

# SIGNS OF THE TIMES

## THE TWENTIETH PSALM

“Jehovah answer thee in the day of trouble;  
The name of the God of Jacob set thee up on high;  
Send thee help from the sanctuary,  
And strengthen thee out of Zion;  
Remember all thy offerings,  
And accept thy burnt sacrifice;  
Grant thee thy heart's desire,  
And fulfil all thy counsel.  
We will triumph in Thy salvation,  
And in the name of our God we will set up our banners;  
Jehovah fulfil all thy petitions.  
Now know I that Jehovah saveth His anointed;  
He will answer him from His holy heaven  
With the saving strength of His right hand.  
Some trust in chariots, and some in horses;  
But we will make mention of the name of Jehovah our  
God.  
They are bowed down and fallen;  
But we are risen, and stand upright.  
Save, Jehovah;  
Let the King answer us when we call.”

AUTUMN

SPRING

WINTER

SUMMER







PUBLISHED WEEKLY

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## SPECIAL MEETING OF STOCKHOLDERS.

NOTICE is hereby given of a special meeting of the stockholders of Healdsburg College at the College in Healdsburg, Cal., Monday, March 20, 1905, at 11 A. M.

This important meeting is called to consider and decide upon the plans on which the school shall be operated in the future; also its relation to the proposed Union Conference Training School in California, and intermediate schools in this conference.

1. Shall we approve this action of the Pacific Union Conference?
2. What shall we do with our property?
3. Shall we establish an intermediate school? If so, shall it be operated in our present buildings, or be started in a rural community?

It is very necessary, also, to have some changes made in our by-laws, place of meeting, etc. In order to do this we must have two-thirds of the stock of the corporation represented. We strongly urge a large attendance, for serious problems must be solved.

College Board,

M. H. BROWN, President.  
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Sincerely,

CLARA SILVER.

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DEAR LITTLE FRIEND:

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HAZEL and LOIS MARKEL.

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MY DEAR LITTLE FRIEND:

Enclosed you will find fifty cents to pay for your visits to our home another year. We like to read you, and don't see how we can get along without you. We learn our Sabbath-school lesson from you, and then we take you to public school, and give you to our playmates, who read you with delight.

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The book with the above title, by Alonzo T. Jones, consists of seventeen lucid chapters, being a study of the principles that should govern the Christian patriot in his relation to earthly governments, tracing the great question of the relationship of church and state from the beginning of earth's history to the present day.

This volume is especially appropriate at this time, when our country is agitating the passage of conscience-restricting laws in regard to Sabbath-keeping.

The book is neatly bound in cloth, with gilt title, and contains 104 pages. The regular price is 40 cents, but to all whose orders are sent within thirty days from the date of this paper, it will be sent, post-paid, for 25 cents.

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A most interesting book on this subject is one entitled "The Essentials of Our Language," by G. W. Rine, B. L. It is surprising to find how frequently our loved English language is misused, and even abused, by speakers and writers. In this work by Professor Rine, some of our most common expressions are proved to be, not only incorrect, but sometimes positively absurd and vulgar.

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The work is not only invaluable to students, speakers and writers generally, and to those especially who have missed educational advantages, but, unlike most technical works, it is also very interesting. This is because of the many surprising errors in language which are heroically revealed by the author. Even the best informed will find it a valuable and painstaking tutor.

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# PACIFIC PRESS PUBLISHING CO.

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# Signs of the Times.

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

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For Terms, See Page 15.

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

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## MIRACLES.

THE word "miracle" is defined to mean "an event in the natural world, but out of its established order, and possible only by the intervention and exertion of divine power; a supernatural event."—"Standard Dictionary." The word in the New Testament comes from two Greek words: *dunamis*, meaning miraculous power; and *semeion*, a sign, a wonder. We have also *ergon*, "works,"

product of natural agencies, or a product of divine energy through natural law. They show a power or will above the ordinary operations of nature, transcending that law, and often reversing that law. Neither are they a matter of caprice, nor do they appear such to the observer. They always show the highest wisdom; they are wrought for the purpose of the greatest good.

NOW WE know what is said by the various classes of theologians and religionists. Some will have no miracles at all, but the ordinary working of nature's laws, not understood by us, perhaps, but nature's laws still. Others admit the miracles, but declare that God is in all the working of nature, and all are mira-

which the life operates is in the seed, the vine, the tree. The olive tree will not produce the melon; the melon vine will not produce the olive.

LIFE from God operating through one law produces a colored man; through another law, a white man results. These laws may be perverted by men until race characteristics are merged or blended into an individual of different type. But the laws have both to do with men, tho of different capacity and color. But the law using life to produce the flower and the brute can not be perverted into the production of a race of man-vegetables, or man-brutes, which will persist forever.



A Sample of God's Everyday Work.

and *teras*, "wonders," both having reference to true miracles.

Strong ("Systematic Theology," p. 61) declares that a miracle of the Bible, that is, a true miracle, is "an event palpable to the senses, produced for a religious purpose by the immediate agency of God; an event therefore which, tho not contravening any law of nature, the laws of nature if fully known, would not be competent to explain."

WE have little objection in a general way to the above definitions. They declare, as the Bible record clearly shows, that the miracles wrought by the servants of God were not a

cles. But looking upon it either way is contrary to the teaching of God's Word and the record of the miracles of His servants. In fact, it is tantamount to a denial of God's Word to characterize all the operations of nature a miracle differing in no sense from the miracles so called, or to say that all are merely the operations of God through nature.

GOD works in nature. Life from Him is operative in nature. But God works and His life operates through law. Life operating through one law transmutes the soil, the sun, the rain, the air into a sweet, luscious melon; by another law into a bitter olive. The law by

NOW ALL these transmutations may be to us marvelous, wonderful, divine; but they are not miraculous. They are in harmony with laws, which we may not wholly understand, but which we know to be uniform in operation and which we continually use to our own loss or gain. We plant potatoes, we know potatoes will be the product. We sow wheat, and barring foes and catastrophe, we know we shall reap wheat. We plant an apple tree, and we know that from it will come apples. We may know nothing of the wondrous processes by which all these results are wrought; we know that a divine Power spoke



the various laws, and Divine Providence constantly places at the disposal of these laws, the great currents of life.

WE know more than this if we believe God's Word. We know that all of these laws, divinely given, have been perverted by sin to a greater or less extent. Degeneration marks the whole creation till death supervenes. Man can, through an understanding of these laws, prune, select, fertilize, feed, and in various ways improve, the stocks and breeds, the species and kinds, of animals and plants; but left to themselves, the tendency is ever downward to extinction and death.

WHAT God created He designed should persist forever. Man, under God the prince of this world, was to be the head and ruler forever of this earth. In his realm man was to progress forever. But man sinned. He placed athwart the channel of the working of God's life in his own being his own will and choice, and the law of God's life in man became "the law of sin and death." The mind, instead of ruling the flesh for God, became subject to a perverted flesh in which sin reigned, and therefore the mind became carnal; and "the carnal mind is not subject to the law of God, neither indeed can be." And because of man the whole creation under him became subject to vanity, to sin, to sickness, to degeneration, to decay, to death. The perverted law, originally ordained to life, man finds to be unto death. Yet despite the degeneration and death, life works out wonderful things in the midst of death, things which in the end die also.

BUT God, in His infinite goodness to fallen man, for His own wise reasons, steps into this domain of sin, puts forth His own transcendent power, and lifts the operation of life above the perverted law of sin and death, into the higher realm of the law of righteousness and life. Creative power is exercised over life subject to perverted law. Its operation is a miracle. It is not in conformity to the natural laws which environ man and control a fallen creation. It is in harmony with the law of God's love and righteousness and life. It is a message from Him to His fallen creatures, that God has interposed to lift them to a new plane, a higher life because of a higher law, a new creation in Christ Jesus.

[The subject will be discussed further in the Miracles of Christ Jesus our Lord.]

### THE TRUE CHRISTIAN'S ATTITUDE TOWARD THE LAW OF GOD.

IN place of the attitude of antagonism which so very many display to-day toward the law of God and are teaching others to express toward that law, let us look for a moment at the attitude which the Word itself would teach us to maintain.

The writer of that wonderful treatise on the law of God (the 119th Psalm) can not find words to express the fulness of his heart toward that law, and so again and again he uses the interjection: "O how love I Thy law! it is my meditation all the day." Verse 97. (Throughout this psalm the words, "law,"

"ordinances," "judgments," "statutes," "precepts," and "word" are used interchangeably to save monotonous repetition). "I delight in Thy law." Verse 70.

We can not say, as some have said, that such an attitude was proper and necessary under the old dispensation, but that this law which the psalmist extols was abolished in Christ; for this same writer declares (verse 172); "All Thy commandments are righteousness;" and again (verse 142) "Thy righteousness is an everlasting righteousness, and Thy law is truth." As the commandments are "righteousness," and that righteousness is "everlasting," how we do fly in the face of truth and contradict God when we declare that these same commandments are abolished in Christ or in any other way. As if foreseeing that this very charge would be brought against Him, Christ declares: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished." Matt: 5:17, 18.

That declaration of our Saviour certainly puts an end to all argument in the matter of the abolition of the law of God. It stands, surer than the "eternal hills," stronger than all the powers of earth and fallen angels, true as God Himself is true, and as perpetual and unchangeable as He is.

In view of that fact, we turn again to the inspired writings of the prophets. Because that law is true and every one of its righteous commandments perpetual in duration, it furnishes the psalmist a theme for exultant song. He says: "Let my lips utter praise; for thou teachest me Thy statutes. Let my tongue sing of Thy word; for all Thy commandments are righteousness" (Verses 171, 172).

There was not in his heart the spirit of hatred so often manifest to-day toward that law. He says: "I love Thy commandment above gold, yea, above fine gold" (verse 127); "the law of Thy mouth is better unto me than thousands of gold and silver" (verse 72); "Unless Thy law had been my delight, I should then have perished in mine affliction" (Verse 92); "I have longed for Thy salvation, O Jehovah; and Thy law is my delight" (verse 174).

This psalm writer was not pleased, as many individuals are, to see the law of God transgressed and its abolition taught. He says: "Thou hast rebuked the proud. Cursed are they that wander from Thy commandments" (verse 21, margin); "Hot indignation [margin, "horror"] hath taken hold upon me, because of the wicked that forsake Thy law" (verse 53); "It is time for Jehovah to work; for they have made void Thy law" (verse 126); "Streams of water run down mine eyes, because they observe not Thy law" (verse 136); "They draw nigh that follow after wickedness; they are far from Thy law" (verse 150).

He not only refuses the suggestion that the law of God could be abolished, but declares that he knew it never could be abolished. "Of old have I known from Thy testimonies, that Thou hast founded them forever" (verse 152); "The sum of Thy word is truth; and every one of Thy righteous ordinances endureth

forever (verse 160)." Is there any abolition of the law of God taught here?

But how about the life of those who adhere to the law of God? Is it not filled with hardship, and discouragement, and sorrow?—Far from it. Listen to the psalmist, and then make his experience and this fact yours: "Great peace have they that love Thy law; and they have no occasion of stumbling." Verse 165. Why will they have no occasion?—Because, loving that law, they have come to make its precepts a constituent part of their character; and they have peace—great peace. The world does not have peace. Why?—They have forsaken the law of their God; they have occasion for stumbling. They have not made the precepts of that law a part of their character; so they are at variance one with another, and fight against the very things that are for their best good. In such an attitude true peace is impossible. Insofar as the law of God is being disregarded and abandoned, peace is departing from the earth. So he says, "Blessed are they that keep His testimonies, that seek Him with the whole heart" Verse 2. Then too he can say, "I shall walk at liberty; for I have sought Thy precepts." Verse 45.

This is the attitude of the true Christian, the truly-converted man, toward the law of his God, and this is the happy condition of the one who maintains that attitude. s.

### "HISTORY REPEATS ITSELF."

GOD complained of ancient Israel, in Isaiah's time, saying that their iniquities had separated them from God. He said of them, "None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. . . . The way of peace they know not; and there is no judgment in their goings; they have made them crooked paths; whosoever goeth therein shall not know peace." Isa. 59:4-8.

Now Israel, when true to God, was a type of His true church in the latter times; but when in a backslidden condition, they were typical of the world's worst possible state. They were "worse than the heathen" of their own time, and therefore would fairly typify general conditions in the last days, when evil men "wax worse and worse." The result of the condition described by the prophet is stated in these words: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter." Verse 14.

This charge would indicate that the general corruption had affected official circles as well as the common public. So we have a like condition to-day. It must of necessity be that the people's representatives will be like the people, and as the greater opportunity comes to them, they naturally fall into even lower degrees of excess. And in the downward trend of official rectitude nothing gives a greater impetus than the prevalent liquor habit. So it is not surprising that this "camel," laden with corrupt influences, gets not only its head, but a large portion of its body, into the tents of state.

Such is the complaint the world over, as far as the so-called "civilized" or "Christian"



nations are concerned. We note the situation in one great capital—selecting it because it is the greatest, and not because it is the worst. In some respects it is the best, and therefore the illustration may not be deemed an exaggeration. A current press item says: "There are five unlicensed bars in the British House of Parliament—put there to keep the members from getting drunk at the outside resorts. The Kitchen Committee reports that an average of \$233 was spent daily at these joints during the last session."

Other governments may not be so careful to concentrate the indulgence of their parliaments, congresses, legislatures, etc.; but the conditions do not average any better. So we can safely take the current news of the day, and from it read a repetition of the prophet's statement of old: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity can not enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased Him that there was no judgment."

G.

### TRUE LIBERTY.

THE importance of liberty is accentuated in the fact that no one can be a perfect representative of truth who is not himself free from error. Liberty is the medium of spiritual life; the nearer one comes to being free from sin, the more nearly will he exemplify the life of the perfect One. Therefore, of necessity, Christ would first set free those whom He would send out to proclaim liberty. To this end He "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works."

When Christ calls His disciples "a peculiar people," He does not mean that they are to be oddities, conspicuous for their long hair, or slovenly dress, or manners that render them essentially obnoxious to people of ordinary refinement. No, they are to be peculiar in their freedom from iniquity. And this purification becomes the medium through which the missionary spirit operates, for it causes them to be "zealous of good works."

It is for this reason that only those who are made free by Christ are "free indeed" (John 8:36); for the only emancipation that makes us "free indeed" is that which sets us free from sin. The recognized human master of human beings may be the most abject slave to the lusts of the flesh, while the bondservant of such a master may be "the Lord's freeman."

Christ's mission to earth was to "proclaim liberty to the captives," but in all His ministry we do not read of a single instance of His personally setting servants free from their masters, or directing masters to free their servants. But He did loose multitudes afflicted with disease, forgave the sins of many, and confirmed the covenant by which all who will believe on Him may be likewise set at liberty. And His work of "proclaiming liberty to the captives," through the agency of those who are His by the obedience of faith, is still going on in the earth.

But the really effectual work must be done through those who, being themselves liberated from sin, are enabled to "walk even as He

walked;" to walk with God as did Enoch; to "walk not after the flesh, but after the Spirit." Being baptized into Christ, they walk with Him "in newness of life." Hence they are prepared to obey the Master's commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you."

Only such as themselves enjoy liberty can successfully proclaim liberty; for they only can truly appreciate the "glorious liberty of the children of God." Nor will they ignore the record of *what* it is that Christ has commanded. They will remember that it was the *truth* that set them free (John 8:32), and that God's Word is the "truth" by which all must be "sanctified"—set free, and set to work (chapter 17:17). They will remember, also, that the Spirit of truth is the interpreter of the Word of truth (chapter 16:13), and that "where the Spirit of the Lord is, there is liberty."

G.

## Question Corner

1633.—Spirits in Prison. 1 Peter 3:19.

1 John 3:19: "By which He went and preached unto the spirits in prison." Give explanation. J. J. W.

Our correspondent, like many others, refers to the wrong text. The quotation is 1 Peter 3:19. Let us question the text.

To whom does the "He" refer?—"Christ." Verse 18.

To what does the "which" refer?—The Spirit; "Christ . . . made alive in the Spirit." Verse 18.

Who were the spirits?—The souls shut up in the prison-house of sin, with no power to save themselves. For this Christ came. Compare carefully Gal. 3:22; Isa. 61:1. What put them in prison?—Sin; "that aforetime were disobedient." Verse 20.

When did He preach to them?—"When the long-suffering of God waited in the days of Noah, while the ark was preparing." Verse 20.

Through whom did He preach by His Spirit?—"Noah," "a preacher of righteousness" "by faith." 2 Peter 2:5; Heb. 11:7.

What was the result of the preaching?—"Few, that is, eight souls, were saved." 1 Peter 3:20. That preaching also "condemned the world,"—those who did not believe. Heb. 11:7.

1634.—Parable of the Rich Man and Lazarus.

Please explain through your paper the case of the rich man and Lazarus. How about his torment? How about the gulf? How about Lazarus going to Abraham's bosom at death? F. M. S.

In the first place, the story is one of a series of parables spoken by our Lord to teach certain lessons; and it is a well-settled rule of interpretation (1) that no parable should be used as a basis for doctrine. It is used to enforce truth established by plain scripture, but is in itself not designed to establish or reveal truth. Oftentimes it is in itself pure fable or allegory, in which inanimate things are made to act and speak, tho in reality they may not even be alive. (2) Parables should not be made to "go upon all fours." Certain features must be brought in to make the parable consistent to itself, but these things often have no part in enforcing the lesson for which the parable was given.

The parables of the supper, the ninety and nine, the prodigal son, the unjust steward, and the rich man and Lazarus were all given to rebuke the indifference, the pride, the selfishness, the unfaithfulness, the exclusiveness, of the Jewish people, and set over against all these, the all-comprehending love of God.

In the last of this series Jesus uses the belief of the Jews, erroneous tho it was, to show, *according to their own view*, how utterly unreasonable was

their pride of wealth and contempt of the poor and their national pride and contempt of the Gentiles.

1. The belief of the Jews at that time, according to Josephus, was that *Hades* was a subterranean region "not regularly finished," in which none of "the light of this world shines," a region of "perpetual darkness." Here souls are taken by the angels, "who distribute to them temporary punishments." Here also is a lake of unquenchable fire, in which as yet no one will supposedly be cast till the judgment day. As the souls go into *Hades* the wicked are "dragged" to the left hand by the angels, within the very sound of hell itself; while the righteous are taken to the right hand, a place of happiness. "This place we call Abraham's bosom." Between the two classes there is a great gulf which can not be crossed by souls on either side. All this we know is neither true nor Biblical. When man dies, he dies. "In that *very day* his thoughts perish." His love, his hatred, his envy, are all perished till the resurrection day. Yet Jesus used this erroneous belief to show the Jews how utterly inconsistent they were, and what their judgment as individuals would be according to their own theory.

By and by the rich man dies. Lazarus dies. According to their own theory, he who had lived for himself, must suffer. He who had trusted God, according to the same theory, was placed in Abraham's bosom. The fixing of characters prevented forever any change in their condition. Such, *according to their own view*, would be their ultimate fate.

But Jesus taught more than this. In the light of all the prophets they rejected Him of whom all the prophets spoke. They counted themselves as children of Abraham. John 8:33, 34. According to their view, which Jesus on another occasion used, they counted the Gentiles as dogs. Mark 7:27. Lazarus (whom God aids) well represents our Lord, who came to His own personally and in His apostles, but "His own received Him not." Since that very time facts have demonstrated the truth of the parable. The Jewish people have been in trouble, in pain, in anguish, but still holding between them and the Christ of God the great gulf of their own national pride and exclusiveness and self-righteousness, elsewhere symbolized by the vail upon the heart. They want Lazarus to relieve them, but He must come in their way. They are still in "torment" (*basanos*, trial, testing), yet unwilling to yield and cast themselves wholly upon His mercy. His salvation will not span their unbelief. They can not cross upon it to Him. And God will work no marvelous signs while they refuse to believe His word. John 5:41-47. For fuller exposition on this parable see chapter on the subject in "Christ's Object Lessons."

1635.—The Unquenchable Fire. Mark 9:43, 44.

What is meant in Mark 9:43, 44, by "their worm dieth not, and their fire is not quenched"? S.

The word "hell" of the verse 43 comes from *Gehenna*, a Greek term meaning what is expressed in the Hebrew, as the Valley of Hinnon, also called Tophet (See Jer. 19:6, 11, 13; 7:31, 32). Because of the awful sins of the Jews committed there, it became a place where the offal and filth of the city, the bodies of malefactors, etc., were cast. Upon this mass of corruption worms constantly preyed, and constant fires were kept burning to avert pestilence. *Gehenna*, with its worm and fire, came to symbolize utter and absolute destruction.

"The fire that never shall be quenched" is an utterly wrong translation of "*to pur to asbeston*." It ought to be "the unquenchable fire," as in the Revised Versions. "Fire" comes from *pur*, meaning simply fire. *Asbestos* means that which man can not extinguish; that which burns up what it preys upon, which does its work; but it does not mean that which shall never be extinguished. For instance, the unquenchable fire burned the city of Jerusalem, and went out. Compare Jer. 17:27 with 2 Chron. 36:19, 21. Unquenchable fire *burns up* the chaff, a symbol of the wicked. Matt. 3:12. The word is used in a similar way as a symbol of destruction. See Isa. 51:8; 66:24. Observe that in this latter text these destructive agencies prey not upon live men, but upon their dead bodies—carcasses. The hell of *Gehenna* means absolute and utter destruction.





# THE OUTLOOK

## SOCIAL CONDITIONS IN ENGLAND.

### Paupers in the United Kingdom.

**P**OVERTY is more general even in America than most people think. In England it presents a problem of national scope and importance, which seems year by year to grow more difficult to deal with.

Some idea of its magnitude may be gained from a comparison. America, with a population of eighty millions, has less than 100,000 paupers to care for. England (including Wales) with a population of about 32,000,000, has over 800,000 such on her hands. In other words, in the states a population two and a half times greater than that of the old country has only one-eighth as many paupers to provide for. The proportion here is twenty as compared with one in the states. But this is not all the advantage.

### The Real Suffering

in England is not to be found in the pauper class as such, the large proportion of whom are comfortably lodged and fed in the enormous work-houses. It is with the laboring classes mainly that the most pressing social problems have to do. Careful investigation has revealed the fact beyond doubt that the wages paid a very considerable proportion of unskilled laborers are insufficient to enable them even with careful management to support their families in decency and comfort. In the large cities thousands of little children come to school in the morning too hungry to be able to study, so that it has been found necessary to provide breakfasts for them at public expense. Is this caused by drink? Not always, by any means. The parents may not be to blame. A leading daily offers the following as a typical case:

We will say the father is a carman earning a guinea [a trifle more than five dollars] each week. On this he and his wife and four children have to live. How do they do it? Well, suppose he spends twopence upon his breakfast, another twopence on his dinner, and a like sum upon his tea, that will make sixpence per day, three and sixpence per week. [One shilling equals 24 cents; a penny, 2 cents]. A similar allowance for his wife brings the total for the parents' meals for one week to seven shillings. For the children we will allow three farthings [ $1\frac{1}{2}$  cents] per meal; this for three meals per day for four children makes another five and threepence, or a total of twelve and threepence. If they are fortunate in getting into a Trust building, such as the Peabody or Guinness blocks of dwellings, they may get rooms for a family of six for five shillings per week, and even then there is an element of charity in the matter. Thus we account for seventeen and threepence of the weekly guinea.

If we set aside 2s. 3d. per week for the clothes necessary for six persons, 1s. 2d. for fuel, we find there remains fourpence each week for luxuries, such as a sick club or a holiday.

It will be noticed that no provision is made in this scheme either for drink or tobacco, and the other items are carefully fixed in harmony with the prices of the various food commodities prevailing in English cities. With such conditions obtaining in times of comparative prosperity, when employment is regular, what must be the case when work fails, or the bread-earner is laid up by sickness? Many, moreover, fail to get decent quarters for five shillings per week, and must pay more. Many, again, in fact most, drink; hence must cut down the allowance of food for themselves and their children in order to buy beer. The average working-class family spends about one-fifth of the weekly wage in the public house.

### Below the Poverty Line.

Mr. Charles Booth, after a minute investigation extending over many years, has come to the conclusion that 30 per cent. of the population of Lon-

don live below the poverty line; in other words, can not, under existing conditions, and with their own natural limitations, earn a sufficient wage to feed, clothe, and shelter their families with due regard to health and reasonable comfort. A similar investigation has been conducted by Mr. Rowntree in York, with a population of about 75,000. He distinguishes two varieties of poverty; namely, primary and secondary. The former term is applied to persons whose suffering arises solely from an insufficient wage; the latter to cases where it is more or less the result of waste. Ten per cent. of the population are said to be in a state of primary poverty, 18 per cent. in secondary poverty. It hardly needs to be added that the waste referred to usually means indulgence in alcoholic drinks. In York we have, then, in times of comparative prosperity, 28 per cent., or more than one-fourth the entire population, suffering want, the children ill-clad, half-famished, and therefore attaining but a dwarfed mental and physical development. There is no reason to suppose that the situation is materially different in other cities.

### Outside of the Cities.

How is it in the villages and the country districts generally? This question has also been answered by thorough-going investigation. A little village in Bedfordshire which seemed from all appearances to be typical of English village conditions, was recently subjected to a scientific inquiry in respect of the financial status of its inhabitants. It consisted of 127 families, 40 of whom were found to be living in conditions detrimental to health and decency. That this little village possessed three public houses is somewhat significant.

Right here it may be well to say that the sordid, cheerless surroundings of the poor, and the ill-selected and badly-cooked food that forms their diet, both tend to drive them, women as well as men, to the public house, where there are companionship, cheerful surroundings, and something to take that will, at least for the time being, exhilarate them, and enable them to forget their troubles. The houses in which the English tenant farmers (scarcely one out of ten owns the land he works) live are oftentimes old, dilapidated huts which are hardly good enough for the housing of animals. Moreover, they are insufficient in point of size, country folk mostly having large families. Thus the over-crowding problem applies in England to the country districts as well as to the cities, all because the owners of the land are too indifferent or parsimonious to tear down these wretched hovels, and put up modern cottages.

### The Exodus to the Cities.

The bad housing accommodations and low pay of the country largely account for the exodus to the cities which has caused a good deal of concern in recent years. How extensive this movement has been may be judged from the fact that, while the country population of Great Britain has remained stationary, has, in fact, diminished in certain districts during the last thirty years, the urban population had increased by 10,000,000. Can it be wondered at that the young men growing up in sordid squalor should turn with longing eyes to the city, where some at least manage to make a success, and improve their condition in life. Unfortunately they do not know that very many find the city after all a worse place than the country, and after eking out a precarious existence in the slums, ultimately join the ever-growing army of paupers. In the country they can at least have a little garden of their own, and if the housing is poor, the air is fresh and pure out-of-doors; while in the city there is only the street for the children, and the air is thick with noxious smells.

### Practical Serfs.

Moreover, while the country laborer is virtually a serf, helpless in the hands of his landlord, the poor of the cities are equally tied down by circumstances. Every man knows that if he loses his job, a half dozen men stand ready to step in and fill his place. Unskilled labor is a drug on the market; so also is clerical help of almost all kinds. Hence a business education is not by any means a solution of the difficulty. Skilled artisans are less likely to come to want, but their wages are usually small, and employment is by no means sure.

### Employers and Employees.

A great many clerks and shophands generally in the large cities are obliged by the firms they work for to board and room on the premises. This is known as the "living-in" system, and it works severe hardships upon many. The accommodations are usually very poor, and the charge correspondingly high, the object being to make this branch of the business pay as well as possible.

In general the attitude of the employer to his employees is much the same as in other countries. Exceptions there are, such as the Cadbury Brothers, who take a real interest in the welfare of their employees, but in the main, business interests count largely to the exclusion of other considerations. Oppression is unfortunately not wanting, and charity is often given out as a dole where justice would be more welcome.

### Socialism.

Socially, the English laborer is at a much greater remove from his employer than is the American. This may account in part for his apparent acquiescence in things that to Americans would be simply intolerable. But the English workingman often feels a good deal more than he says. His resentment of wrong is not less keen if it is not openly expressed. Socialism has made enormous strides in England in recent years; the labor element is manifesting its strength in unsuspected quarters, and it becomes increasingly evident that social reforms must occupy a prominent place in the legislation of the next few years. One-fourth to one-third of the entire population of a country can not remain content with squalid quarters, an impoverished dietary, and nothing but the workhouse to look forward to in old age. *At the present time three out of four of all the men in England who are sixty-five years old and upwards, are paupers.*

### The Unemployable—Dementia, Insanity.

A word may be said in regard to the *unemployable*. Unfortunately this class is growing. Recent investigations show a disproportionately large number of children in the public schools who are more or less deficient mentally, and unable to keep up with other children. Insanity has increased at an alarming rate among the very poor. In 1859 one in every 536 persons was insane; to-day the ratio is one in every 293. This increase has been confined almost entirely to the lower classes. Physical inefficiency is generally prevalent from the army records, which show that only two out of five men who wish to join are physically capable; this altho the standard has been considerably lowered in recent years.

### The Underlying Cause.

If we look for the underlying cause of a large amount of the suffering and poverty of England, we must lay it to the enormous expenditures for military purposes, which, in the long run, come out of the pockets of the laboring men. This burden, moreover, continually grows heavier. Indeed, the cost of national defense threatens to double itself within a decade. In 1895, for instance, the cost of the army and navy together was less than \$191,000,000; in 1903 it was (exclusive of war expenditure) \$322,500,000. An armed peace, indeed!

### Of Charitable Organizations

It is true, England has a large number. There are said to be some 30,000 of them, one-third of which are located in London, and they are doing much excellent work. Things would be a great deal worse without them. Nevertheless they can not in the very nature of things deal adequately with the situation. They are at best only palliatives;



they do not cure the disease. Legislation can do something, but it also is subject to limitations. While sin remains in the heart of man, poverty and suffering can never depart from the world in which he lives. The coming of Christ is the only radical cure for many of the social evils of the day.

M. ELLSWORTH OLSEN.

#### SUNDAY QUESTION IN THE DOMINION SUPREME COURT.

OTTAWA, Feb. 27.—The Supreme Court rendered judgment this morning upon the reference which had been submitted to it by the governor-in-council, to ascertain the extent of the provincial jurisdiction in the matter of what is commonly known as "Sabbath observance legislation." The first question was framed to ascertain whether a provincial Legislature had authority to enact a statute in the terms of the draft bill laid before the court. Was the bill *ultra vires* [beyond jurisdiction] in part only? What sections were within their right to enact? The members of the court (Mr. Justice Indington alone dissenting) answered these three questions by a simple negative. In other words, the bill was *ultra vires* of the provinces from first to last. The terms of the reference went on to ask whether a province were within its powers in legislating so as to prevent any work from being performed within the province on the first day of the week, except works of mercy and necessity. The fifth question asked whether a province had the right to restrict the operations of companies of its own creation to six days in the week. The sixth question asked whether banks, insurance and loan companies, works declared to be for the general advantage of Canada, but authorized to operate within one province only, and other specified undertakings, are subject to provincial legislation regarding Sabbath observance. The seventh question inquired whether the Ontario legislation was within its rights in enacting its prohibition against Sunday games, hunting, controlling the operations of barbers and bake-shops on Sunday, ordering that parks and pleasure-grounds be closed on Sunday, and controlling the Sunday running of electric cars.

The members of the court (Mr. Justices Sedgewick and Indington dissenting) declined to answer these latter questions at all. The effect of the court's ruling, however, agrees with the recent judgment of the Privy Council, which declared a large portion of the provincial Sabbath observance legislation *ultra vires*. The extent of the Federal jurisdiction was not before the court. To-day's judgment of the Supreme Court, therefore, has no bearing upon the Dominion rights in this matter.—*Toronto Mail and Empire*.

Now that the Supreme Court of the Dominion of Canada have handed down the above decision, the way is clear for the Lord's Day Alliance to go to the Dominion Parliament for new Sunday laws. We may be sure they will at once improve their opportunities. While this case was pending they could not go to the law-making power to enact more Sunday laws.

We, as a liberty-loving people, ought to send in thousands of names on our petitions to Ottawa, opposing this work of the Lord's Day Alliance. The editor of the *Toronto Globe*, in an editorial of February 28, extolled the work the field secretary of the American Sabbath Union has been doing of late in this province. Mr. Gamble visited Ottawa and made speeches. I quote from one who heard him, the following: "After the mass meeting at 8:30, I went forward and introduced myself as the pastor of the Seventh-day Adventist church of Ottawa. He seemed a little disconcerted, and did not have much time for me. He said considerable about Seventh-day Adventists, some bad and some good, and warned the people to look out for us, declaring that we were spreading literature everywhere, and it was dangerous. Mr. Gamble said that they did not pay much attention to our sect until they saw we were getting a strong hold, and were destroying the Christian Sabbath. Then they felt that something must be done, so they went to Congress with 7,000,000 petitions for the better observance of the Sabbath; but the Adventists appeared and turned down every one of their specialists on Sabbath observance. He said they were completely whipped by the Adventists' strong arguments before the committees at Washington. Now they must go deeper into the Sabbath question, and present thorough proof from the Scriptures for the Sunday Sabbath."

I am quite sure that we who have the light of the prophecy, and from that can see what is coming, have resting upon us a grave responsibility in the

matter of informing the people of this Dominion what this Lord's Day Alliance work means. The Lorndale Academy Press is reprinting four tracts that were circulated last year for the campaign against the persecuting spirit that is coming forth to deprive the people of God of their religious liberty. These tracts (forty cents a hundred, postpaid) can be secured by addressing S. D. Hartwell, 167 Dundas Street, Toronto, Ont.; B. B. Noftger, 151 Hunter Street, W. Hamilton, Ont.

A. O. BURRILL.

Galt, Ontario.

#### A REVERSE PROPOSITION.

AN active advocate of political religion says:

God holds man individually responsible to Him in the three principal relations of life, *viz.*: the family, the state, and the church. The two former of these relations are founded in man's nature—God created man to occupy them in obedience to His authority and law. The latter is founded in grace. Until sin had ruined man in the two natural relationships, the domestic and the civil, God did not provide for him the ecclesiastical. Embraced in God's design when He instituted the church, after man's fall, was this: that man, redeemed by grace, might in the church be fitted for again discharging his duties to God and man in the home and in the state.

This is a marked illustration of getting the cart before the horse. The state, and not the church, is the result of man's fall. It was because man ignored God's law, or government, that a temporary human government, or state, became a necessity. God governs willing subjects by His law of love; but when man sinned, and became "enmity against God," refusing to be subject to His law, he must needs be governed by force. When men gave way to the spirit of selfishness and covetousness and envy, they had to be restrained by force from intruding upon one another's rights.

All human government is essentially of force, aptly symbolized by "Cæsar" and "the sword." But through it a measure of order is maintained while the work of redemption is carried on, and there is gathered out of the sinful mass all who are willing to return to the authority and government of God—not to the state, as the "reformers" would have us believe.

When redemption shall have been completed, and Christ will have gathered out of "every nation, and kindred, and tongue, and people," such as will be saved, every vestige of human state government will be annihilated (Dan. 2: 31-45). But the "church of the Firstborn, which are written in heaven," will be the subjects of His everlasting kingdom, governed by His unchangeable, indestructible law of love. The whole National Reform theory is based on a reversal of cause and effect.

#### THE WAR IN THE EAST.

GENERAL KUROPATKIN'S resignation from the command of the army and navy operating against the forces of Japan has been accepted by the czar, and General Linevitch has been given the command in his place. The new commander has a most difficult task if he accomplishes what is expected of him in the reorganization of the Russian army in the face of a constantly-advancing foe who has captured everything before him and is now flushed with victory as never before. Mukden was occupied by the Japanese last week, and Tie Pass, where the Russians expected to make a stand and did attempt to rally, is also in the hands of the Japanese. The Russians are now retreating toward Harbin, where the railroad branches off to Vladivostok. In the demoralized condition of the Russian army, and in view of the great losses in killed, wounded, and prisoners which it has sustained, it is not generally expected that they will be able even to hold this most important position. A defeat here means the cutting off of Russia's only remaining seaport, Vladivostok, and the forcing of the Russians back along the railroad over the wind-swept plains of Siberia.

Notwithstanding her reverses, it is reported that Russian officialdom is determined to continue the war, even tho Harbin should be taken. It is re-

ported also that French bankers are refusing to float a large loan which Russia desired for the continuance of the war.

There are as yet no definite figures as to the losses sustained in the great battle of Mukden and the disastrous retreat which followed. The Russian loss by some is placed as high as 125,000.

The committee of the French Chamber of Deputies into whose hands was placed the bill for the separation of church and state, has made its report to that body. After presenting the relation between the church and state from early days, the report states: "We maintain that the sole solution for the difficulties growing out of the régime of the concordat is a loyal and complete separation of church and state, particularly under the democracy, wherein the existing universal suffrage and sovereignty of the people make the continuation of an official religion such a defiance of logic and good sense that it seems astonishing that the French Republic continued such an equivocal régime during the last thirty-four years." The report states that it is useless to put off the separation until after the popular election, as such a delay would be advantageous to Rome and dangerous to France.

In view of the agitation over the taking of Indian funds for the support of Catholic schools, the matter was brought up in the Senate on February 28. A bill was finally passed, forbidding the use of any Indian trust funds for the support of sectarian schools among the Indians. An amendment was finally passed, which permits any individual Indian to direct that any portion of principal or interest coming to him from such funds may be used for the education of his children in such schools. It is felt that this was a compromise, and makes a loophole through which virtually the same object will be attained, namely, the use of Indian trust funds for the support of Catholic schools.

As an illustration of the power wielded by lobbyists over Legislatures, the following is to the point. The Delaware House of Representatives, on March 16, voted to refuse all lobbyists the privilege of coming upon the floor of the Legislature. This action was taken because of the fact that, for several days, the lobbyists seemed to be busier on the floor than did the legislators themselves. On the same day the lobbyists held an indignation meeting, and adopted resolutions demanding the floor privileges. The resolution was sent to the House, and the exclusion resolution was at once rescinded, and that almost unanimously.

The Legislature of Colorado, in joint convention, has ousted Governor Alva Adams from his office, and given the office to the former governor of the state, James H. Peabody. The latter had contested the election of Adams. On a recount the vote of a number of precincts was thrown out as fraudulent. However, the normal Republican majority was not given to the unseating of Alva Adams, and it is reported that the change could only be carried through on the promise that Peabody would resign in favor of the Lieutenant Governor.

A drug trust is now in control of the whole drug business of the country, selling only to its favorites, and boycotting those who meet its disapproval. Wholesalers and retailers alike are subject to its tyranny. Testimony in the matter has been brought out before special commissioner Sampsell for the Federal Government. The testimony will be turned over to attorney-general Moody, looking to prosecution under the Sherman law.

The engineering committee of the Panama Canal Commission have declared in favor of a canal at sea level, thus eliminating the locks that would otherwise have been necessary. It is estimated that such a canal will cost \$230,500,000.

Scientists have at last discovered a method of making artificial hair and artificial silk. The latter is made from cellulose, obtained principally from carded cotton, altho it may also be obtained from corn and some other grains.

Heavy and continuous rains in the southern part of California have resulted in the complete suspension of railway traffic, owing to the resultant destruction of roadbeds and bridges, and to numerous great landslides in the mountains.

A number of Japanese cruisers have arrived at Singapore, and are lying in wait for the Russian war-ships. The latter, however, are believed to be on their way home.

Delaware has decided to do away with the pillory. The old torture machines will be broken up; but wife-beaters will still be whipped in public.

A report from Venezuela states that President Castro is now preparing for war with various foreign powers, including the United States.

Special agents of the government are now investigating alleged land frauds in the state of Utah, which promise to rival those of Oregon.



## EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

## XVII. EXTINCT SPECIES.

(Continued.)

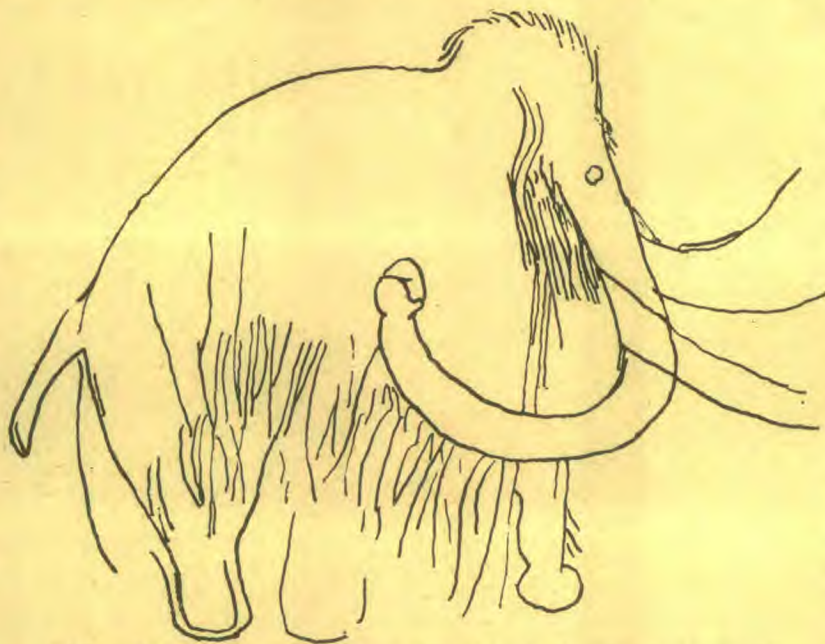
THE completely worthless character of such "evidence" of age as considered last week becomes, if possible, more apparent when we consider that very many of these so-called "extinct" forms are perhaps *not really distinct* (physiological) *species from their living representatives of to-day*. For, in spite of all that we have learned about variation, there seems to be little or no allowance ever made for the effects of a certainly greatly changed environment. If the fossil forms are not precisely like the modern in every respect they are always classed as separate species, in utter disregard of the striking anatomical differences between the huge Pleistocene mammals and their dwarfish descendant of to-day, which for a hundred years or so were positively said to be distinct from one another, but are now acknowledged to be identical.

## A Strong Assertion Disproved.

Of course no one denies that the strata teem with forms extinct for thousands of years, forms which we moderns have never seen alive. Other forms do not appear familiar to our modern eyes, because larger or of somewhat different form; but to say that they are actually distinct species from their modern representatives or that no human being has ever seen them alive, are statements utterly incapable of proof. Up to about the year 1869 it was stoutly maintained that man had never seen *any* of these fossil forms alive. But no one now maintains this view, for human remains have now been found along with undisturbed fossils of the Pleistocene, or even middle Tertiaries, while the drawings and paintings on the cave walls of southern France represent reindeer, mammoths, etc., side by side, and are so wonderfully accurate that no one can doubt that they were copied from life. Hence, the only question now (from a scientific standpoint) is, with *how much* of that ancient fossil world were these equally fossil men acquainted? If man lived in "Miocene times," when even according to the geological arrangement a luxuriant vegetation spread over all the Arctic regions, what possible evidence is there to show that his companions, the rhinoceros, hippopotamus, mammoth, etc., were *not* also living then and browsing off just such plants, when the arctic frosts caught them in the grip of death and preserved their "mummies" untainted for our astonishment and scientific information? Things which are equal to the same thing are equal to each other; why should not plants and animals, contemporary with the same creature (man), be acknowledged to be *contemporary with one another*? If man was positively contemporary with the Miocene vegetation (I am still arguing from the popular scientific standpoint), and the Pleistocene mammals are now acknowledged on all sides to have been contemporary with man, what is there to forbid the idea that the Pleistocene mammals and the Miocene flora were contemporary with one another?

## A Possibility That Means Much.

For nearly half a century geologists have never had the courage to face this problem fairly and squarely, with all preconceived prejudices about their Uniformity fetish cast aside. Is it possible that all the Tertiaries and the Pleistocene may be really a unit after all? But the trouble would then be that, with this much conceded, the whole "phylogenic series" would tumble with it, and become only the taxonomic, or classification, series of that ancient world with which those fossil men were acquainted. To appropriate the words of another, I know of nothing against this view save "the almost pathetic devotion of a large school of thinkers to the religion founded by Hutton, whose high priest was Lyell, and which in essence was based on 'a priori' arguments like those which dominated medieval scholasticism and made it so barren."—Sir Henry Howorth, "The Gla-



Elephas Primigenius—the mammoth, drawn by primitive man on a cave wall, showing man to have been contemporary with the mammoth.

cial Nightmare and the Flood," pp. 20, 21.

## One Scientific Theory Abandoned.

Baron Cuvier's work in the line of comparative osteology has never been surpassed, perhaps never equaled since, and he is generally admitted to have been the greatest naturalist and comparative anatomist of that, or perhaps of any, time (*Professor Le Conte*, "Evolution and Religious Thought," pp. 33, 34); and yet he maintained most positively that all, or practically all, those which we now call the Pleistocene mammals were distinct species from the modern ones; and it is only of recent years and with extreme reluctance that many of them have been admitted to be identical with the ones now living. This only came about after man was proved beyond controversy to have been contemporary with them. Hence, is there anything absurd or unfair in suggesting that a fresh discovery of human remains in rocks now classed as Mesozoic or Palaeozoic\* might lead to a subsequent identification with modern forms of many more species now classed as extinct?

\*This is hardly a possible contingency, as these so-called "older" deposits are largely marine.

I do not mean by this that they would probably carry the human period back into "Mesozoic" or "Palaeozoic time." O, not at all. The principle of inertia or least resistance would make it much easier to work just the other way. For, according to the very accommodating methods of this "science" the presence of human remains in any set of beds would be considered *proof positive* that such deposits could not possibly belong to the more "ancient" systems, but must be "Pleistocene," or at the most "late Tertiary." It would be so much easier to find a small percentage of living molluscs in some strata handy by, than to admit that these fossil men were contemporary with the whole fossil world—as the Bible really teaches.

## Fossils of Living Species.

But let us proceed. I have already instanced cases where well known species have been for almost a century regarded as extinct which modern research has decided are identical with the modern living species. Such are the cave-lion (*Felis spelæa*), cave-hyena (*Hyena spelæa*), and hippopotamus (*Hippopotamus Major*). The great cave-bear can now be added to the list. The brown bear of the Old World and the grizzly of the Rockies have long been regarded as not specifically distinct from one another, and the most recent explorers of the Belgian caves have concluded that the various fossil varieties are probably "specifically inseparable from *U. arctos*," or the modern brown bear.—*Nature*, Nov. 7, 1901, p. 13.

It is well to remember in this connection the reluctance with which such specific distinctions are always surrendered, and that in spite of all that we have learned about the surprising possibilities of variation, little or no allowance for the potent influences of a changed environment seems ever to be made when the fossil forms are being considered. They are not all physiological species that can be separated as morphological species, and the skeleton, often only a fragment of it, is all that we have to depend upon in the case of the fossils. If the numerous varieties of the domestic dog were all extinct and known to us only as fossils, we would doubtless not only have a dozen new specific names invented immediately, but such extreme types as Pug and Greyhound, St. Bernard and Scotch Terrier, might even be erected into distinct genera; and, of course, they would all have to be arranged in single file to show their geological succession in time.

## More Species than the Facts Warrant.

In view of these things it would appear from the quotation given below, that with more complete knowledge and a broader view of specific distinctions, the numerous species of fossil elephants, such as *E. columbi*, *americanus*, *antiquus*, etc., may be greatly reduced in number, or that the mammoth (*E. primigenius*) may be found to be inseparable from some of these and the ancestor of the present



Asiatic elephant (*E. indicus*). The bones of the skeleton of the mammoth are very like those of the modern species, but the skull differs slightly in being narrower in certain regions, while the tusks were greatly larger and their bony supports proportionately stronger. Besides we know that the mammoth had a good suit of clothing of both hair and wool, while the modern species is nearly naked. But all these changes would be just what we should expect with a greatly changed environment, and are of little weight in disproving genetic relationship, however important they may be from the standpoint of the taxonomist. Indeed it is the *dentition* that affords the usual guide, and according to the following statement of the highest English authorities the genetic identity of the two seems almost certain:

It is chiefly by the characters of the molar teeth that the various extinct modifications of the elephant type are distinguished. Those of the mammoth differ from the corresponding organs of the allied species in the great breadth of the crown as compared with the length, the narrowness and close approximation of the ridges, the thinness of the enamel and its straightness, parallelism, and absence of "crimping," as seen on the worn surface, or in a horizontal section of the tooth.

Besides these variations in the number of ridges or plates of which each tooth is composed, the thickness of the enamel varies so much as to have given rise to a distinction between a "thick-plated" and a "thin-plated variety"—the latter being the most prevalent among the specimens from the Arctic regions, and most distinctively characteristic of the species. From the specimens with the thick enamel plates the transition to the other species or varieties mentioned above, including *E. indicus* is almost imperceptible.—*Flower and Lydekker, "Mammals etc."* pp. 428-29.

The "other species or varieties" to which our authors allude as having been already mentioned by them are "*E. columbi* of America and *E. armeniacus* of the Old World," and they say that the modern Asiatic elephant (*E. indicus*) is very like them, "*if, indeed, it can be specifically distinguished from them.*"—*Id.* p. 428. Hence there is not a shadow of a doubt in my mind that the modern elephant of India, the king of our present land animals, is the lineal, tho degenerate, descendant of the mammoth, the monarch of that older and more ideal world. The extreme reluctance with which anything like a confession of this fact leaks out in our modern literature can be readily understood when we try the hopeless task of splicing the environment of the modern with that of the ancient form on any basis of uniformity.

The Biblical Deluge is the only thing to solve the riddle.

(Continued next week.)

WHEN Jesus called His disciples, it is a remarkable circumstance that He never called a single idler or loafer. They were all busy people. It is by these busy classes that everything is done, and it is to them that the world looks for all enterprise and progress. When anything is to be done in the church, no one ever thinks of calling upon the people of leisure. The busiest men and women are the only ones that have time to work for God, and they are the only ones that bear most cheerfully the heat and burden of the day.—*Methodist Advance.*

ZEAL without knowledge is like haste to a man who is walking in the dark.—*John Newton.*

## "LORD, TEACH US TO PRAY."

BY MRS. E. G. WHITE.

IT came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, Lord, teach us to pray, as John also taught his disciples." And Jesus answered them in the words of the Lord's Prayer.

"When ye pray," He said, "say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

"Our Father which art in heaven." The word "our" expresses a sense of human brotherhood; the word "father" that of childlike trust. In ancient time there was usually associated with the name "father" all the affection and tenderness now centered in the word "mother."

When from the heart we say, "Our Father," we worship God in truth. This petition carries the suppliant away from earth and human beings to the One who is unerring in judgment, compassionate, merciful, pure, and holy.

"Hallowed be Thy name." Thus we give expression to our reverence for the divine One. All true prayer will first recognize the presence of God, whose eye is open to all that His creatures do. The suppliant's first work is to honor God by giving expression to his reverence for Him.

"Thy kingdom come. Thy will be done, as in heaven, so in earth." In heaven the will of God is perfectly carried out. Love to God makes service a joy. On earth there is rebellion and variance. The disobedient and rebellious can not understandingly repeat the Lord's Prayer. Their will has never submitted to discipline, and until they are brought into conformity to the will of God, they can not intelligently pray that His will may be done on earth as it is in heaven. It should be the prayer of every true follower of Christ that God will subordinate everything in this world to His will.

Our temporal necessities also are to be the subject of our petitions. We are to call upon God for food. "Give us day by day our daily bread," Christ said. But we are not to ask God for food, and then sit idly down, doing nothing. In order that our wants may be supplied, our heavenly Father puts work into our hands, that we may co-operate with Him in answering our prayer for food.

"And forgive us our sins; for we also forgive every one that is indebted to us." Few realize the true import of these words. After completing the Lord's Prayer, as given in the sixth chapter of Matthew, Jesus added, "If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." He who is unforgiving cuts off the very channel through which alone he can receive mercy from God. However sorely we may have been wounded, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

"Lead us not into temptation." God sometimes allows Satan to tempt His children, that they may be proved and tested. If they

rely on their own strength, they will fail in the trial; but if they realize their inability to help themselves, and trust wholly in God, He will provide a way of escape. There are times when it is necessary for men to be exposed to danger, and to be placed among corrupting influences, but a sense of their dependence on God will lead them to keep their hearts uplifted to Him in prayer every hour, for strength to resist and grace to overcome. The experience gained in these fierce conflicts fortifies the soul to pass unscathed through more trying ordeals.

Christ prayed to His Father in behalf of His followers, "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." Sin and pollution abound on every hand, and daily, hourly, the prayer should ascend to heaven, "Deliver us from evil." The offering of this prayer by one who realizes his weakness makes the temptation of the enemy powerless.

## CONCERNING BANKERS.

BY WALTER E. GILLIS.

HAVE you ever considered the banker? An interesting character, indeed. He is a man of means whose business in life is to receive and pay out money. His place of business has come to be one of the greatest conveniences of modern civilization.

To my mind this interesting individual points a very vital Gospel lesson. In fact, every experience, every fact, connected with physical life has its wealth of wisdom for the spiritual wayfarer.

As you know, the banker receives deposits of money from his patrons, to be paid out on demand by check issued and signed by the depositor; and the style of these checks is mandatory. It is not "please pay," or "will you pay," but it is "PAY to bearer or order." The depositor issues his check knowing that his money is in the bank for its redemption. But should that banker be so foolish as to dishonor the check by refusing to cash it, how long do you suppose the depositor would leave his money in those vaults? Most certainly not longer than it would take to have it removed.

Of this example this is the sum: Our heavenly Father has founded a great system of banks throughout the world and made *all* His children bankers, depositing with them all the riches of heaven in the person of His dear Son Jesus. And upon these bankers He has issued checks to every needy soul coming in touch with them. These checks are variously worded, but the fund deposited is unlimited and suited to the demands of all.

I will quote a few:

"Go ye into all the world, and preach the Gospel to every creature." Mark 16:15.

"As we have therefore opportunity, let us do good unto all men." Gal. 6:10.

"Thou shalt love thy neighbor as thyself." Gal. 5:14.

"The Spirit of the Lord God is upon me . . . to proclaim liberty to the captives; . . . To proclaim the acceptable year of the Lord." Isa. 61:1, 2. Have we received Christ? Then are we stewards of the wealth of Jehovah and daily these checks are being presented for us to honor. If we do not honor them, how long suppose you shall we be made the channels of so great blessings? Lift the cross and wear the crown.

Mountain View, Cal.



# THE SABBATH

BY L. A. PHIPPENY

## THE SABBATH BLESSING.

**T**HERE is a special Sabbath blessing. But this blessing can be fully appreciated only through fullest obedience, and by following in the footsteps of the Master, and doing the works that He did.

There is no special blessing to be had by keeping the Sabbath as a matter of form. There must be the fullest obedience from the heart. If there is no soul-rest, the outward form can avail little for the individual. If there is indifference in the heart, such observance and obedience are little short of pollution of the Sabbath, and the urgent need of the individual is humbling of self, and earnest seeking of God, until the heart is made right.

### The Secret of the Matter.

Herein lies the secret of the whole matter. The Lord asks us to give Him all that we have and all that we are, or hope to be. Entire consecration and submission to the divine will are necessary, for individuals to realize to the fullest any blessings that the God of heaven has to bestow upon them. And then the blessings will not only bless the recipients themselves, but the Lord will cause these blessings to flow on from them to others. He will use the blessed ones as His agencies, His ministers. Such was God's design for Israel of old, and it is His design for spiritual Israel of to-day. "Ye shall be named the priests of the Lord; men shall call you the ministers of our God." Isa. 61:6. "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light; which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy." 1 Peter 2:9, 10.

When the Lord would lead Israel from bondage into liberty, these great truths were placed before them, and the blessings which were to be theirs, if they would obey Him, were enumerated in detail. They would be blessed in the home and in the field; in flocks and in herds—"thou shalt be blessed above all people." They were to be lenders, and not borrowers; they were to be the head, and not the tail. And all nations should wonder at their wisdom, and through them would learn of the true God, and of His salvation.

### The Blessing of Health.

But above all other blessings which count for happiness in this life was the blessing of health and freedom from disease which was promised them. "And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee." Deuteronomy 7. At the very beginning of their deliverance was this promise made: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26.

"For I am the Lord that healeth thee." These words are fraught with deep significance.

In the deliverance of Israel the Gospel was preached unto them, and it was revealed to them as a Gospel of salvation from both physical and spiritual slavery. It was a healing Gospel, for salvation means healing. It is a healing Gospel forever for every sin-sick and body-sick soul. And when Jesus came in the flesh, He proceeded with the work undertaken for Israel of old when He led them out of Egyptian slavery into liberty. He set the captives free; He healed the sick; He delivered the oppressed; He gave life where there was death. He revealed the character of the God of heaven. What more natural than for the Lord to make His children well, and keep them from every sickness and disease, if they would obey faithfully His commandments and let Him manifest His character in them? This result must follow, for it is a divine law that death can not exist where life is.

Egypt means sin and bondage; to remain in sin means death; and the physical sickness that brings death is the result of sin originally. And so deliverance from Egypt means salvation from slavery, bondage, sin, sickness, and death—the second death, at least. And salvation is redemption, and redemption is nothing short of re-creation—newness of life.

### And Here Is Where the Sabbath Comes In.

What is the memorial or sign of creation?—The Sabbath. What is the sign of redemption?—The Sabbath. Then what is the sign of deliverance from sin?—The Sabbath. What is the sign that Christ dwells within?—The Sabbath, signifying Christ's rest in us, and our rest in Him. Healing is salvation. What is the sign, therefore, of removal of sickness from the body, as well as from the soul?—The Sabbath. "I am the Lord that healeth thee." How may we know that He is the Lord that heals us?—"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Is there not a blessed significance in the words, "I am the Lord that healeth thee?" Is there not a blessed significance in the Sabbath?

Then does not the Sabbath hold a special blessing?—Most assuredly, for the man who takes it for all there is in it. Listen to Isaiah, and mark again the significance of his words: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure; nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

What was the heritage of Jacob their father?—Canaan, the type of soul-rest and eternal rest; a righteous people, "ministers of our God," delivered and kept from sin and from sickness and evil diseases. "For the Lord's portion is His people; Jacob is the lot of His inheritance." "My heritage Israel." Deut. 32:9; Joel 3:2. "For I am the Lord that healeth thee." And all for the man who delights himself in the Sabbath, because of what the Sabbath means and what it is.

### Another Question.

But the question may be asked, Will not these blessed results follow for any truly honest-hearted Christian, who perhaps has not learned of the true Sabbath, but who has kept the first day of the week, or some other day, as the Sabbath, believing that he was obeying the Lord's commands? The answer to this question is also the answer to the question, Does it make any difference which day one keeps, if he is honestly keeping it as unto the Lord? In replying to these questions, basing the reply on the principles involved, it is far from the writer to answer in a dogmatic spirit.

The Lord is good, and righteous, and just. He does not condemn for mistakes of ignorance, nor for failure to do what one ought to do, when the individual knows nothing of what his duty is. The Lord does bestow rich blessings upon every true soul, even tho he err through ignorance. He has such an one in His hands, and will shape his future to lead him into truth, as witnesses the case of Saul, who verily thought he was doing God service in persecuting the church. And the Lord does bless with healing from sickness, through the prayer of faith, many who are honestly observing the Sunday.

But there are degrees of blessings and degrees of experience. And no one can justly hold for a moment that the same depth of experience, or the same degree of blessing, can be bestowed upon even honest individuals who are not honoring the Lord's Sabbath, as upon those who are honoring it in harmony with the basic principles noted in this and preceding studies. If there were no distinction, no difference in this matter, full warrant would be given to Sunday observance by the Lord Himself; He would be giving honor to an institution which He has Himself condemned, an institution originated by the enemy, as noted in other studies, and put forward by the adversary for the express purpose of destroying the knowledge and worship of God, and exalting himself in the place of God. This would be unthinkable!

### God Recognizes a Difference.

The whole evidence of the Word shows us how impossible it would be for the Lord to bestow equal blessings in such a case as we have just been considering. No! He will lead men to Himself, and not to another; to that which bears His name, not to that which bears the name of another. He will lead to life, not to death. He would give them the heritage of His people. He has set His hand the second time to gather His people out of Babylon,—out of every place where they have been scattered by sin, and He will be exceeding careful and jealous for His great name and the honor due Him. Of Israel of old it was said: "The Lord alone did lead him, and there was no strange god with him." This will be said of Israel to-day as they enter into His rest.

Reader, are you one who has not realized the depth of meaning in the Sabbath? one who has been observing another day than the Lord's Sabbath? Have you received blessings of healing through the prayer of faith in the precious promises of the Word? Then do you begin to realize that there are added blessings, a depth of experience which you have not touched, and which shall be yours as you honor Jesus and the Father through the Sabbath? The promised blessing is for obedience to the Lord's law, His commands. But that law is the statement of the positive facts of the everlasting covenant, the new testament written in every heart by faith in Christ.

And the proving of Israel of old as to



whether they would walk in that law, was by means of the Sabbath. See Exodus 16. The Lord is proving the world to-day by the same means. He is proving you. If you have learned of the true way—and I am sure the door is open—do not delay to enter in, not only that you may receive a great blessing, but that you may avoid the unfortunate results that follow neglect of duty.

Reader, are you a Seventh-day Adventist? If so, are you a shining example of the blessings of soul-rest and deliverance from physical sickness that belong to you, and to every one who delights in the Sabbath? If not, why not? Do you know that others are looking at you and asking, Where is the life of your profession? And, in asking this, they are referring to this very matter of freedom from sickness which they know ought to be manifested in Seventh-day Adventists, above all other people, in harmony with their profession. Are you living, or dying? Is the Sabbath a form, or is it a life? Is it a day of idleness and ennui, or is it a day when you follow with joy in the footsteps of Him who was the great exemplar of life and the Sabbath idea, and who went about doing good? Is it a day when the bread of life is dealt out to the hungry, and when the water of life is given to satisfy the thirsty soul?

If so, "Then shall thy light break forth as the morning, and *thine health shall spring forth speedily*; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then thou shalt call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."

Then those who are now looking to see, among Seventh-day Adventists, the manifestation of the gifts of healing belonging to the church will see and be glad, and their eyes will be enlightened with a great light. And then they will see in the Sabbath a joy and a delight and a world of meaning not discerned before. Then shall the reproach be taken away, and men shall indeed name you "the priests of the Lord," and shall indeed "call you the ministers of our God."

The promises are all clear. Jesus made them. They are in Him, Yea and Amen. The promised blessings are yours for the taking, whoever you are. Do you realize your exalted privilege and your solemn responsibility? There is only one thing that can possibly stand in the way of realization. For Jesus' sake, let it be taken away, and enter into His rest.

"THE noblest thoughts, the sweetest truths, are those untranslated virgin impressions received from heaven first handed, unalloyed by language and uncorrupted by a human lip. Truth, like the angel's song at the incarnation, loses much of its heavenly music, poetry, harmony, and beauty by being translated into language. The stream is clearest, purest, sweetest at the fountain."

#### RIGHTEOUSNESS BY FAITH.

BY H. G. LUCAS.

TREMBLING, before Thy glorious throne,  
O Lord! I bring my heart of stone.  
I pray that Thou wilt break and bless,  
And plant in me Thy righteousness.

I know that evil dwells within,  
And binds me fast to lust and sin.  
I know that nothing can atone  
But Jesus' blood and that alone.

If men could righteousness attain  
By wealth or stealth, by work or pain,  
By other than just faith, and love,  
They'd surely reach the world above.

So clear and simple is the way,  
That rich and poor are led astray  
By him who seeks their shame and death,  
Because they seek not Christ by faith.

The just shall live by faith divine,  
And walk in love in God's design,  
Till Jesus come to give him life  
And end sin's struggle and earth's strife.

Healdsburg, Cal.

#### THEY THAT ARE SICK.

BY NELIA SNOW.

THEY that be whole need not a physician, but they that are sick," said Jesus; and because of this truth He devoted His life to the service of the sick, not alone to those ill in body, but to the sin-weakened souls about Him. Whether it was the proud Nicodemus, honored as teacher and ruler in Israel, or the weeping Mary, outcast of society, despised, forsaken, Jesus' interest, sympathy, and service were as freely given in one case as in the other.

Later, when about to commit His work on earth into the hands of His followers, He said, "As the Father hath sent Me, even so send I you." The mantle of the Great Physician fell upon those who should from henceforth enter His service and bear His name. They were to minister, as they had opportunity, to those sick in body, mind, or spirit.

The earthly physician who goes out to serve those stricken with bodily disease has many forbidding conditions to meet. He finds his patient with coated tongue, rapid pulse, and high fever. He is peevish, incoherent, delirious; these are only symptoms of a diseased body; they neither anger, excite, nor surprise the physician. On the contrary, the more distressing the symptoms, the more earnestly, carefully, and patiently he works. Because the case is a desperate one and the conditions discouraging, he does not, if true to his profession, relax his efforts and turn to easier cases. The greater the need the more decided the effort to bring relief.

Thus has God called those who profess to be Christians (physicians of the soul), to work for others, regardless of the unfavorable symptoms. Had Jesus turned aside from the apparently hopeless case of the maniac of Gadara there would have been, for us, no wonderful record of "him that was possessed with the devil, and had the legion, sitting and clothed, and in his right mind."

"As we have therefore opportunity let us do good unto all men." "The Christian's opportunity determines the measure of his responsibility." He must recognize in every one a spiritual patient. The patient may be either a professed child of God, or an unbelieving neighbor in whom the symptoms of soul sickness are manifest. They both require the utmost skill, love, and wisdom with which Christ has equipped His followers.

This one may be unlikely to respond to the

labor bestowed, yet has the opportunity to do him good presented itself? Then we may not turn aside from the one fallen among thieves, whether the thieves be ignorance, poverty, or sin. "Even so send I you," said Jesus; and the "even so" leads the disciple into the same service which claimed the Master's life. "Ye are my friends, if ye do whatsoever I command you."

Blaine, Me.

#### NATURE OF MAN.

1. *Who only has inherent incorruptibility and therefore continuance of existence?*

"The King of kings, and Lord of Lords; who only hath immortality." 1 Tim. 6:16, 17.

2. *What is man's nature physically?*

"Man that is born of a woman is of few days, and full of trouble." Job 14:1. "Shall mortal man be more just than God?" Job 4:17. See 2 Chron. 14:11, margin.

NOTE.—"Mortal" means subject to decay, death, extinction. "Immortal" means not subject to death or decay, incorruptible.

3. *Why is man subject to death?*

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

NOTE.—Adam could transmit to his posterity no higher nature than he himself possessed.

4. *What was man made in the beginning?*

"Man became a living soul." Gen. 2:7.

NOTE.—The Hebrew term (*nephesh chayee*) simply means a living creature. See Gen. 1:21, 24, 30, margin.

5. *What constituted man a living soul, or living creature?*

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Gen. 2:7.

NOTE.—This "breath of life" was not given to man alone; but every living creature shared it; each of course, according to the law of his being. Gen. 7:15, 22. Notice the strength of the marginal Hebrew in the latter verse. "Yea, they [man and beast] have all one breath; so that a man [in this respect] hath no pre-eminence above a beast." Eccl. 3:19.

6. *What test did God place upon man?*

"But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17.

NOTE.—Man was not therefore immortal; for, if immortal, he could not die. He was not mortal; for to die he must change his course of action. He was a candidate for immortality (the crown of an incorruptible character), possessing eternal life by the gift of God, continued through "the obedience of faith."

7. *When man sinned, what was the assured end?*

"Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; . . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

8. *What then occurs at death?*

"Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it." Eccl. 12:7.

NOTE.—The Hebrew word rendered spirit (*ruwach*), is translated "breath" in Gen. 7:15; Ps. 104:29; 146:4; Eccl. 3:19, and many other passages. In other words, the life which God gave was not a separate entity; it did not so come from Him; it did not so return to Him. It came from Him as life to quicken the organism He had made. When that was dissolved, the life returned to the great Fountain. In neither man's creation nor dissolution is there a hint of immortality possessed by him. On the contrary, the very opposite is shown. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

9. *Who only, then, is immortal?*

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." 1 Tim. 1:17.





### WORRY AND FRET.

WORRY and Fret were two little men  
That knocked at my door again and again.  
"O, pray let us in, but to tarry a night,  
And we will be off with the dawning of light."  
At last, moved to pity, I opened the door  
To shelter these travelers, hungry and poor;  
But when on the morrow I bade them "Adieu,"  
They said, quite unmoved, "We'll tarry with you."  
And, deaf to intreaty and callous to threat,  
These troublesome guests abide with me yet.

—Anon.

### A STORY FROM CHINA.

#### The Zealous Colporteur.

BY REV. C. R. HAGER, M.D., OF HONG KONG.

ONE of the effective ways of evangelizing the Chinese is by means of religious tracts and portions of the New Testament. Many a Christian Chinese dates His interest in divine things to the simple tract that was put into his hands by a colporteur. No human tongue can tell how much good has been done by some of these simple stories which compare the heathen faith with that of the simple Gospel narrative. How often have I heard a convert say, "My first interest in Christianity was aroused through reading the 'Temple Keeper,'" a story of a dialogue between a Christian preacher and an idol-temple keeper.

I want to tell of one of our colporteurs, Chün Yee, who was converted to Christ in the year 1899. So strong was the opposition near his home to his becoming a Christian, that he went nearly eighteen miles to be baptized. Chün Yee, or "Preaching Righteousness," as the name signifies, like nearly all his countrymen, was married, and his wife was most bitterly opposed to anything that savored of the "foreign devils' religion," while the mother could not tolerate the idea of having her son become one of those hated Christians whom every one despised, and who never worshiped at the tombs of their ancestors. But none of these things moved our earnest and devoted "Preacher of Righteousness." He had set his face heavenward and away from China's idolatry and superstition. One of his children sickened and died, and then both his mother and his wife pointed the finger of scorn at him, saying, "This is the result of your worshipping the foreign devils' God." But this only led our young convert still closer to the heart of the Gospel.

On one occasion the doting mother heard how another Chinese mother prevented her son from going to our mission chapel, and she determined to try the same experiment. She had been told by a neighboring woman that, when her own boy visited the hated Jesus chapel, she threatened to cut off his cue with the scissors, and this frightened the young man so much that he never ventured near the chapel again. Chün Yee's mother determined to see what effect such a threat would have upon her boy, secretly hoping that this might convince him of his errors, and bring him back to the fold of China's gods. So she got her scissors, and approached her wayward son with these words, "Now, if you do not stop going to that foreign devils' chapel, I am going to cut off your cue." But she had not considered what power possessed the soul of her son as he smilingly turned toward her, holding his cue in one hand, and saying, "Cut it off!" She thought to frighten him, and here he was ready to have his cue cut off! Horror upon horrors! She was not going to disgrace herself by making her boy any more a foreigner than he already was. And so she put away the scissors, saying: "It is no use; he has swallowed some of that Jesus medicine, and nothing can cure him now. He is lost to me, and when I die he will

not come and bring me food nor worship at my grave!"

Then she burst into tears, and cursed the foreigner for ever coming into their midst, and leading her son away from China's faith. In her frenzy she even cursed her son to the lowest hell, and declared that he was no longer her offspring. During all this storm of rage, which Chinese women know so well how to express, Chün Yee was very quiet, and bore all the abuse heaped upon him with patience. Day by day he grew more gentle, until even his mother and wife came to the conclusion that perhaps the religion of Jesus was not so bad as some had said, for Chün Yee was more kind, never cursed, did not smoke opium, nor did he ever visit the gaming table.

About this time he was employed as a colporteur, and went here and there to distribute the Word of God. Wherever he went he preached Jesus, for was not his name "Preaching Righteousness?" Jesus had now become his righteousness, in whom he believed and trusted. "How bold he is," said a Christian of long standing. "He is not afraid to tell men of their sins." On one occasion I heard him say to a graduate of the first degree who had recently become a Christian: "You must study the Bible more, and then you will be able to instruct others. Your knowledge of the classics is not sufficient to help you to lead others to Christ, but the Bible will teach you what to say." He never had the advantages of even a good Chinese education, but he was prepared to teach even the *literate* as to their duty toward God.

In this way Chün Yee has been serving God for five years, and often walks thirty miles a day. He visits all the stations of the South China Mission, distributing his books during the day, and preaching the Gospel at night on the roadside, in mountain fastnesses, or in wayside inns; everywhere he has only one story and one message, and that is Jesus and His love. On one occasion I was so wearied in crossing a high mountain that I lay down exhausted, when he came to my side with his fan to cool my temples, and fan back to life my fainting energies. When I uttered a note of discouragement that I could not endure this strenuous life any longer, he replied, "The Lord will give you strength, and enable you to complete your journey." So the missionary was taught by his convert, and found once more that Christianity bears the same fruit in China as it does in the more favored Christian lands. Whenever a difficult journey is to be made, Chün Yee is selected, and no murmur ever crossed his lips because of the mountains to be crossed and the rivers to be forded, and the missionaries always find in him an earnest, faithful helper. He is an inspiration to the preachers and Christians; and if he finds that some Christians are not leading an upright, Christian life, he is sure to plead with them to mend their evil ways. In this way he is spending his strength for the Master, an earnest worker and a faithful supporter of the Christian church. Surely, missions are not a failure, as some would have us believe, but the Gospel is able to save even the heathen Chinese, and to bring that great multitude of people to the feet of Jesus. May God hasten the time when the reverence now paid to Confucius shall be transferred to Jesus, and the Chinese will sing of Jesus as they did once of Confucius:

Jesus, O Jesus, how great is our Jesus!  
Before Jesus, there never was a Jesus;  
After Jesus, there will be none like Him.  
Jesus, O Jesus, how great is our Jesus!

—Missionary Herald.

A MAN is not likely to get honey from the rock when he is pounding it with his head.—*Ram's Horn*.

"THERE is a Rock back of every man, if he will only lean on it."

### QUALIFICATIONS FOR MISSIONARY SERVICE.

[Condensed from *Missionary Review of the World*, by a Missionary.]

1. A MISSIONARY should have a vivid sense of the power of Satan over men. In undertaking aggressive work we must know the power of the enemy. To underrate our foe is to invite disaster.

A missionary to Mohammedans should know that Islam is not a decrepit and tottering system, but an organized force in the Eastern World, united, fanatical, aggressive, and hostile to Christianity. A missionary to China or Japan should understand that Confucianism, Buddhism, Taoism, and Shintoism have preoccupied the moral fortresses of those empires, and will not surrender in a day.

2. A missionary, above all other men, should believe in the supreme power, the omnipotent sway, of Jesus Christ, the great Head of the church; that He who gave the great command, "Go teach all nations," has all power in heaven and in earth.

Christ has all power, and He is ready to use it. "According to your faith be it unto you." Every Christian missionary should believe with all his soul and mind and heart, that Omnipotence is armed on the side of the Gospel, and that Satan's empire is to be overthrown. He will not be deceived by the subtle philosophies of Oriental religions or their hoary antiquity, or overawed by the countless millions of Asiatic and African populations.

3. A missionary should be able to speak from the experience of the love of Christ for him personally. There is no eloquence like that inspired by the experience of divine love.

Let no man, at home or abroad, enter upon the work of saving men, unless he has known by experience the power of divine love.

If a missionary has felt in his own soul the power of Christ over Satan in giving the victory over self and sin, he can confidently preach the Gospel as the "power of God unto salvation to every one that believeth," high or low, rich or poor, civilized or savage.

4. A missionary must have a sense of men's lost estate without Christ. If we would sincerely preach Christ as the *only* Saviour, we must believe that men need Him, and are lost without Him; not simply unfortunate, but *lost*.

5. A missionary should be familiar with the language and the people. A knowledge of the language is the first need of the missionary. Without it he is helpless. Diversity of language is an immense barrier between races of men. But the missionary must break down this barrier. To preach through an interpreter is to rob the message of a great part of its power, to say nothing of the danger of perversion and misrepresentation of truth. The missionary must identify himself with the people,—use their idioms, their common speech, their proverbs, know their national prejudices, so as not to offend and alienate them, and without a knowledge of their language, this will be impossible.

6. A missionary should have sympathy with the people. He should live near their life. As soon as possible he should train native teachers, who ought to be by far the most effective laborers for their people. An Arab proverb says: "The handle of the ax which cuts down the tree is made from a limb of the tree."

An American missionary, while proud of his native land, must remember that he is first a Christian, and that the commonwealth of Christian love is wider than any nationality. His foreign habits and ways are more an obstacle than a help to his work, and any assumption of his superiority will repel those whom he came to win to the truth.

7. A missionary should have a personal call to the work. Can we now be sure of such a call? A call by Christ to follow Him is a call to service. The foreign missionary work is a part of Christ's



work. If you are fitted for it, and there are no providential obstacles in the way of your going, then Christ calls you to it. We need not wait for an audible voice. The cry of a nation for help is an indication as to what Christ wants us to do. All the providential openings among the nations are echoes of the voice of Christ. We are called to *take* the message or *send* it by a substitute.

## CANADIAN MISSION WORK.

FOR some time it has been seen by those in the field that, if we can train up laborers in Canada to work at home, the results will be better than to continually send men from the states. Definite action has now been taken in this matter, and the General Conference has recommended the raising of \$2,000 to start a small school in the eastern provinces. Some work has been done at the school, and a teacher has been secured.

To make the school a success we need a building 26 x 38 feet, providing room for twenty students. This we will have this fall, if we can secure sufficient means to erect it free of debt.

The friends in Iowa have helped the work to the amount of \$573.03, and those in Missouri have come forward with \$370.94. Are there not those in the other strong conferences who will come to our help at once and send in enough to make up the \$2,000 that we must have by July in order to start the school this fall?

What a delight it will be when you shall see those in the kingdom who have been saved in this field, to know that you had a special part in their salvation. They will be your crown of rejoicing in the truth.

Send your offerings to the Pacific Press Publishing Co., Mountain View, Cal., stating that it is for the Nova Scotia school work, and it will reach us safely.

Your fellow worker in the Master's service.

WM. GUTHRIE.

## OUR WORK AND WORKERS.

THREE converts to the truth at Stoughton, Wis., are noted in the Reporter, by Brother H. R. Johnson.

THREE candidates were recently baptized near Placerville, Cal., by Brother Isaac Morrison. He also reports two new converts to the faith at Auburn.

A SABBATH-SCHOOL recently organized at Viborg, S. Dak., with twenty members, was increased to thirty in two weeks. Brother J. W. Christian and wife are laboring there.

WRITING from Acampo, Cal., under date of the 10th inst., Sister Laura Bowman says: "We have organized a church of twenty-three members, with a Sabbath-school of thirty-two."

THE recent dedication of a new church building at Greenbush, Mich., is noted in the Banner. The sermon was preached by Brother E. K. Slade, president of East Michigan Conference; and Brother O. Soule also took part in the services.

THE Kansas City (Mo.) branch of the Pacific Press Publishing Company is now located at 1109 East 12th Street, near the corner of Troost Avenue. This is a fine residence neighborhood, and within five blocks of the new Seventh-day Adventist church.

THE North Carolina Messenger says: "Brother R. H. Mathe and family, from Almond, Wis., have come to connect with the work in Haywood County, and are thinking of starting another school a few miles from Cove Creek, where there seems to be an opening."

IN the Pacific Union Recorder Brother H. Shultz, reports the organization of a church of two dozen members at Lodi, Cal. The membership is mostly of brethren who have come to that vicinity during the past year from the Western States. Brother T. H. Watson has been laboring in Lodi.

THE April number of the Life Boat is to be a temperance number. The patent-medicine delusion, the morphine and cocaine evil, the liquor traffic, tobacco curse, tea and coffee, and the causes underlying all, will be considered; and also deliverance from the same through the Gospel. Names and addresses can be sent to the Life Boat, Hinsdale, Ill., or they will be furnished in quantities at two cents each.

A REPORT from Brethren S. A. Jordan and W. H. Sebastian includes the following items: Five persons covenanted to keep the Sabbath of the Lord at Greenwood, Miss. Three had accepted the truth in Brookhaven, one in McCombs City, one in Magnolia, and a school teacher at Benton, whose home is at Port Gibson. A Sabbath-school was organized at Logtown with seven members. Four decided to be baptized, and a Baptist deacon and his wife acknowledged that we hold the truth. This was the result of a short tour out from Vicksburg, from which place the report comes. The address of these brethren is 209 Fayette Street, Vicksburg, Miss.

THE Supreme Court of Canada has rendered judgment with reference to Sunday observance, confirming the decision of the judicial committee of the Privy Council, that the province has no power to enact laws for the regulation of Sunday labor; but this judgment of the Supreme Court has no bearing upon the Dominion's right in the matter. "It is expected," says an Ottawa paper, "that in view of the above judgment, the Lord's Day Alliance will renew its application to the Dominion Parliament for a bill embodying its suggestions as to the limitation of Sabbath work." Our brethren in that field have been active in circulating petitions to the Parliament to the end that religious liberty may be upheld, and freedom of conscience may be regarded throughout the dominion as a fundamental principle.

FROM the Journal of Hanford, Cal., we take this friendly notice: "Considerable interest is being taken by the residents of the east side of town, in the fine garden which is being cultivated by the pupils of the Seventh-day Adventist school. The fifty pupils have each been allotted a small piece of ground, 4x30 feet, and, acting under the instruction of their teacher, Mrs. Mina Mann, they have planted a variety of vegetable seeds, which are now growing in a flourishing condition, not excelled even by the Chinese gardens. In addition to this course of manual training, the pupils are to be given a course of instruction in the manufacture of rustic furniture, and putting cane seats in chairs. The school is constantly growing, and lately a class in oil painting has been started. Mrs. Mann is assisted in teaching by Miss Edith Bond."

WRITING to the Welcome Visitor from Shan Tsai Hsien, China, Dr. H. W. Miller says: "While the Chinese have been a very conservative people, still we can see an awakening and a willingness to change from the views of their ancestors. While we have but begun work here, still we have a number of interested inquirers. Last Sabbath the mandarin of the place sent for one of these inquirers, and had his soldiers beat him one hundred strokes, giving as his reason that the man had been a Catholic, and now was about to be a Seventh-day Adventist. After learning of the circumstance and knowing what a disgrace it is in China for a teacher to be beaten at the mandarin's command, we were anxious to see the outcome, for it is hard for a Chinaman to bear opposition and stand for principle. To-night this man came back to our meeting, and, while he had not previously expressed himself as to what he thought of our Gospel, the persecution has served to plant these truths firmer in his mind. We trust he will make a man that will proclaim this message of warning to this people."

WHILE the spirit of intolerance is on the increase, the sentiment of religious liberty is not dead yet by any means. The danger lies in the fact that the latter is lodged in so many minds that may, sooner or later, be swayed by an apparent temporal advantage—from a political or business standpoint. However, that intolerance has not yet gained full control is instanced by the manner in which many people will throw their influence for religious liberty when squarely confronted with the issue. Writing to the Wisconsin Reporter from Barron, in that state, Brother J. B. Locken says:

Our experience in securing names for the petitions against Sunday legislation, both at Washington, D. C., and in our own state, has created quite a stir in this place. The church people made a great fight for Sunday legislation, which only added to the interest. We were subjected to many abuses and hard speeches from them, but in spite of all their opposition I secured the names of nearly all the business men and county officials, from the judge down. Many became really interested in the principles underlying Sunday legislation, and men congregated in stores and followed me from place to place to discuss the question. In the post-office there were about thirty men present. Many of them took part as we read and discussed the Sunday bills for the District of Columbia. While church mem-

bers railed on us, non-professors took the arguments out of my mouth and defended the true principles of religious liberty. An evangelist who is here said I would get a few fools to sign it, whereupon a member of the M. E. Church, who has for some time been interested in the truth, said, "I will sign it, whatever they call me." . . . One of the city papers has offered its columns for whatever we wish to write on the subject.

## SOUTHERN CALIFORNIA CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THIS conference will be held at Fernando, Cal., April 11-16, 1905. Fernando is a small town twenty-one miles north of Los Angeles, on the Southern Pacific Railroad.

This is not a camp-meeting, but a conference for the election of officers and the transaction of all conference business.

Delegates will be elected as follows: One delegate for each church, without regard to numbers, and an additional delegate for every twenty-five members.

Officers of churches will please see that the delegates are elected, and the names sent to Edward Treganza, Fernando, Cal.

CLARENCE SANTEE,

Pres. So. Cal. Conference of Seventh-day Adventists.

## NOTICE OF ADJOURNMENT.

OWING to the meeting of the Healdsburg College and Pacific Educational Association having been set for March 20, 1905, the annual meeting of the Sanitarium Food Co. will be postponed to March 27, 1905, at Sanitarium, Cal. Let all interested kindly bear this change in mind.

E. E. PARLIN, Secretary.

## BACK NUMBERS OF "SIGNS" WANTED.

C. R. BASSETT, 31 South Kentucky Ave., desires to secure the following back numbers of the SIGNS OF THE TIMES, to complete files for public library in Atlanta City, N. J.

January 1 to June 17, December 2 and 16, 1903.  
January 1 to April 20; August 17 and 24; all of September; October 5 and 19; November 9, 1904.

Those having these numbers to give will please communicate with the above.

## WANTED.

A MOTHERLY, Christian woman to keep house, and care for two children for a home and \$5.00 or more a month. She can keep the Sabbath. Mother works out. Address, Mrs. C. A. Knight, 316 Alameda Street, Vallejo, Cal.

## NOTICE.

WANTED, "Spanish Patriarchs and Prophets." State number, style binding, prices, etc. Also Spanish "Steps to Christ" and "Christ Our Saviour." Any one knowing where any can be had, give particulars as above, and write at once to WALTER HARPER, Bisbee, Arizona.

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## THE HOME

### SABBATH EVE.

BY E. L. MAXWELL.

AS SINKS the setting sun  
Adown the glowing west,  
Another week of toil is done,  
Begins the day of rest.

We bow before the throne,  
O hour of hours most blest,  
And lift our prayers to Him alone  
Who gives us Sabbath rest.

No earthly thoughts or cares  
Shall mar this hallowed day;  
Our thoughts shall be of Him who bore  
Our sins and griefs away.

Blest Sabbath of our King,  
May this our portion be  
Each Sabbath day His praise to sing  
To all eternity.

Oklahoma, Okla.

### HOME AND MOTHER.

O, IT is the real mothers and the real homes that are keeping this old world from utter shipwreck; and yet there is a class of people who tell us that the home is a decaying institution, that our mothers are a great mistake, that the co-operative home, the co-operative kitchen, and co-operative mother are the coming institutions; that the children will be bunched together, and a trained nurse, or "little mother," will care for the whole in a scientific way; and the old-fashioned home and old-fashioned mother will be relegated to the past.

It is true that many of the homes of this country are not what they ought to be. In many of them strife and marital infelicity, conjugal infidelity, greed, intemperance, heartlessness, have eaten as cankers into the home life. The homes of many Christians are as prayerless and cheerless as a Greenland iceberg; and the youth who go out from such homes are left to drift on life's sea, having no home chart or compass or haven to guide or shelter the weary wanderers.

As to the plans of these new reformers to do away with the home, on the basis of reason, "Annie Laurie" has the following forceful words to say in the Sunday *Examiner* of not long ago:

All of which shows what an absolutely false and foolish guide the pure human reason is, without the pure human heart. Rule your life by the light of reason alone, and you will live and die an absolutely miserable, and, because miserable, an absolutely useless, human being.

What in the world do you hang over the cradle of that puny, wailing infant for? Let it die. The world will be better off without it. Why should you be fool enough to care more for one wisp of its soft hair than you do for all the friendship of all the wise ones of the earth?

Why do you keep up the old superstition of the comfort of a grate fire? The furnace is much warmer, more economical, and less mussy. Gather your friends around the register, and be sensible.

What makes you keep on calling your sweetheart the foolish names that have been handed down to sweethearts since the cave men learned to talk? Call her Mary Jane, and be done with it.

It is all absurd nonsense, that fad of yours that the little Sunday night supper that the woman you love prepares with her own hands, is the coziest meal in the week.

Bring some health food home with you in a paper bag, and don't bother about setting the table. That's a waste of energy. As soon as you can afford to do it, move to a big hotel, and eat mutton that tastes like beef, and beef that you can't tell from lamb. That's progressive.

Why send the mother who held you on her breast

when the world was young, a pretty knit shawl, just because it looks like the one you remember she wore when you were getting up from the scarlet fever, when she used to sit in the twilight and tell you foolish, tender little stories? What folly! Buy her a good, warm coat, and let her button that about her, and be sensible for once.

She was a poor, ignorant thing anyway. She didn't know a thing about hygienic food. She took the white out of her soft hands making things that boys like, so that you might always find some doughnuts in the crock, or some cookies in the big yellow bowl, when you came in, red-cheeked and hungry, from the sharp December air.

She ought to have fed you health food at stated times, in stated quantities. You would probably have been like most of the hygienic devotees I have had the agony of knowing—a poor, dyspeptic-looking mortal—but what of that? You would have been "advanced," and that's the main thing.

When the new-fashioned mother gets into working order—ah, but that's the hope of the whole foolish business—the new-fashioned mother will never really come in at all. The grace of simple human nature will save us from her at the last moment, in spite of a dozen Mrs. Gilmans, and a million followers.

### DO IT NOW.

WHEN I have time, the friend I love so well  
Shall know no more these weary, toiling days.  
I'll lead her feet in pleasant paths always,  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time! The friend you hold so dear  
May be beyond the reach of your sweet intent,  
May never know that you so kindly meant  
To fill her life with sweet content,  
When you have time.

—Anon.

### BLIND CARPET WEAVERS.

THERE is a curious carpet, broom, and chair bottom factory in Philadelphia, which, if you entered at 5:30 on a winter evening, you would find running full blast in total darkness. You would hear men running about, shouting orders, carrying goods, or singing and laughing to the rattle and whirl of fast looms and other machinery, yet you might not be able to see your hand held a foot from your face.

The explanation is this: No light is needed, for only blind men are employed. The owner is blind, the superintendent is blind, and so are the book-keeper, machinists, clerks and the 125 workmen. Six of these have neither sight, hearing, nor speech. Only two or three men with sight are employed to look after the choosing of colors and do other occasional overseeing work. Here is a remarkable condition of affairs, yet this factory does a business of over \$100,000 a year. The building stands at the corner of Thirty-sixth Street and Lancaster Avenue. In the operating rooms upstairs men are working dexterously at the looms, weaving unerringly the colored patterns of the carpets.

Others are handling sharp knives or dodging swift and dangerous machines, and running up and down stairs and among the machinery without any hesitancy.

These men come to work at 7 o'clock in the morning. They approach the factory quickly from a half dozen directions, with a sharp tapping of their iron sticks upon the pavement. The moment they are within they lay their sticks, with their hats and coats, aside, and they set briskly and cheerily to work, blind men no longer; for training, habit in the task that they perform, takes the place of sight quite accurately.—U. S. Trade Reports.

"It is only when we are near Christ that the greatness of love outshines the love of greatness."

### LONDON'S POLICE FORCE.

LONDON, with 7,000,000 inhabitants, has 14,610 police of all grades. Besides these, the city of London has its own police force of 1,000 men.

In the great English city last year 124,554 arrests were made, nearly one-tenth more than in 1902; and there were 154 fatal street accidents, 21 less than in the preceding year.

Only 17 murders were committed by persons in London last year; the police got nine of the murderers, and the other eight committed suicide. There were 22 homicides.

The London police look after the cabs, omnibuses, and teams of the city, and last year issued 16,760 licenses. They keep a sharp lookout on them, too, inspect them continually, and compel the owners to keep them in good condition. Last year they condemned 6,907 hacks and cabs, 1,289 omnibuses, 2,549 horses, and 716 sets of harness.

Besides the vehicles, the drivers themselves are licensed, and they have to pass a strict examination as to their knowledge of the city before they get their badges.

There is nothing a London cabby hates worse than to have to ask the way to some out-of-the-way street—and it is seldom that he has to do it, too.

London police look after the property left in cabs and public vehicles, and compel the owners, when found, to pay to the drivers one-tenth of the value of the property. Honesty is the best policy for the London cabman.

And the individual London "bobby"—the name is given to him because Sir Robert Peel first organized the police force—must pass a civil service and a physical examination before he gets his place.

When on duty he is a general traffic manager, and handles the street traffic wherever he may be stationed.

And when he holds up his hand, the drivers pull up. They know that what he says "goes." They are not arrested, but "summoned," and not only are they liable to be fined, but their licenses may be withdrawn, and those, once taken away, are hard to get back again.

A London "bobby" knows a lot about his city—he is expected to be a walking encyclopedia on all matters pertaining to Greater London, and his knowledge of localities, streets, and places is wonderful.

One remarkable thing about the London police is, that the citizen has some rights that an officer is bound to respect. No Londoner is ever arrested for "talking back" to a policeman. If the policeman and the citizen disagree the latter is summoned, and the magistrate decides between them.

There are bad men among the London police, just as there are here. But, as a whole, the force has a very high reputation, and it seems to deserve it.

—Selected.

### THE TRIBUTE OF SUFFERING.

IT is those whom we love most upon whom we lay the heaviest burdens. We do not turn to strangers or untried acquaintances when we would lean hard on some one in a crisis of life. We tax most those whom we trust most. And what is true of our relations with each other is true of the Father's relations with his children. He does not send stress and burdens to weaklings. "God must love you very much to trust you with such suffering," said one to a friend whose burden seemed unbearable. But God does for us what we can not do for each other; with the suffering he sends the strength to bear it. Every fresh burden is proof of His love, of His confidence in us, of His plans for our refining. Every new test brings with it more than enough of His strength to meet it triumphantly. And as we look back at our past experiences we see now the reason for rejoicing in every such experience. Could we order our lives better?



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 2.—APRIL 9.—THE RAISING OF LAZARUS.

Lesson Scripture, John 11:32-45, A. R. V.

(32) "MARY therefore, when she came where Jesus was, and saw Him, fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died. (33) When Jesus therefore saw her weeping, and the Jews also weeping who came with her, He groaned in the spirit, and was troubled, (34) and said, Where have ye laid him? They say unto Him, Lord, come and see. (35) Jesus wept. (36) The Jews therefore said, Behold how He loved him! (37) But some of them said, Could not this Man, who opened the eyes of him that was blind, have caused that this man also should not die? (38) Jesus therefore again groaning in Himself cometh to the tomb. Now it was a cave, and a stone lay against it. (39) Jesus saith, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time the body decayeth; for he hath been dead four days. (40) Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? (41) So they took away the stone. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou heardest Me. (42) And I knew that Thou hearest Me always; but because of the multitude that standeth around I said it, that they may believe that Thou didst send Me. (43) And when He had thus spoken, He cried with a loud voice, Lazarus, come forth. (44) He that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. (45) "Many therefore of the Jews, who came to Mary and beheld that which He did, believed on Him."

Golden Text.—"Jesus said unto her, I am the resurrection, and the Life." John 11:25.

### SUGGESTIVE QUESTIONS.

(1) When Mary came out to Jesus, what attitude did she assume? What did she say? Verse 32. Note 1. (2) Who besides Mary were weeping? How was Jesus affected by their sorrow? Verse 33. Note 2. (3) What did Jesus say to the weeping company? What was their reply? Verse 34. (4) How did Jesus further manifest His love and sympathy? Verse 35. (5) What did the Jews say when they saw Jesus weeping? Verse 36. (6) What significant query was raised by some who were present? Verse 37. Note 3. (7) How did Jesus manifest His deep feeling? In what kind of tomb was Lazarus laid? Verse 38. Note 4. (8) What command did Jesus give? Then what protest did Martha make? Verse 39. Note 5. (9) Of what did Jesus then remind Martha? Verse 40. (10) Then what was done by the company? And what did Jesus do and say? Verse 41. Note 6. (11) What did He say concerning His purpose? Verse 42. (12) When He had thus spoken, what did He do? Verse 43. Note 7. (13) In answer to this call, who came forth? In what condition did he come? What command did Jesus then give? Verse 44. Note 8. (14) What was the effect of this miracle? Verse 45. Note 9.

### NOTES.

1. Martha had previously heard that Jesus was coming, and had gone out to meet Him. She had greeted Him with the words, "Lord, if Thou hadst been here, my brother had not died." After a brief interview she returned to the house, and secretly informed Mary where Jesus was, and that He desired to see her. On Mary's coming where Jesus was, she repeated the words of Martha, "Lord, if Thou hadst been here, my brother had not died." The sisters had sent a message to Jesus, telling Him that Lazarus was sick, and expected Him to come and heal His friend, their brother. But their faith did not grasp the fact that He could do anything unless He were present; so they also thought that His coming at this late day was of no avail, as far as Lazarus himself was concerned. They didn't even expect Jesus to do anything for the "repose" of the dead man's soul.

2. The strong sympathy of Jesus for the mourning ones, His strong sorrow over the work of the adversary, caused even His great powers of self-control to give way to audible grief. "He groaned in the spirit." His whole being was agitated.

3. It was a cause of wonder, and naturally, too, that Jesus had not come to the rescue of Lazarus before he died, inasmuch as He had notice of the sickness. And some were disposed to believe that, for some reason, it was a case that baffled the power of Him who never before had met defeat. But the death of Lazarus was working out a greater victory than the mere healing of a sick man.

4. As they approached the tomb, the great soul of the sympathetic Saviour again burst out in audible groans. But, much as Jesus loved Lazarus, great as was His friendship for the family, there was no intimation that "Death is the gate to eternal bliss." There was no proffer of comfort because the soul of the dead man was now in heaven, having entered his eternal rest. No; as he said to the disciples before starting from beyond Jordan to Bethany, "Lazarus is dead."

5. "Take ye away the stone."—Jesus could have removed the great stone with a word, without a hand being stirred. But He always makes His disciples laborers together with Him as far as lies in their power. "Dead four days."—There is no doubt in the mind of any one that "Lazarus is dead." There could be no caviling on that score, but Martha's faith was still limited to the bounds of that which had been demonstrated by sight in the past. And so many disciples are even yet walking by sight rather than by faith.

6. The faith of Jesus—which must be the faith of those who stand at His coming (Rev. 14:12)—is shown in His thanking God for being heard before He had asked anything. Such faith never asks in vain, for it is always guided by the Spirit in what to ask.

7. Jesus called Lazarus from the tomb; He did not call the spirit of Lazarus from heaven, or any other spiritual abode.

8. "He that was dead came forth."—There was no living entity called back from some other sphere of activity. It was Lazarus that was called; Lazarus was *dead* when he was called; and it was Lazarus that came forth. Moreover, that which was called came forth "bound hand and foot with grave-clothes." There was nothing called but that which was dead and in the tomb; and only that which was dead and in the tomb came forth. No part of Lazarus came from anywhere else than the tomb. There was no intimation that anything should be again confined that had been loosed; the command was to "loose him [that had been bound], and let him go."

9. This miracle caused many to believe who had resisted all previous evidence that Jesus was the Christ. But those who had steeled their hearts with a determination not to accept any evidence whatever, were the more determined to condemn Him. Having rejected the Word of God, they would not be persuaded even when one rose from the dead. See Luke 16:29-31.

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

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The Kansas City Branch of the Pacific Press Publishing Company has been removed from 18 West Fifth Street, where it has been located since its establishment in 1893, to 1109 East 12th Street, Kansas City, Mo.

In another column will be found an appeal for a school—a training school for Christian workers—by Pastor Wm. Guthrie. It is a worthy request for a worthy enterprise and a real need, and we hope it will meet with a gratifying response.

We are glad to welcome Pastor G. A. Irwin, who arrived in San Francisco March 16, on the transport Thomas, on his way from Australia to the General Conference at Washington, D. C. Pastor Irwin will remain on the coast a few days before resuming his journey.

**Quite True.**—A religious journal, in noting a revival in an Eastern city, expresses the hope that said revival will extend to New York City, adding, apparently by way of emphasis, that "the Lord only can save New York." This is quite true, and it is equally true that "the Lord only can save" any individual in the world—not excepting the editor of the aforesaid journal—wherever his residence may be. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." The human heart is neither better nor worse in New York than anywhere else. In any locality on earth, "the carnal [or unregenerate] mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God"—no matter where they sojourn.

## IMPORTANT INFORMATION.

EVERY member of every organization ought to become acquainted with the work of the organization to which he has given his allegiance. This is especially true of the Christian. He ought to know, he is in duty bound to know, of the organization, the field, the work, of the army to which he belongs. Recognizing this, he will welcome any information upon this subject.

These remarks are preliminary and pertinent to a pamphlet which lies before us, entitled "Year Book of the Seventh-day Adventist Denomination" for 1905. It is one of the most complete ever issued. Do you wish to know the General Conference officers?—The Year Book gives you the information. Do you wish to learn the officers of any Union or Local Conference?—The Year Book will tell you. It gives a complete directory of the General Conference, Union and Local Conferences, Mission Fields, Publishing Houses, Educational Institutions, Periodicals, Sanitariums, and Benevolent Institutions.

It gives statistical reports, Constitution of the General Conference, Articles of Incorporation of our Eastern Publishing Association, etc., etc.

This Year Book gives a summary of the various steps in the rise and progress of the denomination from 1818 to 1905, arranged in chronological order. The writer of this note attempted this in a much briefer summary in the Year Book for 1884, but this account is much more nearly complete. It alone is worth the price of the Year Book.

All the sessions of the General Conference, with place and date, are given, and the presidents and secretaries of the General Conference, from 1863 to the present, are given.

There is also a general statement of the "fundamental principles of Seventh-day Adventists," tho not given as a creed; for the only creed of this people is the Bible.

There are 200 pages in this book, and the price is only 25 cents. Send in your orders at once to the Review and Herald Association, 222 N. Capitol Street, Washington, D. C.; or to the Pacific Press Publishing Company, Mountain View, Cal.

## A RESURRECTION NUMBER.

APRIL 23 is what is denominated among church days as "Easter Sunday." Upon that day more or less will be said on the Resurrection of Jesus Christ. In these days of "Higher Criticism" there is little faith in many circles in the Bible records of the resurrection of our Lord. It is made to mean death, spiritual resurrection, and we know not what.

Our issue of April 19 will be a Resurrection number, in which the true Biblical meaning of the resurrection will be set forth. We will tell you what it will contain a little later. In the meantime prepare to help us spread it abroad.

## THERE IS A DIFFERENCE.

A CIRCULAR letter comes to us from "Christian Science" headquarters, signed by Alfred Farlow, who, whatever may be his office, seems to be in fact the leading press agent of the cult. This letter is a protest against unkindly references, "occasional criticisms," etc., which are "woven into books and pamphlets purporting to have been written on other subjects." The writer avers that "in writing on other subjects it is not necessary to include an attack on Christian Science," and this is so unless it is deemed that "Christian Science" is essentially the same as some other subjects deemed dangerous, with which it is classed. He further says that "we assume that all publishers desire to extend the same courtesy to Christian Scientists that is accorded to the members of other denominations." But it is right upon this point where many writers feel that the same courtesy is not demanded in treating the system; for they believe that it is sailing under false colors; that it claims to be Christian when it lacks the essential elements of Christianity; that it is not truly scientific; that it is contrary to the Bible teachings; and therefore it ought to be denounced. Had "Christian Science" posed under some other name truer to its nature, it would not have invited the attacks—just and unjust—which it has. Probably it would not have deceived so many souls.

**Just Out.**—"The Conflict Between Capital and Labor," by E. T. Russell. Issued by the Pacific Press Publishing Company, Mountain View, Cal. This is the latest book that has come out touching this momentous subject. The principles underlying this great controversy are conscientiously set forth from an unprejudiced standpoint, and the history of the conflict is faithfully written. The comparison of present conditions with those preceding the downfall of the Roman republic and preceding the French Revolution, are portrayed in a manner to make men think as they read. The book is more than mere newspaper or partisan reports. It deals with principles as well as authenticated facts, and contains matter that all classes of men ought to read and calmly consider. 167 pp.; cloth; illustrated; price, 50 cents.

**Belittling the Ministry.**—Prof. Shailer Mathews, of Chicago University, intimates that godly young men will not enter the ministry because of "the belittling of the ministry by the church itself;" and another difficulty is expressed in the statement of a clergyman, that "under present conditions a minister's salary is often so inadequate that he is unable to support his family in a decent manner." And both doubtless are true. One minister declares that, as the minister is the "hired man" of the church, he is expected to preach so as to offend none of those who contribute to his salary. But as long as a minister allows such a thought to dominate him, he becomes a subject of belittlement. The duty of the minister is to please not men, but God; to preach God's Word, whether men will hear or forbear; to be God's messenger, God's prophet, for this time. He must seek to be like his Master, his heart, mind, soul, given to the great cause to which he belongs. He can not be a politician, a time-server, a covetous man; and, tho men may belittle his work, he must even more greatly esteem it. On the other hand, the church should ever uphold the ministry as one of God's means to save men, and he should be well supported. But whatever course either may pursue—preacher or people—the other is not excused from duty to God.

**Russia's Royal House.**—An anonymous Russian writer, in a thirty-page article in the London *National Review*, after setting forth conditions in Russia, declares that autocracy is "at its last gasp," but he declares that it is not the Russian ship of state that is in danger, the danger threatens the men at the helm. He declares—and he seems to know—that the czar is truly responsible for the tyrannies and cruelties of officialdom in his realm, but that he had no sense of the sufferings of the poor in his domains; that he considers the whole empire is not a state, but his estate, to be administered for the benefit of himself and family. Usually the grand dukes have been blamed. This writer declares that their influence on the czar is not nearly so great as has been declared.

**Some years ago** we first heard of the "bicycle face," acquired by persons who persistently "scorched" on their wheels, while leaning low over the handle-bars. The "subway eye" has recently developed in employees of the New York Subway. It is a disease of the retina, caused by the peculiar conditions in the tunnel. But the latest development in physical infirmities is what is termed "auto legs." This is an atrophied condition of the leg muscles due to an antipathetic posture under the strain of fast motion over uneven ground. The vibration under these conditions affects the nerves of the leg muscles, and so causes the shrinking of the flesh.

**Ferry's Seed Annual.**—This publication, listing all the good old kinds of plants and seeds, and the new kinds which have proved worthy, has come to our table from the old reliable house of D. M. Ferry and Co., Seedsmen, Detroit, Mich. The annual is a beautiful thing, giving accurate description and detailed information in each subject. Send for the catalog, and try the firm for an order.