

SIGNS OF THE TIMES

THE MISSION OF CHRIST.

(ISAIAH 61:1-4, 10, 11. Lowth's Translation.)

The Spirit of Jehovah is upon Me,
Because Jehovah hath anointed Me;
To publish glad tidings to the meek hath He sent Me;
To bind up the broken-hearted;
To proclaim to the captives freedom;
And to the bounden, perfect liberty;
To proclaim the year of acceptance with Jehovah;
And the day of vengeance of our God.
To comfort all those that mourn;
To impart gladness to the mourners of Zion;
To give them a beautiful crown, instead of ashes;
The oil of gladness, instead of sorrow;
The clothing of praise, instead of the spirit of heaviness;
That they may be called trees approved;
The plantation of Jehovah for His glory.
And they that spring from Thee shall build up the ruins of
old times;
They shall restore the ancient desolations;
They shall repair the cities laid waste;
The desolations of continued ages.

* * * * *

I will greatly rejoice in Jehovah;
My soul shall exult in My God.
For He hath clothed Me with the garments of salvation;
He hath covered Me with the mantle of righteousness;
As the bridegroom decketh himself with a priestly crown;
And as the bride adorneth herself with her costly jewels.
Surely, as the earth pusheth forth her tender shoots;
And as a garden maketh her seed to germinate;
So shall the Lord Jehovah cause righteousness to spring forth;
And praise, in the presence of all the nations.

AUTUMN

SPRING

WINTER

SUMMER

Only Five Hundred Left



THAT we might not disappoint those who send in their subscriptions to the **SIGNS OF THE TIMES** during the months of January and February, we published about three thousand extra of the issues described below. These have all been sent out with the exception of five hundred each.

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By placing your order promptly, you may be able to secure the whole series. Address

Signs of the Times, Mountain View, Cal.

Vegetarian Cookery

A Valuable Compilation by a Master of the Art

One of the latest and most interesting additions to the culinary stores of the age is the "Vegetarian Cook Book," by E. G. Fulton, manager of the Vegetarian Restaurant of San Francisco, and published by the Pacific Press Publishing Company.

It contains nearly 250 pages of closely printed letter press, and many hundred recipes, of which we select a few for publication here.

In the preface to his book the author says: "It must appeal to the judgment of every thinking man or woman that the human family are more in need of sound, wholesome advice as to what they should eat and drink than ever before. The number of physicians and dentists increases each year at an alarming rate, but the aches and ills of the suffering people do not lessen. Thousands of people find themselves in a deplorable condition, with stomachs almost worn out, having depended largely upon predigested foods and a long list of so-called 'dyspepsia cures.'"

In writing this book, the author has treated the subject from the commonly accepted definition of the term 'vegetarianism,' which means to abstain from flesh food, but allows the use of eggs, milk, and their products. After years of experience in conducting vegetarian restaurants in several cities and making a study of the food question, he thinks he can bestow no greater gift upon the people than to place before them a book containing instruction in the preparation of wholesome dishes that will build up, in place of tearing down, the body.

The book itself contains nearly 250 pages of recipes for select vegetarian dishes, from among which we have selected the following:

NUT CHOWDER SOUP

Nuttolene or protose, $\frac{1}{4}$ pound; hard boiled eggs, 3; browned onions, 3; sage, 1 teaspoonful; bay leaves, 2; salt, 1 tablespoonful.

Chop all together fine, then add to strained, boiling tomatoes, four cups; add boiling water, one cup; thicken with flour, one tablespoonful; reheat and serve.

VEGETARIAN CHICKEN SALAD

Chopped protose, $\frac{1}{2}$ pound; chopped celery, $\frac{2}{3}$ cup; grated onion, 1 small teaspoonful; lemons, juice of 2; salt; mayonnaise, 2 tablespoonfuls.

Mix all together, adding mayonnaise dressing last. Serve on lettuce.

CARAMEL CUSTARD

Milk, 3 cups; butter, 1 tablespoonful; water, $\frac{1}{2}$ cup; sugar, 1 cup; eggs, 6; vanilla, $\frac{1}{2}$ teaspoonful.

Put the butter into a sauce pan and set on the range. When melted, stir in the sugar and let cook until a dark brown color, stirring frequently to prevent burning. Now add the water, which should be hot, and stir until the caramel (the browned sugar) is dissolved. Beat up the eggs and mix with the milk; add this to the caramel and flavor with the vanilla. Pour into custard cups, set in a shallow pan of water, and bake till the custard is set in the middle.

FIG PUDDING

Butter, 2 tablespoonfuls; corn-starch, $\frac{1}{2}$ cup; flour, $\frac{1}{2}$ cup; fig marmalade, $1\frac{1}{4}$ cups; cream, $1\frac{1}{2}$ cups; sugar, 1 cup; eggs, 4.

Mix the butter with the corn-starch and flour; mix the fig marmalade and the cream; stir in the butter, corn starch and flour mixture, together with the sugar and the yolks of eggs. Mix well and fold in quickly the well-beaten whites. Pour into a buttered pudding pan and steam $1\frac{1}{2}$ hours.

—January Number, *Western Caterer*.

The price of the "Vegetarian Cook Book" is 75c., post-paid.

Pacific Press Publishing Co.
MOUNTAIN VIEW - - - CALIFORNIA

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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FAITHFULNESS.

THE first requisite of a steward is that he be faithful to his master's cause and interests. His intelligence and ability are presupposed in his selection or appointment. His faithfulness or non-faithfulness is manifest in the use he makes of all his powers for the time and purpose for which he is chosen.

EVEN so the one thing above all others which God requires of His servants is faithfulness. He does not say to the one who has improved his gift, "Thou hast been intelligent in a few things," or "Thou hast been wise;" but, "Thou hast been faithful." He does not say to the talent-user at last, "Well done, thou good and successful servant;" but, "Well done, thou good and faithful servant." In the last great struggle with the combined powers of darkness, it is not said of His followers that they are great, or wise, or successful, or triumphant, or learned; but, "They that are with Him are called, and chosen, and faithful." Rev. 17:14. The calling and choosing was of Him; the faithfulness is the result of yielding loyally to God's cause and choice.

THERE is a great difference between the way men and God estimate men. If man is successful from a worldly view-point, common humanity looks with leniency upon all his sins and mistakes. In the glamor of success they are forgotten. "Man looketh on the outward appearance, but the Lord looketh on the heart;" and, among all the grand essentials of heart-service, faithfulness, with all it involves, stands pre-eminent.

WHAT an example we have of this in the life of "Moses the servant of God," "Moses the man of God!" How grand and glorious his character appears, limned against the black background of the selfishness of the great historic characters of the world! He served God, not man. He sought God's glory in all instances save in one moment of temptation. The one cause dear to heart and soul was God's cause and the salvation of the called people. They might misjudge his motives, as they did, he plead with God, and labored on. Mighty men and princes, a great multitude, disputed his right to a position which he sought to shun, but he left the contention with God, and labored on. His own sister and brother maligned him, and weakened his influence with the people; but he goes on with his work, leaving them to God, praying that healing power may restore Miriam, upon whom

divine wrath has fallen. A whole people become so debased that the patience of Divinity seems almost exhausted, and God declares that He will destroy them, and make of His servant a nation; but "Moses the man of God" can not have it thus; God *must* save His people, and vindicate His name and promises. Better to Moses was loss of eternal life than the failure to save that people. These are but glimpses of the character of the man of whom God said, "My servant, . . . faithful in all Mine house."

God's cause needs men of this character today—men dead to the petty ambitions of this world, dead to its petty jealousies and envies, oblivious to the tongue of calumny and reproach moved by envy and falsehood; men who will stay by God's work, wrestling with God for its triumph till from Pisgah's top they are permitted to see the promised land, ever they lay down their armor, or till divided floods congeal by the power of God and safe passage is given to the eternal Paradise of God. Men are wanted, faithful men.

THE REAL AND THE EVANESCENT.

EVERY year, since the year 1848, increasing thousands have passed through, or begun their journey toward, the Golden Gate of California. They know as they always have known, that there are dangers to be met; but they have pushed on and met them, and either overcame them or were overcome by them. All were filled with hopes and aspirations. Some realized their brightest dreams; others failed even to catch a glimpse of the Golden Gate or the glittering sands from which they hoped to glean a rich harvest. Some made fortunes, and thousands were ruined. Some went back with wealth, others never went back, but lost their all, bartered their souls and lost again. Still others, with the frost of many winters in their hair, are searching, delving, testing, turning hither and thither, hoping ever that the next pan will give up the golden key to the fortune whose quest they can not forsake. From stream to stream, from plain to craggy cliff, this insatiate army trudges, with hope for its knapsack and golden dreams for its pillow. One by one their comrades are sounding taps over the tired dreamers, and they are laid away. They looked toward the Golden Gate as toward the portal of a temporal paradise. The promise which hope had made them has never been fulfilled. They staked all, and they lost.

How different is the hope which the Gospel is holding out to man. It has its golden gate; it has its glorious reward beyond that gate; and there is no disappointment to the seeker. There are hardships to be borne; but they have been borne by Him who is the Way, the Truth, and the Life, and He has promised His un-

failing guidance to every one who will undertake that journey. There are stormy seas to cross; but Jesus Christ is the Pilot from the port of sailing to the anchorage within the harbor bar; and no vessel which He pilots will ever founder or be thrown upon the rocks and be lost. There is absolute certainty in this. True, some have set out upon this voyage and have not gone through. But they forsook chart and compass, dismissed the Pilot, and thus put the wheel in the hands of him whose great purpose was the ruin of their souls.

Beyond the gate toward which the Christian journeys there lies the absolute fulfilment of the most glorious hopes the heart of man has ever harbored. Here men have striven, struggled, journeyed under desperate privations, passed through dangers hidden and revealed, dangers which threatened life itself,—all for a few ounces of gold and the joy they expected to find in its possession during a few short years. But what of that better hope which God has set before the race? He tells us, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9.

Have you seen your brightest hopes fade and wither, and become the plaything of the winds of misfortune? The brightest hopes the child of earth can picture for himself are pale and insignificant beside the hopes which God holds out to the humblest suppliant of His grace—and His are real. It may have been best for you that the hopes you built have crumbled. It was best if these were blinding your eyes to the unsearchable riches of God. The golden portal of riches or pleasure toward which your longing eyes had looked, and through which you had hoped to pass, may have been a portal whose passage would have been your eternal ruin. We can not afford to wreck our hope of entering upon the enjoyment of the riches and glories of heaven and of the earth made new for the sake of the fleeting pleasures of a transient life. The golden gate toward which the Christian looks is the pearl-hinged gate of the City of God. Beyond that is life everlasting; beyond that is the fruition of hope long deferred; beyond that is the companionship of the Christ who bought us with His blood; "God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things have passed away." Rev. 21:3, 4.

When that blessed realization comes, how little we will think of the bitterest trials we have had to pass through here. They will not then be deemed worthy of coming into mind. These things that try us and test us now; these things for which so many labor from dawn to

dusk; they are the transient, the evanescent; they are passing away. But these other toward which the Christian looks, and in which he hopes through the mercies of God, these are the real, the substantial, the enduring. In their possession we have all. Without them we have nothing, and life itself will fade away with the transient things to which it clings. Truly our hope is a glorious hope, for it binds us to Him who is the center and source of all the good the universe contains. s.

THE YOKE OF CHRIST.

A YOKE is a symbol of service. When one is in bondage he is said to be under a yoke. Jeremiah was told to make yokes and send them to the kings of Edom, Moab, Ammon, Tyrus, and Zidon, and tell them that these were to indicate that they should be subject to the king of Babylon. The prophet was also to wear one himself, and to give one to the king of Judah. The sinner is reckoned as being under a yoke of bondage, for sin reigns over him until he is converted to Christ.

The gracious invitation of our Saviour is: "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." The ox-yoke, which is taken for the symbol, is made so that two can work together. So when one takes Christ's yoke upon him, he is to work side by side with Christ. Now that would not be an easy position if he were expected to do as much work as Christ. He is simply attached to the Lord by the yoke of love, and the Lord does the work. "For it is God which worketh in you both to will and to do of His good pleasure." This is what makes the yoke easy, and the burden light.

But we must remember that it is the burden of soul that is made light, and this is because of a consciousness that sin is forgiven. The promise is not of an easy time in the world; it is not designed to encourage laziness in the work; for the slothful man, the sluggard, "shall beg in harvest, and have nothing." Why?—Because he is too dilatory to plow when it is cold. He prefers an easy, comfortable time to the prospect of a good harvest of souls.

God's people are also to reckon themselves as yoked together—"yoke fellows" (Phil. 4:3) "under the yoke" (1 Tim. 6:1). Thus we are "laborers together with God" (1 Cor. 3:9). If therefore there be a lack of harmony, the yoke will be made hard and galling, and the service of doubtful character. It behooves us, then, to "do all things without murmurings and disputings," that we may "stand fast in one spirit, with one mind striving together for the faith of the Gospel." Otherwise being yoked together must be a very uncomfortable position.

Being yoked with Christ implies walking as He walked (1 John 2:6), and He "did no sin, neither was guile found in his mouth." As "sin is the transgression of the law" (1 John 3:4), and He did no sin, He was faithful in the observance of the law which shows what sin is—which law is shown in Rom. 7:7 to be the law of Ten Commandments.

He is "the Way, the Truth, and the Life," and the law of God is the truth (Ps. 119:142). In Christ is eternal life (1 John 5:11, 12), and in keeping the law is life (Luke 10:25-28).

It seems clear, then, that walking in the yoke of Christ, walking "even as He walked," is to walk in the way of His commandments. So the scripture says, Let us hear the conclusion of the whole matter: "Fear God, and keep His commandments; for this is the *whole duty* of man." And this is the duty that confronts us in the judgment; for when this duty is presented to us, there is coupled with it the reason for the announcement: "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Then the law of God, the transgression of which is sin, is the standard in the judgment. It is wisdom, therefore, to be yoked together with a Mediator who is blameless before the law, and in whose righteousness alone we can stand (Rom. 3:23-26; Phil. 3:8, 9); for no man can keep the infallible law of God excepting in the faith and by the help of Christ. G.

PROVING GOD.

ALL human schemes for proving God, or testing His Word, are born of doubt.

Faith asks no voucher, or side assurance, that God will do what He says. Yet the Lord sometimes humors His weak, doubting servants, and honors their tests. He did so with Gideon (Judges 6:36-40), but the requirement on Gideon's part showed a lack of faith. But the Lord has given us some ways by which He asks us to prove His integrity and His fidelity to His promises. These are always legitimate tests, for God challenges us to apply them continually. First, we have

The Sabbath as a Test.

Through the prophet Isaiah, the Lord says: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Here is a straight, plain, unequivocal test: If we will refrain from our own fleshly pleasure on the Lord's holy Sabbath—the seventh day—and live so near to Him that the weekly commemoration of His work—creation and redemption—will be a delight to our souls, then we shall have the heritage of Jacob. And what is the heritage of Jacob?—It includes all the promises of the new covenant. See Jer. 31:31-34.

Another test, by which the Lord challenges us to prove Him, is

The Tithes.

By strict fidelity in this respect, we may always *claim* the promised prosperity. The Lord's infallible Word is the surety. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and *prove Me now herewith*, saith the Lord of hosts, if I will not

open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12.

To get the full benefit of this test, there must be the utmost faithfulness in "tithes and offerings" (verses 8, 9), from the standpoint of God's judgment, and not from the result of selfish reckoning. Jesus told the Pharisees that they *ought* to tithe even the small incomes from their "mint and anise and cummin." See Matt. 23:23.

Still another legitimate means of proving the Lord, entirely proper because suggested by Himself, is

The Exercise of Christian Charity.

Light, health, and righteousness are assured, on condition that "thou bring the poor that are cast out [margin, "afflicted"] to thy house." In the same connection is the further promise: "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." See Isa. 58:6-11.

Is it not worth while to prove the Lord on this great proposition, with so much at stake? Then there is the promise of a great reformation, where the Lord's people are disposed to take Him at His word in the manner He has indicated. Here is the further promise: "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Verse 12.

But the climax of all the means by which God desires men to prove Him—the climax of all because this particular test includes all others—is

Faith in the Lord Jesus Christ.

The contingency of such a proof is eternal life, which comprises all other possibilities to the one who seeks covenant relation with God in deed and in truth. The promise of eternal life to the believer is a direct challenge to sinners to prove the power and wisdom and love of God, by simply believing in Him who was sent to redeem them from sin and its penalty, death. "All things are possible to him that believeth." Mark 9:23. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. Those who will stand when the judgments of God overtake the unbelievers will be "they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

God is pleased when men essay to prove His Word, if they set about it in the way that He designates. To do this is to show an honesty of purpose, a desire to know the truth. To set up conditions of our own, to attempt to bring

God to our human terms, is to judge Him by a human standard, and to assume that our tests are superior to those laid down in His Word. "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:31. G.

SABBATH IN THE NEW TESTAMENT.

ONE of the arguments against the Sabbath of Jehovah is that it is not commanded in the New Testament. But what has that to do with it. Neither is it there abrogated. A law is in force till it is repealed in the same public manner as it was enacted. There is no prohibition of image-worship in the New Testament; and where is the third commandment enjoined? That argument which would prove that the Sabbath was abrogated would prove that every one of the Ten Commandments are no longer binding.

THE New Testament is not a book of laws. Jesus gave many injunctions, but they were the mere developing of principles found in the Decalogue, the magnifying of the law, a work which the prophet declared Christ would do. Isa. 42:21. The New Testament everywhere indorses the Decalogue, everywhere appeals to it as authority, honors it, and shows its far-reaching breadth and depth. The New Testament is but a record of the unfolding of the Gospel of God. It shows the verity of the reality to which prophecy, type, and symbol pointed. It marks the cessation of all ceremonies which pointed forward to Christ's sacrifice, resurrection, and priesthood, showing that they have all been met in the Lamb of God, the Light and Life of the world, our great High Priest. It also marks the beginning of those rites and ceremonies which point backward to the death of our Lord and forward to His coming. The change in passing from the Old Testament to the New is the mere change of rites and ceremonies which mark the progress of God's plan in the Gospel of Christ.

IMMORTALITY.

IN an advertisement in a popular journal, lauding the virtues of a new book that treats of the Greek philosophers, we find this peculiar statement:

In the words of Socrates, five hundred years before the New Testament was written, will be found a clearer statement of the doctrine of the immortal soul and its future states of probation, reward, and punishment, than can be found in any part of the Bible.

This is quite true, with one exception. The most direct and concise statement of the doctrine that we have yet seen is in the words of the serpent, when deceiving Eve, found in Gen. 3:4, 5: "And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

This is not only a clear-cut statement of the doctrine, but it is an unmistakable indicator as to who originated and first promulgated it. It shows, too, that the original purpose of the dogma was to deceive the human race; and, alas! Satan and his agents have been making effective use of it to that end ever since.

This iteration by the serpent of the soul's

immortality is the only instance in the Bible of such enunciation, while there are many that directly controvert the dogma. For instance: Gen. 3:19, 22-24; Job 4:17; Ps. 37:9-11, 20; Eccl. 9:5, 6; Eze. 18:4, 20; Mal. 4:1-3; John 3:16; Rom. 6:23; 1 Cor. 15:12-18, 32; 1 Tim. 6:13-16, etc., etc.

To say that Socrates has stated the doctrine of the soul's immortality clearer than can be found in any part of the Bible, is simply to say that he can outdo Satan in the statement of his favorite and most destructive deception; the only statement of it in the Bible being that quotation from the serpent's words. This is a rather doubtful compliment to Socrates.

Immortality comes to men only through faith in Jesus Christ, by a resurrection from the dead—and that by the "first resurrection." Compare 1 Thess. 4:13-18 with Revelation 20. Eternal life, which is the gift of God through Christ, comes to "them who by patient continuance in well-doing seek for glory and honor and immortality." Rom. 2:7. If men have immortality as an inherent possession, why the necessity of seeking for it through any one else? G.

Question Corner

1616.—Change in the Calendar.

How and where do we find a change of eleven days in the calendar, as, for instance, in placing Washington's Birthday February 22, instead of February 11? J. E. L.

The Europeans first reckoned time by the imperfect Julian Calendar, in which 365 days constituted a year, with one day added every four years. This imperfection, by which the spring equinox, sun time, differed from the civil time, had amounted in 1752 to eleven days. Pope Gregory XIII. prescribed the Gregorian Calendar, or "New Style" of reckoning time, in 1582, by "calling Oct. 5, 1582, October 15, and continuing the count ten days in advance, and by making the terminal years of the centuries 1700, 1800, 1900, etc., common years of 365 days each, except when the year was a multiple of 400, as 1600, 2000, etc."—"Standard Dictionary." England did not make the change till Sept. 3, 1752, when September 3 became September 14, at which time the imperfection amounted to another day. According to the Old Style, or Julian Calendar, Washington was born February 11; according to the New Style, February 22. The difference is now twelve days. Nearly all Christendom, except Russia and Greece, use the New Style. Our January 26 is in Russia January 14. This does not in any way affect the day of the week. Russia's week days are the same as ours.

1617.—Jehoiachin's Age. 2 Kings 24:8; 2 Chron. 36:9.

Will you kindly give me whatever explanation you can, either through the "Question Corner" or by letter, on 2 Kings 24:8, and 2 Chron. 36:9. F. H.

The number in 2 Kings 24:8 is doubtless correct. The mistake occurred in copying in the original manuscript. There are a few such in the Bible. The Lord would not have counted a boy eight years old a wicked king.

1618.—The Everlasting Father. Isa. 9:6, 7.

How can "mighty God" and "Everlasting Father" be applied to Christ? and in what shall His government increase? C. S. B.

1. To the Son belongs the name and titles of His Father. Heb. 1:4, 8. Surely He is mighty. He hath conquered gloriously all foes; He called into existence the worlds.

2. He is the everlasting Father; for all God's spiritual children have been begotten by Him. He is the second Adam, a father forever.

3. The expression does not necessarily mean that His government will go on increasing forever, tho we believe it will from other consideration; but His government having increased, and peace having

been established, this happy condition of peace will persist forever. When Jesus Christ comes and sin is destroyed He will be King of kings and Lord of lords. That kingdom thus extended over a sinless creation, will never end.

1619.—Soul and Spirit. 1 Thess. 5:23.

Will you please explain the meaning of spirit, soul, and body in 1 Thess. 5:23. When the Lord breathed into Adam's "nostrils the breath of life; and man became a living soul," was Adam then composed of a spirit, soul, and body? If so, what are we to understand by spirit and soul? J. H. P.

"Spirit" and "soul" are synonymous in this respect, that they often mean life, tho not always the same life, or life controlled by the same law. Both words are used with a wide latitude. Sometimes they refer to a whole personality. "God is a Spirit," that is, a spiritual being. Christ is made a "quickening Spirit." Angels are spirits. Demons are spirits. "Man became a living soul." "Eight souls were saved in the ark." "Every living soul died in the sea." "Soul" also means the individual life, the earth-life, subject to the law of the physical organism, whether of man or beast. Matt. 16:26; Luke 12:20, 22, 23; Gen. 1:30, margin. So "soul" may be used in 1 Thess. 5:23 of the physical life with all it comprehends of physical impulses. "Spirit" is the life God-given, the life flowing direct from the Fountain in harmony with God's law, received direct by faith on the part of the individual. In these uses of the word only the converted man has the spiritual life. All have the soul-life. Mark 12:30, we apprehend, is designed to include the powers which man possesses. The "heart," the affections; the "soul," the physical impulses and perceptive faculties; the "mind," the reason and reflective faculties; the "strength," all the abilities of the physical and mental powers. The above will, we think, explain Heb. 4:12.

1620.—Chronological Questions. 1 Kings 6:1.

It is said that 1 Kings 6:1 should read "five hundred and eightieth," instead of "four hundred and eightieth." Please explain the ground of this claim. F.

So far as the original text is concerned, there is no other reading. One of the fathers, Jerome, we believe, quotes that scripture, but leaves out the year. For this and other reasons, some scholars have concluded that the matter of the year is an interpolation. The added smaller sections seem to amount to more than that. But we have not space to discuss this here. For a brief, condensed work on Biblical Chronology, see "Sacred Chronology," by S. Bliss, revised by A. T. Jones. For sale at this office; price, \$1.00.

1621.—The Spirit in All Ages. John 7:39.

Please explain John 7:39. Was not the Spirit striving with men in Old Testament times? What difference is there in receiving the Spirit now from Old Testament times? F. C. C.

We do not know that there is any difference between these times and the ancient days as to the reception of the Spirit. It came by prayer and the study of God's Word anciently; it comes in the same way now. When Christ was upon the earth, His disciples looked to Him and His personal presence. His absence became necessary, in order that they might learn the power of His Spirit at all times in all places, coming into the hearts and lives of all believers, through Jesus Christ, the Divine-human Saviour.

1622.—The Confederacies of Prophecy, and Life Insurance.

Does the confederacy the Lord warns His people against cover the insurance policy on their property? M. E. H.

We do not understand that it does. That is not a matter of confederating together, by which men are bound by the moral or immoral conduct of others. Sometimes insurance is absolutely demanded on account of mortgage on property, etc.

1623.—Joshua or Jesus. Heb. 4:8.

Does this mean Joshua or Jesus? L. J.

The context clearly reveals that Joshua is meant, and so nearly all translations in English render. Joshua in the Hebrew is the same as Jesus in the Greek; the same as Hosea in Hebrew is Osee in Greek; or as Diego in Spanish is the same as James in English.



THE OUTLOOK

MARYLAND'S ACT OF TOLERATION.

BY JOHN D. BRADLEY.

Who Were Responsible for It?

THE recent declaration at a very public Roman Catholic celebration in Washington, by the president of the Board of Commissioners for the District of Columbia, Mr. Henry B. F. Macfarland, in which he participated, that "Roman Catholics, in the Maryland Assembly of 1649, passed the act for religious freedom, then almost unique," and that the Roman Catholics "who set up the standard of spiritual liberty in Maryland deserve to be praised with the Pilgrims of Plymouth," has not passed unchallenged. In the Washington *Post*, of December 5, appeared a communication from Chase Roys, in which he wrote as follows:

Several good citizens would like to know where Mr. Macfarland finds his authority for the statement that the "Roman Catholics, in the Maryland Assembly of 1649, passed the act for religious freedom," etc.

First, George Bancroft, author of several excellent histories of the United States, says in effect that there never was any Roman Catholic colony in Maryland—that "the thirteen colonies were all Protestant; even in Maryland the Roman Catholics formed scarcely an eighth, perhaps not more than a twelfth, part of the population. Their presence in other provinces, except Pennsylvania, was hardly perceptible. . . . America was most thoroughly a Protestant country."

The Jesuit Father White says (Vol. III, p. 362, 7th series of the Jesuit work, "Records of the English Province of the Society of Jesus"), when writing from the colony to the head of the order in England, thus: "In a country like this, newly planted, and depending wholly upon England for its subsistence, where there is not, nor can be, until England is reunited to the [Roman Catholic] church, any ecclesiastical discipline established by law of the province, or granted by the prince, nor any provincial synod, nor spiritual courts created, nor the canon law accepted, nor ordinary or other ecclesiastical person admitted [as such], nor the Catholic religion publicly allowed; and, whereas, three parts of the people, or four, at least, are heretics [Protestants]," etc. Could a colony which was seven-eighths Protestant be properly called a Roman Catholic colony?

Edward D. Neill, a historian of that day, says that in 1649 an Act of Toleration was passed by the Maryland Assembly, which consisted of thirteen persons—nine Protestants and four Roman Catholics—and he gives the names of them all in his work, "Founders of Maryland." He further says that the nine Protestants voted for the act of toleration and the four Roman Catholics against it, and that the next year, when they again met, the four Roman Catholic members objected to taking the usual oath, on account of the act of toleration. Three of them finally did take the oath, but the fourth one, Thomas Mathews, refused, was censured, and expelled. Neill gives the reason ("Founders of Maryland," p. 120) why the papists opposed the "act of toleration." He says: "This act was contrary to the teachings of the Church of Rome, since it was the recognition of Christians who rejected the pope."

It is, nevertheless, true that Lord Baltimore did urge the Maryland Assembly to pass an act of religious toleration, but he was driven to this extremity by the English Parliament, which was at that time intensely Protestant. Baltimore had appointed a Roman Catholic lieutenant-governor to govern the colony while he, Baltimore, was absent in England. The colonists took alarm at this act, and petitioned Parliament to take care that the American colonies should be kept under Protestant control. To leave no excuse to Parliament for acting on this petition, and while it was still pending—a period of some two years or more—Lord Baltimore had the Assembly of Maryland pass the famous Act of Religious Toleration. He also dismissed Governor Greene, and installed Stone, a Protestant, as governor, apparently for the same reason. This was two years after a much more liberal act had been passed by Rhode Island. "*Fiat justitia ruat cælum*."

And on December 12, appeared this communication in the *Post*, from W. M. Yale:

Editor *Post*: I was present at the open-air meeting in connection with the dedicatory services of

Carroll Hall, and heard Commissioner Macfarland's address, in which he gave the Roman Catholic members of the Maryland Assembly credit for the passage of the Toleration Act of 1649. I was very much surprised at his remarks at the time, and was pleased to note the reply to them by Mr. Chase Roys. This lets a little daylight in on the situation, and clears the question of much of its fog. It is up to Mr. Macfarland now to explain how he came to make the statements referred to, and what was the source of his information.

Cardinal Gibbons has quite clearly expressed the general attitude of the Catholic Church upon the question of universal religious freedom, in his work, "The Faith of Our Fathers." On page 269 of this work is the following: "Religious liberty may be tolerated by a ruler when it would do more harm to the state or the community to repress it. This is the true Catholic teaching on this point, according to Becanus, and all Catholic theologians." The Catholic Church tolerates religious liberty under certain circumstances, but it does not teach it as a right to be universally enjoyed. Like many other churches, when oppressed or denied justice and equal rights, the Catholic Church has plead for the freedom of its own people. But this is not the basis of true religious liberty. He who stands for this must plead not simply for the right of one class, but for the right of all classes, to choose their own religion and to worship God according to the dictates of their own consciences. This, and this only, is genuine religious liberty.

Will Mr. Macfarland please explain his public utterances respecting this matter on the occasion referred to?

These communications are in the interests of truth, both as respects the historic facts regarding the enactment of the Maryland Act of Toleration, and the attitude of the Roman Catholic Church with regard to religious liberty. Of course, Mr. Macfarland will not deign to explain his utterances to these inquirers. The declaration is not a desire to pervert history, but a desire, which seems to be a weakness of many public men in these days, to please Roman Catholics, and, therefore, on occasion, to accept their version of certain matters of history affecting Roman Catholics or the Roman Catholic Church. There are many other people besides Roman Catholics, and even some who think they are thoroughly grounded in the principles of religious liberty, and who profess to be its representatives and advocates, who are not entirely without the need of such admonition as is given in the above communication, as to what is genuine religious liberty.

AN IDEAL LABOR ORGANIZATION.

THE most honorable and the most successful labor organization in the United States is the Brotherhood of Locomotive Engineers. And the reason for this enviable position is that the order recognizes that non-union engineers have the same right to live and to work that the brotherhood men have. The order recognizes the fact that men do not get their natural rights from membership in an organization. The following item from the *Headlight* gives a clear idea of the brotherhood's position, from first hands:

Grand Chief Stone, of the Brotherhood of Locomotive Engineers, in an address at a great gathering of labor organizations in Fort Worth recently, spoke strongly for the "open shop." Standing as a "firm believer in union labor and the right of laboring men to organize," he declared that when an organization compels a man to join it against his will, it interferes with the personal liberty guaranteed him by the Constitution of the United States. "The railway orders," he said, "stand head and shoulders above all labor organizations, for they have the 'open shop.' On almost every road in the country we work side by side with men who do not belong to our orders. No man is forced to join us. We try to show him how he would be benefited by belonging to us, and where his interests are, but we never say to him to join us or you can not earn an honest living by working here. I do not believe any man ever made a good member of any organization who

was forced to join it against his will; for the chances are that, when opportunity offers, he will prove a traitor, and betray you." This is a much higher plane of unionism than the Federation of Labor, which declares that no non-union man shall work, if the union can prevent him; and which tacitly sanctions violence in carrying out this principle.

AGAINST THE CANTEEN.

THE sale of intoxicating liquors in army posts, under the auspices of the government itself, finds an ardent opponent in Col. Noel Gaines, inspector-general of the Kentucky State Guard. While the *Army and Navy Gazette* would fain ridicule his opposition to the "canteen," it gives him credit for good service while an officer of the army in the Philippines. The army officers who favor the sale of liquors in the garrisons argue that it keeps the soldiers from seeking strong drink in low dives on the outside. Colonel Gaines makes the point that if strong drink at a distance is bad, it must be worse when brought within closer range. On this point he says:

If pointing a loaded rifle at you from a distance of a hundred yards would be considered dangerous, would the danger be lessened by bringing it closer to you? Would you not rather say, Take it farther away! or, rather, take it away altogether? Tempting is the devil's business, and should be his business only, and not the business of a free government.

On the point of raising the *morale* of the army, about which a good deal is said in this connection, the people might as well understand that armies are not moral institutions at best. The drilling of men in the use of deadly weapons and in the art of killing their fellow-men, and the glorifying as heroes those who are the most successful in this line, is not calculated to improve their morals.

Much has been said about strong drink causing desertions, but that is not generally the cause. Drinking is the cause of most of the petty offenses of soldiers, and the lowering of the naturally-low *morale* of military association; but when it comes to the matter of desertion, the drinking men are not usually the ones who desert. Desertion, under ordinary circumstances, is caused by utter disgust with the service, especially disgust with the petty tyranny and pomposity of autocratic "rank."

Drinking and gambling are the principal causes that bring men to the point of enlisting in the army—excepting in times of special call in a temporary emergency. And the argument of army officers that it is necessary to provide opportunity for strong drink in the army posts in order to hold the men, is not very commendatory of the class of men who compose the army. It is a very poor inducement, from the standpoint of association, for the young men of "character" whom the government is always seeking as recruits for the army.

SUNDAY ENFORCEMENT NEWS AND COMMENT.

AN item that appeared recently in the Sioux City (Iowa) *Journal* stated that "the councilmen of Hornick unanimously favor an ordinance for closing of the barber shops on Sunday, with not less than a \$5.00 fine as penalty, and a committee has been appointed to draft said ordinance."

It was recently reported from Elgin, Ill., that "there is a movement on to do away with Sunday funerals. Funeral directors and every driver in the city have decided to take no part in funerals held on Sunday, and it is understood that the ministers are also in favor of the movement."

Chairman Amundson, of the town board of Emerald, Minn., recently issued this "Public Warning:" "To whom it may concern: Several complaints have been sent me regarding Sunday hunting and shooting, and requesting me to notify all concerned in a friendly way to be kind enough to discontinue the same. Those concerned please take heed."

The clothing dealers of Faribault, Minn., "have

agreed to close their places of business every Sunday during the year 1905." "The movement was inaugurated by the retail clerks' association, to which the proprietors acquiesced"—in obedience to something in the way of compulsion, it may be depended on.

The Indianapolis *News*, of December 9, reported that "the war of the union barbers on Sunday work shows no indication of ending," and that "seven affidavits charging barbers and proprietors with keeping open their shops on Sunday" had just "been filed in the court of Justice of the Peace Stout." The cases of three barbers previously arrested on the charge of violating the Sunday law had just "been taken from Stout's court to that of Justice Sheppard on change of venue."

"For selling shoe strings on the Sabbath," two men were arrested in Minneapolis, Minn., on November 28, according to the *Times* of that city, which remarks that "there should be no law against selling either shoe strings or collar buttons on any day," and that such a law "is provocative of more profanity than good."

On December 8, Mayor Cullom of Duluth, Minn., notified the manager of a local theater which had advertised a Sunday performance, "that such was the will of 'the powers that be' in Duluth, that if any theatrical companies are caught laboring on the Sabbath, within the city limits, they will be prosecuted according to law." The manager "at once complied with the mayor's command, and had the Sunday show stricken from his list of theatrical engagements." It seems that the action of the mayor was due to "a storm of wrath among the religious element" because of the proposed Sunday performance.

In Brooklyn, N. Y., on December 21, "Magistrate Furlong held James Rollo, a barber, accused of having violated the Sunday barber law at his shop, 1840 Broadway, on Sunday, December 11, for the court of special sessions." Rollo was given until the next morning "to furnish \$200 bail." He was arrested as the result of a complaint by barbers.

At Joliet, Ill., on December 17, "information was filed in the county court by State Attorney Heise against fourteen Joliet saloon-keepers for violating the Sunday-closing law." Capiases were at once issued and the papers filed with Sheriff Ray for service.

Labor Men Using Sunday Laws to Force Favorable Settlement.

In Atlanta, Ga., on December 4, "cases were made against several railroad employees under the ordinance which prohibits manual labor on the Sabbath day." "During the trial of the cases before Judge Broyles an abrupt postponement was secured by consent of all parties, upon the statement that the case would probably be adjusted without the aid of the courts." The prosecutions were made at the instance of Secretary Puckett, of the Georgia Federation of Labor, and were for the purpose, it seems, of bringing the railroads entering Atlanta to terms with the labor organization regarding Sunday work. This statement of the matter by the attorney for the labor organization appeared in the *Atlanta Constitution*, of December 9:

The Georgia Federation of Labor was made acquainted with the fact that the yard men, or a majority of them, were required to work nearly all day Sunday, and, after investigation, decided to have cases made against the railroads for violating the Sunday laws. Pending the trial before Recorder Broyles, overtures were made for a friendly settlement of the matter. These overtures were met in a conciliatory spirit, and, having been informed as to the hours which would be satisfactory to the railroad employees, I was authorized and directed to negotiate with the railway companies. After several conferences an agreement was reached, entered into by every superintendent of the railroads entering Atlanta, that no switching or work would be done in the yards between the hours of 10 o'clock A.M. and 2 o'clock P.M., and between 6 P.M. and 8 P.M. on Sundays, all men affected to receive pay for a full day's work. The entire matter has been adjusted satisfactorily both to the railroads and railroad employees, and there will doubtless be no further trouble in the premises.

"WHAT IS CHRISTIAN CITIZENSHIP?"

THIS is a question that frequently occurs to me, and it has again been very forcibly impressed on my mind from reading an article in a little pamphlet, entitled, "Christian Citizenship, or the Moral Regeneration of Society."

The article referred to advocates the doing away of evangelistic work among individuals, and converting men by means of that is, passing religious laws, and compelling men to obey them. Will that not lead to religious intolerance which will end in persecution? Is there any nation on earth where all the people agree as to their religious doctrines? Then, how is it possible to convert a whole nation to any one religion without trespassing upon one's rights?

Are you acting up to all the requirements of the Golden Rule, when you compel another to obey the dogmas of your religion whether he believes it or not? The Golden Rule says, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Supposing that some one of our law makers should get a bill through Congress, requiring every one to observe the ordinance of baptism by immersion. This would do infants no good, and it might kill some adults to baptize them against their will. But you say this would not be right. But is it not as much right as to compel one to do as you say on other questions?

What do you think about it?

A LOVER OF THE TRUTH.

THE WAR IN THE EAST.

GENERAL KUROPATKIN's attempt to surprise Marshal Oyama, and turn the Japanese left flank for the purpose of getting into the rear of the Japanese, has turned out to have been an ill-timed and unfortunate move for the Russians. They were themselves surprised in the resistance they met. The Russians admit a loss of 10,000 men in killed and wounded, and it is reported that the Japanese loss was 7,000. The Russians themselves see nothing but a defeat in this engagement, and are blaming General Kuropatkin for the move which sacrificed so many men, and gained nothing. Fighting continues at this writing, but only by the artillery. The weather in the vicinity of these armies is said to be moderating, and the armies are reported to be now preparing for a great battle. One report indicates that the Japanese right wing is engaged in a movement designed to turn the Russian left. There have been rumors from European sources that negotiations are in progress looking to the establishment of peace; but these are unconfirmed.

The Russian situation has taken on a more peaceful aspect during the week. While strikes continue in different parts of the empire, the great strikes at Moscow, St. Petersburg, and Warsaw are being broken down by the presence of the soldiers and the promises of better treatment from employers. The czar has met a committee of representatives of the laborers, and has promised substantial reforms in their interest. Some reports go so far as to state that the czar is about to abolish the bureaucracy and autocracy; but these reports are doubtless exaggerated. It is certain, however, that disaffection in the army and the rising spirit of the people have impressed the czar with the necessity of reforms in the government.

Ten million dollars was embezzled in the United States during the year 1904, according to the statement just compiled by the Fidelity and Casualty Company of New York. These do not include the operations of such persons as Mrs. Chadwick, but are plain steals, followed by confession or by the disappearance of the guilty parties. New York State headed the list, and California stands second. The four states in which the largest embezzlements occurred are as follows: New York, \$1,851,583; California, \$1,058,825; Pennsylvania, \$987,233; Ohio, \$830,208. The amount embezzled *per capita* was

greatest in California, where the rate was \$1.28 for every thousand of the population.

The Supreme Court has made permanent the injunction against the beef trust. By the terms of this injunction the packing companies which comprise the trust are forbidden to make agreement between themselves not to bid against each other, to combine for the purpose of fixing prices, or to agree among themselves to bid high in certain markets for the purpose of inducing large shipments of cattle, with the intention to create an overstock to be bid in at low prices, to keep a blacklist of dealers for mutual use, or to get or attempt to get less than lawful rates for transportation.

Passive resistance to the English Education Act continues to be exercised in both England and Wales, and the Education bill is becoming more and more unpopular with the people. In cases where "passive resisters" have been haled before the court, and sentenced for non-payment of the obnoxious tax, the magistrates have felt that it would be best not to enforce the sentences. The London County Council has also shown its disapproval of the education measure.

Premier Combes of France, who has been making such a heroic fight against clericalism in the government, has tendered his resignation. Whether his resignation was brought about by the influence of those whom he was opposing is not definitely known, tho it is certain they were doing all they could to bring about his defeat. He has, nevertheless, accomplished a great deal in the matter of the separation of church and state.

Governor Folk of Missouri has issued a set of rules which he hopes will do away with a large portion of the objectionable lobbying at the state capital. It is safe to say that these rules will not be to the liking of a great portion of the legislators, who have been receiving thousands of dollars from these lobbyists for the passage of certain laws.

There is a prospect that Guatemala will soon be involved in trouble with her European creditors, as that government is not able this year even to pay interest on her indebtedness. In view of possible complications over this matter, Germany is said to be courting Mexico, knowing that the latter country is hostile to Guatemala.

The bill taking the building of the Panama Canal out of the hands of a committee, and placing it in the hands of the President of the United States, has been approved by the House Committee on Interstate and Foreign Commerce. The bill also authorizes the government to purchase a controlling interest in the Panama Railroad.

The California Assembly has passed the bill for the recession of the Yosemite Park to the national government. The indications are that the measure will also pass the Senate. It is hoped that by this measure this famous park will receive better attention than it has received at the hands of the state.

The United States Government, on February 1, took charge of the customs of Santo Domingo. A force of 200 marines have been taken from Panama, and landed at Guantanamo for use in Santo Domingo, if their presence should be necessary there.

Russian officials have laid the blame for the insertion of a charge of grape in the saluting charge that nearly cost the life of the Russian family, at the door of private Bogdanoff, who is said to be a member of a revolutionist society.

Great ice floes are reported in the North Atlantic, causing trans-Atlantic shipping to change their courses farther to the south. The entire coast line of Nova Scotia, except the extreme south, is blockaded by the ice.

Detectives have discovered a well-organized band of boys and young men throughout the country, who make a business of robbing wealthy guests of hotels. These boys are mostly employed as bell boys.

As a result of the recent events in St. Petersburg, the Boyevaya Society has condemned the czar to death. It was this society which condemned and killed Minister Von Plehve.

A landslide into Lake Loen Land, Norway, on January 15, caused a high wave which swept the shores of the lake, and resulted in the drowning of 59 persons.

The impeachment trial of Judge Swayne, of the District Court for the Northern District of Florida, has begun in the Senate of the United States.

There has been a vast increase in immigration from Russia during the past few months. The number who arrived in December amounted to 58,926.

A new planet of the thirteenth magnitude has been discovered by Professor Wolf, of Heidelberg, Germany.

There is a strike of 900 lumber-wagon drivers in Chicago at the present time.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

XI. SOME GEOLOGICAL DEFINITIONS.

HAVING now seen that Evolution has its stronghold in Geology, that, in fact, Geology furnishes ninety-nine per cent. of its supposed foundation, we must next undertake an investigation of this much misunderstood branch of science. And to prepare my non-scientific readers to understand the discussions which will follow in these papers, I must here explain some of the more common terms and expressions.

So brief a treatment of such an extensive subject must necessarily be somewhat obscure and incomplete. But I shall do the best I can to avoid these defects, and hope that those of my readers not already familiar with the science will preserve this article for future reference, so as better to understand the discussions which will follow.

Geology* is the science of the rocks. And the term "rock" is used in this science "to denote any naturally-formed mass of mineral matter, whether it be hard or soft, compact or loose. Hence, blown sand, mud, clay, gravel, and peat are, in the geological sense, 'rocks' quite as much as granite, sandstone, or limestone."

Classes of Rocks.

Rocks are broadly divided into two classes, *igneous*, or fire-formed, and *aqueous*, or water-formed rocks. Regarding the former class we shall have little to say, as they are only incidentally connected with the line of thought upon which we are working. They include, however, not only the trap, basalt, etc., of true volcanic origin, but also the slates, quartzites, gneisses, schists, and granites, which are sometimes called *metamorphic* or changed rocks, because produced, in some cases at least, from ordinary water-formed rocks by the action of a much more moderate degree of heat.

Aqueous rocks are also called *sedimentary*, because produced from a sediment deposited in water. They are also said to be *stratified*, because formed in successive *strata* or layers, one on top of another. Ordinary gravel, sand, and mud belong to this class; and these, when consolidated or hardened, become respectively conglomerate, sandstone, and shale. And they are said to be *fossiliferous*, when they contain *fossils* or remains of vegetables and animals embedded in their substance.

In regard to the age of a series of layers found in their natural condition, "those at the bottom must obviously be the oldest, because they must have been deposited before those lying above them. . . . In all such cases, the beds at the bottom are the oldest, and those at the top the newest. This arrangement of one bed or stratum above another, in the order in which they were laid down, is called the *order of superposition*."

As to the Time.

And yet, as it is almost solely in regard to *time* that the geologists make their blunders, *i. e.*, in false notions and reasonings regarding the time or relative age of these various successive layers, we must right here be on our guard. When we find one bed or stratum

lying above another, the lower one is of course the older of the two; but whether laid down ten minutes earlier or ten million years earlier, how are we to determine?—The common way is by the fossils they contain, as will be explained later; but as this method is based on a series of pure, unfounded assumptions, its results should have no weight whatever for us who want *facts*, not *theories*. Hence we are compelled to say that there is absolutely no way of telling how much longer the lower layer was deposited before the next succeeding, tho, if the two are *conformable* to one another in bedding, and the bottom one shows no evidence of erosion upon its surface before the other was deposited, the strong presumption is that no great time elapsed between the laying down of the two layers.

Another point to be noted here is that re-

mountain to as far below the deepest mine as they can reasonably infer what the rocks must be.

To this conventional definition we will all readily agree; tho, as we are informed by one of the highest-class scientific journals in the world, that "modern analysis tends to the conclusion that our globe is solid throughout" (*Nature*, Feb. 28, 1901, page 414), we may decline to admit that it is now, or has ever been in the past, a "pulsating crust," rising and falling *ad libitum*.

But one of the most marvelous, and, indeed, most perplexing, facts about the rocks remains yet to be noted. In almost every section of country we find examples,—perhaps extending over miles of the surface,—of strata, not lying in the horizontal position in which they were deposited, but squeezed, fractured, and crumpled up in such an astonishing manner that they may be standing on their edges or even completely overturned. I do not wish to convey the impression that ALL the cases of this nature, described in the text-books, are really of this character. As we shall find hereafter, some supposed examples of this nature are of such enormous magnitude, and rest on such doubtful evidence that it is not necessary

The Successive Appearance of Life Forms According to Evolutionary Geology.

[From Clodd's "Story of Creation,"]

Epoch.	System.	Animal.	Plant.
Primary or Paleozoic. (Earliest known life forms.)	Laurentian. Cambrian. Silurian.	Eozoon canadense(?); foraminifera. Sponges; corals; crustacea; shell-fish. Huge crustacea; the lowest known vertebrates (ganoids or armored fish).	Sea-weeds; club-mosses; first land plants.
Age of ferns and fishes.	Devonian. Carboniferous. Permian.	Insects; swarms of ganoids. Land vertebrates (labyrinthodonts), reptiles.	Ferns; calamites; cycads.
Secondary or Mesozoic. (Age of pines and reptiles.)	Triassic. Jurassic. Cretaceous.	Immense reptiles; sea-lizards; marsupial mammals. Immense bird reptiles; true birds. Bony-skeletoned fish; large ammonites.	Conifers; palms.
Tertiary or Cainozoic. (Age of leaf-forests and mammals.)	Eocene. Miocene and Pliocene.	Huge placental mammals; serpents; numulites. True whales; man-like apes.	Trees; shrubs; herbs allied to existing sub-tropical species.
(Glacial Epoch intervening and continuing into the—)			
Quaternary.	Post-Pliocene. Recent or historic.	Mammoth and other woolly quadrupeds; man. Existing species.	Arctic and Temperate existing species.

garding the consolidation or hardening of strata. It not infrequently happens that the upper bed or beds may be much harder than those below them. This would not prove that the upper one was much the *older* of the lot; but would rather show that some strata harden or consolidate much more quickly than others. Indeed some substances, such as limestone, become hard or *set* almost immediately on being precipitated from water, and a mixture of fine sand and iron filings will, if exposed to the weather, quickly become a hard mass, not readily distinguishable from some of the "oldest" deposits on the globe. Hence the degree of solidification in a given series of beds is of very little use in determining their relative age.

The Earth's Crust.

Regarding the term "the earth's crust" Prof. A. Geikie says:

This name came into use when people supposed the inside of the planet to be an intensely-hot liquid mass, with a cool and comparatively thin crust outside. A great deal of dispute has arisen as to whether the main mass of the inside of the earth is liquid or solid; but those who dispute, whatever their views may be, agree to use this phrase, "the earth's crust," as meaning that part of the earth which men can observe, from the top of the highest

to so understand them. But on a small scale we have numerous examples of this folding and crumpling of strata.

For a few important definitions pertaining to this subject, such as *fault*, *dip*, *strike*, *outcrop*, *anticline*, and *syncline*, I beg to refer the reader either to text-books on the subject, or to some good dictionary, such as the "Standard," where such terms will be found explained with more minuteness than I can employ here, perhaps also by means of illustrations, without which a mere verbal description is of little use.

A Faulty Treatment.

Regarding the way in which the strata are generally treated, in order to assign each to its proper "age" in the long-drawn-out past that the geologists have taught us to believe in, I give the following from Sir A. Geikie:

According to the law of superposition the undermost stratified rocks are the oldest. We can reach but a little way down into the earth. The deepest mines or borings descend but a very few thousand feet below the surface. If, therefore, these rocks still lay flat as they were deposited, we should be able to make ourselves acquainted only with those near the surface. But in consequence of the way in which the rocks have been bent, broken, and upheaved, we see, not only the topmost parts of the series, but even some of the oldest masses. Instead

* Literally, from *ge*, earth, and *logy*, discourse.

of lying flat, the rocks are very commonly found to slope into the earth more or less steeply, and we can walk over their upturned edges, like the backs of so many rows of books. So far, therefore, from the bottom rocks being still buried under the thousands of feet of solid rock, beneath which they once lay, they are often found rising into the summits of lofty mountain ranges. The geologist, consequently, does not need to sink deep bores and pits to find out the order of the rocks under his feet. By making careful *sections* from what can be observed at the surface, he can usually determine that order with certainty, and, when he has done so, he knows which are the oldest parts of his chronicle, and which are the newest.—“*Primer on Geology*,” pages 137, 138.

We may admit this last statement, in a kind of general way, for any particular and limited locality; but when the geologists, in their usual fashion, begin to compare the rocks in distant localities, and to affirm that the rocks in one country occurred chronologically, say, IN BETWEEN, two other sets of beds in some other country, where no trace of such rocks is to be found at all, we demur; for the evidence is wholly founded on assumptions and fanciful guesses, as we shall hereafter see.

Geological Formations.

But it is in this very way that the “formations,” or sets of rocks, are pieced together from strata found here and there, and all together assigned to some imaginary “age” or period in “the dark backward and abysm of time.” This idea is the hardest for the young student to grasp of any in the whole range of Geology; but, as no progress whatever can be made until this *pons asinorum* is crossed, it will be necessary to elucidate it as best we can. To do this, I quote from James Geikie:

The term “formation” is used very laxly by geologists. Sometimes it signifies a group of strata of inconsiderable or merely local importance, and occasionally the word is applied to a single stratum. Those writers, however, who are more careful in matters of terminology, restrict the term “formation” to those great groups of strata which are characterized by the presence of fossils having a *facies* [general aspect] so peculiar to themselves, that it not only serves to mark off the strata from overlying and underlying deposits, but to distinguish them wherever they occur throughout the globe. . . . By a “formation,” then, it will be understood that we mean all the deposits . . . which accumulated over the surface of our globe . . . at a time when the world was characterized by the presence of some particular and peculiar fauna and flora.”—“*Historical Geology*,” pages 12, 13.

It will thus be seen that the “formations,” or sets of rocks, are not found together in any one place in such relation that, by the law of superposition or stratigraphical evidence, one can be said to be older than another. Nor is a single “formation,” perhaps, completely found together in any one place, but the rocks from perhaps half a dozen different countries are classed together to make the “formation” or “group” complete. But each of these groups or formations is assumed to represent a *period of time*; the various rocks over the globe having similar groups of fossils are classed together into one of these sets or formations, and are supposed to have been *laid down contemporaneously*, and then, according to the prearranged scheme of life,—succession from the low to the high,—these various groups are fitted into their appropriate places in the great hypothetical ladder of life; and the geologist will assure you that we have in this arrangement a correct history of our globe.

But, thank God, we have something surer than such crude guesswork.

[“The Assumptions of Uniformity” is the title of the next article.]

RELINQUISHMENT.

BY M. ELISABETH BURNS-HOWELL.

“’Tis time to put the toys away,”
I said to baby dear,
When she had ended all her play,
And shades of night drew near.
She did not cry,
Nor question, “Why?”
Nor ask that we might “wait a while,”
But brought each treasure with a smile.
O, simple, happy, childhood heart!
The blessings we might gain,
Could we but learn thy sinless art;
How much of bitter pain,
How much of grief,
Would find relief,
Did we but sweetly drink the cup,
When self must yield her idols up!

PRAYER AND HOME RELIGION.

BY MRS. E. G. WHITE.

PRAYER is the life of the soul, the foundation of spiritual growth. In your home, before your family, and before your workmen, you should testify to this truth.

It is just as convenient, just as essential, for us to pray three times a day as it was for Daniel. And when you are privileged to meet with your brethren in the church, tell them of the necessity of keeping open the channel of communication between God and the soul. Tell them that if they will find heart and voice to pray, God will find answers to their prayers. Tell them not to neglect their religious duties. Exhort the brethren to pray. We must seek if we would find, we must ask if we would receive, we must knock if we would have the door opened unto us. If there are only a few assembled, there are enough to claim the precious promises of God. The Father, the Son, and the holy angels will be present with you to behold your faith, your steadfast principle, and there you will have of the outpouring of God’s Holy Spirit. God has rich blessings in store for those who will bring not only all the tithes into His storehouse, but also time and strength of bone and brain and muscle into His service. Those who will do this, will walk in the light, and will triumph in God.

Let each professed follower of Christ carry out the principles of practical godliness in his own house. Religion in the home is the best proof of genuine piety. It is not the stranger, the visitor, the minister, that can best judge of your Christian devotion; it is your children, your servants, the workmen who toil in your fields, who can best tell whether or not you love God and keep His commandments. If your household, your workmen, are not better for your Christianity, then the truth has not wrought its designed work upon your soul. Let not your workmen say: “This man for whom we work has a queer sort of religion. There are no morning or evening prayers in his house. We begin and end the day with drudgery, and we have so much to do on the Sabbath that we can scarcely get time for secret prayer.”

Carry your Christianity into your family. Let a bright, steady light be burning. Let impressions be left upon minds of the truth of your God, and the value of His service, that will be as far-reaching as eternity. O, how much need there is of prayer, of tears, of faith! You should pray for the ministers, for those who are weak in faith. You should let your prayers follow the laborers as sharp

sickles in the great harvest-field. You should wrestle with God as did Jacob. We may have pentecostal seasons even now, if the people will pray fervently, and believe in the promises of God. And when prayer and faith abound among God’s people, the world will see a steady light shining forth from them.

We should study the experience of past life, study it just as we study the proof-sheets of an article, to find the errors and to note them on the margin of the page. We should do this daily, and note our faults so that we may avoid them in the future. Do not forget to examine yourselves whether you are in the faith. Prove your own selves, for unless Christ is in you, you are reprobates. Reform every unchrist-like action, seeking the Spirit of your divine Master. Take your hearts, by nature cold as an iron wedge, and let melting mercy fall upon them, that they may be subdued by the grace of God, and impressed by the Spirit with the image of your divine Lord.

THE OIL OF GLADNESS.

BY H. A. ST. JOHN.

JESUS was anointed with the oil of gladness above His fellows. The oil of gladness is undoubtedly synonymous with the Holy Spirit. The Lord gave not His Spirit by measure unto His beloved Son.

The reason assigned by the apostle for the anointing of Christ above His fellows with the oil of gladness, was because he “loved righteousness and hated iniquity.” Jesus hated all kinds of iniquity. He lived from infancy to manhood in a world, a country, a city, where iniquity of every kind abounded, and yet Jesus was never tainted by it even in the smallest degree. Nothing caused the Lord Jesus greater suffering than to behold, or to be tempted with, iniquity. Undoubtedly the measure of our anointing with the oil of gladness will be the same rule. Do we hate iniquity in all its manifestations? and do we ardently love righteousness?

In these last days the love of many waxes cold because iniquity abounds. But the abounding of iniquity in the world can not curtail, or cut off from us, the anointing with the oil of gladness unless we are in some way and to some degree tainted with that iniquity. It behooves us diligently to examine ourselves in the light of the Spirit-illuminated Word, that we discover these iniquitous taints, and have them all washed away in the fountain opened for sin and uncleanness, and accessible to all. Like David, we should earnestly pray the Lord to wash us thoroughly from all iniquity, and cleanse us from all sin. Following, a clean heart will come a right spirit, and the joys of salvation, and our tongues will sing of God’s righteousness, sinners will be taught His way and be converted to God.

The crying need of the world to-day is a church of Christ whose members are anointed with the oil of gladness above their fellows; so manifestly above their fellows in Christian character and joy, that the world will be constrained to say, “They have been with Jesus, and learned of Him.” Then hungering and dying souls everywhere will come to the brightness of their rising, and the very earth will be lighted with the glory of God, as revealed in and through His church and children.

May this glorious anticipation soon change to realization. Then as God’s last message is proclaimed to the world and the consummation comes, may we be ready for that glad day and share in that glorious salvation.

THE SABBATH

BY L. A. PHIPPENY

THE OLD AND NEW COVENANTS.

THE term New Covenant receives this designation in contradistinction to the term Old Covenant, and both are derived from the special mission of Israel as a people separated from other nations, and from the special unfolding of the principles of the everlasting covenant and the Gospel through that people.

A few weeks before the law was spoken from Sinai, the Lord commanded Moses as follows: "Thus shalt thou say to the house of Jacob, and tell the children of Israel: . . . Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall be unto Me a kingdom of priests, and an holy nation." Ex. 19:3-6. The covenant itself—that is, the subject matter concerning which promises were made—was the law spoken from Sinai. Thus: "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." Deut. 4:12, 13. And the people said, as one man, "All that the Lord hath spoken we will do." Ex. 19:8.

But the record in the eighth chapter of Hebrews is that they broke that covenant, they continued not in it. And because they broke it, the Lord spoke of a new covenant that He would make. This New Covenant was to be established on better promises than the old. What were the promises of the old?—We have just read them. Who made them?—God and the people. There are His promises, and there are theirs. The record is that God found fault with them. The history shows that they found fault with God also. Who made the promises that could be bettered?—Surely not God, for His promises were based on His everlasting covenant founded in the revelation of His own character. His promises meant every good thing for the people and for the earth. They embraced salvation, redemption, sanctification, wisdom, the character of God manifested in His people, consecrated service for them,—all promises of the everlasting covenant. Their promises were with reference to this covenant—His law.

Then the only promises that could be bettered must have been the promises made by the people. How could these promises have been bettered? The answer is revealed in the statement of the

Conditions of the New Covenant—

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people; and they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord; for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." See Hebrews 8.

The answer is very plain, then, why there

might be better promises. Read their history by the side of the New Covenant. They wandered from God; they held to a form of religion, but the law was not in their minds nor in their hearts; they claimed to be the people of God, when in truth they were not, for He desired them to worship Him who would worship Him in spirit and in truth; they claimed to know God, but their knowledge of Him was that of the head, not of the heart; they professed to be the keepers of a knowledge of the true God, and they were that too literally—they failed to spread the truth, because it did not live in them.

It was not God's fault that they did no better. It was their own stubbornness and pride and evil hearts that constituted the fault. If they had stood in the proper relation to the Lord, their promises would have rested in His ability to enable them to keep them. They would have seen that they could not prevail against the enemy in their own strength. They would have trusted in the power of their Redeemer. But their whole history shows murmurings, complainings, and unbelief. They entered not into soul-rest, and some of them did not even enter into the rest of the land of Canaan.

The Covenant Relation

at that time embraced Israel as a nation. Nevertheless it had to take them in first as individuals. And if they had discerned clearly the force of this fact, all of the conditions of the covenant would have been met in their lives. They would have been an holy nation. Their experience, however, is not vastly different from the experience of men and women in other ages. They knew well enough what their personal attitude should be toward God. We know what our attitude should be toward Him. But they were careless and indifferent. Are we as careful as we should be? They were proud of the national features of the covenant. There are plenty of people to-day who quiet the voice of conscience and put off a positive reformation in their lives while boasting the possession of great light. They rest upon a name, but are dead.

Over and over again was it demonstrated to Israel that personal and national salvation depended upon the indwelling presence of their Saviour. Moses realized it, and cried, "If Thy Presence go not with me, carry us not up hence." The everlasting Gospel was being preached to them, with its fundamental truth of salvation by virtue of the overcoming merits of another, and not by virtue of inherent merit in one's own self. Their experiences are recorded for every after age. Isn't it about time the world—the church, at all events—should have learned the lesson?

Faith An Essential Element.

It appears clearly, therefore, that the poor promises of the Old Covenant were the promises made by the people, based upon their own human strength, which is always weakness, rather than upon the power of God working in and through them. It is safe to make promises of what we will do, but only in the name and help of our God and His Christ. And the fulfilment, the keeping of those promises, rests upon the absolute surrender of every-

thing into the hands of our great Leader, Because so few really do this is the reason why so few abide in the New Covenant relation to God. It requires faith to do it, and faith is an essential element of the New Covenant. It was lacking in the promises of the people in the Old Covenant—except faith in what they could see and understand, and that is not faith. There was no quiet soul-rest under the old promises. There is none yet, for there are still many of the poor, old covenant promises made. There were a few, very few, at that time who qualified their promises by adding to them the essential thing—the power of God. His character was revealed in some of them, and they entered at once into soul-rest. They entered into the everlasting—the new—covenant, and they entered into Canaan.

The Ten-Commandment Covenant.

Some have stated that the Ten-Commandment covenant was limited to Israel as a nation, basing this inference upon the following statement made by Moses to the people: "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." A proper conception of the true meaning of the Ten-Commandment law will show that the inference is erroneous. The force and application of Moses' statement will be seen by a perusal of the prologue of the Ten Commandments as spoken by the Lord Himself. The prologue reads: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

It is quite true that upon this fact of deliverance from Egypt the covenant then spoken was made with the children of Israel. But what did the deliverance signify?—It signified the only possibility of their having an opportunity to enter into or receive the benefits of the everlasting covenant made with Abraham, Isaac, and Jacob, or any of the fathers. What is deliverance?—Salvation, redemption, recreation. Who was their Deliverer?—Christ, the Creator. And so we come back at once to the everlasting or new covenant and its promises. The immediate basis for establishing the covenant with them differed, of course, from that of their fathers, for the fact of their deliverance from Egypt was a fact then in history for the first time. But the principles underlying the deliverance and the covenant were old.

There were, however, some features of the covenant with Israel which appertained peculiarly to that people. And yet not to Israel because they were Israelites rather than Jebusites or Ammonites, but because the features belonged to that dispensation, and embraced Israel because it was through that people that the Lord was bringing in the promised Seed—the Redeemer. With Israel's deliverance from Egypt, a special work of education and revelation was introduced in the unfolding of the plan of redemption. The everlasting covenant was re-established with them; special statutes and judgments regulating their social relations and national conduct were given through Moses; and the scheme of typical sacrifices and offerings introduced when man fell, and, transmitted through the faithful, was enlarged, centralized, and embodied in the sanctuary and its elaborate services. All of these features were involved in the promises for and by Israel in the compact made with them at that time. And as a whole they are sometimes referred to as the old covenant.

What Passed Away at the Cross?

Some of these features passed away, but not all. The system of sacrifices and offerings, and all laws and ordinances regulating that system passed away, because all sacrifices were typical, pointing forward to the antitypical offering—Christ. At His death, these “commandments contained in ordinances,” together with all rites and ceremonies pertaining to the sacrificial system, no matter how imposed, were nailed to His cross. They ceased. The statutes and judgments regulating social and national life aside from the typical system, as obligatory upon individuals, also ceased by limitation when the Jewish nation rejected Christ, and the Lord no longer recognized them as the chosen nation.

But that feature of the covenant which revealed God’s character, which is called “His covenant,” did not pass away, and could not pass away any more than God and His Christ can pass away, as we have noted in other studies. That was God’s part of the compact, not only with Israel, but with Abraham, and with Noah, and with Adam, and with every soul under the everlasting, or new, covenant.

God’s Promises to Israel.

What more beautiful, more enduring, more blessed, than the Lord’s promises concerning this very covenant, spoken to Israel when they entered into the compact to keep it. If they would hear, and obey, and keep it, “then ye shall be a peculiar treasure, . . . a kingdom of priests, and an holy nation.” Are the promised blessings a new revelation, or new in principle to the new or everlasting covenant? —O no! Listen to Isaiah: “Ye shall be named the priests of the Lord; men shall call you the ministers of our God.” Listen to Peter, writing in the time when the New Covenant had been established by the accomplishment of Christ’s mission in the flesh, when Israel meant the seed of Abraham in Christ, where there was neither Jew nor Greek, but a new man, a new creation: “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.” For what purpose?—“That ye should show forth the virtues of Him who hath called you out of darkness into His marvelous light.”

This was indeed the mission to which Israel of old were called when the Lord took them by the hand to lead them forth from Egyptian darkness into the light of liberty, and into the promised land. The Gospel was preached to them in order that they might enter into rest and lead others in. They failed because of unbelief. And yet their promises at that time to do what the Lord commanded them to do, and to be what He called them to be, constituted their part of what is called the Old Covenant. But they broke the covenant; they failed to enter into rest; and therefore there still remains a rest—a keeping of a Sabbath in the New Covenant—for some to enter into, and under the same promises, too, on God’s part. Let us believe, and enter in.

[The next article in the series is “The Proving of Israel.”]

GUARD THE CHILD.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul

and injure the heart-leaves of its being. Therefore you must keep holy the being of the child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound is often sufficient to inflict such wounds. The child’s soul is more tender than the finest or tenderest plant. —Selected.

NOT FORSAKEN.

O, NOT forsaken! God gives better things
Than thou hast asked in thy forlornest hour.
Love’s promises shall be fulfilled in power.
Not death, but life; not silence, but the strings
Of angel harps; no deep, cold sea, but springs
Of living water; no dim, wearied sight,
Nor time, nor tear-mist, but the joy of light;
Not sleep, but rest that happy service brings.
And no forgotten name thy lot shall be,
But God’s remembrance. Thou canst never drift
Beyond His love. Would I could reach thee
Where
The shadows droop so heavily, and lift
The cold night from thy life—and if I care
For one unknown, ah, how much more doth He!
—Frances Ridley Havergal.

COURTING FAILURE.

SELF-GRATULATION means loss of equilibrium, and that means a fall. No man can safely take pride in his moral achievements, for no man ever made any moral achievements in his own strength. Many a man can look back over a long record of miracles whereby God kept him true and clean and upright; but God alone was responsible. When such a man begins to feel that he is getting beyond the ordinary temptations of mankind, then the most ordinary temptation of mankind is getting its clutches deep into him. No truer word of warning sounds through the ages than the homely, oft-repeated old cry: “Let him that thinketh he standeth take heed lest he fall.” Conscious insecurity is man’s greatest strength, if it drives him back upon Omnipotence. —Sunday-School Times.

THE piety of those who believe in Christ is the world’s measurement of the power of the Gospel.—Mrs. E. G. White.

How They Became Convinced

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

CLXXXIX.

I was brought up by my good Presbyterian mother to read the Bible and observe God’s Ten Commandments as she understood them. When about ten years of age I was led to wonder why, when the Lord said, “The seventh day is the Sabbath,” Christian people kept the first day. My mind was relieved, however, when my mother said that the day had been changed, and I found the same statement in the Presbyterian Catechism.

I was converted and united with the Presbyterian Church at the age of sixteen. About that time I found a book intended to prove that Sunday is the true Sabbath. Eagerly I seized upon it, expecting to find the reason for the change, but I was disappointed, as the desired “Thus saith the Lord,” in support of first-day observance was not there.

That same summer a brother was canvassing for books in a town about twenty-five miles from where I lived. Only one person would listen to his conversation, and this woman purchased “Thoughts on Daniel and the Revelation.” She also accepted the “Third Angel’s Message.” I am not aware that any one else there purchased books. This lady lent her book to my sister, and from the list of tracts contained therein we selected four, and obtained them from the Review and Herald office. So truthful and consistent were these leaflets that we ordered one dollar’s worth more from the same list.

Further reading brought me into a quandary; for if I continued to investigate I surely would be convinced. Gladly I would have dropped the subject, but how could I? I knew I would be just as guilty if I refused to look for the light, as if I refused to obey after I had seen the truth. So I proceeded to investigate.

During the day these thoughts oppressed me. At night I mentioned my convictions to my mother. She disagreed with me, preferring that I remain in the Presbyterian Church. That night my violent agitation and trembling, caused by the apprehension of the opposition sure to follow if I should be governed by my convictions, attracted the attention of my mother, whose bed I shared. But I was too fearful to explain, in reply to her kind inquiries. However, unexpectedly at this time, the merciful Father smoothed the way for me, and I accepted the Sabbath and the Third Angel’s Message in its fulness.

With a deep sense of gratitude I would acknowledge the loving-kindness of our Father, who called after me in childhood, and in youth enabled me to read my way out into present truth. I thank Him for sustaining grace to keep me, tho so much alone for nearly seven years before I had the pleasure of meeting any one of like faith, and for courage and strength, when the tent came, to step out amid opposition. And I still trust Him to bring me safely home. C. C.

CXC.

WHEN I was about fifteen years old, living near Evans, Colo., I asked my father, who was a Methodist preacher, why we kept Sunday instead of Saturday, when the Bible says, “The seventh day is the Sabbath.” He said that the Sabbath was changed from the seventh to the first day in honor of the resurrection of Christ. Altho he did not tell me who changed it, I rested satisfied with his answer about twelve years, or until January, 1897. At that time my brother, T. J. Landrum, came down from Fort Morgan, and told us that the first day of the week is not the Sabbath, but purely and only a man-made institution, and that the seventh day is the Sabbath of the Lord, commanded by Him, in the fourth commandment, to be remembered and kept holy.

He also showed us that the Bible distinguishes between the two days by always calling the first day, “The first day” and the Sabbath “The Sabbath.” Matt. 28:1; Mark 16:1, 2; Luke 23:56; 24:1; John 20:1. By these scriptures and others I saw the truth.

A little later came Elder M. A. Altman, preaching the truth as it is in God’s Word. Several persons at Merino believed and accepted the Sabbath for a time, tho none of us kept it properly until a year later, when Mrs. Landrum and I read a letter of exhortation written by T. J. Landrum to our mother, in which he quoted the scripture, “And that servant, which knew his Lord’s will, and prepared not himself, neither did according to His will, shall be beaten with many stripes.” Luke 12:47. Then the Lord gave us grace and courage to step out on His promises; and since that time the truth about the Sabbath, and other Biblical doctrines not before understood, have grown brighter and dearer to us day by day; for which we thank God.

JEROME H. LANDRUM.

**MY BURDEN.**

God laid upon my back a grievous load,—
A heavy cross to bear along the road.

I staggered on; and lo! one weary day,
An angry lion sprang across my way.

I prayed to God, and, swift at His command,
The cross became a weapon in my hand.

It slew my raging enemy, and then
Became a cross upon my back again.

I faltered many a league, until at length,
Groaning, I fell, and had no further strength.

"O God," I cried, "I am so weak and lame!"
Then straight my cross a winged staff became.

It swept me on till I regained the loss,
Then leaped upon my back, again a cross.

I reached a desert. O'er the burning track
I persevered, the cross upon my back.

No shade was there; and in the cruel sun
I sank at last, and thought my days were done.

But lo! the Lord works many a blest surprise—
The cross became a tree before my eyes!

I slept; I woke to feel the strength of ten,
I found the cross upon my back again.

And thus, through all my days, from that to this,
The cross, my burden, has become my bliss;

Nor ever shall I lay the burden down,
For God, some day, will make the cross a crown!

—Amos R. Wells.

BIBLE DISTRIBUTION AMONG JAPANESE SOLDIERS.

[Report of Mr. Loomis, Agent of the American Bible Society.]

WE have now donated more than 32,000 Testaments and Gospels to the Japanese soldiers, and the most of them have gone to the sick and wounded in the hospitals. It is reported that there are already 45,000, and more are coming all the time. A request has come this morning for 5,000. The applicant writes: "Soldiers are begging for them." Another missionary, to whom I had sent 500 copies, writes: "The soldiers are very glad to receive them, and are very ready—in many cases eager—to be instructed."

Mr. McGinnis writes me from Karuizawa: "There are at present over one thousand men in Karuizawa, three hundred at Katsukabe, and six hundred and fifty at Oiwake. The officers in charge have given us every opportunity for getting at the men, and the men themselves seem most anxious to hear and to read about Christianity. The meetings are well attended, and on Sunday evening last hundreds were turned away from the Union Hall, unable to gain admission. After the meetings men stay behind to learn more about Christ. Already there have been some who have definitely decided to serve Christ, and many others are on the verge of

decision. During the wet weather, when the men are unable to get out, I visit them in their houses, where I always find a glad welcome and attentive listeners. The men seem eager to get the tracts and Scriptures; and by the questions they ask they show that they have read them carefully."

I have made application to the War Department for permission to visit and distribute the Scriptures and other useful reading matter in all the hospitals in this field. The work among the soldiers grows in interest all the time. Permission has been granted by the War Department to distribute Scriptures to the sick and wounded whenever the arrangements can be made with those in charge of the hospitals. Just now the extra care of the large number coming from the front has so engrossed the time and attention of the medical attendants in Tokyo that there is no opportunity to arrange for such visitation. I am assured, however, that as soon as such matters can be adjusted I shall be invited to come and hold service for all the 13,000 invalids now in Tokyo and vicinity.

In May last we had a call from Mr. Nettleship, of Hakodate, who has a school for the Ainus, and he reported that it was his desire to undertake some definite religious work among the soldiers during the summer. He expected to put up a tent for the meetings,

work just now among the soldiers, the result of which will only be surely known in eternity. We do, indeed, thank you for all the help you have given in the Master's work in this corner of His vineyard; and we continually pray that His richest blessing may rest upon His own Word and upon His servants who are responsible for the distribution of the Bread of Life.

Mr. Fulton reports from Kanazawa: "We have opened a resting and reading-room, and it is daily crowded with men to look at the pictures, enjoy singing, read books and tracts, and listen to the Word."

Miss Zurfluh, of Sendai, asks a grant of 4,000 Gospels for the sick and wounded in the hospitals there, and adds: "They will be glad to have us come to distribute them. The head doctor has asked permission from the War



Thrashing Out the Rice.

Department and sent word that he would be pleased to have us come."

A grant has been made of 10,000 Gospels to put into "comfort bags" that have been made for the soldiers, and are to be sent to the front; also 3,000 Gospels and Testaments for the Bible class, to be used by the representatives of the Young Men's Christian Association who have gone to Antung. The total donations thus far have reached above 50,000 volumes.

The publications for the last six months were 48,000 Gospels of Matthew, pocket edition.



Planting-time in the Rice Fields of Japan.

and to utilize the school for a reading-room. He was given a supply of Scriptures and has sent a report, of which the following is a part:

The work has been carried on continuously since the end of May. The reading-room has given many opportunities for personal dealing with the men. The attendance at the general meetings has been anything from three to one hundred. Just now we are having daily meetings for Bible readings and hymn singing for the convalescents of the military hospital. Many, many Portions from you have been distributed.

The Bible and Tract Societies are doing a great

ONE OF INDIA'S MANY CURSES.

A BENGALI press correspondent thus speaks of the awful curse of child marriage in Calcutta, mostly in the higher castes:

Taking Bengal, I find that there are about 4,000 baby girls in the province, under one year, who have already been "married," and over 600 baby girls out of this number, under one year, who have become widows! You will have some idea of the aggregate number of girl-widows, growing in proportion as the age limits rise, if you carry the age up to twelve. And when you consider that the custom prevails mostly among the higher classes, you will realize the enormous proportion, to total women population, of girl-wives and girl-widows. Multiply this figure by the number of provinces in India, and you get a rough idea of the extent of this crying evil of the *Kali-yuga* and the number of its victims. Imagine babes and sucklings in a state of what William Hunter de-

scribed as "perpetual penitential widowhood!" How many of the girls of five and seven and upward, to say nothing of these babes of twelve months, must have been "married" to men old enough to be their fathers and grandfathers, with the moral certainty of becoming widows long before reaching their teens. Nowhere are the words "marriage" and "religion" so badly abused as in India.

OUR WORK AND WORKERS.

EIGHT members were added to the church at Moon, Wis., at the last quarterly-meeting.

At the last quarterly-meeting of the church in Appleton, Wis., two members were received.

A REPORT in the Workers' Bulletin notes the addition of three persons to the faith, at Cincinnati, Ohio.

THE Minnesota Conference is now paying the expense of a laborer in Manitoba, Canada, for a time. Brother J. C. Christensen is the minister so engaged.

THE Wisconsin Reporter says that "nine of the students attending the church school at Cassville, taught by Sister Anna Johnson, have requested baptism and membership in the church."

IN the Minnesota Worker, Brother G. L. Budd reports from Senjen that nine persons have accepted the faith, as a result of his labor there, and a Sabbath-school of twenty-two members has been organized.

DURING the week of prayer, Brother B. E. Connerly organized a church of thirteen members at Mayaguez, Porto Rico. Brother Connerly and his wife have been on the island nearly three years, and they now feel that their work has really begun, as several others besides the new church members are deeply interested in the truth.

THE church at St. Peter, Minn., is rejoicing over the recent baptism of five young people, and the addition of others to the church. Brother W. W. Stebbins, who makes this report in the Worker, has also been visiting isolated Sabbath-keepers in the country who are deprived of church privileges. He notes one point of special significance—that wherever the Review or SIGNS is found in the family, the study of the Bible is kept up, and they know where the message is. From this class also, tithes and offerings were gathered.

Organization of Pacific Press Board.

At the recent annual meeting of the Pacific Press Publishing Company, the following board of directors was elected: M. C. Wilcox, E. A. Chapman, C. H. Jones, W. B. White, M. H. Brown, H. H. Hall, A. O. Tait. This board was subsequently organized as follows: President, M. C. Wilcox; vice-president, C. H. Jones; secretary, B. R. Nordyke; treasurer, E. A. Chapman; auditor, J. J. Ireland. The working forces were organized as follows: General manager, C. H. Jones; manager book and periodical department, H. H. Hall; superintendent manufacturing department, C. H. Jones; assistant superintendent, F. H. Gage; manager Kansas City Branch, James Cochran; manager Portland Branch, W. V. Sample.

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 9.—FEBRUARY 26.—THE MIRACLE OF THE LOAVES AND FISHES.

Lesson Scripture, John 6:1-14, A. R. V.

(1) "AFTER these things Jesus went away to the other side of the Sea of Galilee, which is the Sea of Tiberias. (2) And a great multitude followed Him, because they beheld the signs which He did on them that were sick. (3) And Jesus went up into the mountain, and there He sat with His disciples. (4) Now the Passover, the feast of the Jews, was at hand. (5) Jesus therefore lifting up His eyes, and seeing that a great multitude cometh unto Him, saith unto Philip, Whence are we to buy bread, that these may eat? (6) And this He said to prove him; for He Himself knew what He would do. (7) Philip answered Him,

Two hundred shillings' worth of bread is not sufficient for them, that every one may take a little. (8) One of His disciples, Andrew, Simon Peter's brother, saith unto Him, (9) There is a lad here, who hath five barley loaves, and two fishes; but what are these among so many? (10) Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. (11) Jesus therefore took the loaves; and having given thanks, He distributed to them that were set down; likewise also of the fishes as much as they would. (12) And when they were filled, He saith unto His disciples, Gather up the broken pieces which remain over, that nothing be lost. (13) So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. (14) When therefore the people saw the sign which He did, they said, This is of a truth the Prophet that cometh into the world."

Golden Text.—"I am the living Bread which came down from heaven." John 6:51.

SUGGESTIVE QUESTIONS.

(1) After the things considered in last week's lesson, where did Jesus go? Verse 1. Note 1. (2) Who followed Him? Why? Verse 2. Note 2. (3) On arriving at the other side of the sea, what did Jesus do? Verse 3. (4) What feast of the Jews was at hand? Verse 4. (5) What now attracted the attention of Jesus? Then what did He say to Philip? Verse 5. Note 3. (6) Why did Jesus ask this question of Philip? Why did Jesus not need the information thus asked? Verse 6. Note 4. (7) What did Philip say in reply to this question? Verse 7. Note 5. (8) Which of the disciples then volunteered information? Verse 8. (9) What did this disciple say? How did he regard this small supply? Verse 9. (10) Then what did Jesus say? What condition favored their sitting on the ground? How many were there in the company? Verse 10. Note 6. (11) What then did Jesus do with the loaves? And with the fishes? Verse 11. Note 7. (12) What expression indicates that the people all had an abundance to eat? Then what did Jesus say to His disciples? Verse 12. Note 8. (13) How much did they gather of the broken pieces? Verse 13. Note 8. (14) What was the impression made upon the people by this notable work?

NOTES.

1. "The other side," according to Luke (chapter 9:10), was the uninhabited region on the northeast side of the sea, near Bethsaida. There were two reasons why Jesus called His disciples away to this retired spot. (1) He had just heard of the death of John the Baptist, and would fain retire for meditation. See Matt. 14:1-13. (2) The disciples had just returned from an extended tour, and had reported their success to Jesus; and at this moment both Jesus and His disciples were very much overworked, and needed rest. See Mark 6:30-32.

2. The multitude saw Jesus and His disciples leave Capernaum in a boat, and noted which way they were headed. Then many of them started by land toward Bethsaida, and others joined them as they went. The people were attracted by the miracles. Thus Jesus used the people's physical needs with which to draw their attention to the spiritual food He desired to give them.

3. The second reference to a great multitude, in verse 5, is explained by verse 4. There were crowds of people on the highway going to Jerusalem, and many of these were attracted to the scene.

4. Jesus could properly turn to Philip with such a question, for he was one of the three disciples whose homes were in Bethsaida (John 1:44). But the Lord didn't need human counsel; He was directed from heaven in all His words and work. See John 8:28, 29; 12:49; 14:10, 11.

5. Philip answered very readily, and quite correctly, from the standpoint of human estimate, and the amount of his estimate (thirty-two dollars' worth) adds magnitude to the miracle. But Jesus gave opportunity for the disciples to realize that spiritual possibilities can not be reckoned by physical quantity or temporal values.

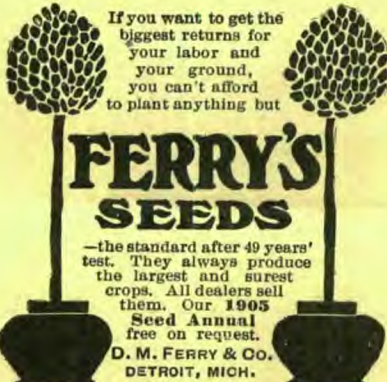
6. "Make the people sit down." Mark (chapter 6:40) says "they sat down in ranks, by hundreds, and by fifties." This was an evident preparation for a satisfactory meal, and the order assured that none should be passed by. It also demonstrated that Jesus knew beforehand what He would do. "About five thousand." Matthew (chapter 14:21) says "about five thousand men, beside women and children."

7. Jesus gave thanks for that which was not yet in sight, just as He would have done had the vast quantity of provision been heaped up before Him. He dispensed the food by the hands of His disciples, just as He dispenses spiritual blessings to the world through the ministration of His children. The Gospel is ever proclaimed through human agency. The people were given "as much as they would" eat of both loaves and fishes. So with spiritual food, there is no limit only in the desire and assimilation of the receiver.

8. The gathering of the fragments was at the command of Jesus, as a lesson in frugality. His power was not to be exercised to encourage wastefulness. The twelve baskets of remains would make another meal for the disciples. So the Lord gives spiritual blessings for use, and not to be wasted or employed for any purpose but the legitimate work of the Gospel. It is well to note, also, that this miracle is the only one mentioned by all the Gospel writers. Thus its importance is indicated by the Spirit that inspired their records.

9. The effect of the miracle was to convince the people that Jesus was the expected Prophet. But they showed the error of their time in regard to the mission of that Prophet by determining to make Him king. And this purpose was actuated by the thought that such a king could readily supply their temporal needs. When the same people sought out Jesus the next day in Capernaum, He told them that they were only seeking Him because of the loaves and fishes; and then He gave them and us this counsel: "Work not for the food which perisheth, but for the food which abideth unto eternal life." See verses 15 and 22-27 of lesson chapter.

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THE HOME



OFFERING TO-DAY.

MRS. SUSAN BIRDSALL ROBERTS.

O, do not bring your flowers
To strew upon the bier;
Keep them for those you flatter
With kind attentions here;
They will not ease one heart-ache,
They will not dry one tear,
They will not light one gloomy hour,
Too late! too late to cheer.

"Let her alone," said Jesus,
"The precious ointment pour,
She waits not for My burial,
The anointing comes before;"
Uncork the fragrant spikenard,
Let perfume fill the air,
She comes to bathe the weary feet,
Begrimed, but O how fair.

Thus would we bring sweet flowers,
And all we have to give;
The choicest and the best to share
With friends while here they live.
Thus would we sweet affections
Twine round the forms we love,
With choicest wreaths and garlands,
Our true devotion prove.

Elmira, N. Y.

A LESSON IN PARENTAL CONTROL.

BY MRS. CYNTHIA GOODWIN.

MRS. ADAMS had just placed a bright new doilie on the center table to brighten up the room. Little Lela must have her part in the work, too, and so she gathered a bouquet of the best flowers she could find, filled a vase with water, crowded the flower stems down into the vase till the water was flowing over the top, and then placed the dripping vase in the center of the new doilie.

"Why, you little blockhead," cried her mother, "don't you know any better than to put that wet vase and those trashy flowers on my new doilie? Take them away at once, and put them in the ash barrel. Go!"

Mrs. Adams then turned to her visitor with the petulant query: "Do you ever have your children spoil your things in that way?"

"Yes, dear; children are children; but I am very sorry to see how much you have spoiled."

"Why, what have I spoiled, Mrs. Brown?"

"Spoiled? why, you have spoiled the opportunity of letting that child see that you appreciate its toil for you. You have lost or destroyed a chance of getting a firmer hold upon your child's confidence. When you scold it so, you drive it from you, and it loses respect for you. You will excuse me for speaking so plainly, but do you not see that the little one worked hard to gather those flowers for you, thinking to please you? The thought never entered her childish head that she was injuring anything. The Bible says, 'Cursed is he that returneth evil for good.' I fear that we, as parents, are likely to bring that curse upon our own heads, if we treat our children unkindly in return for their efforts to please us. Just consider for a moment the child's feelings in the matter. You called her a blockhead. If I were to speak so of your child, you would quite likely order me out of

the house; but you probably shocked the child's nervous system far more by thus speaking than I would shock you by making a similar remark. Sometime you will tell the little one that she is bright and sweet; and then it will begin to confuse your two statements, and doubt your truthfulness. Children are very matter-of-fact in their lives until we bring about a difference in them by the way we speak and the things we do.

"So many mothers find, when too late, that they do not have their children's confidence. They would give anything they possess to gain it; for mayhap their boys and girls are on the road to perdition; but it is in the seeming trifles that we knit and link their very hearts to ours. When we have their confidence so that they will tell us everything, we need have little fear of their going wrong."

"Yes, I know, Helen, what you say is all true; but this terrible temper of mine constantly gets the upper hand of me. Poor little pet, I must try to make amends to her; for she tries to do so many such things for me. I never thought of rendering evil for good to my child. What shall I do to control myself?"

"The only way, Ethel, is to confess and forsake, giving your life anew into the hands of your Saviour every morning, relying upon Him for grace to direct you in your dealings with your children. You will get nearer to your child now, if you confess your wrong, and her confidence will be strengthened in you."

Little Lela had fled to another room, and had cried herself to sleep. As Mrs. Adams looked down upon the tear-stained face of her little girl, and saw the intermittent twitching of the little body, as she sobbed in her sleep, she realized more than ever the wrong she had done, and the necessity for self-control in dealing with little lives. Mrs. Adams could not repress the tears herself, as she looked upon the result of her work.

The child awoke with a start. "O, did you really want the flowers, mama? I did not throw them away; I put them in my play-house. I'll get them, if you want them."

The caresses and kisses and the prayers for forgiveness were beyond the child's comprehension, and why the doilie is now none too good for the flowers she does not understand, till Mrs. Adams takes the little one over the whole ground of the misunderstanding. Now she understands that they both like the pretty flowers. She has learned, also, why it is that the vase can stand on the doilie now, but could not before. She has learned a lesson in carefulness, and the mother one in self-control, and both are happy instead of miserable. Now the busy little hands and the busy little feet are more busy than ever to help mama, and her little arms are often put around mama's neck. Again and again she asks, "Mama, do you love me?" She sees the change, and is making very sure that mama does love her. She was not sure of it before.

Some weeks after this Mrs. Adams' visitor is again with her. This time Lela brings in a little kitten that is dripping wet. Her own dress is soiled with it.

"I didn't mean to get my dress dirty, mama; but a naughty boy threw the kitten in

the mud, and I thought you would be sorry for it, and so I brought it in."

Mrs. Adams dried the mistreated kitten, while Lela stood looking sorrowfully at the dress that had been clean but a few minutes before. Here is the place where impatience can weaken the ties of her child's love and trust and confidence, or where the exercise of patience can bind the little one to the mother heart with stronger cords than ever before. But the temptation to yield to the tempter is mastered, and she says very gently: "Come, dear, you shall have a clean dress on. You felt sorry for the kitty, and mama does, too."

That patience and the few words of kindness, how they bind hearts, and fill the home with sunshine and joy!

"Mrs. Adams, God is teaching us wonderful lessons in character building, when we let Him control and guide. We must keep our hearts open by secret prayer. When Christ abides within, our loved ones see and know and feel the blessed influence that shapes our characters."

EXPERIENCES WITH TRAMPS.

BY MRS. W. H. ALLERNS.

OUR home used to be near the railroad track, and as that seemed to be an ideal place for tramps to congregate, we often had calls from them in rapid succession.

To know just how best to deal with these unfortunates, many of whom are no doubt worthy persons out of employment, is something that is entirely beyond us if we rely upon our own wisdom. The Lord has promised that His Word would be a lamp to our feet and a light to our path. We can therefore come to His Word for guidance in this matter. The Golden Rule is in itself an indication of how we should treat the matter: "As ye would that men should do to you, do ye even so to them." He tells us that He sends the rain alike upon the just and upon the unjust, and He admonishes us to be merciful even as our Father in heaven is merciful.

I have had many blessed experiences in giving to these generally neglected wayfarers the best I had—not because I was afraid of them, but because I was yearning for their soul's salvation. I have often felt that such experiences were somewhat similar to our Saviour's experience with the woman at the well of Samaria.

One Sabbath two travelers came to our home. It being our Lord's rest day, I invited them in to rest, explaining to them my reasons for observing this particular day as a Sabbath. They joined with us in singing praises to God, and we had an enjoyable little meeting. At its close, they felt they must take up a collection, and accordingly each of them left ten cents for the Lord's work.

On another Sabbath a young man came and asked for his breakfast. I gave it to him and then invited him into the parlor to sing with us. He joined in every song, and stayed for Scripture reading and prayer. He left us in good spirits. There is no loss in this work more than in any other Gospel work, and only

our Father knows how many may be rescued in this much-neglected field. In neglecting this field and turning away these needy ones so frequently without even the bread of temporal sustenance, and almost always without a crumb of the bread of life, are we not showing respect to persons? "But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors."

A certain young man was advised not to call at our house lest he should become converted. He came, however—and got converted. I was led to talk to him about his soul's salvation. We read God's Word, and had an earnest season of prayer. He himself was led to pray, and when he arose from his knees, his countenance showed that he was a changed man. On the Sabbath following he met with us again, and during the season of prayer following the singing and reading of God's Word, two of my little girls were led to pray for him very earnestly. Tears ran down his cheeks, and he said, "This is like heaven." Surely heaven was filling our hearts with its blessings. He said, "I came here a perfect stranger, and now you seem like my own mother." We have only to open our hearts and our doors for work of this character, and the Lord will send us abundance. Let us lose no opportunity of helping poor sinners to find Jesus.

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MOUNTAIN VIEW, CAL., FEBRUARY 15, 1905.

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— Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

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The Pacific Press Publishing Company held its first general meeting in Mountain View, Cal., January 23. Coming at the close of the Bookmen's Convention and the meetings of the Pacific Union and California Conference Committees, there was a good attendance and much interest. There was a deficit during the last eight months, the length of the last fiscal year, consequent upon moving from Oakland; but there was a spirit of hope and courage that, in our new home, with new and more effective organization and facilities, and especially the blessing of God, there would be success in the year to come. The personnel and organization of the board and management will be found in Our Work and Workers column. It was greatly regretted that we could not have with us in the year to come our president of the past three years, W. T. Knox. He, however, declined the burden, but assures us of his willingness to meet us in counsel at all times. The present board earnestly solicit the prayers of our brethren and their hearty co-operation in the promulgation of this last message of mercy to the world.

A Small Book with a Great Mission.—The fact that the Bible is translated into the Chinese languages is of but little help to those who are working among the women of China. It is very rare indeed that a Chinese woman is found who can read her own language, except it be among the higher class. This makes the Bible work among them exceedingly difficult, and attended with but a small portion of the fruit that might be expected were they able to read for themselves its blessed pages. A little book has been prepared which will give to them the key to the written Word of God. It is entitled "Chinese

Shorthand." In it the phonographic principle is applied to the writing of the Chinese and Japanese languages. The words are written according to their sound, instead of each word being represented by an intricate character of its own. Every sound that can be uttered by human lips is provided for in this system, and even the intonations, which have been regarded as an insuperable obstacle to the writing of Chinese in any but their own way, is provided for in this book. It is so simple that it only requires a few hours to master the entire system, and time is a valuable consideration among the overburdened women of China. Persons who are interested in evangelistic work among the Chinese or who are thinking of going as missionaries to China, should have copies of this invaluable little book. The author is Mrs. Julia A. Barrett, Sacramento, Cal. Order of this office.

Written for Us.—"It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." 1 Cor. 9:9. Was this written only for the sake of the oxen?—No; it contains a universal principle, applying to all time; for Paul, writing in our dispensation, says, "For our sakes, no doubt, this is written." Thus God has clearly indicated that His laborers should be provided for; that they should not be hindered because of lack of temporal support. The above extract from "the law of Moses"—which was dictated by the Lord—was written "that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope." Then the apostle makes the application direct: "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" So all the things pertaining to the "law of Moses" were not done away at the cross—only "the handwriting of ordinances" was "against us," and that because these typical ceremonials had served their full purpose when Christ came. The "law of Moses" contained many other things besides the typical services, that were designed for our profit. So the prophet Malachi, writing concerning the very last time, says, "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." Mal. 4:4. "All Israel" implies all that are Christ's, the children of faith. See Gal. 3:7, 29; Phil. 3:3.

Severe Arraignment.—In addressing the delegates to the Protestant Episcopal Convention recently held in San Francisco, Rev. B. M. Weeden said:

As a church we are called aristocratic, exclusive, and other abominable names. The poor won't come to us, and many of those well-to-do men and women who do affiliate with us neglect their duties. Even now, to-night, the Deaconess Home and Hospital, a project intended to be of incalculable benefit to the church, seems doomed to failure for the want of a few paltry dollars—a sum infinitely less than many of our people squander upon a ballroom's decorations for a single night, or upon the appointments of a single dinner.

This arraignment is simply one item of a very prominent sign of the times. The ministers of many churches might truthfully bring such charges against the worldly members of their flocks. It is also a fulfillment of prophecy; the apostle Paul tells us that "in the last days perilous times shall come" because of such a condition. He says that "men shall be lovers of their own selves," and that they shall be "heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." And to this he adds, "From such turn away!" 2 Tim. 3:1-5.

The deplorable condition of present-day politics is well shown in the following conversation between former President Cleveland and Governor Bulkeley of Connecticut, who aspires to be a United States senator as reported in the *Springfield Republican*, of January 13:

Mr. Cleveland: Do I infer that it is lawful and right for you as a candidate for office to buy a vote which is for sale?

Mr. Bulkeley: I think it is right for a candidate to secure that man's vote, if he is without principle and ignorant, by any means you can use.

We have made no inquiry as to which party the

last speaker seeks to represent in the Senate. It makes no difference about the particular party that is to be "honored," by such representation; but the prevalence of that ignoble conception of right among those seeking appointment to a position of such power reveals a condition that can promise little or nothing in the cause of truth or justice or moral uplift. It brings forcibly to our mind that statement which has become practically a motto for a great religious body: "The kingdom of Christ must enter the realm of law through the gateway of politics." To what terrible straits must the kingdom of man's Redeemer be driven if it must enter upon the possession of its heritage through such a sin-sodden and crime-encrusted gateway! It will not be. The only crown of human design that Christ ever wore was a crown of thorns. He eschewed politics in Judea; He will not espouse politics now in America. It is unthinkable that the King of Righteousness should ally Himself in any way with such influences. His attitude toward the whole unrighteous mass is indicated in His attitude toward the nations of this world as a whole. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The increasing lawlessness of the present day—the increasing lawlessness among those who would make the laws—is an indication that the time is not far distant when the great iniquitous world will experience the breaking, burning, purifying power of Him who is of "purer eyes than to behold evil," much less associate Himself with its working.

Missionary activity in the apostolic age never has been equaled in any subsequent period. The missionary spirit is one of the great tests of faith, for it is the result of a spirit of obedience to the commission, "Go ye into all the world, and preach the Gospel to every creature." At Thessalonica the Jews raised the cry against Paul and his companions, "These that have turned the world upside down are come hither also." Dr. Cowan, professor of church history at the University of Aberdeen, says: "Within apostolic times Christianity had been diffused from Babylon to Rome, and also, according to ante-Nicene traditions, in Scythia, Persia, and India; while a statement by Clement that Paul 'reached the farthest bounds of the West,' gives countenance to the early belief that the apostle accomplished his purpose to make a journey into Spain. See Rom. 15:24, 25. Records of sub-apostolic missions are scanty; but Pliny, governor of Bithynia, reported to Trajan in A. D. 112 that, even through the villages and rural districts the Christian contagion had spread; and Justin testifies, rhetorically, yet significantly, that 'there is no single race of men among whom prayers are not offered up in the name of Jesus.'"

A Contrast.—When men undertake to make civil laws regulating the religion of the people, the inviolable result is unequal and unreasonable burdens. The traditional laws of the Jews, imposed by the scribes and lawyers, were grievous burdens which the people were unable to bear. They were antagonistic to the law of God, making it of no effect (Matt. 15:3, 6). On the contrary, the law of God is not burdensome; its observance is the essence of liberty. When God brought Israel "out of the house of bondage" in the land of Egypt, He immediately acquainted them with His law, which they now had the liberty to observe, a privilege of which they were deprived in Egypt. So the scripture says, "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

Trials in the Christian life should be expected, and never deemed an excuse for murmuring. One who had large experience left us this admonition: "Beloved, think it not strange concerning the fiery trial which is to try you, as tho some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy." 1 Peter 4:12, 13. Let us also take courage from the Lord's assurance, "Blessed are they which are persecuted for righteousness sake; for theirs is the kingdom of heaven." Matt. 5:10.