

31/3

# SIGNS OF THE TIMES

## "TRUST IN GOD AND DO THE RIGHT"

Courage, brother, do not stumble,  
Tho thy path is dark as night;  
There's a star to guide the humble:  
"Trust in God and do the right."

Let the road be long and dreary,  
And it's ending out of sight,  
Foot it bravely, strong or weary,  
"Trust in God and do the right."

Perish "policy" and cunning,  
Perish all that fears the light,  
Whether losing, whether winning,  
"Trust in God and do the right."

Trust no party, church, or faction,  
Trust no "leaders" in the fight;  
But in every word and action  
"Trust in God and do the right."

Trust no lovely forms of passion;  
Fiends can look like angels bright;  
Trust no custom, school, or fashion;  
"Trust in God and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will slight;  
Cease from man, and look above thee;  
"Trust in God and do the right."

Simple rule and safest guiding,  
Inward peace and inward light,  
Star upon our path abiding,  
"Trust in God and do the right."

—Norman Macleod.

AUTUMN

WINTER

SPRING

SUMMER

P. Lemoy



# MORE ABOUT THAT TEN THOUSAND INCREASE

**T**WO weeks ago we spoke of a proposition that had been made to add ten thousand members to the SIGNS OF THE TIMES family circle during the next ninety days, and asked those who wished to take part in such an effort to sign a little statement to that effect.

In replying many of our friends did not feel satisfied with simply signing the promise to help, but took time to tell us how much the SIGNS OF THE TIMES has helped them, and how glad they would be to see it in the homes of many more than even the ten thousand. We will quote some of their expressions.

"The paper ought to have a million circulation. There is no other religious journal as good as the SIGNS OF THE TIMES, to my mind."

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"I am sure the securing of new subscribers to the SIGNS OF THE TIMES is splendid work. It is a paper that ought to be in every home."

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CHAS. LENGEL.

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F. J. WILBUR.

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E. L. MAXWELL.

Well, we will not give more now, but in a short time will give the names and addresses of those who are thus banding together.

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## SIGNS OF THE TIMES

Mountain View, California

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Signed \_\_\_\_\_

Address \_\_\_\_\_

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# Signs of the Times.

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

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For Terms, See Page 15.

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

**"The Gospel of God."**—The word "Gospel" means glad tidings, or good tidings, or good news, and especially refers to the good news of salvation to fallen man. Thus it was that the heavenly messenger announced the Gospel to the shepherds on the plains of Bethlehem: "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11. This is the blessed message of rest, healing, and joy to the weary-laden, tempest-tossed, sin-sick, and mourning souls of earth. It declares there is rest; there is healing, and cleansing, and forgiveness; there is righteousness, and peace, and joy.

**"Of God."**—The Gospel is of God. So are all other good things. He is the Fount of all blessing. "To us there is but one God, the Father, of whom are all things." He is the Source of all, because creative power is His. It is called "the Gospel of the grace of God." It is the good tidings of His infinite favor which man has not merited, yet which is freely given. God "gave His only-begotten Son," that sinful man might not perish. He gave Him in the beginning when man fell. He promised Him in the seed of the woman which will bruise the serpent's head. In every lamb and kid that God required as a sacrifice was a promise of the coming Saviour. But He was no more given when the angel announced His birth to the Judean shepherds than He was when hope was held out before our first parents.

**Expression of His Love.**—The giving of His Son was the expression of the love of God for the race. "God so loved the world, that He gave His only-begotten Son." It was the most that Infinite Love could do without destroying the government of the universe. But that would destroy all within the universe, and would not be love. In giving Christ Jesus, God did all that Infinite Love could do for fallen man. The love was there before Christ came. It is the same love ever since. But when Christ came, it was manifested. Words had said it before: "I have loved thee with an everlasting love." But when the Son of God was tempted, suffered, died, deeds said, See how much God loves.

**All in Christ.**—All other gifts are given us in Christ Jesus. "But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things and we by Him." 1 Cor. 8:6. He was the active agent in creation. He was associated with the Father in all the work, but He stepped down from the great creative and law-making firm, if we may so speak, and became a substitute for man. When, therefore, God gave the One by whom all things were created, He gave in Him all things. The all-inclusive Gift is a pledge of all things else. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom 8:32. What a pledge of God's love! What an assurance of His continued love! Surely we may take to ourselves the comforting words of the angel, "Fear not." Not only this, but we may rejoice at the glad news.

**"The Gospel of Christ."**—It is not alone the Gospel of God; it is the Gospel of Christ as well. And yet, either the Gospel of God or the Gospel of Christ expresses it all; for Christ and the Father are One. It is only theology or infidelity which separates them. "I and My Father are One," says Jesus in John 10:30. And in many ways the Lord has taught us the same thing. How many times did Jesus say of His teaching, "My doctrine is not Mine, but His that sent Me." The Father speaks and says, "This is My beloved Son, in whom I am well pleased; hear ye Him." The Holy Ghost, or the Holy Spirit, is the Spirit of God and the Spirit of Christ. It is the same Spirit which breathes from both. The love which actuated the Father in the giving of the Son, actuated the Son to give Himself. Notice the union expressed in the following: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea rather, is risen again, who is even at the right hand of God, who also maketh intercession for us." God can lay to our charge that which will hold; He is the only one who can. Christ condemns us by His own blameless life and example; He is the only one who can. But, to the praise of infinite and indivisible love, the one justifies, the other pleads. God counts us miserable that He may grant us mercy. He points out the disease that He may heal. He shows us to be sinners that we may know and claim His righteousness. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." What wondrous love!

**The Good News.**—Having this love for the children of men, the Lord must tell it. The good news must be given; and so the Gospel is sent unto the world to all people. It

is preached in the sun and moon, in the stars at night, in the mighty mountains, in the sparkling dewdrop, in the blush and fragrance of the rose, in the pureness of the lily, and, clearer than all else, in His Word. And the news comes to you, sinner, in this, that God loves you. He has preserved you thus far; He longs to be your eternal Saviour. He has wisdom; He knows how to save. He has power; He is able to save even to the uttermost. He has love; He is willing and anxious to save. It all rests with you. Will you not accept the news? Will you not cast yourself upon His mercy? Will you not submit to His will? Will you not let Him be your Saviour? Will you not let infinite love move your heart to repentance, reform your life, that it may mould your entire being? Then, indeed, you may say: "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

## UNWILLING TO BE WARNED.

THE backslidden church behaves very much like the backslidden individual. It prefers to stay where it is. The Lord, speaking through Jeremiah, says even of Babylon: "We would have healed Babylon, but she is not healed." She did not want to be. She preferred to go in the way that carnal desire dictated; and so the Lord was compelled to abandon her.

Just so it will be with the "daughters of Babylon" in the last days—the creed-bound, world-loving churches. The Lord will be compelled to leave them to their own ruin, even as He was compelled to leave the great mother in ages past. Occasionally one of the Lord's servants speaks out in warning. A few may hear; but the pleasure-loving throng press on, and not infrequently they seek to hush the voice that sought to warn them.

An instance of this kind is witnessed in the setting aside of Bishop Foster of the Methodist Episcopal Church. He did not take a roseate view of spiritual conditions in that church body, and, in the hope of bringing the people to a sense of their true condition, he published a warning in the *Methodist Journal*. There is food for thought in what the bishop said to his fellow church members; and the fact that he was set aside when he had given his warning, makes the hopelessness of the conditions all the more apparent. He said:

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities,



are making inroads into the sacred enclosure of the church; and, as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and Good Friday and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which, summed up, is a fashionable church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress, insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one, going into the Methodist Church in any of our chief cities, distinguish the attire of the communicants from that of the theater and ball-goers! Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who, in many cases, make no profession of religion, and are often sneering skeptics, go through a cold, artistic or operatic performance, which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performance spirituality is frozen to death.

Formerly every Methodist attended class, and gave testimony of experimental religion. Now the class meeting is attended by very few, and is, in many churches, abandoned. Seldom the stewards, trustees, and leaders of the church attend class. Formerly nearly every Methodist prayed, testified, or exhorted in prayer-meeting. Now but very few are heard. Formerly shouts and praises were heard; now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the church itself goes to shows and frolics and festivals and fairs, which destroy the spiritual life of the young as well as of the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

Now, this bishop's statement of conditions in his own church is just as true of the other large church bodies in general. It is the condition of the great church world to-day—a form of godliness with the power lacking, and the zeal and love that once were so evident now waxing cold, while the easy professor turns to pleasures and pursuits of his own liking. Seeing the conditions as they exist now, and knowing that they were divinely foreshown as indications of the last days, how can the child of God turn to the allurements of the world, and refuse to believe that the coming of our Saviour draweth nigh? We must heed the warnings, we must push the battle to the gates, we must divest ourselves of every clog of selfishness, every tie that would bind us to the service of the world.

S.

"WHERE love seems to fail, it is where self has stepped between and dulled the potency of its rays."

#### NOT A MATTER OF CONVENIENCE.

THE inconvenience of it, is the plea that many people make when confronted with the duty to keep the Sabbath "according to the commandment." This is the plea of men who admit that the obligation is plain, and that the seventh day of the week is the only weekly Sabbath enjoined in the Word of God, and the only Sabbath of any kind bearing the divine sanction in the present dispensation.

It is evident that those who make such a plea regard their own convenience and the good opinion of their fellow-men as of more importance than obedience to God. Many people would serve God (or imagine that they would) if it involved no sacrifice of worldly goods and comforts, or of the good opinion and friendship of friends and neighbors.

It was many times demonstrated in the days of Christ that multitudes would have become His disciples had in not been for fear of persecution or the loss of reputation. Even "among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagog; for they loved the praise of men more than the praise of God." John 12:42, 43.

Worldly convenience and favor are to such people paramount to all other claims. Many look to the course of the multitude, to the opinions and dictum of the majority, as the criterion of right judgment, and therefore as their proper rule of action. Yet the positive Word of God is, "Thou shalt not follow a multitude to do evil."

The ancient servants of God whose example the Spirit expressly commends did not regard duty so lightly. The world mocked and scourged them, but they did not yield their faith. When tortured they accepted not deliverance at the cost of turning away from the Lord. And their only hope of reward was in the resurrection of the just. "Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40.

Had they sought their own convenience, or cared for their reputation in this life, they could have avoided all this; but at what a cost!—even the loss of eternal life. Like the apostle Paul, they reckoned all worldly advantage as the merest refuse, that they might win Christ. And the same principle was illustrated in the humiliation of Christ, when He "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Phil. 2:7, 8.

Now the Spirit is saying to us, "Let this mind be in you, which was also in Christ

Jesus." If we are to be followers of Christ, we must manifest this same disregard of the estimate the world will place upon us, or of the inconvenience it will entail, if we boldly step out to "keep the commandments of God, and the faith of Jesus." Moreover, the real condition of the one—whether professor or non-professor of Christ—who sets temporal convenience or deference to the world before duty to God, is portrayed by the apostle John, who says, "If any man love the world, the love of the Father is not in him." Conforming to the world, instead of to God's law, manifests a love of the world above the love of God. And Jesus lays down this principle as an axiom, when He says, "If ye love Me, keep My commandments." Obedience is therefore the test of love and of true allegiance. G.

#### "IS THE WORLD GROWING BETTER?"

"YE know how to interpret the face of the earth and the heaven; but how is it that ye know not how to interpret this time?" Luke 12:56, A. R. V. These are the words of our Saviour to the religionists of His day. There were among them the wise theologians and doctors of the law. The conservative element was strongly represented in the Pharisaic sect. The liberal, rationalistic element was found among the Sadducees, the "higher critics" of their day. Deeply versed were these men in their various systems of theology and philosophy.

The ordinary operations of nature were well understood. Certain indications foretold storm. Certain other signs were indicative of fair weather. But, while they could read the physical signs and interpret the meaning of the face of the earth and sky, with all their profound philosophy, all their ancient traditions, all their religious erudition, they could not tell the meaning of their own time. They could see no evidences of the disintegration of their nation, no signs of spiritual decay, no manifestations of the great flood of infidelity sweeping over the "chosen people" to their destruction. They scoffed and laughed at the solemn warnings. They prided themselves on their progress and liberality. They said, "If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets." Yet that very people and those very teachers, who considered themselves the most enlightened of earth, rejected the Lord of life and glory, put to death the Perfect Man, who pointed out their sins that He might save them. The prophets had foretold it all, but they could not see the simple truth. It did not accord with their philosophy and tradition.

We are now living in an age of great enlightenment. In physics, in demonstrative science, in mechanics, in letters, in inventive genius, the world has made wonderful strides. In all moral standards it is far above the Dark Ages. Owing to the influence of Christianity many evil laws have been repealed, and many better laws have taken their place. In civil freedom the time clock of the world struck broad day at the birth of the American nation. It struck high noon when the emancipation



proclamation broke the fetters from three million enslaved human beings.

But since that time, in the great nation of earth,—and others are following in her frothy wake,—decline and deterioration have increased in geometrical progression, till now what candid, thoughtful person is not alarmed at the future of his country and the world? for upon America's doom hang the destinies of all the world.

The condition of the religious world is sufficiently set forth in our Outlook department and elsewhere. The shimmering sheen of higher criticism, which has blinded the world and robbed them of a Guide and Saviour, hides but thinly the pall-cloth of death. The great tidal wave of infidelity is engulfing all Christendom. And yet we hear the siren song, "The world is growing better."

The contrast, reader, is not between the idolatry of heathenism and the civilization of to-day, but between the zeal of primal Protestantism and the Protestantism pandering to the Papacy; between the devotion and piety of threescore years ago in connection with limited advantages, and the awfully-rapid decline since then under far greater light.

Upon the civil world in professedly-Christian lands like this, is the reflection of the powerlessness of the church and the message she preaches. But what is the condition of the civil, the political, world?

This is answered by such articles as those of Mr. Ray Stannard Baker, Mr. Lincoln Steffens, and Ida Tarbell, by the investigations in St. Louis by Folk, by the investigations of the postal frauds, the Ship-building Trust, the land frauds, and the revelations of Mr. Thomas W. Lawson,—involving in their wholesale bribery, grafting, peculations, gambling, dishonor, crime of all sorts, municipal officers, state legislators, judges, and grave senators, most of whom are members of churches "in good standing."

What can save a nation in such an appalling condition? What but the power of the Gospel of God in Christ Jesus. But the preaching of this Gospel God has committed to His church, "the light of the world," "the salt of the earth." But the light unfed by the oil of His Word and Spirit has gone out. The salt has lost its savor; and the mass of growing corruption will soon involve the whole structure.

And yet, O the pity of it! souls will not see the peril. They will not see the growing lawlessness and sin in church and state. God has writ it large in His blessed Word; He has abundantly forewarned of the evils; He has given the remedy in "the everlasting Gospel" of an impending judgment and soon-coming kingdom; but the church and the world slumber spiritually, rush on mentally in the mad race of pleasure and gain.

Call us alarmists if you will; but God's message for this time is: "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain; let all the inhabitants of the land tremble; for the day of Jehovah cometh, for it is nigh at hand." Joel 2:1. "Cry aloud, spare not, lift up thy voice like a trumpet, and declare unto My people their transgressions." Isa. 58:1.

May God help our readers to heed His messages of warning and mercy.

#### A CAUSE OF ALARM.

As AN indication of the trend of teaching in popular pulpits, popular religious colleges, and a great portion of the religious press of the world, we quote below some statements from an article in the *Bible Student and Teacher*, by Dr. E. Fitch Burr (Congregationalist). The writer is a staunch upholder of the Bible as the Word of God, and, tho he speaks only for Congregationalists, intimates that the conditions he reveals are by no means confined to the body he represents. He says:

The condition of things among us is very serious—so serious that it would be the height of unwisdom to blink it. Beneath the fair crust of Christian forms and professions, boils and tosses an amazing amount of unchristian and anti-christian thinking. We do not know exactly how much; but that it is formidably great, we do know. Every now and then eruptions occur which startle us as with a blow. Latterly, these outbreaks have sometimes come in groups, and with almost volcanic violence; and the impact on us has been as when the smith with both hands smites the anvil. We are shocked—shocked at the mass of destructive material belched out from most unexpected quarters; from pulpits noted for orthodoxy; from seminaries supposed to be bound to the old Gospel by more than seven green withes, which not even a Samson could break; from associations, Presbyteries, conferences, where gray heads listen patiently to attacks on the Bible, which a few years ago would have raised a storm of astonishment and protest.

Lo, the new departures of a few years ago have expanded into the "New Christianity" of the higher criticism, the destructive criticism of the Bible. Under theegis of the Christian name, this unwelcome immigrant has come to great estate among us. Its shadow covers and chills great denominations, great presses, and great educational institutions. To multitudes the Old Testament is gone, and the New Testament is either gone or going. Not a few deny or question fundamental Christian doctrines—the Messiahship of Jesus, His miraculous birth and incarnation, His miracles, His atonement, His resurrection and ascension, and even His reliability as a religious teacher. Many whose standing in the ministry is still unchallenged, question all these doctrines; and very many more are plainly feeling their way to the same depths at various stages of descent. These men, even the most radical of them, are preaching their views without hindrance in our churches and presses. They occupy chairs in our colleges and seminaries. The defection is so great that no ecclesiastical discipline is attempted.

The leading colleges of New England invite to their chairs and pulpits the most radical Unitarians, Universalists, and Rationalists; and, as if the home supply was not large enough, are at the trouble of importing them. Whole associations, Presbyteries, conferences, are dominated by views of the Bible which defy all the Protestant confessions, and which would, a few years ago, have been met by storms of protest and excommunication.

In view of this general situation, the friends of the old Bible naturally look with anxious eyes to see where stand their missionary societies. What do they find? I will speak only for Congregationalists. Other Protestant denominations must speak for themselves. They find that the higher criticism now sits at the council board and swarms in the constituency of each of their three missionary societies. Whoever sees that much, sees reason for grave apprehension. All these societies are on the brink—liable to be crowded over at any moment by the pressure from behind.

For some reason the shepherds have not spoken, or have spoken the wrong thing. Even watchmen who have clearly seen the enemy entering the gates in force, and have deplored the fact, have not seen their way clear to put a trumpet to their lips. Wonderful silence!

Another fact gives us even profounder concern, gives vast weight and exasperation to our other sources of anxiety. If all our educational institutions were in the hands of believing and faithful men, backsliding missionary societies would not mean so much. They must soon retrace their steps or die. But, as matters now stand, they threaten to go from bad to worse by reinforcements from behind. All the leading colleges in the East, and all our technical Congregational seminaries, both East and West, are in active sympathy with the principles and methods of the higher criticism—as is shown either by the position of those who control them, or by publications of their professors, or by the reports of their students, or by the radical critics invited to their lectureships, and decorated with their honors.

The fact is, that the misgivings and anxieties warranted by the present condition of our colleges and seminaries and denominational societies, great as these anxieties are, should be much enhanced when we consider that our churches, generally, are not aware of the extent of the ministerial apostasy, have lost the ancient safeguards against it, and are now being attacked from within by enemies who swear by all the evangelists that they are best of friends.

Such a condition of things in the religious world

should be indeed cause for serious thought and prayer and warning. Are the conditions overdrawn in any way? Are not the statements in perfect accord with what we know to exist—not in the Congregational Church alone, but in all the great religious bodies to-day? Satan's most effective adjutants are cleverly ensconced within the church body itself, assailing the very foundations upon which the church rests. This condition of things is indeed cause for alarm—not that there is any danger of the cause of God being overthrown; but there is the certainty of thousands of souls being shipwrecked who might have triumphed with the triumph of the cause of truth and righteousness. s.

## Question Corner

### 1600.—The Septuagint.

1. Was not the Septuagint (or LXX) the earliest Greek translation of the Old Testament scriptures?
2. Was it not made by seventy-two learned rabbis several hundred years before Christ?
3. Was it not in universal use and of unquestioned authority at the time of Christ and for a long time afterward?
4. Was not the Greek translation from which our English Old Testament is translated made long after the time of Christ?
5. How do you reconcile the startling disagreement in regard to chronology between the later translation and the Septuagint—especially in regard to the age of the patriarchs?
6. What good reason had the early church for adopting, and what good reason have modern scholars and theologians for retaining, the later translation instead of the earlier and original one, the Septuagint?

Please elucidate this subject in the columns of the SIGNS at your convenience, and greatly oblige

A SEEKER AFTER TRUTH.

It is impossible to give extended reply to the above questions. Therefore we reply briefly, and refer the reader to any good Bible Dictionary, such as Smith's, for fuller information.

1. Yes.
2. It was, according to tradition, made about B.C. 285, in Egypt, under the Ptolemies; and it is said that to seventy-two learned Jews was assigned the task. Some declare that these translators worked each singly, while others say they worked in pairs, each pair having two scribes, and that the work was finished in seventy-two days. Some parts of the translation are greatly inferior to other parts. It is not an excellent translation by any means, tho doubtless it was an honest attempt at one.
3. It was in extensive use in the time of Jesus, and was largely quoted from, because Greek was generally spoken. But it is not always followed by the New Testament writers. It could hardly be said that it was of unquestioned authority ever, except locally.
4. Our English Old Testament was not from the Greek, but the Hebrew, tho in all probability the Greek translation, the Septuagint, is from an older Hebrew text than our English Bible.
5. We do not try to reconcile them. There are good scholars who prefer the Septuagint, and *vice versa*.
6. This is answered in number 4. Our Hebrew Bible is not from the Greek, but a copy of older Hebrew copies. The Septuagint is a translation, probably the very first, from the Hebrew.

### 1601.—Ordinances and Baptism.

Should children who have not been baptized be permitted to partake in ordinances. A. C.

If properly instructed they would not. By baptism one comes into the church of Christ, and for His children is the Lord's Supper. And yet we would arbitrarily forbid no one. The best way is to teach what it means, what its object is, and then leave it with others.

### 1602.—Who Are They? Isa. 30:17.

When is the time to flee, spoken of in Isa. 30:17? Who are they that shall be left as a beacon on top of a mountain, and as an ensign? A. D. A.

The time referred to undoubtedly has reference to the last days. See verse 8, margin. The people referred to are doubtless the people of God; some of them full of unbelief and fear; some of them returning to Him in quietness and confidence.



# THE SABBATH

BY L. A. PHIPPENY

## BLESSING, SANCTIFICATION, AND KNOWLEDGE.

THERE are many who seem afraid of the word sanctification, as tho the idea of a present realization were a thing almost sacrilegious. This is not the teaching of the Word of God.

The realization of this blessed condition rests upon the same basis as that of righteousness and grace and holiness. It is not something to be attained by any deed of merit that man of his own ability can do for himself or for others, but it rests entirely upon what God can do for or through the man, measured by the man's willingness to have something done for him, or to be used as an instrument to do something for others' salvation. The Father never withholds the blessing of realization because of lack of willingness on His part; "for this is the will of God, even your sanctification." This has been His will from the beginning. Will we acquiesce, and receive the great gift?

When the Lord, at the end of six days of creative work, indicated the character of the seventh day, He defined it as a day of rest, that is, the Sabbath. The record is that He "blessed the seventh day, and sanctified it,"—made it holy. What was the significance of that blessing and sanctification?

The day of itself—that is, an evening and a morning, a dark and a light part,—was not different from any other fully constituted day,—not different in these respects from any of the six days preceding. It was twenty-four hours long, all told, and each of the preceding six days of creation was the same length. The blessing and the sanctification were wholly with respect to the man made in God's image, whom the Lord had made to be His representative, and to whom the dominion was given. Otherwise the language is meaningless.

In the image of God man was created, and entered into life with fullest capacity for knowing his Creator and appreciating the wonderful thoughts expressed in the works of creation. His endowments were after the divine similitude,—a form like the form of his Maker, a brain modeled after the brain of his Maker, thinking as his Creator would think, and with a character holy, and with a purpose to fulfil the object of his creation. In him, and the possibilities before him, was manifested the Creator's master-thought concerning this dominion of earth. In the man, endowed with powers of mind and freedom of will like those of his divine Father, Jehovah rested.

### What It Meant.

And the man,—what did the first seventh day mean to him?—It meant, first, last, and altogether, the lesson of creation. "I am your Creator, your Father," was the announcement made to him by the glorious Being on whom his eyes first rested. "I am the Maker of all things in heaven and in earth and in the sea. Behold in them the expression of My thoughts." And as he viewed the trees and the flowers, the verdure-clad mountains and plains, the birds and animals and creeping things in the perfection of their pristine beauty, his mind responded to the thought of the Creator in each object, and he delighted and rejoiced in the abundance of life and the revelation of the

Life-giver. This could be joy uttered only in songs of gladness and in the supreme ecstasy of a realization of life everlasting. This was peace that passeth understanding.

"And God blessed the seventh day, and sanctified it." This was not an arbitrary blessing, not an arbitrary decree making the day holy. The holiness and the blessing were essential elements of the day, appearing and inhering in it by virtue of the attendant circumstances. There were three essentials which constituted it, without the necessity of a decree, a blessing, and a holy day: first, the Creator, a holy God; second, a perfect creation; third, man, the intelligent, free-minded creature made for communion with his Maker. Lacking the first, there would be nothing; given the first and the third, there could be no adequate conception of the character and power and greatness of the first; given the first and second, without the third, there could be no revelation of God, because there would be no intelligence to whom He could reveal Himself. It was, therefore, after the essentials were present, after the creative work was finished, man included, that the lesson of nature and nature's God, was given. There were present a holy and omnipotent Creator, a perfect creation manifesting the Creator's thoughts, and then the essential study of all studies was inaugurated, and man began learning the one great lesson. Was it not a joy? Was it not a holy and delightful day? Was not this manner of employing the day a very befitting climax to the creative work?

Could this lesson have been taught, or learned, on any other day of the week—the first, for example? Manifestly impossible. And therefore the sequence of events in the order of creation, and the establishment of the weekly cycle, was a divine and natural ordination of the seventh day for the purpose just mentioned. Following the divine example, man was to pursue the pleasurable occupation of life six days, and devote the seventh day to special contemplation of the things of nature speaking of the One who made them and him. It was to be a day of delightful reminiscences, a day made holy and honorable by all that it commemorated, a day when added blessing would come with added knowledge resulting from close communion with God.

### Soul Rest.

"And God did rest the seventh day from all His works." The thought accompanying this quotation in Hebrews is that the works were finished from the foundation of the world. The lesson from these words, taught by the writer of Hebrews, is the lesson of soul rest through the Gospel. This is the lesson for us in creation's story, for the Gospel is the power of God unto salvation, and in creation is seen and proclaimed the power of God. Salvation—redemption—is re-creation, and our Redeemer is our Creator. It was the power of the Godhead, of which He is the fulness, that was exercised through and by Him in creation and in His redemptive work. The details of redemption were planned before the world was, in eternity before, in the council of peace between God the Father and God the Son. When this world was created, every provision for every possibility was prepared from its

foundation. All that creation implied, whether the creation of a world or the re-creation of a soul dead in trespasses and sins, was summed up in Christ, the Creator. In Himself, therefore, the works were finished from the foundation of the world.

When sin and death entered and separated man from God, there was only one way for man to regain life,—by re-creation, and a renewed knowledge of the Creator Redeemer. This work of re-creation is accomplished by the power of the Gospel—creative power—and its result is soul-rest, which therefore becomes the sign that redemption has been accomplished. The redeemed man knows his Redeemer. He sees Him and is glad, and rejoices in newness of life. He has ceased from the works of the flesh, and has entered into rest. Christ dwells in him, and finds in the renewed soul a place of rest, even as originally He found a resting place—an abiding place—in man, the crowning work of creation.

This indwelling Presence drives out evil, cleanses the habitation, and the man is made holy, is sanctified by reason of the Holy One enthroned within. The process is not a new process, as being something different than was ever done before; it is a repetition—a process accomplished in like manner to the first creation, a part of the plan of the work finished from the world's foundation. Blessing and sanctification now are nothing in the abstract; they are effective only as respecting souls whom the Master desires to save, and does save. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

The man Adam was created holy, and the Lord rested, because there were prepared completeness, perfection, life, joy, and delight. The Sabbath day revealed God to the man, and blessing and sanctification were natural results. Therefore the day commemorated creation, and proclaimed the Creator, the true God, and signified the Holy Presence, the Sanctification. The commemorative and revelatory idea were inseparable. And the seventh day of the weekly cycle was the only day when these results could possibly find expression. The sign of redemption and the memorial of creation are the same. God's plan has not changed. It is fixed in Christ, the Creator and the Redeemer from the beginning.

And so, when the Leader would lead forth a people through whom He wished to manifest Himself, and bring redemption to the world, He said, "Verily My Sabbaths shall ye keep; for it is a sign between Me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." The Leader was Christ, and the principles enunciated by Him, when these words were spoken, are at once recognized as the basic principles of our lesson,—principles as enduring and eternal as God Himself.

"For this is the will of God, even your sanctification." Is it not worth while to let Him accomplish the blessed work in us? And then is it not fair that we should fear and tremble at His word?

[The next and fifth article in this series is entitled, "The Covenants; the Everlasting Covenant."]

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."



## SCIENCE FALSELY SO-CALLED.

BY MRS. E. G. WHITE.

(Concluded.)

SAYS Paul, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." This scripture is especially applicable as a warning against modern Spiritualism. If the mind commences to run in the channel of phrenology and animal magnetism, it is almost sure to lose its balance. "Vain deceit" takes possession of the imagination. Many think there is such power in themselves that they do not realize their need of help from a higher power. Their principles and faith are "after the tradition of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this. He does not direct the minds of men to themselves, but to God, the Creator of the universe, as the source of strength and wisdom.

"Let no man beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." In this verse a special warning is given. The teachers of Spiritualism come in a pleasing, bewitching manner. Their object is to deceive, and those who listen to their fables are beguiled by the enemy of righteousness. When one is overcome by this fascinating influence, the mind is poisoned, and faith in Christ as the Son of God, is destroyed. The victim of this sophistry is beguiled of his reward; for he is led to rely upon his own merits for salvation. Many exercise voluntary humility, are even willing to make sacrifices, to debase themselves, and to yield their minds to the belief of supreme nonsense. They receive the most absurd and erroneous ideas from those whom they believe to be their dead friends, now angels in a higher sphere; and their eyes are so blinded and their judgment so perverted that they see not the evil.

Spiritualism is a most successful and fascinating delusion,—one that is calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels come in the form of these loved ones; they relate incidents connected with their lives, and perform acts which they performed while living. In this way they lead persons to believe that their dead friends are angels, hovering about them and communing with them. These evil angels who assume to be dead friends, are regarded with a certain idolatry, and with many, what they may say has greater influence than the Word of God. This Holy Word they entirely reject, or they select the vital portions which testify of Christ and point out the way to heaven, and change the plain statements to suit their own corrupt nature, and ruin souls.

With due attention to the Word of God, all may be convinced, if they will, of this soul-destroying delusion. That Word declares in positive terms that "the dead know not anything." Eccl. 9: 5, 6: "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." The Word of God expressly declares that the dead have no more a portion in anything that is done under the sun. Spiritualists say that the dead know everything that is done; that they communicate to their friends on earth,

give valuable information, and perform wonders. "The dead praise not the Lord, neither any that go down into silence." Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, and place Him upon a pinnacle of the temple, and again could take Him up into an exceeding high mountain, and present before Him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to Jesus, even after He had taken upon Himself man's nature.

"Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind," says the apostle. Some tamper with Spiritualism to gratify their curiosity. They have no real faith in it, and would start back with horror at the thought of being mediums; yet they place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work; but they know not what they are doing. They are venturing upon forbidden ground, and the mighty destroyer considers them his lawful prey, and exercises his power upon them against their will. They have yielded their mind to his control, and he holds them captives. Nothing can deliver these ensnared souls but the power of God, in answer to the earnest prayers of His faithful followers.

## How Only Satan Can Control.

Satan can not control minds unless they are yielded to him. But those who depart from the right are in serious danger. They separate themselves from God, and from the watchcare of His angels; and the prince of darkness, who is ever upon the alert to destroy souls, begins to present to them his deceptions. Such are in the utmost peril. If they see the snare, and try to free themselves from it, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host, to wrest a single human soul from the hand of Christ. Those who have tempted the devil to tempt them can not free themselves from his power without making a desperate effort. But when they begin to work for themselves, angels of God, whom they have grieved, come to their rescue. Satan and his angels are unwilling to lose their prey, and the conflict is severe. But if those who have erred continue to plead, and in deep humility confess their wrongs, angels that excel in strength will prevail, and wrench them from the powers of darkness.

The only safety now is in searching for the truth as it is revealed in the Word of God, as we would search for hid treasure. The great and important truths for this time will prove as an anchor to hold God's people amid the perils of the last days. But the mass of mankind despise God's Word, and prefer fables. They receive not the "love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie."

The most licentious and corrupt are highly flattered by these spirits, which they believe to be the spirits of their dead friends, and the wicked and vile are vainly puffed up in their fleshly minds, "not holding fast the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God." They deny Him who ministers strength to the body, that every member may increase with the increase of God, and each man become perfect in Christ Jesus.

Vain philosophy! The members of the body are controlled by the head. Spiritualists lay aside the Head, and believe that all the members of the body must act out their nature, and that fixed laws will lead them on in a state of progression without a head. Said Jesus: "I am the true vine, and my Father is the husbandman. Every branch in Me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit." "Abide in Me, and I in you. As the branch can not bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the Source of our strength. He is the Vine, we are the branches. We must receive nourishment from the Living Vine. Deprived of the strength and nourishment of that Vine, we are as members of the body without a head, just the condition that Satan wishes us to be in, that he may control us as he pleases. He works "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." Spiritualism is a lie. It is founded on the great original lie, "Thou shalt *not* surely die."

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and on earth. His rage increases as the time to work grows shorter, and we do not realize his power. Evil angels are upon our track every moment. Are we prepared to resist them? Will not many souls be ensnared and taken? We should all now seek to arm ourselves for the contest in which we must soon engage; and the Word of God is the only weapon which we can use successfully. That Word, prayerfully studied and practically applied, will be our shield from Satan's delusive arts, and will bring us off conquerors through the blood of the Lamb.

## COVERING SIN.

THERE are two ways of covering sin—man's way and God's way. *You* cover your sins, and they will have a resurrection sometime; let *God* cover them, and neither devil nor man can find them. There are four expressions in the Bible with regard to where God puts sins. He puts them "behind His back." If God has forgiven me who shall bring a charge against me? "He has blotted them out as a thick cloud." You see a cloud to-night, and to-morrow there isn't a cloud to be seen. "He casts them into the depths of the sea." Some one has said, "Thank God that it is a sea and not a river; a river might dry up, but the sea can not." The greatest blessing that ever comes to me this side of heaven is when God forgives me. Have you been forgiven? The fourth expression is that He removes them "as far as the east is from the west." Do you know how far that is? Perhaps some good mathematician will figure that up. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then make sure that you are forgiven.—D. L. Moody.



## EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

## VII. THE EVIDENCE OF ARCHEOLOGY.

## Part I.

IT is in perfect accord with true scientific reasoning that we have been proceeding thus far. We have been reasoning from the known to the unknown, from the more perfectly understood to the less perfectly understood. We have tested the evolution theory by comparison with standards of truth concerning the value of which every Christian is perfectly settled. We have seen that the theory of man having been made through a long series of developing germs, molusks, quadrupeds and savages, up to his present state, is not only contrary to the express statements of the Bible regarding creation, but makes of the Creator a tyrant and a fiend, and is thus contrary to the whole tone and spirit of Christianity from Genesis to Revelation; and that, furthermore, its general acceptance is preparing the way, as nothing else could ever have done, for a religio-military despotism to take the place of democratic government.

The arguments in favor of Evolution are confessedly very obscure and intricate; and now having tested the general trend of the doctrine by other and *far more certain standards of truth*, we have found it wanting, sadly, wretchedly wanting.

## How Men Came to Believe in Evolution.

But this much being settled, and the theory having been found to be a terrible delusion, we may next seek to find out just where and how the slip has been made; just how the scientific mind has been tricked and its reason fooled into believing it. For we can not think that men like Darwin, Huxley, and Mivart were guilty of palming off upon the world what they themselves knew to be only a delusion.

Our first means of testing the theory under examination must be in the field of ancient history and archeology. For if man has sprung from the lower forms of life up through the savage to the civilized condition, we shall be able to find something confirming it in the conditions revealed at the dawn of history. It is really most natural thus to work backward upon the supposed history of development; for there are certainly some leading facts about man's early history that are a thousand times more certain than most of the supposed generalizations of Darwinism or Geology.

## What Does History Say?

What, then, are the conditions revealed as the curtain rises on the first scenes of recorded

history? Briefly, I may say that we have well civilized tribes scattered over all the continents, in Peru, Mexico, the central plain of North America, Western Europe, Egypt, Babylonia, Assyria, and the East, each possessing a civilization seldom equaled, save in very modern times, and in some respects, not excelled by any, and of such a character, and so undeniably related to one another as to prove that their civilizations must have had a *common source* in some civilized state *before* they were scattered abroad. It is also very strongly suggested in many ways that this primal home of civilized man before his dispersion is somehow lost in the geological changes which have taken place. In addition we shall find that the history of languages confirms the record of Babel; while all nations have not only traditions of the Flood, but of an Edenic beginning, and at this first glimpse we get of human society, they give us in their social customs, and embalmed in the dry husks of their dead formalism and idolatry, glimpses of lofty ideals and forms of prayer to one supreme God, the Creator—all traces of a

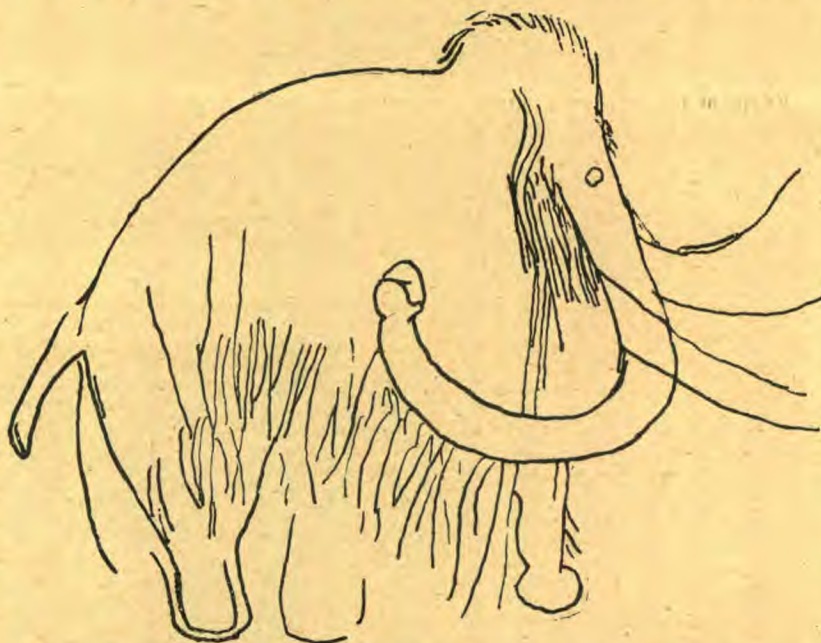


Figure of a mammoth chiseled on the walls of caves in southern France. This great elephant must have been contemporaneous with the man who drew his picture, and also with the other animals shown herewith, whose likenesses adorn the walls of the same caves—the horse, the gnu, and the reindeer. The saddle on the horse shows that he was used for the same purpose then as now.

more intellectual, a more truly human state in the dim forgotten past, the afterglow of a once brighter day.

## The Connection between the Races of the Two Hemispheres.

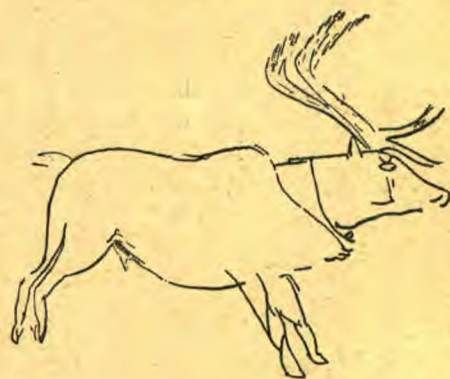
We may first note, then, that about fifteen or twenty centuries before the Christian Era, there were peoples possessed of a high degree of civilization spread over practically all the northern hemisphere, and over some tropical countries. The monuments of Peru, Mexico, and Yucatan, which are the astonishment of every traveler, testify to this fact for the localities which they represent. Every one is familiar with those stupendous remains in Peru and Yucatan, and I can not enter into a detailed description of them here. Suffice it to say that there are very many points about

these peoples which connect them closely with Ancient Egypt and the far East.

1. The Central American architecture resembles in many ways that of Egypt.

2. The Peruvians, Aztecs, and other American tribes embalmed their dead, as did the Egyptians and some others of the ancient oriental nations.

3. The hieroglyphic writings of the Mayas, so abundant on the walls of their ruins in



Central America, are closely related to those of Egypt, and these are "the only two phonetic systems of the alphabet in the world"—*Ignatius Donnelly, "Atlantis," page 232.*

4. "It is a very remarkable fact," says Alfred Maury, "that we find in America traditions of the Deluge coming infinitely nearer to that of the Bible and the Chaldean religion than among any people of the Old World."—*"Atlantis," page 98.*

5. The skeletons of the Peruvians, Mound Builders, etc., show a remarkable degree of what scientists call "platynemism," or flattening of the *tibia* or leg bones, a striking peculiarity found also in many of the skeletons of Western Europe, some of which, as we shall afterwards see, are clearly antediluvian, and others very early post-diluvian.

6. The races in America give us very numerous representations of the elephant (or the mammoth), which show a close resemblance to the drawings of the elephant on the cave walls of southern France, which certainly carry us back near to the time of the Deluge, or beyond.

Taken together, the above facts clearly prove (a) that the ancient American races are closely connected with the most ancient civilizations in the Old World, (b) that they were in a civilized state themselves before they separated from the latter, and (c) that this dispersion must have occurred long centuries before the Christian Era, probably (d) very soon after the Flood,—the latter being a well-defined event for which we shall find abundant scientific proof.

## Is It Development or Deterioration?

If we go to the Old World, we have first the



Dolmens or Cromlechs scattered over almost all Europe, North Africa, and parts of Asia. Some will have it that it was a rude state of life to which these people had attained. Certainly they had a hard lot, and possessed few of the comforts and luxuries of life. But I can not believe that the tribes who thus took so



much pains to construct elaborate and substantial tombs for their dead, involving with their rude implements a degree of skill and patient labor which we can scarcely imagine,—I say I can not believe that these people were of the type which we call savages. It is true they had no electric lights or morning papers, no telegraphs or telephones, not even brandy or cigars, all of which are, in the fancy of some superficial thinkers, the criteria of civilization. But we must own that they possessed what we call *pluck* to an unexampled degree.

Works left by the very earliest races on all the continents testify that these people possessed a strength of mind and body unequaled at the present time. It required an indomitable courage to attempt, and a patient perseverance to carry out, works before which any modern race of men, I care not who, would quail utterly and never think of attempting, if limited, like these their ancestors, to the rude implements which they could individually manufacture from the rocks and ores. Compared with the men who built the sphinx and the pyramids in Egypt, Birs Nimrod at Babylon, the temples and Teocallis in Cambodia and Java, and the almost identical, tho larger, ones in Mexico and Central America, Stonehenge in England, or even the mound of Cahokia in Illinois, we moderns are *sadly degenerate* in physical and moral courage.

We must also own that these ancient observers of nature, thus scattered almost



contemporaneously over all the continents, who understood all the leading principles of astronomy, including the rotundity of the earth, twenty centuries or so before the Christian Era, and who in their wonderful works display a mastery of all the leading principles of civil and mechanical engineering, were not without mental training, albeit they had no sumptuously bound books, and no morning papers delivered at their door. With no facilities to help them, they accomplished wonders; hence they possessed abilities. We accomplish less, with every facility; have we evolved from them by development, or have we degenerated?

#### Egypt and the Development Theory.

But let us look at ancient Egypt a little nearer. There is no evidence that her civilization was developed in that country itself, and abundant evidence to show that it must have been received full grown from some other locality—doubtless through Babylon from the antediluvian world. As a writer in *Blackwood's Magazine* expressed it a few years ago:

Till lately it was believed that the use of papyrus for writing was introduced about the time of Alfred the Great. Then Lepsius found the hieroglyphic sign of the papyrus-roll on the monuments of the twelfth dynasty. Afterward he found the same sign on monuments of the fourth dynasty, which is getting back pretty close to Menes, the proto-monarch; and indeed little doubt is entertained that the art of writing on papyrus was understood as early as the days of Menes himself. The fruits of investigation in this, as in many other subjects, are truly

most marvelous. Instead of exhibiting the rise and progress of any branches of knowledge, they tend to prove that nothing had any rise or progress, but that everything is referable to the very earliest dates. The experience of the Egyptologist must teach him to reverse the observation of Topsy, and to "spect that nothing growed," but that as soon as men were planted on the banks of the Nile, they were already the cleverest men that ever lived, endowed with more knowledge and more power than their successors for centuries could attain to. Their system of writing, also, is found to have been complete from the first.

But what are we to think when the antiquary, grubbing in dust and silt of five thousand years ago to discover some traces of infant effort—some rude specimens of the ages of Magog and Mizraim, in which we may admire the germ that has since developed into a wonderful art—breaks his shins against an article so perfect that it equals, if it does not excel the supreme stretch of modern ability? How shall we support the theory [of development] if it came to our knowledge that, before Noah was cold in his grave, his descendants were adepts in construction and in the fine arts, and that their achievements were for magnitude such as, if we possess the requisite skill, we never attempt to emulate?

As we have not yet discovered any trace of the rude, savage Egypt, but have seen her in her very earliest manifestations already skilful, erudite, and strong, it is impossible to determine the order of her inventions. Light may be thrown upon her rise and progress, but our deepest researches have hitherto shown her to us as only the mother of a most accomplished race. How they came by their knowledge is matter for speculation; that they possessed it is matter of fact. We never find them without the ability to organize labor, or shrinking from the very boldest efforts in digging canals and irrigating, in quarrying rock, in building and in sculpture.

Or, in the words of Ernest Renan:

Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature.

## How They Became Convinced

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

#### CLXXXVI.

FROM my earliest remembrance to my fifteenth year I attended Sunday-school, my mother being an earnest Sunday-school worker. At that age I had committed to memory several chapters and many short passages of Scripture, including the first three chapters of Genesis, the Ten Commandments, and the Sermon on the Mount. By comparing these scriptures with other scriptures as I read or heard them I became curious to know why the first day of the week was observed as the Sabbath instead of the seventh. I asked several preachers why and when the Sabbath was changed, and where any mention of the change could be found in the Bible. But I received only evasive and unsatisfactory answers, most of them claiming that the law was abolished at the Cross, because of man's inability to keep it; and that since then the commandments were not binding, and man was under grace.

By comparing the statement that God, at creation, rested and blessed and sanctified the seventh day (Gen. 2:1-7), with the Ten Commandments, wherein He commanded us to remember the seventh day to keep it holy, I was convinced that the Sabbath was instituted at Creation, and was also given in the written law at Sinai. However the claim of the preachers that the law was abolished, confused me, for Christ certainly taught that "till heaven and earth pass" even "the least of these

#### THE POWER OF FORGIVENESS.

THE power of forgiveness even for an offense against human law is well illustrated in the following incident:

A soldier was about to be brought before his commanding officer for some offense. He was an old offender, and had often been punished. "Here he is again," said the officer, on his name being mentioned; "flogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the sergeant stepped forward, and apologizing for the liberty, said: "There is one thing that never has been done with him yet, sir."

"What is that?" said the officer.

"Well sir," said the sergeant, "he has never been forgiven."

"Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected a few minutes, ordered the culprit brought in, and asked him what he had to say to the charge.

"Nothing sir," was the reply, "only that I am sorry for what I have done."

Turning a kind and pitiful look on the man, who expected nothing less than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying:

"Well, we forgive you."

The soldier was struck dumb with amazement; tears started in his eyes and he wept like a child. He was humbled to the dust, and, thanking his officer, he retired to be the old refractory, incorrigible man?—No! from that day forward he was a new man. He who told the story had him for years under his eye, and a better conducted man never wore the Queen's colors.—*Selected.*

"THE Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

commandments" are binding. Matt. 5:7-19. Also, according to Luke 4:16, it was Christ's custom to observe the Sabbath and to teach in the synagog on that day. And His disciples "rested on the Sabbath day according to the commandment." Luke 23:56. Likewise Paul's custom at Corinth, some twenty years later, was to work six days and spend the Sabbath day in preaching and teaching. See Acts 18:1-4, 11.

Yet in spite of these and other scriptures, the preachers contended that Sunday was the Sabbath, and that I did not understand the scriptures. So I become discouraged because they could not show me from the Bible why they believed as they did, and why they preached as they did on this and some other subjects. Finally, at the age of twenty I renounced religion as a myth, and preachers as hypocrites. I laid aside my Bible, and did not open it again for ten years, and then only after I had met, for the first time in my life, a person who observed the seventh day as the Sabbath.

A short time after this I had the privilege of hearing a series of sermons preached by a Seventh-day Adventist minister in a tent. I readily saw that he preached the plain Word of God as it is, upholding the commandments of God and the testimony of Jesus Christ. Then I soon rejoiced in identifying myself with this unpopular Sabbath truth, and united with those commandment-loving people.

J. E. CARMICHAEL.





# THE OUTLOOK



## RELIGIO-POLITICAL AFFAIRS IN EUROPE.

(From our own correspondent.)

WHAT will be the outcome of the present movement in France toward separating the state from the Church of Rome?—No one knows. One thing, however, is certain: M. Combes and his friends, of the governmental party, are in dead earnest in their antagonism to, and even hatred for, the papal church.

The bills that are now pending before the French chambers are remarkable in many respects. On the whole, they must be admired for their consistency. The principle of separation between the realm of politics and that of religion is carried to its farthest and most logical conclusions. All support to the clergy is withdrawn. All the church edifices, which are the property of the state, will be leased or sold to such church organizations as may desire the use of them. The embassy to the Vatican is to be suppressed. In a word, the divorce is to be a complete one. And from the standpoint of pure theory, the outlook, to liberty lovers, would seem very encouraging and bright.

But one important fact must not be overlooked. The issue in France is not parallel to that which brought about the separation between church and state in America one hundred and twenty-five years ago. Then, the idea was liberty based on the Gospel; now, it is liberty without, or even against, the Gospel. There, it was separation of the church from the state entanglements in the very interests of the church itself; here, it is separation of the state from the church in order to muzzle her, and with the secret hope of destroying her influence on society. In America, the issue had the sympathy of most of the churches concerned. In France, those most concerned by it—the Catholic clergy and people—consider the same issue with indignation and alarm.

From this entire dissimilarity, it would not seem reasonable to expect from the present movement in France the same peaceful results which were won in America, and the influence of which has been productive of so much good all over the earth. Undoubtedly, the intentions of many liberal politicians in France are excellent. So were the intentions of the men who inaugurated the French Revolution in 1789. The discourses of Mirabeau, for instance, were not only masterpieces of eloquence, but directly in favor of the rights of conscience and the separation of the church from the state. The charter of human rights drafted by the same men of 1789, and set forth as the basis of the Revolution, is admirable. But that did not prevent the Revolution from running into untold excesses.

The Catholic Church will never welcome the idea of being severed from the state. This is against her inmost life and principles; and yet, she will make the best of the separation when it does come. Once severed from its political attachments, she will ply all her forces toward increasing her influence over the masses, and thereby conquering a political majority which may bring her back to her former position. Count Henri d'Arnim was once discussing with the marquess Alfieri—niece of Cavour, the famous Italian patriot of the days of Garibaldi—the value of her uncle's famous maxim: *Chiesa libera in stato libero* (a free church in a free state). He thus summed up his views: "Do you wish to know the outcome of this foolish fancy?—It is this; it simply means: *Chiesa armata in stato disarmato* (an armed church in an unarmed state). The state has no more weapons with which to resist the church, while the church can make use of all her weapons." The best of these weapons is the ballot, which she is using now with so much success in Germany, Switzerland, Italy, and France.

To come back to the bills providing for the

divorce between the French Government and the Catholic Church, several of these have been presented to a large legislative committee appointed for the purpose. Recently, M. Combes has been requested to present one, also, in behalf of the government. One article in this bill is significant. It authorizes religious associations to organize for the purpose of owning property *only* within the limits of each department (there are eighty-six in France), and requires that the trustees of any religious edifices must reside in the *canton* (county) in which said edifices are located. This would bring to naught—to say nothing of the Catholic Church—the present organization, and even the existence of most of the Protestant missionary organizations, in France. The idea is, evidently, to prevent the organization of large Catholic national boards for the owning and control of church property, when the separation shall become a fact.

This, like the whole story of the present cabinet and the one which preceded it, shows that in France there is a determined and desperate fight on the part of the liberals and freethinkers against the efforts of the Roman hierarchy toward controlling the minds and bodies of the nation. The weapons used are laws enacted under the colors of liberty, and enforced with a distinct smack of intolerance. But the same weapon, it must be remembered, can be used by the Catholic party, and it may be depended upon that they are preparing to use it with a vengeance. And should they ever—which is by no means an improbable event—control a majority of votes in the Chamber, it will not be long before this whole legislation will be thrown overboard, and a new class of laws introduced. This, at least, is what the conservative deputies boastfully and openly predict to their antagonists of the Bourbon Palace, and which has been the case in Spain since the short-lived republican government in 1873.

### In Spain.

The religio-political agitation going on in France has had its reflection in Spain, in the form of a lively discussion between the clerical and the liberal press. The papers representing the former—*El Siglo*, *El Futuro*, *El Universo*—give all their sympathy to the hundreds of monks and nuns who have gone over to Spain to seek a refuge and a field of usefulness (?). These papers are shocked and indignant at the sight of the "eldest daughter of the church" talking of breaking loose from the Holy See, and this at the very time when the Spanish Government is discussing the adoption of a new treaty with Rome. This treaty (*convenio*) is said to be a complete surrender to all the claims of Rome and an endorsement of all the concessions made to the hierarchy by the conservative cabinets from 1876 to the present time.

On the other hand, the liberal press—*El Heraldo*, *El Imparcial*, *El Liberal*—and all the republican papers—claim that the break between the French Republic and the Vatican contains "useful lessons for Spain," which is, in their estimation, "the land upon which weighs most heavily the yoke of clericalism and Vaticanism." This fact is evidenced by the last census, which shows that there are in Spain hundreds of congregations, made up of 14,000 friars, 2,000 Jesuits, and 42,000 nuns. These figures were collected before the immigration of orders from the Philippines and France.

During this same controversy in the press, allusion was made by the liberal papers to the struggles which took place under even such monarchs as Charles V., Philip II., Philip V., and Charles III., and the resistance which they made against papal encroachments. The fact was recalled that during the minority of Isabella II., in 1836, the "company of Jews" was suppressed, as it had been in 1767, in all the Spanish dominions.

All these struggles toward the intellectual and religious emancipation of France, Italy, and Spain will amount to very little, unless they are based on the Gospel of Christ, and unless the only weapon used is the Word of God. Would that Protestants in these lands where they number by thousands and tens of thousands might remember that it was the old Bible which conquered Rome in France, Bohemia, and Germany, in the fourteenth, fifteenth, and sixteenth centuries.

### Sunday Laws.

Unless they do this, these very enemies of Rome will ultimately play as tools in her hands. They are even now doing this by giving their support to Sunday laws, which constitute a denial of religious liberty and an acknowledgment of the doctrinal authority of the Church of Rome against the Bible.

Spain has just passed a law enforcing the Sunday rest. Italy is greatly agitated over the question. France is being silently worked on the same question by a large organization which has hundreds of local committees. Belgium is rapidly ripening for the same thing, the government having adopted a system of postage stamp which provides for not delivering mails on Sunday, according to the wish of the senders. And in Switzerland, Geneva, after eight years' struggle, has at last succumbed to the persistent efforts of the friends of Sunday laws; a rather mild enactment has recently been introduced, and carried through the legislature of that *canton*, "with the hope that more stringent laws will soon follow" this entering wedge.

Thus do we see that the only effective opposition to Romish intolerance and control is that based on the Gospel, and that the only laws which can be operative against church-and-state union are those written, not in the statute books only, but in the hearts of the people. JEAN VUILLEUMIER.

Gland, Geneva Lake Shore, Switzerland.

## SUNDAY ENFORCEMENT NEWS AND COMMENT.

### A New York Sunday-Law Decision.

BY JOHN D. BRADLEY.

A DECISION affirming the constitutionality of the New York statute "compelling the closing of grocery stores on Sunday" was rendered by Justice Davy at Rochester late in October. The question came up on the application for a writ of habeas corpus for the release of two Rochester grocers "who had been arrested for selling on Sunday," but upon just what grounds it was raised the report did not disclose.

After setting forth that "the statute of the state regulating the observance of Sunday prohibits all servile labor or work on that day, excepting works of necessity or charity, unless done by those who keep Saturday as a holy day, and whose labor does not disturb other persons in the observance of the first day of the week as holy time," and that "it also prohibits all manner of public selling or offering for sale of any property on Sunday, except that articles of food may be sold and supplied at any time before 10 o'clock in the morning, and except also that meals may be sold to be eaten on the premises where sold or served elsewhere by caterers, and prepared tobacco, milk, ice, and soda water in places other than where spirituous or malt liquors or wines are kept or offered for sale, and fruit, flowers, confectionery, newspapers, drugs, medicines and surgical appliances may be sold in a quiet and orderly manner at any time of the day," the judge declared that this section "shall not be construed to allow or permit the public sale or exposing for sale or delivery of uncooked meats or flesh foods, fresh or salt, at any time of the day." He thus decided against the contention that the law, or that portion of it especially prohibiting the sale, or exposing for sale, of meats, was unconstitutional. He said:

I am of the opinion that this statute violates no provision of either the Federal or State constitutions. The Christian Sabbath is one of the civil institutions of the state, and the legislature, for the purpose of promoting the morals and good order of society, has power under the constitution to



regulate its observance and prevent its desecration, by any appropriate legislation.

In this State the Sabbath exists as a day of rest by statute and also by the common law, and the legislature has passed acts regulating its observance. Sunday laws exist in nearly every state in the Union. The statutes of the different states differ somewhat in details and strictness, but in nearly all the states common labor and traffic are prohibited. Public amusements are restricted or prohibited, and the constitutionality of these laws has been sustained by highest state courts. In *People vs. Moses* (140 N. Y., 125) Judge Earl said: "The Christian Sabbath is one of the civil institutions of the state, and that the legislature, for the purpose of promoting the moral and physical well-being of the people, and the peace, quiet, and good order of society, has authority to regulate its observance and prevent its desecration by any appropriate legislation, is unquestionable."

It may be questioned whether Justice Davy rendered any service to the section of the Sunday statute upon the constitutionality of which he was called to decide. Tho' profiting, of course, as much as possible by the religious sentiment with regard to Sunday, those who secured the enactment of this section a few years ago were not moved by religious sentiment and motives, nor did they have in view primarily the prevention of the "desecration" of the day, and in upholding this measure it would have been the policy of wisdom to have taken advantage of this and to have argued that it did not involve religion and possessed no religious character. But Justice Davy makes no discrimination between it and the Sunday statute as a whole, and places it upon the same religious basis.

His justification of the Sunday statute is thoroughly in accord with eminent precedents in the supreme court of the state, but that an American judge, especially at this late day, can deliver himself thus is really astonishing. There was a time once when the "Christian" church was a civil institution of the state, when church membership was a civil duty in the state, and when many religious things were part and parcel of the civil institution of society; but the time for the propriety for such things, and for their legality in this country, has long since passed. Instead of it being unquestionable that an American legislature, and especially the legislature of New York, "has authority to regulate" the observance and to prevent the "desecration" of "the Christian Sabbath," it is decidedly unquestionable that it does not have that authority, any more than it has the authority to regulate the observance and to prevent the desecration of "Good Friday" or "Ash Wednesday," or any observance or institution of religion.

Instead of establishing its constitutionality, the fact that a measure is grounded upon the proposition that "the Christian Sabbath is one of the civil institutions of the state" is the strongest possible demonstration that it is utterly and flagrantly unconstitutional. It is utterly unconstitutional in New York, and in other states, for "the Christian Sabbath," or any other institution and observance of religion, to be "one of the civil institutions of the state." That an American judge can fail to recognize and declare this palpable fact illustrates how blind and obstinate is established custom and tradition.

The compulsory observance in any degree of the religious Sunday is a thing so manifestly and decidedly at variance with the principles upon which this government was founded, that the thoughtful person can but wonder that such a thing is allowed to continue for a single day; and the increase of such occurrences, as those noted and commented upon herewith, indicate a rapid decline in healthy, liberty-loving sentiment among the people. That such things can occur in the United States, which has stood forth as the chief exponent of the great principles of the separation of church and state, and the complete freedom of the individual in all matters of religion, must cause astonishment even in the nations of the Old World that had begun to look to America as an example.

#### THE EXPENSE OF INDUSTRIAL PEACE.

A CORRESPONDENT of the Melbourne "Age," writing from New Zealand, on Industrial Arbitration as he found it in that land where experimental poli-

tics are carried further, perhaps, than in any other country, has penned the following striking sentences:

Like many other people in Australia and elsewhere, I had supposed before taking up my residence here that arbitration, by putting an end to industrial war, had created ideal social conditions. Study of the subject on the spot soon caused doubts to arise, and now it is a question with me whether industrial war is not healthier and less costly than industrial peace attended with commercial brigandage.

As employers have been forced to pay increased wages, the prices of all kinds of commodities have also increased, and landlords have availed themselves of the enhanced values of commodities by raising rents, so that Mr. Tregear, the secretary of the Labor Department, admits in an official report that "the increase in the cost of living has nullified the benefits of industrial arbitration." When the facts of the case are carefully examined it will, however, be found that the working man in New Zealand is actually worse off now than when he got his first award, for, according to Mr. Cogan, the New South Wales Government Statistician, while wages in New Zealand have advanced 8½ per cent., prices of foodstuffs, house rents, and other necessary things have advanced as follows: Meat, 100 per cent.; house rent, 30 to 50 per cent., and other things, 10 to 15 per cent. A remedy for these results, which were not foreseen, and, therefore, were unprovided for, is now being sought by many prominent New Zealanders; but apparently the only way out, which has yet been proposed, is the adoption of the socialistic principle of state industries.

It remains to be seen whether New Zealand is prepared to make any further experiments of a radical nature.—*Australasian Signs of the Times*.

#### SUNDAY-LAW AGITATION IN PENNSYLVANIA.

At the sixty-fifth anniversary of the Pennsylvania Sabbath Association, held in Philadelphia, December 18, the secretary reported that there were forty-seven labor unions in that state, and more than eight hundred in the United States that have declared for a Sabbath rest day, and that a very large percentage of the shop-keepers in the state who open their places of business on Sunday would close them if their competitors in trade would do so. Several years ago this journal predicted that trades-unionism would eventually become an influential factor in the enforcement of Sunday-law intolerance.

Concerning this report of the secretary, the *Sabbath Recorder*, a Seventh-day Baptist paper, says that it "reveals a prominent influence in Pennsylvania and elsewhere for the enforcement of the Sunday law. The issue is purely selfish and the Sunday law is invoked in order that men may not lose their profits upon business that is secured by their competitors on Sunday. This reduces the question from the higher ground of Sabbath-keeping to a very low standard, and degrades a law that claims to be in the interests of the highest morality and of religion to a place where it is used as a club over the heads of business competitors."

The *Recorder* further quotes from a Harrisburg correspondent of the Philadelphia *Ledger* regarding the prospect of a sharp contest on the Sunday-law question at the coming session of the Legislature. This correspondent says:

With the agitation that is going on for the repeal of the Blue Laws, there is considerable speculation as to how the Governor in his message will treat the proposition. Regardless of what he may say on the subject, it seems almost a certainty that the rigid Sunday law will be wiped off the statute books by the Legislature, unless the Sabbatarians shall head a stronger opposition than has been waged in recent years to any proposed legislation.

#### A HORRIBLE SLAUGHTER.

THERE has been "glorious" killing in Maine the past season; no less than 4,295 deer, 221 moose, and 45 bears having been legally slaughtered by sportsmen. The bear and moose records are unsurpassed, while in only two years since 1891 have more deer been killed. In the past five years over 20,000 deer have been the trophies of hunters. During the

season now ended, six persons were killed, being mistaken for deer, and fifteen fatalities among sportsmen have occurred. Nearly 1,200 persons from outside the state, sixty-four being women, engaged in the sport this year. Mr. Roosevelt need not fear for his country. The killing instinct, just for the fun of the thing, survives.—*Springfield Republican*.

#### THE WAR IN THE ORIENT.

ON January 2 the commander of the Port Arthur fortress, General Stoessel, sent word to the Japanese commander of the besieging forces that he was ready to discuss terms of surrender, as further resistance was useless. Articles of capitulation were signed that evening by representatives of the two commanders, and the Japanese are now in full and formal possession of the fortress they have been waging war against for so many months. The forts and city are described as being literally strewn with the fragments of exploded shells. The garrison was worn down to its utmost limit of endurance. There were some fifteen thousand sick and wounded in the hospitals. Even a number of the hospitals had been wrecked by Japanese shells. Disease was prevalent through lack of proper food. Forts that could not be defended were destroyed by the Russians; others that had been defended had been destroyed by the Japanese. Millions of dollars' worth of Russian improvements were destroyed by the Russians themselves to prevent their falling into the hands of the Japanese. The war-vessels that had not been destroyed by the Japanese shells the Russians destroyed for the same reason. Wharves were blown up, and the great dock for the repair of naval vessels suffered in the same way.

The soldiers of the defeated garrison will be held by the Japanese as prisoners, while the officers are allowed to return to Russia on signing a parole, agreeing not to engage again in war with Japan during the remainder of this campaign. The number of men in the garrison at the beginning of the war was 35,000. Of these 11,000 have been killed. Many of those among the wounded have returned to the ranks again and again after recovering from wounds. It is said that no one of Port Arthur's magnificent public works remains. The surrender of the fortifications and city of Port Arthur has brought to an end one of the most terrible sieges in history, but it can not put an end to the sufferings which that siege has occasioned. It is stated that the Japanese have lost more than fifty thousand men in the capture of the stronghold.

Russian officials declare that this loss will only make Russia the more determined to push the war with greater vigor than ever; that Russia will consider no terms of peace until she has won a substantial victory. A large portion of the army that has been operating against Port Arthur will soon be sent north to re-enforce the armies confronting General Kuropatkin. Russia plans to have 200,000 more men under command of General Kuropatkin before the close of February. It is quite generally felt that the czar will order a forward movement in the near future. Russia is working energetically to rebuild her navy, and Japan is working just as energetically to increase her naval forces so as to be able to meet her.

Suit has been brought by the United States Attorney-General against the General Paper Company, a trust, to enjoin that trust from doing business. It is alleged that this company, or trust, is responsible for the great increase in the cost of paper; that it is conducting its business in defiance of the laws; and that no dealers of newspapers or other consumers in the territory west of the Mississippi, except a few papers in Chicago and St. Louis, can purchase any paper, save through that trust.

The submarine road connecting Boston and East Boston is now completed and ready for public travel. The tunnel is double-tracked, one and four-tenths miles long, 2,700 feet of which is under the waters of the harbor. About four and one-half years have been consumed in constructing this tunnel, and the cost of construction was \$3,000,000.

The British naval station at Esquimalt, B. C., is to be abandoned. In view of the fact that England intends withdrawing her war-vessels from Canadian waters, the Canadian officials are preparing a naval program of their own.





# MISSIONS

## REAPING.

BY ELIZABETH B. ZACHARIASEN.

WHILE the years are swiftly passing,  
As we watch them come and go,  
Do we realize the maxim,  
We must reap whate'er we sow?

When the past comes up before us,  
All our thoughts, our acts and deeds,  
Shall they glean for us fair roses,  
Or a harvest bear of weeds?

Are we sowing seeds to blossom?  
We shall reap some day,—somewhere,  
Just what here we have been sowing,  
Worthless weeds or roses fair.

All around us whispering ever,  
Hear the voice of Nature speak,  
Teaching all the self-same lesson,  
"As you sow so shall you reap."

Tho there's pardon for each sinner  
In God's mercy vast and mild,  
Yet the law that governs nature,  
Governs e'en fair nature's child.

## MISSIONARY LABORS IN NAINI TAL, INDIA.

BY W. O. JAMES.

**B**AREILLY is a large military station, lying on the plains about ninety miles southwest of the foot-hills forming the outskirts of the great Himalaya Mountains. We were stationed here some time, working among all classes of people.

But, as the sun beats down upon the plains, making it dangerous to be out from ten in the morning until four in the afternoon, we decided to work the hill stations until the rainy season began. Accordingly, we left Bareilly at midnight, April 3, arriving the next morning at Kathgodam, which is the terminus of the railway at the foot of the hills.

After some delay, we secured a *dandy* (an arrangement in which one is carried by native coolies) for Mrs. James, a horse for myself, and two coolies for the luggage. Thus we started at eight o'clock to complete our journey, consisting of fourteen miles over a rough mountain path, to Naini Tal.

All the way along new beauties presented themselves. As we mounted higher and still higher, these beautiful scenes broadened. It reminds one of the highway of holiness cast up for the redeemed. We can not walk that highway without continually beholding fresh and glorious views which but a moment before may have been shut out by simply one rock of evil in our character. Mounting these hills takes energy, perseverance, and determination, if one succeeds in reaching the heights. Will the pathway leading heavenward require less?

Having made no previous arrangement concerning rooms, the Lord opened the way whereby we could stay with a Methodist minister until a location could be found.

Naini Tal is a beautiful place, ranging from 6,000 to 7,000 feet above sea-level. A lake, one mile long and one-fourth of a mile in width, situated 6,000 feet above the sea, is a wonder, and it is surrounded by mountains,

upon the sides of which the people have made their homes. The highest of these encircling hills is 2,000 feet above the lake.

The next morning, after seeking guidance of our heavenly Father, I started in search of rooms. Three times during my search I passed by the sign-board of a private boarding-house, and each time felt a strong conviction that I ought to visit the place. But, thinking a boarding-house no place for those doing their own cooking, I passed it by. The sign was down on the road, but the house stood somewhere back on the hillside.

After running over the hills until almost worn out, a man directed me to a house, but before it stood a sign just like the one I had seen below. By this time, however, I was willing to enter, as no way had yet opened for rooms. Here we found just what was needed, being centrally located and a very healthy place. We were also placed under the same roof with those who needed help.

A woman on the verge of nervous prostration, with a small child to care for, pressed open the way to reach hearts. A widow, sixty-eight years old, trying to manage the place, needed a kind word and some one to answer applications for rooms. She had always thought Sunday was the seventh day. Several missionaries were in the building, also. I thought, How long it takes the Lord to get people where He wants them, and how much time we lose simply because we do not heed that still, small voice.

Many people were anxious for the paper, *Oriental Watchman*. One lady in charge of a hotel, hearing that an agent was in the place, immediately sent for me, that she might have the paper again. She had lost the address six months before, while moving, and wanted it, that she might place the paper before her

guests. Thus is the truth published to those in high positions.

After canvassing a native man, head clerk in a large government office, he said, "If you allow a Mohammedan to subscribe, I will gladly take this Christian paper."

As a result of the paper work, the way is open for any number of Bible workers, especially in the large cities. Many times I am kept at one place for an hour or two, trying to help honest hearts to throw off deceptions, the theory of which has been ground into the very life. Surely the Lord has some one who will



Type of North-India People.

be willing, yea, anxious, to come and break the bread of life to these hungry souls.

Calcutta, India.

## PEACE IN THE STORM.

A BEAUTIFUL story is told of Benjamin Parsons, who was one of the greatest preachers of his day. He was lying on his death-bed, and a friend, coming in to visit him, inquired, "Well, Parsons, how is it with you?" A smile of perfect peace shone on his face as he answered, "I am resting sweetly on three pillows, infinite power, infinite love, and infinite grace." All these meet in Jesus Christ, and one who lives close to Christ may pillow his head on these three pillows.—*S. S. Times*.



## OUR WORK AND WORKERS.

FIVE new Sabbath-keepers at Senjen, Minn., are the fruit of labor by Brother George L. Budd.

BROTHER F. H. WESTPHAL, who recently went to Chile, reports having begun meetings in Spanish and German.

THE Southern Illinois Herald reports three new Sabbath-schools in that conference—at Tower Hill, Pontoosuc, and Carmi.

AT Detroit City, Minn., three persons have recently begun the observance of the Lord's Sabbath, as a result of the circulation of literature.

THE brethren at Ukiah, Cal., have erected a new house of worship, the first Seventh-day Adventist church building in Mendocino County.

EMMANUEL MISSIONARY COLLEGE, at Berrien Springs, Mich., was opened for the winter term on the 5th inst., under the supervision of Prof. N. W. Kauble.

THE missionary secretaryship of Southern Illinois Conference has fallen to the lot of Brother S. J. Quantock, formerly of Missouri. Miss Pearl L. Rees, who has held the position in the past, has been obliged to resign, on account of the ill health of her mother.

THE Mexican Field, organ of our Mexican Mission Field, reports six new members recently added to the church in Tacubaya, as a result of Bible-readings given by Brother F. C. Kelley. It may be worthy of note that Brother Kelley was formerly employed in the book department of this office, and took up the study of Spanish while thus engaged. He afterward went to South America as a self-supporting missionary, and has served the cause in various parts where the Spanish is the principal language. Our young people would do well to make a note of this.

FROM an interesting letter in the Wisconsin Reporter, written by Sister Minnie L. Westphal, from Mexico, December 10, we take this extract: "Five months ago to-day I arrived in Mexico—truly a stranger in a strange land, yet many have been the blessings which I have enjoyed from a kind Father's hand. My work as governess in a Spanish family, I have greatly enjoyed. Six girls, ranging from eight to eighteen years of age, are in my care, and, being with them constantly, I realize that my influence is unlimited, and that I need much heavenly wisdom in training these young minds in the right channel. Only a few years ago this family were staunch Catholics, but, through the instruction and influence of their former governess, Miss Winifred Peebles, who is at present teaching at College View, Neb., they gave up their Catholic ideas and began to study the Bible for themselves. They soon learned that Christ alone can forgive sins, and little by little caught new glimpses of light. They have much influence in their home town."

ONE of the institutions in the South that needs especial help just now, is the Nashville Sanitarium. On a small scale it is doing a good work, which started from the unaided efforts of two nurses—Brother L. A. Hansen and wife—a few years ago. An appeal from Brother Hansen for much-needed assistance to give the institution the facilities necessary for its important sphere of influence, says: "We are at present in rented buildings, that are partly equipped and furnished. We are in much need of some of the simplest sanitarium facilities. We have an excellent family of workers, physicians, and nurses. A good class of patrons are coming. We ought, of course, to be able to care for them. The institution is already self-supporting, but can not make advance moves in securing permanent buildings or equipment without assistance from others. We ask you now if you will help us in this good work. We realize there are many calls, both from your home field and elsewhere, but surely none will lose by giving heed to as many calls as possible. If the Lord presents openings for us, we must be glad and ready to fill them as far as possible. If you are not prepared to give as much as some one else, do something, even tho it be but a little. Drafts, money orders, or pledges, should be sent to Nashville Sanitarium, Church and Vine Streets, Nashville, Tennessee. If, for any reason, you send donations for this work to any other office, local or general, state plainly what it is for."

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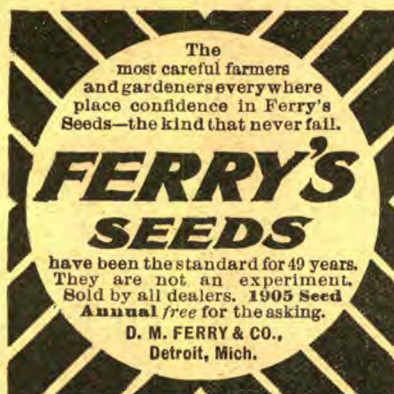
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## THE HOME


**WHILE WE MAY.**

THE hands are such dear hands;  
They are so full; they turn at our demands  
So often; they reach out,  
With trifles scarcely thought about,  
So many times; they do  
So many things for me, for you—  
If their fond wills mistake,  
We well may bend, not break.

They are such fond, frail lips  
That speak to us. Pray, if love strips  
Them of discretion many times,  
Or if they speak too slow or quick, such crimes  
We may pass by; for we may see  
Days not far off when those small words may be  
Held not as slow, or quick, or out of place, but dear,  
Because the lips are no more here.

They are such dear, familiar feet that go  
Along the path with ours—feet fast or slow,  
And trying to keep pace—if they mistake  
Or tread upon some flower that we would take  
Upon our breast, or bruise some reed,  
Or crush poor Hope until it bleed,  
We may be mute,  
Not turning quickly to impute  
Grave fault; for they and we  
Have such a little way to go—can be  
Together such a little while along the way—  
We will be patient while we may.

So many little faults we find,  
We see them; for not blind  
Is love. We see them, but if you and I  
Perhaps remember them some by and by,  
They will not be  
Faults then—grave faults—to you and me,  
But just odd ways—mistakes, or even less—  
Remembrances to bless.  
Days change so many things—yes, hours,  
We see so differently in suns and showers—  
Mistaken words to-night  
May be so cherished to to-morrow's light.  
We may be patient; for we know  
There's such a little way to go.

—Selected.

**A TEMPERANCE PICTURE.**

"It was in the beautiful bar-room of the Taber Grand in Denver," said Eli Perkins. "A group of handsome young men were laughing and drinking, when a poor, tottering tramp pushed open the swinging door, and, with sad eyes, looked at them appealingly.

"Come in, senator, and drown your cares in the flowing bowl," they said jeeringly.

"I will come in, thank you," he said, "for I am cold and hungry."

"Take this brandy, senator," they said mockingly, "and drink our health."

"After swallowing the liquor, the tramp gazed at them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," he said sadly, "I wish you well. You stand where I stood a few years ago. You and I complete the picture of my life. I was, alas, a senator! My bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours. I, too, once had a home, and friends, and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, and, Cleopatra-like, saw it dissolve, and quaffed it down. I had children as sweet and lovely as the flowers of spring, and I saw them fade and die under the curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and dark-

ness and desolation reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them, that I might be tortured with their cries no more. To-day I am a husband without a wife, a father without a child, a tramp without a home to call his own, a man in whom every good impulse is dead. All, all swallowed up in the maelstrom of drink.

"Young gentlemen," he said, as he passed out into the darkness, "whichever way you go, whether you follow your mothers', wives', and children's, prayers, and enjoy their love on earth and dwell with them in heaven, or whether you become a saddened soul, forever lost, like me, I—I wish you well."

"I shall never forget that sad picture," continued the humorist. "It was wit and humor ending in pathos. Tears dimmed the eyes of youth as they watched a despairing soul disappearing in the darkness."

**A BEAUTIFUL YOUNG WOMAN THE DEVIL'S AGENT.**

A YOUNG man in a Wisconsin town gave his heart to God, and was converted through and through. He was very bright, and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied: "I don't believe he ever will; and, after hearing what he said, I don't think he will play cards any more." "I'll bet I can get him to play," said she. "I'll bet you can't," said her friend, and they made some kind of a bet together. These two girls were both members of the church, tho they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then report to you." A few nights after the meeting closed, he came down to spend the evening with the girl. He put his things on the rack in the hall, and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards to-night?" "No, thanks," said he, "I am not going to play any more."

"You are not? What do you mean?"

"I mean just that—that I am not."

"Well, I know you are not going to play with bad men, or gamble any more, but you will play with me."

This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling-den. Before I knew it I was gambling with all I could get. I don't propose to start again, where I did the first time."

A brave, kind, polite answer. He had turned out a miserable gambler, and he did not propose to be caught a second time that way.

They talked on a few minutes together, and then she said: "O, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" Continuing, she said: "There is such a thing as being really fanatical. I am glad you have changed, but I don't want you to be fanatical. I wouldn't have you fanatical for anything. And right here alone, just you and I—will you play a little game with me? I'll never tell."

She pulled out a little drawer, and from it took a pack of beautiful, enameled, gilt-edged cards, and, as she held them out to him, she gave them that quick snap—music to the player's ear.

"Come on! any game you say! your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face, and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth, as they flashed out from behind coralline lips; she smiled at him again so temptingly; he thought the world of that girl.

He stood for an instant, hesitatingly looking into her face, then he reached out, and took the cards from her hands, and—tossed them over into a corner of the room. He turned, and said: "I have a lesson to prepare to-night for to-morrow's recitation; I guess I had better go home, and get it. Good evening," and he bowed, and walked out of the room.

Young man, are you made of this sort?—Selected.

**"THAT'S YOU, JIM."**

A TROOP of young men who had blacked their faces and hands, and dressed themselves in very strange-looking clothes, arranged themselves before a gentleman's store door, one day for a "performance." These people were "Ethiopian Serenaders." After they had sung some comic songs, one of them, a tall young man, stepped up to the door and held out his hat for a few pennies.

Mr. Carr, the owner of the store, took one of the Bibles from the case, and going to the door, he said, pleasantly, "See here, young man, I will give you a shilling and this book besides, if you will read a few verses in it to your companions."

The young man laughed. "That's getting a shilling for an easy job," he said gayly. "Now listen, boys, I'm going to give you a 'public reading.'"

Mr. Carr opened to the fifteenth chapter of St. Luke, and pointing to the eleventh verse, asked him to read.

"Now, Jim, speak up!" said one of the party, "and earn your shilling like a man."

And Jim took the book and read:

"A certain man had two sons; and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

Something in the reader's voice seemed to keep the gay company quiet. He read on—

"And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living."

"That's you, Jim," exclaimed one of the boys, "It's just like what you told me of your father."

Jim read on—"And when he had spent all, there arose a mighty famine in that land; and he began to be in want."

"Why, that's you again, Jim," the same voice said. "Go on." "And he went and joined himself to a citizen of that country; and he sent him to the fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him."

"That's like us all," said the same voice again. "We're all beggars and might be better than we are! Well go on; let's hear what came of it."

Jim went on, but his voice began to tremble—"And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

At this point he broke down and could read no more. It was his own story told in the Bible; it made him think of his own home, of his father, of the love and care that had been given him when he was a little boy, and he made up his mind that he would arise and go to his father.

Will the boys and girls who read this story look for the fifteenth chapter of Luke and finish the Bible story?—Selected.

THE devil never worries over the man who saves all his smiles for the stranger.—*Ram's Horn.*

TO ADMIRE a virtue without seeking to emulate it is to enervate the soul.—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.

## THE SUNDAY SCHOOL

LESSON 5.—JANUARY 29.—JESUS AND NICODEMUS.

Lesson Scripture, John 3:1-15, A. R. V.

(1) "NOW THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: (2) the same came unto Him by night, and said to Him, Rabbi, we know that Thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him. (3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he can not see the kingdom of God. (4) Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? (5) Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he can not enter into the kingdom of God. (6) That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. (7) Marvel not that I said unto thee, Ye must be born anew. (8) The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit. (9) Nicodemus answered and said unto Him, How can these things be? (10) Jesus answered and said unto him, Art Thou the teacher of Israel, and understandest not these things? (11) Verily, verily, I say unto thee, We speak that which we know, and bear witness of that which we have seen; and ye receive not our witness. (12) If I told you earthly things and ye believe not, how shall ye believe if I tell you heavenly things? (13) And no one hath ascended into heaven, but He that descended out of heaven, even the Son of Man, who is in heaven. (14) And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; (15) that whosoever believeth may in Him have eternal life."

Golden Text.—"For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Verse 16.

### SUGGESTIVE QUESTIONS.

(1) What noted man is mentioned in this lesson? Of what sect was he? What position did he hold? Verse 1. Note 1. (2) At what time did he visit Jesus? With what flattering words did he address the Saviour? Verse 2. Note 2. (3) How did Jesus reply to this salutation? Verse 3. Note 3. (4) What questions show that Nicodemus did not comprehend the Lord's meaning? Verse 4. Note 4. (5) What further explanation did Jesus give? Verse 5. Note 5. (6) What is the difference between the natural birth and that of the Spirit? Verse 6. (7) At what did Jesus bid Nicodemus not to wonder? Verse 7. (8) With what words did Jesus enforce His lesson? Verse 8. Note 6. (9) How did Nicodemus show his desire for further instruction? Verse 9. (10) How did Jesus express a natural surprise at the ignorance of this "teacher"? Verse 10. Note 7. (11) What did He say of His own testimony? Verse 11, 31-34. (12) How did He compare earthly with heavenly things? Verse 12.

(13) From whom alone can we learn of heavenly things? Verse 13. Note 8. (14) To what event did Jesus refer as illustrative of His mission to the world? Verse 14. (15) For what purpose was the Son of Man "lifted up" on the cross? Verse 15. Note 9.

### NOTES.

1. It is said that among the Pharisees were to be found most of the prominent persons who were at that time looking for the Messiah. Nicodemus was a member of the Sanhedrin, or Jewish national council, and very wealthy, in fact, the teacher of the Sanhedrin. Verse 10.

2. It was not cowardice that caused Nicodemus to come to Jesus by night. That was a time in which a more private personal interview could be had. There was also in it that spirit of precaution that afterward enabled him to give conservative counsel to his brother officials with regard to Jesus, and to forestall any rash action. See John 7:50, 51. Altho he was accustomed to receiving homage from the poor, Nicodemus approached the poor Galilean with diplomatic courtesy, conceding that He was a minister of God.

3. If Nicodemus expected a return of compliments, he must have been disappointed. Jesus wasted no words; He saw the rich official's need as a sinner, and immediately sought to help him. His first need was to have his mind disabused of the idea that his position as a Jew, and especially as a ruler and teacher, would assure him a place in the kingdom of heaven. He must be born anew, "born from above." God's children are of heavenly birth.

4. Nicodemus' questions show that, however well versed he may have been in religious ceremonials and the letter of the law, he was woefully lacking in knowledge of spiritual things.

5. The words of Jesus in verse 5 "referred to water baptism and the grace of God. The power of the Holy Spirit transforms the entire man. This change constitutes the new birth."

6. "The wind bloweth."—Better "the Spirit moveth where it will." The original word is "*pneuma*," never rendered wind in any other place in the New Testament. Nicodemus knew this great fact by theory at least. As the moving and power of God's Spirit which he acknowledged, but which was beyond his grasp, so the power of the Spirit to bring forth a new being, tho beyond his comprehension, should be acknowledged by him. "The mind is an invisible agent of God to produce tangible results. Its influence is powerful, and governs the actions of men. If purified from all evil, it is the motive power for good. The regenerating Spirit of God, taking possession of the mind, transforms the life; wicked thoughts are put away, evil deeds are renounced, and love, peace, and humility take the place of anger, envy, and strife. That power which no human eye can see has created a new being in the image of God."—*Great Controversy*, Vol. 2.

7. The question, "Art thou the teacher of Israel?" indicates that besides the exalted position of Nicodemus politically, he was one from whom the people

### CO-OPERATION CORNER.

WE have used this corner from time to time to bring together those who can use SIGNS OF THE TIMES but can not pay for them, and those who can not use them to good advantage but can pay for them.

Here is part of a letter just received from one sister who has been doing good work, but on account of sickness, failed to pay her bills, and to whose credit we placed \$10.00 from this fund:

How can I thank the kind friends of the SIGNS OF THE TIMES enough for donating me the \$10.00. I just said, "Bless the Lord" when I read the letter, and could have cried for joy the next minute.

If there are other readers who desire to assist similar worthy missionary workers, they may do so by sending remittances to SIGNS OF THE TIMES, Mountain View, Cal.

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received religious doctrine—that which purported to be spiritual instruction. So here was an interview between two teachers; and the One "sent from God" upbraids the one recognized by the people, because he did not understand the simplest principle connected with that which he himself was assuming to teach. And so it must ever be when men depart from the law of God and teach in its stead the traditions of men. "If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6:23.

8. No man hath ascended up to heaven and brought back the testimony of an eye-witness. Only He who came down from heaven can witness correctly concerning heavenly things. This assertion of Jesus forever precludes the idea of communication with so-called departed spirits respecting conditions in the heavenly world. All such pretensions are manifestly fraudulent. We can get no information in regard to the heavenly land, excepting that which comes through the Spirit and Word of Him who came down from heaven.

9. "The serpent" which Moses set up in the wilderness was a type of Christ, and looking to the serpent in that trying hour was typical of faith in Christ. The looking was an act of faith, implying repentance and a return to obedience of God's commandments. So the sinner looking to Christ by faith is healed of his sin—his serpent bite—and restored to a life of obedience through faith.





MOUNTAIN VIEW, CAL., JANUARY 18, 1905.

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**In Our Next.**—Among other good things in our next issue will be an article on "Rationalism in the Church," by our London correspondent,—a striking setting forth of the religious drift in England; "Sunday-Law Enforcement" Notes and News by our Washington correspondent, showing how widespread is this anti-Protestant, anti-American movement; "Religious Trend in the Northwest," an article by Mr. G. W. Reaser, of Seattle, Wash. Others of equal interest will be found from other contributors and in our editorial columns.

**Be More Careful, Please.**—In a recent contribution sent to the SIGNS twenty-one scripture references were used to tell where the scriptures quoted could be found; and of these mistakes were made in twelve instances. In many cases the chapter before or the chapter after the correct one was set down, showing haste and carelessness. Many other articles are of about the same character. It is a pleasure to get good, well-written articles from our friends who freely contribute. It is worth while to take pains for one's own sake. But it is ever a question whether a carelessly-written article full of misquotations is worth considering at all. Whatever is worth doing, is worth doing worthily.

**Poor reading and poor spelling** is becoming proverbially the rule among graduates of the higher schools. Prof. Charles M. Gayley, of the University of California, is reported to have said: "There are many employers in San Francisco who for the last fifteen years have complained to me of the horrible English used by our graduates employed by them. They say there are very few indeed who can talk and write correctly. The main trouble lies in the fact that the students are 'railroaded' through colleges in their study of the professions, and very little, if any, of their time has been spent on the

study of English expression and literature." To this the *Christian Advocate* adds: "The same is true of spelling. A literateur, usually careful in expression, says that the presumption is that a recent graduate is a poor speller." But the real fault lies with the primary and grammar schools, as regards reading and spelling. Proficiency in spelling should be attained in these grades, and the habit of correct expression should be well established before leaving the high school. Where the colleges and universities are at fault is in their not requiring students to pass rigid examination in these branches, making them tests of admission. Such a course is due as a protection to the language, which is becoming over-burdened with slang, which outrage in time gains recognition in the dictionaries.

In making decisions involving moral considerations, no Christian should ask, What is expedient? but, What is right? Which is more like Christ? How would He have done, were He in my place? Expediency is one of the respectable doors by which the devil enters into the plans and business of many good men. Expediency is a foundation-stone of policy; but right is the foundation of principle. To him who hopes to succeed by expediency, his success will prove a curse; but to him who sacrifices for right, who loses financially by the sacrifice, his loss will prove a gain. Expediency led Peter to deny his Lord in the palace of the priest, but right principles led him to death by the cross. But who now would not infinitely choose the latter to the former. It is easy, however, to decide for others, especially after the deed is a past fact; what we want is principles of right and truth, and faith in the Word of God to guide us in the *now*.

Many do not wish to know that they are sinners. They avoid all places and occasions where they think the Lord would reveal to them their sins. They seem to think, if they are not convicted of their sins, they are not so sinful as tho they were convicted. But conviction does not make the sinner worse. It is a step toward something better, for it reveals to him his true condition; and, knowing his true condition, he can come to Him who is able to remedy every defect, and wash away every sin. Let not the deceitfulness of sin keep you back from knowing your true condition. "Be not deceived; God is not mocked."

**What is good preaching?**—It is giving the message of a living Christ to a dying world. It is giving the message of a soon-coming Christ to a church that has been stupefied by the deadly narcotics of the world. It is pouring out the Gospel of Christ in purity, through a vessel that has been purified by it, that it may do its purifying work in the sick and polluted hearts of men. It is not dispensing pious lectures upon passing themes; but it is the burning of the great truths of redemption into the very souls of perishing men and women. And that is the kind of preaching that counts—it is the only kind that does. The Gospel was not given for entertainment. Men and women may be highly entertained by pulpit discourses while their souls are starving for the bread of life, or are slipping out into those mysterious regions from which they can not be reclaimed. "Preach the Word;" that has in it the message that is due; the food that the soul needs; the power to convict of sin. "Preach the Word," and that will be good preaching.

**The Jewish Counsel of Women** of San Francisco recently discussed the subject of the celebration of Christmas in Jewish homes. While there was decided difference of opinion, the animus of the whole was anti-Christian. Several of the women argued that the celebration of Christmas tended to make the young and inexperienced Jew or Jewess think too highly of the festival which, they claimed, is distinctively Christian. Others contended that inasmuch as Christmas was originally a Pagan festival, participation in it by Jews could not be regarded as Jewish compliance with Christian standards. This argument was surely well founded, but it

showed a preference for complying with Pagan standards rather than to countenance anything that might be deemed Christian. This preference was emphasized by one lady as follows: "Under such circumstances as actually exist, the Christmas celebration being purely Pagan in origin, and having no connection with the nativity of Christ, where, may I ask, does the objectionable influence come in?"

**A Cold Radiator.**—One of the most striking and truthful cartoons we have seen appears in the *Ram's Horn* of December 31. In it a shivering clergyman, with a "crazy" patchwork robe thrown over his shoulders, is shown trying to warm himself before a cold radiator which is labeled "The New Theology." Behind him stands a large waste-basket in the top of which lies a Bible. He has turned his back upon the discarded Bible, and stretches out his benumbed hands to the cold radiator that can not warm them or him. How true to life! and how it solves the problem of the empty pew and the lifeless professor! There is no warmth, no life, in the human inventions and schemes which are taking the place of the Gospel of Jesus Christ in its purity. It matters not whether they are called New Theology, New Thought, Christian Science, Higher Criticism, or what not, they are not of Christ, have not His Spirit, have no power to convict of sin, or convert from sinful ways; they fill none of the soul needs of the individual. The man who has his back turned upon the Bible can not have his face turned toward the "Lamb of God that taketh away the sin of the world;" and the man whose face is turned away from Christ can not lead sinners to the great fount of soul cleansing, to the source of soul warmth, light, and life.

The work of Christ for a soul is a whole work. He is able to do all things needful for our salvation. He is so willing to do this that He died for that purpose. He is the Beginner and Finisher of our faith. Certainly He desires to do what He is able to do, and died to do. There is therefore nothing in Him which will hinder our salvation. If there is any hindrance, it is with us. There is no power outside of ourselves which is able to prevent the work of Christ being completed in us. If He does not work for us and in us, it is because we are not willing to have Him.

**The commandment of the Sabbath**, as given by God from Mount Sinai, is based upon that which concerns man *universally*; viz., the creation of the heavens and the earth. The earth was created, not for the Jews alone, nor for any other one race, but for all men; therefore the Sabbath was made for the whole of mankind. Hence, also, our Saviour's words, "The Sabbath was made for man." The obligation of the Sabbath rests upon all who live upon the earth. This conclusion is unavoidable.

**Modern Christians live too much in the crowd.** They have swung to the opposite extreme of asceticism as manifested in the old monks and anchorites. Both extremes are prolific of barrenness. God wants active servants, but He also wants those servants to draw aside at times from their active duties, to learn of Him, meditate on His instructions, to feed on His Word, and drink of His Spirit. It is thus that He makes His servants friends.

**Do you wish to make your little child** or anybody else's little child a nice present which will do them good all through the year?—Send them the *Little Friend* for a year, price, 50 cents, the address of which is Mountain View, Cal. It is a pure, bright little paper, and it does a child good to have a paper come in his name.

**We are grateful for the good words** we hear from our readers and subscribers. Will you not use your influence to help the SIGNS? There are many families who do not take a religious paper, and who would pay a dollar and a half a year for such a journal. Have you not such neighbors? Try it, and see.