

Signs of the Times

Volume 31

Mountain View, Cal., Jan. 5, 1905

Number 1

A SONG FOR THE NEW YEAR

(Psalm 96, A. R. V.)

"O sing unto Jehovah a new song;
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless His name;
Show forth His salvation from day to day.
Declare His glory among the nations,
His marvelous works among all the peoples.
For great is Jehovah, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols;
But Jehovah made the heavens.
Honor and majesty are before Him;
Strength and beauty are in His sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength,
Ascribe unto Jehovah the glory due to His name:
Bring an offering and come into His courts.
O worship Jehovah in holy array:
Tremble before Him, all the earth.
Say among the nations, Jehovah reigneth;
The world also is established that it can not be moved;
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for He cometh,
For He cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with His truth."



AUTUMN



WINTER



SPRING



SUMMER

P. Jensen

WILL YOU HELP?

YOU have already noticed some of the plans being laid to make THE SIGNS OF THE TIMES the very best religious paper in the world during 1905.

For this and many other reasons, it has been proposed that at least 10,000 new subscriptions to the paper be obtained during the next ninety days.

This means that orders for that many copies must be secured in addition to the copies expiring during that time. If all our friends will assist even a little, this and a great deal more may easily be accomplished.

What the People Say about It

Your letter saying that the 400,000 copies of the Gospel Series of the SIGNS have all been called for, was received. This certainly is good news, and inspiring to all those taking an active part in this campaign. Now the time should be improved in following up this matter by obtaining yearly subscriptions. We will do all we can to help forward this good work in our Conference.

R. D. HOTTEL, Pres. Va. Conf.

I am very glad to know that 400,000 copies of the Gospel Series of the SIGNS have been called for. My wife and I were speaking the other day in regard to the excellence of the SIGNS, and she remarked that she did not see why it was necessary to get out extra numbers, as every number was good enough. I believe the SIGNS OF THE TIMES provides the best missionary matter that can be put into the hands of the people. As far as I am able, I will cooperate with you in an effort to increase its circulation. It seems to me 10,000 copies might be added this winter, even tho we allow for many other things to be done at the same time. We will do the best we can to bring about such a result.

WILLIAM COVERT, Pres. Wis. Conf.

I am glad to note the ready disposition of so many of the Gospel SIGNS. Personally, I consider them the best specials that have ever been issued. They have the right ring from beginning to end. Shall we increase the circulation of the SIGNS? Emphatically, yes, and as a Conference we shall be only too glad to do all we can to that end.

S. G. HUNTINGTON, Pres. W. Va. Conf.

WE might go on multiplying such letters as the above, but that is unnecessary. Our readers know the object of the SIGNS OF THE TIMES and realize the importance of placing it in the hands of a still larger list of readers. Therefore we simply repeat the question asked in the heading: Will you help us add the 10,000 members to the SIGNS OF THE TIMES family circle during the next ninety days?

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SIGNS OF THE TIMES

Mountain View, California

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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."

Volume 31. Number 1.
For Terms, See Page 15.

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WASHED FROM OUR SINS.

IF there is one thing above another which the conscientious soul desires, it is to be free from sin. If there is one thing above another that men have put forth mighty efforts to obtain, it is freedom from sin.

Through all the ages the world has groaned under sin's curse. Through all the ages men have striven in their own strength, have endeavored to purchase cleansing by money, have sacrificed to obtain pardon, have prayed and fasted, and fasted and prayed, till heart and flesh were starved, have worn hair shirts, stones in their shoes, have made long journeys on hands and knees, have separated from human kind, have lashed and wounded and maimed themselves, and in various ingenious ways have tortured the flesh that the sin might be eliminated; but from all these endeavors, these agonies, these self-imposed tasks and self-inflicted sufferings, the seeker has returned heart-heavy and miserable, the sin still with him. There is no cleansing of self in self, save in death and utter extinction.

"Not all the blood of beasts

By Jewish altars slain" can wash away a single stain of sin. Nay, more, if man were to give his first-born for the sin of his soul, it avails nothing. The slave of sin can not purchase his own freedom, and "none of them can by any means redeem his brother, nor give to God a ransom for him." Ps. 49:7.

Sick with Sin.—Man is not only stained with sin; he is deeply dyed, all through and through. "The heart is deceitful above all things, and it is desperately sick." Jer. 17:9. The sin is crimson, the iniquity is scarlet; and no chemical of earthly compounding can bleach our souls.

A Cleansing Fountain.—But, dear soul, tho hopeless in ourselves, we are not without hope. There is a Fountain open in Israel for sin and uncleanness, to which the deepest-dyed and vilest sinner can come and wash and be clean.

Not in Vain.—God taught not the prayer in vain, "Wash me, and I shall be whiter than

sin." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—1 John 1:7, 9.

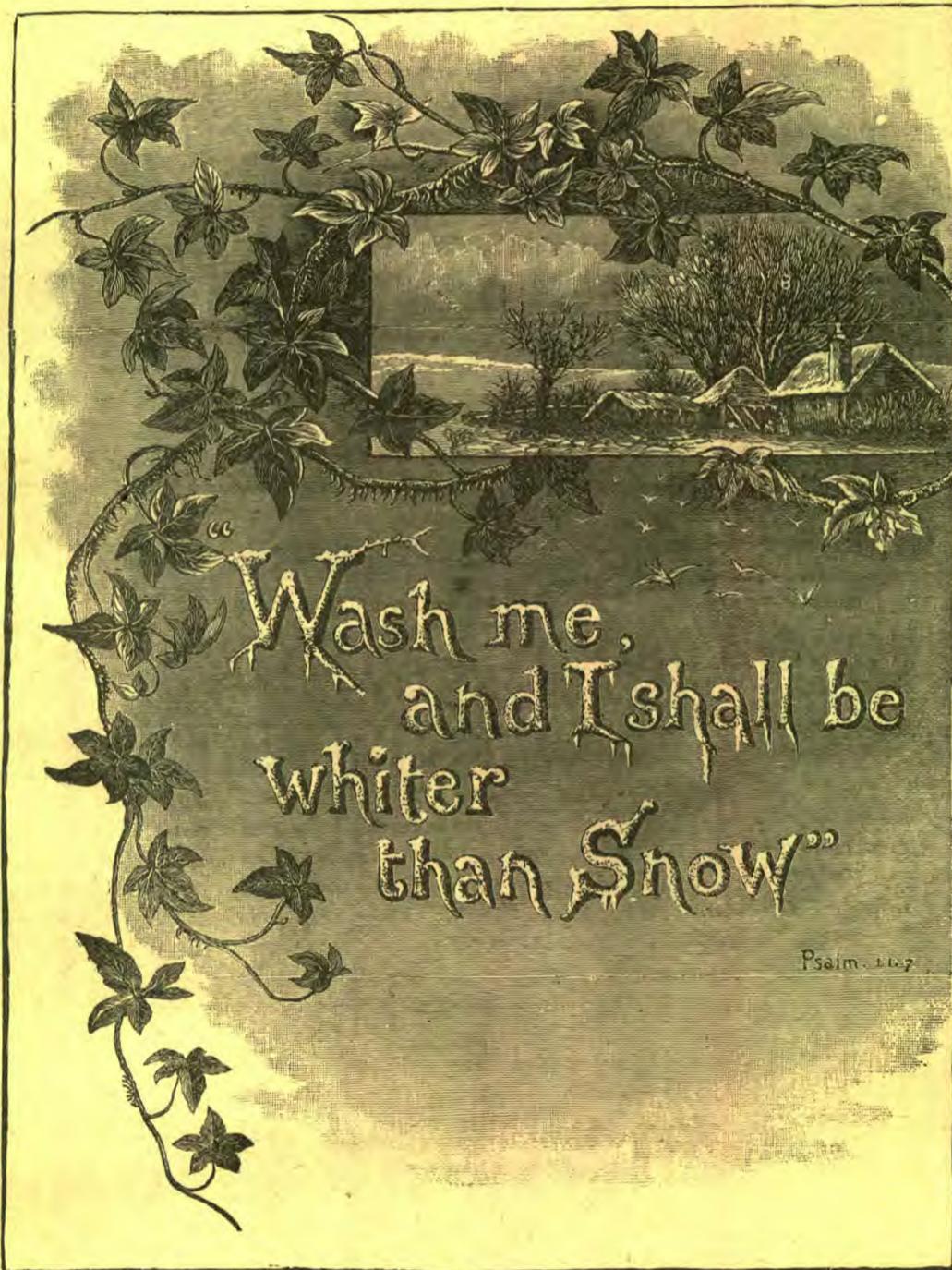
Not the Mere Outward.—It is no mere outward cleansing that the great Alchemist performs. It is not a mere cleansing of minor sins, leaving the poor soul to work out by

some form of penance, some theological formula, the deeper, darker sins. He knows our condition; listen to Him: "Come now, and let us reason together, saith Jehovah; tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. Look upon the pure white wool, as shown in the beautiful, soft white flannel for sale in large stores. Look at the newly-fallen snow, covering the broad landscape, covering the imperfections of old earth in a mantle of lustrous whiteness. Even so shall your sinful self be, if you will yield it to the Master.

How and Why?—Do not ask us *how* it is done; we do not know, save this: our God is infinite, and "there is nothing too hard" for Him. Then never mind if we do not understand the creative process by which God does the wonderful work. We get men to do a thousand and one things we do not understand. Why not trust God? But we may know, and

do know the *why*. It is because He loves poor sinners, and hates the sin. He longs to separate the two. He longs to do it in you. He knows that sin must inevitably perish; He does not want you to perish with the sin. And, therefore, for love's sake—not that we are lovely, but that He would make us so—He cleanses us from the sin, all sin, if we wish to be free from sin's bondage.

Why not, dear soul, go free in this the very



snow." He did not leave it on record to tantalize us. He did not leave us to hope that we could pray the prayer with assurance, and then listen and leave us unwashed, uncleansed. No, the very prayer is a promise.

More Promises.—But more than this, God has left us these positive promises: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus His Son cleanseth us from all

beginning of 1905? Why not let God make it a year of liberty from the slavery of sin? He desires it; He is able; O, are you willing? What better fathers and mothers, husbands and wives, sons and daughters, brothers and sisters, teachers and pupils, neighbors, men and women, we would be, if we walked in the law of liberty in 1905.

THAT NEW LEAF.

IN many things we are all prodigals. We have taken that with which our Father has endowed us, and have used it for our own purposes. Then, when failure comes, when the frosts of adversity sear and burn the tender shoots of our selfish hopes, we "come to ourselves;" we resolve to "turn over a new leaf." That is what the prodigal did, when he "came to himself." He acknowledged his wrong, and, as soon as he did, he began to yearn for the better way. But, in turning over that new leaf, he did not stay where he was. He said, "I will arise, and go to my father." It was the doing of that that made his turning a success; that brought joy to his father's heart; that brought him back again into the estate of manhood.

It is right there that so many fail in their good resolutions. They stay right where they were; they forget to go to Father's house, where there is "bread enough and to spare" to keep their souls from famishing. They depend upon their own efforts right in the enemy's country, where they met all their disaster. The enemy surrounds them on every side, and soon they are his again. In fact, they remained his so long as they remained away from Father's house, and they had no strength to resist the powers of his chosen minions.

It does no good to turn over a new leaf unless you go to the Source of power and wisdom for that which will enable you to write on that new page a record that will not shame you at the year's end and at your life's end. Feeding husks to swine is no business for the Christian to be engaged in. It is better to be in that place where you can draw from Father's house that bread of life which is designed to feed the hungry souls of men and women, and will feed your own soul, also.

No matter in what thing we have shown ourselves prodigals in the past, let us arise and go to our Father's house. He is waiting for us with a heart filled with the most loving tenderness; He will give us glad welcome; He will own us as His; He will keep us from falling, not only through the year, but through all time, and make us children of His household forever.

CHAFF OR WHEAT.

IN these times when the tendencies of education are so strong toward mythology and "light literature," it is well to give heed to the admonitions of the Lord in reference to the proper food for the spiritual needs of the child. Even periodicals that pose as Christian are often found advising the reading of fiction by the young.

The Lord's instruction to parents is this: "But teach them [that is, teach God's law and the story of His dealings with His people] thy

sons, and thy sons' sons." Deut. 4:9, 10. "And ye shall teach them [that is, God's words] your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11:19.

Is this narrowness? If so, it is the narrowness of infinite wisdom. There are some things that are better narrow than broad; as, for instance, a leak in a dyke, a break in a dam, or the spaces between the bars of a tiger's cage. It is the very essence of wisdom to be narrow toward evil; it is the sum of foolishness to be narrow toward God. But he who fills his mind with the folly of this or ancient times is broadening toward the evil, and narrowing toward the good. God makes no provision, He sets apart for us no time for the study of the foolish and frivolous things of the age in which we live.

One prominent religious journal recommends for the children a list of books of fiction which it plainly states is composed of books whose contents would be a senseless jumble to the adult mind; but whatever they appear to the healthy adult mind, that is what they are; and the one who places before his child a senseless jumble, instead of that which the Lord has directed, is guilty before God. He is not only starving the intellect of the child, but he is turning the intellect of that child away from the love of God and the love of the truth to the love of the unreal, the unsatisfying, the foolish.

Upon every parent rests a weighty responsibility in this matter; it is not the responsibility of seeing that these channels of folly are led into the home to flood the soul, and drown its longings for God and the good—it is the responsibility of seeing to it that there is a strong barrier set up against any such invasion. The wise parent will give to his child that which is "meat in due season;" for "what is the chaff to the wheat? saith the Lord."

WHY GOD GAVE HIS SON.

IN John 3:16 we have the Saviour's own testimony that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The verse following says, "That the world through Him might be saved." Various other scriptures verify these blessed assurances; but it is unnecessary to quote further, as all professed Christians, of whatever name, admit the statements and allow their obvious meaning.

But in Matt. 5:17 the Saviour's statement of His mission is in terms concerning which the agreement is not so general. There He says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Strange as it may seem, there is a large class of people who maintain that when Christ had fulfilled the law, He put an end to its existence. This preposterous construction of our Lord's plain declaration makes Him to say, in effect, that He did not come to *destroy*, but to *abolish*. Such misinterpretation bears its own comment.

As Viewed by the Apostle Paul.

But a most significant presentation of the object of His humiliation is given by the apostle Paul, in Rom. 8:3, 4: "For what the law

could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

This scripture presents a phase of the Father's design in sending His Son which is appreciated by only a small minority of those who profess faith in Christ. The fulfilling of the law by the Saviour while in the likeness of sinful flesh could not have signified its repeal, else there would be no occasion for its fulfillment in us, as is so emphatically stated by Paul. The fulfilling of the law is here given a most prominent position in the matter of salvation.

Additional Significance

attaches to this scripture in the thought that the law is fulfilled only in those "who walk not after the flesh, but after the Spirit." And again, "To be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Now we learn from the apostle's reasoning that only those who walk after the Spirit, or are spiritually minded, can have the law fulfilled in them, or, in other words, can keep the law. And this explains the statement in verse 1, that there is "no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit;" as also that in verse 8, which says, "they that are in the flesh can not please God." The one class, by virtue of the Spirit of Christ in them, keep the law and please God; and the other class can not keep it, and therefore "can not please God."

Harmony of the Law and the Gospel.

We often hear of preaching the Gospel in the present age, as contrasted with the preaching of the law in the former age; and those who maintain the universal and continual sanctity of the law of the Ten Commandments are accused of ignoring the Gospel. But the declaration of the apostle that God sent His Son "that the righteousness of the law might be fulfilled in us," shows the absurdity of such ideas. The law and Gospel are inseparably connected. The Gospel is the remedy for sin, which is a violation of the law. The Gospel does not supersede the law; its purpose is to restore a universal obedience of the law; and Christ Himself set the example. No one can keep the law who is not in Christ, and no one can be considered as being in Christ who persistently ignores the law; for it is the "carnal mind" that is "not subject to the law of God," and the carnal mind has no legitimate claim to being in Christ. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

Christ's Vindication of the Law.

The third verse of Romans 8 shows conclusively that Christ was sent for the vindication of the law in a great emergency. There was something that the law could not do, because it was "weak through the flesh." Mark the weak spot; it was only in the flesh that it was weak. There was nothing wrong in the law. "The law of the Lord is perfect, converting the soul." Ps. 19:7. It is "holy," and "just, and good." Rom. 7:12. And "the doers

of the law shall be justified." Chapter 2:13. Here then was the dilemma: No man can stand before God unless justified, and "the scripture hath concluded all under sin." Gal. 3:22. Altho the law could justify the doer of its requirements, it could not justify the sinner—the violator of its provisions. Rom. 3:20. It is "perfect" as a law; that, and that only, is its purpose. But it is powerless as a Saviour of sinners—those who have transgressed it. The sinner lives after the flesh; the law is weak in the matter of justifying such an one—"weak through the flesh."

Then, in this emergency, God sent His Son, that the sinner might be justified by His grace "for the remission of sins that are past;" and that, through the Spirit of Him who "fulfilled the law," "magnified it," and "made it honorable," the justified person might be enabled to fulfil it also, walking after the Spirit to everlasting life. G.

THE TEN COMMANDMENTS NOT THE OLD COVENANT.

A FRIEND has sent us a copy of a so-called "Bible-reading" which a certain minister compiled for the purpose of proving that the law of God was the old covenant that was abolished at the Cross, and that, therefore, the Sabbath of the law was done away. Now any Bible-reading having such an end in view must be a structure of perverted scripture, reared upon a false basis; and, as would naturally be supposed, the one at hand starts out from a false premise, namely, that the Ten Commandments constituted the "old covenant." In support of this fallacy, the first question and answer are as follows:

Question.—What constituted the old covenant?

Answer.—The Ten Commandments. Ex. 34:28.

Now this text does not mention the "old" covenant at all. The Ten Commandments are God's own covenant, which He *commanded* the people to perform, without any reference to their option in the matter. Deut. 4:13. It is again referred to in chapter 9:9-11 as "the covenant," and not the "old covenant." This is not a conditional covenant, as was the one to which the people became a party by thrusting in their own worthless promise. It is a covenant *commanded*, and not an agreement, as the old covenant became through the people's promise.

The old covenant is very explicitly stated in Ex. 19:5, 6. After reminding the people of His great work of deliverance in bringing them out of Egypt, the Lord said: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine, and ye shall be unto Me a kingdom of priests, and an holy nation." When Moses carried these words of the Lord to the congregation, "all the people answered together, and said, All that the Lord hath spoken we will do."

This conditional promise of the Lord, and the people's promise to obey His voice and keep His covenant, constituted the old covenant, or the agreement between the Lord and the people. Thus the old covenant was made

before the people had heard the voice of the Lord from the Mount Sinai, or knew what His covenant was which they had covenanted to keep. It was the people's promise that made the covenant so faulty that it had to be taken out of the way; because they broke their promise to obey God's voice and keep His covenant commanded, and that, of course broke their covenant with God.

The new covenant is established on "better promises" (Heb. 8:6) because the promises are all the Lord's; the people's weak, presumptuous promise does not come into it at all. But as proof that the Ten-Commandment law is not the old covenant, we have the fact that it is the *condition* of the new covenant, just as it was the condition of the old; therefore the law loses none of its force under the new covenant.

Of the new covenant, the prophecy says: "This is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people." Jer. 31:33, A. R. V.; Heb. 8:10. In the previous verse the Lord says that this new covenant shall not be according to the covenant that He made with the fathers when He brought them out of Egypt, which covenant they broke. Then what is the difference between the two covenants, when both are concerning obedience to the same law? Simply this: The old covenant was made with an unconverted mass of people, and they threw into it their rash promise to obey a law which they did not have at heart. Of course such a covenant must fail, and God realized it at the time; for He said to Moses: "O that there were such a heart in them, that they would fear Me, and keep all My commandments *always*, that it might be well with them, and with their children forever!" Deut. 5:29. But the new covenant is with such individuals as will receive the law in their hearts, and, by faith in God's promises instead of their own, will be able to keep it *always*, as He designs. Only such have any covenant relation with God. The old covenant was made with the natural fleshly Israel as a nation, while the new covenant is with the spiritual house of Israel as individuals. It is in keeping with the special Sabbath covenant of Isa. 58:13, 14, and includes it, the Sabbath commandment being the seal of the law.

Having thus demonstrated that the leading thought of the "Bible-reading" to which we have alluded is unscriptural, and therefore unsound, it is clear that only by sheer perversion could the Scriptures be made to support it. So it is unnecessary to follow it further. G.

SPIRITUAL GIFTS.

THAT the gifts of the Spirit are for the benefit of the church to the end of probationary time is indicated in the Scriptures. They were given for a purpose, and that purpose holds as long as the necessity exists. "There is one body, and one Spirit, even as ye are called in one hope of your calling; . . . one God and Father of all, who is above all, and through all and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When He ascended up on high, He led captivity captive [margin, "a

multitude of captives"], and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4:4-13.

From this scripture we learn the purpose of the gifts of the Spirit, and any one can see for himself that the purpose is not yet fulfilled. They are for the "perfecting of the saints." Are the saints all perfected yet? If not, there is still the necessity for the gifts that were placed in the church for their perfecting. These gifts are "for the work of the ministry." Is the ministry of to-day so well endowed with power, and wisdom, and righteousness that the help of the Spirit is no longer essential to their work? The gifts are also for the "edifying" of the saints. Have the saints of our time attained to such a high spiritual standing that they need no further edification? To ask this question is but to emphasize their crying need.

The gift of prophecy is especially for the edification of the church. Then this gift could not well be spared while the church stands in so great need of its good offices. So the apostle Paul counsels us to "follow after charity, and desire spiritual gifts, but rather that ye may prophesy." 1 Cor. 14:1. To this he adds: "He that prophesieth speaketh unto men for edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. I would that ye all speak with tongues, but rather that ye prophesy; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." Verses 3-5.

Furthermore the gifts were bestowed on the church "till we all come in the unity of the faith." Can we say of the church that we all are in that happy condition? If not, we can not afford to dispense with the only means by which we can attain to such unity. And it would be charging God with folly to suppose that He would withdraw His spiritual gifts before their special object had been accomplished. The only reason why God ever withdraws any of His favors from His people is because of apostasy. So they may know that the only way to regain His favor is to return to Him their allegiance, and when this is done, it is certain that He will restore the gifts by which the desired unity and perfection may be attained. "Draw nigh to God, and He will draw nigh to you." "Humble yourselves in the sight of the Lord, and He will lift you up." G.

Question Corner

1595.—From Babylon to Christ. Matt. 1:17.

Please explain Matt. 1:17. How many years was it from going away into Babylon to Christ? Z. J. M.

The first great captivity of the Jews to Babylon occurred in B.C. 606. Here began the seventy years' captivity. Jerusalem was destroyed and many taken to Babylon B.C. 586. See 2 Chronicles 36. As Christ was born four years before, the first captivity was 602 years before Christ.

1596.—Who is the Woman? Eccl. 7:26-28.

Who is the woman in Eccl. 7:26? and counting one by one in verse 27? Please explain the whole of verse 28. A. D. A.

It does not seem to be a particular woman, but a woman representing a class. See her character more fully described in Proverbs 7. "Counting one by one," means, as in the Revised Version, "laying one thing to another;" that is, comparing one thing with another. Verse 28 is a charge against the class of women that Solomon met when he was seeking pleasure. He found fewer women of character and worth in his experience than men.

THE SABBATH

BY L. A. PHIPPENY

THE REST THAT REMAINS.

SABBATH means rest.

Sabbath-keeping means resting.

There is a condition of rest, and there is a day of rest. Too often the condition escapes serious consideration because of controversy over which one of seven is the day of rest for Christians to observe. But without the condition, the observance of a specific day of the week, or the refraining from one's occupation during twenty-four hours out of one hundred sixty-eight amounts to little, save loss of valuable time.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest," is the call of the Rest-giver to a restless world. This is the rest all-essential to true Sabbath-keeping. It is the condition here spoken of as a thing to be obtained. No man has it, or ever had it to give but Jesus, the Christ,—because, first of all, this rest from labor and from heavy burdens is "rest unto your souls." Then if our souls are troubled with sin and are worrying over the perplexing affairs of this life, or are even filled with a controversial spirit over affairs of the Kingdom, how can we keep the Sabbath?—Impossible.

A Helpful Message.

"Come . . . and . . . rest." What a quieting, helpful message to weary souls! This is more than resting from physical or mental labors for one day only in the seven. It is a rest that brings peace to troubled hearts, and assurance of salvation forever to the one who finds and takes it. It is freely offered; the taking is not a hard thing except to the one who makes it difficult; its benefits are experienced seven days in the week, and its possession is the earnest of a more glorious rest promised to God's children. It is the first-fruits of that rest—the keeping of the Sabbath—that "remaineth . . . to the people of God."

All May Enter.

"Let us . . . enter into that rest," is the admonitory invitation extended to the whole world, because the whole world needs to enter in. Here the condition of soul-rest broadens, expands into a spiritual kingdom, whose boundaries are abundantly ample to embrace all who enter in. Who can enter in?—Every one that will. Who may enter in?—All. There is no limitation except as made by the individuals themselves to whom the call comes. Some things are necessary, to be sure, such as the way, the truth, the life, and grace. And these are at hand and provided freely, without money and without price. But there is only one way. "I am the way." "There is no other name under heaven given among men, whereby we must be saved." Jesus is the entrance, and the broad, heaven-lit, pleasant savannahs of eternal soul-rest are just within. If we have heard the call, and have not entered in, let us enter now.

"Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them; but the Word preached did not profit them, not being mixed with faith in them that heard

it. For we which have believed do enter into rest."

Righteousness and Rest.

The land of Canaan, with its well-dressed vineyards, its cultivated and grain-grown valleys, and broad pasture lands, was a land greatly to be desired by the weary multitudes journeying from Egypt. It had been promised to their fathers centuries before. They were now going to possess it. To the majority of them it meant physical comforts and advantages after a condition of servitude. But the great Leader of Israel had a higher mission for His people than the mere physical enjoyment of temporal prosperity. He wished them to be a light to the world. The world was in darkness and the confusion of error and sin. He desired to clarify the moral atmosphere and bring in righteousness and peace. And so in His people, first of all, He wished exemplified the principles of righteousness that would distinguish them as His representatives. But they needed a preparation, and to this end were their experiences from Egypt to Canaan. If they had viewed the circumstances and episodes of the journey as developers of character, and had trusted God, their march to the promised land would have been a triumphal procession, and they would have entered gloriously into the rest God had prepared for them.

But they entered not in because of unbelief. They murmured and complained. They were homesick and restless, fearful and trembling, and looking with apprehension into the future. The Father wished them to learn to trust in His word and His power to overcome the difficulties they themselves could not overcome. He wished them individually to rest quietly and wait for His salvation at every step of the way. But rest and trust come only by exercise, as does any growth. And so, in order to teach them valuable lessons of faith, He gave them many opportunities to trust Him under circumstances entirely beyond their own power to deliver themselves. Looking back on their record, it seems to us that they ought to have learned to believe and to trust, and to rest in confidence in God's word. Do you discern anything in their experience in this respect that tallies closely with your experience to-day?

Rest from What Bondage.

To Israel of old Egypt meant physical bondage—and worse. It has ever since been the type of the bondage of sin. God's deliverance of Israel from the physical bondage was His call to them to come out of sin to righteousness. It was the preaching of the Gospel to them, for in the actual thing accomplished was illustrated the power of an Almighty Saviour. The Father wanted them to grasp the significance of this deliverance, and let Him present them to the world as types of delivered ones. The temporal rest—the land of Canaan—to which they were going, typified the eternal rest of God's people. But before that it meant soul-rest after deliverance from the Egypt of sin. He wished them to understand this truth also, and exemplify it in themselves. But they failed to grasp the lessons. They wavered in their allegiance to God. They wandered in spirit and they wandered in the

flesh, hither and thither on the borders of Canaan through the lifetime of a generation, and died in the wilderness of unrest. They entered not into the temporal rest because they entered not first into spiritual rest.

How could they enter in as witnesses for God, when their attitude and their experience were in nowise better than could be witnessed in the nations around them? How could they enter in and be different from the heathen before them, if they had not really learned to know and believe in the One who had delivered them from bondage and was endeavoring to lead them into rest? How could they guide others into an experience they had not themselves experienced?—Impossible! Let us therefore fear!

The Rest Yet Remains.

The entrance into Canaan was to have been a perfect type of the final entering in of greater Israel into their eternal inheritance. But the entering in of Israel under Joshua was not all in the type that God held before Israel in the deliverance. The fathers fell in the wilderness because of unbelief. The children entered, but not by virtue of perfect belief nor in the fulness of rest. That day of entering into Canaan might have been a day of rest whose glory would have made a world's history far different than the history of succeeding ages. Everything was prepared for them, but they did not discern the fact. They did not learn the great lesson of perfect peace and rest so essential for the well-being of every man, and the world waited for its perfect example of a righteous and Sabbath-keeping nation. It is waiting still.

And, therefore, because they who should have done so did not exemplify the character of the Great Leader, and because by reason of their failure the perfect rest was not entered into by a chosen nation, there still remains that perfect rest for some to enter into, and exemplify in their experience. "There remaineth therefore a rest to the people of God." That rest embraces all true Sabbath-keeping. It means first of all soul-rest, peace from turmoil, confusion, unrest, surmisings, and fears, and doubts, and perplexities of the natural heart. The Gospel preached to Israel was the power of God unto salvation, even as preached unto us. That Gospel was the Messiah; our Gospel is the Christ. It was a simple matter,—by believing in Him they would enter into rest; by believing in Him we enter into rest. It is not merely a matter of acknowledging the fact of Christ's mission on earth. It is the acknowledging of that fact as a mission in our hearts, involving the experience of a transformation of character. It is a belief that leads a man to renounce sin—everything that stands between him and rest, peace.

The record is that "God did rest the seventh day from all His works,"—works "finished from the foundation of the world." Those works included the eternal rest we have been considering; they are summed up in Christ. They are all righteousness. "He that entered into His rest, He also hath ceased from His own works, as God did from His." Our works are the works of the flesh. Let us cease from our works. If we do not, how can we rest? how can we keep the Sabbath? how can we be true Sabbath-keepers? how can we know what the Sabbath really means to us or to any one else? Let us therefore enter in!

[The next article in this series is "Jesus Christ, the Revelation and the Knowledge of God."]

EVOLUTION AND GEOLOGY

BY GEO. M'CREADY PRICE

V. EVOLUTION AND THE WORLD PROBLEMS.

WE of the twentieth century are in some respects the heirs of the ages. The intellectual accumulations of centuries have descended to us, and, in our great libraries, lie before us, tabulated and indexed for our convenience. A knowledge of the secrets of nature, unknown to our fathers, has taught us to harness the mighty resources of water, earth, and air, and make them minister in a thousand ways to our real or supposed necessities.

But all are not deceived by the superficial seeming of our modern civilization. Most clear thinkers know that this age is in no way superior to those of the past in real mental or moral development. They know that mere knowledge is not power in the realm of morals. An Alexander may be educated at the feet of an Aristotle, and a Nero by a Seneca, but the mere intellectual training thus received will result only in giving greater scope and power to the fiendish propensities of the soul. We know also that the creature comforts of a high civilization, like those of Babylon, Egypt, Greece, or Rome, have never tended to strengthen the foundations of man's moral nature. He who understands man's nature knew it would be for his good that he should only eat of the fruit of the ground in toil and sorrow. We can not inherit the progress that our fathers made in heart culture any more than we can in art, and all acknowledge that in the latter we are sadly degenerate. The literature of Greece and Rome has been imitated for over two thousand years; their sculpture and architecture have been the despair of every generation since; and their civilization exhibited, for over a dozen times the length of our boasted modern period of progress, a development of law and government that we have not surpassed, but can only copy.

In the words of Froude: "We live in days of progress and enlightenment; nature, on a hundred sides, has unlocked her storehouses of knowledge. But she has furnished no 'open sesame' to bid the mountain gate fly wide which leads to conquest of self." In morals and ethics, as in art, our laws and models are all in the dim, misty past; and the Dark Ages of sin and wo, that separate us from those bright ideas, have served only to weaken our moral powers of discernment and resolve, and to fasten about our degenerate frames our heritage of mental, moral, and physical decay.

Why the Increase of Knowledge?

The present increase of intellectual knowledge and of mechanical power in the hands of man is not the result of inherent racial progress, but of divine interposition for a special purpose. Had it been the result of Evolution, it ought to have come about somewhat gradually, say, a gradual development in art, etc., since the time of ancient Egypt, and not be all crowded into the last hundred years,—the last sixtieth part, or less, of human history. No, there is a reason for it all. The church, for long centuries, had neglected to heed the command to go "into all the world, and

preach the Gospel to every creature." Like her Jewish sister, she had shut herself up in proud seclusiveness, deeming the rest of the world too degraded to heed the Gospel call. But Christ had said that the Gospel of His coming kingdom must, before the end, be "preached in all the world for a witness unto all nations." And so, in the very evening of time, while the shadows of the gathering night were settling down over the church's unfinished work, He taught men how to employ the elements of nature, and even the very bolts of His throne, in speeding the work His people had so long neglected.

The Down-Grade Tendency.

But the logical, reflecting scientist is the very man who stands most in awe of the outcome of present conditions along the lines of their natural development. Any one familiar with the history of nations can not but feel a terrible foreboding creep over him as he faces the prospect presented by civilized society the world over. So much is this the case that those who stand at the heads of nations, and are real statesmen and not mere politicians, are nevertheless almost solely occupied with desperate endeavors to check, for a little season at least, the almost universal tendency toward retrograde movements as the next thing in order, so that the social crash will not come in their day. Most thinking men now acknowledge that we seem as far away as ever from the long-talked-of, long-hoped-for age of universal peace and brotherly love.

Present Education Ineffective.

A writer in the *Forum*, December, 1896, says:—

The diffusion of intelligence is now understood to be of little conservative value, if not accompanied by a corresponding improvement in morals.

That is, you may train the memory, reason, and perceptive faculties to the highest pitch, but if the morals, the secret motives of the soul, are not cleansed, the intellectual training gives the person only a greater power for evil.

As to the moral outlook, we have the following from President Harper, of Chicago University:—

It is difficult to prophesy what the result of our present method of educating the youth will be in fifty years. We are training the mind in our public schools, but the moral side of the child's nature is almost entirely neglected. The Roman Catholic Church insists on remedying this manifest evil, but our Protestant churches seem to ignore it completely. They expect the Sunday-school to make good what our public schools [and he might have added *the homes*] leave undone, and the consequence is that we overlook a danger as real and as great as any we have had to face.

Growing Discontent.

Then, again, as Goldwin Smith remarks, our modern system of education "begets a general desire to rise in life." This desire "to rise" must inevitably breed almost universal discontent, as we see is the case in every grade of society about us; for very few, even by industry, temperance, and perseverance, traits not especially common in our day, can manage to "rise" as fast as they think they ought. Organized greed and social position have the upper hand, and evidently mean to keep it.

And the almost universally-accepted doctrine that all progress, whether in the individual or the race, is to be reached only by a ceaseless struggle for existence and survival at the expense of others, has, in the words of the late Sir William Dawson, "stimulated to an intense degree that popular unrest so natural to an age discontented with its lot, . . . and which threatens to overthrow the whole fabric of society as at present constituted."—"*Modern Ideas of Evolution*," p. 12.

This popular and perfectly natural application of the evolution doctrine to every-day life is certainly intensifying, as never before, the innate selfishness of human nature, and, in every pursuit of life, embittering the sad struggle for place and power. Perhaps no other one cause and result serve more plainly to differentiate the present strenuous age from all those that have gone before. The hitherto undreamed-of blessings and comforts of the present day, instead of tending toward universal peace and happiness, have only emphasized the fact that the greater the blessings received, the greater discontent and depravity will be produced in unregenerate hearts. Intelligent people of to-day, even tho evolutionists, are in dread of another retrograde movement, that will again bring upon us the wreck and anarchy of the French Revolution, all the more hopeless and horrible this time, because it will be universal over the world, conterminous with the bands of civilization. As Herbert Spencer says: "My fear is that the retrograde movement will become too strong to be checked by argument or exhortation."

Ineffective and Evil "Remedies."

Thus far all are agreed. It is only when we begin to discuss possible methods of acting so as to prevent these natural tendencies of societies and nations, that the logic of the evolution philosophy is illustrated. To stop the alarming increase of incurable diseases, such as idiocy, cancer, and consumption, we have every now and then some logical but heartless evolutionist advocating a return to the old customs of Sparta or Plato's ideal republic, where all the malformed and sickly were killed in infancy. Such teaching, while logical enough as a means of securing the perpetuation of only the "fittest" specimens of our race, is rather too manifestly inhuman to become a dangerous doctrine very soon.

But the rapid increase of crime and lawlessness of every sort, the increasing lack of self-control so apparent all about us, has suggested two methods of dealing with these conditions which are more plausible, and hence, far more dangerous. They are the greatest social and political problems of to-day. One of these specifics for the evils of our modern life may be described as a "benevolent," but sturdy, *despotism*; the other is the next step, *the regulation of religion and morals by law*. Twin fiends, born in iniquity, and cradled in apostasy from God, they are to-day piecing together into life the dismembered forms that man fondly believed he had cut to pieces forevermore. Even now are they leering their bloodshot eyes upon the remnant church, as she hurries, for a last, brief period, into the wilderness; and what but the promise of Jehovah stands between her and their fury? These are the living questions of the hour. Is popular government a failure? Or does the state need the assistance of the church, or the church of the state? These are the problems before us, which we must soon individually and collectively decide.

I do not mean to say that all evolutionists

are advocating either of these methods, much less both of them. Rather may we say that some are advocating one remedy, some the other. But both of them are certainly "in the air," or are characterizing the spirit of the times; and for the simple reason, that, since most of the educated classes believe the evolution theory, these are the natural remedies suggested to their minds, in view of the emergencies of the present social and political conditions, because they are the logical remedies from the standpoint of their theory.

[The second article on this topic will appear next week.]

"SEARCH THE SCRIPTURES."

BY MRS. E. G. WHITE.

"Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of Me."

THE apostle tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." There is power in the Word of God, and those who frame excuses for neglecting to become acquainted with its teachings, will neglect the claims of God in many respects. The character will be deformed, the words and acts a reproach to the cause of Christ.

The student should be as thoroughly in earnest to become intelligent in the knowledge of the Scriptures as to excel in the study of the sciences. If either is neglected, it should not be the Word of God. The injunction of our Saviour, "Search the Scriptures," should be religiously regarded by every one who professes His name. Parents should make the Book of God their constant guide. They should not plead trifling excuses for not interesting themselves in its study with their children. But, instead of seeking first the kingdom of God and His righteousness, they often exalt the temporal above the spiritual and eternal. This example of forgetfulness of God and neglect of His Word moulds the minds of the children after a worldly standard, and not after the exalted standard erected by Christ. How much more profitable to be faithful disciples of Christ, ever searching the Scriptures, that they may be able to give an intelligent explanation of the Word given of God to be a lamp to our feet and a light to our path.

"No Time" for Mothers.

Mothers are heard to deplore that they have no time to teach their children, no time to instruct them in the Word of God. But these same mothers find time for needless trimming upon their own dresses and those of their children. They can find time for tucks and ruffles, even tho their own minds and the minds of their children are starved in order to follow custom and fashion. They act as tho they considered the adorning of the mind and the culture of the soul of less importance than the adornment of the apparel.

Fathers and mothers, take up your long-neglected duties. Search the Scriptures yourselves; assist your children in the study of the Sacred Word. Do not send the children away by themselves to study the Bible, but read it with them; teach them in a simple manner as far as you know, and be diligent students, that you may guide them wisely. Mothers, dress yourselves and your children in modest apparel, clean and neat, but without needless trimming. When you learn to dress with conscientious

plainness, you will have no excuse for being ignorant of the Scriptures. Follow Christ's injunction, "Search the Scriptures," then will you gain spiritual strength yourselves, and be able rightly to instruct your children.

"They are they which testify of Me," the Redeemer, Him in whom our hopes of eternal life are centered. The prayer of Christ for His disciples was, "Sanctify them through Thy truth; Thy Word is truth." If we are to be sanctified through the truth, we must have an intelligent knowledge of God's will as revealed in His Word. We must search the Scriptures, not merely rush through a chapter, taking no pains to understand it; but we must dig for the jewel of truth, which will enrich the mind and the soul.

By searching the written Word we are enabled closely to observe the divine Model. As one becomes acquainted with the history of the Redeemer, he discovers in himself serious defects of character; his unlikeness to Christ is so great that he sees the necessity for radical changes in his life. Still he studies, with a desire to become like his great Exemplar. He catches the looks, the spirit, of his beloved Master; by beholding,—"by looking unto Jesus, the Author and Finisher of our faith,"—he becomes changed into the same image. It is not by looking away from Him that we imitate the life of Jesus; but by talking of Him, by dwelling upon His perfections, by seeking to refine the taste and elevate the character, by trying, through faith and love and by earnest, persevering effort, to approach the perfect Pattern. Even unconsciously we imitate that with which we are familiar. By having a knowledge of Christ,—His words, His habits, and His lessons of instruction,—we instinctively borrow the virtues of the character we have so closely studied, and become imbued with the spirit which we have so much admired. Jesus becomes to us the "chiefest among ten thousand," the One "altogether lovely."

"The fear of the Lord is the beginning of wisdom." But there are very many who profess to be Christians who gratify the desires of the carnal heart in following their own inclinations; and God-given probationary time, granted them to become acquainted with the precious truths of the Bible, is devoted to the reading of fictitious tales. This habit, once formed, is overcome with difficulty; but it can be done, and it must be done by all who would gain eternal life. That mind is ruined which is allowed to be absorbed in story-reading. The imagination becomes diseased, and there is a vague unrest, a strange appetite for unwholesome mental food. Thousands are to-day in insane asylums whose minds became unbalanced by novel-reading, which results in air-castle building and a sickly sentimentalism.

The Bible is the Book of books. Practise its precepts, and it will be to you life and health. "For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding." "When wisdom entereth into thine heart, and knowledge is pleasant to thy soul; discretion shall preserve thee, understanding shall keep thee."

No good deed dies; be it a rejoicing river, be it but a tiny rill of human nobleness, yet, so it be pure and clear, never has it been lost in the poisonous marshes or choked in the muddy sands. It flows inevitably into that great river of the water of life, which is not lost save—if that be to be lost—in the infinite ocean of God's eternal love.—*Canon Farrar.*

THE ONE TRUE CHURCH.

BY T. B. SNOW.

WHICH one? Where is it? Of what kind of people is it composed? When and where did it originate?

These questions arise in many minds because there are so many denominations, each one of which would fain be deemed orthodox. There is one at least, and possibly more, that lays claim to being the only one in which there is salvation. We will endeavor to answer the questions at the head of this article, but in the reverse order, beginning with the last. When and where did the true church originate? Did it have its origin in the days of Dowie, or Brigham Young, or Wesley, or Calvin, or Luther, or of the apostles?

The one true church antedated all of these. There has been in existence a body of people whom the Lord claimed as His ever since the beginning, when "men began to call themselves by the name of the Lord." Gen. 4:26, margin. In Deut. 23:3, and other places, the one true church is called "the congregation of the Lord;" in Ex. 19:6, "a kingdom of priests," "a holy nation;" in Gen. 6:2, "the sons of God." In the New Testament this same body is called "the church in the wilderness." Acts 7:38. The word "church" comes from *ekklesia* meaning a company regularly called out. Sometimes it is the "church of God," sometimes "the church of Christ," sometimes only "the church." In other scriptures it is called "the body of Christ," "the household of God."

All these titles refer to "the church of the living God, the pillar and ground of the truth." 1 Tim. 3:15. The true church of the living God centers in that body of believers which accept Jesus as their Saviour from sin, which is "the transgression of the law" (1 John 3:4), and believe the Gospel which is the "glad tidings" of salvation, the only remedy that will effectually heal the leprosy of sin.

Ever since the promise of a Saviour (Gen. 3:15) was believed, and the Saviour accepted as such, God has had a body of people who, through the aid of the Holy Spirit, have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1:6. This body of believers, this one true church, was at one time reduced to eight persons, to-wit, Noah and his family.

After the Flood, when men had again multiplied, they again apostatized and became worshipers of false gods, until the record tells us of but one man who proved true to God and His law. This man (Abraham) was called by the Lord to "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. The reason Abraham was called to separate from his people was because they were idolaters. Abraham was to form a nucleus around which would gather all who would accept of the Saviour; for Abraham was to "be the father of all them that believe" (Rom. 4:11), and, "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

Thus Abraham connects the one true church before Christ with the one true church after Christ. The Roman Catholic Church is hardly old enough to have existed in Abraham's time. The believing Jews constituted the nucleus of the one true church "in the wilderness" (Acts 7:36-38), where it was nourished forty years. This people were

chosen of God to give the Gospel to the world—for they had the Gospel—and all who would accept and obey it would belong to the one true church,—the body,—the church of Christ.

This one true church is not composed of those who merely make a profession of religion; but of those who do God's will, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7 : 21.

The mass of the people who constituted the one true church of Jesus Christ, in the days of Moses, apostatized, repented, and were forgiven. Again and again they departed from the Lord, until they filled up the cup of their iniquity by the rejection and crucifixion of Jesus. Then they were rejected of God, as a nation, and were scattered among all the nations of the earth. Jesus had chosen twelve men to be with Him, to learn from His lips the same Gospel of Salvation that was given to Abraham, which Gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," or Gentile. Rom. 1 : 16.

These twelve men, chosen by Jesus, formed a nucleus around which the body (church) of Jesus, the one true church, was to gather. They were commissioned to "preach the Gospel," the same Gospel that Abraham had learned (Gal. 3 : 8), and all who would "believe and be baptized," (Mark 16 : 16) and "repent and be baptized" (Acts 2 : 38) would be saved. These believers were first "called Christians in Antioch;" but calling them Christians did not make them Christians. They were Christians (Christ-like) before they were so called at Antioch. Abraham was a Christian, because he believed in Christ and obeyed Him. So was Abel and all true believers, whether they lived in the Patriarchal, Mosaic, or Christian age.

Do you want to "know the doctrine of the one true church?" the doctrine taught by Jesus Christ, the doctrine that God sent His Son to teach? How can you know it? Do you not have to go to some man to learn it?—"Faith cometh by hearing, and hearing by the word of God." Rom. 10 : 17. But "how shall they hear without a preacher?" Rom. 10 : 14. Here is a man who would know of the doctrine. What must he do?—"If any man will do His will, he shall know of the doctrine." John 7 : 17.

The first thing for the man to do, is to be willing to do God's will, and then he shall know the doctrine. When he yields his will to God's will, the Lord will see to it that this man will in some way hear the truth. But "how shall they hear without a preacher?" Rom. 10 : 14. "How can they call on Him in whom they have not believed," unless some man shall instruct them?—They can not.

When the man whom God sends to them preaches to them, what must he preach?—"I charge thee before God, . . . preach the Word." 2 Tim. 4 : 1, 2. Preach it so it can be understood; "Cry aloud, spare not." Isa. 58 : 1. And when this Word of God is preached it will result in true conversions, and additions to the one true church, which is set to be the "light of the world."

May every one who reads this article do as did the Bereans of old, who searched the scriptures daily, whether these things were so. Acts 17 : 11. And for this reason they "were more noble" than those who did not search for themselves.

A ROYAL MESSAGE INTERCEPTED.

BY H. A. ST. JOHN.

TO intercept mail in any government is an infraction of law with severe penalties. How much greater must be the wrong of negligently, purposely, and continually intercepting the royal mail of Heaven?

Suppose the President of the United States had a message of great importance for all the people of California. He decides to send the message by a line of supposed trustworthy public servants, in high position, the last of the line being the Governor of California. Now we will suppose that the message has been carefully and promptly passed from one to another of these messengers, until it has reached the governor, who is expected to accept it for himself, as a citizen of the state to whom the message is addressed, and then without delay to give the people of his state the message.

Now suppose the governor says, This message is for me, and I will absorb it for myself alone. So he intercepts this message to the people, withholding it from the hundreds of people for whom it is intended, as much as for himself. Would he not be justly accounted as guilty of a great crime, and deserving of a severe reprimand and punishment?

Now the God of heaven has sent a great and important message to all the wicked and rebellious inhabitants of the world. It is a message of good news and glad tidings to *all people*, of every kindred and tongue. The present and eternal welfare of every soul depends upon receiving and obeying this message from the God of heaven and earth. The good message of love is not limited in its rich provisions, by caste, color, or country.

The links in this royal line of communication are, God, Christ, Holy Spirit, holy angels, holy prophets, and the church of God. The message is to the unconverted, the ungodly, everywhere. With all absorbing interest, unerring accuracy, promptness and despatch, the heavenly message has reached the church. But, sad to say, the church, in the majority of its membership, has long been criminally negligent in the matter of passing the message on, without delay, to the sinful and dying world outside. They have endeavored to absorb selfishly and exclusively the good news, and by so doing bring upon themselves the guilt of intercepting the royal mail of the most royal Being in the universe.

Souls are perishing everywhere for the salvation contained in this message which is intended for them, and which is being withheld, stopped in its course, by thousands of church members, every one of whom the Lord has called, appointed, and ordained, to be royal mail-carriers of a royal message to all mankind. God's great commission to His church, collectively and individually, is, Go to all the world, preach and teach the Gospel to every creature, "teaching them to observe all things whatsoever I have commanded you."

When will the church of God arise, shake off the works of darkness, and gird on the armor of light? Condemnation for great and long-neglected duty can be removed in no other way. When will every receiver of the Gospel message cease to intercept that message in its divinely-appointed course?

When we consider the world's great distress, sorrow, and need of the things this royal message freely proffers to them, and that the receiver's benefits, both for time and eternity,

instead of being diminished, are greatly enhanced by telling it out with gladness, and by every means possible passing the message along to the multitudes of suffering, sinful, and dying, this great neglect seems all the more strange. Surely a fearfully blinding deception is upon all who are thus negligent.

At no distant day the great message will be withdrawn. Then the church of Christ will learn the decision of the great Judge, in each individual case. Some will hear the welcome applaudit, "Well done, . . . enter thou into the joy of thy Lord." But many will hear the awful sentence, "I never knew you; depart from Me."

Dear reader, let the great truth take hold of your inmost being just now—before your opportunity is passed away forever—that it depends upon yourself *now*, as to which of these sentences you will hear in that great decisive day.

"Are you happy in the Lord,
Tell it out with gladness;
Are you trusting in His Word,
Tell it out with gladness;
If a Saviour's love you feel,
Can your soul its power conceal?
To the world your joy reveal,
Tell it out with gladness.

"Are you walking in the light,
Tell it out with gladness;
Is your hope of glory bright,
Tell it out with gladness;
While your thoughts on Jesus dwell,
Does your soul with rapture swell?
Can you say that all is well?
Tell it out with gladness."

Sanitarium, Cal.

ROME AND PAGANISM.

It can easily be shown that every departure from the faith and every unscriptural ordinance that exists in the Roman Church came from the superstitions of Paganism that were absorbed and adopted. The doctrine of transubstantiation, tho formally enunciated by Pope Innocent III. in 1215 A.D., originated in Gnostic teaching, a fact not generally known, because only recently discovered. Mr. W. St. Chad Boscawen, lecturing on some remarkable Egyptian papyri in May, 1900, observed that the Gnostics borrowed from Greek, Persian; and Syriac sources. In one of their texts occurred these words, plainly written in Greek and described as being said over a cup of wine: "This is not wine; this is the blood of Osiris." Then, over a piece of bread: "This is not bread, it is the very body of Osiris," *i. e.*, Nimrod, the Babylonian god. Some of your readers are doubtless aware that ritualistic and popish "altars" are decorated with curious symbols and cryptic letters, such as I. H. S., A. O., a round disc, an ear of corn, palms, triangles, etc. These are invested with Christian meanings, but are derived exclusively from heathen sources, through Egyptian Gnostics principally, precisely as transubstantiation is derived. Those original sources are Babylonian. Hence Babylon comes up at the last for final judgment—she has corrupted both church and the state.—*Watchword and Truth.*

In the very depths of yourself dig a grave. Let it be like some forgotten spot to which no path leads; and there, in the eternal silence, bury the wrongs that you have suffered. Your heart will feel as if a weight had fallen from it, and a divine peace will come to abide with you.—*Selected.*



THE OUTLOOK

THE INCREASE OF LAWLESSNESS IN THE UNITED STATES.

UNDER the above title, *McClure's Magazine* for December presents an array of facts that should be dampening to the "national pride" of this "Christian nation." The fact is shown by official statistics that in the United States there are more murders and homicides in proportion to population than in any other country in the world, excepting autocratic Russia, and that this country, of whose institutions so much boast is made, is but little behind that great absolute monarchy. Thus it is further shown that the claim that our lawlessness is due to foreign influence is without foundation, and that the tendency of the foreign population to lawlessness is rather acquired after a period of association in the United States. And in further vindication of the foreigner against the blame for the increase of crime, the evidence shows that in states which claim the purest American blood, the full quota of crime is on record.

That there is a surprising relish for crime is shown by the patronizing and even lionizing of criminals in many instances. Many people encourage the idea that criminal retaliation for wrongs is a commendable virtue. The *New York World* is quoted as follows:

In Rochester a woman, who under admittedly grave provocation stabbed another woman dead, was found in a legal trial, "not guilty." She was lionized by the jurors, and plainly made to feel herself a heroine in the public estimation. That she should suffer the extreme penalty was not to be expected; neither was it meet to praise one who took the law in her own hands, and by killing avenged an offense for which no law provides the death penalty.

The idea of enlisting crime as an avenger of wrong, real or imaginary, is further illustrated by another extract from the same paper:

In New York a labor leader, in an interview in the *World*, boldly stated that he had recruited in this city a powerful and pivotal labor union by the simple method of beating into subjection individual men who hesitated to join it, and that the union thus formed had discouraged non-union competition by "some gorgeous fights." He boasted of "twenty mixups in one day."

The *Chicago Daily News* is quoted, in evidence of increasing crime as follows:

Not only are robberies increasing in number in Chicago, but the highwaymen are more bold and more desperate than formerly. There has been a marked and significant change in the character of these crimes during recent years. Formerly the foot-pad rarely resorted to violence save as a means of avoiding arrest. To-day the robber's weapon is used to injure, maim, and kill.

Of the desperate situation in that city the *Chicago Record-Herald* says:

With the city so held in the grasp of criminals that for neither life nor property is there security, the people are becoming aroused to one of the most serious problems that can confront a municipality. . . . Acting Mayor McGann has declared that matters have come to such a pass that to-day crime and the criminal form the greatest question before the people of the nation.

President Henry Hopkins, of Williams College, in a recent address, gave expression to the following sentiment:

The foundation of personal character and our national life are seriously threatened. There are some very ugly features in the present situation. There is abounding evidence of an alarming increase in crime of every sort, but especially of the kind that undermines honesty, chastity, and respect for law.

In an address before the Universal Peace Union, Justice Lore, of the Supreme Court of Delaware, said:

Lawlessness pervades the land, unrest and discon-

tent breed over-apparent prosperity. We have become the money center of the world, but this has bred a feverish appetite for gold, with all its vulgar accompaniments.

And as indicating that the crime throughout the land is not confined to statistical reports of convictions for crime, we quote the judge further:

We would call a halt upon our captains of industry who have brought our country to its present height of frenzied speculation. Plants worth only thousands of dollars are, by the magic of watered stocks and glittering advertisements, swollen into millions. Gigantic frauds are palmed upon the people as successful business enterprises. Our greatest financiers are racking their brains to circumvent the law and the people, and by lawlessness to achieve wealth, caring only to keep outside of actual violence and the common jail. When their cunning evasions of the law are crowned with success, all men are tempted to lawlessness. Captains of industry, how much of the unrest, the mob violence, and the labor troubles of the time, have been bred and fostered by your methods? We ask for an answer.

Another judge's testimony is adduced, and editorially noted as follows:

In his charge to the grand jury at Montgomery, Ala., recently, Judge Thomas uttered strong warning against the increase in the number of homicides in this country, and emphasized the necessity for stricter enforcement of the law, especially in the punishment of crimes of violence. He quoted figures to show that the number of homicides in the United States for three years was one-third larger than either the total number of persons killed upon the American railroads in the same period, or the total losses of the British army in the war in South Africa. The exact figures given by the judge were: Killed on railroads, 21,847; British soldiers killed in Boer War, 22,000; homicides in the United States, 37,395.

The *New York Sun*, in noting the fact that 222 homicides had been committed in a certain state during 1903, says that a prominent citizen of that state was asked his opinion as to the causes of such a ghastly record, and he replied as follows:

Our own citizens were less shocked by the bloody record than were the people of other states, for we had by degrees become accustomed to homicide. It did not appear to be a phenomenal record, even to our law-abiding conservative citizens. They understood how it was brought about. It would be well for people outside of the state to learn that this record is only the logical result of many year's infraction of law. Some of the jurors are always in sympathy with this sentiment, which has led to the reckless taking of life, and it is impossible to find twelve men who will convict for murder. Especially is this the case when the accused belongs to the party in control, and which has had much to do in the election of judges. Men who are good and true under ordinary circumstances can not stand the pressure of the church and partisan politics when brought to bear in trials for murder.

SORROW AND DEATH IN TURKEY.

We hear little to-day about the terrible conditions now prevalent in stricken Macedonia, and yet the suffering and persecution of the inhabitants at the hands of the Turkish soldiery is beyond description. The following quotation from *Christian Work*, commenting on the report of American Consul Norton, of Harput, will give a little insight into the terrible conditions existing there:

It is a pertinent inquiry whether our State Department has received any protest from the Turkish Government, because of the publicity which it has first given regarding the awful condition of affairs in the Sassun district, effected by the Turks. Whether it has or has not, the fact of fresh massacres seems undisputed. The information put forth by our State Department is official, and comes from Consul Norton, of Harput. Mr. Norton tells us that, after the tide of massacre swept over that country, the survivors "number nearly 10,000"—he does not tell us how many thousand were killed. These survivors, Mr. Wilson tells us, have "saved little but their

lives." These particulars are given: "Nearly every house in the region was completely plundered, and then burned. Worst of all, their flocks and herds, practically the only source of food, raiment, and income, were completely swept away. These unfortunates, after receiving for a short period an allowance from the government of one cent *per capita per diem* for subsistence, now are without food, and without a prospect of food for the coming winter. The diseases usually following fright, exposure, exhaustion, and insufficient food are rapidly becoming epidemic, especially among the children." Three vital conditions, as we learn from Consul Wilson, remain to be met, namely, want of warm clothing, bedding, and good food. The situation, we are further told, is practically identical with that of many parts of Macedonia twelve months ago, altho, while the number involved is less, the remoteness from the sea-coast and the greater severity of the climate increase the danger of widespread suffering and mortality. The helplessness of this mountain folk in their need is heightened by the enforcement of administrative measures which prevent them from leaving their ruined villages, and seeking assistance or work in more favored localities. It is further to be stated that several thousand destitute villagers upon the great plain of Mush, adjoining the Sassun Mountains, are in equally sore straits. The advantage over the Sassun folk lies in the fact that they are less exposed to the rigor of winter, and they can at least beg from surrounding villages, where the torch has not brought destruction. The distance from New York to Constantinople is 5,800 miles; to the region of the recent massacres some 6,000 miles. Is this too far for the loving arm of Charity, or too distant for the voice of humanity going forth from Washington, to reach? The winter is upon those suffering people, as it is upon us. Meantime the European powers seem to care nothing about disturbances in Macedonia or Armenia. The Macedonian Relief Committee in London exhausts itself in fruitless appeals to Lord Landsdowne, while the sultan gives orders for a hundred batteries of quick-firing field artillery to the gun-makers of England and Germany. And so we go.

SUNDAY-LAW DISCUSSION IN PITTSBURG.

A NUMBER of articles have recently appeared in the daily journals of Pittsburg, Pa., in agitation of enforced Sunday observance. In support of the Sunday institution, Dr. Wylie, associate editor of the *Christian Statesman*, submits, among other testimony, that of Augustine, in which he declares that "the holy doctors of the church enjoined that all the glory of the Jewish Sabbath should be transferred to the Lord's day, so that what they celebrated in figure we should celebrate in reality, abstaining from all agricultural work and from all business, that we may be at liberty for divine service alone."

Thus the advocates of Sunday laws feel the necessity of appealing to human authority, an authority that assumed to call a day the Lord's day which the Lord never so designated or recognized. And it is pertinent to note that the "holy doctors" referred to "enjoined" the transference mentioned during the council at Laodicea, as late as A.D. 364. It is well to remember also that the same council of "holy doctors" took it upon themselves to pronounce anathema upon all who should continue to observe the seventh-day Sabbath, enjoined by the commandment of the Lord, and to excommunicate them from the church.

So, citing the authority, and in imitation of the example, of these "holy doctors," the National Reformers of our day would enforce a like injunction upon all people.

It is of interest to note that a Jewish Rabbi of Pittsburg manifests a clearer understanding of Christian principle on this subject than the National Reform ministers who have been preaching and writing upon it. From one of a series of lectures by Rabbi J. Leonard Levy, D.D., reported in the *Pittsburg Times*, we take the following extract:

Those who believe in the Sunday laws and those who clamor for their observance, either know or ought to know that Sunday is not the Sabbath, that it was not so regarded by Jesus of Nazareth, nor by the apostles, nor is there any statement in the Scriptures which warrants the transfer of the seventh day Sabbath to the first day of the week. The student of history knows full well that it was not until the time of Constantine, or nearly 300 years after the death of Jesus of Nazareth, that the pagan day, "the venerable day of the sun," became established as the basis of the modern "Sun-day." At that time Sunday was a mere heathen holiday, and it has been left to the theologians, acting on human

authority, to gradually transfer the Sabbath idea of the fourth commandment to the pagan and heathen holiday instituted by Constantine the Great. It was but a step from the Lord Apollo's day (as Sunday was originally known), to the Lord's day, as it was only a step from God's Sun's-day to God's Son's-day.

Whatever be the peculiar logic which has established this transfer; whatever be the arguments adduced to warrant the infringement of the fourth commandment; whatever be the special appeal by means of which God's law uttered on Sinai might be changed by the deeds of man, there is no logic and there is no argument and there is no plea in the court of reason which should prevent the human institution of 1794, human, and therefore erring; human, and therefore variable, from being changed to meet the entirely new condition of affairs concerning which the brave ancestors of the American people knew nothing, and about which they could not dream.

As a reader of the New Testament, I have been greatly charmed by the picture of the gentle Nazarene going about doing good, healing the sick, curing the blind, lifting the fallen, helping the lame to walk, and I well remember with what a sense of approbation I have always read of His plucking the ears of corn on the Sabbath day, and justifying His action by the splendid Jewish saying that "the Sabbath was made for man, and not man for the Sabbath." Were this gentle and loving Jew to come to Allegheny County on a summer's day, and desire to practise His generous art, by the modern method of purchasing ice, forsooth, His followers would cry out against Him and charge Him with breaking the laws of 1794, for doing the very thing they so highly approve when reported in the Scriptures.

But this is merely a detail and unworthy of men who are pledged to the high calling of teaching religion. If there be no better way of displaying love for an ennobling faith than to become part and parcel of an inquisitorial system; if there be no better way of proving witnesses to the truth, than by persecuting in a manner (in my judgment contrary to the true intent of the Constitution of this land), those who deal in what we in our day feel to be necessities on Sunday, then wo worth religion, and wo worth the men who thus malign and misrepresent the true principle of religion, and wo worth those shepherds who are the primary cause, through maintaining the blue laws, of forcing many to make Sunday a red-letter day.

Let those who agitate for a legal Sunday remember that when it is instituted, they will obtain that which Jesus opposed.

CHURCH AND STATE NOTES.

BY JOHN D. BRADLEY.

ON the day of the convening of Congress, December 5, Dr. Wilbur F. Crafts of the "Reform Bureau" had a communication in the *Washington Post* calling attention to "numerous bills" which that bureau is interested in and is pushing, "that were introduced in the last session of Congress and are still pending." He stated that "it is anticipated that some of them will be earnestly contested in the short session." Among the things for the "repression" of which these "numerous bills" are designed he named "Sabbath-breaking," and stated that "the Sunday work that has been going on in the capitol in connection with the new depot and filtration plant will be used as an argument for pressing again for a District Sunday law." He also stated that "the movement for the expulsion of Smoot will be renewed."

"A LESSON for Lawmakers," drawn from "The Example and Influence of Hezekiah," was proclaimed to a large congregation in the national capitol on Sunday, December 4, the day before the convening of Congress, by Dr. Wallace Radcliffe, moderator of the Presbyterian General Assembly and pastor of Washington's most prominent Presbyterian Church. He is reported to have declared in the course of his sermon that "the sacred must impress the secular," that "there is an immense difference between the union of church and state and the union of Christianity and the state," that "the successful life, individual and national, begins at Calvary," and "enthroned God's Word and day in the legislation of the nation and then all things else will come." It is evident that there is still opportunity for opposition to the theocratic idea of government. The notion that "there is an immense difference between the union of church and state and the union of Christianity and the state," as Christianity is conceived of and held by those

who entertain this notion, is utterly false. There is no difference whatever between a union of Christianity and the state in which Christianity is recognized as such and the union of church and state. Christianity can legitimately become incorporated with the state only to the degree in which its principles lose their Christian character and become a part of the warp and woof of secular civilization, so that they stand not by virtue of any religious sanction or as having any religious character, but solely upon their own merits as principles of right and justice that appeal to men as men regardless of religion. This is not the sort of union of Christianity and the state that is contemplated by those representatives of official and dogmatic Christianity who talk about and advocate "the union of Christianity and the state." They are thinking not of that union in which Christianity sacrifices itself, as it were, in the process of becoming incorporated in the life of human society, and which is the only way in which it can properly become united with civil society, but of that union in which Christianity, if not as a religious organization, as a dogmatic religious system dominates or is connected with the state.

ONE feature of the recent Roman Catholic celebration in Washington in which President Roosevelt and District Commissioner MacFarland participated was the presence of a large assignment of policemen. There were 120 on hand, a much larger number than were needed for the purpose of preserving order in such an assemblage, it would seem. This is a feature that almost invariably marks important Roman Catholic celebrations in the large cities, and is suggestive of the thought that the assignments of policemen for these occasions are made by the authorities not so much for the purpose of preserving order as for the purpose of adding to the show of the occasions and extending to them special recognition.

Labor Items.—A current press item notes that girls are now employed in Newcastle, Ind., to operate nail-cutting machines. The large steel manufacturing company of that place, being unable to secure the services of boys, have filled vacancies with girls, and report much satisfaction with the experiment. . . . The Child-labor Law of Illinois went into effect on the 12th ult. Under its provisions boys under sixteen years of age are not permitted to work in mines. . . . At the late convention of the Federation of Labor in San Francisco, it was unanimously voted to petition Congress to exclude Japanese laborers from the United States, and also from the possessions acquired in recent years. It is claimed by some advocates of this measure that, as the Japanese are more enterprising and progressive than the Chinese, their unrestricted introduction into the industrial fields of this country is more of a menace than the influx of the Chinese would be. The subject is likely to provoke a lively discussion. It seems that the greater the expansion of our republican domain, the farther we depart from the whilom boast of its being the "home of the oppressed of all nations." Three questions are presented in this connection: (1) Was this boast based on a correct principle in the beginning? or (2) has it become impracticable through its weight of responsibility? (3) If it has become impracticable, what becomes of the claim that "This is a Christian nation?" A "Christian nation" must logically harbor all for whom Christ died. "If any man [or nation] have not the Spirit of Christ, he is none of His." Rom. 8:9. Either we must welcome all nationalities, as being of one blood (Acts 17:26), and love our neighbors as ourselves, or drop the "Christian nation" boast—which has no legitimate claim at best, because it has no practical demonstration to present as evidence.

WAR IN THE ORIENT.

ON December 23 the Japanese forces besieging Port Arthur stormed and carried the heights east of Houyangshukou. This marks the capture by them of another important position in the Port Arthur defenses. A considerable number of prisoners were taken, and these report that two Russian generals

were killed in the battle, and another was wounded. The battle-ship *Savastapol*, which sought to escape the shells of the Japanese siege guns by going into the outer harbor, was attacked by Japanese torpedo boats, and now lies partially under water on the beach. While a detachment of the Japanese fleet is scouting in the direction from which the Russian fleet is expected to approach, the remainder of the fleet stands ready for a sudden dash to any locality where the Baltic fleet may be discovered.

In Manchuria the two great armies continue to face each other, with only slight skirmishes reported. The soldiers on both sides are living in dugouts, and there seems no present prospect of a collision of any consequence.

Russia has floated another loan to pay war expenses, and the work of mobilizing the war reserves goes on. Many of these thousands that are now going to Kuropatkin's assistance are utterly unskilled in the work of war. Pitiable scenes are reported taking place in the Polish provinces, where the men are being sent away to the war, leaving families in the most destitute circumstances. All Russia's plans now contemplate a long war.

Trouble is brewing again in the Republic of Venezuela. European nations are becoming impatient over the failure of Venezuela to pay the money awarded to them by the court of arbitration, and there is talk of the United States becoming involved in the matter. In view of the fact that the United States still holds to the Monroe doctrine, an attempt on the part of European nations to take Venezuelan territory would be resisted by the United States. Therefore those nations will look to the United States to see to it that their awards are paid. It is reported that President Castro of Venezuela has been ordering new and powerful artillery, and this is interpreted to mean that he would forcibly resist any attempt on the part of the United States to interfere in Venezuelan affairs.

A recent decision of the United States Supreme Court makes obligatory upon railroad companies the equipment of all cars with automatic couplers, and these must be made to couple with all makes of couplers. The Interstate Commerce Commission's report of casualties during the past year in the railroad business shows that 43,266 railway employees were injured and 3,367 killed during that time. A large number of these casualties occurred in the coupling of cars which were not equipped with the automatic couplers.

The French Foreign Office considers the condition in Morocco very grave. All foreigners have been ordered to leave Fez. Tribesmen who have surrounded Alcazar have been demanding the possession of the persons of the French consul and an English resident. It is expected that France will make a demonstration in force.

The Turkish Government is arranging for the borrowing of \$15,000,000 to be used in the purchase of new quick-firing guns. This course was decided upon after learning that Bulgaria had made a large purchase of modern artillery. Disturbances continue to occur on the Bulgarian frontier.

A campaign for reform in the American navy is being started by the *New York Sun*. Sweeping charges are brought by that publication against the present system of promotion in the navy, which is said to permit incompetent men to be advanced to the most responsible positions.

The warfare between Thomas W. Lawson and the men whose methods of business he is exposing continues unabated. Threats and counter threats are indulged in, and it is reported that twice within the last three weeks attempts have been made to take Mr. Lawson's life by means of poison.

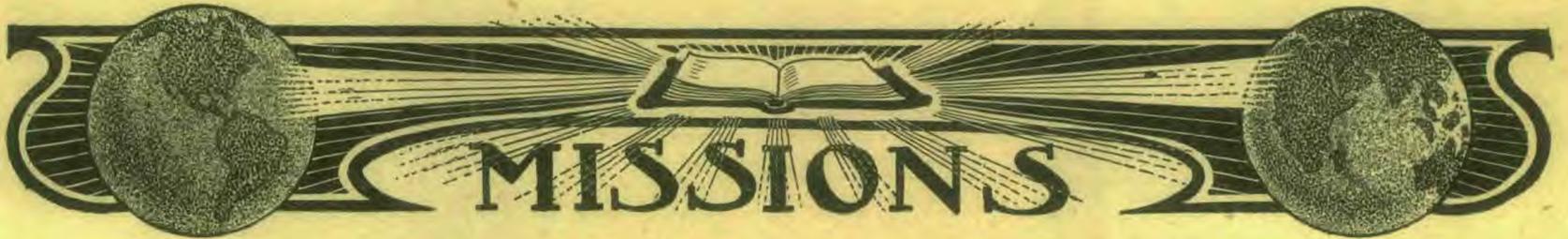
The Pulajanes, of the island of Samar, Philippines, have ambushed and killed a lieutenant and 37 enlisted men of the native scouts. The officer in charge of the native scouts reports that the village of Dolores is threatened by a band of 2,000 Pulajanes, and requests that aid be sent.

A disastrous conflagration occurred at Sioux City, Iowa, on December 23. The financial loss is placed at \$2,000,000. The buildings destroyed included stores, wholesale establishments, and banks.

A most serious drought now extends over western Pennsylvania and eastern Ohio. Many mills have been forced to close because they can not get water enough to make steam.

The losses among the German troops operating in German Southwest Africa are as follows: Officers, 49; men, 510. The rebellion is not yet quelled.

Forty persons have lost their lives in the great storm which has recently swept the coast of Portugal.

**CHRIST WILL COME, 'T WILL NOT BE LONG.**

BY L. D. SANTEE.

"Now is our salvation nearer than when we believed."

In the days of sunny youth,
When my heart received the truth,
Read the promise: "Christ shall come,"
Then I longed for heaven and home,
Looked above with eager eyes
For His token in the skies;
And I sang with joy the song,
Christ shall come, 'twill not be long.

Years rolled on, and mother died;
Brothers, sisters scattered wide,
Some are married, some are dead,
As the wheels of time have sped;
But there is a brighter land,
Where will meet our broken band,
And with joy we sing the song,
Christ will come, 'twill not be long.

O, I wait that glorious time,
When shall come the King sublime;
When the trump of God shall sound,
Waking sleepers in the ground;
When the loved and lost shall rise,
And we'll greet them in the skies,
And with joy we sing the song,
Christ will come, 'twill not be long.

He has tarried, and the years
Each have brought their joy and tears,
Brown locks interspersed with white,
Sea-foam sprinkled through the night;
Wrinkles slowly seam my brow,
But His coming's nearer now,
And I sing in faith the song,
Christ will come, 'twill not be long.

CHINA'S RELIGION.

BY A. C. SELMON, M. D.

THE principle that man can save himself by his own works, lies at the foundation of every heathen religion." Satan's purpose is accomplished when he succeeds in leading a man to look within himself for saving power. The pitiable condition of the Chinese at the present time is but the fruit that must come from such a form of religion, and it shows how utterly hopeless are those who are trying to attain to a better life and yet have no knowledge of the true Saviour.

The national religion of China, if it may be said that there is such, is ancestral worship. Every inhabitant of the Flowery kingdom, from the emperor to the humblest coolie, whether rich or poor, old or young, worships his ancestors. Ancestral worship has been grafted into, and is an essential part of, the three religions of China.

Of the three great sects—Confucianism, Buddhism, and Taoism,—Buddhism was the last to enter the field. It was introduced into China about the middle of the first Christian century. The ruler of China at that time was the emperor Ming. He had a dream in which he was instructed to send men to the west, and they would learn of the law. An embassy was accordingly despatched, but instead of going west and meeting Paul or some of the apostles, and thus learning of the Christ, they turned southward and entered Buddha's country. This account, whether

true or not, at least is full of interest, when one thinks of the conditions that might exist now, had China received the knowledge of the One who is not only "The Light of Asia," but "The Light of the World."

From the first, the spread of the doctrine was very rapid, because of the patronage of the emperors. At times there was some persecution. But in spite of this, the adherents of Buddha have increased so rapidly that at the present time this sect ranks next to Confucianism.

Since Buddhism has borrowed from the

The Buddhist temple worship is carried on in Sanskrit, and resembles the use of Latin in the Catholic Church, since it is simply a meaningless jargon to the people. In the temple service the priests repeat over and over again *I-mi-to-fuh* (Amida Buddha). There is thought to be great merit attached to repeating this and similar expressions over and over again hundreds of times in the course of the day. These same expressions, if uttered sufficiently often, are supposed to cure diseases.

The doctrine of the transmigration of souls



Chinese Pagoda or Temple of Worship.

Confucian doctrine "its reverence for* ancestors and for state, and from Taoism its demi-gods and its geomantic superstitions, men of every creed rejoice in its banyan-like shade."

In the Sacred Edict, one of the Chinese classics, both Buddhism and Taoism are denounced as heretical, Confucianism being considered orthodox. The Buddhist priests are called a set of swindlers. The writer further states that it is the wildest extravagance to chant prayers in the barbarous lingo of Buddha's country.

underlies all the Buddhist teaching. The wheel of transmigration is ceaselessly turning in Hades, with its six order of beings, *viz.*, insects, fishes, birds, animals, poor men, and mandarins. The credits gained in this life by carrying out the precepts of Buddha, or the demerits received by disobeying them, determines which of these six the soul of the person will inhabit after death. The highest state of perfection they can hope to attain to on this earth is a condition in which the body needs no care, and the mind is devoid of all thought or care for the common concerns of

life. By sitting for hours in a state of contemplation, they may in time become immortals. Their idea is to refine and stimulate the spiritual part of their nature by abstraction from the things which concern this present life.

The Buddhist heaven which the ordinary worshiper hopes to reach is called the Western Paradise. They have other heavens higher than this, where the liberated soul reaches a state bordering on absolute nothingness.

The Buddhist hells pictured so graphically in the temples are enough to frighten the bravest. The victims, usually women, are shown suffering in the heat of the chopping knife, the caldron of boiling oil, the lake of blood, the bridge of snakes, and other terrible scenes of a like nature.

Buddhist temples are found in every city and community of any size. Many of them have immense compounds of twenty or thirty acres, numerous temples and other buildings. The priests wear no queue, and keep the head shaved clean. On top of the head is a spot where the hair has been destroyed by burning. Their statement is that in case they start to do some wrong, this spot will begin to pain; thus it acts as a sort of monitor. They wear long gowns with large, loose sleeves, and, like the Catholic Church, they are celibates. Their support comes from the land which they till, and from the money extorted from the people.

The pagodas of China are also a Buddhist contribution. When a rich Buddhist dies, his wealth is used to build a pagoda, the size of the structure depending upon the amount of resources left. This serves as a monument to keep his memory fresh.

The Buddhist teaching is largely responsible or the sorcery which is so common in China. Almost every village will number among its residents one or more old women who are sorcerers.

Recently I was called to see a case of lock-jaw. The woman's jaws were firmly set, and the native doctor had already been treating her by thrusting red-hot needles into the flesh of the jaws. A few days after, seeing the woman, I learned that she had also employed a sorcerer; and the treatment we used having helped her some, the credit was given to the sorcerer.

It is very common for the Chinese, when sick, to employ sorcery. Believing, as they do, that the disease has been caused by demons, they have great faith in this satanic practise. As one mingles with the Chinese from day to day, it seems that there is hardly an act in the every-day life of the common people that is not influenced in some way by their heathen practises and superstitious beliefs. It is these practises which form a veritable Gibraltar to the entrance of the truth. As you think of these conditions, can you feel that you have no responsibility in giving the Gospel message to those who are groping in these midnight practises? "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

Shang Cheng Hsien, Honan, China.

A PRIEST RESCUED.

THE following communication to the *Baptist Argus* from a missionary in Brazil will give an idea of the difficulties and the needs of certain parts of that field:

Three months ago, on my return from the terrible persecutions in Cortez in which we were miraculously delivered from our enemies, from the hand of

those who had sworn in the name of the Virgin Mary to drink our blood, having already arranged the plot to kill us: I received a letter from a priest who was professor in the Salesian College of Recife. In this letter he asked me to come to the college at midnight to explain to him some points of the Gospel. Altho it seemed a little dangerous from the fact that it might have been another plot to kill me, I went and found an anxious soul seeking the truth. We had a long conference in which I explained as best I could the Gospel.

With the promise to write to me as soon as it might be convenient and arrange another conference, he returned to his work in the college. Almost a month passed before he wrote again, but the reason for the delay was that he had no money to buy stamps.

The priests in this college are not allowed to have any money. The director of the college supplies them with whatever they may need. But one day one of the day pupils who lives in town lost in the class-room just the amount needed to buy a stamp which our friend Jose Piani found and the very same day wrote me again arranging for a second conference in which he decided to give up all for Christ's sake. He went to our home in Corpina and for these two months has been studying very earnestly the Bible. He has given most glorious proofs of a genuine conversion. Last Sunday night I baptized him in the Recife church. He is only twenty-four years old and gives great promise for the future. Pray for him that he may be indeed a true Gospel light.

OUR WORK AND WORKERS.

TWO CANDIDATES were baptized at Benton Harbor, Mich., December 3, by Brother R. C. Horton.

FOUR new Sabbath-keepers at Marion, Ill., are reported in the Herald by Brother C. L. Taggart.

IT has been decided to hold the next General Conference session in Washington, D. C., beginning May 11.

IT is now the summer season in Australia, and the New South Wales Conference, of which Brother S. M. Cobb is president, is employing four tent companies.

ON November 23, Brother W. D. Parkhurst baptized six candidates at Goodwell, Mich., the fruit of labor by Brethren A. L. Evans and James Thorpe. After the baptism a missionary society was organized.

IN connection with work at Upper Huon, Tasmania, Brother E. Hilliard reports to the Union Conference Record the baptism of five candidates, and that nine others had decided to "keep the commandments of God, and the faith of Jesus."

IN the Wisconsin Reporter, Brother Wm. Covert tells of a little seven-year-old boy who recently sold enough of our papers to net him \$3.60 in commissions, which he donated to the colored work in the South. Here is a good example for older people.

A SERIES of Religious Liberty leaflets is being written by Eld. W. A. Colcord, Secretary of the Religious Liberty Bureau, four of which will soon be ready for distribution. These can be secured from your tract society or from the Review and Herald, 222 N. Capitol St., Washington, D. C.

From the Nebraska Reporter we learn that Brother E. T. Russell, president of the Central Union Conference, recently organized three new churches in the Black Hills of South Dakota. This region was formerly a part of Nebraska Conference, but has been set apart as a mission field under the direct charge of the Union Conference.

THE little island of Norfolk, in the South Pacific Ocean, has a church of thirteen members, with ten other adult Sabbath-keepers who reckon themselves as of the company. The Sabbath-school numbers thirty-seven members. In dimensions the island is six miles long by four wide, and the population is given as 481. The brethren there say they are in need of a church-school.

"WHEN I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine

hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33: 8, 9.

BROTHER T. H. PURDON writes that three persons began the observance of the Sabbath of the Lord in Montpelier, Vt., and vicinity during his recent labors there along religious liberty lines. He also speaks with high commendation of our four special tracts issued for the fall and winter campaign. His testimony in this respect is in harmony with the general response to this effort.

WRITING to the West Michigan Herald, Professor Wolcott, of the new industrial school at Palisades, Colo., says: "We have a large log house for our dormitory. It has a large parlor, sitting-room, dining-room, kitchen, and good-sized bedroom downstairs, and two large rooms upstairs. We have no girls in the dormitory. The boys occupy the upstairs, and the parlor is used as a study-room. We have a fine little schoolroom with primary and intermediate departments, and thirty-eight scholars. We are busy early and late, but enjoy the work, for it is the Lord's."

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THE HOME

ONLY ONE WAY.

HOWEVER the battle is ended,
Tho proudly the victor comes
With fluttering flags and prancing nags
And echoing roll of drums,
Still truth proclaims this motto
In letters of living light:
No question is ever settled
Until it is settled right.

Tho the heel of the strong oppressor
May grind the weak in the dust,
And the voices of fame with one acclaim
May call him great and just;
Let those who applaud take warning,
And keep this motto in sight:
No question is ever settled
Until it is settled right.

Let those who have failed take courage,
Tho the enemy seemed to have won,
Tho his ranks are strong, if in the wrong
The battle is not yet done;
For, sure as the morning follows
The darkest hour of the night,
No question is ever settled
Until it is settled right.

—British Weekly.

SOME SENSIBLE SUGGESTIONS AS TO AMUSEMENTS.

A NUMBER of years ago the old *Christian Union* of New York gave six general principles as a help to the individual, perhaps, in deciding such questions as, Shall I play poker? Is it right to play cards? to go to the theater? to play billiards? to dance? We reprint a portion of this article for the benefit of those who are troubled by the same questions:

1. *When you are in Rome do NOT do as the Romans do?*

There are questions which majorities must determine; there are questions which each soul must determine for itself. The still, small voice of conscience ought to be louder than the noisy clamor of the multitude. Even rabbis and priests may lead the cry of Crucify Him! Crucify Him! What everybody does may be right; but is quite as likely to be wrong. That everybody goes to bull-baiting in Spain does not make bull-baiting right; that everybody goes to the theater in New York does not make theater-going right. Neither does it make either wrong. Majorities do not determine moral questions. There is no presumption in favor and none against what everybody does. Everybody is just about as apt to go wrong as right. Do not follow the flock of sheep over the wall. Look for yourself where you leap. The whole law is not fulfilled in this one word, Thou shalt not be odd. Because everybody waltzes may be an excellent reason why you should refuse.

3. *Keep on the safe side of certainty.*

"He that doubteth is condemned if he eateth." Whatever is doubtful is dangerous; whatever is dangerous it is safe to let alone. Take a piece of paper and write down on it all the amusements that you are doubtful

about. You wish that some one would tell you whether these are right or not. The interrogation mark tells you; for you they are wrong. Cross them all off the list of possible recreations so long as the interrogation mark is there. If the interrogation mark is ever removed, still leave them crossed off for at least six months. There are enough amusements that are not doubtful. There is ice enough that is strong; do no skating on thin ice.

4. *The pleasure which is more pleasurable than your work is to be taken with caution.*

We do not say that it is to be discontinued, nor even that it is doubtful, but that it is to be taken with caution. So long as a man enjoys his work more than he enjoys his pleasure, his pleasure is comparatively safe. The great danger is from a mind given over to pleasure; the great safe-guard is a mind consecrated to its work. If the mother enjoys the party more than her children, to her the party is dangerous; if the student enjoys cards more than books, to him cards are dangerous; if the clerk enjoys the theater more than the counting-room, to him the theater is dangerous. Be on your guard against pleasures which are more delightful than duties. "Nonsense! we must then be on guard against all pleasures?" Very well! Be on guard against all pleasures. It will do you no harm. If your work is a dull routine, any pleasure may become a seductive temptation.

5. *For "What is the harm?" substitute "What is the good?"*

What is the harm of cards, of dancing, of billiards, of the theater? Bury that pernicious question. Never ask it again. Substitute another. What is the good? Life is too short to waste any of it in things that are merely harmless. Devote it, the whole of it, every hour and minute of it, to what will do you or some one some good. Whatever bears no fruit, cut it down; why cumbereth it your little ground? You have none to spare. Does the evening game of cards quicken your faculties for the next day's work? Does the evening dance give you a better appetite for the next morning's breakfast? Does the game of billiards send you back to your desk with new zest for your labors? Does the theater purify your imagination, or broaden your sympathies, or quicken your sensibilities? We are asking questions, not answering them. That we leave for you to do. We can readily understand that there is no universal answer to them; that different readers will give different answers. Then let different readers have different practises.

6. *Thou shalt love thy neighbor as thyself.*

You have no right to consider the effect of doubtful amusement merely upon yourself. You must consider their effect on others; on your companions, on the community. You must apply all these principles to this larger problem—the public good and the public evil.

You will not play with fire if your neighbor will thereby be burned. You will not even warm yourself by a fire, if that fire, once lighted, will set the woods on fire. Is it safe for me? Is it useful to me? Is it safe for the community? Is it useful to the community? Put these questions to every recreation which offers itself to you and to your family.

If you never do what everybody does, because everybody does it; if you never judge your neighbor by yourself, or yourself by your neighbor; if you cross off from your list every amusement which has in your own mind a question mark after it; if you are always on your guard against pleasures that are more pleasurable than your work; and if you never do anything if there is injury in it to you or your neighbor, nor unless there is benefit in it to you or your neighbor—you will be able to solve most of the perplexing questions of social life and amusement to your own final satisfaction, tho probably not to the satisfaction of all the rest of mankind.

TALKING THE MINISTER UP.

YEARS ago there was trouble in a certain church over the young pastor. Many members insisted upon his leaving. His few ardent friends insisted with equal zeal upon his remaining. Much bad feeling had been generated. The case was critical.

Finally two prominent gentlemen called the congregation together and counseled them as follows: "It is true our pastor is not a great man. He does not preach learned or eloquent sermons, but we all know that he is a good man, and that he is doing all in his power to promote our spiritual interests. Let us all agree to bear with him, and, instead of talking him down, let us go out from this meeting resolved to talk him up."

The advice was accepted. The result you can guess. He remained in that church nearly half a century, and remarkable success attended his ministry to the close.

A good many people talk the minister down. They discount all his doings. They misunderstand his plainest sayings. They credit him with unworthy motives. They predestinate his failure. An angel from heaven could not succeed under such conditions.

That is unwise. It is unfair. And it is wicked. How much better to "talk up" the minister!

The world will accept him at your estimate, and respect him according to the measure of your own respect.

Talk up the minister in your home. Help him to win and save the children.—Selected.

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The Sabbath-school lessons have been discontinued. The Lesson Quarterly may be obtained, containing three months' lessons and notes, for five cents. Address, Pacific Press, Mountain View, Cal. The Sunday-school lessons will continue.

INTERNATIONAL SERIES
THE SUNDAY SCHOOL

LESSON 3.—JANUARY 15.—JESUS WINS HIS FIRST DISCIPLES.

Lesson Scripture, John 1:35-51, A. R. V.

(35) "AGAIN on the morrow John was standing, and two of his disciples; (36) and he looked upon Jesus as he walked, and saith, Behold, the Lamb of God! (37) And the two disciples heard Him speak, and they followed Jesus. (38) And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto Him, Rabbi (which is to say, being interpreted, Teacher), where abidest Thou? (39) He saith unto them, Come, and ye shall see. They came therefore and saw where He abode; and they abode with Him that day; it was about the tenth hour. (40) One of the two that heard John speak, and followed Him, was Andrew, Simon Peter's brother. (41) He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ). (42) He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John; thou shalt be called Cephas (which is by interpretation, Peter).

(43) "On the morrow He was minded to go forth into Galilee, and He findeth Philip; and Jesus saith unto him, Follow Me. (44) Now Philip was from Bethsaida, of the city of Andrew and Peter. (45) Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph. (46) And Nathanael said unto Him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see. (47) Jesus saw Nathanael coming to Him, and saith of him, Behold, an Israelite indeed, in whom is no guile! (48) Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee. (49) Nathanael answered Him, Rabbi, Thou art the Son of God; Thou art King of Israel. (50) Jesus answered and said unto him, Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these. (51) And he saith unto him, Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of Man."

Golden Text.—"Thou art the Son of God; Thou art the King of Israel." Verse 49.

SUGGESTIVE QUESTIONS.

- What three individuals are mentioned in the beginning of this lesson? Verse 35. Note 1.
- As they stood together, whom did John see? What did he say to his companions? Verse 36. Note 2.
- When the two disciples heard this, what did they do? Verse 37. Note 3.
- As Jesus saw them following Him, what did He say to them? What did they say in reply? Verse 38. Note 4.
- What kind invitation did Jesus then extend to them? How did the men respond to this invitation? What time of day was it? Verse 39. Note 5.
- What was the name of one of these men? Verse 40.
- As a disciple of Christ, whom did Andrew first seek? What did he say to his brother? Verse 41. Note 6.
- To whom did Andrew then take Peter? What did Jesus say to him? Verse 42. Note 7.
- Which way did Jesus journey the next day? Whom did He find by the way? What invitation did He extend to Philip? Verse 43. Note 8.
- From what city was Philip? Verse 44.
- Then whom did Philip find? What testimony did the new missionary give? Verse 45. Note 9.
- What skeptical question did Nathanael ask? What was Philip's wise reply? Verse 46. Note 10.
- What did Jesus say on seeing Nathanael? Verse 47. Note 11.
- How did Nathanael express his surprise at being recognized? How did Jesus answer this query? Verse 48. Note 12.
- What acknowledgment did Nathanael then make? Verse 49.
- Then what question did Jesus ask? And what promise did He make? Verse 50. Note 13.
- Then what further encouragement did Jesus give this disciple? Verse 51. Note 14.

NOTES.

1. "On the morrow" was the next day after John proclaimed before the great multitude that Jesus was "the Lamb of God, which taketh away the sin

of the world," and the Baptist was now accompanied by only two of his disciples.

2. John now makes a personal appeal to his disciples concerning Him who was to take away the sin of the world.

3. The first disciples of Jesus were the direct fruit of John's labors, the result of individual effort with immediate associates.

4. Jesus saw the men coming toward Him, and encouraged them to free intercourse by asking them what they were seeking. He was evidently desirous of making the way easy for them. No one can even start to find Christ without His notice and His making some effort to encourage the purpose.

5. This example of hospitality was the first lesson taught by Jesus after entering upon His ministry. And it is a lesson frequently enjoined by both precept and example in the Scriptures. See Gen. 18:1-8; 19:1-3; Job 29:11-16; 31:32; Luke 14:13, 14; Heb. 13:2.

6. Andrew caught the true missionary spirit, to first seek those nearest to us. This lesson had evidently been impressed, directly or indirectly, during the interview with Jesus.

7. Simon was a man of ready response, and impulsive desire to do what was right; hence he was no doubt easily impressed by his brother's earnest appeal. The name (Cephas, or Peter) that Jesus said he should bear, was of the nature of an encouraging prophecy as to his future attainment.

8. The other three disciples had been pointed to Jesus by others, but Jesus Himself found Philip. This illustrates the great fact that He does not lie back and wait for people to come to Him; He seeks the lost, and that is also the mission of His followers.

9. Philip, having been found by the Saviour, becomes a seeker for others; and his first effort bears fruit in finding one who was a seeker after truth. The Spirit-led disciple became the channel through which Nathanael's earnest desire was realized.

10. Nazareth was an obscure town, having nothing in the way of business, or surroundings, or noted persons, or institutions, to give it prominence, or to lead to the expectation that anything good or great could arise there. So Philip would not present any evidence but that of personal acquaintance with facts on the part of Nathanael. Only by going to Christ in person, and becoming acquainted with Him for ourselves, can we experience the blessings of salvation from sin. Justification by faith is an individual matter.

11. "An Israelite indeed" is not necessarily of the natural seed, altho Nathanael and all of the apostles were Israelites according to the flesh. "We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

12. The fig tree, with its low, spreading branches and broad, sheltering leaves, forms a very secluded place of retirement for meditation and prayer. And as Nathanael was thus engaged he evidently thought himself hidden from all observing eyes. But he could not be hidden from Christ.

13. Just because of that one expression, "I saw thee under the fig tree," Nathanael was convinced. It is remarkable how readily some people accept the truth, while others will quibble over every point that a skeptical imagination can call to mind. No doubt Nathanael was convinced because he had been searching the Scriptures and praying for light concerning the coming of Christ, and therefore his mind was in a condition to perceive the answer to his earnest inquiry as soon as it was presented.

14. This promise concerning what Nathanael should afterward see implies that he should have a better understanding of Christ's connection with heaven as he became better acquainted with Him and His work.

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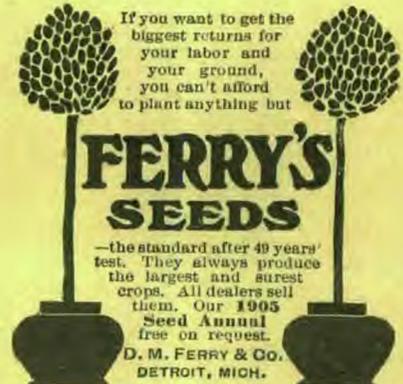


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We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them.

All Manuscript should be addressed to the Editor. For further information see page 15.

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

CONTAINED IN THIS NUMBER.

Table listing contents: Poetry (A Song for the New Year, Christ Will Come, etc.), Editorial (That New Leaf—Chaff or Wheat—Why God Gave His Son—The Ten Commandments Not the Old Covenant), Question Corner, General (Washed from Our Sins, The Rest That Remains, etc.), Outlook (The Increase of Lawlessness in the United States, etc.), Missions (China's Religion), The Home (Some Sensible Suggestions as to Amusements), International Sunday-School Lesson, Publishers.

A HAPPY NEW YEAR

To all our subscribers, readers, friends, in all that makes for happiness—faith in Christ Jesus, righteousness in God, faithfulness, truth, helpfulness, to all in need, forgetting self in the service of others.

- “Through the love of God our Saviour All will be well; Free and changeless is His favor: All, all is well! Precious is the blood that healed us, Perfect is the grace that sealed us, Strong the Hand stretched forth to shield us; All must be well! “Tho we pass through tribulation, All will be well! Ours is such a full salvation, All, all is well! Happy still in God abiding, Holy, through the Spirit's guiding, Every storm of life outriding: All must be well! “We expect a bright to-morrow, All will be well! Faith can sing through days of sorrow, All, all is well! On our Father's love relying, Jesus every need supplying, Or in living, or in dying, All must be well!”

Dr. Selmon sends us an interesting article on "China's Religion," showing the deplorable result of turning to self for salvation.

A Good Prayer for 1905.

“O send out Thy light and Thy truth; let them send me; let them bring me unto Thy holy hill, and to Thy tabernacles.”

We earnestly entreat our readers to study two of the articles in this issue. One is that under the general heading, "Evolution and Geology." Consider the principles there set forth, and what they mean to the world now. The second is the true nature of Sabbath-keeping, under the general head, "The Sabbath." We assure you that both articles are pre-eminently worth reading.

The Greatest of All (1 Corinthians 13, American Standard Revised Version) If I speak with the tongues of men and of angels, BUT HAVE NOT LOVE. I am become sounding brass, or a clanging cymbal. And if I have the gift of Prophecy, And know all Mysteries and all Knowledge; And if I have all Faith, so as to remove Mountains, BUT HAVE NOT LOVE, I am nothing. And if I bestow all my Goods to feed the poor, And if I give my Body to be Burned, BUT HAVE NOT LOVE, It profiteth me nothing. LOVE suffereth long, and is kind; LOVE envieth not; LOVE vaunteth not itself, Is not puffed up, Doth not behave itself unseemly, Seeketh not its own, Is not provoked, Taketh not account of evil; Rejoiceth not in unrighteousness, But rejoiceth with the Truth; Beareth all Things, Hopeth all things, Endureth all things. LOVE NEVER FAILETH: But whether there be Prophecies, they shall be done away; Whether there be Tongues, they shall cease; Whether there be Knowledge, it shall be done away. For we know in part, And we prophesy in part; But when that which is Perfect is come, That which is in Part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; Now that I am become a man, I have put away childish things. For now we see in a mirror darkly; But then face to face; Now I know in part; But then shall I know fully even as also I was fully known. FAITH, HOPE, LOVE, These three; And the greatest of these is LOVE.

The Minister's Duty.—Dr. Theodore L. Cuyler strongly declares a minister's duty in the following extracts from a charge to a pastor, as printed in the Christian Worker.

Welcome you . . . to this pulpit. You are to stand here as the ambassador of the living God. It is not the office of the pastor to furnish a literature for the press. . . . The chief purpose is to mould character for time and eternity—to make bad people good and good people better—in short, to enthroned Jesus Christ in the hearts of all those who are gathered here before you. Your charge from above, through me to-night, is in three words—"Preach My Word." We ministers run dry. That Book never does. Your ministry is inexhaustible, as long as you can draw on God's deep well. Preach the Word without diminution, defection, or discount. But, in mercy's sake, never spend a minute here defending it. You might as well defend the law of gravitation. God's Word is self-evidencing. You have nothing to do but preach it, and God will take care of it. I can tell you that. You are responsible for duties, and God is responsible for results. . . . In this pulpit keep the great themes to the front. The great themes! Human sin! Gladstone says, "The most perilous omen to-day is the loss of the sense of sin." Let Sinai's thunders be heard here, remembering that the danger of America to-day is the loss of reverence for law. Over against it lift up the blessed, blessed

cross, the streaming blood, and let Jesus be heard in these walls, "Come unto Me, . . . and I will give you rest." My last counsel is to preach for souls! Preach for souls! Remember the words of John Welch, the Scotchman, "Lord God, give me souls, or I die." Aim for immediate impression; and then, dear brother, with such a ministry through the week, and such proclamation of Christ on the Sabbath, we do not doubt you will have the joy of the baptism of the Spirit, and God will give you a bountiful harvest.

LIVING BY FAITH.

"Thou shalt live by faith." This is the utterance of inspiration, in both the Old and New Testaments—by the prophet Habakkuk (chapter 2: 4) and by the apostle Paul (Rom. 1: 17; Gal. 2: 14). A just or justified person is one whose sins are forgiven; "for all have sinned, and come short of the glory of God." Rom. 3: 23. Then to be just, or justified, a man must have been forgiven of sin. But how may this be done? The answer is, "By the faith of Jesus Christ." Gal. 2: 16; Rom. 5: 1.

Then it requires the same power to remain just that it does to be made just. And this power must come from God. Says Christ, "Without Me ye can do nothing." John 15: 5. And this is just as true of the justified man as it is of the sinner. It requires power for any being to do right, and "there is no power but of God." Rom. 13: 1; Matt. 28: 18. An angel of heaven could no more live right without the continued power of God than can the vilest sinner.

This power to do right can only come by faith; it never was and never will be imparted to any being who does not implicitly believe and trust in the Word of God. When our first parents were placed in the Garden of Eden they were just, pure, sinless. God pronounced them "very good." They were beings with whom He could intimately associate. He could walk and talk with them. This continued as long as the man believed God. But just as soon as he chose to believe the enemy of God he lost his power to do good. It was the same with the angels of heaven who participated in the defection of Satan. They were cast out, and are powerless to do good. Thus it is demonstrated that those beings who had not sinned were dependent upon faith in the Word of God to continue loyal.

The apostle Paul says, "We walk by faith, and not by sight." 2 Cor. 5: 7. There is not, and never will be, any way to serve God but by faith. No one ever will know the future only as he learns it from God. Whatever we shall know more than we now know will be by the knowledge and power of God. Whatever we shall see, even in the heavenly kingdom, more than we now see will be through the power of God; and no one will ever see the time when he can see and know and do the will of God independently. Of all the spiritual gifts there are three that must abide—"faith, hope, charity." 1 Cor. 13: 13. The creature, however high, who attempts to walk by sight—a sight not lighted by the light of God's Word—will be sure to run counter to His will. If we expect to abide in the kingdom of God, we must learn to "have faith in God," for we will need to exercise that faith forever if we are to live forever. It will always be true that "the just shall live by faith."

The article in our Outlook in our last issue, "Church and State Notes," should have been credited to Mr. John Bradley, of Washington, D. C., formerly editor of the Sentinel of Christian Liberty. We regret the oversight.

On December 22 the densest fog experienced in England for twenty years hung over the country, impeding all traffic and transportation. Statisticians estimate the financial loss due to this fog at \$3,000,000.

A Good Prayer for Every Day.

"Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer."