

SIGNS OF THE TIMES

THE SHEPHERD PSALM

Bible Study Outline, by LLEWELLYN A. MORRISON.

Confidence—

"The Lord is my Shepherd; I shall not want.

Rest—

"He maketh me to lie down

Sustenance—

"In green pastures;

Guidance—

"He leadeth me

Peacefulness—

"Beside the still waters.

Regeneration—

"He restoreth my soul;

A Guide to Holiness—

"He leadeth me in the paths of righteousness

His Mercy—

"For His name's sake.

Deliverance—

"Yea, tho I walk through the valley of the shadow of death, I will fear no evil;

Comradeship—

"For Thou art with me;

A Comforter—

"Thy rod and Thy staff they comfort me.

A Provider—

"Thou preparest a table before me

A Vindicator—

"In the presence of mine enemies;

Triumph and Fulness of Glory—

"Thou anointest my head with oil; my cup runneth over.

Confidence for time and eternity—

"Surely goodness and mercy shall follow me all the days of my life; And I will dwell in the house of the Lord forever."

AUTUMN

SPRING

WINTER

SUMMER

P. Lemoy

Our Friends Have Not Forgotten That

TEN THOUSAND INCREASE

As evidence of the fact that our friends are in earnest over the proposed increase in the SIGNS OF THE TIMES family, we give a few quotations from their letters.

ST. JOHNS, ORE., Feb. 2, 1905

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It is nearly fifteen years since I read the first copy of the SIGNS, and I am free to say it had much to do in leading me to a knowledge of the truth for this time, and now, since I have disposed of my ranch to enable me to devote my time to spreading the truth, I expect to work part of the time with the good old SIGNS, being assured there is no better missionary paper published. Will you kindly give me your rates on subscriptions, also prices on the paper in clubs? Of course, I have to make my work self-sustaining. Also kindly give me any information you think might be helpful in this work.

Kindly change address on papers from Wilhoit, Ore., to St. Johns, Oregon.

Sincerely yours,

J. M. MEIKLEJOHN

SIGNS OF THE TIMES:

Please send one copy of the SIGNS to Mrs. ——. Let subscription begin with first of new year. This came by simply handing an old copy of the SIGNS to a lady sitting near me on the street-car. Bless the Lord for His leading hand. Pray for us. Enclosed find 75 cents for six months' subscription.

Yours in the faith,

MRS. H. S. ACKERLY, Church Clerk.

S. D. A. Church,

Richmond, Va.

DENVER, COLO., Jan. 30, 1905

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PUBLISHERS

From a Blind Sister

It is now time to renew my subscription to the SIGNS, which I usually do by sending in a club of five or more, but as the weather has been so bad during the last few weeks, and as I am now blind, I have been unable to get out to secure my usual number. I have been a constant reader of the SIGNS for seven years, and could not get along without it. Enclosed you will find my subscription, and just as soon as the weather permits, will try to procure my usual club.

FANNIE EMORY

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ADDRESS PUBLISHERS OF THIS PAPER

Signs of the Times.

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

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

ONE can not live a Christian outwardly unless he lives one secretly. It is in the inward life that Christianity dwells. But it does not remain secret. It does not embalm the soul and wrap it in costly cerements; it is a living, active principle, which causes the inward man to grow and put forth fruits which all who know the life of the individual may see. He does not bear fruit that he may be a Christian, but he bears fruit because he is a Christian.

Comforting Realities.—God has revealed no dry, empty, and abstract theories concerning Himself or man's duty to Him. The divinity and humanity of Christ have been made by many purely speculative or dogmatic; and yet there are no more precious and comforting realities. Christ is human; therefore He realizes all our weaknesses, wants, struggles, temptations. He can be touched by the feeling of our infirmities. He is divine; therefore He can help us; yea, save even to the uttermost those who come to God by Him.

The Bible.—The Bible is merely a conglomeration of myths and morals, or it is everything it claims to be. Many will accept of Christ who reject a large part of the Bible, such as the prophetic portion, the doctrines of the resurrection, miracles, etc. But the very mission and work of Christ are inseparable from the prophecies, from the resurrection, from the miracles. If these fall, He falls. If these are false, in all probability so is all that the Scriptures say of His divine power and Godhead. But the mighty evidence for the one thing proves the other, and the attestation of the divine mission of Christ is the attestation of the whole Bible. God is one; so is His Holy Word.

True Unity.—A blessed result of unity is strength. "United we stand, divided we fall," is emphatically true religiously as well as politically. But this unity does not come by compromise, by a set of resolutions, nor by voting it so. Resolutions are proper enough in expressing what is, and what it is one's purpose to do, but they can not make union. Unity of purpose and object is the only way to effect true union. If two men come together, each seeking to advantage himself, they will remain together only so long as there is hope of serving the selfish purpose of each. If two are united with the sole purpose of glorifying God, sinking all selfish considerations out of sight, they will remain united to the end, or so long as the purpose is the same. True union with each other is true union of each

individual with God through His Word first of all. Christ and His truth, then, form the bond of union, the only effectual union, the only living union, the only union taught by the Bible.

WE do not read that Caleb the son of Jephunneh or Joshua the son of Nun were exceptionally brilliant men. They had no power as orators to move the people. The only time they ever attempted such a thing in their early life (up to forty years of age) they came very near losing their lives in the attempt. And yet no two men were more highly prized of God than were these two. They had one quality worth more than all else. They were loyal to God. They may have failed and slipped and stumbled over perverse dispositions or inherited appetites the same as other men, but they did not lay their sins at God's door, nor did they murmur at Him on account of difficulties. Whatever others did they were loyal to God, they "wholly followed the Lord." It is Calebs and Joshuas that are needed in the church to-day.

A JOY-GIVING POSSESSION.

THE Christian's heritage is peace. He can have that peace in the midst of the greatest turmoils of this world; peace while strife and contention are around him on every hand; peace while the world is at war. Not only that, but he can be the means of bringing peace to others in such times. When the storm lashed the waters of Galilee, the Saviour lay peacefully sleeping in the tossing boat. He had the peace that passeth understanding; and He imparted it, not only to the elements, but to the hearts of His frightened disciples. The worries and afflictions of the world are like the storm-tossed waters of Galilee.

No matter how threatening the billows may be, the Christian's heart may be the citadel of peace. Christ spoke to the raging waters and the howling storm, and they were still. The Christian can, in Christ's name, speak to the storm that is tossing a human soul, and be obeyed. The storm has lost its power to toss the soul, when Christ has spoken peace. "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. "Let the peace of God rule in your hearts." Col. 3:15. Let it; but remember that the peace of God comes only to the heart that is submitted to the will of God.

The cry of "peace and safety" from the lips of the wicked and careless is the cry of delusion. Their peace is not the peace of God—it is not peace. The safety for which they look is not the safety which God guarantees to His children—it is not safety. Their cry is a false one, for it arises from a heart prone to its

own desires. The cry of "peace and safety" brings "sudden destruction" upon the criers and the believers in the cry. The "peace of God" comes as a result of righteousness, of obedience, faith, and belief in God's Word. It is a harbinger of heaven, a foretaste of the blessings of the redeemed. Let it "rule in your hearts." S.

TO WHOM DO MEN BELONG?

IN another column is a quotation from Bishop Brent, whose diocese is the Philippine Islands. Comment sufficient is made on the quotation in general in the article which contains the quotation; but there is one clause in particular to which we wish to call attention. The bishop says, in speaking of the Filipinos:

We have our duty to perform. It is to give these people—for they are ours now—all that we are capable of giving them.

It is to the parenthetical clause, which we have italicized, that we call attention. The importance of the thought in the bishop's mind is clearly indicated; he felt that it could not be left out.

But what an assumption it is! What a low view of the Gospel ministry it is! What a narrow conception of the great commission!

1. What an assumption it is, in the light of American principles, for even an American to say, "*These people are ours*"! The Philippine Islands may belong to the United States, according to the rules of barter and trade in the commercial world; but who sold to this country the Filipinos, the people? Where is the bill of sale for the flesh and blood—the living souls of the millions who inhabit those islands? They are ours no more than the nations of Greenland, Liberia, or Madagascar are ours. They belong to God by creation, by redemption; and low indeed is that American's conception of human freedom—not to say Christian's—who would count these people, or any other people, as belonging to us.

2. It is a low conception of the Gospel ministry to simply give to our own. Before the people were ours, no particular duty rested upon this political Christianity; but "they are ours now," therefore we have our duty to them. The Christian owes duty to all of every land and race and clime. Paul, recognizing that all were blood-bought candidates for eternal life, himself included, Jew tho he was, born in strong Pharisaic prejudice, could say in the freedom of the Gospel: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So as much as in me is, I am ready to preach the Gospel to you also that are in Rome," where the loathsome dungeon and the martyr's death awaited him.

3. The bishop's words express a low conception of the great commission. Jesus said: "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and

make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you; and lo, I am with you always, even unto the consummation of the age." How the Master's words obliterate all national and international lines! If the bishop is an ambassador of Christ Jesus, he is more than an American citizen, more than a governor, more than President of the United States. He is plenipotentiary of the Court of Heaven to declare the Gospel, the terms of Heaven's glad message to a world enslaved in sin. While physically limited in ability, in field, in time, his heart-love and heart-mission should be as broad as the Master's orders. His duty is not to civilize, but to preach a Gospel in the power of God, which, received, will bring all other blessings in its train. "Preach the Word." "Preach Christ." "Preach the Gospel." Preach it to all men—"to every creature."

A VALUABLE LESSON.

THE apostle Paul was what the world would call a learned man (Acts 26:24). Even from the standpoint of the orthodox Jews he was reckoned as learned (Gal. 1:13, 14). But there was one simple lesson, more profitable than all this, that he did not, in fact he could not, learn until he was taught of Christ. That lesson was contentment. As Moses, who was "learned in all the wisdom of the Egyptians, and was mighty in words and in deeds," could not, or did not, learn the lesson of meekness until he had spent years as a common shepherd, so Paul did not learn to be content under all circumstances until he had passed through bitter experiences in divers conditions.

Relating his experience to the Philippian church, he says: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I *am instructed* both to be full and to be hungry, both to abound and to suffer need." Phil. 4:11-13. The ground of this contentment is indicated in the next expression, "I can do all things through Christ which strengtheneth me."

When a man comes to the point where he can realize that he is possessed of a power by which he can do all things, and is willing to be guided by that power, he has a good foundation for contentment. Paul says he "was instructed" how to be content, both when he had plenty and when he was in great need. From whom did he receive this instruction? Evidently from one who had passed through that experience. No other would be capable of imparting such instruction. But we read of Christ, that, "tho He was rich, yet for our sakes He became poor." Tho "by Him were all things created," yet He had not "where to lay His head," and often suffered hunger—all for our sakes.

With all this, to us, incomprehensible change, He was content, for He made the change voluntarily because of His great love for us. One is usually content to do that which he loves to do. And it was Christ Himself who taught the lesson to Paul. No man can learn such a lesson without the Spirit of Christ, and that is

implanted by the Gospel, of which Paul says, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Gal. 1:12.

Some will incline to say that it is nothing to be content when one has plenty. But that is a great mistake; the natural man becomes more grasping and covetous and discontented as his possessions increase. It is fully as hard to be content with an abundance as it is to be content in penury. And this fact is plainly discernible by noting the actions of people in the various conditions of life. The Spirit of inspiration that indited the apostle's words would not have spoken of his learning the lesson of contentment when he had plenty, had it been a lesson that could or would be naturally learned.

The spirit of contentment, in whatever condition temporally, is a most valuable acquirement; therefore the scripture says: "Godliness with contentment is *great gain*. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content." 1 Tim. 6:6-8.

To this excellent admonition is added a most solemn warning: "But they that will be rich [whether they be already rich or poor] fall into temptation and a snare, and into many foolish and hurtful lusts." "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

It is so much better, in all conditions, under all circumstances, to be content. "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:3.

A HEAVY CURSE.

NEXT to their intimate companions, what people read has more influence over them than aught else. It is a true saying that a man may be known by the company he keeps; and it is no less true that one may be known by the kind of reading he enjoys. There are few evils of like magnitude to that of evil and vicious literature. Evidences of its withering, blasting, blighting influences are seen on every hand. No other evil is so widely extended in Christian lands as that of light literature in the form of serial and sensational stories, love-sick romances, thrilling adventures, seaside libraries, dime novels, etc., etc. It is utterly impossible for one to keep note of them as they fall from the press. They enter many homes where the wine-cup has never been seen.

True, we do not find the "yellow-covered" dime novel nor the cheap serial in the gilded mansion of the rich, nor the last popular novel in the beggar's hut, but similar matter is found in each, with the same influence. This literature of fiction, with its covert sneers at religion, its low standards and false standards, its unworthy motives, creeps into the houses of Christians; it comes to us through the religious press; it finds a place in Sunday-school libraries—different, it is true, in degree of evil, but the same unreal, fictitious literature still. We see its well-thumbed pages often beside the neglected Bible, these pages intently perused by the children of those who are looking for the soon-coming of Christ, and not a

protest uttered by either father or mother, whose duty it is to protect and care for the intellectual and spiritual welfare of the child, as well as to provide for its physical needs. Alas, that these things are so!

The danger, however, lies not in its mere purchase and presence, but in its tendency and influence. We know not words to express its banefulness in this direction. It takes a quicker possession of the youthful mind, and lures and fascinates and holds with grip more tenacious and deadly, than that of the wine-cup. In fact, its influence tends to physical intemperance. How many youth have become users of the vile weed tobacco, by reading how gracefully curled the smoke of the fragrant Havana from the lips of the hero of some wonderful story! How beautifully is pictured the pleasing (tho frequently corrupt and filthy) reveries which come in the hour's indulgence of an odorous cigar, by pens that might be a power in a better cause! How many have been led to taste the mocking wine by reading a brilliant account in some popular work of fiction, of how charming and fascinating was the exquisitely-beautiful heroine as she delicately poised the sparkling glass of blood-red wine, and sipped its exhilarating contents! How many, the judgment of God alone will reveal.

How many girls who might have been ministering angels at home, blessings to father, mother, brothers, and sisters, have left all, to mingle in the unreal and abandoned life behind the scenes of the theater or opera—lured there by the brilliant descriptions and talent-worship of prominent actresses, as set forth in the light literature of to-day! How many a promising boy has forsaken his father's roof, and the useful, honest pursuits of life, to endeavor to become a second "Claude Duval," "Jesse James," or some other noted desperado, whom some novels have characterized as a hero! Many instances come to public notice every year through the press. Then, there is the great mass of whom the world takes no account who, if not utterly ruined, become mental dyspeptics, crippled in life's work; who become men and women of small mental caliber, at best,—dwarfs in mind and soul.

This kind of literature presents before us nothing real or tangible. The pictures of life are either overdrawn or lacking in necessary features. They present before us utopian views of life, which have existence in this world of ours only in dreams. Thousands enter the marriage relation thinking it one long, happy honeymoon, who become soured as soon as the stern realities of life are encountered. Following this come misery, wretchedness, unfaithfulness to marriage vows, intemperance, divorce. Such are educated to a large extent by the romances of the day. Were it not for this false education, we verily believe that there would be less divorce and crime against marital law. Looking for perfection in their ideal, unreal, selfish fancies, the common duties and realities of life make a yoke irksome and grievous to be borne.

Novel reading takes from its devotee, energy and zeal in the stern duties of life, deepens selfishness, and leads to distrust of everything that does not pander to the selfish heart and unreal fancies. To be considered heroes or heroines is the acme of the aspiration of the slaves of light literature, while the work of real

heroes lies undone on every hand. They grumble and find fault, they are sickly, simpering, peevish, impatient. They will weep over the abnormal, slighted love of one who never existed, and sneer over the wants and woes of those who surround them. Their own selfishness and the love of Christ never cause a pang or feeling of gratitude. How many times have we seen a sentimental, love-sick girl weep over the fate of a pen-picture, when the poor, tired, discouraged, heart-sick mother, and toil-bent father, could not even call forth a word of sympathy! What rays of light these sons and daughters might be in the days of cloud-gloom and darkness! what a power in the church of Christ, if they were willing to grapple with duty, and, in the strength of God, fight the real battles of life!

There may be good things said in novels, words which appeal to the purer, holier emotions of our natures, but words, nevertheless, which often make the novel all the more dangerous. They are the gilded bait which hides from the minds of the well-disposed the poisoned, fateful hook. They are the beautiful flowers which hide the snare. It is this novel-reading which oftentimes leads boys to speak of mother as "old woman," or "the old lady," or father as "the old man," or "governor." How many are led to look back over the past and regret the brightest years of life, which have been given to such reading,—years when memory was most retentive, when character was forming,—and what would they not now give if they could but recall them! How the memories linger! How the habit of hasty, rapid, unreflecting reading remains! How hard it is to efface their impression! What struggles has it cost to resist their influence—the blighting, baneful influence of this corrupter of minds, this destroyer of memory, this feeder of selfishness! It is called *light* literature, but it is one of the *heaviest* of curses.

Parents, do your duty. Place before your children the Word of God, and truthful, mind-building reading. Novel reader, be admonished before you become a mental wreck. Dear youth, shun such reading, and, as companions, those who prefer such reading. Be real men and women. The greatest heroes and heroines are those who conquer sin and self, and lovingly labor for others' good.

OUR MISSION NOT POLITICAL.

WE are hearing more and more of the civil and political duties of the clergy of to-day and less and less of the Gospel phase of the work to which they are called. Preaching the true Gospel recedes from view as the political duties of the representatives of the cross of Christ loom up larger before them. In not every instance is this seen; but the great popular trend and drift are in that direction.

An instance in point was seen in the address of Rev. Chas. H. Brent, of Boston, bishop in the Philippines, when he made declaration of his policy and purpose. That the new bishop is a convert to the idea of the union of church and state, in effect, if not in outward form, is seen from his published declaration, which reads as follows:

The bishop who goes to the Philippine Islands goes to stand for righteousness in civil life, to make civil service what it should be there, to promote Christian education, to further the interests of American civilization in that country, which is now our responsibility, and foster the true elements of our own civilization. It is no longer a question of imperialism or anti-imperialism. We have our duty to perform. It is to give these people—for they are ours now—all that we are capable of giving them.

It has been argued by some members of our church that because the Roman Catholic Church is established in that country, we have no business there. Do not think that the bishop goes to the Philippines as the enemy of the Roman Catholic Church. He goes as the enemy of their enemies—of lust, extortion, dishonor, and oppression.

If the last sentence of the quotation could be shown to be true, the "lust, extortion, dishonor, and oppression" must all have been perpetrated by the Filipinos. But we had understood that those were the things from which the Filipinos have been struggling for release for centuries; that they were the ones who had suffered those things, suffered them at the hands of a religious despotism. It is difficult to understand how the bishop can go there as the enemy of that despotism's enemies, and still be the friend and well-wisher of the Filipino. It was the oppression, distortion, and dishonor which the Filipinos suffered at the hands of the friars that finally resulted in the loss of the islands to Spain. The church used the state for its own ends, for the enforcement of its own demands. The result was continued rebellion against the government, and its final expulsion; but the "church" is still there—and so are its enemies. The bishop who goes there as the enemy of those enemies goes there as the friend of Rome, an apologist for all she has done in those islands, standing for the principles that lost those islands to the Spanish crown.

This bishop will stand for "righteousness in civil life," and will seek to "make civil service what it should be there." But how about the "great commission"? There is no word in regard to that. How about preaching the Gospel there? Purifying the civil service would seem to take precedence over that. The idea of promulgating the Gospel seems to have been buried under the glittering phraseology of a political religion. It is the "civil service" and "American civilization" that are to be the burden of the bishop in his mission to the Philippines—the very duties which the government has placed upon its accredited representatives there.

Thus, gradually and almost imperceptibly, the doctrine of the duty of the church to interfere in political affairs is gaining adherents and influence throughout the country. The great church body is being swept from its moorings on the rising tide of a political religion. Here in the home land "civic righteousness" and "American civilization" are usurping the place of the true Gospel in the popular pulpits, till almost every religious duty is given a political turn by such misguided teachers. The truth of God is thus smitten in the house of its supposed friends. The kingdom of God, which Christ declared was "not of this world," is made to appear of this world wholly, with a bare tinge of religious sentiment.

It is hardly supposable that a missionary who goes to a foreign people with such a com-

mission in one hand and flaunting a deed of ownership in the other will ever fitly represent Christ, or win for Him the sincere worship of that people. The "missionary" who goes forth with that idea of a missionary's work is unfitted for the high calling, and might better ask the government to do the work while he remains at home and seeks to learn from the Word of God what his duty is. So with the clergyman who is imbued with political ideas. It were better for the cause of Christ that he remain out of the pulpit until he be endued with a power that is not human and has a message that is not political. There is nothing to indicate, however, that the popular trend will ever be in that direction. The form of godliness is retained; but the power to convert souls is lacking; and the message of God is not in the message that is given by such teachers. It is a sign of our times, and it has its lessons for us.

S.

Question Corner

1624.—The Added Law. Gal. 3:19.

In Gal. 3:19 what law was "added"?

L. H.

(1) What is the meaning of "added" as here used? (2) For what purpose was it "added"? (3) For how long was it added?

1. The Greek word is *prostithemi*, defined "to place additionally," "to lay beside," to "repeat." It is translated in Heb. 12:19, "spoken to them any more." Referring to the original account from which the passage in Hebrews was taken, and we learn that it refers to the Ten-Commandment law: "These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and [in harmony with their request] He added no more. And He wrote them on two tables of stone, and gave them unto me." Deut. 5:22. It seems very evident, then, from this study, that the added law of Gal. 3:19 is the Decalogue.

2. For what was it "added" or spoken?—"Because of transgressions." So that God's people, sunken and hardened by sin, might see outside of themselves what sin was. As expressed by the same apostle in another place: "Moreover the law entered [was spoken and given in its written form], that the offense might abound" (Rom. 5:20); "that sin by the commandment might become exceeding sinful" (Rom. 7:13). The law of God was spoken additionally, placed along side of man that he might see how sinful he was, and so seek God's salvation. And the Decalogue is the only law which points out sin.

3. For how long is it thus given to man?—"Till the Seed should come to whom the promise was made." That Seed is Christ. That promise is the inheritance of the whole world. Rom. 4:13. He came once to prepare the way. But His kingdom is yet in the hands of usurpers, and will so continue till He shall come whose right it is; then God shall give it Him. Eze. 21:27. Till then there will be sinful men who will need the diagnosing power of the law as to their condition, in order that they may seek the great Physician.

1625.—1 Cor. 15:29.

What is the meaning of 1 Cor. 15:29?

L. H.

It is the climax of Paul's argument that the dead are raised. The whole argument turns on the "if." See how the apostle uses it all through the chapter. "Christ died for our sins." "He rose again the third day." Now if He did not rise there is no hope. Faith is vain, sin is not forgiven, all the dead are perished, and all who are baptized in view of death and the resurrection are enacting a lie; why are they over the dead baptized into Christ's likeness if the dead rise not. We may before long print a portion of what the Bible Commentary has to say upon this text. There is absolutely nothing in it for vicarious baptism.



THE OUTLOOK

THE GENERAL OUTLOOK IN GREAT BRITAIN.

(From Our Own Correspondent.)

Uncertainty and Unrest.

POLITICALLY, socially, religiously, England at the opening of the year 1905, is an uncertain quantity. There is a general feeling amongst thinking men that the unexpected is the thing very likely to happen. No one knows what is coming. The situation on the whole is intensely interesting, but difficult to characterize.

England's Internal Politics

are in a peculiar situation. The Conservative party is in power, and has a very large majority in both Houses of Parliament. Nevertheless, judging by recent by-elections, nearly all of which have been won by the Liberals, the sentiment of the country is quite the other way, so that if a popular election were to be undertaken at the present time, it would result in radically changing the complexion of Parliament. Chamberlain's advocacy of a protective tariff, and the Education Bill are, perhaps, the chief causes of dissatisfaction with the Conservatives.

Dreaded Possibilities.—The War Spirit.

Externally, the outlook is by no means the brightest. Germany's recent huge increases in its navy are generally regarded as a direct menace to England, and it is also believed by many that Russia has designs upon India. Of course the flamboyant articles of a certain section of the English press help to create racial prejudices, and make the situation worse than it would otherwise be.

Meanwhile the efforts to rehabilitate the army, whose defective organization became so generally manifest during the Boer War, have thus far proved melancholy failures. Mr. Brodrick ruined his reputation in the attempt, and Mr. Arnold Forster, who succeeded him, and inaugurated a new scheme entirely, had no better success. The English War Office has come to be synonymous with inefficiency and red tape. Quite a large section of the public, including a number of influential men, favor conscription. In general, the war spirit is certainly increasing. The strong men of the country are upholders of imperialism.

Social and Religious Conditions.

Social conditions will require treatment in a separate article. It need only be said here that elements are at work beneath the surface, at the very heart of the social fabric, which, in time, will manifest themselves in a way to astonish the thoughtless crowd. An easy-going optimism is characteristic of the age; but the true facts are bound presently to come to light. The real condition of the English working classes, both in country and city, is one to cause deep sorrow and distress of heart.

The religious condition has been treated at some length in the two preceding letters, in which the Romeward Movement, the widening of the gulf between the working man and the church, and the growth of rationalism *within the church* were pointed out as salient features in the situation. It may be profitable to pause a moment and point out the probable outcome of these tendencies.

Naturally the Romeward movement will gather to itself a new impetus from the development of the rationalistic sentiment in the Protestant churches. As the Bible is discarded as a guide to faith and conduct, many looking for *something* to lean on, will turn to the church which proudly claims apostolic succession, and boasts that she never changes. Others will become out and out skeptics. This is becoming the case more and more with the laboring classes, a large section of whom have as their only religion a belief in Socialism; sometimes approach-

ing anarchism. There, again, however, Rome will win the day; for she has absolute control over that considerable portion of the laboring class which belong to her fold, and through them can influence the remainder. She will, moreover, win over the upper classes, whether out and out skeptics or rationalistic professors of religion, through her influence over the masses.

Thus Rome, whatever course may be taken by other denominations, has the situation virtually in her hands. It is only a matter of time till she will again dictate terms to the nations. The old Protestant spirit has long been dead in the popular churches, with possibly some few exceptions, and the new element of sympathy for Rome is rapidly taking form.

A Religious Revival.

In the midst of this widespread apostasy, it is refreshing to note the recent religious revival which began in some obscure Welsh chapels in the latter part of 1904, and has gradually covered that whole country, bidding fair to overflow into England. I have waited to see full developments before writing, thinking at first that it might pass away without accomplishing much. Modern revivals, it must be said with sorrow, are usually marked by great superficiality. Fine singing, the advent of some widely-known and much-heralded revivalist, lots of advertising, careful enumeration of conversions (which often means simply signing a card or shaking hands with the revivalist) and a call for generous donations, generally complete the business, and when it is all over with, the real situation remains worse than it was before.

This movement in Wales is of an entirely different character. First, it depends upon no man, but is the evident working of the Holy Spirit. Mr. Evan Roberts, a young student of 26, who but recently worked in a calling, has been prominently connected with the work in certain places; but it has broke out simultaneously, and with equal strength in other parts where he has had nothing to do with it, and is generally acknowledged to be nothing less than a "profound religious upheaval." Leading representatives of the London "press," clergymen, and others have gone to Wales to see the work going on, and one and all have come back with only good reports. Magistrates, policemen, employers of labor, and editors, unite in bearing testimony to the genuineness of the movement, and the excellent material results that follow in its wake.

Thus at the Penrhyn Quarries, in Bethesda, where, as a result of the late deplorable strike, most intense animosities existed between the men who continued on strike, and those who finally returned to work, so that even members of the same family would not speak to each other, the advent of the revival has effected a wondrous change. As a leading newspaper puts it, "the Revival has done more in a week than the most sanguine hoped could be accomplished in ten years to heal the social, the religious, and the domestic breach caused by the great strike."

The meetings are carried on by the people themselves rather than by the ministers. Once opened by the singing of a hymn, opportunity is given for prayer and testimony, and the time is well filled. Exhortations to repent are given by men and women, and heeded. Doubts and difficulties are dealt with right in the open meeting, there being no inquiry room; and, in fact, none of the ordinary paraphernalia for the conducting of a revival. Remarkable simplicity is everywhere a marked characteristic, and it is good to note the entirely unanimous verdict of those who have gone to investigate, that the movement can not be traced to any known human source.

"Never was there a religious movement," writes the well-known journalist, Mr. W. T. Stead, "so

little indebted to the guiding brain of its leaders. It seems to be going 'on its own.' There is no commanding human genius inspiring the advance. Ministers, each in their own churches, open the meetings. But when once they are started they 'obey the Spirit.'" Again; "The special note of the Revival is that the Gospel message is being sung rather than preached. And such singing! The whole congregation sing—as if they were making melody in their hearts to the Lord. The sermon is a poor thing compared with the psalm and hymn and spiritual song. . . . Most of the hymns were the old familiar tunes of every mission service. Occasionally they sang, 'Lead Kindly Light,' but much more frequently 'Jesus, Lover of My Soul,' 'I Need Thee Every Hour,' 'Lord I Hear of Showers of Blessing,' etc."

It is a pleasing subject, and one would fain dwell upon it at greater length; but this will suffice to give some idea of the movement. Let us hope and pray that it may extend into England, Scotland, and Ireland, and, furthermore, that the ultimate result may be to lead people to studying their Bibles, and fully obeying all their Lord's commands. Such seasons of refreshing show that the Spirit of God is still at work in moulding hearts, and, tho' apostasy be abroad in the land, we have good reason for believing that many will yet turn to the Lord with all their hearts, and receive His blessing.

M. ELLSWORTH OLSEN.

SUNDAY LEGISLATION IN WASHINGTON.

THE City of Washington is being thoroughly canvassed with petitions against the District of Columbia Sunday Bills now pending in Congress, and the question has received extensive comment in the press of that city. A member of the District Committee of the House of Representatives said to a member of the Religious Liberty Bureau, "If you will kindly keep us informed as to what Mr. W. F. Crafts wishes us to do, you may be sure it will not be done."

At first sight, one would suppose that it was not difficult to know what Mr. Crafts wants, as he keeps a headquarters and a number of assistants in the city for the ostensible purpose of making known the wants of his "reform" association. But, after all, it is not so easy to fathom his designs, unless one has learned them from his utterances in the past, when he and his fellow workers were not so cautious in their methods as they have been in the past few years. Men who have studied the prophecies pertaining to the outcome of affairs in this nation, and have traced the movements of the so-called National Reform Association the past forty years, are well aware that a practical union of church and state is the aim of Mr. Crafts' religious lobby in Washington; and that the minor "reform" measures that he has caused to be introduced into Congress, and in some instances succeeded in having passed, are mere stepping stones to the one comprehensive purpose.

The enforcement of stringent Sunday laws throughout the land by the general government is one aim long ago avowed, and this District of Columbia Bill is but a prelude to that purpose, a minor action to get Congress committed to the principle of national religious legislation, and, further, to enforce a recognition of the aforesaid lobby as a power that Congress must reckon with. In short, the ultimate purpose of these "reformers" is so far-reaching in the direction of religious legislation, that the Congressman who has not followed the "reform" for at least two decades may well ask those who are informed what Mr. Crafts wants him to do, and then see that it is not done. As a specimen utterance of one who advocates this reform movement, of which the District Sunday Bill is but a progressive step, we submit the following:

I want to see the day come when the church shall be the arbitrator of all legislation, state, national, and municipal; when the great churches of the country can come together harmoniously, and issue their edict, and the legislative powers will respect it, and enact it into law.

And much more of like import is on record.

SUNDAY-LAW NOTES.

"BREAKERS of the Sabbath received a hard jolt in Judge Dickinson's court yesterday," reported the Minneapolis (Minn.) *Tribune*, of December 1, "when Gust Berglung, Frank Barker, and George Newson, barber-shop proprietors, plead guilty and were fined \$10 each for violating the statute against Sunday labor." The prosecutions were at the instance of an agent of the barbers' union, which "has undertaken a crusade against violators of the Sabbath law who keep open barber shops on Sundays, and will bring charges through their agent wherever evidence can be discovered." Another barber arraigned at the same time plead not guilty, and his trial was set for a later date.

It is announced that Governor Herried of South Dakota will recommend in his annual message to the Legislature "amendments to the game law prohibiting Sunday shooting," and that he thinks "such provisions should carry a heavy penalty for their violation."

In New Orleans, on December 20, Jules J. Mumme was tried before Judge Aucoin in the second city criminal court on the charge of violating the Sunday law on October 20. He was found guilty, and December 23 was set for sentence. Several other alleged Sunday-law violators were tried and acquitted, the evidence being insufficient to hold them.

A despatch from Morgan City, La., under date of December 20, stated that "the sheriff of this parish has had circulars printed and posted, around notifying the different business houses in this parish that the Sunday law will be rigidly enforced, and warning all places of business to close up after 12 o'clock Saturday nights."

In St. Paul, Minn., on December 23, "three clothing merchants were brought into the police court on warrants charging them with selling goods on Sunday. They entered pleas of guilty, and were fined \$1.00 each. The arrests were caused by the agent of the retail clerks' union, who secured five other warrants at the same time. This is said to be the commencement of "another crusade for the enforcement of the Sunday-closing law" by the retail clerks' association, a member of which is thus quoted on the matter in the St. Paul *Globe*:

We are determined that the law is to be enforced, and have decided to prosecute every man arrested. The large stores now observe the law, but it is not fair to them nor to the men compelled to work on Sunday if some of the dealers are allowed to do business on that day. The retail clerks' association conducted a campaign against several grocers a year ago, with the result that now most of that class of stores are closed on Sunday. The dealers included in the present movement are engaged in selling clothing and gentleman's furnishing goods, and we are determined that they shall be made to close on Sunday as well as the grocers.

In the circuit court at Portland, Ind., on December 9, Edward Shrewsbury, "manager of the William McGollister oil lease in Jackson township," was "put on trial on the charge of Sabbath desecration," it being "alleged that on Sunday, October 14, of last year, he superintended the pumping of the lease." He was arrested at that time and "arraigned before Justice Samuel Brunson, where he was convicted and fined," but he took an appeal to the circuit court. After the evidence of the prosecution had been presented in the circuit court on the above date, "Judge LaFollette instructed the jury to bring in a verdict of acquittal."

The New Orleans *Item*, of December 5, reported that "the police are still actively enforcing the Sunday law," and gave the names of eight "violators" who were arrested on the previous day. Four of these were storekeepers, one of them the keeper of a cigar store, and the charge against them was "keeping open store and selling." The other four were saloon-keepers, and the charge was "selling liquor." On December 12 the New Orleans papers reported the arrest of eight more persons "charged with violation of the Sunday law," nearly all of whom were saloon-keepers or bartenders.

At Ogden, Utah, on December 2, "Manager Grant of the Grand Theater, and Mr. Bailey, who managed the auto race" on the preceding Sunday, "were convicted in the municipal court of violating the ordinance prohibiting Sunday amusements." "Mr. Grant was fined \$20 and Mr. Bailey \$10, but later Mayor Glassman remitted the fines, with the distinct understanding that no further attempt will be made to conduct Sunday amusements." "In the future no violation of the ordinance prohibiting amusements of stated character will be allowed."

It was reported from York, Pa., on December 10, that "the merchants' association, at its meeting last night, placed itself on record as being opposed to the abolishment of the Sunday law of 1794, and the members of the legislature from this district will be asked to vote accordingly." "The act, which prohibits all worldly employment on Sunday except works of necessity, will, it is said, come before the Legislature at its next meeting, when an effort will be made to repeal it."

It was recently reported from Waterloo, Iowa, that as the outcome of "negotiations between the ministerial association and the opera house managers, conclusions have been reached whereby the managers have agreed to cut out the Sunday theater business, which has been the custom in the city for the past year." "All Sunday dates which have been made for the coming season will be cancelled, so far as possible."

At a meeting of the city council of Decatur, Ala., on December 2, "an ordinance was introduced prohibiting saloon men, or any of their employees, from entering saloons on Sunday." "The rules of the council were suspended, and the ordinance was passed on its first reading." "Heretofore there has been a rigid law against selling liquor on Sunday, or allowing any one to enter a saloon, except the proprietor, and his clerks or porters."

CONSCIENCELESS FINANCE.

Mr. LAWSON's phrase, "Frenzied Finance," is too mild. Conscienceless finance is a more accurate description of what goes on in Wall Street. "Frenzied" would imply an excitement so intense as to temporarily suspend the operation of the reason, but some of the Wall Street transactions are deliberately contrived schemes for deception and pillage. One of these schemes is just now being exposed in New York. A brokerage firm by the name of Monroe & Monroe failed, and the investigation revealed the operations of conspiracies as scandalous as any exposed by Lawson.

It seems that a plan was formed for giving a fictitious value to the stock of the Montreal & Boston Consolidated Copper Co. By what are called "washed sales" the stock was sold and bought by a secretly-formed syndicate whose members dealt with each other—the purpose being to deceive the public. Second Vice President Loomis of the National City Bank of New York—the Rockefeller bank—was, it is said, one of the syndicate, and his son was one of the officers of the copper company. The bank loaned the brokers sixty thousand dollars a day for eight days to help carry through the "washing" operations. It is asserted that the money was loaned without security and Mr. Loomis seems to think that that is the only question involved. When asked if he was going to resign he replied: "Why should I resign? They say we lent \$60,000 a day for eight days without security. How do they know what security we had? The bank did not lose a cent." It does not seem to occur to him that there is anything wrong in practising a fraud on purchasers of stock. What about the "innocent widow and orphan" of whom we hear so much when any anti-corporation legislation is suggested? What difference is there in principle between the "washing" process and plain, every-day stealing? Burglary is in the same category, and is not a whit less dishonorable. Has the federal government any money on deposit in the National City Bank? If so, what does the president think of an institution whose officers are so morally obtuse as to see nothing wrong in such a plot? When the president gets

ready to "shackle cunning" it might be well to include Wall Street operations within the scope of the criminal law.—*The Commoner*.

The gross income of the railroads of the United States for the year 1904 was \$1,966,633,821. The gross income of the United States Government for the year 1903 was a little more than one-third of that amount. One of the most important questions now before the people of this country is the control of the railroads. The trusts realize this, and are securing a firmer grip on these industries than ever before. It has just been made public that the Standard Oil Company has secured a controlling interest in another of the greatest railroads of the country, and has put its own men in official positions in that corporation.

The labor troubles in Russia are still serious, but it is the rising tide of revolution that is most feared by the officials. Rumor after rumor comes from correspondents in Russia, that the government is thinking seriously of making peace with Japan; that it is the definite intention to do so as soon as Kuropatkin's army has obtained one substantial victory. There is some indication that General Kuropatkin may be recalled. At least, powerful influences are working to that end. It is said that the czar's purpose to grant additional reforms has been again frustrated by the ducal party.

The Procurator-General of Finland, the highest Russian religious official in that country, was assassinated at his home at Helsingfors, Finland, on February 6. The assassin was wounded by the son of his victim, and was captured. This is the second notable assassination in Finland since Russia began to restrict the liberties of the Finnish people.

The new premier of France has announced his policy. He will stand, among other things, for the separation of church and state, as did his predecessor. The Vatican is said to be pleased with the change, as it believes that he will be milder in his attitude toward the church than was Premier Combes.

The town of Valparaiso, Indiana, has declared its intention to close up completely on Sunday. This is the outcome of a ministerial crusade which has been carried on for some time. No secular business of any kind is to be allowed. Even the telephone office and the post-office must be closed.

The Florida orange crop has been frozen on the trees, and it is feared that many of the trees, also, have been killed by the frost. The damage will be enormous. Florida's vegetable gardens, also, have felt the effects of the frost, and have suffered to the extent of many thousands of dollars.

The Rouvier Ministry of France has presented to the Chamber of Deputies the draft of a new bill for the separation of church and state. It is said to contain all the essential provisions of the former bill. Its first provision is for the abolition of the concordat between France and the Vatican.

Germany has long had its Catholic (Center) Party. A strong Catholic party is said now to have been organized in England for the purpose of securing more favorable legislation, especially for Catholic schools. It aims to secure at least a partial support of its schools by the government.

There is a reign of terror in two of the provinces of the Philippines through the depredations of two bands of ladrones. Sympathizers with the American regime have been killed, mutilated, carried off, and their property destroyed. Martial law has been declared in these provinces.

The gas mains and water mains of New York City are said to be in imminent danger of being destroyed by electrolysis, so heavy are the currents of electricity that are being allowed to pass into the ground. The effect of these currents is to disintegrate the iron.

During the past week severe storms have raged over the greater portion of the United States, greatly interfering with transportation and telegraph communication. For a time New York harbor was nearly blocked with floating ice.

The Legislature of the state of California has furnished a scandal for the state. Four senators are accused of taking bribes to shield certain firms from investigation, and the trial of these senators is now on.

The largest diamond ever found was discovered recently near Pretoria, South Africa. The stone weighs 3,032 karats, and is valued at \$4,000,000.

The Government is planning a school at Carlisle, Pa., in which to teach young Indians to become effective soldiers for the regular army.

The House has passed the railway rate bill, whose purpose is to regulate rates that may be charged by the railways of the country.

A wave of revival is sweeping over Great Britain, and seems to be gaining force as it proceeds.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

XII. THE ASSUMPTION OF UNIFORMITY.

A Belated Science.

It is a singular and notable fact, that while most other branches of science have emancipated themselves from the trammels of metaphysical reasoning, the science of Geology still remains imprisoned in "*à priori* theories."—"The Glacial Nightmare and the Flood," Preface, VII., by Sir Henry Howorth.

This quotation, from a prominent, scientific English author, is a most unqualified impeachment of modern Geology (as currently taught) as fit to rank among the inductive sciences. Certainly the inductive method and the "*à priori*" method of reasoning are exact opposites. Hence it is an abuse of language to speak of the current Geology as one of the inductive sciences. Astronomy, physics, chemistry were in this condition ages ago and long continued thus; but, one after another, at the magic call of common sense and true scientific methods, they "have emancipated themselves from the trammels of metaphysical reasoning." But, sad to say, this belated science of Geology "still remains imprisoned in '*à priori*' theories."

This and several of my succeeding articles will be written to amplify and illustrate this acknowledged fact.

"*A priori*" (literally, from what is before) is a term used to denote a method of reasoning which proceeds from cause to effect, or from an assumption to its logical conclusion. Geometry is an example of this method. The opposite of this is to reason from observed effects so as to discover the cause; to take a number of scattered facts in nature, and, by correlating them together, to trace out the principles or laws pervading them. This is the inductive method, the true scientific method, and is the way in which everything worth knowing in nature has been discovered. But by the confession of Howorth, himself a voluminous writer on Geology, this so-called science needs to face square about, as the other sciences have done, and proceed by wholly different methods. The reasons for this change, and the manner of bringing it about, is the task before us. "The crust of our globe," writes a distinguished scientist, "is a great cemetery where the rocks are tombstones on which the buried dead have written their own epitaphs." The reading of these epitaphs makes up the larger part of the science of Geology; but it is certain that by false methods of reasoning, methods which, as Howorth says, have "all the infirmity of the science of the Middle Ages" (Id. Preface XIV.), we can never hope to read them aright, or discover from them a single fact or principle of which we can be certain regarding the conditions of their life or their burial.

To us of the twentieth century

Nature Is Not Capricious.

From the mote dancing in the sunbeam to the suns, and stars, and systems circling about the mysterious and far-off center of the universe, every atom of matter moves only in accordance with fixed and unalterable laws. Such is the case now, and such it has ever been so far as our reason can serve us for a

guide. Even as the spectroscope has proved to us that the far-off nebulae are composed of chemical elements similar to those about us and within us, so we know that nature is a unit in her manner of working, because her ways are all equally the expression of one eternal unconditioned Being who is perfect, and therefore unchangeable.

We may all agree that the laws or methods of nature are unchangeable; but who shall define for us the limits of "natural law"? When we assume, as the geologists do, that things have always happened, and must always happen, as we see them now occur about us, we are surely getting very unscientific in our self-conceit. How is it that we, the creatures of a day, know the limits of nature's marvelous laws, or that we dare boast of having mastered them all? I know not any one with the courage to affirm this in the abstract; tho it seems that we are, many of us, inclined at times to arrive at conclusions, or adopt methods of research, which tacitly involve these preposterous assumptions.

And yet, from our faith in the eternal truth of nature, we can only judge of the past by what we know of the present; we can only know of the distant by what is beneath our touch. The present action and potentialities of earth and air, water and heat, must be our study, if we are ever to make any progress in understanding the oftentimes intricate and obscure records of the past of our race and of our world. If we found a dear friend lying dead by the roadside, we would not feel content to call in the aid of some old witch-doctor to tell us how people *generally* die of old age or otherwise; we would invoke the best scientific training that we could possibly obtain. For we don't want to know how people *generally* die, but *how this particular person actually did die*. And only one deeply versed in the laws of physiology and the normal action of the human body would be prepared to say whether our friend had died a violent death, or one due to ordinary or "natural" causes.

Man Contemporary with the Extinct Animals.

Contrary to all that the geologists taught for nearly a hundred years, some unmistakable relics of our own species have now been found fossil in conditions which show them to have been positively contemporary with hosts of "extinct" animals which lived when the land and water were very differently distributed from the way they are to-day, and when a totally-different mantle of air and climate was spread over all. Hence we take up with renewed zeal the study of the action of the elements, for only by a right understanding of their present powers and possibilities can we hope to arrive at a correct solution of those myriad problems arising about the conditions of that ancient world, and of the causes which ended those conditions and ushered in the present order of things.

What Uniformity Teaches.

In the ordinary text-books we are told that the present surface of our earth which seems so stable is in reality not so, but rising in some places and subsiding in others at a very slow rate; and that these movements of level, pro-

longed over the vast eons of an abysmal past, have resulted in the dry land and the water changing places almost times without end.

In some places (according to the theory) these slow and gradual changes of level have resulted in the bottoms of ancient seas, with their accumulated load of shells and sediment, being now found pushed up into lofty mountains thousands of feet above the level of the ocean. At the same time, and in other localities, "the sea, like a huge plane, shaves away league after league of the land," and conquers once more the territory snatched from it in some previous age. Even the "eternal hills," now high and dry, are by these lieutenants of the sea, "the river saw, the chisel of heat and frost, the ice wedge, the glacial file," working away "without haste, without rest," being slowly but surely brought down once more also beneath the dominion of that mighty liquid mantle which sometime in a past eternity was spread out over the yet unborn land. In short, we are taught that the action of the elements during all past time has been *uniform with the present* in character, perhaps even in degree, and that the landscape spread before us now in mountain and valley, river and lake, is but the final result of activities *identical in character and methods with the present*.

This is Uniformitarianism, which Howorth characterizes as "the religion founded by Hutton, whose high priest was Lyell," and which is thus defined by the Standard Dictionary:

The doctrine that essential uniformity in causes and effects, forces and phenomena, has prevailed in all ages of the world's physical history, and that the activities of the past were similar in mode and intensity to those of the present.

Dana says about the same thing:

The method of interpreting the records rests upon the simple principle that rocks were made as they are now made . . . through common-place operations.—*Manual* p. 13, *Fourth Ed.*

Professor Ramsey was even more plain and positive, for in his address to the British Association in 1880, he said:

From the Laurentian epoch down to the present day, all the physical events in the history of the earth have varied *neither in kind nor intensity* from those which we now have experienced.

The Theory and the Word.

The first thought which probably occurs here to the reader is that the statement of this theory is a point-blank denial of the Biblical Deluge. This alone would be sufficient to make the believer in Genesis sure that there must be *something wrong* with it; but our task now is to determine in a scientific way just where and how it is wrong.

This, however, is not hard to do. For it is easy to see that this theory of Uniformity, which says "that nature has always used precisely the same tools and employed them in precisely the same way" as she has since recorded history began, is an *assumption at the beginning*, not a conclusion or induction at the close, of our investigation of the rocky records of the past. It is certainly not a conclusion from any fact or series of facts in nature, for how can we be sure that the elements have always acted in the regular methodical way they have since human observation began? There is certainly nothing in the rocks to support such an idea, but everything to the contrary.

The fact is this current doctrine of Uniformitarianism only came in as a preferable alternative to the "Catastrophism" of Cuvier; that it took ready-made the succession of life in-

vented and used by this latter doctrine, and merely said that, *given time enough*, it would undertake to explain all these successive ages as possibly the result of ordinary slow-working causes, but neither Lyell nor any one else ever attempted to prove that this uniform action of the elements is the only thing that will explain the facts in the case. And to-day every single text-book on the subject starts out with this assumption of uniformity in its opening chapters, and studies all the strata from this standpoint. Hence, it is perfectly evident that if there is anything wrong with this succession of life idea which it received by inheritance from the "Catastrophism" of Cuvier and his predecessors, this doctrine of Uniformity may turn out useless, to say the least, if we have no ages to interpret.

Assuming What Should Be Proved.

But the point just here is that whether it is more reasonable than Catastrophism or some other doctrine has nothing to do with the matter. What I object to in the name of inductive science, is this preliminary assumption of a great general fact, the truth or falsity of which ought only to come in as a law arrived at as a generalization from the sum total of our investigations.

We are not ignorant of how the forces of nature now act, the degrees of their intensity, and the results of their work. Hence, instead, of prejudicing the case at the beginning of our investigations by assuming this uniformity during all past time, I say that the only scientific way is to make the truth or untruth of this general law a *subject for investigation*. Whether the air, the rivers, and the sea have always acted as we now see them act, it is *our business to find out*. To assume this general principle as a preliminary to our investigations of the past is to forever keep our science in the swaddling cloths of deductive methods which in this twentieth century ought to be considered a shame and a disgrace. *If our science is good for anything at all, it is surely capable of deciding for us very positively whether or not the tools of nature have always worked at the same rate and with the same force as at present; and the investigation of this problem is without doubt the most important question that can engage our attention as geologists.*

Facts Are Not Proved by Hypotheses.

That the laws of nature are immutable, that earth, air, and water are absolutely subordinate to these immutable laws, and that we can only judge of effects in the past by what we now see taking place in the world around us, are truths that every one admits. But as has been remarked by a not unknown author, this is very far from saying that "the physical operations now going on are not only the type, but the measure of intensity of the physical powers acting on the earth at all anterior periods." This is certainly "to assume an unwarrantable hypothesis with no *à priori* probability." As already intimated, it is in effect assuming to possess a knowledge of all natural law, and is deciding beforehand what ought to be left as a subject for investigation—both of which are the antithesis of true inductive methods. Says Adam Sedgwick:

The study of the great physical mutations on the surface of the earth, is the business of Geology. *But who can define the limits of these mutations?* They have been drawn by the hand of nature, and may be studied in the record of her works; but they never have been, and never will be, fixed by any guesses of our own, or by any trains of *à priori* reasoning based upon hypothetical analysis. *We*

must banish all à priori reasoning from the threshold of our argument; and the language of theory can never fall from our lips with any grace or fitness, unless it appear as the simple enunciation of those general facts, with which, by observation alone, we have at length become acquainted. . . . An hypothesis is indeed (when we are all agreed on receiving it) an admirable means of marshalling scattered facts together. But by those who differ from us, an hypothesis will ever be regarded with just suspicion; for it too often becomes, even in spite of our best efforts, like a false horizon in astronomy, and vitiates all the results of our observations, however varied, or many times repeated.

The Geologist and the Coroner.

Whenever a human body is found dead in the open field, a coroner is called upon to investigate the matter and find out if possible how the man died. This coroner is, or should be, a man thoroughly acquainted with the normal action of the tissues and organs of the human body, for only by employing such knowledge can he hope to decide aright regarding the cause of the man's death.

But let us suppose that our coroner has seen hundreds of bodies cut up in the dissecting room, where death had resulted from all sorts of disease as well as old age, and that in his subsequent practise he has made autopsies upon great numbers of bodies which have likewise died from every imaginable disease; but that never in all his experience has he yet seen one where death resulted simply from loss of blood or bleeding to death. Such a thing, if not a probable case, will at least do as an illustration.

What would we think of such a man if he were to proclaim to all and sundry that he had never seen a case where death had resulted from other than "natural" causes, and that he had no reason to believe that such had ever occurred? "This man is very old. He must be over ninety. There is very little blood in his body, as is usual in old age, but all the organs and tissues seem to be in a healthy condition, and they evidently all gave out together, like the deacon's 'one-hoss shay.' People can't live forever, even if they have no disease." Such language would certainly sound very strange, and the crude methods of such an investigation would be very evidently absurd, but not really more so than the assumption of a uniform action of the elements during all past time.

Geologists are only coroners at large. On every bed, nay, on every fossil, we must hold a *post mortem*, and determine, independently of all theories, how these creatures died and how the bed was deposited. *Uniformitarians would certainly make poor coroners*, or, for that matter, poor investigators of law, or history, or anything else.

[The next article is "The Successive Ages."]

"THE LIVING GOD."

HOW MANY times we find this expression in the Holy Scriptures! And it is just the very thing we are practically prone to lose sight of. We know that it is written, "The living God;" we may speak about Him as "the living God;" but in our daily life there is scarcely anything we practically so much lose sight of as the fact that God is "the living God," and that He is now whatever He was 3,000 or 4,000 years ago; that He has the same sovereign power, the same saving love toward those who love and serve Him as ever He had, and that He will do for them what He did for those 2,000, 3,000, 4,000 years ago, simply because He is "the living God," the

unchanging One, the same as ever He was.

O how, therefore, we should confide in Him, and in our darkest moments, and in our greatest trials, and in our heaviest difficulties, and afflictions should never lose sight of the fact that He is still "the living God" and ever will be "the living God."

—Geo. Muller.

OUR WORDS.

BY MRS. E. G. WHITE.

THE right use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure, correct language, and words that are kind and courteous. Sweet, kindly words are as dew and gentle showers to the soul. The Scripture says of Christ that grace was poured into His lips that He might know "how to speak a word in season to him that is weary." And the Lord bids us, "Let your speech be alway with grace," "that it may minister grace unto the hearers."

In seeking to correct or reform others, we should be very careful of our words. They will be either a savor of life unto life or of death unto death. In giving reproof or counsel, many indulge in sharp, severe speech, uttering words that are not adapted to heal the wounded soul. By these ill-advised expressions, the spirit is chafed, and often the erring ones are stirred to rebellion. All who would advocate the principles of truth need to receive the heavenly oil of love. Under all circumstances reproof should be spoken in love. Then our words will reform, but not exasperate. Christ by His Holy Spirit will supply the force and the power. This is His work.

Corrupt Speech.

Not one word is to be spoken unadvisedly. No evil speaking, no frivolous talk, no fretful repining or impure suggestions, will escape the lips of him who is following Christ. The apostle Paul, writing by the Holy Spirit, says, "Let no corrupt communication proceed out of your mouth." A corrupt communication does not mean only words that are vile. It means any expression contrary to holy principles and pure, undefiled religion. It includes impure hints and covert insinuations of evil. Unless instantly resisted, these lead to great sin.

Upon every family, upon every individual Christian, is laid the duty of barring the way against corrupt speech. When in the company of those who indulge in foolish talk, it is our duty to change the subject of conversation if possible. By the help of God we should quietly drop words or introduce a subject that will turn the conversation into profitable channels.

It Is the Work of Parents

to train their children to proper habits of speech. The very best school for this culture is the home life. From the earliest years the children should be taught to speak respectfully and lovingly to their parents and to one another. They should be taught that only words of gentleness, truth, and purity must pass their lips. Let the parents themselves be daily learners in the school of Christ.

Then by precept and example they can teach their children the use of sound speech, that can not be condemned. This is one of the greatest and most responsible of their duties.

As Followers of Christ

we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, we shall have power in winning souls to Him.

The chief requisite of language is that it be pure and kind and true,—“the outward expression of an inward grace.” God says: “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.” And if such are the thoughts, such will be the expression.

THE BLOOD OF JESUS.

THREE people sat in a car, a motherly woman, a wealthy young man, and a poor widow. They were strangers. Presently the young man noticed that the widow was ill and unconscious. The car stopped, and the two, with help, took her into the drug store. While applying restoratives, her purse dropped, and the lady, opening it to see if any clue to her identity could be found, saw only a bit of change and a faded paper, on which was written the words, “The blood of Jesus Christ . . . cleanseth us from all sin.” 1 John 1:7.

When the woman recovered, they hired a cab and took her home, and on the way she told the story of her sorrow and widowhood, and how she had gone one night into a Moody meeting, partly to rest and partly from curiosity. She only remained a few moments, but as she was passing out, Mr. Moody repeated those words. They clung to her until she reached home. She wrote them upon a bit of paper, and read them over and over until she knew that she, a sinner, was washed in the blood of the Lamb. She had no Bible, and no friend to teach her, but God met her and saved her, and that bit of paper was her treasure.

“I will give you gold for the bit of paper,” the young man said. But, tho she sadly needed comforts, she could not sell it, and told him so. “Do not refuse him,” said the lady; “it may do for him what it has done for you.” Her face grew bright. “Take it, sir,” she said, “without the gold.” He slipped it carelessly into his vest pocket. He had shown all the tenderness of a woman as they had cared for the poor widow, but now his face resumed its old skeptical, cynical expression. After he had gone, they found on the table a twenty-dollar gold piece. Through the kindness of the lady the widow found work, and her health was largely restored.

Two years went by, and, as the lady was walking down Broadway, a gentleman suddenly extended his hand. Embarrassed, she said: “Your face is familiar, but I can not name you.” “Did we not act together the part of a good Samaritan to a poor creature in distress?” Then she knew him, and told him so.

Then he inquired for the one they had befriended, saying, “I left New York that night, and have not been back until to-night. I con-

sider my meeting with you a happy coincidence. Shall you see the poor woman again?” Being told that she would, he said, “Then give her this slip of paper, please, and tell her it proved a blessing, as she prayed it might. I was devoted to the world, and tired of life. I longed for something, I knew not what. The paper was a live thing in my pocket, and haunted me day and night until I became thoroughly convicted and converted.”—*Selected.*

THE SABBATH

BY L. A. PHIPPENY

THE PROVING OF ISRAEL.

THE conditions existing at the time of the deliverance of Israel from Egyptian bondage, made it necessary for the Lord to reveal Himself in a peculiar manner to them. They had not forgotten the promises made to their fathers, but the hardships endured in their long period of servitude, and their associations with false religions, had blunted their perceptions of the truth. In their deliverance, therefore, the Lord rehearsed certain great fundamental facts concerning Himself and His plans, and re-educated them in a manner calculated to impress these facts indelibly upon their minds.

If we were to enumerate all these lessons, it would require the copying of their whole experience from Egypt to Canaan. Every one of them contains a profound lesson for the people of God in every after age. But there was one manifestation of divine power and goodness which the Lord specially mentions as being given to prove the people as to whether or not they would walk in His law. This was

The Giving of the Manna.

The manna was first given a full month before the declaration of the law from Sinai. While it was given for their sustenance, the moral object is thus stated by the Lord: “Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in My law, or no.” Then followed instruction concerning the gathering of the manna. It was gathered daily, except on the Sabbath, when there was none to be found in the fields. But on the sixth day the Lord gave a double portion, sufficient for that day and for the Sabbath day following. The manna gathered each morning of the six days preceding the seventh was to be sufficient for the day in which it was gathered. If kept until the following morning, it spoiled. But the extra portion given on the sixth day for the Sabbath was, by the same divine power that gave it, preserved fresh for the Sabbath day's needs.

How was this a test, and what did the manifestation teach?—It was a direct test as to whether or not the people would keep the Sabbath, and, in the keeping of the Sabbath, keep the law of which it was an essential part. This was a month before the law was spoken from Sinai, and incidentally shows that the Sabbath and the law were known to them before Sinai. Of course every one of the principles of the law were known from the beginning, and were now being reiterated for a special purpose only.

A Continual Object-Lesson.

As to the manifestation itself, the daily and weekly recurrence of this miracle was a con-

tinual object-lesson concerning the facts of creation. It was a repetition, a rehearsal on a small scale, of the six days' work of creation and the institution of the Sabbath, with its significance. Day by day and week by week Israel's Leader was revealing Himself as their Creator, Provider, Redeemer, Everlasting Rest. As they ate of the food so wonderfully provided for their physical needs, they were to learn of Him who only was their spiritual food. They were to learn the lesson God Himself placed in it for them, “that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.”

And they could not avoid the lesson. There were some who doubted, and went out on the Sabbath day searching for the manna, not having gathered the double portion on the sixth day. They learned by dear experience that there was no change in the plan in order to suit their convenience or ideas. The Lord taught them and all Israel a lesson of carefulness and regard for His word.

It was only by reason of the definite and unalterable conditions surrounding this test that the people could properly appreciate the sacredness of the Sabbath and the law. To mankind in sin, the prohibition is before the permission or privilege, otherwise the blessing would be contaminated by evil. The Lord wanted them to learn a better way than their's; He wanted them to discern His character. And this could be learned only by a work revealing His creative power, setting forth the facts of creation. Hence, the manifestation for six days of each week in providing for their needs for the whole week, and the lesson of rest on the seventh day.

The Lesson of Redemption.

In addition to the lesson of creation, with its signification, was the lesson of redemption, which was a manifestation of the same power, but also a revelation of the character of their Creator-Leader, which was necessary to give them a complete view of that character. The words of the law itself were prefaced by the following proclamation concerning the One who had delivered them: “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” In these words the Lord their God is declared to be their Redeemer from bondage. And this deliverance from Egyptian servitude was their lesson of the power of God unto salvation from sin.

In the Sabbath commandment the Lord proclaims Himself the one who “made heaven and earth, the sea, and all that in them is,” and it was because of this fact of creation, and the great object of creation, that the seventh-day Sabbath was to be kept. And so the proclamation of the Lord concerning Himself as their

Creator and Redeemer, demanded in their lives the recognition of every fact and principle of creation and redemption. The great fact of creation was memorialized by the Sabbath and its sacred associations. The great fact of redemption from sin is memorialized or signified by soul-rest within. And the outward sign is the Sabbath-day of rest, as a token of the knowledge and presence of the Redeemer and Creator within—a token of new creation.

A Point Settled.

Some have said that it does not make any difference which day is observed as the day of rest; that the Lord demands a cessation of labor only on some one day of the weekly cycle. This lesson of the proving of Israel should forever settle this point. In it is revealed the utmost care and jealous regard for the definite facts involved. Otherwise there would have been confusion. The character of Israel's Leader could not have been made known except by these definite revelations, for He can reveal Himself only as Creator (redemption is creation). And the accomplishing of Creation's work—the preparation of eternal rest for His people—was signified by the Sabbath at the end of that work. That work of rest was fulfilled in Christ the Redeemer, who revealed Himself in the creation, and gave of His resources for the well-being of the creature and the dominion. He gave Himself to His creatures from the foundation of the world.

And so He said, "I am the living Bread which came down from heaven." "I am the Bread of Life." Is our Saviour particular how we learn of Him? Is it a matter of indifference to Him how we feed upon Him? Can we serve Him or not, as we please, with equal commendation from him? The answer is obvious: No; in order to assimilate His life, His character, we must know who He is and what He is, and that revelation is what was re-taught to Israel of old for us to-day. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." The mark or sign distinguishing Him as the true God, was the fact of His being Creator, and the memorial of that fact has already been pointed out.

"Hallow My Sabbaths,"

said the Lord, through Ezekiel, "and they shall be a sign between Me and you, that ye may know that I am the Lord your God." "Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." In this teaching are the fundamentals of the Gospel. The whole scheme throughout is harmonious, and reveals the foundations of truth as it is in Christ Jesus.

The Lord proved Israel of old by the manna, as to whether or not they would walk in His law; He is proving some to-day, by the living Bread that came down from heaven, whether or not they will walk in His law. He says, "Come unto Me . . . and . . . rest." In Him is life; in Him is wisdom, sanctification, redemption, rest. O, let us learn the deeper lessons, as well as the more obvious lessons, of this great Sabbath question.

[The next article in this series is "The Death of the Testator."]

BLESSED is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Selected.*

USELESS TREASURE.

A RICH nobleman was once showing a great collection of precious stones, whose value was almost beyond counting. There were diamonds, and pearls, and rubies, and gems from almost every country, which had been gathered by their possessors with the greatest labor and expense. "And yet," he remarked, "they yield me no income." His friend replied that he had two stones which cost him about ten florins each, yet they yielded him an income of two hundred florins a year.

In much surprise the nobleman desired to see the wonderful stones, when the man led him to his mill, and pointed to the two toiling, gray millstones. They were laboriously crushing the grain into snowy flour, for use of hundreds who depended on this work for their daily bread. Those two dull, ugly stones did more good in the world, and yielded a larger income, than all the nobleman's jewels.

So it is with idle treasure everywhere. It is doing nobody any good. It is right to be prudent and saving of our money when it is for a good, fixed purpose, but to hoard it up for its own sake is more than folly—it is a sin.—*Selected.*

JESUS IS COMING AGAIN.

BY C. M. SNOW.

Shout the glad tidings over the world;
Spread the glad news with banners unfurled:
Jesus is coming, coming again—
Jesus is coming, Saviour of men.

Out of the nations, out of their sin,
Out of the fields where His workers have been,
Jesus is calling—calling to-day—
Heirs of His kingdom. Do not delay.

Still sounds His message all the world through;
Fly to the Rock long riven for you.
In Him is cleansing; He will forgive;
Fly to His arms, O sinner, and live.

Jesus is coming, Saviour of men;
Coming in glory, coming again;
Coming to rescue our souls from the grave;
Yes, He is coming His people to save.

DOES NOT COUNT WITH GOD.

BY T. E. BOWEN.

SO often it is said, "I do not believe God is very particular as to what day you keep for the Sabbath, just so you keep one."

But stop a moment. How do you know He does not care? When you hire a man to work for you, do you not expect that he will pay some attention to your wishes? Most assuredly.

To illustrate: Mr. Jones tells John to take the team and go to Petersburg with a load of grain, and on his return trip bring a load of coal. John starts out for the city bright and early, a distance of ten miles. When only a little distance from home he is hailed by neighbor Smith.

"Where are you going, John, with Jones' team?"

"Am going to Petersburg."

"Must Jones have his coal to-day, and is it necessary that that grain goes into town to-day?"

"Well," John in surprise says, "I did not ask him about that, but I suppose he knows his own business, and consequently I have nothing to say as to whether it must be done to-day or some other day. I am simply obeying his orders."

"To be sure," Smith remarks, "I suppose he

knows his own business, but what I was getting at, I am very anxious to get my plowing along, and would like Jones' team to help me out. It is such a nice day. We are on good terms, and I am sure it will be all right with Jones. It will make no difference with him."

"Yes, but how do I know?" suggests John.

"I know it won't," puts in Smith. "Jones is such a good-natured fellow he won't care. Better unhook. See this nice field. If I could only have you to-day, just to-day, we would be able to get through. I'll fix it all up with Jones, so it will be all right for you, and you may be sure both of you will be paid well."

And John goes to plowing for Smith. Presently Jones drives down the road and comes up to his load of grain beside Smith's field.

"What can this mean? This is surely my wagon, and that is my grain. What can be the matter? Wagon is not broken. Well! well!" he mused to himself.

Presently John comes suddenly around the corner and discovers "good-natured Jones" down by the wagon. His heart beats very fast, but no use running.

"Gone to work for Smith, I see," calls out Jones.

"Yes," stammers out the hired man, "He said,"

"Well," interrupted Jones, "I do not know as it is important just now as to what 'he said,' you can bring that team here and hitch onto this wagon, and the rest we will attend to later."

And John, should he be discharged, had no one to blame but himself. To his own sorrow, he ascertains Smith is no friend of the "good-natured" neighbor Jones, but was simply serving himself. John's labor for Smith did not count with Jones for obedience. *Far from it.*

Likewise the earnest Sunday-keeping of many profits nothing with God. It can not be accredited as obedience, or service by the Lord; for He says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. "Verily My Sabbaths ye shall keep; for it is a sign between Me and you throughout your generations." Ex. 31:13. We are still among the generations—down into the very last one—and surely the "all generations" means us, and still the Sabbath is a sign between God and His people.

Jesus kept the seventh-day Sabbath during His entire lifetime on earth. See Luke 4:16. Jesus was of the tribe of Judah—a Jew. John 4:22. Jesus is Lord of the Sabbath, because He is our Lord, and the Sabbath was made by Him for us. Mark 2:27, 28. He has not changed it, because the Lord of the Sabbath never changes. He does everything perfect and right on the start; hence no need for change. Heb. 13:8. Very pertinently He asked the unbelieving scribes of old, "Why call ye Me Lord, Lord, and do not the things which I say." As then, so now, obedience only counts with the Lord.

Rome, N. Y.

"THE Christ-life only is a success; but the Christ-life is characterized by love, faith, purity, truth, virtue, patience, self-denial, and magnanimous graces. No wonder, then, that the world is full of failure. The brook must fail when the spring is dried up."



THOU ART THE LIGHT.

BY THORO HARRIS.

Thou art the Light, whose rays illumine
The path we may not see;
The darkened portals of the tomb
Are lighted up by Thee.

Thou art the Life; at Thy command
The seed its fruit shall bear.
The keys of hell are in Thy hand,
For Thou hast conquered there.

And thou art Love that reaches down
To our humanity.
Redemptive grace its heirs will crown
With immortality.

Light, Life, and Love! on us bestow
The beams which from Thee shine;
Thy quick'ning power may we know,
Thy character divine.

Chicago, Ill.

THE PARADISE VALLEY SANITARIUM.

It is with a great sense of satisfaction and thankfulness to God, that we are able to announce that another sanitarium in Southern California is now ready to open its doors to the sick and suffering. For many years, even from the beginning of our sanitarium work, we have looked from the East, with its cold, wet seasons, over into the salubrious climate of Southern California, and have heartily wished that Providence might open a way whereby we could establish at least one of our sanitariums, where the splendid natural methods, which God has given us for treating disease, could be assisted by the unparalleled climate of Southern California.

And now, instead of one, the Lord has given us two beautiful sanitariums, one situated at Glendale, a suburb of Los Angeles, which has already been announced to our readers; and the other to be known as the Paradise Valley Sanitarium, located in Paradise Valley, within the limits of the quiet little town of National City, six miles from San Diego.

About twenty years ago, a lady physician, possessed of considerable wealth and enterprise, selected a commanding site in Paradise Valley



for a sanitarium home, and expended fully \$60,000 on the buildings and grounds. For various reasons her enterprise was a failure, and in a few months the doors were closed, and the building has not been occupied since, except by care-takers and an occasional boarder.

Our attention was first called to this building about three years ago, and about one year ago negotiations were taken up which resulted in

the purchase of this fine building, with about fifty rooms, a six-room cottage near by, a fairly good barn, and thirty acres of land, for \$5,000, including all expenses and costs. The main building is a splendid structure, and, with repairs and painting just completed, it is practically as good as new.

The initial investment in this property was made by four individuals who were most enthusiastically interested in the subject of a sanitarium for Southern California. During the month of November, 1904, these investors spent about three weeks at the Paradise Valley Sanitarium, and while here visited various places in the county, and presented the work to the friends of the enterprise. The result



was that the capital was sufficiently increased to cover the purchase of the property, to furnish the buildings, and to make the improvements necessary for an opening. The hearty way in which our friends took hold of this work was most cheering. At every place where the interests of the work were presented, stock was subscribed, and gifts of money and other valuables were made.

The situation of the sanitarium affords a fine landscape scene of the table mountains of Mexico to the south; of San Miguel and lower peaks of the Coast Range to the east; and a magnificent view of the silvery Bay of San Diego and the Pacific Ocean, and the Coronado Islands, on the west; Point Lomo, with her celebrated lighthouse, a little further to the north; and the whole of National and San Diego cities, and the surrounding valleys, whose olive and orange orchards are always green. These enlivening scenes constitute a grand panorama calculated to give joy, and health, and life, to those who can avail themselves of the privilege of visiting this, one of the loveliest and most attractive places in the world.

There may be other localities where a more beautiful climate is enjoyed for a brief period, but there is no other place in the world where the temperature is so even, delightful, and healthful all the year round as in San Diego

County. But nineteen times in thirty-two years has the temperature of San Diego exceeded 90 degrees. Four times in the history of San Diego the temperature has gone down to 32 degrees (the freezing point), but it has never fallen lower, and, within the history of the city, there has never been a snowstorm. Flowers bloom outdoors from January to December. On an average of 135 days in the year, the thermometer stands between 55 and 65 degrees day and night.

Last year there were 291 clear days, and a rainfall of only about five inches. During the past ten years there has been an average of one day per month when there was an hour or more of fog, and during that period there has been

only seventeen thunder-storms, an average of less than two per year. The average humidity, covering a period of thirty-one years, has been 73 per cent.

During this same period of thirty-one years there has been a high wind twice each year. There is a sea-breeze from about ten in the morning to four or five in the afternoon, the average velocity being 5.6 miles per hour. These statistics are all collected from the official records of the Weather Bureau, and will indicate to our readers how well adapted this climate is for a pleasant out-of-door life all the year round. No place is more free from seasonal diseases, and no climate is better for health-seekers.

The sanitarium has not yet been formally opened, nor has its work been announced to the public, but applications for admittance began to come in as soon as repairs were commenced. One good lady insisted upon coming, and has been with us about two months, while the painting and repairing were going on. The week before last, six patients pressed their way in upon us; others have come since, and all are pleased and are doing well. We expect the formal opening to take place about the middle of February, and it seems probable that our building will be full before we have time to open, as there are only four

unoccupied rooms at the present time. In making the announcement for the preparation of this place for sanitarium work, the board of managers and investors wish thus publicly to express their thanksgiving to God for the marked providences which have opened the way for the launching of this enterprise.

Friends wishing to come to the Paradise Valley Sanitarium should buy tickets to San Diego, via Los Angeles. Our city office is 1117 Fourth Street, San Diego. Our team will bring patients from the city to the sanitarium, a distance of six miles. All inquiries relative to facilities, charges, etc., at this place, should be addressed to the Manager of the Paradise Valley Sanitarium, National City, Cal.

E. R. PALMER.

OUR WORK AND WORKERS.

A CONTRACT has been let for building a church for the colored people at Cleburne, Texas.

FOUR converts to the truth at St. Charles, Mich., are reported in the Banner by Brother A. R. Sandborn.

WILL the party who sends our literature to Soldiers' Home, Cal., please send name and address to this office?

TWO NEW Sabbath-keepers are reported at Saginaw, Mich., as a result of Bible work by Sister F. G. Lane.

THE New York Conference has purchased a 200-acre tract of land in Cattaraugus County, on which to erect an industrial school.

A SERIES of meetings is now being conducted in a Presbyterian Church, by Brother H. Rorholm, in Denmark Township, Emmet County, Iowa.

TWELVE churches have been organized in the British field the past year—in North and South England, four each; in Scotland and Wales, two each.

THE newspapers of Sioux Falls, S. D., have recently been devoting an average of nearly two columns a day to reports of meetings held by Brother F. L. Perry.

At the recent session of West Michigan Conference three new churches were added, as follows: Rothbury church, with nineteen members; Bangor, with twenty-three members; and Holton, with sixteen members.

A REPORT in the Southwestern Union Recorder, by Brother James Butka, notes the addition of eighteen converts to the church at Enid, O. T., under the labors of Sister Minnie Syp, beginning with the week of prayer.

In the West Michigan Herald we note a list of fifty-four churches in that conference in which every family enjoys the weekly visits of our church paper, the Review. This is as it should be in every church. From such churches we naturally expect fruit in the line of missionary work with our other literature.

SPECIAL work among the Poles is to be inaugurated in Chicago, where there are said to be 100,000 of that nationality. The work will be under the auspices of Northern Illinois Conference. The work heretofore done for these people has been done by German laborers, but many of them understand only the Polish. The truth must go, not only to "every nation," but to "every tongue and people."

We acknowledge receipt of a very handsome little catalog of excellent books, issued by the Review and Herald Publishing Association, Washington, D. C. It is good missionary work to circulate such documents. Have one sent to some person who you think would be interested. "A low class of literature begets a low class of humanity. Good literature will elevate the morale of any community." The catalog is free.

UNDER the heading, "Rev. R. C. Porter Makes Some Startling Statements in Pulpit," the Joplin (Mo.), Globe, of December 14, reported as follows:

That a state has no right to interfere with a person's religious rights or choosings was the basis upon which Rev. R. C. Porter, president of the Missouri Adventist Conference, addressed a congregation last night at the Adventist church. Rev. Porter held to the opinion that a man's duties in regard to religion were intended to be optional from the time

of the command, "Whosoever will, may come." The minister quoted these words, adding that Christ did not say, Whosoever won't come, make him; and dwelt at length upon the Sunday-closing law, holding that such law was in direct violation of the Constitution established by the descendants of the Pilgrim Fathers, who left England because they could not worship God as they chose, but were hampered by religious legislation. Rev. Porter took the stand that if a man chose to run his business on the Sabbath, if it was a civil business, the civil law had no right to interfere, inasmuch as no crime had been committed. "If the merchant who transacts business on the Sabbath has committed a sin," he said, "it is a sin against God, and it should be he and God for it. A government that tries to control a man's religious acts is no better than the government of Turkey, Russia, or any other country wherein the faith of the state is imposed, under penalty, on its subjects. When a state or individual seeks to compel a man to do any so-called religious act, it becomes tyrannical oppression, and results, not in good, but in much evil."

And has it come to this, that such statements as these are "startling"? Such "startling statements" should be made and heard wherever agitation for Sunday enforcement appears. The following day the above report was published in the Carthage (Mo.) Press, under the heading, "Adventist Minister Says a State Has No Right to Meddle with Religion."

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THE HOME



AT ALL TIMES PRAISE THE LORD.

At all times praise the Lord;
His promises are sure.
What if thou doubt? His steadfast Word
Unchanging shall endure.
Praise Him when skies are bright
And gladness fills thy days.
Heav'n shames thee with its glorious light,
And calls thee to His praise.

Praise Him when clouds are dark;
True faith waits not to prove;
Tho' hope no brightening gleam may mark,
His meaning still is love.
Praise Him when drear and lone
The shadows 'round thee fall;
No eye upon thy sins but One;
Fear not, He pardons all.

Praise Him when home is sweet,
As tho' we ne'er should part;
But pray—while kindred spirits meet—
Pray for a thoughtful heart.
Praise Him when far away
On mountain or on sea;
Each place is home to them who pray:
Thy Father guardeth thee.

Praise Him when joyful songs
The saints on earth unite
In sacred chorus with the throngs
Of angels in the height.
At all times praise the Lord,
His promises are sure;
Fear not, doubt not; His steadfast Word
Unchanging shall endure.

—John S. Howson.

LAUNDERING LACES AT HOME.

BY A. M. H.

THOSE who can afford it usually take lace to a professional cleaner, who returns it looking beautifully new, but often very much injured by the use of cleaning fluids; and the only safe way is to have all the laces and dainty lacetrimmed articles washed at home by women under your direct supervision or by yourself.

The flimsiest laces may be thoroughly cleaned without suffering the slightest damage if they are carried through the process known as "bottle washing," and it is impossible to wash them without injury by any of the usual methods of laundering.

A large glass jar or bottle should be covered first with a strip of flannel securely fastened around, then with a strip of old soft cotton. The lace should be carefully wound around this and tacked to the cloth, using care to have every point basted down smoothly, then roll the bottle in strong suds and press between the hands. It should then be placed in an enamelled kettle filled with a light suds which is to be gradually heated and allowed to boil for ten minutes, after which clear water may be poured over it to rinse it; then set in the sun to dry. When carefully taken from around the bottle the lace will be as fresh and beautiful as when new.

Rusty black lace may be restored by soaking for several hours in vinegar and water. The right proportions are two tablespoonfuls of vinegar to a pint of water. When removed from this bath the lace should be rinsed in cold coffee.

Another method of freshening black lace is

by washing and rinsing in cold tea, using it as if it were water. As a hot iron will make black lace appear rusty, the best way to dry the pieces is to wind them around a bottle filled with warm water, allowing them to remain until dry. Large articles of lace such as white lace veils, Battenburg collars, and fine lacetrimmed handkerchiefs, will require very little rubbing if they are put to soak over night in a warm pearline suds, and this suds should be used for the bottle washing of lace, as anything that saves rubbing is a genuine saving to the laces and all thin fabrics. If laces are ironed, which the best cleaners do not approve of, the ironing should be done over a soft flannel cloth and with a cloth between the iron and the lace.

The best way to dry lace is to baste it to a cloth, being very careful to pull the pieces into perfect shape, then draw the cloth smoothly over a board and place in the sun to dry, and lace dried in this way will need no ironing, and short pieces of lace can be spread over a large window pane while they are damp, and when removed from the glass the lace will be crisp and new in appearance.

DATES FROM "THE AMERICAN DESERT."

FIVE years ago the Department of Agriculture began the experiment of raising dates in the Southwest. The first crop has been gathered, and the confidence of the department's botanical experts is justified. It is now evident that the date can be naturalized into an American fruit as the Smyrna fig has been.

The American people are hardly beginning to appreciate the wonderful work that the Agricultural Department is doing for them. There is scarcely an edible fruit or grain in the world which it is not adapting to American soil and climatic conditions. It has revolutionized rice-growing in the South, and the United States now exports rice, instead of importing three-quarters of the amount necessary for home consumption. It has introduced macaroni wheat, and 10,000,000 bushels were harvested last year. It has discovered new varieties of clover that promise to be invaluable to certain sections of the country.

It has given Sumatra tobacco to Connecticut and Wisconsin tobacco-growers. It has stimulated the production of American silk. It is experimenting with new varieties of oranges that promise to resist the coldest winters of Florida and California. It is teaching American farmers the secret of scientific fertilization. It is showing them what soils will produce the most profitable crops. It is warring against every pest, from the boll weevil to the potato beetle. Nothing which concerns American agriculture or horticulture is foreign to its corps of trained scientists.

Mr. Carnegie has just given \$100,000 to Luther Burbank, a famous California producer of new fruits and flowers, to aid him in future work of this beneficent kind. The Agricultural Department has been doing a similar work for years, and is giving encouragement to thousands of persons engaged in a similar undertaking. It has become the great brain of American agriculture, and has well earned the tribute paid to it by Prof. Hugo Munsterberg, of Harvard, when he says that "there is no other government in the world which is engaged in such a many-sided scientific work."

Of all the departments of the Federal Government, the Department of Agriculture is probably making the most valuable contributions to the welfare of the American people, and yet, in the popular

mind, it has long been regarded chiefly as a medium for distributing dubious garden seeds to the constituents of Congressmen.—*New York World*.

A MEDICAL JUDGMENT OF THE JAPANESE.

THE Japanese have taught Europeans and Americans a lesson, and quenched, in some degree, the conceit of the Caucasian in his superior capacity to do all things. Even in the matter of diet, our long-cherished theory that the energy and vitality of the white man are largely due to the amount of animal food consumed, must undergo revision.

The Japanese are allowed to be among the very strongest people on the earth. They are strong mentally and physically, and yet practically they eat no meat at all. The diet which enables them to develop such hardy frames and such well-balanced and keen brains, consists wholly of rice, steamed or boiled, while the better-to-do, add to this Spartan fare, fish, eggs, vegetables, and fruit. For beverages they use weak tea, without sugar or milk, and pure water, alcoholic stimulants being but rarely indulged in. Water is imbibed in what we should consider prodigious quantities—to an Englishman, indeed, the drinking of so much water would be regarded as madness. The average Japanese individual swallows about a gallon daily, in divided doses.

The Japanese recognize the beneficial effect of flushing the system through the medium of the kidneys, and they also cleanse the exterior of their bodies to an extent undreamed of in Europe or in America.

The Japanese have proved that a frugal manner of living is consistent with great bodily strength—indeed, is perhaps more so than the meat diet of the white man. As to the water-drinking habit, which is so distinctive a custom to them, it is probably an aid to keeping the system free from blood impurities, and might be followed with advantage in European countries to a far greater extent than is at present the case. Hydropathy and exercise seem to be the sheet anchors of the Japanese training regimen, and, judging from results, have been eminently satisfactory.—*Medical Record*.

THE CONTRAST.

A MILLIONAIRE said a short time before his death: "I don't see what good all my money does me. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary and can not eat as much as my coachman. I live in a big servants' boarding-house; am bothered to death by beggars; have dyspepsia; can not drink champagne; and most of my money is in the hands of those who use it mainly for their own benefit." What a sad defeat!

A poor man said a few months before his death: "I care not where I live or how I live, or what hardships I go through, so that I can but gain souls for Christ. When asleep I dream of those things; as soon as I awake the first thing I think of is this great work. All my desire is to give the Gospel to others; all my hope is in God." What a glorious victory!—*Selected*.

SEEDLESS APPLES.

THE seedless apple is a new feature and comes to share the honors with the horseless carriage, the wireless telegraph, the smokeless coal, and the seedless orange. It is a Colorado product and was on exhibition in the Horticulture building at the World's Fair. It is claimed for the seedless apple that it is safe from frost because it has no blossoms. Several bushels of seedless apples are kept in cold storage and the supply is constantly fresh.

There were 103 varieties of apples shown in the Indiana exhibit in the Palace of Horticulture at the World's Fair. The commissioners have made an effort to exhibit every kind of apple grown in the state.



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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 10.—MARCH 5.—JESUS AT THE FEAST OF TABERNACLES.

Lesson Scripture, John 7:37-46, A. R. V.

(37) "Now on the last day, the great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. (38) He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water. (39) But this spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given; because Jesus was not yet glorified. (40) Some of the multitude therefore, when they heard these words, said, This is of a truth the prophet. (41) Others said, This is the Christ. But some said, What, doth the Christ come out of Galilee? (42) Hath not the Scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? (43) So there arose a division in the multitude because of Him. (44) And some of them would have taken Him; but no man laid hands on Him.

(45) "The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? (46) The officers answered, Never man so spake."

Golden Text.—"Never man spake like this man." Verse 46.

SUGGESTIVE QUESTIONS

(1) As the people from all parts were assembled in Jerusalem, what did Jesus cry unto them? What annual gathering was this? Verse 37. Note 1. (2) What promise did He utter? Verse 38; John 4:13, 14. Note 2. (3) What explanation of verse 38 is given in verse 39? Why had not the Spirit yet been given in its fulness? Note 3. (4) What did some of the people think about Jesus, when they heard His words? Verse 40. Note 4. (5) What did others say? Verse 41. (6) What query was raised about the birthplace of Christ? Verse 42. Note 5. (7) What effect did this have on the minds of the people? Verse 43. (8) What were some in the crowd disposed to do? Verse 44. (9) What was said to the officers who failed to arrest Jesus? Verse 45. Note 6. (10) What did the officers say in defense of their failure? Verse 46. Note 7.

NOTES.

1. "The feast" here mentioned was the Feast of Tabernacles, about the middle of October, and about six months before the crucifixion of Christ. On that

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last day of the feast the priest had performed the ceremony which represented the smiting of the rock in the wilderness and the issuing of water therefrom. That rock was the figure of Christ, hence the significance of His words, giving the people to understand that He was the Christ.

2. Verse 38 is explained by verse 39. And that which flows from the believer is that which he receives from Christ. So, on sending out His disciples, He said, "Freely ye received, freely give." Matt. 10:8. Note also Isa. 12:2, 3 and 44:2-4.

3. "The Spirit was not yet given; because Jesus was not yet glorified." They "were to receive" it in the future, when He should be glorified. Hence, the giving of the Spirit, which had not yet taken place, referred to the full outpouring which began on the Day of Pentecost. Jesus again told them, on the night of His betrayal, "If I go not away, the Comforter [which was the Holy Spirit] will not come unto you; but if I go, I will send Him unto you." John 16:7. They were not yet ready for this endowment, for they did not yet fully believe in Christ. They did not believe that He would die, and be raised again from the dead. But it will not do to say that there was no measure of the Spirit in the earth; for it was with the prophets (Acts 1:16; 1 Peter 1:10, 11). John the Baptist was "filled" with it (Luke 1:15), and it "abode" with Christ (John 1:32). Jesus also imparted it to His disciples after His resurrection, in sufficient measure for them to understand the scripture concerning His death, resurrection, and departure (Luke 24:44-47; John 20:22); but the beginning of what might be called the dispensation of the Spirit was not until the Pentecostal outpouring. See Acts 1:1-8; 2:1-4, 16-18, 32, 33.

4. "That prophet" refers to the prophet mentioned in Deut. 18:15-18. The people did not understand that Moses referred to Christ, but supposed that he foretold some great prophet that would precede or appear contemporaneously with Christ. See John 1:19-25.

5. The scripture referring to the place of Christ's birth was turned against Jesus, because the critics were ignorant of the fact that He was born in Bethlehem, altho reared in Nazareth.

6. The angels of God protected Jesus from harm, even from official arrest, until His work was done, and His time had come. Even Satan himself could do no more than tempt Him. The tempter understood the scripture that guaranteed this protection. See Matt. 4:6.

7. The testimony of the officers harmonizes with the record in Matt. 7:28, 29: "The multitudes were astonished at His teaching; for He taught them as one having authority, and not as their scribes."

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E. D. SLOSSON.

We have replied to the above letter, stating that a commission of fifty cents on each new yearly subscription will be allowed.

Are there not others who would like to engage in a similar work?

PUBLISHERS, SIGNS OF THE TIMES.

SIGNS OF THE TIMES,
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CO-OPERATION CORNER.

ONE of our ministers writes us as follows concerning the needs of an isolated brother in a northern city:

Now about the work at—. There is a brother there who follows nursing for a living, but spends all the time possible doing house-to-house work. He has sent out calls for papers and tracts; has received some, but you know that is not so satisfactory as having them come weekly. We wish to go to that city next summer with a tent and he is trying to prepare the way. He was formerly a Bible worker and then took the nurses' course. He is self-supporting. If you can send him fifty copies of the SIGNS each week I know he can use them to good advantage.

(Signed)———

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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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A most convenient and helpful annual is the "World Almanac and Encyclopedia." The 1905 edition, the editor tells us, is the best he has ever turned out. It contains a vast amount of information easy of access, well arranged and well indexed. The price is only 25 cents. Address The World, Pulitzer Building, New York.

Jesus declared that "no one hath ascended into heaven, but He that descended out of heaven, even the Son of Man." That statement of our Lord's forever precludes the idea of communication with so-called departed spirits respecting conditions in the heavenly world. All such pretensions are manifestly fraudulent. We can get no information in regard to the heavenly land, excepting that which comes through the Spirit and Word of Him who came down from heaven.

Government by railroad seems to be the peril that threatens the political situation in this country, and thereby threatens the liberties of the people. In the organization of the Nebraska Legislature, now in session, the principal struggle for control was between conflicting railroad interests. Of the result the *Commoner* says: "It seems to be generally agreed that in the Senate the organization is controlled by the Union Pacific and Elkhorn railroads, while the lower house is controlled by the Burlington. The entire contest was won between two rival railroad factions, and no other element seems to be seriously considered." And Nebraska is not the most railroaded State in the Union either. It is probably not more than a fair average in that respect.

A SAD PICTURE.

The following is from an editorial in the *Springfield Republican*, entitled, "Mississippi and Negro Crime."

Governor Vardaman's speech last week at the opening of the Mississippi corn and cotton carnival considered the subject of crime in that state in a way that must interest students of questions relating to the negro race in the South. Answering certain charges as to the number of homicides in Mississippi, the governor gave an account of a personal investigation that he recently made. It had been reported that from January 1 to April 1, of this year, there had been over 200 murders. The governor did not believe the story was true, so he wrote to the sheriff of each county for the actual number of homicides committed from New Year's to November 15.

The result of this inquiry, says Governor Vardaman, showed "that there were 297 homicides committed, and of that number 230 were negroes, and 227 of them were committed by negroes on negroes. In this connection I want to impress upon you this other truth that was revealed by that investigation—that they were all very young negroes, of an average of less than 25 years of age, and while they did not state it in all the letters, a great many of them stated that they occurred around crap games.

Surely this shows the need of Christian education and Christian missions. The South ought to welcome all which are truly Christian, and Christians ought to support them.

SOME IMPORTANT PRACTICAL ARTICLES.

We have just received from Mrs. E. G. White the following excellent articles:

Our Words (Two numbers).

Courage in the Lord.

The Workers Needed.

A Teacher Sent From God (Two numbers).

A Contrast (Between the First and Second Adams.)

The first of these articles appears this week.

There Is a Lesson in It.—An exchange contains the news that the Mennonite Church in Pennsylvania has divided itself into two parts, those who use tobacco and those who do not. The separation was probably brought about by those who do not indulge in that unpleasant practise. The unclean in this life are not strenuously opposed to mingling with the clean. They rather insist upon doing it, even in the face of the discomfort it may cause the other party. The use of tobacco has always had a defiling effect upon the person of the one who uses it, and the fiat of the King is that nothing that defiles can enter His realms. Heaven's final declaration is, "He that is filthy, let him be filthy still;" and that leaves him forever on the outside of the city of God. The Word mentions several classes of those unfit for the companionship of God and angels, and among those classes are idolaters. He who bends down his dignity and his purity before the fetish of the noxious weed is certainly not a true, whole-hearted worshiper of the King of kings. Gratifying a depraved appetite is paying homage to the thing we crave, and stands between us and our duty to God. Is not the separation above noted a striking forerunner of the separation that will finally take place between the clean and the unclean? It is an object-lesson worthy of thoughtful consideration. Furnishing such a lesson, it is just as well that the separation has taken place.

The ability of an apostate adds nothing to his credit. It is rather detrimental to his character. Some very able men have turned against the truth, and have carried multitudes with them; but that did not alter the truth. Alexander the coppersmith was of this class, and was able to so withstand the gifted Paul that he won the mass of the people to his side. Paul says that Alexander did him much evil, and he warned Timothy to beware of him. The apostle says, "At my first answer no man stood with me, but all men forsook me." But Paul was not discouraged; he prayed for the misguided victims of his able opponent. And it appears that the victory was only temporary; for Paul adds: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and

that all the Gentiles might hear; and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." So the ablest opponents to the Lord's cause can avail nothing against the servant who prays for his enemies, and looks to God for his strength. For God is able to make the wrath of man to praise Him.

The long code of traditions imposed upon the Jews by the elders and scribes was not all devised or enacted at once. It was an accumulation of years of attempt to improve on the commandments of God. The whole mass of traditions that eventually burdened the people beyond their ability to bear, would have shocked the originators of traditionary, or man-made, moral law. It was perhaps the thought of earnest, well-meaning men to check the inclination of the people toward spiritual slackness and more or less disregard of the law of God. It was deemed wisdom, and, therefore, good policy, to do a little physical coercing, to which end some law had to be devised by those who assumed to be wiser and better than their fellows, because of some official position. These were at first very mild, and were supposed to be a help to the people in the keeping of the divine law. They were especially applicable to the Sabbath, and were added to, little by little, until they became very burdensome. This principle of moral reform by means of human law—which is often so highly lauded—grew upon Israel until the law of God was made of none effect (Matt. 15:6) by the usurpation. And the like effect must just as surely follow the like cause to-day. But this fact does not deter the Pharisees of our time from advocating religious legislation with ever-increasing zeal. And, as of old, human laws concerning the Sabbath, in all cases averse to the law of God on the subject, are made the most prominent. If the people would not be overwhelmed with the burden of religious tradition, in the form of political law, they would do well to discountenance every form of religious legislation by political bodies, in its very incipency. In this matter, "eternal vigilance is the price of liberty."

Mrs. Florence Roberts, Field Secretary of Beth-Adriel, an incorporated society and rescue home for erring women, in San Jose, spoke to our church in the office chapel, Sabbath, February 11. It was an earnest, helpful talk on Jesus' words to Peter in John 21, "Feed My sheep," "Feed My lambs." She told of the work they were doing; of some of the girls rescued, and how all at present in the home were in the path of life. One of the rules of the home was that no inmate should speak of the past lives of the girls. May God bless Mrs. Roberts and other laborers in this work.

The Best Defense.—I believe that, when Jefferson assisted in establishing religious freedom, he assisted in giving to our government its strongest support. Chain the conscience, bind the heart, and you can not have for the support of our form of government the strength and enthusiasm it deserves. But let conscience be free to commune with its God, let the heart be free to send forth its love, and the conscience and the heart will be the best defenders of a government resting upon the consent of the governed.—*The Commoner*.

We are informed that the Illinois state prison officials are much concerned over the condition of their prisoners, some of whom have become insane, and many are threatened with dementia, principally from lack of employment. Over six months ago a law was passed by the state legislature, at the request of the labor unions, which prohibited competitive manual labor in penal institutions. The result mentioned followed the enforcement of the law.

"Surely I come quickly." That is our Saviour's last declaration to His waiting church. Those who triumph with Him must be able to say gladly with the apostle John, "Amen. Even so, come, Lord Jesus."