

SIGNS OF THE TIMES

THE BURIAL OF MOSES

CECIL FRANCES ALEXANDER

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.
But no man dug that sepulchre,
And no man saw it e'er;
For the sons of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth;
But no man heard the trampling,
Or saw the train go forth.
Noiselessly as the daylight
Comes when night is done,
Or the crimson streak on ocean's cheek
Fades in the setting sun;

Noiselessly as the springtime
Her crest of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music
Or voice of them that wept,
Silently down from the mountain's crown
That grand procession swept.

Perchance some bald old eagle
On gray Beth-peor's height,
Out of his rocky eyrie,
Looked on the wondrous sight;
Perchance some lion, stalking,
Still shuns the hallowed spot;
For beast and bird have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drums,
Follow the funeral car;
They show the banners taken,
They tell his battles won,
And after him lead his matchless steed,
While peals the minute gun.

Amid the noblest of the land
They lay the sage to rest;
And give the bard an honored place,
With costly marble dressed,
In the great minster's transept height,
Where lights like glory fall,
While the sweet choir sings and the organ rings
Along the blazoned wall.

This was the bravest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor?
The hillside for his pall,
To lie in state while angels wait,
With stars for tapers tall;
The dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand in that lonely land
To lay him in the grave,—

In that deep grave without a name,
Whence his uncoffined clay
Shall break again—most wondrous thought—
Before the judgment day;
And stand with glory wrapped around,
On the hills he never trod,
And speak of the strife that won our life
Through Christ the incarnate God.

O lonely tomb in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath His mysteries of grace,
Ways that we can not tell,
He hides them deep like the secret sleep
Of him He loved so well.



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Dear Sirs:

I thought I could not afford to treat myself to the SIGNS OF THE TIMES this year, but I find I can not do without it. It is a great help and comfort to me. March 6 is my seventy-second birthday, so I will treat myself to a birthday gift.

Please begin my subscription with March 1. May God bless you in your good work is the prayer of your sincere friend and well wisher.

SIGNS OF THE TIMES,
Dear Editor:

I have been able to get out again a few days, and have secured four subscribers to the SIGNS, altho the weather has been very severe, and, besides, I am blind.

Below find list of names.

Yours in Christ,

ACCIDENTALLY I came across your paper. I would like to see it in the hands of every man who stops to think. Send me some sample copies, and let me know what you give your agents.

From a lady in South Carolina.

New York, N. Y., Feb. 20, 1905.
SIGNS OF THE TIMES,
Mountain View, Cal.

Please send me sixty copies of the SIGNS a week for the next three months. I send you \$13.50, as I believe that the club rate. O. LUND.

I HAVE been a reader of the SIGNS for one year, and have been a Seventh-day Adventist from my first number. Right then and there I surrendered all my previous doubts on the Sabbath question, and yet I have done no missionary work, save remailing second-hand copies to my friends. This is my first experience. I would like to do much. It is a wonderful paper, and sending it to those who are yet in the dark seems to me the best that I can do. Find postal order and list enclosed.

Yours truly,

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It is an open letter, signed by a number of Sabbath-keeping ministers of Washington, D. C., and addressed primarily to the clergy of that city. It was published in the *Washington Post*, and has since been issued in tract form. Nearly half a million copies have already been circulated.

The price is 1/2 cent each; 40 cents a hundred.

Several hundred thousand of the old tract entitled—

Is Man Immortal?

have been circulated during the past few years. It has now been thoroughly revised, an article on the "tormented forever and ever" phase added, and the whole issued as No. 86 of the "Apples of Gold Library." The following is a notice concerning it, which recently appeared in the *Pacific Union Recorder*:—

IS MAN IMMORTAL?

This question is the title of a new tract of the "Apples of Gold Library," issued by the Pacific Press Publishing Company, Mountain View, Cal. The question is clearly and Biblically answered in the fifteen pages it contains. The price is one cent each, or seventy cents a hundred. If ever there was one time more important than another when the truth on this subject should be given to the people, it is now in these days of inquiry in regard to the state of the dead, and the many false teachings concerning it. Order from your state tract society, or direct from the publishers.

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THE EDITORS.

Price of this number, \$1.40 a hundred, post-paid.

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A very interesting study of the seventh chapter of Daniel, in which the prophecies relating to the different kingdoms of earth, and those pointing to the New Earth as well, are clearly tho briefly explained.

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Signs of the Times.

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

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

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

I. THE MIRACLE AT THE WEDDING.

JESUS THE MESSIAH, was the Son of God; He was also the Son of Man. He brought to men the life and righteousness and purity of God; but He brought it to us as a Brother-man, touched with all the feelings of infirmities, responsive to all pure, sweet thoughts, sympathies, aspirations, and longings of our race. This is manifest in His first miracle, recorded in John 2: 1-11.

FOR thirty years Jesus had been under the

family of some relative, as indicated by His mother's relations and superintendence at the feast.

MARRIAGE, to the Jew, was a joyous occasion, but not a senseless one. The festivities lasted from three days to two weeks. At the beginning the bride, dressed in richest apparel, and heavily veiled, was escorted by friends, who sang her praises in the way, to the home of the bridegroom, where the ceremony took place. Before reaching there, they were met by the friends of the bridegroom, and escorted to the house. After the ceremony, more or less prolonged, in which the bride, in modesty, remained veiled, and the bridegroom pledged his means, and his honor, to his bride, came the festivities, but not debaucheries

INTO such a gathering as this came Jesus

had said to her, "Wist ye not I must be about My Father's business?" He goes further now, and tells His mother that He is no longer under human control; His time was in God's hands. His mother is satisfied, and instructs the servants, "Whatsoever He saith unto you, do it." And there she left it, seemingly assured that all would be well.

At the entrance of the house were six large waterpots of stone, from which water was drawn for the numerous washings at the feast. The capacity of the six is estimated to have been about twenty-six gallons. Jesus said, "Fill the waterpots with water." The servants, in their zeal, filled them to the brim. "Draw out now, and bear unto the ruler of the feast," was the next command, and they drew, and bore the sweetest wine mortals ever tasted. It was "as the new wine . . .



Cana as It Is To-day—a Heap of Ruins and Desolation.

anxious and fond care of His mother. All the sayings of men and angels, and the events of His birth, had been cherished by her, and she had waited all these years, tempted, no doubt, to question His mission, yet expecting His manifestation as the Messiah. A period of two months He had been separated from her. Now He comes, worn, doubtless, from His long fast, but with His glorious victory over evil stamped upon character and countenance. He is invited to a wedding feast, probably in the

and His disciples. The feast was in progress. The wine had given out, which, if known, would have been a reflection on the bridegroom. The mother of Jesus came to Him; and He said, "Woman, what have I to do with thee? Mine hour is not yet come;" or, as others render, "O, woman, what hast thou to do with Me?" It seems almost disrespectful, but we may be sure it was not, from the character of Jesus, and from the way the mother received it. When twelve years of age, He

found in the cluster," in which is a "blessing" (Isa. 65:8); and we may be sure that it did not intoxicate nor degrade.

THIS was the first of the miracles of our Lord. It was not wrought in darkness or solitude, or before a select few. Practically before that company,—

"The conscious water saw its God, and blushed." All the servants knew it, the mother knew it,

the disciples knew it, and we must believe that the whole company soon knew the wonderful miracle of giving to mortal needs, wine instead of water.

Jesus demonstrated in this that He possessed creative power. This was not the regular process of nature, of changing the elements of water, sun, and earth, through the vine and the grape. That is God working through nature, life subject to the living law of earth and sun and vine, and to some extent controlled by man, the higher creature. But this miracle is the direct interposition of the power of God, which rises above all natural law, and ignores earth and sun and vine, and changes the common water into uncommonly good wine. "And His disciples believed on Him." But our philosophizing and "new thought" teachers might have sat down by their side and tried to convince them, from that day to this, that Jesus was working constant miracles through the vine and the grape, and they would not believe. But they saw the manifest power of God work above all natural law, and they knew that One who could exercise creative energy was among them. And by this act Jesus showed that He was able to take the poor, weak heart of man, as characterless as that water was to the wedding feasters, and change it to the desirable wine, in which is blessing.

THERE is still another lesson: Among the holy things which have come down to us from a sinless Eden is the institution of marriage, ordained in the beginning. When the father of the race stood forth in all the beauty of his sinless perfection, it was his Creator who said, "It is not good that the man should be alone; I will make him a help meet for him,"—one fitted to be his companion in holy service for God and the race. Therefore from the man God took flesh and bone, and made woman. Not from man's head did the Creator take this portion, lest it should be said that woman was the head, and she should tyrannize over the man; not from the feet, lest it be said that man should lord it over her; but from near the heart of man, God took the substance of which the woman was made, indicative of heart companionship. It is the wise man who tells us that "a prudent wife is from the Lord," and that "she will do her husband good and not evil." Inspiration again tells us that "marriage is honorable in all." It is the great Divine-human Book which tells us of the simple, yet romantic marriages of Isaac and Rebekah, of Boaz and Ruth. The same Word of Inspiration, ever exalting marriage, uses it as symbolic of the union between Christ and the individual soul, Christ and His church, and Christ and His everlasting kingdom. When He takes to Himself that bride, the children shall all come home, and Bride and Bridegroom will rejoice together.

EVEN as of old, around the marriage institution clusters all that is glorious and beautiful, pure and peaceful, in state and church and home and heart. All the dear home ties and blessings, father and mother, brother and sister, son and daughter, husband and wife, all come to us through the sacredness (often violated) and the blessings (often abused) of the blessed marriage bond. And this tender and holy tie

was sanctioned and cheered by the presence of the Lord Himself, manifesting His miraculous power that nothing might mar the solemn-joyous occasion. The Record declares that He here manifested forth His glory.

"Heaven and earth are witnesses
That Thy glory goodness is."

He would have all men know in all ages that His goodness, His life, His blessing, were in the marriage institution as truly as any other in life. Let all of the pure and the good honor and uphold that blessed bond, which our Lord honored by His presence and power.

SELFISHNESS IN DISGUISE.

SELFISHNESS is so interwoven in the human web that it often becomes a part of what we had thought to be the very best of motive. This fact is so well known that it needs only to be stated in order to be recognized. Every one may not be able at first glance to see it in himself, but he has always been able to see it in others. Many illustrations might be cited, but that which will come home with force to people of to-day is the confession of the woman who has been idolized more than any other of modern times. In one of her able annual addresses (of which she delivered so many), Frances E. Willard gave expression to these words:

Our very love of one another, and delights in each other's achievements and success, has also become a delusion and a snare. Men had long and often said that women did not much admire each other. For one, I meant to prove our power of mutual admiration boundless. But a higher outlook has been given me in these last days. Confession is a good thing for the soul, and I confess with sorrow, yet in hope, that a sense of self-hood, a purpose of self-recognition and the flattering unction of self-gratulation, had grown upon me far beyond my recognition.

Then she gave acknowledgment to the fact that some evangelists in her home town (Evanston, Ill.) became the instrument of God to teach her "what true self-surrender is, and how in newness of life we may become habitations of God through the Spirit." And, later on in her remarks, we find this commendable utterance:

Now, then, I have, by God's grace, written my last laudatory paragraph in the *Union Signal*, or anywhere else, and I sincerely trust that my name will never again be seen in that paper, or any other, accompanied by words of praise. Beloved sisters, let us blot out the whole vocabulary of familiar adulatory adjectives, and go straight to our work in gladness and singleness of heart.

Readers of the *Signal*, and of other W. C. T. U. papers, will bear witness that Miss Willard's idea has not been carried out, but rather ignored. It is a good thing that "the dead know not anything" (Eccl. 9:5) else Miss Willard would surely be grieved at the continual sounding of her praise, in almost idolatrous strains, by her former co-workers and present admirers. Her own public confession, and her express resolution and desire in this connection, is her greatest manifestation of Christian heroism, and certainly ought to be respected by her friends.

We have no more insidious enemy than self, and there is no evil to which even Christian men are more susceptible than the service of self-interest. There is no sinister trait of char-

acter to which we are more prone to close the eyes and give a blind encouragement. Therefore there is no leaven that finds such ready admission to the heart, that can cause us to so unwittingly mar the work to which we have supposedly attached our greatest interest and given our best efforts.

The remedy is in unwavering faith in Christ, and rigid self-denial. "Thou shalt love the Lord thy God with *all* thy heart, and with *all* thy soul, and with *all* thy strength, and with *all* thy mind, and thy neighbor as thyself. . . . This do and thou shalt live." G.

ADMONISHINGS TO THE UNRULY.

THE condition of this world being such as it is, God recognizes the necessity for the existence of human law. The true Christian will recognize the necessity for the existence of divine law—the law of God. In this recognition, God has set man an example that he should not be slow to follow. He says, through His Word: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well." 1 Peter 2:13, 14. "Honor the king," is another injunction from the Lord. Again: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Rom. 13:1, 2. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Verse 7.

God never instituted or recognizes the necessity for anarchy. That condition, however, began in heaven, and is now being culminated in this earth. But right at the time when that work of discord is being finished, when riot and wrath are reveling in the earth, and justice standeth afar off, God sends the warning to His children to resist the temptation to anarchism. The remainder of the thirteenth chapter of Romans shows to what particular period of this world the warning above quoted has application. It is in that time when it is "high time to awake out of sleep;" it is in that period when our salvation is "nearer than when we believed;" it is at that time when it can be said that "the night is far spent" and "the day is at hand."

Why was such a warning given for this particular time?—The answer is given in unmistakable language in every daily paper that comes to our table; for all kinds of wantonness, rioting, lawlessness, are now abroad in the land, and are multiplying in rapid ratio. Then there are crimes against crimes—crimes for the punishment of other crimes—begetting a popular disrespect for law that is equally deplorable because of its influence upon those who witness such things. But crime is never cured by crime; arsenic is no antidote for arsenic; and the punishment of crime by crime is breeding criminals. Children who look upon these summary executions, soon learn to imitate their elders in breaking law themselves, or in executing individual vengeance upon others.

Hatred for the law-breaker thus becomes hatred for the law itself.

The fearful prevalence of crime, as God knew it would be in these last days, was ample reason for God's admonition to the people of this age. This admonition and the prevalence of crime now, are indications both of the infallibility of God's Word, and of His loving forethought for His children. When God admonishes us, it is because admonition is necessary to our safety; and, at this time, when anarchy is abroad in the land, He would have His children to "walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying;" because "the night is far spent," and "the day is at hand."

Let us remember this one thing, that, while we are counseling respect for law, we do not teach that worst of all anarchy, disrespect for the law of the Infinite, by claiming the abolition of the law of God. Satan tried it in heaven, and brought discord into the whole universe of God. He is still trying it on earth, and he has many valiant supporters in the pulpits of the land to-day. It is a sad thing that it is so, but it is so nevertheless. He who teaches the abrogation of God's law, is teaching the very root of all anarchy, the anarchy that brought sin into the world, with all its accruing consequences. Christ, speaking through the psalmist, declares, "All Thy commandments are righteousness;" and "the righteousness of Thy testimonies is everlasting." Ps. 119: 172, 144. "Let God be true," and let all His followers honor His law, setting an example to all the world in loving obedience to Him.

"BLASPHEMY AGAINST THE HOLY GHOST."

THERE is much unnecessary speculation concerning the significance of this expression, as used by the Saviour. Much confusion regarding His words results from the notion that long, obtruse dissertation is necessary in order to make them plain. But the nearer we come to taking the Lord at His word, believing that He said just what He meant and meant just what He said, the closer we will get to the pith of His lessons. The following plain definitions are from the Standard Dictionary:

"Blasphemy: 1. To speak in an impious or irreverent manner of; utter revilings against (God or sacred things)."

"Blasphemy: 1. Evil or profane speaking of God, derogating from His power, or claiming His attributes; the expression of defiant impiety and irreverence against God, or things held sacred."

With these definitions in mind, let us note the Saviour's words, and the circumstance under which they were uttered. Some Pharisees had said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils." In replying to this blasphemous charge, Jesus said positively that this sin could not be forgiven. What had they done?—They had boldly attributed the work of the Holy Spirit to the devil, calling it the devil's work. Here was a sin at which the Pardoner of sins drew the line. He said:

"All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matt. 12: 31, 32.

Now, no man can express the Lord's meaning any more plainly than He has in the foregoing words, and to attach any other meaning to these words, is to pervert the Lord's teaching. He does not say that to reject the pleadings of the Holy Ghost, or to neglect its proffer of mercy, is unpardonable, else no one who had ever done so for a moment would be pardonable; and even should such an one continue in such passive opposition until the end of human probation, it would still be true that, had he repented at any time previous to the close of his probation, he could have had pardon. Not so the one who utters his *blasphemy* against the Holy Ghost; he, that moment, cuts himself off from the possibility of pardon.

To say that men who persistently reject or neglect the Spirit's appeals till it is too late, could not have pardon, would have no special significance under such a circumstance as that which we have cited. That is all implied in the simple, positive statement of the Gospel. It would not place those blasphemers against the Holy Ghost in any position different from other sinners. But the Lord emphatically does place them in a category by themselves—stating to them that there is no pardon for them from the moment that they declare that the work of the Holy Ghost is identical with that of the devil. Such a condemnation is not laid upon any other sin, or upon any other class of sinners.

Question Corner

FROM time to time under this head, we will answer pertinent questions, the answers to which we believe will be generally helpful to our readers. Some questions we can not answer here. They are of special interest only to the person who asks them. We will not answer what seem to be mere quibbles or cavils. We do not propose, for instance, to explain, more than once a year, where Cain got his wife. In all cases we must have the name of the questioner. We may wish to write them. To the questions we sign only the initials, or another term, if preferred by the questioner. But we have neither time nor space to bother with unsigned letters or questions. One more thought: "Foolish and unlearned questions avoid."

1635.—**Rebuke the Devourer.** Mal. 3:10, 11.

I raise wheat, and the little ground squirrel does lots of damage when the wheat is growing, mowing down acres, when the wheat is in the "boot." Does Mal. 3:11 mean that the Lord will rebuke the devourer in this instance?

A. R. S.

If you have complied with all of the conditions of text and context, it is for faith to say whether the promise shall be yours or not. If it were in your power to destroy the destroyer, would not that be your first effort? If a dog were biting our child, would we be content to sit still and pray that God would rebuke him? Do all in your power in His name and seek Him to do in His power apart from you what He can not do in or through you. Let faith work.

1636.—**Sold in the Shambles.**

Do you understand 1 Cor. 10:25 to mean pork also?

M. E. S.

The question upon which the apostle is speaking is not of clean or unclean food, or of kinds of flesh, but of idolatry. It could not glorify God to eat unhealthful, unclean, corrupt food. See 1 Cor. 10:31. But it did not injure the quality of that food to offer it to idols, because the idol is nothing. Yet

there were acutely-conscientious persons who had once been idolators who could not thus eat of food so offered. The apostle's instruction is that believers should not raise the question as to whether it has or has not been so offered. See verses 27, 28.

1637.—**Eating and Drinking.** Luke 10:7, 8.

Shall we take Luke 10:7, 8 to mean that if lard were used in cooking, and meat of any kind set before us, we are not to refuse it?

M. E. S.

We should take that scripture for just what it is. It is instruction to seventy disciples sent as fore-runners of Jesus throughout the towns and cities of the Jewish people. They would find in all these places presumably no swine's flesh or products used. There is not one time in a thousand where one is called to eat among strangers where he can not get sufficient of fairly good food without violating conscience or offending the uninstructed. In all such circumstances follow 1 Cor. 10:31 and do the best you can. God asks no more.

1638.—**Where Cain Got His Wife.**

Will you please answer me through the SIGNS where Cain got his wife?

A. D. K.

There are many curious questions about Bible facts and people. We could help greatly to solve them in our own mind if we would remember: (1) That the Bible record is very brief, not aiming to give a detailed history in any way. The book of Genesis, for instance, covers a period of God's providential dealings with men of over 2,500 years according to the shortest reckoning. (2) The Lord never records events to satisfy human curiosity. Therefore he has not told us who Cain's wife was. But putting obvious facts together we must see that Cain married his sister, the only thing he could do if he were to have a wife at all. Gen. 4:1-24 gives an account of Adam's posterity through Cain, but enters into few particulars. Genesis 5 gives the posterity of Adam through Seth, and incidentally mentions the birth of other sons and daughters. Gen. 5:4. Of these doubtless there were many. For his wife Cain doubtless had to wait as long as did the righteous seed, Seth. Then there were hundreds of years in which to rear a family. Between verses 16 and 17 of Genesis 4 there may have intervened a period of from 200 to 400 years.

1639.—**Blindness and Sight.** John 9:39.

Please explain John 9:39.

W. F.

A careful reading of the whole chapter will make it clear, especially verses 40, 41. The Jews professed in their self-righteousness to see; but the coming of Jesus manifested that they did not see after all. If they had admitted, what they were, spiritually blind, He would have given them sight, even as he did the blind man. Those who acknowledged their nothingness found Him; those who boasted of their superiority were shown to have nothing.

1640.—**Repented that He Made Man.** Gen. 6:6.

Please state through the Question Corner what you understand by the expression in Gen. 6:6, "It repented the Lord that He had made man on the earth." If God can not do a wrong act, and foreknows all things, how could he do an act to be repented of?

READER.

God is speaking after the manner of men in language that men could understand. Looking upon that generation of itself, utterly depraved as it had become, if there were to be nothing more, it were better that man had never been created. And, therefore, God proceeded to uncreate those who had so corrupted themselves as to be beyond hope. Out of all Satan's efforts God will eventually bring the greatest good; but looking upon it then, from the view-point of that time, it seemed a failure, and the heart of God was sad that so many had destroyed themselves.

1641.—**A Sabbath-day's Journey.**

Is it right to take a team and drive to church on the Sabbath day? If so, how far? What is a Sabbath-day's journey?

T. R. C.

Yes, if the team has sufficient rest through the week as it ought to have, and the purpose of the journey is the worship of God. "A Sabbath-day's journey" rests wholly on the tradition of the Jews, about seven-eighths of a mile, the supposed distance from the tabernacle to the farthest corner of the camp. The term came to mean in common parlance about a mile.

THE OUTLOOK

ROMISH ENCROACHMENTS IN GERMANY.

BY JEAN VUILLEUMIER.

INTERESTING things are taking place in the country of Luther. Between 1872 and 1880, a movement, similar to that now going on in France, was being carried through with an iron hand by the "iron chancellor," Bismarck. In order to stem the inroads of Romanism, a series of laws called the "May Laws" was passed by the Reichstag. Most of the Catholic orders, if not all, were expelled from the country, and the free expansion of Catholicism was checked by many legal difficulties.

In the heat of the debates in the Reichstag, Bismarck used to say that he was not "going to Canossa," making allusion to King Henry IV., of the days of Hildebrand. Not long after that, however, Bismarck *did* go to Canossa. He made terms with the Papacy, and caused the "May Laws" to be partially abrogated. The reason of this backward movement was that the "Center," or Catholic, party in the Reichstag was fiercely opposed to the government's military plans, and could only be brought to terms by order of the pope. Bismarck secured this result at the price mentioned.

The "Center" thus learned to appreciate its power, and has been making use of it ever since, by offering its help to the government when in difficulty, and receiving pay for each service rendered, in the form of favors for the Catholic Church.

Herr von Bülow, the present prime minister, has thought it proper to follow the example of his famous predecessor, and makes the "Center" his first and last resort when he has a scheme to carry through, making, in return, almost any concession to the Catholic party. This policy has been enthusiastically adopted by the emperor, who has repeatedly gone to Rome to visit the pope, and whose last visit was, as many remember, a very pompous affair.

The Emperor No Longer Master.

But it now happens that the "Center's" influence has grown to such proportions that neither Herr von Bülow nor William II. is master of the situation any more. Not only have the religious orders re-entered Germany, but, some months ago, after a long struggle, the "Center" succeeded in obtaining the repeal of a famous paragraph in the "May Laws," which forbade the entrance of the Jesuits into Germany. And now the "fathers" are again making Germany their field of operations.

In some of the public schools, the ceremonies of the Catholic Church have been made compulsory. A Catholic theological school has been opened at Strasburg, and generously endowed by the government, a thing which is not done for Protestant seminaries and theological schools. A Protestant minister was imprisoned for preaching against purgatory, while a Catholic bishop was allowed to curse a cemetery in which a Protestant had been buried. Any slanderous libel may be preached or printed against the lives of the Reformers, while books, tracts, and papers touching on the character of the "beast," or of "Babylon," are apt to be taken up

and their circulation restricted, or even forbidden.

A Law Against Religious Liberty.

In 1900, the "Center" presented to the Reichstag a bill called, "A National Law Concerning the Freedom of Religious Practise;" also entitled, "Toleration Bill." The first part of the bill was adopted, while the second part, meeting with too great opposition, was withdrawn by the "Center" party itself, and kept for better days.

Think of it! the Catholic party, in the year of grace 1900 favoring the country of Luther with a law on religious liberty! Is not this a strange sign of the times? But let us look at this wonderful law:

Article I., of Part First, reads as follows: "Every citizen, living within the limits of the kingdom, shall be entirely free to profess his religion, to join any

Article IX. "Religious bodies which are recognized by one of the states of the confederacy, shall enjoy, within the limits of the kingdom, the free and public performance (*ausübung*) of their cult."

Part First of this remarkable law completely ignores freedom of conscience. Part Second grants "freedom" in the "performance" of "cult," and that only to "recognized religious bodies!" Wonderful, is it not? Under such a law, Luther and the Reformation would never have had a chance. This all seems like a dream, and one wonders whether Protestantism is dead in Germany.

A section of the same article grants "recognized bodies" the right of erecting churches, provided with belfrys and bells, without first obtaining any license from the state or city council.

Article X. claims the right for the above bodies of communicating with their religious chiefs without hindrance. By-laws and regulations of said bodies shall be binding, without any special authorization from state authorities.

Article XI. claims for the above bodies the untrammelled right of employing foreign agents for performing spiritual duties.

Article XII. grants "recognized bodies" full freedom of performing baptism, religious marriage, and burial.

Article XIII. claims liberty of carrying on



Luther Nailing Up His Famous Theses on the Door of Wittenberg Chapel.

religious body, and to perform his home or public religious duties."

Attention is called to the fact that, while Prussia, Saxony, Bavaria, Baden, and Württemberg grant "perfect freedom of conscience and belief," or "freedom of thought and conscience," and that since 1819 this new "Toleration Bill" knows only "freedom of religious profession" (*bekentniss*). Why?—Because the Church of Rome denies "freedom of thought and conscience," and is satisfied with *outward profession*, since worshipping in spirit implies freedom of thought.

Article II. says, among other things, "After completing its 12th year, a child shall be free to choose his religious profession."

This is rather an early age for a child to be allowed to be snatched away from parental teaching and influence in religious matters. In France, in 1681, a law was passed which granted children seven years of age the right to pass over to the Catholic faith, while the reverse was forbidden even to grown people.

The Reformation Ruled Out.

That is the law with which the German nation is scourged since 1900. And now here is Part Second of the same, for the re-introduction of which the time seems to have come, since it is again before the Reichstag:

"missions" (or special revival services).

Article XIV. claims full liberty for orders, societies, and clubs belonging to "recognized bodies" to organize and carry on their work.

Limitation of Religious Liberty.

Thus it is seen that the simplest liberties are claimed only for such "bodies" as are "recognized" by the state. Wide-awake German Protestants see in the provisions of this law a door open for introducing Catholic processions on the streets—which are already a fact in the Rhenish provinces—an unlimited number of monks and nuns, and no end of Catholic churches, schools, and monasteries. In a word, they see in this law the entering wedge of papal supremacy in Germany. Hence, they endeavor to fight its passage with all their might.

It must be granted that these Catholic laws on liberty (?) have a twofold aim: (1) Conquering complete liberty of action for the hierarchy in Germany; (2) closing the door to all new religious bodies which might come up to call out of sleep the old Lutheran churches, now petrified by rationalism, higher criticism, and worldliness.

Full liberty for Roman Catholicism is not what Germany need fear most. Her greatest danger lies in scientific unbelief in the Word of God—unbelief

in which German theologians have been the leaders in the Protestant world for a hundred years. This nefarious teaching has sown a crop of spiritual death, from which Rome is now ready to reap a harvest.

AS MIGHT BE EXPECTED.

THE National Reform organ, published at Pittsburgh, tells us that "a corrupt oligarchy is ruling Pennsylvania." Then it gives some details of the manner in which the "corrupt oligarchy," through a few leading spirits in both houses of the Legislature, manage to control the people's representatives, and thus control the state.

Now Pennsylvania has had on the statute books, for more than a hundred years, a Sunday law than which none in the union is more stringent. Pennsylvania is also the home of the National Reform Association, one of whose special aims has been Sunday-law enforcement. Here we have a striking illustration of the fact that stringent Sunday laws and their persistent enforcement do not beget honesty in state government.

It also illustrates that Sunday closing does not beget temperance sentiment; for the organ above quoted cites the assurance of the "oligarchy" that controls the state, that "no local option bill will be allowed to pass at this session." And this assurance was so sure, that a fund of \$800,000, raised by the liquor interest to defeat a local option measure, was deemed unnecessary for that purpose, and was transferred to another political fund. The people's representatives didn't need to be bought on the score of defeating local option.

Nor is such a condition strange in a state where the professed Christian people extensively encourage a system of political "reform" by means of enforced religious dogma. Altho this principle is upheld by professed Protestants, it is the leading polity of Rome, and never can succeed in bringing about either moral or political reform. Both Romanists and professed Protestants have demonstrated this problem over and over in many countries. It is high time that a professedly progressive people should have the lesson well learned. The condition complained of by our National Reform contemporary is not at all surprising; the surprise is, that such medieval methods of "reform" should still be pursued under the guise of Christianity at this late date.

G.

"INFIDEL AS INGERSOLL WAS."

Verdict of a Secular Paper.

WE are surprised that any one is surprised at the recent utterance of Dr. Abbott: "My God is a good and ever-present force." The New York *Sun* comments thus: "That is, he has become a pantheist. If any newspaper is surprised by this confession it must be ignorant of the outgivings of Dr. Abbott, and of the School of Theology to which he belongs, for a long time past, or be incapable of drawing an obvious logical conclusion. The new theology has given up the dogmatic premises of the old theology, and, according to past religious standards, it is wholly heretical. Measured by those tests, it is as infidel as was Ingersoll himself, the difference being rather in form of statement than in substance of thought. Ought such a man to be occupying the pulpit of a Christian church founded on belief in a 'Great First Cause' and on belief in the fact of the Incarnation and in something more than 'mere energy,' even if it be 'intelligent energy'?" And yet, Dr. Abbott is a constant preacher at Wellesley and other so-called Christian colleges! Many ministers still follow him. We wonder what the president of Brown University now thinks of his "patron and leader!"

Well, there always have been freaks, fools, and men of erratic wobbings, and they will not grow less toward the end of this wicked age. God lives, and His Word is true from its first sentence to its closing Amen.—*Watchword and Truth*.

Sunday Enforcement and Moral Decadence.—From a preamble to certain resolutions adopted at a recent conference of the Northwest Sabbath Association, we take this expression:

It is inconceivable that our Republic could have grown to its present proportions and commanding position among the nations of the earth without the sabbath. The day has entered into every part of our national fabric, given integrity to the morals of our people," etc.

The reference to the "Sabbath" here signifies the first day of the week, the usurper sabbath. Then we may logically infer that the deteriorating morals in this country are due to the growing efforts to enforce upon the people the observance of this institution that has so affected the "national fabric" and the "morals" of the people. It was just so in other times; the faithful observance of the Lord's Sabbath, "according to the commandment," was a guaranty of temporal and spiritual prosperity (Isa. 56:1-7; 58:13, 14). But when Israel departed from the Sabbath, and went into idolatry—which means that they observed the solar holiday (Sunday) of the heathen, they became "worse than the heathen." Such was the influence on their "morals" and "national fabric." It is fair to reason, therefore, that the corruptions permeating every phase of our national life—political, financial, social, industrial, and religious—is because men have rejected the Sabbath of the Lord, and are more and more determined to honor the man-made substitute. More and more, men are putting on a cloak of religion to cover all kinds of treachery (2 Tim. 3:1-7), and this cloak is mainly manifest in some kind of Sunday recognition, principally in some kind of Sunday law.

LITERARY NOTICES.

"The Encyclopedia of Missions. Descriptive, Historical, Biographical, Statistical." Second edition. Edited under the auspices of the Bureau of Missions by Rev. Henry Otis Dwight, LL.D., Rev. H. Allen Tupper, Jr. D.D., and Rev. Edwin Munsell Bliss, D.D. 870 pages; cloth, \$6.00, net; carriage, 50 cents. Funk & Wagnalls Co., New York and London.

The voluminous contents include: (1) The most recent advance in the missionary occupation of the world; (2) the development of older fields; (3) the development of missionary methods; (4) biographical notes; (5) an exhaustive list of missionaries of all nations who have translated the Bible into heathen languages; (6) a complete directory of missionary societies, with post-office addresses; (7) tables of interesting and valuable statistics, etc. The work is especially useful to students of missionary enterprise, to ministers, editors, and teachers, in fact, to all who are interested in the spread of the Gospel. It is a splendid supplement to secular encyclopedias, which give so little of the religious movements of a country, movements which in so many instances are of pre-eminent importance. This work should be in every up-to-date library. It is inspiring in giving the barest facts of what the soldiers of the cross have done. The list of scripture translations, in some cases marking the very beginning of a systematic language among tribes, is a valuable addition.

"Self-Healing through Suggestion." By Henry Harrison Brown, San Francisco, Cal. Paper cover, 61 pages, price, 25 cents.

Like all exponents of a heathen philosophy, this book opens with a declaration that contradicts the Word of God, and would nullify the Gospel work. "Health," the author says, "is the normal physical condition." That would be true if there were no sin and none of the fruits of sin in the world to-day; but as these things do exist, and in ever-increasing quantity, the statement is not true. There is not in the world to-day a perfectly healthy specimen of the human race. The blight and canker of sin are visible in every land. The author of this book holds the human mind responsible for all the disease of the race. So he would cure all diseases by teaching the diseased person to declare he has no disease about him. He would go still farther and have the person declare that he has within himself all power; that he has within himself the very source of life; that he is all God—is in short, that man is God. It is the repetition of the tempter's lie in Eden—"Ye shall be as gods." "Get thee behind me, Satan."

(Continued on page 13).

THE WAR IN THE EAST.

THERE have been only minor engagements between the great armies operating in Northern Manchuria during the past week. The Russian rear-guard has been resisting the advance of the Japanese; but the latter seem not to have been pressing the pursuit with great vigor. Railroad bridges, and others as well, have been destroyed by the Russians for the purpose of impeding the progress of the Japanese. It is reported that the latter are engaged in extensive flanking movements on both sides of the Russian line of retreat. The Russian rear-guard has fortified a position about seventy-miles north of Tie Pass. The

Russians are also strengthening the defenses of Kirin and Harbin; but, with the great losses which they have suffered in men and provisions and munitions of war, it is not thought they will be able to make a successful resistance to the Japanese advance even at the latter-named places.

There is much talk in Europe of peace propositions; but there is yet nothing to indicate that the czar has determined to abandon the war and sue for peace. The immense indemnity which Japan will demand is the principal obstacle to peace negotiations at the present time. With that indemnity, Japan could build a mighty navy that would make her mistress of oriental waters; but with the sum she would have to pay, Russia could rehabilitate her own navy.

The Russian War Office has given out figures which show that more than 700,000 men have been sent to the front by the Russian Government; but she is compelled to admit that more than 400,000 of these are now lost to her through deaths, sickness, wounds, and capture by the Japanese. The railroad is at the present time handling all the freight and soldiers it can carry, and therefore Russia's purpose to send to the front another 400,000 men looks like an impossible undertaking. The talk of another mobilization is causing very strong opposition to be manifest on the part of the Russian people, and disorders are increasing.

A great increase in immigration is reported from the port of New York. In three days, March 20, 21, and 22, 16,000 immigrants landed at Ellis Island. It is feared that the capacity of this immigrant station will not be large enough to accommodate the large numbers of aliens that are booked to arrive in the coming weeks. All vessels arriving are crowded with this class of passengers, and extra vessels are being put into the service for accommodating these passengers. Over 7,000 Russian Hebrews have reached New York since the first of March; but the greater number are from Italy, Austria, and Hungary.

Mr. Broderick, Secretary of State for India, replying to a question in the House of Commons on March 23, stated that the number of persons who have died in India of the bubonic plague since January 1, of this year, amounts to 318,178. Notwithstanding the terrible ravages of this disease during this short time, very little has been said concerning it. A commission has been appointed to inquire into the causes for the fresh outbreak of this epidemic, and the commission will start for its field of operations immediately.

Foreign nations whose subjects have business dealings with the people of Santo Domingo, are pressing the government of Santo Domingo for an immediate settlement of claims. This comes as a result of the refusal of the Senate to approve the treaty prepared with the State Department, by virtue of which the United States was to assume what would have been practically a protectorate over Santo Domingo.

Germany has served imperative notice upon the Turkish Government that it must make no more purchases of arms and ammunitions from France. Both France and Turkey resent this interference which was accompanied by threats on the part of Germany; and the French ambassador continues the negotiations to secure the order.

The great basin known as the Salton Sink, in the southern part of California, is being turned once more into a great lake, through seepages from subterranean sources, and bids fair to rival the Great Salt Lake. Immense quantities of salt have been taken from this dry salt lake every year for many years past.

As an answer to England's operations in Tibet, Russia is said to be sending a strong force to the vicinity of the northern Indian border. Fifty-six military trains have arrived at Tashkend within two months. There is reported to be much military activity in this locality.

The government investigation into the operations of the great beef trust at Chicago, is now under way. Scores of persons have volunteered to give testimony in the case—so many, in fact, that the investigators will be able to hear only a portion of the testimony.

As a reply to Russia's action in concentrating troops in the vicinity of the Indian frontier, England is putting the Indian police on such a footing that they will be able to control the situation and release the Indian troops for service in India's defense.

The threat of Venezuela to cut the French cable has not been carried out, as President Castro had been warned that serious consequences would follow such an act.

Nebraska has passed a law designed to prohibit the practise of Christian Science doctors.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

XVIII. EXTINCT SPECIES.

(Continued.)

ZITTEL gives us a peep behind the scenes which helps us somewhat to understand the matter of extinct species. He pictures the uncritical work of the earlier writers on Paleophytology, or the science of fossil plants, how—

many of the fossil genera and species had been based on insufficient grounds of distinction, and how often miserably-preserved fossil remains, whose identification was impossible, had been used for the erection of new genera or made the basis of some wonderful new hypothesis. Many of the special papers on fossil plants had been contributed by authors with unsufficient botanical training, and were in consequence an untrustworthy foundation for an inductive reasoning regarding the past periods of vegetation and their climatic conditions.—*History of Geology*, p. 373.

A Vital Deficiency.

But August Schink, late Professor of Botany in Leipzig (1868-91), by more critical methods, "practically initiated a reform in paleophytology;" and Zittel declares that "now, the author of a paper on any department of paleophytology is expected to have a sound knowledge of systematic botany."—*Id.* p. 375.

And he adds: "It can not be said that paleozoology [the science of fossil animals] has yet arrived at this desirable standpoint."

But he justifies this charge of want of confidence by saying that—

Comparatively few individuals have such a thorough grasp of zoological and geological knowledge as to enable them to treat paleontological researches worthily, and there has accumulated a dead weight of stratigraphical-paleontological literature wherein the fossil remains of animals are named and pigeonholed solely as an additional ticket of the age of a rock-deposit, with a wilful disregard of the much more difficult problem of their relationships in the long chain of existence.

The terminology which has been introduced in the innumerable monographs of special fossil faunas in the majority of cases makes only the slenderest pretext of any connection with recent systematic zoology; if there is a difficulty, then stratigraphical arguments are made the basis of a solution. Zoological students are, as a rule, too actively engaged and keenly interested in building up new observations to attempt to spell through the arbitrary paleontological conclusions arrived at by many stratigraphers, or to revive their laborers from a zoological point of view.—*Id.* pp. 375-76. Italics supplied.

This scathing impeachment of the trustworthiness of the current specific and generic distinctions established for the fossil animals, has no doubt a special reference to the case of the lower forms of life. For if, in spite of the masterly, and withal careful, work of Cuvier, Owen, Wallace, Huxley, and Ray Lankester, there are still grounds for such grave doubts of the values of specific distinctions in the case of the mammals, whose general structure and life-history* are so well known and their almost countless examples of variation so well studied out, what must it be in the case of the lower vertebrates, and especially of the invertebrates, whose general life-history is in so many instances only dimly understood, and

*Individual history from birth to death.

the limits of their variations absolutely unknown? Remembering this, what is our amazement when we read in this same volume by Professor Zittel that the modern tendency is toward the erection of the closest possible distinctions between genera and species, until recent paleontological literature is fairly inundated with new names; and all this with—

The Purpose, Unblushingly Avowed,

of enhancing the value of such distinctions as a means of determining the relative ages of strata and to bring the antogenetic and phylogenetic development of the various forms into more apparent agreement. I do not exaggerate in the least. Zittel is here speaking about Brachiopods:

Whereas Davidson in his systematic treatment allowed for a considerable extent of variability in his definitions of genera and species, the new direction of research guided by Hall, Clarke, Beecher in North America, and by Waager and Bittner in Europe, tries to restrict generic and specific definitions within the narrowest possible limits, in order to enhance the value of fossil Brachiopods for the characterization of stratigraphical horizons. A systematic review of all known Brachiopods forms an introductory chapter in the comprehensive monograph of Paleozoic types which has been published by Hall and Clarke. The number of genera has been greatly increased, and in many cases species have been elevated to the rank of genera. A new classification was proposed in 1889 by Beecher, in which it has been the author's aim to bring the antogenetic and phylogenetic development of the group into more apparent correspondence, and to apply the differences in the beak region more often for systematic distinctions.—*History of Geology and Paleontology*, p. 400.

Deductions Unscientific and Illogical.

I hope my readers will have the perseverance to "spell through" this rather technical quotation, solely for the purpose of seeing the scientific (?) character of the reasoning involved. For it is surely a case of first assuming your premises, and then proving them by means of your conclusion. The method employed seems about like this: First, assume the succession of life from the low to the high as a whole; then, in any particular group, as in this one of Brachiopods, decide the momentous question as to which came first and which later in "geological time" by comparing them as to size, shape, etc., with the live modern individual in its development from the egg to maturity; and lastly take the results of this arrangement in supposed chronological succession to prove just how the modern forms have evolved.

On pages 403 and 405 of Zittel's "History" will be found similar statements about the Mollusca; and tho Zittel himself plainly does not approve of these methods, there is no doubt that the practise referred to in his quotation is quite general throughout modern paleontological literature. But I can only look upon the whole thing as a most fearful example of intelligent men being hypnotized by their theory into blind obedience to its suggestions and necessities.

A Candid Admission.

Not long ago I had occasion to write to a well-known geologist about a Lower Cambrian mollusk which appears strikingly like a

modern species. I give below an extract from his reply which bears directly upon this point. I withhold the name, for it was given in a half-confidential manner, but I may say that the author's work on the Paleozoic fossils is recognized on both sides of the Atlantic.

Some geologists make it a point to give a new name to all forms found in the Paleozoic rocks, i. e., a name different from those of modern species. I was taken to task by a noted Paleontologist for finding a *pupa* [a kind of land-snail] in Devonian beds; but I could not find any point in which it differed from the modern genus (? species). Yet if I could have had more perfect specimens I might have found differences.

Such disclosures speak volumes for those able to understand, and lead one to receive with a smile the familiar assertion that all the species of the Paleozoic and other "older" rocks are extinct. And we can now form a truer estimate of the high scientific accuracy of Lyell's ingenious division of the Tertiary beds† according to their contained percentages of living or extinct Mollusks. But O, "Tell in not in Gath!"

Discoveries That Disprove Geological Hypotheses.

Going back now to our main subject in this series of articles on Geology which was a denial of the reality of a life-succession and of the "ages" of the common text-books, we must bear in mind that the present classification of the fossils was outlined in all its general details when little or nothing was known of the contents of the depths of the ocean, or even of the land forms of Africa, Australia, and other foreign countries. On pp. 128-137 of his "History," Zittel shows how, up to 1820, little or nothing of a scientific character was known of any of the classes of living animals save mammals. I need not go into this subject at length, but it may suffice to say that during the last half century or more a steady progress of discovery has resulted in showing case after case where families and genera long boldly said to have been extinct since "Paleozoic time" are found in thriving abundance and in little-altered condition in unsuspected places all over the world. Nor need I here dwell on the obvious absurdity of these inhabitants of the modern seas and the modern land, skipping all the uncounted millions of years from "Paleozoic times" down to the "recent," for, tho found in profuse abundance in these "older" rocks, not a trace of many of them is to be found in all the "subsequent" deposits. About this, too, I may have something more to say sometime. I wish only to reiterate here that the traditional arrangement of the fossils in single file, and the association of a time value with their "successive appearances" when thus arranged, was invented when little or nothing was known of the rocks outside of England and Germany, and in complete ignorance of some of the most important facts concerning the fossil and the living forms, just as Zittel says that the theories of the igneous origin of the crystalline rocks "had been laid without the assistance of chemistry" and the knowledge of the microscopic structure of these rocks.—*History of Geology*, pp. 327, 341. All of which reminds us of the old tale of the three little green peas in the little green pod, who, noticing that their little world was all green, and they themselves green also, shrewdly concluded that the whole universe must be green likewise.

Some Fundamental Facts.

To sum the matter up in a few short sentences, I may say that the popular doctrine

†Given in Article XVI. of this series.

that life has occurred on our globe in a certain order of development originated in ignorance or a disregard of the following fundamental facts, the first four of which I ask pardon for repeating from previous articles so that my readers may have them here together:

1. The "broad fact" as stated by Zittel that any kind of rocks whatever, *i. e.*, containing any kinds of fossils, may rest on the Archean, or may themselves be metamorphosed and crystalline.

2. That any kind of beds may rest in such perfect conformability on any other so-called "older" beds over vast stretches of country that "were it not for fossil evidence one would naturally suppose that a single formation was being dealt with," while "the vast interval of time" intervening is "unrepresented either by deposition or erosion."

3. That in very many cases and over many square miles of country these conditions are exactly reversed, and such very "ancient" rocks as Cambrian limestones occur on top of the comparatively "young" Cretaceous, while the line between them "acts exactly like the line of contact of two nearly horizontal formations," and in a natural section cut out by a river, the two "appear to succeed one another conformably."

4. That many of the rivers of the world in working across the country completely ignore the varying ages of the rocks in the different parts of their channels, and act precisely as if they began sawing at them all at the same time.

5. That very, very many, perhaps a large proportion of the forms of the so-called "older" rocks, long regarded as extinct, are alive and thriving to-day in our modern world.

6. Hence, since no one kind of fossil can possibly be proved to be intrinsically older than any other kind, it follows that no one kind of fossil life can be proved to be *older than man himself*. Therefore man himself must have been an unwilling spectator of cosmic changes of climate and of the position of the land and the water which could only have occurred to him as *an awful watery catastrophe*—the scientific complement of the Biblical Deluge.

However, when I charge this life-succession idea with being an unscientific fancy unworthy of a moment's consideration by reasoning beings, I do not at all mean that the present orderly arrangement of the fossils should be disarranged or set aside. We can, I think, work with and speak of these fossil forms without being in any way biased by the traditional age-values so long associated with them. Let the arrangement in customary order stand by all means. It is a well-nigh perfect taxonomic or classification series of that ancient world which has long vanished from the sight of man, and which lives now only in scattered traditional memories and in the Inspired Record of what man once enjoyed of nature's glory and beauty. Let it stand by all means, for it will be indispensable in the reconstruction of the science of Geology on a truly scientific, because inductive, basis, by which reconstruction we may hope to reproduce a more or less faithful picture of that marvelous world which man once beheld, but whose ruins now lie buried thousands of feet deep beneath our feet.

(Concluded next week.)

THE temple of worship is by the dusty way-side if He is there.—S. S. Times.

I WILL BE TRUE.

WHAT matter if the clouds hang low?
What matter if the bleak winds blow?
What matter if I may not know
The reason why these things are so?
God reigns!

I will be true.

What matter if my friends are few?
What matter where they are, or who?
What matter what men say or do?
What matter what God leads me through?
God reigns!

I will be true.

What matter if this life is brief?
What matter if I've toil or grief?
I in my Saviour find relief,
Of all my joy He is the chief.
God reigns!

I will be true.

No matter what I must resign;
No matter how the fire refine;
If I but with His image shine,
By faith I clasp His hand divine.
God reigns!

I will be true.

No matter if my bark is frail,
In Jesus' name I breast the gale,
No matter if all else should fail,
My anchor holds within the vale.
God reigns!

I will be true.

—Anonymous.

THE GIFT OF SPEECH.

BY MRS. E. G. WHITE.

SPEECH is one of the great gifts of God. It is the means by which the thoughts of the heart are communicated. It is with the tongue that we offer prayer and praise to God. With the tongue we convince and persuade. With the tongue we comfort and bless, soothing the bruised, wounded soul. With the tongue we may make known the wonders of the grace of God. With the tongue also we may utter perverse things, speaking words that sting like an adder.

The tongue is a little member, but the words it frames have great power. The Lord declares, "The tongue can no man tame." It has set nation against nation, and has caused war and bloodshed. Words have kindled fires that have been hard to quench. They have also brought joy and gladness to many hearts. And when words are spoken because God says, "Speak unto them My words," they often cause sorrow unto repentance.

Of the unsanctified tongue the apostle James writes: "The tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Satan puts into the mind thoughts which the Christian should never utter. The scornful retort, the bitter passionate utterance, the cruel, suspicious charge, are from him. How many words are spoken that do only harm to those who utter them and to those who hear. Hard words beat upon the heart, awaking to life its worst passions. Those who do evil with their tongues, who sow discord by selfish, jealous words, grieve the Holy Spirit; for they are working at cross-purposes with God.

The apostle, seeing the inclination to abuse the gift of speech, gives direction concerning its use. "Let no corrupt communication proceed out of your mouth," he says, "but that which is good to the use of edifying." The word "corrupt" means here any word that would make an impression detrimental to holy

principles and undefiled religion, any communication that would eclipse the view of Christ, and blot from the mind true sympathy and love. It includes impure hints, which unless instantly resisted, lead to great sin. Upon every one is laid the duty of barring the way against corrupt communications.

It is God's purpose that the glory of Christ shall appear in His children. In all His teaching, Christ presented pure, unadulterated principles. He did no sin, neither was guile found in His mouth. Constantly there flowed from His lips holy, ennobling truths. He spoke as never man spoke, with a pathos that touched the heart. He was filled with holy wrath as He saw the Jewish leaders teaching for doctrines the commandments of men, and He spoke to them with the authority of true greatness. With terrible power He denounced all artful intrigue, all dishonest practises. He cleansed the temple from its pollution, as He desires to cleanse our hearts from everything bearing any resemblance of fraud. The truth never languished on His lips. With fearlessness He exposed the hypocrisy of priest and ruler, Pharisee and Sadducee.

Guard well the talent of speech; for it is a mighty power for evil as well as for good. You can not be too careful of what you say; for the words you utter show what power is controlling the heart. If Christ rules there, your words will reveal the beauty, purity, and fragrance of a character moulded and fashioned by His will. But if you are under the guidance of the enemy of all good, your words will echo his sentiments.

The great responsibility bound up in the use of the gift of speech is plainly made known by the Word of God. "By thy words thou shalt be justified, and by thy words thou shalt be condemned," Christ declared. And the psalmist asks, "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?—He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not. He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved."

"Keep thy tongue from evil, and thy lips from speaking guile." The wild beast of the forest may be tamed, "but the tongue can no man tame." Only through Christ can we gain the victory over the desire to speak hasty, unchristlike words. When in His strength we refuse to give utterance to Satan's suggestions, the plant of bitterness in our hearts withers and dies. The Holy Spirit can make the tongue a savor of life unto life.

The only true unity is unity in principle. Unity in mere sentiment is as ephemeral as the mere feeling which engendered it. Unity in interest lasts only so long as self is served or seems to be served by the union. But union in principle is changed neither by ephemeral sentiment or self-interest. And if this principle be eternal, the character moulded by it is eternal, and the bond of union is eternal. Those who abide in Christ are sanctified through His truth. John 17:17. Apart from His truth and life there is no union of worth.

THE SABBATH

BY L. A. PHIPPENY

A SABBATH IN THE DOMINION RESTORED.

IN the earth made new the Israel of God will enter into a realization of peace and rest which will far surpass the fondest dreams of the present. And yet the Lord wishes us to have even now a foretaste of that rest, a present experience which passes all human understanding. And he wants to *keep* us in that experience. Will we not let him?

A Typical Rest.

Canaan was the type of the eternal home of the redeemed. It was the type of eternal rest. The Israel that came out of Egypt failed to enter into that rest then prepared for them. They did not permit the Lord to make of them types of his idea of soul-rest, of salvation. And so it remained for others to enter into the prepared rest. Therefore every one who finds Jesus, and is freed from worry and from sin, every one in whom the character of God is manifested, has entered into the present experience of eternal rest. This is the broader signification of the Sabbath idea as prepared by the Lord in Christ from the foundation of the world. The rest in the beyond will be a continual Sabbath in the same sense as the entering into rest in Christ is a continual rest of the soul now.

The Covenant Everlasting.

But there will be in that new age the Sabbath institution also, the weekly Sabbath. God's everlasting covenant will not cease with the passing away of sin. It was made with the first dominion before sin entered; it promised everlasting life and a restored dominion; it was forever made sure when Jesus the Testator died. In a prophecy of the new heavens and the new earth the Lord speaks through Isaiah thus: "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

What the New-Earth Sabbath Signifies.

Just what the fulness of the Sabbath blessing will be in the new earth will be better known then than now. But as there are special blessings now, assuredly there will be special blessings then. It will not be a renewing of flagging physical energies, for there will be no deterioration in that respect. It will not be the healing from sickness, for there will be no sickness. Life with its ceaseless impulses of divine energy will course through the veins and arteries of all. But the Sabbath will signify then just what it signifies now touching the creation and the great fact of redemption. For the Lord will have created a new heaven and a new earth, and redemption will have been accomplished. The blessings and need of the Sabbath in that dominion restored will be the same as they were in the first dominion before sin entered, with all that the plan of salvation embraces in the way of significance, added to it.

It is well to consider that conditions in the earth made new will be real conditions, not dreams. The earth is to be inhabited; it will not go to waste. Houses will be built, and vineyards will be planted, and the earth will

blossom as the rose. There will be pleasant occupations, in harmony with the Lord's plans in the beginning; there will be no idleness. There will be the city of the Great King; for God Himself will place His throne in the earth made new. The record does not tell us that there will not be other cities, but leaves us with the conviction that there will be only the one great capital, the New Jerusalem. Some will dwell in the city; but the beautiful earth will everywhere be peopled. And over all will be the peace and gladness and joy of eternal youth, without sin.

The weekly cycle for this dominion will continue, and the six secular days—as we call them—will be employed in regular occupations. Then on the seventh day, the Sabbath, "all flesh shall come to worship before Me, saith the Lord." What wonderful gatherings those will be! If our spiritual hearing were quickened, methinks that even now we might in imagination catch some strains of the song of Moses and of the Lamb that will burst from the redeemed throng surrounding the throne on assembly days. It seems to me that the absorbing topic of conversation and worship will be the one great story of redemption. For that matter, we can not imagine that the week-day conversation will ever be anything but elevated discourse pertaining to that theme and to new revelations of the love of the Father toward His children.

Granting that this must be so, what danger would there ever be of forgetting God, even should the Sabbath not be kept? Indeed, God would be forgotten without the Sabbath, and sin would ravage again. But this will not be. "Affliction shall not rise up the second time." The Sabbath with its significance and its part in the everlasting covenant will be a vital element in the experience and lives of the redeemed. The law of God will be forever written in their hearts. Then what are some of the blessings which will be received in the Sabbath as all flesh comes up to worship before the Lord? Why! one blessing at least is revealed in the words of the prophecy itself:—they shall come *before the Lord*, the great God, on that day. What then?—He will reveal to them His glory. They shall see Him face to face. During the week, nature has been speaking to them of the wonderful operations and secrets of life; on the Sabbath day the Spirit of Life Himself speaks to them and electrifies them with His majestic and life-giving presence, with no veil between. Will they forget God?—Verily no! And because of this close communion with God Himself, and the revelations of character through this communion, the day will be the brightest day, —the day of keenest delight and joy—of all the seven.

God's Purpose for Us Now.

And this is the lesson the Lord wants us to learn now in the Sabbath. He wants us to rest in Him continually, moment by moment, day by day, in every occupation of life. He asks us to rest in a quiet place, in the secret of His pavilion. He intends we should learn of Him in the trees and in the grass, in the flowers and in the grain, in all His provisions for us, and in every experience in the busy world. And then on the Sabbath day He

wants us to come nearer Him. He wants us to see his face; He wants to reveal Himself to us for all He is—Creator, Redeemer, Mighty Healer. He wants to show us His glory and place that glory upon us; and dwell with us and in us; and walk with us and in us; and put His words in our mouths, that He may plant the new heavens and lay the foundations of the new earth, and say unto Zion, "Thou art My people."

And it is done—by faith. And He says: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Let us not wait for the gatherings about the throne in the new earth before we praise Him. If we will but open our mouths, even now I am sure some words of song and praise will come forth, if our hearts are filled with gratitude for present deliverance and blessings. "Whoso offereth praise glorifieth Me," says the Lord. Let us praise Him, and realize His healing touch and know His life-giving presence.

God's Covenant Purpose Fulfilled.

The entering into eternal rest will not signify the cessation of law and order. On the contrary, the restoration of the first dominion will mean the realization of God's law—the everlasting covenant—in the fullest degree. This law will be written in the hearts of all, for all will be glad participants in the covenant. In fine, the once-wandering earth will have taken its proper place—with special honors—in the harmonious order prevailing among the world-families of the Father's realm, and there will be one universal rule of conduct, one universal law-code, respected and obeyed by all.

There is added beauty and weight of meaning in our study when we consider the fact that the same everlasting covenant is established with every family in the heavens; that the same law is the rule of conduct for all, and, apropos of our subject, that the Sabbath is observed in every world. This is shown clearly in the Word. The covenant-law is the foundation of God's relation to all His creatures, the constitution of His government. "All Thy commandments are righteousness" (Ps. 119:172); "Righteousness and judgment are the habitation [establishment] of Thy throne" (Ps. 97:2); "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." Ps. 103:19. The positive principles of that law are applicable in all places of His dominion. There is not one feature of it that fails of application. And in the fact of its perfect application we may learn some beautiful truths relative to the Lord's harmoniously-ordained plan for all worlds,—that they are indeed all members of the Father's household.

A Comprehensive Truth.

By the Sabbath commandment as applying in all places of that kingdom which ruleth over all there is taught a wonderfully pleasing and important truth regarding the creation of every world designed to be the home of a world-family; namely, six days of creation, followed by the Sabbath of rest, with all the significance attaching to it that we have been studying concerning the Sabbath, because it means the same for every other world that it means for this world. Altho there are no other worlds

in the bondage of sin, it is the sign of creation and of redemption for every world, because Jesus the Creator of every world, the Testator of the same everlasting covenant with every world, died once for *all*, to make the testament sure for all.

No Confusion in His Arrangement.

Some have argued that the Sabbath commandment can not be applicable in other worlds, because—so far as we know—there may be variation in the length of the day in different worlds, hence there would be confusion in God's kingdom, for some would be keeping Sabbath while others were working! The difference may exist, but that has nothing to do with the matter. The Lord is infinite in detail of arrangement in His creative works, and has ordained that every world shall be a dominion, a principality, complete in itself. And surely he has placed the homes of world-families sufficiently far apart to avoid any confusion or anxiety on their part! And yet the same perfect law is ordained for the harmonious government of all. The Lord is the only one who could possibly be confused, and He is not the God of confusion. His rest in establishing the Sabbath for any world does not consist in ceasing to bestow life, for His power must be exercised continuously for all of His creation. When the Jews sought to slay Jesus for healing a man on the Sabbath day, He said, "My Father worketh hitherto, and I work." He was doing legitimate Sabbath work. He was setting the captive free; He was giving life. His Father was working to that end at the same moment, and He works yet. Life flows forever from the great Fountain of Life. The Lord's rest is in the creature made in His likeness and in His image, in whom he can reproduce His own perfect character. And then He is refreshed.

Deciding for Eternity.

In view of the foregoing considerations, how significant is the Sabbath in these latter days of the present age! What eternal results hinge upon decisions! How intense must be the interest manifested by the inhabitants of countless worlds as the progress of God's truth in this earth is reported to them! Meditation upon the future and the blessings the Lord has in reserve for the faithful are helpful and needful. But the present and the manner in which it is used will determine the future. The conflict is not yet ended. There is a discordant note in the music of the eternal spheres, and the Master is calling for all men to come into harmony with heaven. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is His invitation. Have you heard it? Have you entered into that rest? If not, enter now, and let Him find a place of rest.

"NEVER trifle with one sin. It is like a little cloud, which, as a poet has said, may hold a hurricane in its grasp. The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain, for sin is a fountain—not a mere act, but a fountain of evil."

"EVERY calling and walk of life repeats the truth of Scripture, that 'faith overcometh the world.' A faithless man is a hopeless, courageless, ambitionless, energyless, failure, while the believer is filled with hope-inspiring activities that will surely be 'rewarded according to their works.'"

THE COMMONPLACE.

"A COMMONPLACE life," we say, and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms and the bird that sings;
But dark were the world and sad our lot,
If the flowers failed, and the sun shone not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.
—Anon.



HOSEA.

BY F. D. STARR.

AS He saith also in Hosea, I will call them My people, which were not My people, and her beloved, which was not beloved." Rom. 9:25. This quotation is evidently from the Septuagint translation of Hosea 2:23, as it is a repetition of that verse in that version, thus furnishing another instance to show the extent to which the Septuagint was used by the New Testament writers. The book of Hosea has much to say about Ephraim, sometimes referring to the nation of Israel as a whole. Some of these statements about Ephraim should receive special notice; one is found in chapter 4, verse 17: "Ephraim is joined to idols; let him alone."

When the Lord speaks a sentence of this kind, it means something. This foreshows the doom of this tribe. We find the tribes continued in the new earth, as given in Rev. 7:4-8. But, as we look over the list of names, we discover that the name of Ephraim is missing. Instead of this name, the name of the father of Ephraim and Manasseh, that is, Joseph, is given. Thus the name of Ephraim is discontinued from the list of the tribes, and we see the serious manner in which this denunciation of Hosea 4:17 was carried into effect.

We discover also another change in this enumeration of the tribes in Revelation 7. The name of Dan is missing, and in its place is found that of Levi. This may be because that Dan was the first among the tribes to depart from God, and go into idolatry, as seen by the last chapters of the book of Judges. It is a fearful thing to have the Lord say of us: "Let him alone." May we heed the lesson given us on this point in the book of Hosea, and thus escape the doom of having it said of us.

We learn from Matt. 2:15 that our Lord went down into Egypt in His infancy, and was there till the death of Herod, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called My Son." The prophet who spoke these words was Hosea, and this prediction is found in Hosea 11:1. So we see that he is one of the prophets who has foretold definitely about the life and experience of our blessed Saviour. "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain righteousness upon you." Hosea 10:12.

This is one of the many predictions found in the Bible concerning the latter rain, the outpouring of the Holy Spirit, as was the case on the day of Pentecost at the time of the former

rain. The effect of the rich bestowal of the Spirit is that those who receive it lead righteous lives. This is ever the work of the Spirit of God. The closing words of the book show the importance of its study: "Who is wise, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." God has said the wise shall understand these things in this book. Let us study it that His promise may be fulfilled to us.

FROM DEATH TO THE RESURRECTION.

1. If a man die, shall he live again?

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15:22.

"The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth." John 5:28, 29.

2. In what attitude are the dead?

They are resting: "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:13; also Rev. 14:13.

They are waiting: "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee." Job 14:14, 15. "If I wait, the grave is mine house. . . . I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister. . . . Our rest together is in the dust." Chapter 17:13-16.

3. How do men usually take their principal rest?

The most effectual physical rest is derived from sleep. "The sleep of a laboring man is sweet, whether he eat little or much." Eccl. 5:12. Prov. 3:21-24; Matt. 26:45.

4. To what is rest in death likened?

"Consider and hear me, O Lord my God; lighten mine eyes, lest I sleep the sleep of death." Ps. 13:3.

"Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that He had spoken of taking rest in sleep. Then Jesus said unto them plainly, Lazarus is dead." John 11:11-14. See, also, Dan. 12:1, 2.

5. Are men unconscious in sleep?

"The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." Matt. 13:24, 25. See, also, Matt. 28:11-15.

6. Are men unconscious in death?

"The dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

7. Can not a dead man have thought for his living children?

"Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not." "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14:1, 2, 21.

8. Are not the righteous dead praising God in heaven?

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

9. Can not the dead saints assist in any work on earth?

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

10. How then can the dead saints ever praise the Lord?

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

MISSIONS

BELIEVE AND TRUST.

BELIEVE and trust. Through stars and suns,
Through life and death, through soul and sense,
His wise, paternal purpose runs;
The darkness of His providence
Is star-lit with benign intents.

O joy supreme! I know the Voice,
Like none beside on earth and sea;
Yea, more, O soul of mine, rejoice!
By all that He requires of me
I know what God Himself must be.

—Whittier.

BIBLE SOCIETY REPORT.

THE New York Bible Society has just issued its eightieth report, showing a distribution during the past year of 71,426 volumes of Scripture, in thirty different languages, of which 5,055 were Bibles, 11,204 New Testaments, and 55,167 were Portions, the latter being usually one of the Gospels. Of the total distribution, 42,408 volumes went to immigrants at Ellis Island; 9,778 volumes were placed among the shipping of the port; 6,297 volumes were taken by the churches, Sunday-schools, missions, and public institutions; 12,943 volumes were placed in the hands of individuals and families through missionaries, canvassers, or at the office of the society. The society, which is entirely non-sectarian, is conducted by a Board of Managers representing all denominations. It trusts largely to contributions to enable it to carry on its important work, and appeals to all Bible-loving people for their prayers sympathy, and financial support. It should certainly be remembered in donations and legacies. At its last annual meeting the following officers were elected: President, L. H. Blackman; vice-president, John C. West; secretary, Bruce M. Falconer; treasurer, James H. Schmelzel, 245 Washington Street. Copies of the report may be had by addressing the Society at 66 Bible House.

No more telling work for Gospel progress can be done than that of letting the Word itself speak to the minds and hearts of those who are strangers to its teachings and its promises. The Bible Society is doing a work that is telling for God.

THE INDIANS OF GUATEMALA.

THE Spanish-speaking people of Central America comprise only about half of the population. There yet remain the aborigines, or native Indians, who are scattered in tribes and settlements all over this land. They speak different languages,

dians, but more are in Guatemala than in any other. One of our missionaries, after much investigation, gives us the following surprising facts:

1. Of the 1,538,000 inhabitants of Guatemala, 1,000,000 are Indians.

2. There are twelve distinct dialects spoken among them, of which the following are the principal ones:

El Quiche, spoken by 280,000 Indians, living in seven departments; El Capchiquel, spoken by 130,000 Indians, living in three departments; El Quekshi, spoken by 87,000 Indians, living in six departments; El Ponchi, spoken by 20,000 Indians, living in two departments—making 517,000 Indians speaking these four dialects, and the remaining half million speak numerous dialects, and a few speak Spanish.

3. Of the total population of Guatemala, Spanish and Indians, 1,250,000 can neither read nor write.

4. Statistics state that of the whole population, 1,350,105 are Catholics. All the Indians are nominal Catholics; their ancient paganism and idolatry have only been Romanized, and that only partially.



Mapouche Indians.

5. Of the 41,672 births reported in a certain recent year, 22,589 were reported as illegitimate—this includes Spanish and Indians. So far as I am able to learn, the Gospel of Mark, printed in Quiche, is the only printed work in any of these dialects. The whole land is indeed desolate, because no man layeth it to heart. Who has ever shed tears because

more the children of hell? O that the children of God might manifest something of the zeal that Rome has shown in her labors of destruction, which has brought such spiritual darkness and superstition,



Mapouche Indian Cemetery.

not only to these poor Indians, but to millions throughout the earth! For years and years, preachers have gone by, leaving them to Rome, to Satan, to everlasting death. Where are the men and women of God who will pray for the needed laborers to give them the Gospel? Where are the devoted workers who will give themselves to learn these dialects, that these, despised ones may have the truth of God?

The Indian tribes of Guatemala mostly occupy the high altitudes, and live in the towns from a few hundred population to numerous cities of 10,000 to 25,000. Now is the time for vigorous work in Guatemala.

What is said here of the Indians of Guatemala, describes in general those of the other Central American republics. These conditions also obtain throughout the South American countries, and to such an extent is this

true that South America is often truthfully called "the neglected continent."—D. H. Scott, Treasurer Central American Mission.

MOHAMMEDANISM NOT INVULNERABLE.

WRITING for the *Intercollegian*, Dr. S. M. Zwemer, of Bahrein, Arabia, says:

The Spirit of God moves upon the waters, altho darkness still covers the deep. Educated Moslems in India are trying to whitewash their prophet and his book by a species of higher criticism. Two learned Mohammedans there prepared a commentary on the Bible from a Moslem standpoint. At Lahore, they are printing parodies of Christian songs for spiritual food. The increase of Bible circulation in all Moslem lands is astonishing. The Word of God has been translated into nearly every Moslem tongue, so that, while the Arabic Koran is a sealed book to millions, the Bible speaks the language of the home and the market. The press of India and Egypt testify that Islam is on the defense even now. The Moslem apologist has abandoned positions, within the last decade, which were once thought impregnable. There is thirst for spiritual truth—witness the growth of the Babi-movement and the New Islam in India. Moslems are beginning to see that in religion, as in mathematics, there is only one straight line between two points; all other lines are crooked. Jesus Christ is the only way of salvation between a holy God and a helpless sinner. If you believe that, come and



Chaco Indians of South America.

and have varied manners and customs, and are almost entirely unmixed with the Spanish.

In each republic there are large tribes of these In-

of the darkness of the shadow of death that encircles these poor Indians? Who has grieved because Rome, in proselyting them, has made them two-fold

help conquer the Mohammedan world for Christ. There are deserters coming in every day from the enemy's camp, and we are looking forward to their unconditional surrender, if reinforcements do not fail us.

AN OPPORTUNITY FOR TEACHERS IN CHINA.

CHRISTIAN missionaries are forecasting and preparing for the great overturn of methods and subjects of study in Chinese education, of which the signs are already numerous. The whole governmental system of China is founded on its schools. The road to political preferment is through the studies and examinations. Already many of the great mandarins are busying themselves with educational reform, and some of the examiners are beginning to ask questions quite out of the rut of Confucian literature. The traditional system is one of dead memorizing—the innovations are all in the direction of independent thought, as well as Western knowledge. It is essential that teachers should be trained for this vast change, and desirable that many of them should be trained in Christian schools. Such a normal school has been planned for Amoy, China, where the London Missionary Society and the American Reformed Church have missions. Rev. J. Sadler, of the London Society, sends out a prospectus and appeal for this school. It is to be put "upon the broadest and most liberal Christian basis. Literary men of all shades of religious belief are to be admitted. The curriculum will extend over three years." This is a great opportunity for some one.—*The Congregationalist*.

Sadly in Need of Help.—Haiti—the Black Republic, as it is called—has on the whole island some 2,000,000 inhabitants, all of whom are Africans. Altho a brave people (as proved by the manner in which their forefathers fought, and won their freedom from slavery more than 100 years ago, under that noble negro chieftain, Toussaint Louverture), yet to-day they are in the most pitiable condition, materially, politically, and morally.

Since 1860 the recognized island religion is the lowest type of Romanism, tho the people generally, if not entirely, are blind devotees of voodooism, who, in addition to immoral orgies, frensical dances, and other disgusting and revolting practises connected with the devil worship, at times sacrifice human life, even the blood of innocent babes, to make the thirst of their demon god, whom they have been taught for centuries, both in Africa and Haiti, by the Papa Lois (witch-doctor) to fear and dread.

At the dawn of this century it is almost incredible that there should be at this moment an island, five times the size of Jamaica, and with over three times its population, in such a benighted and deplorable state, and with very little organized effort to better the moral condition.—*Missionary Review*.

OUR WORK AND WORKERS.

THE addition of five members to the church at Altona, Texas, is noted in the Union Record by Brother J. R. Bagby.

IN the Indiana Reporter, Brother J. F. Olmstead notes the addition of four new Sabbath-keepers through his missionary labors. A number of others are very favorably impressed by the truth.

MEETINGS at Senjen, Minn., are having such a measure of success that plans are being laid for a new church building. The work there is being conducted by Brethren E. M. Chapman and George L. Budd.

BROTHER W. E. FLODING, who is laboring in Samoa, is giving most of his time to circulating the new Samoan Book, "Christ our Saviour." The natives are highly pleased with the book, and as many as have money purchase it. The native pastors use it in preaching. In consideration of the receipt of a free copy, some of the pastors recommend the book to their congregations, and also secure orders for it.

THE officers of Pacific Union Conference are taking steps to utilize the opportunity of the Lewis and Clark Exposition, at Portland, Oregon, for the

dissemination of important Gospel truth. Arrangements are being made for a vigorous campaign. Brother F. M. Burg, president of Western Oregon Conference, as chairman of the Special Fair Committee, has given a detailed statement of plans in the Pacific Union Recorder, and has contributed another article to the Review and Herald, to which attention is invited. Any who wish to donate to this important object will please remit to W. V. Sample, 285 Salmon Street, Portland, Ore.

THE Hinsdale Sanitarium is a new institution located seventeen miles west of Chicago, on the Chicago, Burlington, and Quincy Railroad. It is an institution utilizing especially those natural curative agents included under the general term "physiological therapeutics." The establishment of this institution was made possible by the generous gift of Hon. C. B. Kimbell, of Hinsdale. Mr. Kimbell is president of the board of trustees, and our Dr. David Paulson, so well known throughout the country, is medical superintendent. An illustrated booklet, containing full information, will be sent on application. Address, Hinsdale Sanitarium, or David Paulson, M.D., Hinsdale, Ill.

THE Gospel Herald says; "It has been decided that the principal line of work to be carried forward by the Southern Missionary Society is the establishment and maintenance of mission schools among the colored people; and, altho at times the necessities of the work may demand care by the society for other lines of work, yet the mission school work is emphatically the most important field for its efforts. These mission schools must be established in cities, villages, and in the country. . . . It is the principle of our society never to let go of a school, when once it is undertaken, until it has become a success, no matter how discouraging the circumstances may be. And we have never been disappointed in the end. But there must be teachers prepared for these schools, and funds must be provided sufficient to carry them on successfully. . . . There are hundreds of churches in the United States which would be benefited spiritually, if each one would assume the expense of one of these schools." The office of the Society is at Edgefield, Tenn.

BROTHER G. A. IRWIN, president of the Australasian Union Conference, who had just arrived in America the day before, gave an interesting address in the church at Oakland, Cal., on Sabbath, March 18. He told of his long journey from Australia through the East Indies to Singapore, Hongkong, and Manila, and thence to San Francisco on a government transport. A striking feature of his address was the information that there are many islands in the sea, containing numerous inhabitants, of which the geographies tell us nothing, which are not even marked on the maps known to the general public. The inhabitants of most of these islands have their own peculiar languages or dialects. In considering what to do that all these comparatively unknown people may receive a knowledge of the truth in the apparently short time allotted to the work, the speaker was impressed with the importance of the gift of tongues. And indeed this is not improbable as the "latter rain" of the Spirit increases in power, which depends more or less on the consecration of the Lord's people. Brother Irwin dwelt impressively on the importance of Singapore and Canton, China, as missionary centers, and especially on the importance of aggressive effort in the Philippines, which seem to have been providentially opened for the entering of the Gospel of the kingdom.

WANTED FOR MISSIONARY WORK.

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SIGNS, Review, Watchman, Little Friend, and tracts. Address Mrs. A. L. Towler, Twin Falls, Idaho.

BOY PUZZLE, THE.—By Rev. Joseph Flint. It commends itself to parents and teachers alike, and shows how they may win love and obedience without frequent punishment. The author is master of his subject. The book is full of faithful warnings and helpful suggestions, and is illustrated by sketches representing, in an original and unique manner, the various stages of human development. Cloth, net75c. Address PUBLISHERS OF THIS PAPER.

OUTLINES OF MODERN SCIENCE AND MODERN CHRISTIANITY.—A logical presentation of the true principles of Christianity and science, in contrast with modern ideas of Christianity and science. It is written to arrest the downward drift of theology, and place within the minds and hearts of its readers the soul-stirring, life-giving, character-regenerating doctrines of the Bible. Cloth bound; 272 pages, net... 75c. Address PUBLISHERS OF THIS PAPER.

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.

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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.

THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.

"The Parochial School. A Curse to the Church; a Menace to the Nation. By Father Crowley. An Expose of the Parochial School—An Appalling Amount of Priestly Graft, Sacrilege, and Immorality—The Loss of Thirty Million in the United States," etc. By Jeremiah J. Crowley, a Catholic Priest of the Archdiocese of Chicago, and an American citizen. Published by the author, Sherman House, Chicago, Ill., U. S. A.

Such is the title page in part of a book of 416 octavo pages which lies before us. Price \$1.00.

The most scathing arraignment of Catholic parochial schools yet published, altho the author is still a priest, and accredited as an able, upright man. The book is an eye-opener, and should be read by Catholics everywhere. On the authority of Bishop Spalding, of Peoria, Ill., the author says:

"The fact is that Catholic bishops were the ones who seized upon the parochial school idea. The Catholic people did not want it. Why did the priests and prelates adopt it, and why do they champion it to-day? The answer is fourfold. First: Because they saw and see that there never can be any union of church and state in this republic as long as its citizens are the product of public schools. Second: They saw and see that the indoctrination of Catholic children with liberal and progressive ideas is impossible in schools wholly under Catholic clerical influence. Third: They saw and see that the parochial school gives ample opportunity to train Catholic children to close their eyes, ears, and mouths to clerical drunkenness, grafting, and immorality. Fourth: They saw and see in the parochial school an immense opportunity for graft."

"How to Care for the Hair at All Times." By Juliet Marion Lee. Published by the author at 27 West 24th Street, New York City. Cloth bound; 125 pages; price, \$1.00.

It is not the purpose of the author of this little book to advertise any particular preparation for the treatment of the scalp and the preservation of the hair. But many simple and sensible suggestions are made which ought to enable one to preserve a healthy head of hair. The book contains a number of good illustrations, showing different kinds of scalp massage and hair treatment, also a number of prescriptions to be used in scalp diseases, and to prevent falling hair, etc. The author claims more, however, for the manipulative treatments than for the medications. It would have been more satisfactory to the reader, if the author had described in detail the various massage movements used in the scalp treatments.

"The New Philosophy." By Arthur Crane, San Francisco, Cal.; published by the author. Cloth bound, 47 pages, price not given.

This book is another of the multifarious exponents of the New Thought. The author seeks to reason sin out of the universe, make man his own saviour, teach the healing of disease by the therapeutics of the mind, and cure men and women of selfishness by the power within themselves. Like the tempter in Eden, it comes to the reader with a falsehood on its lips. The opening sentence reads, "Truth is not truth unless it is truth to you." That would make man the ultimate judge of the truthfulness of the Word of God. The world is already overcrowded with such books.

THE HOME

BIDE PATIENTLY.

"Be patient; keep thy lifework
Well in hand;
Be trustful where thou canst not
Understand;
Thy lot, whate'er it be, is
Wisely planned;
Whate'er its mysteries, God holds the key;
Thou well canst trust Him, and bide patiently."

A STRONG VEGETARIAN ARGUMENT.

BY W. F. MARTIN.

A FEW years ago, if one dared to advocate a vegetarian diet, he was looked upon as an extremist. Candid persons, however, were willing to give thought to the question, with the result that to-day vegetarians have in their ranks some of the brightest minds in the world. Very frequently something comes to light regarding flesh-eating that adds an argument against the practise, and incidentally adds adherents to vegetarianism. Recently a dairy herd at Renton, Wash. was condemned on account of tuberculosis, and fifteen cows were ordered killed. Seven of them were so diseased that they were relegated to the fertilizer's tank; as it was stated their meat was not fit to go on the market. The remaining eight were effected by the disease yet in its early stage. These cows were slaughtered and placed on the market in Tacoma. Of course their flesh went into hundreds of homes and was eaten by men, women, and children. One of the city papers gave a full account of the matter, and called for an investigation; but it turned out that the dairy man and butcher had the sanction of the meat inspector in placing the meat for sale. By a technicality in the law, animals infected with tuberculosis to such an extent as to render their milk unsafe, can yet be slaughtered, put on the block, and sold to patrons of the meat market.

Is it any wonder that the great white plague is spreading, and that all about us strong men and women are smitten with the dread disease? The agitation regarding this especial case blew over in a few days, and flesh lovers went on eating steak; yet another link is added to the arguments for the original bill of fare given to our first parents in their Eden home. See Gen. 1:26-29.

FIRST BILLIONAIRE.

Calculations as to the Fortune of John D. Rockefeller, Emperor of Oil.

JOHN D. ROCKEFELLER, billionaire?

Yes, if he lives a few years, and continues the exercise of business prudence, combined with audacity, which has characterized his past career, he will write his fortune down \$1,000,000,000, and will figure as the first billionaire the world has ever seen. Experts compute his wealth to-day at more than \$600,000,000, and the capitalization of the enterprises controlled by him at more than \$5,000,000,000.

Fifteen years ago the guesses on this subject, based on the most trustworthy information available, placed the amount of Mr. Rockefeller's wealth at \$200,000,000. In the intervening period the figures have been increased until it is believed that they might be tripled without any exaggeration.

In Standard Oil alone, eight years ago, according to one of that trust's magnates, John D. Rockefeller's share amounted to more than \$150,000,000, with an income from it of \$15,000,000. This statement had reference to his oil interests alone, and was made, too, before the great increase in prices in recent years had added at least one-third to the market value of these holdings.

It is pretty well authenticated that for the last dozen years, Mr. Rockefeller's annual income from all sources has been steadily rising from \$30,000,000, and that he is receiving practically compound interest on his investments, which must have added \$300,000,000 to his capital.

Oil, steel, railroads, banks, and trust companies have not been equal to the task of providing occupation sufficient for the fast-multiplying Rockefeller millions. Important items of the Rockefeller fortune are holdings of real estate and mortgages, and of government and municipal bonds. They are so vast that the threads leading to them would take one to every part of the United States and across the Atlantic. His beneficent attentions have been bestowed also on big insurance companies, steamship and telegraph and building corporations, and other things too numerous to mention. Taking into account all these widespread interests, it is not difficult to figure out that John D. Rockefeller is already possessed of \$600,000,000, and that the accumulation of his yearly income will carry him to the billionaire stage, without any allowance for the appreciation of the properties in which his money is invested.

A chronological table of Mr. Rockefeller's fortune, the reward of fifty years of concentrated effort, of frugality, of industry, and of the employment of tactful ability, would read about as follows:

| | | |
|------|-------|-------------|
| 1855 | | \$..... |
| 1865 | | 5,000 |
| 1870 | | 50,000 |
| 1875 | | 5,000,000 |
| 1885 | | 100,000,000 |
| 1890 | | 200,000,000 |
| 1900 | | 400,000,000 |
| 1905 | | 600,000,000 |

Financially, Mr. Rockefeller is the world's greatest potentate. The Czar of Russia enjoys an annual income of about \$12,000,000; Emperor William, as King of Prussia, receives a little less than \$4,000,000; the Emperor of Austria-Hungary, \$3,875,000; King Edward, \$2,225,000; and the King of Spain, \$2,000,000. King John, emperor of oil, king of steel, banking, and railroads, and prince of several dominions of less importance, can buy and sell them all.—*Philadelphia Press*.

A JUDGE TO A SALOON-KEEPER.

A SALOON-KEEPER in Kansas City was suing for divorce in the circuit court, presided over by Judge Park. The wife of the saloon-keeper was in the state asylum for the insane at St. Joseph, taken there as the result of excessive indulgence in drink. Judge Park, in delivering his opinion, said:

"The salient facts of this case are that the husband sued the wife for divorce because of excessive intemperance. He married her when she was a mere girl, and soon after their marriage he went into the saloon business, and is in it yet. His testimony was that his wife drank before he married her, and that she loved alcohol so well that she used it in her coffee. The testimony of the witnesses for the wife tends to show that the husband is not entitled to a divorce. He took this young and innocent girl from her father's home and made her his wife. If she was then addicted to drink, he ought not to have been surprised at its development later. If she was not addicted to the excessive use of drink when he married her—and there is strong testimony to show she was not—then the fact that he is in the saloon

business tends to show that he is responsible for her all, and there is strong testimony to show that he is.

"When a man is engaged in the business of making drunkards, it doesn't lie in his mouth to complain if the effects of that business come home to him. The divorce is refused, and the bill dismissed."—*The Ram's Horn*.

SAVE THE WASTE.

SOME families waste enough to support others who are in want. The art of saving is as important as the art of earning.

Harper's Weekly tells of a useful object lesson given to the pupils of the high schools in Brussels, which inculcated the gathering up of the fragments, that nothing should be lost:

"During eight months the scholars, rich and poor, were requested to collect each day, and bring to school, any and all objects that they saw coming and going on their schoolways—material thrown away and counted as refuse, in the gutters, in vacant ground, street sweepings, and like deposits. Waste paper, wood, fragments of leather, bits of metal, empty bottles, broken glass, corks, as flotsam and jetsam, poured in daily. The general result was that this unattractive but quite 'convertible' material was sold to dealers in raw material with surprising profits. They provided clothing for about 500 little waifs of poverty, and furnished money for the sending of ninety-eight invalid children to health resorts; paid for all the books needed in several charity classes; and afforded a sum of several hundred francs for the city's Public Assistance of the Poor."—*Selected*.

BLESSINGS THAT COMPENSATE.

THIS pathetic little story of a blind girl is told by Ian Maclaren:

"If I dinna see"—and she spoke as if this were a matter of doubt, and she was making a concession for argument's sake—there's naeboddy in the glen can hear like me. There's no footsteps of a Druntochty man comes to the door but I ken his name and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to onybody else, and I hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me,—the roses and the carnations and the bonny moss-rose,—and I judge that the oat-cake and the milk taste the richer because I dinna see them. No, na, ye're no to think that I've been ill-treated by my God, for if He didn't give me ae thing He gave me mony things instead.

"And, mind ye, it's no as if I'd seen once and lost my sight; that micht ha' been a trial and my faith micht ha' failed. I've lost nothing; my life has been all getting."

HEALTHFUL BEER-DRINKERS.

IN appearance, the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, a severe cold, or a shock to the body or mind, will commonly provoke acute diseases, ending fatally. Compared with other inebriates who use different kinds of alcohol, he is more incurable and more generally diseased. It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, a stupor, amounting to almost paralysis, arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal.—*Scientific American*.

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 3.—APRIL 16.—THE SUPPER AT BETHANY.

Lesson Scripture, John 12:1-11, A. R. V.

(1) "Jesus therefore six days before the Passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. (2) So they made Him a supper there; and Martha served; but Lazarus was one of them that sat at meat with Him. (3) Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped His feet with her hair; and the house was filled with the odor of the ointment. (4) But Judas Iscariot, one of His disciples, that should betray Him, saith, (5) Why was not this ointment sold for three hundred shillings, and given to the poor? (6) Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein. (7) Jesus therefore said, Suffer her to keep it against the day of My burying. (8) For the poor ye have always with you; but Me ye have not always.

(9) "The common people therefore of the Jews learned that He was there; and they came, not for Jesus' sake only, but that they might see Lazarus also, whom He had raised from the dead. (10) But the chief priests took counsel that they might put Lazarus also to death; (11) because that by reason of him many of the Jews went away, and believed on Jesus."

Golden Text.—"She hath done what she could," Mark 14:8.

SUGGESTIVE QUESTIONS.

(1) To what place did Jesus come six days before the Passover? What special friend of Jesus lived at Bethany? Verse 1. (2) What was done there in honor of Jesus? Who are mentioned as being present? At whose house was the supper? Verse 2. Note 1. (3) Who bestowed special honor upon Jesus at this feast? In what manner? What especially called attention to the deed? Verse 3. Note 2. (4) Which of the disciples of Jesus first remarked upon Mary's act? Verse 4. (5) What did he say? Verse 5. Note 3. (6) Why did Judas make this remark? Verse 6. Note 4. (7) What did Jesus say in defense of Mary's action? Verse 7. Note 5. (8) What did he say regarding the poor? Verse 8. Note 6. (9) What class of people heard that Jesus was at Bethany? For what other reason did they come to that place? Verse 9. (10) Then what did the chief priests seek to do? Verse 10. (11) Why were they so prejudiced against Lazarus? Verse 11. Note 7.

NOTES.

1. This supper, according to Matt. 26:6 and Mark 14:3, was given by one Simon, a wealthy man whom Jesus had previously healed of leprosy. Martha, the practical helper where taking hold with the hands was necessary, was there to serve. Lazarus was honored with Christ because of their known friendship, and his notoriety from having been raised from the dead. Simon had been also virtually raised from the dead in having been healed from the deadly leprosy.

2. Mary would, of course, be near to Jesus, when He was accessible. She, too, had been the object of great mercy; seven fold Jesus had released her from demoniacal possession, and she had been saving means with which to do Him honor. For this purpose she had purchased the fragrant ointment. It was common to anoint the head of one whom it was designed to honor; and this Mary at first did (as stated by Matthew and Mark). But she did more; she anointed His feet, and wiped them with her hair—her crown of glory.

3. "Three hundred shillings" would be a year's wages of a laboring man of that time, at a "penny" (sixteen cents) a day. A note on John 6:7 (A. R. V.) says: "The word in the Greek denotes a coin worth about eight pence half penny, or nearly seven-tenths of a penny."

4. Judas was acting under false pretense as well as a spirit of covetousness. The hypocrite always makes a pretense of virtue, and the covetous man always wants to appear liberal. The scripture

plainly says that Judas was "a thief," and stole from the funds entrusted to his care as treasurer of the company.

5. The precious ointment had been procured by self-denial, for a testimonial of love at the death of Jesus. It is said to have been a custom to prepare tokens of affection to be bestowed upon loved ones at death. Of course Mary did not know when His death should take place, but she had the offering in readiness. All of the disciples expected Him to establish the throne in Israel, but, being a man, they had no idea that He would live forever. But the Spirit of the Lord moved Mary to bestow the honor while He was alive, the time of His death being nearer at hand than she supposed. We have here an illustration of the fact that it is better to do our contemplated good deeds to people while they are living than after they are dead.

6. No sacrifice for Christ is a "waste," nor will it ever take anything from the poor. Mary's opportunity for making such an expression directly to Jesus would not occur again. But, after He was gone, the poor would be left, and, so far as our benevolence goes, they are His representatives for its reception. The greater the disposition to give to Christ, the greater will be the inclination to give to the poor. Should the love of Christ increase in the hearts of men, the better it would be for the poor, and the fewer poor there would be in the world. The fact that pauperism increases as fast or faster than wealth increases, is incontrovertible proof that the love of Christ in the earth is waning.

7. The envy of the priests was greatly increased by the fact that Lazarus, who had been raised from the dead, was moving about among the people in perfect health and strength. His appearance and testimony added much to the praise and influence of Jesus among the people. Instead of being convinced by this great miracle, the rulers hardened their hearts all the more, because of their own loss of prestige. "If therefore the light that is in thee be darkness, how great is that darkness!"

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MOUNTAIN VIEW, CAL., APRIL 5, 1905.

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

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Do not fail to read the closing article of the Sabbath series. Read and meditate. Drink in the grand truths there revealed, and receive it to your heart, and be blessed.

Next week closes for the present the series on Geology and Evolution. We hope that the logical conclusions of the author will be carefully noted by our readers. In the conflict between Science and Revelation, we should know the right side.

Sunday Legislation in Hawaii.—From Honolulu papers of March 13, we learn that the people there have lately been agitated over the question of Sunday observance. A bill was introduced in the Legislature which was designed to remove some of the more stringent provisions of the existing Sunday law, and this aroused the indignation of that class of people who desire to have the present law more rigidly enforced rather than modified. A mass meeting held as a protest against the proposed legislation was presided over by the governor, and was addressed by clergymen and other prominent citizens. The Catholic bishop, supported by the Federation of Catholic Societies, and claiming to represent one-third of the citizens of the territory, favors a modification of the present law. It seems that there is no one over there who has sufficient grasp of the principles of religious liberty to show up the wickedness of any kind of Sunday law at all. It is apparently a contest between the Catholics and professed Protestants as to what degree of Sunday observance shall be enforced. So far as the reports go, those who have expressed themselves on the subject favor either the Catholic or the so-called Protestant idea—and both of these classes want a Sunday law of some character.

"IN THE VALLEY OF DECISION."

THESE be glorious days in the capital of this country.

Born to liberty from the womb of oppression and tyranny; mighty, in its childhood, for liberty, yet there have been long strides backward by this youthful nation during the last two decades. Again and again has Congress placed itself against the "new order of things" which made this government what it was—an asylum for the oppressed of all nations, the polar star of human liberty; and these backward steps have been established by executive and judicial departments.

Three or four times have the same principles come before Congress and the people of Washington this year, in two Sunday bills, in sectarian appropriation of Indian funds, and now in the effort of many clergymen to introduce religious teaching in the public schools of Washington.

Of the beginning of this movement and its progress, the SIGNS has already spoken. There is one hopeful sign,—the agreement which was expected by Dr. McKim, the originator of the movement, has not been manifest. Yet a convention of eighty ministers adopted resolutions favoring religious teachings in the public schools, by a vote of thirty-nine to twenty-two.

On the other side, Prof. W. W. Prescott, editor of the *Review and Herald*, presented a remonstrance, which a Baptist minister and a leading lawyer declared unanswerable. We present both series of propositions before our readers next week, that they may judge between.

The one would place again upon the world the horrible fetters of a state religion; the other stands for absolute separation of church and state, the equality of all religionists before the law.

Eternal principles are in the balance in the hearts of many.

The prophet of God, looking forward to this time, thus expresses it: "Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision."

We are in that time. Characters are developing rapidly in these days. It is God's glory, or man's. It is eternal principles of truth, or the policy and expediency of time and error and destruction.

To meet the perverted principles of truth, which would put man in the place of God, and dethrone Divinity, the Master sends to Washington, to America, to the world, His simple message of protest against error, His glorious uplifting truth, mighty to save.

God keep the heart, and nerve the mind, and strengthen the physical man, of all who are engaged in this struggle for liberty, by whatever name called. We bid them Godspeed. We say to them, "The battle is not yours, but God's." May your burning words and ardent work melt hard hearts and win souls to God.

A Scientist's Estimate of Scientific Data.—Prof. Karl Pearson, of England, one of the world's noted men of science, the author of "The Grammar of Science," flatly declares that "at least 50 per cent. of the observations made and the data collected are worthless, and no man, however able, could deduce any result from them at all. In engineer's language, we need to 'scrap' about 50 per cent. of twentieth-century science." Among the notoriously inaccurate, Professor Pearson specifies meteorologic and medical statistics; and even of lower value biological and sociological observations ordinarily. It is devoutly wished, but little hoped, that this frank avowal by this scientist might relieve some of our theologians from the superstitions which science has cast upon

them. It will sometime be seen—we pray God it may not be too late—that the Book of truest science and philosophy, after all, is the grand old Bible, which men have discounted from conclusions often drawn from the scrap heap of scientific data.

THE TEN COMMANDMENTS, AND PUBLIC SCHOOLS.

"THE whole civilized world," says Henry Yates Satterlee, Protestant Episcopal Bishop, of Washington, D. C. (*Washington Times*, March 17, 1905), "has a moral foundation on the Ten Commandments," and he thus continues:

In the Ten Commandments is set forth the divine and social law of God; in them is set forth the sanctity of the family, the sanctity of the married relationship, the sanctity of human life, the sanctity of property, and of character. They are the ruling ideas of modern civilization, and, if they disappear, civilization will disappear. The Ten Commandments ought to be taught in the public schools.

Furthermore, if the Ten Commandments are not taught in the schools, every child will grow up with the inevitable impression that on this account they must be less important than reading, writing, and arithmetic. The majority have rights, as well as the minority, and I, for one, feel sure that the majority would unhesitatingly express their belief that the Ten Commandments . . . should be taught in the public schools.

Now, all that Bishop Satterlee says concerning the breadth and importance of the Ten Commandments, is true. They form all the moral basis there is in the civilization of the world, and, if they should disappear, civilization would disappear.

But the Ten Commandments are the law of God. That "law is spiritual." It can not be taught mechanically, nor can its moral power be received intellectually. It must be received by faith in Christ Jesus.

Further, would the Bishop agree to have the Commandments taught in the schools as God gave them? The Decalogue declares that "the seventh day is the Sabbath of the Lord thy God." No true rule of exposition, no just teaching, can ever make the commandment say otherwise. Would the Bishop agree with the law and the teacher?

Now if the child considers the Ten Commandments of less importance than arithmetic, because his teacher does not make them a part of school work, what would he think of the science of mathematics, as applied to God's law, if the teacher would tell him that the seventh day meant the first day? Would not the pupil, in the exercise of his common sense, lose faith in the Decalogue, or the teacher, or his mathematics?

And, then, if some of the teachers should teach, as do some of their pastors, that the first day of the week was the Sabbath; others, that there was no Sabbath, the law being abolished; others, that a seventh part of time is all that is necessary; others, that you could not keep a definite day on the round world; and some others, that God's law means just what it says, and just what Jesus practised, confusion worse confounded would inevitably result, and Babylonian towers would be erected in our schools. What then?—The state would have to step in and decide between the conflicting opinions; and then the religion taught would be no longer Biblical, but the religion of the state. The state would have to decide between the rival sects, as did Constantine, and define which, in the mind of the state, was truly Christian. Are Protestants willing to take this step? Centuries ago this sort of thing gave us the Dark Ages; the same thing is repeating to-day. Would God, that Protestants might see it!

It is suggested by the *New York World* that "the concentration of the energy of the police force upon the impossible task of executing a law that is against popular opinion, personal freedom, and human rights is one of the chief causes of the failure to do their real duties." The "impossible task" refers to the enforcement of the Sunday-closing law.

Skepticism and unbelief toward God's Holy Word can be cured by nothing so easily and quickly as by a faithful reading and study of its sacred pages.