work to be done in the hospitals at home. This is always done except where the condition is precarious, or where there is danger of the wounded man's bleeding to death. In one hospital-ship returning to Japan there were twenty-two hundred wounded men, and there was not a single death on the trip. The Japanese have treated Russian prisoners similarly, and they also show many recoveries. As to the recuperative powers of the Japanese soldier, authorities agree that his plain and temperate habits account for it. The Turks also recover in a similar manner and for similar causes. —*Christian Advocate*.

PUTTING AN ELEPHANT TO BED.

MOTHER elephant had her trunk around her baby's neck, and seemed to be whispering, as he rubbed his head against her knee. He stood a moment, and then trotted off by his mother's side to the center of the yard. There she left him and went to a pile of hay that stood in the corner; this she took up, bunch by bunch, with her trunk, so nicely that she did not drop a wisp of it, and spread it around her child, who had not stirred from the spot where she had left him.

When the hay had been spread all around the baby, the mother stepped into the center and began to tread it down with her feet, the little one following her motions exactly, till a perfectly even space had been trodden down; then mama elephant stepped out again, went to the further side of the yard, and fumbled about the ground with her trunk.

As she came back her baby flourished his small trunk and flapped his ears, making at the same time a soft grunting sound, as if he knew what was coming and liked it. This time mama stood outside the baby's bed and, beginning with the back of his ears, blew a small cloud of fine dust into the folds of skin behind them; then into those around his legs and under him, till he was thoroughly powdered for the night. This done, she again put her trunk about his body, the little fellow dropped to his knees on a carefully-trodden bed, and he lay as a well-trained child of the elephant family should lie. The mother

took up delicately the hay from the edge of the bed and began tossing it lightly along his sides and up toward his back, till its ridge no longer showed.

When all was done a small girl who was looking on heaved a great sigh, and, turning to me, said: "I would like to know what they do it for!" So I told her, explaining the habit wild animals have of treading their beds to make sure there are no snakes in the grass; the necessity of dust-powdering the young, whose skin is tender in the folds, and who are troubled by insects; the piling up of the dry grass around them to conceal them through the night from the hunter.—*Northwestern Christian Advocate.*

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.

THE SUNDAY SCHOOL

LESSON 8.—FEBRUARY 19.—JESUS AT THE POOL OF BETHESDA.

Lesson Scripture, John 5:1-16, A. R. V.

(1) "AFTER these things there was a feast of the Jews; and Jesus went up to Jerusalem. (2) Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew Bethesda, having five porches. (3) In these lay a multitude of them that were sick, blind, halt, withered. (4) And a certain man was there, who had been thirty and eight years in his infirmity. (5) When Jesus saw him lying, and knew that he had been now a long time in that case, He saith unto him, Wouldst thou be made whole? (6) The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. (7) Jesus saith unto him, Arise, take up thy bed, and walk. (8) And straightway the man was made whole, and took up his bed and walked. (9) Now it was the Sabbath on that day. (10) So the Jews said unto him that was cured, It is the Sabbath, and it is not lawful for thee to take up thy bed. (11) But he answered them, He that made me whole, the same said unto me, Take up thy bed and walk. (12) They asked Him, Who is the man that said unto thee, Take up thy bed and walk? (13) But he that was healed knew not who it was; for Jesus had conveyed Himself away, a multitude being in the place. (14) Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing befall thee. (15) The man went away, and told the Jews that it was Jesus who had made him whole. (16) And for this cause the Jews persecuted Jesus, because He did these things on the Sabbath."

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Golden Text.—"A great multitude followed Him, because they saw His miracles which He did on them that were diseased." John 8:2.

SUGGESTIVE QUESTIONS.

(1) After the things mentioned in last week's lesson, where did Jesus go? Note 1. (2) What prominent place in Jerusalem is mentioned in verse 2. Note 2. (3) What classes of people were congregated there? Verse 3. (4) What particular case is mentioned in verse 5? Note 3. (5) What did Jesus recognize as he noticed this man? What did he say to the afflicted man? Verse 6. Note 4. (6) What was the invalid's pathetic reply? Verse 7. Note 5. (7) How did Jesus respond to this appeal? Verse 8. (8) What was the result of this comforting word? On what day of the week did this occur? Verse 9. (9) When the Jews saw the man carrying his bed, what did they say to him? Verse 10. Note 6. (10) How did the man reply to this reminder? Verse 11. (11) Then what question did the Jews ask? Verse 12. (12) Why could not the man point out the One who had healed him? Verse 13. Note 7. (13) Where did Jesus afterward find the man He had healed? What counsel did He give? Verse 14. Note 8. (14) What did the man do after discovering his Benefactor? Verse 15. Note 9. (15) What evil course did the Jews then pursue? Verse 16. Note 10.

NOTES.

1. "After these things" evidently means after the things mentioned in last week's lesson, namely, the healing of the nobleman's son, and the subsequent conversion of the nobleman's family. "A feast."—

Had it been a matter of importance to designate what particular feast, it would have been done. So it would be useless to speculate on that point. The point in the lesson is what Jesus said and did on that occasion.

2. "Bethesda" means, according to Thayer's Lexicon, "house of mercy," or "place for receiving and caring for the sick."

3. Thirty-eight years is a long period of illness, and is significant as showing the apparently hopeless condition of the man whose malady had so long baffled all efforts to overcome. The time emphasizes the value of the miracle.

4. The long affliction and consequently discouraging condition of the invalid seems to have especially attracted the attention of Jesus, as being the most needy one of all the multitude of sick folks.

5. Verse 7 indicates further why Jesus selected this case; it was, at least in part, because the poor man had no one to help him. "When the water is troubled."—This expression is left without explanation by the A. R. V., from which we take the lesson scripture. This version omits the latter part of verse 3 and all of verse 4 of the Common Version. The omitted part reads as follows: "Waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had."

6. Adherents of human tradition always make a great show of religious zeal in defense of their dogmas, just as the heathen become very demonstrative in their religious orgies. Before his conversion, Saul of Tarsus was "exceedingly zealous of the traditions" of his fathers. It is worthy of note that the traditions of which the Jews were most zealous were those concerning the Sabbath—its manner of observance; while in our day the zeal is in behalf of the traditional Sunday—a day which God never recognized as His holy day. Yet there is no church tradition in our time in behalf of which opponents of God's Sabbath are so anxious to secure state legislation, that they may punish those who disregard the tradition.

7. "Jesus conveyed Himself away" because of the multitude. How different from what an impostor would do! When pretenders succeed in accomplishing some "wonderful work" (Matt. 7:21-23), they court the applause of the multitude. But Jesus slipped away, apparently with the intention of letting the case develop results without His presence.

8. The man's presence in the temple showed his appreciation of being able to engage in the worship of God, after being so long deprived of that privilege. The injunction to "sin no more" implies that the man's disease, whatever it was, was the result of some wrong course, which, if again indulged, would bring a return of the disease.

9. "Told the Jews that it was Jesus."—It was far better to have the once afflicted man tell who had healed him than for Jesus to ostentatiously parade the matter Himself. And the work that He wants every one to do who has been healed of sin is, to tell how great things the Lord has done for him. It will have a far better effect on the people and on you than it would if the Lord Himself should tell it.

10. It is always right to follow the counsel and example of Christ, both as to the manner of Sabbath observance and as to the day which He observed. Persecution did not cause Him to swerve from the right, and it should not cause us to do so.

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The only true unifier in the universe is the Spirit of the living God, operating in harmony with the law of God's righteousness, and obtainable only by faith in Christ Jesus.

The Christ-Life.—Jesus said to the unbelieving Jews, "Ye will not come to Me that ye might have life." Jesus therefore possessed a life which the unbelieving did not have, and which for any to obtain, it is necessary to come to Him. This life is not a life common to all. It is the life to which are applied the terms "eternal" and "everlasting." It is the life which believers now have by faith (John 5:24; Gal. 2:20), which is in Christ and in them, binding them to Christ (1 John 5:11), and which He will give in its fulness to those who are His at the last day (John 6:40). It is included in the hope of the fathers, in the promise of God, on which that hope was based. 1 John 2:25; Titus 1:2. This promise, with the eternal blessings comprehended in it, are the believer's now by faith, and remain his on the condition that he hold the beginning of his "confidence steadfast unto the end." Heb. 3:14. To those who endure unto the end God will render eternal life. Rom. 2:6, 7; 1 Cor. 15:51-55.

If this life is, through God, only in Christ and those who are His, as the Bible expressly declares, it therefore certainly follows that those out of Christ do not possess it. "Ye will not come to Me [says Jesus], that ye might have life." "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. What then becomes of the doctrine of man's immortal soul, or that entity within man which possesses indestructibility, which will live on and on

through endless *cons* of joy or misery? If the essential part of man is capable of living of itself a life without end, it possesses eternal life wherever it may exist; it is either eternal life in blessedness or eternal life in misery. And if this be the case with the natural man, the words of Christ are meaningless. Modern theology claims that man has life in himself, that he is fated to live an endless life whether he will or not. The Bible declares that man is mortal; that immortality and eternal life are gifts of God; that if man is to possess this life at all, it must be through faith in Christ. The former doctrine is based upon that first falsehood, "Ye shall not surely die;" the latter is based upon the words of divine Inspiration. Jesus Christ is not only the Way and the Truth, He is also the Life; and he that hath the Son, hath the life; but he that hath not the Son hath not the life.

A Proper Amendment.—There is now pending in Congress a bill providing for two new states—one composed of Oklahoma and Indian Territories, and one of Arizona and New Mexico. With the Indians of Indian Territory, the United States Government has a treaty agreement to prohibit the manufacture and sale of intoxicating liquors. Unless this prohibition be made binding upon the proposed new state, the Indians, in a very short time, would become the victims of the liquor traffic, and we all know what such a calamity means. Therefore, every one imbued with a spirit of benevolence and a desire to see the Indians prosper, will indorse Senator Gallinger's amendment to the Statehood Bill, which enjoins a continuation of the prohibition treaty for twenty-one years after the admission of the new state into the union. Friends of the measure, who are specially urging its adoption, ask that persons favorably inclined will write to the senators from their respective states urging favorable action. It is certainly a worthy cause.

To prevent fraud in the manufacture of watch-cases or other articles manufactured of gold or silver, a bill has passed the House of Representatives and will soon come before the Senate. This bill, if passed, will make it a crime punishable by fine, imprisonment, and confiscation of goods for any person or corporation to manufacture and offer for sale articles of gold or silver labeled or stamped with words indicating that such articles have passed a government test of purity when they have not, and that they are pure metal when they are not. The Dueber-Hampden Watch Company is ardently working for the passage of this bill, and has brought before the Interstate Commerce Committee of the Senate much evidence to show the necessity of such legislation. It has brought forth many instances of the sale of what purported to be solid gold watch cases, but which have proved to be the basest of frauds upon the unsuspecting purchasers. It is certainly to be hoped that the bill may become a law and that it may bring about the repression of such fraudulent transactions. If it does become a law, we hope it will have a more conscientious enforcement than the laws against the adulteration of food have ever received. Unscrupulous manufacturers backed by unscrupulous inspectors can emasculate the wisest laws our statesmen can devise.

Baseless Assumptions.—The attempt to make this a "Christian nation" by legislation, will virtually brand every citizen with the inscription, "This is a Christian," tho he may be one of the greatest enemies of Christianity in profession and character. This assumption of national Christianity, or religion by law, has its counterpart in some other "Christian" ideas. At first, Spiritualism was antagonistic to Christianity; but now we have "Christian Spiritualists." It used to be that professed scientists who opposed the Bible account of creation were reckoned as infidels; but it has come to pass that great theologians oppose Genesis in the name of Christianity; and we have "Christian Scientists," who only nominally use any part of the Bible. Socialism was at first deemed altogether infidel in its tendency, but the latest feature is "Christian Socialism."

Christianity has come to be deemed by many of its votaries only a name,—just agree to call anything Christian, and it is so. This mania is simply a return to the Roman theory, as illustrated in the so-called conversion of Constantine, and with him the whole empire. This was followed by the baptism of pagan idols, and naming them after the apostles of Christianity. What shall come of such pretension and assumption in the judgment is indicated by the Saviour's words in the Sermon on the Mount: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have 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."

To complain of temptation, like all other complaint, is not only useless, but it is childish, showing a lack of faith in God. It shows a selfish desire to get through the world easier than other people, to share in the victory without having participated in the battle. The infallible Word says that "there hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." Now where is there any ground for complaint about temptation? or where is there any excuse for being overcome by it? The Lord has left us without any excuse in this matter; for He "was in *all points* tempted like as we are, yet without sin." And having suffered through temptation, "He is able to succor them that are tempted." In view of these facts we have the inspired suggestion: "Let us therefore come *boldly* unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." In all the possible vicissitudes of the Christian life there is no excuse; for "God is our refuge and strength, a very present help in trouble."

Pennsylvania Sunday Law.—The secretary of the Pennsylvania State Game Commission writes to the *White Haven Journal* that "the act prohibiting hunting on Sunday was not drawn with the idea of protecting the sanctity of the Sabbath, but was drawn with the idea and for the purpose of giving the game of the State one day's rest in seven." For some years past we have heard a great deal about laws to enforce one day's rest in seven, not because of any religious idea, etc., etc.; but we notice that such propositions are always embodied in Sunday laws. We happen to know that the first proposition of the kind was made by a prominent Sunday-law champion for the express purpose of securing a State Sunday law in California, and that it was urged in the councils of its advocates as a means of covering up the real object of the law. But it is hardly probable that the Pennsylvania game birds and animals would have any choice as to the day of rest from their enemies.

The minister of Christ is not the minister of civil law, nor, for the matter of that, of divine law, but the "minister of the Gospel." He is to *persuade* men, not compel them. 2 Cor. 5:11. He is to use carnal weapons neither in theory nor practise, but the weapons not carnal (2 Cor. 10:4), even the whole armor of God (Eph. 6:11-18). In this armor, with those weapons, in God's way, as minister of the Gospel, he is promised the presence of Christ, in whom is all power, even unto the end. When ministers are found clamoring for civil law to effect "moral reforms," their faith in Christ and connection with Him may well be questioned.

The Creator of the heavens and the earth is stronger than "the prince of the power of the air," stronger than "the spirit which now worketh in the sons of disobedience," stronger than all the storms and tempests of earth; and wise and prudent is he, in these days of storm and turmoil, whose hope is in the God of power and might.