

SIGNS OF THE TIMES

THE ANGEL OF PATIENCE

(From the German, by J. G. Whittier.)

To weary hearts, to mourning homes,
God's meekest Angel gently comes;
No power has he to banish pain,
Or give us back our lost again;
And yet, in tenderest love, our dear
And heavenly Father sends him here.

There's quiet in that Angel's glance,
There's rest in his still countenance!
He mocks no grief with idle cheer,
Nor wounds with words the mourner's ear;
But ills and woes he may not cure
He kindly trains us to endure.

Angel of Patience! sent to calm
Our feverish brows with cooling balm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still;
And make our own our Father's will!

O thou who mournest on thy way,
With longings for the close of day,
He walks with thee, that Angel kind,
And gently whispers, "Be resigned;
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well."

AUTUMN

WINTER

SPRING

SUMMER

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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ANNUAL MEETING NOTICE.

THE Third Annual Meeting of the Pacific Union Medical Missionary and Benevolent Association, for the purpose of electing seven directors and transacting any other business that may properly come before the meeting, will be held on Wednesday, March 8th, 1905, at 12 o'clock M., at room 203 Parrott Building, San Francisco, Cal.

W. R. SIMMONS, President,
E. E. PARLIN, Secretary.

ANNUAL MEETING NOTICE.

THE Third Annual Meeting of the Sanitarium Food Company, for the purpose of electing seven directors and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, Cal., on Thursday, March 9th, 1905, at 12 o'clock M.

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FROM Cumberland, Maryland, comes a list of names for the SIGNS for a year. Bro. J. A. Traugh writes as follows:

Our little company here have sold almost 1,000 of the last Special SIGNS, and the SIGNS is doing an excellent work. We have the promise of more subscriptions in about a month. We wanted to send all together, but it would be too long to hold these orders, so we will send them on. Enclosed find P. O. Order for \$5.25. Hope to have the pleasure of sending in more soon.

"I ENCLOSE draft for \$7.50, for which please extend my subscription five years."

IRVING KECK.

IT LETS "A LITTLE SUNSHINE IN."

SIGNS OF THE TIMES,
Mountain View, Cal.,

Dear Sir:

I write to tell you that the above paper reaches me every week and comes like a ray of sunshine. It is a great help, and I wish I might have known of it before.

Sincerely and respectfully yours,
MRS. M. A. WHEELER,
Churchville, N. Y.



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Experience of Jacob	David
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One Evil Cherished	The Testing of Job
Decoys of the Tempter	Misconception of Adversity
One Failure of Faith	A Faithful Friend
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¶ And then here is another chapter that will be of particular interest to every young man:

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Tithing	A Witness Never Silenced
Profit and Loss	The Question of Questions

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God's Purpose for the Youth	Cause of Failure
Individual Responsibility	Example in Service
God a Sharer in Suffering	Young People's Societies
Selfish Aim	Foreign Missions
Absorption in Study	Workers from the Common People
Out of Touch with Life	Our Children's Heritage
Whom Shall We Educate?	

¶ We might go on and give many other chapters, each of which would be just as interesting as the ones to which we have referred, but we are sure you prefer to read the book itself.

¶ It contains 321 pages and is attractively bound in cloth. Price, \$1.25.

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Pacific Press Publishing Company

MOUNTAIN VIEW, CALIFORNIA

18 W. 5th St., Kansas City, Mo.

285 Salmon St., Portland, Ore.

Signs of the Times.

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

Volume 31, Number 9.
For Terms, See Page 15.

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For further information see page 2.

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

WHICH SORROW SHALL IT BE?

THERE are two kinds of sorrow in the world. There is the sorrow that bears in its arms nothing but bundles of tares to be burned, and there is the sorrow that comes laden with the precious fruits of a better life. Many go on for years in a life of sin, and when their record is made known to the world around them, they are exceedingly sorry—sorry that they have been found out. They were not ashamed when they were making the record, and reaping its illegitimate fruit. It is only the publication that causes shame. That kind of sorrow brings no good results. That kind of sorrow would lead a man to commit other wrongs to keep some one from making his evil course known. That kind of sorrow would lead him to minimize every published wrong, and seek to convince the world that he meant no wrong in what he did. That puts an insurmountable barrier in the way of true repentance, and sears and glazes over every tender spot in the conscience.

But there is a sorrow that builds character, stone upon stone, a structure that can not be swept away. The sorrow of the world may and does work death; but "godly sorrow worketh repentance unto salvation, a repentance that bringeth no regret." That kind of sorrow has the fruit of righteousness in it; for it is a sorrow against sin. It partakes of the nature of God's sorrow when sin entered the world. Because it does, it must be in harmony with God. It is a healing sorrow. The godly sorrow heals every wound with better material than was there before. Have we lost a cherished friend? That sorrow builds a bridge from our heart to the heart of Him who is the Friend of every man. Have we lost a love we cherished above everything else upon earth? We may be sad over the loss; but we know where to go for a love that passes the power of human tongue to express; and, accepting that, we gain an experience that makes us better men and women, gives us stronger courage and more power to do. Is it sorrow over actual wrong? Then comes in the knowledge of God's forgiveness of the wrong repented of and His acceptance of us, and we are helmeted and shod and corseleted and armed for stronger battle against wrong than before. But once let us excuse the wrong, and seek to palliate it, and we are weaker than we were, and the temptations that will come to us will be sharper pointed, and their barbes will fasten themselves into our very flesh.

When we have failed and acknowledged our

failure, then is when God can make victors of us. It is only when we have reached the point where we can make such acknowledgement that God can entrust us with victory. He dared not give victory to Gideon's host until it was thinned down beyond the possibility of its gaining a victory in its own strength; but then He crowned that loyal band with a victory that will always live. The sorrow at having our sins found out, and the desire to cover up our shortcomings are indications that we are anxious to appear better than we are and stronger than we are. But when all that is put away, then it is that God can use us, and make us powers for good in His service. Let us put away the false-faced sorrow of the world; for that works only death, and its fruits can be only the fruits of selfishness and sin. Let our sorrow be sorrow for sin. In that is hope, good fruits, and the prospect of life everlasting.

S.

"NEVER ALONE."

SOME Christians think it a calamity to be isolated, to be away from "church privileges," or separated from those "of like precious faith." So it is, if they are Christians simply to be carried through the world on the arms of brethren and sisters. Of course such Christians will fall away and die under such circumstances, because they are virtually leaning on the arm of flesh. If they would feed on the Word of God, and trust in Him, they might just as well be lights in their community that would soon gather companionship.

John the Baptist was raised up to "give light to them that sit in darkness," yet from childhood he was "in the desert till the day of his showing unto Israel." Suddenly issuing from his isolated position, he was able to preach with such power that the people from the city of Jerusalem, and all the region round about, flocked even to the country to hear him. So well had he been prepared, while dwelling in the wilderness comparatively alone, that Christ said of him, "Among them that are born of women there hath not risen a greater than John the Baptist." When Elijah was isolated, the Lord fed him in a miraculous manner. When Jacob was isolated, even by his own folly, the Lord sent special messengers to encourage him.

The Lord would have His people scatter abroad, going everywhere to exemplify the truth that is due to the church and to the world at this time. There are great blessings in store for those who are willing to forego familiar human companionship for the sake of being lights in darkness. They need not be lonely; for Jesus is still saying, "I will never leave thee, nor forsake thee;" "I will not leave you comfortless." The promised Comforter is one who will abide forever in any place where the

true child of God is. He who appreciates the Word and promises of God will have no occasion to complain of being in an isolated position. The spirit-filled soul is "never alone."

G.

"THE TWO COVENANTS."*

Bondage or Freedom.

WE have been asked for an explanation of the two covenants as illustrated in the allegory of Gal. 4:21-31. It is not an easy matter to discuss in one article the matter of the covenants, which the question opens up; but sufficient, we think, may be given to make the subject clear. The passage reads as follows:

"Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory; for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband."

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."

First of all, let us urge the reader not to consider the subject as one involved and difficult to be understood. We may tangle with careless hands, if we will, the most beautiful skein of silk, or with proper care and right desire we may find the clue and rewind its glossy threads. So it is with this allegory.

The solution lies not in some preconceived theory of the covenants, symbolized by the two women, but in a knowledge of the simple facts on which the allegory is based. These we will find fully recorded in the Scriptures.

The Promises of God.

1. When God called Abram out from his country, his kindred, and his father's house, He declared that He would bless him, make his name great, and that "in thee shall all families of the earth be blessed." Gen. 12:1-3.

2. After the manifestation of his unselfishness with Lot, respecting choice of land, the Lord again told him: "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth; so

*Republished, by request, from SIGNS of April 11, 1900.

that if a man can number the dust of the earth, then shall *thy seed* also be numbered." Gen. 13:14-16.

3. Abram, seeing that he had no son, and, according to all human calculation, would have none, concluded that he must adopt his steward Eliezer as his heir. To correct this idea, the Lord renewed His promise the second time. "And, behold, the word of the Lord came unto him, saying, *This [Eliezer] shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.* And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, So shall *thy seed* be. And he believed in the Lord; and He counted it to him for righteousness." Gen. 15:4-6. And then God confirmed this by a solemn covenant. But Abram's faith was yet to be tested. Sarai was humanly barren; and, as she and Abram questioned over the matter, they concluded, in their unbelief, that some other way besides the legal, right way must be devised for God to work. So Sarai concluded she would have to bear a son by proxy, and she gave her handmaid, a bondswoman, to Abram to wife. Abram, in unbelief, adopted the arrangement, and took Hagar to wife, who conceived a son, and, in the vainglory of unbelief, despised her mistress. For this she was by Sarai driven out. Sarai laid the blame at the door of her husband. And, truly, if Abram had simply continued to believe, the unholy arrangement would not have been made. Genesis 16.

4. Again the Lord appears to Abram, enjoins upon him a perfect walk before Him, and the fourth time promises to "multiply" him "exceedingly," to make him "a father of many nations," changes his name to Abraham, and yet again declares, "And I will establish My covenant between Me and thee and *thy seed* after thee in their generations for an everlasting covenant, to be a God unto thee, and to *thy seed* after thee." Gen. 17:1-7. Then follows the ordinance of circumcision, the sign of God's covenant.

5. Once more the Lord promises, and this time with reference to Sarai: "And God said unto Abraham, As for Sarai thy wife, thou shalt not call her *name* Sarai, but Sarah shall her name be. And I will bless her, and *give thee a son of her*; yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her." Gen. 17:15, 16. Abraham's faith could not quite grasp this, and he reverts to his human arrangement: "Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee!" Verses 17, 18. Once more the Lord in His goodness declares that Abraham might know that the arrangement was not of human ordering, that salvation was not by fleshly schemes. "*Sarah thy wife shall bear thee a son indeed*; and thou shalt call *his name Isaac*; and I will establish My covenant with *him* for an everlasting covenant, and with *his seed after him*. . . . My covenant will I establish with *Isaac*, which *Sarah shall bear unto thee* at this set time in the next year. And He left off talking with him, and God went up from Abraham." Verses 19-22. Surely the Lord

made it plain that the seed, which meant salvation, must come in *His way*, and by *His power*.

6. Once again to confirm his faith and rebuke Sarah's unbelief, the Lord comes to Abraham and Sarah, and promises *the seed* at a certain time. Gen. 18:9-15.

The Promised Heir.

7. At the time declared, Sarah bore the promised son, and rejoiced greatly in God. He was duly named Isaac, and was circumcised. At a feast made when Isaac was weaned, Ishmael, the son of Hagar, mocked him. Abraham yet seemed to feel that in some way Ishmael, the fruit of *his* doing, the son of a bondswoman, should share in the heirship. Sarah's perception was clearer; she saw that such ideas would break up the home, and pervert the blessing of God. She therefore said to Abraham: "Cast out this bondswoman and her son; for the son of this bondswoman shall not be heir with my son, even with Isaac. And the thing was *very grievous in Abraham's sight* because of his son." But Sarah was right; for "God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondswoman; in all that Sarah hath said unto thee, hearken unto her voice; for *in Isaac shall thy seed be called*." See Gen. 21:1-12.

Surely this is clear that the seed must be through the *lawful* wife, the *free* wife, according to *God's* law, and by the *power* of God. To demonstrate all this, and to perfect the faith of Abraham, came the great trial of Abraham's faith, recorded in Genesis 22, in which Abraham, in figure, received his son from the dead.

Now for the Lessons.

or some of the lessons, which the Lord would teach by this history.

1. The son born of the bondswoman was after the flesh. His mother was a bondswoman, unregenerate. So was her son. He was of the flesh. "They that are after the flesh do mind the things of the flesh;" and "the minding of the flesh is death." Rom. 8:5, 6, margin. "They that are in the flesh can not please God." Verse 8. "For if ye live after the flesh, ye shall die." Verse 13. "For the flesh lusteth against the Spirit. . . . Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:17-21. To be born of the flesh is, therefore, to be born in the bondage of sin.

2. This arrangement with Hagar, who bore the son after the flesh, is a figure of the covenant of "Sinai, which gendereth to bondage." What was the covenant at Sinai?—It was a mutual agreement between God and Israel, in which the Lord made certain clear declarations as to what His will was concerning His people, and the people promised to obey. Here is the account: "Now therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine; and ye shall

be unto Me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all the *people answered together*, and said, *All that the Lord hath spoken we will do.* And Moses returned the words of the people unto the Lord." Ex. 19:5-8.

The Weakness of the Flesh.

3. It is an obvious fact that, as a chain is no stronger than its weakest link, this covenant is no stronger than its essentially weakest promise. That promise was the promise of the people. They promised of themselves, after the power and wisdom of the flesh, to be all that God wished them to be. The same element of self-salvation was in it that was in Abraham's arrangement through Hagar. Abraham reasoned that the Lord, of course, would fulfil His promise, but He needed some of his human help after all; and so the unholy arrangement with Hagar was made. It gendered to bondage.

At Sinai, Israel, after the flesh, simply said, Let the Lord do His part, and *we will do ours*. They did not know God; they did not know themselves. They wanted the material blessings, but their hearts were not in harmony with God's voice and law. "The carnal [fleshly] mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

That this was the condition of Israel is shown by subsequent events. When, three days afterward, God's voice was heard and His law was given, the people said to Moses, "Speak thou with us, and we will hear; but let not God speak with us, lest we die." Ex. 20:19. Within the next forty days they were bowing to a calf of gold. Yet, if the people had known God, if they had been free from sin, His voice would have been the sweetest music. Instead of praying, "Let not God speak with us, lest we die," they would, like Moses, have been hungering and thirsting for more of God, pleading with a clear faith, "If Thy presence go not with us, carry us not up hence." "We beseech Thee, show us Thy glory." The Lord knew the people needed a new heart. He knew that in their sins they could not bear His glory. His feelings were thus expressed: "O that there were such an heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29.

The Result of the People's Promises.

What was the result of the people's promises?—Bondage, a deeper bondage in sin than ever. In themselves they had no power to do God's will. In *himself*, man has no power to work righteousness. He is "impotent," "without strength," "is not subject to the law of God, neither indeed can be." Read the third and seventh chapters of Romans, and learn, reader, if you do not know it by sad experience, that man of himself is powerless to cleanse himself or work the righteousness of God. And every effort to save himself, or to help God out by human device, is of the Sinaitic covenant, and genders to bondage. For even Jesus, our Brother in the flesh, said: "I can of Mine own self do nothing." "The Father that dwelleth

in Me, He doeth the works." But he who persistently builds upon his own foundation, or places as materials in his building the wood, hay, and stubble of human devising, is building a hopeless prison, under whose ruins he will be crushed.

"The Flesh Profiteth Nothing"—

That is the great lesson God would have us learn, first of all, by simple faith in His Word; but, if necessary, by the sad failure of all our flesh-laid plans.

4. So Jerusalem, of earth, stands a monumental failure of earthly, fleshly hopes. It stands for Abraham's effort to supplement God's promise; it stands for man's side of the covenant at Sinai; it stands for the king which Israel, after the flesh, would have; it stands for the utter rejection of Christ and God for Barabbas and Cæsar; it stands for the utterly baseless hopes of those who are looking for the kingdom of Christ to be set up in Palestine through the return of the Jews; it stands for the utter hopelessness of all salvation by human works. This is the great negative lesson of the allegory.

Power of God's Promise.

5. "He [that was born] of the freewoman was by promise." Whose promise?—Not man's in any way, but God's. It was wholly of God—in purpose, in plan, in arrangement, in power, in result. He was not a child of the flesh. The flesh had *no power* to bring him forth until the all-powerful word of the Creator was given. He was begotten of the Word. He was born of the Spirit. He did not bring forth Himself. There were no politics or expediency in it; the human instruments were simply willing subjects to God's working, co-operating by yielding, blessed by receiving, bringing forth the living fruit, not carving dead, cold forms by human effort.

6. "Ye must be born from above." Our spiritual birthright is heavenly. The kingdom of the sons of God is eternal. Jerusalem above is its capital city. There is our citizenship. The mother of the faithful brings forth no children to bondage. Her husband is Lord over all. His mighty, creative, and redemptive power sweeps the universe. Whom He "makes free is free indeed." These children may now be clothed in the weakness of flesh, but they are free in God. They may be sleeping in the grave; their record is on high; their life is hid with Christ in God. They may be bound with chains, suffering affliction, but they rejoice in the higher freedom from sin. The mother is represented as looking down upon them, travailing for the fulness of the greater birth, when the children shall all come home. That day draws on apace; the rejoicing is about to break forth. If we desire this freedom, now and eternally, we may find it by yielding all to God. He will do the work.

7. The new covenant is established upon "better promises," even the promises of God. It has no weak links. Every one is forged in the workshop of God, from His eternal power, wisdom, and love. Not one can fail. If the soul will but yield to Him, God will cleanse away his sins, will put within him a new heart and create within him a new spirit, will write His perfect laws by the finger of love upon his heart, and put them in his mind, and thus make him to know—to come into harmony

with—Himself. That soul can keep God's law; he loves it. The new covenant brings forth to freedom, to love, to happiness.

"Now we, brethren, as Isaac was, are the children of promise." So it is with every one who has been born again. He may and will be persecuted, but this need not move him. Men may deny and blaspheme God; it does not change his love. Others may trample underfoot God's law; he can not do it, for it is enshrined in his heart. He loves the entire law. The Spirit which is in the law has made him a new creation in Christ. He is one with the law.

Praise God for all its blessedness. The child of the freewoman obeys God, but it is the obedience of a regenerated heart by faith. He works, but it is God that worketh in him to will and to do of His own good pleasure. He is led of the Spirit, and therefore does not fulfil the lusts of the flesh. He sings, with the psalmist, "O how love I Thy law! it is my meditation all the day." He exclaims, with his blessed Lord, "I delight to do Thy will, O my God; yea, Thy law is within my heart." With the beloved disciple, he says, "This is the love of God, that we keep His commandments; and His commandments are not grievous." With Paul he declares, "I am crucified with Christ; nevertheless I live; yet not I, but *Christ liveth in me*; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." And to the power and wisdom and love of his blessed Lord, he ascribes all the glory.

These are some of the lessons of the allegory of Galatians 4. Which shall we choose, human wisdom and effort, or God's word of power? bondage, or freedom?

ONLY "AN ORDINARY MORTAL."

PEOPLE reared under imperial government are accustomed to stand in awe of high officials and the nobility class in general. Men of the more common orders fear these higher castes, and never expect them to do common things. It is this principle of subserviency on the part of the masses, and the human disposition to worship wealth and title, that give the exclusive possession of these things to a comparatively small number of people, and endow them with the power that such advantages wield. Men would not care so much for wealth and title were it not that others are so inclined to look up to them, and honor them because of such possessions.

The Hearst newspapers have incidentally caused a surprise, even in London, by securing a common news interview from the Grand Duke Vladimir, of Russia. A London telegram says: "The interview with Grand Duke Vladimir caused a journalistic sensation. The British press is not accustomed to see the uncle of a czar quoted in a newspaper like an ordinary mortal. They could not believe such a thing possible until they had telegraphed to St. Petersburg, and received word that the interview was authorized and absolutely correct."

Even the managers of those powerful English newspapers supposed there were human beings too august and dignified, because of wealth and title, for them to approach through ordinary business channels. Of course, the lordly ones of earth will perch high, and look with disdain upon the "mudsills" that form the foundation of their positions, as long as they are lauded and honored because of their good fortune. Nor are they likely to be brought down, excepting in isolated cases, while the efforts to humiliate them are confined to a mere envious ambition to change places with them.

No position in the power of man to confer, nor all the wealth of the world, can legitimately raise any man above the rank of "an ordinary mortal." The

greatest Man this world ever saw sought not the honor of men. When they would take Him by force to make Him a king, He hid Himself from them. "Being found in fashion as a man, He humbled Himself." Had ordinary mortals been likewise minded, there never would have been such a thing as tyranny among men. But for the worship and envy of wealth and rank by the "common people," no republic or democracy could ever become a monarchy. And while there exists the disposition to laud the autocratic class, and to imitate autocratic manners, monarchical principles will rule, whatever the *form* of government may be.

G.

Question Corner

1626.—Rev. 20:5.—Is It Spurious?

Please let me know if Rev. 20:5 is found in the old manuscripts. F. C. C.

It is so stated by a class of people who deny the two resurrections, so clearly taught in the Bible. We repeat reply No. 1552 given to a similar question:

The earliest New Testament manuscripts are as follows: (1) The *Codex Sinaiticus*, now in St. Petersburg. It contains the whole of the New Testament. It was discovered by Tischendorf in the monastery of St. Catherine, on Mount Sinai in 1859. It was written in all probability in the Fourth Century, not later than the Fifth. It once included the whole Bible.

2. The *Codex Alexandrinus*, now in the British Museum, written in the Fifth Century. It contains the whole Bible.

3. The *Codex Vaticanus*, now in the Vatican, known also as Vatican MS. No. 1209. It was probably written in the latter part of the Fourth Century or in the Fifth. It contains the whole Bible, excepting parts of the New Testament including the Apocalypse (The Revelation).

4. The *Codex Ephraemi Rescriptus*. This is what is called a palimpsest, the original writing of which has been erased in order to use the parchment for another. In this MS. part of a Greek Bible was used on which to write some of the works of Ephraim, a Syrian "father." So have the "fathers" in other instances obliterated the Word. But by chemical re-agents the old writing has been partially restored. It was written in the Fifth Century, and contains about two thirds of the New Testament.

5. Then we have the Peshitto-Syriac Version, but the "Oxford Helps" assures us that "there are no [Syriac] copies extant which were written so early as the oldest of the Greek MSS.

Now of the above, Rev. 20:5 is found in the first, second, and fourth. The third does not contain the Revelation at all. The Syriac omits the passage, as does Vatican MS. No. 1160, of the Eleventh Century. Thus the three oldest Greek copies which contain the Revelation at all have the text. Wilson is correct when he says in a foot-note on the first part of Rev. 20:5, in the Emphatic Diaglott, based on Griesbach's Greek text: "The words were probably omitted by oversight in Vatican MS. [No. 1160] as they are found in A, B, C, tho not in the Syriac. By 'A' is meant *Codex Alexandrinus*; by 'B,' *Codex Vaticanus*, No. 2066, of the Seventh or Eighth Century; by 'C' *Codex Ephraemi Rescriptus*."

Finally, the best Greek text, that edited by Westcott & Hort, contains the passage in question, and neither of the Revised Versions, nor any of the critics, so far as we know, even questioned it. The Revisers adopted for their revision the text "for which the evidence is decidedly preponderating," and when that differed from the Greek text "from which the Authorized Version was made, the alteration be expressed in the margin." (See Preface to Revised N. T. Division II., ¶ 4.) But there is not even an indication of question over Rev. 20:5. The clause is considered spurious only by those who have a doctrine to prove which the text condemns.

1627.—Record of Moses' Death. Deut. 34:5-7.

Who wrote the record of Moses' death? Deut. 34:5-7. L. J.

Some suppose that it was written by Joshua, and attached to the books of Moses, because pertaining to that.



THE OUTLOOK

ROME'S HAND IN THE PUBLIC TREASURY.

IT is a very old theory of the Roman Church that civil governments are designed primarily to be assistants to "the church." Therefore whatever "the church" can get from the government, by whatever means, is legitimate gain. There was a time when the United States Government made appropriations to aid Indian schools conducted under the auspices of religious denominations. But in course of time a number of Protestant denominations discovered that the Roman Catholic Church was receiving more money in this way than all others combined. Then these Protestants were suddenly aroused to the fact that the whole business was wrong; that the government had no right to expend the people's money in support of any denominational institution. They would not receive any more money themselves, and protested against such appropriations for any church.

The Benjamin Harrison administration took this view of the case also, and Mr. Morgan, then commissioner of Indian affairs, carried out that policy. A great deal of complaint was made in Catholic circles, and—Mr. Harrison was defeated in his race for re-election. While the Protestants have refrained from asking government aid for their schools, the Catholics have managed, on one pretext or another, to secure some assistance, and now there has been divulged a scheme to make the Indians themselves pay for their religious education out of money held in trust for them by the government.

United States Senator Bard, of California, recently made a somewhat startling statement before the Senate Committee on Indian Affairs. He stated that he had been solicited by a Roman Catholic agent to use his influence with Republican members of Congress to forward the interests of Catholics in getting a diversion of Indian trust funds for the support of Catholic schools on the reservations. In return for this service it was promised that the Catholics would see that twenty Congressional districts, in which the Republicans were weak, were carried for the party.

Prominent Catholics have essayed to deny the charge, and to discredit the alleged agents in the matter. But there comes to the front some statements of the Protestant Episcopal Bishop of South Dakota, which give data rather difficult of refutation. He describes the embarrassment to his mission schools when the government contract system was abolished, and tells of his efforts to get some relief from the rigid application of the rule. He mentions high officers of the government whose decisions were emphatic that "it was the settled policy of the government not to use the money entrusted to it in aid of any denominational school." To this he adds:

Imagine my surprise, therefore, on discovering, last September, that the same executive officers who had declared this to be the policy of the Government and had administered the policy with inexorable suddenness and severity, had been making large contracts for the conduct of mission boarding-schools.

On the spur of the moment it seemed to me that I might ease my pecuniary burdens by securing such a contract for my mission boarding-schools, and I wrote to W. A. Jones, Commissioner of Indian Affairs, asking for information.

He replied: "These contracts were entered into pursuant to a petition filed in the House by the Indians of the several reservations, the expense to be paid out of trust funds now to their credit in the treasury of the United States."

In answer to a second letter, he wrote me: "I do not think it is necessary for you to secure the consent, or even to have a request made for the tribe, for the purpose of entering into a contract for your boarding-school."

My eyes began to be opened, then I began to stare. I recalled the whole history of the action of

the government in regard to the inter-denominational schools as rehearsed above. I wrote to three or four Protestant missionary societies and learned that their amazement was equal to my own. I next discovered that these contracts numbered in all nine, and eight had been made with *one denomination*, and that of the total amount of the contracts, *viz.*, \$102,780, all but \$4,320 was for the benefit of one denomination.

I happen to have missionaries in the Indian country who have been familiarly moving about among the people for twenty-five to thirty years, and who are thoroughly familiar with the Indian language. I addressed inquiries to these and to others, and learned that these petitions for these contracts were gotten up quietly; that they were entirely unheard of by them and a large number of Indians for months afterward, and that many of the Indians who signed them did not know what the petitions meant.

I received copies of the petitions sent in from different tribes. I found the petitions to be practically all in the same language, and language which the natives would not use. They were signed by women as well as men. About two-thirds of the signers merely attached their mark. The whole number of signers is a very small fraction of the tribes concerned, in one case 150 signers in a tribe of 5,000 Sioux.

Bishop Hare then presents an indisputable record of contracts made by the government Indian office with sectarian educational institutions, for the year ending June 30, 1905, which are as follows:

St. Joseph's School, Roman Catholic, total for year \$18,860; St. Louis School, Roman Catholic, \$9,375; St. John's School, Roman Catholic, \$8,125; Immaculate Conception School, Roman Catholic, \$7,020; Holy Rosary School, Roman Catholic, \$27,600; St. Francis' School, Roman Catholic, \$27,000; St. Labre's School, Roman Catholic, \$6,480; St. Mary's School, Roman Catholic, \$500; Foss Boarding School, Lutheran, \$4,320; total \$102,780.

Thus is indicated Rome's propensity to secure public funds for the support of her church work,—law or no law,—and her fecundity in devising ways and means for inducing politicians to further her purposes. As an offset to this particular phase of financial scheming, Representative Stevens, of Texas, has introduced in Congress a bill to prohibit the use of Indian trust funds for the education of Indian children in sectarian schools. Whether it will ever get any farther than a committee remains to be seen.

The President urges the passage of a bill introduced by Representative Lacey, which provides for paying the interest on the trust funds to the Indians themselves in severalty, and that would enable each one to do as he pleased about supporting schools. However, he says the contract system will be continued, unless Congress or the courts decide otherwise.

A SIGN OF THE TIMES.

CHRISTIAN conversation is fast becoming a lost art. How seldom do we hear men in places of public concourse, in public conveyances, or in places of business, conversing on sacred themes. Is there any better way of strengthening faith, aside from fellowship with God, than just by laying one faith alongside of another, and comparing one with the other? Here righteousness and peace kiss each other. The way in which another has triumphed over temptation, will enable us to triumph. What has proved a comfort to him, may prove a comfort to us. When one man's hope is joined with another's, it is easier for them both to rise to higher things.

Suppose those two men on the Emmaus road had been talking about the sheep market down at Jerusalem, or the price of olive oil, or doves, or young pigeons, do you suppose their hearts would have burned within them, or Christ would have joined their company, or would have revealed Himself to them later in the breaking of bread? Indeed, they

did not know until the long walk was over that the Master Himself had a share in their conversation. May it not be so with us? The failure of religious converse is one reason why our hearts are not more frequently made glad by His presence.—*United Presbyterian.*

IMPORTANT AND TRUE.

THERE are many gospels which men are preaching to-day. There is the gospel of intellectualism, making its appeal to the intellect. There is the gospel of moralism, making its appeal to the ethical nature. There is the gospel of estheticism, making its appeal to the artistic nature. There is the gospel of symbolism, making its appeal to the imagination. In their extreme forms, each of these gospels exaggerates a part of man's nature which can not be dominant without disaster; and even in the less extreme and more admirable forms, they attempt to minister to the spiritual nature of man through some subordinate faculty, with a foreordination to failure. Man needs God. Dying man needs the Living Christ. The intellect can bring us only to *thoughts* about God, not to God. Morals can bring us only to *determinations* for God, not to God. Esthetics can bring us only to *representations* of God, not to God. Symbolism, however exquisite and suitable, can bring us only to *symbols*, and not to the Deity symbolized. The Gospel of Jesus Christ brings us to Jesus. In the central realm of spirit the Living Christ comes to us, demonstrates Himself to us. Therefore, let the first thing be first. Christ within, and thoughts, feelings, volitions, thenceforth spring from a new life, while intellectualism, moralism, estheticism, and symbolism, cease to be dangerous."

—*Dr. Forsyth.*

CONCERNING SUNDAY OBSERVANCE.

[From our Correspondent at Washington, D. C.]

Sunday and the Inaugural Ball.

ACTION in behalf of Sunday observance marked the initial meeting of the Washington committee having in charge the arrangements for the coming Presidential inauguration. The fixing of the time for the inaugural ball seems to have been one of the chief items of business at the first meeting, held on December 7, of this body, which, by appointment of the President, is headed by Gen. John M. Wilson, and is said to be "thoroughly representative of the city of Washington." It was decided that the only possible night for the ball and inaugural reception was the night of March 4, "notwithstanding the fact that the next day will be Sunday," but that "the festivities must cease at midnight, so far as the dancing and music is concerned."

A promenade will be allowed after that hour on the ground, as General Wilson declared that it is not improper to go visiting on Sunday. The committee decided that the music and dancing should be stopped promptly at midnight Saturday night, but that the doors should not be immediately closed; the idea being that those who wished to stay, engage in conversation, and admire the decorations, should be allowed to do so. The following statement concerning the matter is attributed to General Wilson:

I think that the people can get their full enjoyment out of the evening without extending the festivities into the Sabbath. Instead of arriving at the ball at 10 or 11 o'clock, and dancing until 2 in the morning, or later, they can come at 8. That will give four hours for dancing, and will get everybody home at a reasonable hour. As the hands of the clock point to midnight, the band will play "Home Sweet Home." Of course, if the guests desire to stay longer, the lights will not be put out. There will be no objection to the people remaining and looking at the decorations, but there will be no more dancing.

Doubtless appreciating the fact that the prospect of being restricted, after 12 o'clock, to standing around and admiring the decorations, will be apt to modify considerably the interest in the affair of those who usually take most interest and part in such affairs, the Washington *Evening Star* devoted an editorial to the matter, arguing that tho the holding of the affair on Saturday night entailed "the limitation necessarily imposed by the succession of Sun-

day," "the inaugural reception is not necessarily brought to a close any earlier than in other years;" that "merely the dancing and dance music must cease at midnight," and that "the dancing feature is not the most significant item of the occasion."

Sunday Legislation.

The following general summary of the Sunday laws of the United States, and all territory under the jurisdiction of the United States, so far as such laws relate to labor, appears under the heading, "Sunday Labor," in an article on "Labor Legislation in the United States," which constitutes a portion of "Bulletin No. 54, of the Bureau of Labor, Department of Commerce and Labor," which bulletin has just recently been issued:

All states and territories except Arizona, California, Idaho, Nevada, and the Philippine Islands have laws prohibiting the employment of labor on Sunday. In California, however, it is a misdemeanor for any employer to cause his employees to work more than six days in seven, except in cases of emergency. The Sunday labor laws usually make it a misdemeanor for persons either to labor themselves or to compel or permit their apprentices, servants, etc., to labor on the first day of the week. Exceptions are made in the case of household duties or works of necessity or charity. These exceptions are sometimes expressed in general terms and sometimes specified in detail. The excepted labor is usually that required in the sale of drugs, medicines, surgical appliances, milk, ice, soda water, newspapers, the letting of horses and carriages, undertakers' work, and railway transportation. In Colorado and Montana, barbering only is prohibited on Sunday, while in Alaska barbering is included among the excepted occupations. A number of states make special provisions for the running of railway cars on Sunday, such as specifying certain hours during which they may run, permitting the transportation of perishable goods, fruit, milk, etc., or leaving the regulation of the running of railway cars on Sunday to the discretion of the railroad commissioners. Nearly all the Sunday labor laws make exceptions in the case of members of religious societies, by whom any other than the first day of the week is observed as a Sabbath, provided they refrain from labor on that day.

The writer of the article from which this extract is made, who is no doubt an *attaché* of the Labor Bureau, states in beginning that he includes "only those classes of laws which are of greatest public interest at the present time." "Sunday labor" is fifth in his classification of the fifteen subjects considered. This classification of Sunday laws as labor laws is a conspicuous instance, illustrative of a change which Sunday legislation is now undergoing in the public mind. Its real character is being ignored, and there is being imputed to it a character which it does not possess except by imputation. It is no longer "Sabbath" legislation, but "labor" legislation.

No doubt it is possible in the course of time for religious statutes to issue in civil statutes having no religious character, for history furnishes examples; and so it may be that in time there can issue from Sunday legislation real, genuine labor legislation, but it certainly is an inexcusable disregard of the real character of most of the Sunday legislation existing to-day, to assume that it is labor legislation. The history and the text of these laws, and everything by which their character is to be determined, shows indisputably that whatever bearing they may have upon labor, they are "Sabbath" laws, and not "labor" laws—laws in the interests of the observance of the religious Sunday, and not laws in the interests of workers. Whatever benefit they are to labor, is incidental to their object, which is something else entirely.

A Legal Adjunct to Sunday Observance.

From present indications, the Sunday institution is not to continue in a complete monopoly of the weekly holiday and rest period business, but will be obliged to share that function, as well as popular favor and the recognition and support of the law, with another institution of that sort. The Saturday half-holiday seems to be gaining strength and favor, and establishing itself as a recognized institution. A recent notable instance indicative of this, has been a decision of the Court of Appeals of the District of Columbia, rendered on December 7, in which, interpreting a section of the District Code, it is declared that "the statute divides the Saturday into two parts, one for business purposes and the other for a holiday," and that "every Saturday after 12 o'clock is a holiday for all purposes" in the District.

The question at issue was over the computation of time allowed for appeals. "Counsel on each side of the case contended that the rule of the law that courts will not take notice of fractions of a day was applicable," but the court held that "the rule is no longer applicable that the law will take no note of fractions of a day," and that the Saturday half-holiday must not be included in the time allowed for the taking of an appeal. The decision stated that the question before the court was "a somewhat novel one, and necessarily so, since the establishment of the Saturday half-holiday is a comparatively recent institution." So we have here judicial recognition of the Saturday half-holiday as an established institution.

This institution will be welcomed and supported by the champions of the Sunday institutions, so far as it may be a means of promoting the latter institution. They will doubtless regard it as being useful and desirable, as a sort of introduction and preparation for the advent of the "Sabbath," and as a means of removing the unholiness of industry to a proper and suitable distance from the sanctity which attaches to the hours of the Sunday institution. But they who may suppose that the champions of a Sunday "weekly rest" period will have any such feeling with regard to the Saturday holiday and rest period that they have with regard to the Sunday holiday and rest period, are much mistaken. Notwithstanding their constant use of the phrases, it is not "weekly rest" and "release from toil" that is the concern of these people, but a certain weekly period of time to which they attach a special religious character, very different to them from any and all other time in the week; and "weekly rest" and "release from toil" at some other time, never can appeal to them as it does with reference to the time covered by the Sunday institution.

JOHN D. BRADLEY.

CHINA WAKING UP.

MR. ARCHIBALD COLQUHOUN is one of the highest authorities upon all matters relating to China. That he is justly so regarded, is shown by his able work entitled "China in Transformation." Mr. Colquhoun contributes a most instructive and suggestive article to the July number of the *North American Review*, in which he calls attention to a number of important facts concerning recent movements which indicate that China is waking up. The article is entitled, "China in Transformation, and the War."

In the opening sentence, Mr. Colquhoun says: "Altho very few people, with any reputation as political students, would care to risk a prophecy as to the probable denouement of the present war, the writer is bold to foretell one thing: China will provide some surprises for the world at large, possibly before the conclusion of the war, inevitably after it is over. Russia and Japan present to the uninstructed observer the spectacle of two men fighting for the possession of a quasi-moribund third; but the supposed helpless one has opened, at least one eye, if not very widely, and is eagerly watching the struggle."

Mr. Colquhoun agrees with the statement made in *The Northwestern* a few weeks ago, that the great man of China to-day, the man whose name should be remembered, is Yuan Shih Kai. Yuan has secured the favor of the empress dowager. He supports the more practical reforms, and his present great effort is to train and equip properly a modern army in northern China, for he has become a convert to the idea that a policy, without force to back it, is useless. He is making use of Japanese military methods, and his purpose to create a strong Chinese army is based primarily upon the doctrine, "China for the Chinese."

An item of great significance, says Mr. Colquhoun, is found in the fact that in the Chinese civil service examinations, which open the way to official station, a revolution occurred last year. Hitherto, the examinations had been rigidly confined to that antique Chinese classicism which seems to Occidentals so very absurd in a practical age. But now the examinations include questions as to the significance of the Monroe doctrine, the value of the Panama canal and the Siberian railroad, the meaning of free trade and protection, the chief points in the educa-

tional systems of different countries, and the modern development of Japan.

Other significant facts are the following: Chinese workmen are now crowding Japanese arsenals and factories, to be taught the use of modern machinery and manufacturing methods. The Japanese influence in China is being widely extended by means of a native press, controlled and directed by Japanese, which extends to the remote interior of the Chinese empire. One of the early results of this form of agitation for modernization was an exodus of Chinese students to Japanese colleges, of whom in Tokyo last year there were over 1,000 enrolled. A network of postal service has been spread over the length and breadth of the eighteen provinces, which makes the dissemination of the newspapers and literature possible.

Mr. Colquhoun, in summing up these points, remarks: "Who can doubt . . . that China is on the eve of a new era, and that the new reform movement, of which Japan is the prime instigator, will be successful, because it does not center in any one district, class of society, or political party, but has centers of activity in the army, the mandarin class, the *literati*, and the industrial class? All have been touched with the magic wand, while the widely-disseminated literature of the Japanese press carries new light to the farthest ends of China."—*North-western Christian Advocate*.

AFFAIRS IN RUSSIA.

On February 10, conflicts were reported in various parts of Russia between strikers and troops. At Sosnovice 28 persons were killed, and 36 severely wounded, several of whom have since died. On the previous evening over a hundred are said to have been slain at Warsaw. At Lodz twenty are said to have been killed in one conflict and 12 in another, with a large number wounded. Strike news comes from all parts of Russia, but at the close of the week it is reported that the men are returning to their work.

A report from St. Petersburg states that the czar has decided to convene the ancient land parliament, known as the Zemskyzabor. The report has been received with rejoicing by the people. Later reports indicate that the ducal party is seeking with all its power to prevent the czar carrying out his purpose in this respect.

In many parts of Russia are heard cries of "Down with autocracy," and these cries are by no means confined to the middle and lower class. The reform cry is said to be gaining ground.

On the afternoon of February 19, Grand Duke Sergius, uncle and brother-in-law of the czar of Russia, was assassinated by a member of the Socialist party. The duke, with a large escort, was driving to his palace, when a man in workman's garb threw a bomb which destroyed the vehicle, and tore the duke's body to fragments. Duke Sergius is held responsible for most of the harsh methods employed by the government. It is felt that he has stood in the way of the reforms which the czar intended to bring about.

By a unanimous vote the House of Representatives has passed a resolution, introduced by Senator Campbell, of Kansas, requesting the secretary of Commerce and Labor to investigate the methods and operations of the Standard Oil Company. The harsh methods of the trust in the state of Kansas have resulted in the passage of a bill by the State Legislature under which a state refinery of oil is to be established.

Cold weather during the past week throughout the Eastern and Central states has caused many thousands of dollars' worth of damage. Thousands of head of cattle have perished in Texas and other states, and in many places fruit buds have been destroyed, and many fruit trees have been killed. The full extent of the losses will not be experienced until next autumn's crops are harvested.

There was another wild flurry in the Chicago wheat pit on February 16. John W. Gates and his contingent are said to have cornered the wheat market. It is stated that their profits, if their holdings were sold now, would be \$12,400,000.

The Church of England is inaugurating a crusade against the English "Godless Sunday," as it is called. The movement just now is directed mainly against the "smart set," who spend their Sundays in pleasure seeking.

EVOLUTION AND GEOLOGY

BY GEO. MCGREADY PRICE

XIII. THE SUCCESSIVE AGES.

THE second postulate of Geology, which every true lover of inductive methods must object to assuming as a preliminary to all investigation, is that our globe originated by the hot process, in any manner whatever—whether according to the theory of Kant, La Place, Mädler, Lockyer, or Faye—for they are all alike in teaching that our globe was once fluid throughout.

As to the Earth's Origin.

The pro and con of this, as a theory in itself, may be discussed at some length in some future papers. Just here I only wish to point out how this theory of our earth having originated in such a manner that its interior is or was molten or liquid from heat, not only enters into all modern discussions as to the causes of volcanoes and earthquakes, and the metamorphism of the sedimentary rocks, but by its being the foundation for the hypothetical rise and fall of whole countries—a “pulsating crust,” Dawson calls it—forms an integral part of the whole structure of Uniformity. We might note in passing that it is contrary to the account given in Genesis of the origin of our world. But what have we to do with the origin of our world in this science of Geology—science based principally on an investigation of the fossiliferous rocks, and which can tell us about as much concerning the real condition of the earth's interior as a fly can discover of the pulp of an orange by walking over an inch or two of its surface, and sucking at its rind here and there? As Prof. T. G. Bonney expresses it, “We can see about as much of the earth's interior as of a cricket ball's stuffing through a few pin scratches on the leather.” Hence it seems to me the height of absurdity to make any theory regarding our earth's origin a postulate or starting point on which to build anything that we wish to palm off as inductive science.

An Unproven Hypothesis.

That these two propositions, *viz.*, Uniformity and the molten-interior-of-the-earth theory, are, whenever used in our text-books, *pure assumptions* and not conclusions of Geology, few will, I think, deny. But these, useless and improbable, *per se* tho we may regard them, and far-reaching as they doubtless are in warping the conclusions of the scientific investigation of the rocks, are yet quite subordinate in their baleful effects on the science to the all-pervading power of the THIRD postulate of this curiously deductive science, *viz.*, that there has been a succession of life on the globe from the low to the high, and that relics of these successive life-forms are pigeonholed in the rocks to reveal this fact to us. It will be largely the business of this and some succeeding articles to show how this idea, beginning as a crude and hasty generalization from a very few imperfectly understood facts, almost instantly expanded into the iron dogma that it is to-day; how it has continued to pervert the teachings of science for a hundred years in spite of its signal failure to explain the facts of the rocks; and how this idea, in fixing upon any fossil type or types as *intrinsically older* than all or

any others, involved, from the very beginning, the utterly preposterous notion that, *while one kind of fossils was being deposited in one locality, another and very diverse kind of life positively was not living or being fossilized in another locality*—preposterous, I say, for who will claim to possess the supernatural knowledge of the past implied in such a statement?

A Theory that Proves Too Much.

About a century and a half ago, the great French naturalist, Buffon, put forth the generalization that, over all the continents, “the remains of large terrestrial animals occur at a small depth below the surface, showing that they apparently dwelt in these regions at no very remote age; whereas the deeper-lying remains of marine creatures in the same region belong to extinct species, or are related only to forms now inhabiting far distant seas.”—Zittel's “History of Geology,” etc., page 42.

But this may be admitted as a fairly general truth, while refusing to see how it can be stretched out and patched up into the long, thin line of the “Phylogenic Series,” so-called, which, as everybody knows, is practically, in all its details, from the low to the high, the duplicate of the “Taxonomic Series” of our modern world. Moreover, it is hard to see why this argument of Buffon's would not prove the gigantic dinosaurs of Colorado and Wyoming, and the huge amphibians of the Texas Permian* rocks, as much modern deposits as any Tertiary or Pleistocene; for they also certainly “occur at a small depth below the surface,” which fact ought to prove for them as well “that they dwelt in these regions at no very remote age;” and because, in most cases, nothing but a strong imagination can prove other or “younger” formations stratigraphically imposed upon them.

One Scientific Method.

Of course there is one way of proving the relative ages of strata which we can all acknowledge to be truly scientific. When we find undisturbed strata lying one above another, the lower one is evidently the older of the two; but whether laid down ten minutes earlier or ten million years earlier, how are we to tell, except by assuming the succession of life *en bloc*, and deciding the matter according to the fossils they contain? And in doing this, we are also tacitly assuming Uniformity, or that these beds, with change of flora and fauna, did not occur by any abnormal action of the elements which might wash different kinds of contemporary faunas and floras into their present positions. But no one pretends that this test of superposition is of any service in comparing the rocks of distant or disconnected regions. How, then, shall we correlate the rocks of distant lands, except we assume that there has been a succession of life upon the globe in a particular order?

The Onion-coat Theory.

All admit that there are everywhere rocks at

* Note. I shall continue to use the ordinary geological names of Silurian, Devonian, Permian, Triassic, etc., in the sense in which they are invariably used, *viz.*, as meaning rocks containing certain kinds of fossils. We can easily do this, while refusing to acknowledge the reality of these successive ages, or to affirm that one kind of life existed before another.

the base of the fossil-bearing strata which are non-fossiliferous; and all agree in calling them Archæan. Now, where we find certain fossils next to the Archæan, with perhaps hundreds of feet of beds containing successively very diverse kinds of fossils superimposed upon these lower ones, the presumption is—on the basis of Uniformity—that these beds next to the Archæan are very, very old. But to say that they are intrinsically older than others, even than some that may occur above them in this particular locality, is to assume either—

(1) That these hypothetically “oldest” beds encircled all the Archæan like Werner's onion-coats; or, (2) that while these beds were forming in this locality, other and very diverse kinds of plants and animals positively were not living or being buried in other distant localities.

It would appear that this onion-coat hypothesis was still entertained by Wm. Smith and Cuvier, and the other early nineteenth century geologists, having been inherited from Werner. If so, it was soon abandoned, at least partially, tho not before they had their “phylogenic series” pretty well arranged in detail according to the start got from one or two localities in Western Europe.† It was bad enough to conclude that, because the fossils occurred in a certain order in a few localities in England or Germany, therefore they must throughout the whole world occur in this particular order—the “onion-coat” again; but the astounding thing about it is that no one seems ever to have stopped to consider the

Supernatural Knowledge of the Past

implied in the only remaining alternative, *viz.*, the preposterous assumption that, while certain types of fossils were forming in a certain locality, A, other and very diverse fossils *positively were not* forming in other distant localities, B and C. A notion like this, masquerading in the garb of science, is deserving only of contempt.

A Striking Example in Point.

To illustrate this point, we may consider a more concrete example. There are in various parts of British Columbia, rocks containing valuable coal beds, equal, I believe, to many of the coals of the East. These beds are called “Cretaceous,” and the Cretaceous System, as we all know, is classed as the last in the “Mesozoic Series.” But in very many cases these beds are found resting on the granite or other azoic rocks which we can not prove ever contained fossils, and, in scores of other cases, no stratigraphical evidence can prove other or “older” rocks between them and the Archæan. In very many localities, also, these beds may themselves be metamorphosed or crystalline, and may make up the whole surface rocks with no others above them.

In Nova Scotia, again, there are also vast coal beds, classed as the true coal-measures, which in like manner rest in places upon azoic rocks, and in others can not be proved to have other or “older” rocks beneath them, or cretaceous or any other rocks above them. And, in spite of their being so many million years “older” than the cretaceous of British Columbia, I think they are not as generally metamorphosed or crystalline as the latter.

The very natural question now arises,

How Are We to Prove,

in any true, scientific sense of the word, that these coal-measures of Nova Scotia are older, and, according to the popular arrangement, almost immeasurably older, than the quite sim-

† Note. The history of this phase of the doctrine will be given in more detail hereafter.

ilar coal beds of British Columbia? I doubt if there is a man in America who would, off-hand, undertake to frame any sort of answer at all to such a question, save that the Nova Scotia beds are carboniferous, and the British Columbian ones are cretaceous, and that therefore the former are immensely older than the latter; and the more we consider the matter the more clearly we see that nothing more scientific than this can possibly be given, that in fact we can not undertake to compare these localities, as to age, without *assuming entire* the succession-of-life idea. They both rest on the Archæan. How are we to be sure that, when the carboniferous plants were living in Nova Scotia, the cretaceous flora *did not exist* in British Columbia? It would be hard for me to believe in the mental soundness of the man who would profess this supernatural knowledge of the past.

[This subject will be continued next week.]

PATIENCE.

BY AUGUSTA W. HEALD.

IT is not natural for the human heart to covet the attribute of patience. It seems rather to the carnal man a virtue scarcely to be desired; and yet this same virtue has a prominent place in the teachings of the Sacred Word. In fact it is to be a particular characteristic of the faithful in the last generation of earth, "*Here is the patience of the saints.*" Rev. 14:12. "*Be patient therefore, brethren, unto the coming of the Lord.*" James 5:7.

Surely, the conditions of the last days, as foretold by prophets and apostles, and already witnessed in part, call for the special exercise of this virtue.

The far East and the frigid North are involved in the horror of war. Our sisters in heathen lands and the isles of the sea groan beneath their burdens of idolatry and superstition; while our own more favored land, the boasted "Land of liberty," is distracted by the greed of capital and the wrongs of the poor, by the ravages of vice, the social evil, and increasing lawlessness. From *every* land the piteous cries of the broken-hearted ascend to high Heaven and are "entered into the ears" of the all-pitying Father, "the Lord of sabaoth."

It is a matter of prophecy (See Dan. 12:1) that the last generation will pass through "a time of trouble, such as *never was* since there was a nation." True, God's people will be delivered; yet, "We must through *much tribulation* enter into the kingdom of God." Acts 14:22.

Are we cultivating patience in our every-day life? How can we expect patiently to endure the *severest trials* if this plant of heavenly growth has not already found root in our hearts? In our daily intercourse with others, in the home, the field, the school, the shop, there are unnumbered occasions to call for the exercise of patience. We may be daily learning lessons which, under God, will prepare us to stand through the "time of trouble."

There are sins to be overcome, there are crosses to be borne by each one, before the righteousness of Christ can be revealed in us, before we can receive the "seal of the living God," and the white raiment wherein alone we are fitted "to stand before the Son of Man" at His appearing.

Will we cheerfully yield our wills, our pref-

erence, *our rights*, it may be? This is not easy, but the harder it seems to us, perhaps the greater the need of this same experience, that so we may gain self-control, and be able in patience to possess our souls.

It is "through faith and *patience*" that we "inherit the promises." It is only through "the *patience* and the faith of the saints" that they are enabled to *receive* that divine grace, which will enable them to "keep the commandments of God, and the faith of Jesus."

Shall we not then "let patience have her perfect work" that we may be found "perfect and entire, wanting nothing," worthy to join the angelic throng in the universal song of praise, "Worthy is the Lamb that was slain"? *Windham, N. H.*

THE REFORMER.

AH! wouldst thou change a people's creed,
And strive to end the grinding greed,
In Church and State?

In thine own soul must sow the seed,
And with thyself in anguish plead
'Gainst greed and hate.

Who thinketh truth can feel the need;
Who loveth truth can master greed—
With love, not hate.

Who acteth truth can nations lead,
And thus the world's great famine feed,
In Church and State.

—Selected.

PROPHECY AN EVIDENCE OF BIBLE TRUTH.

BY DANIEL NETTLETON.

OBSERVATION teaches us that this world, and all things therein, must have had a creator. The Bible tells us by whom and how all things were made. It is the best and most reasonable story of Creation man has ever had or will have. Let us accept the invitation of the Bible, "O come, let us worship and bow down; let us kneel before the Lord our Maker."

One of the strongest evidences that the Bible is the Word of God to us is the fulfilment of its prophecy. The Bible was written by the Spirit of prophecy. Holy men of God spake as they were moved by the Holy Spirit. It came not by the will of man. When we believe and take heed to the prophecy of the Bible, we are not following cunningly-devised fables, but are taking heed to the light that shineth in a dark place. None but God can read the future. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. God writes twice every prophecy in His Word, once when the prophets spake and wrote the prophecy—the history of the time to come—and again when in His overruling providence the prophecy is fulfilled. The prophecies of the Bible are like the precious stones and metal that lie hidden in the solitude of the earth. They must be sought and found and brought out and polished before their beauty and utility are appreciated. So the prophecies must be read and studied and compared with history before we can see their fulfilment. We find in the prophecies as definite statements concerning men and nations, written many centuries before they were born, as we find on the pages of authentic history written many years after these men and nations have passed away. We have a prophecy concerning Cyrus, king of Persia, made one hundred and seventy-four

years before Cyrus was born. His name, and the work that Cyrus would do in releasing the Jews from captivity, is clearly told. Take the prophecies concerning the Jews. Moses, their great prophet and leader, wrote of their rejection by God, and their dispersion among all nations, as follows:

"The Lord shall cause thee to be smitten before thine enemies; thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. . . . And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee."

These words were written by Moses thirty-three hundred years ago, before the Jews dwelt in their own land, before any of our modern nations were born. They were written in the old Hebrew language, and have been read every day since by that and other people into whose language their scriptures have been translated.

Now note their fulfilment. Where is the nation to-day in which there are no Jews? You find them in every nation under heaven. They have been preserved a distinct and separate people all these ages. Other nations rise up and preserve for a time their identity, and then are entirely lost, mingled with other nations. Not so with the Jew, scattered among all nations, persecuted or welcomed as citizens, he never loses his national character; he is forever a Jew, fulfilling the words of the prophet, "The people shall dwell alone, and shall not be reckoned among the nations." This is the Lord's doings and is marvelous in our eyes.

There are other prophecies equally as marvelous. The prophecies of the Messiah are of interest, and profitable for study. Jesus Himself referred to these as evidence of His Messiahship: "And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. The time prophecy of the twenty-three hundred days of Daniel 8 and 9 is positive and very definite in stating the *time* for the Messiah. Take any reference Bible and look up the references to the words of the prophets, and compare them with the facts concerning Jesus of Nazareth, and you will see His life of ministry is a fulfilment of the prophecy, and so He must be the Christ.

In the second, seventh, eighth, and eleventh chapters of Daniel we have the rise and fall of all the great nations of earth foretold. We read of the fulfilment of these prophecies in our histories. The great struggle in which Russia and Japan is now engaged is spoken of by the prophets of the Bible; in fact a complete history of the world is found in the Bible from the beginning to the close of time. The second coming of Christ and the establishment of His eternal kingdom is also plainly told: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him."

There are people who do not like the Bible and would destroy it if they could, but, thank the Lord, the Bible can not be destroyed. It is indestructible. It came to stay. Jesus said, "Heaven and earth shall pass away; but My words shall not pass away." Isaiah sang, "The grass withereth, the flower fadeth; but the Word of our God shall stand forever." The enemies of God's Word have not injured or hindered God's truth. "We can do noth-

ing against the truth, but for the truth." True, the messengers of truth have suffered some, but

"Truth crushed to earth shall rise again,
The eternal years of God are hers."

The truth of the Bible has been arrested and imprisoned, handcuffed and shackled, placed behind iron bars, chained down to stone floors, but it is the truth still, and is on its road to complete and final victory. There are some 200,000,000 copies of this blessed Book. It is spoken and printed in nearly all the languages of earth. The story of the babe in the ark of bulrushes, and the Babe of Bethel in the manger, is being told and sung by nearly all the nations of men; and soon the song of Moses and the Lamb will be sung on the sea of glass by the triumphant church of God.

The Bible meets the demands for which our souls long. Men in their normal condition long for holiness, for purity. But man is not

naturally pure. Facing God's holy law, every mouth is stopped and all the world becomes guilty before God. We know we can not make ourselves righteous. In this work of making our hearts pure, vain is the help of man. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." But God's Book tells how we may be righteous and pure. When we accept of God's Word as it is in truth, it works in us righteousness, even the righteousness of God, to all, and upon all them that believe.

"This precious book I'd rather own
Than all the golden genis
That are in monarchs' coffers shown,
Or all their diadems;
Were all the seas one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This book were worth them all."

principles of creation and redemption, and how could Jesus have changed or destroyed it without changing some of those facts, which it would be impossible to do? Jesus, the Creator, was perfect and good altogether; Jesus, the Redeemer, was good and perfect altogether. In Him was the fulness of the Godhead manifested. In Him was represented every good gift to His creatures. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning." Why should there be a change of Sabbath or law? No; instead of changing or destroying the law, Jesus magnified it, and applied it in practise as it had not been applied by the scribes and Pharisees.

Redemption Is Creation.

It has been urged that redemption is greater than creation, and therefore the day on which Jesus rose from the dead should be honored as the memorial of Redemption. A moment's thought will show that redemption involves creative power, and is therefore creation in a re-creation. This point has been studied at length in this series. The everlasting covenant-testament is wrapped up in creation, and the redemptive element is an integral part of the covenant from beginning to end. Redemption can not be separated from creation, and we have clearly shown that the Sabbath—the emblem of eternal rest—is the sign and memorial both of creation and redemption. The Bible nowhere teaches, not even by implication, that the first day of the week is to be observed as a memorial of the resurrection. No sacred significance whatever is attached to that day of the week any more than to Friday, the day on which the Saviour was crucified. The facts of the Saviour's death and resurrection are commemorated, as to their significance, in the Lord's Supper, and in the rite of baptism, but there is no teaching respecting the observance of days in connection with these rites and ceremonies. If the day of Jesus' resurrection is worthy of special honor, then certainly is also the day of His death, for if there had not been a triumphant death, there would have been no resurrection. One is as important as the other, and just as significant.

No Substitute Sabbath Possible.

As stated, the record is silent on the point of first-day observance, for really there is nothing to be said. The fact, however, which determines the principle upon which the question rests, is that of the testament and the death of the Testator, and what that death signified relative to the New Testament. As the seventh-day Sabbath was and is an integral part of this testament, and no change was made by the Testator before His death, and there is no instruction concerning a change, His death confirmed and fixed the point forever. The final record on this question at the time of His death is that the disciples, after the burial of the Saviour, returned and rested on the Sabbath, "according to the commandment," and after the Sabbath, as the first day of the week drew on, they came again to the sepulcher. Luke 23:56, etc.

Fact? or Supposition?

The application of this principle also excludes the suggestion that one sometimes hears, that, while there is no positive teaching or command for the change, there were subtle hints looking toward a change; that love looked forward to the new dispensation with a special token of regard for the Master, and that probably full instructions were given to the disciples and believers respecting this matter by the Saviour

THE SABBATH

BY L. A. PHIPPENY

THE DEATH OF THE TESTATOR.

FOR where a testament is, there must also of necessity be the death of the testator."

The death of the testator establishes, confirms, the testament or will, and fixes its provisions,—makes them forever sure and unalterable. Whatever change is to be made in the terms or provisions of the testament, must therefore be made before the testator dies.

The death of Jesus, the Maker of the new or everlasting covenant, established beyond any possibility of change every term and provision of that covenant. From the manner in which some have reasoned, it would almost appear as tho they thought the New Testament was not made until the death of Christ. A man's will or testament can hardly be made after his death! The terms of the new or everlasting covenant, with its object, were determined in eternity before, as we have seen, and were known from the beginning of creation by every intelligent being whenever the time for their unfoldment arrived. It required the death of the Maker of those terms and provisions to make them everlastingly sure.

Established by His Death.

The death of Jesus established the covenant-testament, because that death was a victory over the devil, and sin, and death, for Jesus Himself, and through Him for all who ever believed in God, and in His plan for saving sinners, and whoever would believe in that plan. The plan rested on the victory of Jesus. That plan was all in the covenant-testament from the beginning, and the object of all was the establishing of everlasting righteousness, with all its blessings. It meant the redemption and restoration of the lost dominion of earth, the redemption and salvation of believers from Adam to the end of the ages, and the perpetuation of eternal life to every intelligent being in the universe outside of the earth, who were also included in the covenant, but who had not broken it.

The Significance of the Testator's Death.

The victorious death of the Testator meant that His own divine character and the character of the Father were vindicated. We have earned in other studies that that character was

revealed in this everlasting covenant-testament in the facts of creation, and is expressed in words in the law of God. It is at this point that the significance of the death of Jesus appears, as related to the law of Ten Commandments and the Sabbath. Inasmuch as the death of the Testator establishes and fixes the terms and conditions of the everlasting covenant-testament, and the everlasting covenant-testament is expressed in the positive principles and statements of the Ten-Commandment law, this law is therefore established by the death of the Testator beyond possibility of change. Unless this law was changed before the death of the Testator, it stands unaltered forever by reason of the foregoing facts.

And why should it not stand, seeing it is the expression of the character of our Creator-Redeemer? There is no question about it in most minds, except over the Sabbath commandment. But unless a change was made before the Cross, and by the Testator Himself, the seventh-day Sabbath must stand with the rest of the testament. What was the example and teaching of Jesus Himself in regard to the question? He was accused of being a Sabbath-breaker. But in every case He made it very plain that He was not breaking the Sabbath, as He had ordained it to be kept. He did condemn the traditions that had placed burdens upon the people in its observance, and taught that it was the will of God that it should be a day of delight and joy and soul-rest in doing good. He was accused of speaking against the law and the prophets. But He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled."

Not Abolished, but Magnified.

Why should it pass away or be destroyed, seeing it represented the divine character revealed in creation and in redemption? How could it, in part or in whole, be altered or destroyed without changing the elementary provisions of the everlasting covenant-testament, which was altogether good, and could not be changed without altering the revelation of divinity? It was based on the facts and

during the forty days in which He met with them after His resurrection. No! Such suggestions are not in harmony with the Lord's Word. Quite impossible for the testament to be changed after the death of the Testator. No! The terms of that testament are based on unchangeable facts, and permit no thought of such a suggestion. The truth is far better than a supposition, especially a supposition with no foundation.

Obedience the Test of Love.

And then, too, what higher honor can possibly be given to the Master than the honor given Him in the Sabbath ordained by Him, and kept by Him in harmony with the abiding principles enunciated by Him all the way from the beginning, looking forward to His mission on earth as Man? What higher expression of love does He ask for than for us to welcome Him into our very lives, and follow in His footsteps? The New Testament, the everlasting purpose of Jesus Himself, is the very quintessence of the law of love. "Greater love hath no man than this, that a man lay down his life for his friends." This is what Jesus did to establish the promises and conditions and terms of the everlasting covenant-testament. "Come unto Me . . . and . . . rest," He said. And in order that we might enter securely into rest, He died.

The depth of meaning attaching to the Sabbath of that testament grows. That is the day of which Jesus is Lord. That is the day that was made for man. By His own example Jesus showed us how to use the day in order to make it a delight and a joy. Let us, in loving obedience, give Him the honor due Him as Creator-Redeemer.

(The next article in the series is entitled, "Sabbath and Sunday.")

A SABBATH-SCHOOL BEFORE THE TIME OF ROBERT RAIKES.

IT may not be known generally that one Ludwig Hoecker founded a Sabbath-school in Ephrata, Pennsylvania, in the year 1740, or thereabout, and that this Sabbath-school continued until near the time of the Revolutionary War. Also, that there was a company of Sabbath-keepers living at that place, among whom were men of ability and education, who established a printing-press and published some notable works.

Of the truth of the above statements, I quote from an article published in the *New England Magazine* for the month of May, 1902:

The outskirts of civilization in those days were the banks of the Susquehanna. Into these western wilds had come, in 1720, a strange sectary, one Conrad Beissel, loosely connected with the Dunkers, who had settled thereabouts. He had been at one time a sort of pastor to the little flock at Pequea, but his extreme views on celibacy and the observation of the seventh day as the Sabbath, had separated him from the other sectaries, who were plain, common-sense farmers, with no special peculiarities in their religious views save in regard to immersion. He was a young baker, who thought himself, to a certain extent, inspired, and "had queer theosophic fancies." These led him to a hermit's life in the woods, in which he was presently joined by others like-minded. After nearly twenty years of asceticism in the wilderness, Beissel began the buildings which grew into the future cloister of Ephrata, some of which still stand. And here for thirty years a monastic life grew and flourished in the Pennsylvania of Franklin and of the Stamp Act. Beissel, or "Father Peaceful" (Friedsam), as he was known in religion, was the head. His followers erected buildings; they farmed; the brethren, in their white Benedictine garb, pulling the plough themselves at first, in the place of the

oxen they were too poor to possess; they had paper and flouring mills, and a press from which issued the great "Martyr Book" of the Dunkers, a splendid specimen of book-making, 1,500 folio pages, the largest book published during the eighteenth century in America. It was translated from the Dutch by Peter Miller, their learned and devout prior, and printed on paper manufactured by the brethren. Among other monastic arts, illumination flourished, and a peculiar and impressive sort of music, in which Beissel himself trained them. One of the brethren, Ludwig Hoecker (Brother Oped), independently anticipated Robert Raikes by many years, and founded a Sabbath-school, about 1740, which endured until near the time of the Revolutionary War.

Many of those who first or last felt the mysterious influence of Beissel, were men of character and ability. By far the most learned was Peter Miller, afterward Beissel's successor as head of the community. A graduate of Heidelberg, the Presbyterian minister, Andrews, wrote of him: "He is an extraordinary person for sense and learning. We gave him a question to discuss about justification, and he answered it, in a whole sheet of paper, in a very notable manner. He speaks Latin as readily as we do our natural tongue."

After his Presbyterian ordination, Miller was pastor at Tulpehocken for some years, where he fell under the influence of Beissel; he was baptized by him, and entered the community of Ephrata as Brother Jaebz. Acrelius testifies to his linguistic and theological learning; he was a member of the American Philosophical Society in Philadelphia. The legend which tells how, during the Revolution, he procured the pardon of a deserter, his personal enemy, by his intercession with Washington, may have but little foundation, yet it testifies to the opinion held of his meek and noble character.

The article from which the above is taken is one of a series on the early history of the Pennsylvania Germans, and shows that the Sabbath was known and observed by some remarkable men among the early settlers of that commonwealth. Also that a Sabbath-school was founded in what is now the United States long before Robert Raikes founded a Sunday-school.

If some one would investigate the early history of Ephrata, Pa., they might find interesting facts on the Sabbath question.

G. W. CAVINESS.

CHRISTIANITY.

TO KNOW God and to do His will, to accept gratefully what He sends us and to do what He bids us, to pray as we would talk to a friend, to trust when we can not understand and to believe Him kind even in things that hurt, to keep unspotted from the world's sin and unselfish toward the world's need, to love those whom we can not like and hate no one, to keep the gold of silence where we can not give the pearls of praise, to be true when others are false, brave in the midst of cowardice and kind in return for injuries, to pity our enemies, enjoy our friends, and serve our heavenly Father above by helping His earthly children below; in fact, to be like Christ in love and life, that is Christianity and the ideal to which the Book of books ever leads us.—*Selected.*

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.]

CXCI.

I BECAME interested in the true Sabbath when a child. The older members of my father's family argued that Sunday was the first day of the week. I was very sure that it was the seventh day. When told that I was mistaken, I said, "The seventh day is the Sabbath, for the Bible says so." From that time I could not be satisfied with Sunday.

When quite young I was converted through reading the Bible and secret prayer. Then I prayed earnestly for the whole truth, and to know what church the Lord would have me join. I decided to give my whole lifetime to the search for truth until I found it.

My father attended a tent-meeting one day when in a town thirteen miles away. He brought home one little tract, which I read and preserved five years, waiting for an opportunity to send for other publications listed on the last page. Father said the preachers were Seventh-day Adventists. What does that mean? I asked. He answered, "They keep the ancient seventh day, and not Sunday, for the Sabbath. They believe in the soon-coming or advent of Christ. They do not set time, as we have been wrongly informed."

That name awakened in me an interest in the true Sabbath and people of God that never left me. A few years later I heard two or three sermons at a tent, and became intensely interested in the subject of the Sanctuary. I was too bashful to speak to the minister, but another tract fell into my hands which I kept also.

At the age of twenty I sent to the office for copies of the *Review and Herald*, and subscribed for a year. I have been a constant reader of that paper ever since—a period of over twenty-two years. I also sent for a work on the Sanctuary question, and for the "History of the Sabbath," and other books. I continued searching my Bible in connection with these publications, and in six months received all that I had hoped for in a lifetime. One short winter (1882-83) of study and prayer settled the question forever.

I have been keeping the Sabbath ever since and

have always felt that I owed the balance of my earthly lifetime to the work of placing these publications in the homes of the people. This I am now doing, by the aid of a wagon filled with Bibles and Seventh-day Adventist books, tracts, and papers.

DANIEL GRABER.

CXCII.

It was the study of the second, seventh, and eighth chapters of Daniel, with the thirteenth and fourteenth chapters of Revelation, that led me into the truth.

W. H. GRAYSON.

CXCIII.

In 1863 two strange ministers came to our town and pitched a tent. My parents, who were members of the Christian Church, attended these services. My mother was among the first to embrace the Sabbath reform. Soon after this the pastor of our church called on us. At this time I was only sixteen years old. But I took a great interest in hearing discussions on Bible subjects.

The minister said to mother that he understood she had gone over to the Adventists. Mother replied that she had begun to keep the true Sabbath; and that as a Christian she professed to follow the teaching of the Bible. She then brought the family Bible and asked the minister to show her some authority for Sunday-keeping. This he did not attempt to do, but laid the Bible down and told her that the rules of the church required the members to keep Sunday. Mother replied that the Christian Church had no creed but the Bible, and she proposed to stand by that creed. This satisfied me that there was nothing in the Bible for Sunday-keeping.

Soon after this I began to study the Bible for myself, and became convinced that Sabbath-keeping is an act of worship, whereby we acknowledge God as Creator, whereas by keeping Sunday we acknowledge the authority of the Roman apostasy. Since that time I have endeavored to observe the Bible Sabbath.

C. H. BLISS.

MISSIONS

THE PROBLEMS OF CONFUCIANISM.

[H. P. Beach, Educational Secretary Student Volunteer Movement.]

THE complexity of Confucianism arises from the fact that it is at once a system of politics, of economics, of ethics, and of religion. Not only so, but, within each of these departments there is great heterogeneity. Failure by the missionary to comprehend this complexity, and a tendency to attack the system indiscriminately, have led to great misunderstanding, while the emphasis of its strong points only has been an unfortunate compromise.

The literati of the Chinese Empire are a serious obstacle in the way of Christian missions. They are not only numerous—a quarter of a million of these scholars having presented themselves last year at the second degree, or M.A., examination alone—but are also found in every village and hamlet of the empire. These leaders and rulers of the people are usually inaccessible to the missionary, and, when seen by him, are so steeped in conceit, and so full of contempt for everything foreign, that little impression can be made upon them. Their corruption in official life is the source of China's greatest weakness; and this, coupled with their power, which is really greater than that of the emperor, have been twin evils pitted against Christianity.

The difficulties presented by its doctrinal teachings arise from a combination of theoretical atheism with a very practical polytheism and idolatry, from a deficient, and, in some respects, false theory of man's nature, and from its consequent doctrine of self-salvation. Its hopeless future leads men in this life into oriental Epicureanism. Perhaps the most serious obstacle met with on Confucianism's doctrinal side is its marvelous system of ethics, which, in spite of defects, so fully satisfies the Chinese mind that Christianity is felt to be a needless superfluity.

A mighty empire, the most populous in the world; an antiquity, not only remote, but filled with noteworthy deeds and striking inventions; a people which, perhaps, to-day is the best fitted to survive in the family of nations; intellectual ability akin to the German, and destined to produce the leading scholars of the twentieth century: these and other equally significant traits are under the control of a nominal Confucianism, and other impulses coming from effete forms of Taoism, Mohammedanism,

and Buddhism. The combined influences of these factors in the broader situation is one of profound apathy on religious subjects, and of virtual atheism in many leading minds.

The first solution of these problems is that attempted by western civilization. Successive wars with western powers have forced upon the unwilling empire a navy, a foreign-drilled army, and railroads and telegraphs so fatal to the hitherto all-powerful system of Feng Shui, or geomancy. As an indirect consequence, the customs service was organized under for-

missionaries and board secretaries; the success of the publications of the Christian Literature Society in reaching the chief official opponents of the foreigners; the Reform Club in Peking, under the influence of two former missionaries—these have all been efforts of great significance.

The essential solution of China's greatest problem—that of the regeneration of her people—must be a more radical one. It lies, first of all, in a representation of the life of Jesus in the persons of foreign missionaries, who are sent to

touch life at all points as He did in Palestine. His Spirit must be the leaven in the lives of native Christians and Christian helpers who come into closer contact with Confucianism. The Word of God, so largely used hitherto in China, will be a silent missionary in tens of thousands of homes, and His Spirit must be believed in, and prayed for, and possessed by every Christian in the empire, before the final victory is won.



A Temple of Confucius.

eign supervision, and has made an object-lesson of official honesty. Industrial progress has been especially marked since the conclusion of the Japanese war, and is already beginning to affect for good China's economical situation, through the starting of mills, and the exploitation of mines. More important still is the encouragement of western science resultant upon the opening of national doors.

A second attempt to solve China's problems has been that of storming Confucianism's high places. The New Testament, costing \$1,200, that was presented to the empress dowager on her sixtieth birthday; the emperor's purchase of copies of the same; his interest in the study of English; Li Hung Chang's contact with

Reports to headquarters of the China Inland Mission are said to be very encouraging. One report says: "During the last fortnight over two hundred converts have been noted; these come from twenty stations in seven provinces." Another says: "In several districts the lives of the converts have received spiritual quickening, and expensive idols have been destroyed." A further report announces that "everywhere there are openings for the propagation of the Gospel and the dissemination of Christian literature; and, influenced by all kinds of motives, men of all ranks are willing to listen to the missionary." Another missionary says: "In one district in Hunan, at least two hundred families have abandoned idolatry, and a much larger number profess interest in the Gospel." From another we have this announcement: "In Kuangyuen, a very idolatrous city, one woman

burnt all her idols and her ancestral tablet at the grave of her deceased husband during the funeral. She had long desired to give up idolatry, but her husband had forbidden her. Now that she is free she has embraced her earliest opportunity of doing so and joining the Christian church." To which we may add the following from still another report: "The literary chancellor of Shensi, in his recent farewell address to some five hundred Chinese graduates, not only spoke favorably of Christianity, but said they were at liberty to join the Protestant church if they wished to do so."

Writing from China to the Mission Board, Rev. W. S. Sweet says: "It was my privilege to see an audience of over 300 *literati* at Suchow University, who listened for two hours to the presentation of the history, growth, and benefits of Christianity. To one who believes in the virile power of the Gospel,

it means the conversion of large numbers of this class. Then, if the grip with which this class has held China be loosened, and some of them become advocates of the truth, many millions will be gathered into the Christian church. This educational evangel is one of the forces that has punctured idolatry. It is surely within the facts to state that in all the educational centers of the Chekiang Province, six men out of ten have virtually dropped the worship of idols. In conversation the other day with a doctor of philosophy in regard to ancestral worship, he said: 'I know that our ancestral worship is false, and many of my friends are coming to be of the same opinion. The truth will conquer.'

OUR WORK AND WORKERS.

THE baptism of three candidates at Grand Rapids, Mich., is noted in the Herald.

EIGHT new Sabbath-keepers at McHugh, Minn., are reported in the Worker by Brother H. Steen.

SEVEN converts are reported at Bowdle, S. D., where Brother V. Leer has been conducting meetings.

THE Congregational church at Battle Creek, Mich., was recently opened to a series of health lectures by physicians of the sanitarium.

A RECENT report from Brother George F. Enoch, Bridgetown, Barbados, mentions the baptism of sixteen candidates. He also reports large audiences at Sunday night meetings.

WRITING from Edinburg, Scotland, January 11, to the New York Indicator, Brother W. A. Westworth reports the admission of twenty-nine persons to church fellowship during the past quarter.

IN the South Dakota Worker, Brother L. D. Randall states that nine different papers in Sioux Falls gave favorable reports of meetings held in that city. Six of these journals are English, one Danish-Norwegian, and one German.

WRITING of the progress of the work in Great Britain, Brother O. A. Olsen notes the baptism of seventeen persons in West London, with others soon to follow, and a church to be organized; five baptized at Southampton, six at Newport, ten at Abertillery, Wales, and a church of twenty-four members to be organized at East Cowes, Isle of Wight.

WE have received from the Central New England Tract Society, South Lancaster, Mass., a pamphlet entitled, "The Marriage Supper of the Lamb." The subject is one of more than ordinary importance at this stage of the world's history, and is treated in a logical and instructive manner by the author, A. E. Place, president of Central New England Conference. 32 pp.; price 2 cents, or \$1.50 per 100.

THE Seventh-day Adventist ministers connected with the work in Washington, D. C., recently issued "An Appeal to Clergy," being an open letter on the subject of Sunday observance. The matter was first published in the Washington Post, but has been issued in tract form in order that it may be circulated in unlimited quantity. 8 pages; price 40 cents per 100, or \$3.75 per 1,000. Order of Review and Herald, 222 North Capitol Street, Washington, D. C.

OF the work in Mexico, Brother George M. Brown, superintendent of that mission field, says: "This country must be warned, and what is done must be done quickly. Already there is agitation for Sunday rest, closing of stores, etc., and the Roman Church is constantly increasing her hold on affairs. Already in some places the reform laws are practically a dead letter, and the civil power is dominated by the church, while priests and nuns go boldly forth in defiance of law."

OUR Washington health journal, Life and Health, is meeting with marked success. The Review says that five hundred new subscriptions were added to the list during January, and a large number of single copies were sold. This indicates that, as the Review says, "the public may recognize in this little health messenger a simplicity and a national application of the fundamental principles of health, and they want it." Monthly; 50 cents a year. Address, Review and Herald, 222 North Capitol Street, Washington, D. C.

IN the Review of the 9th inst. is a statement of the Washington Building Fund, showing that over \$44,000 is yet lacking to make up the \$100,000 required to be raised by May 11, when the General Confer-

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ence is to convene in that city. This fact is a personal appeal to our people to lift in this matter; it is especially an appeal to those in America who have means that could be producing a blessing instead of lying dormant, or being invested in worldly projects. It is now too late to depend entirely on the small donations of the poorer classes who are always giving of their small incomes. Of course they will make it up in time, if the well-to-do are not disposed to donate proportionately; but it would be better for the latter class and for the cause if they would respond at once. The cause at Washington is a pressing one, and much is depending upon the completion of unfinished and contemplated buildings.

Religious Liberty Leaflets.

- No. 1. "Principles Too Little Understood," 8 pp.
- No. 2. "Sunday Laws Their Origin, Nature, and Object," 8 pp.
- No. 3. "The Logic of Sabbath Legislation; What Sabbath Laws Mean," 8 pp.
- No. 4. "The Civil Sabbath; Nature of Sabbath Legislation," 12 pp.

These new tracts are written by W. A. Colcord, secretary of the Religious Liberty Bureau, of Washington, D. C., and contain matter that ought to be in the hands of the people everywhere. Each tract, envelope size, can be had from either of our publishing houses, at the rate of 40 cents per 100. Every lover of religious liberty ought to keep a stock on hand, to use in correspondence or to give away as occasion offers. Order of this office; of Review and Herald, 222 North Capitol Street, Washington, D. C.; or of Southern Watchman, Nashville, Tenn.

WE have received specimen copies of special editions of our German, Danish, and Swedish papers, published at College View, Neb. These contain, among other good things, the "Appeal to Clergy" recently issued by the Seventh-day Adventist ministers of Washington, D. C., and a telling article on "Spiritualism," by Brother R. C. Porter, president of Missouri Conference. The titles of these journals are: Christlicher Hausfreund (German), Sions Vaktare (Swedish), and Evangeliets Sendebud (Danish-Norwegian). The price of each is, five papers for 10 cents, or 100 papers for \$1.50. Address International Publishing Association, College View, Neb.

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THE HOME



NOT ALWAYS THE HIGHWAY.

[Louise Driscoll, in *Lippincott's Magazine*.]

ALL day long on the highway
The king's fleet couriers ride.

You may hear the tread of their horses sped
Over the country side.

They ride for life and they ride for death
And they override who tarrieth.
With show of color and flush of pride
They stir the dust on the highway.

Let them ride on the highway wide.
Love walks in little paths aside.

All day long on the highway
Is a tramp of an army's feet;

You may see them go in a marshaled row
With the tale of their arms complete;
They march for war and they march for
peace,

For the lust of gold and fame's increase,
For victories sadder than defeat
They raise the dust on the highway.

All the armies of earth defied,
Love dwells in little paths aside.

All day long on the highway
Rushes an eager band,

With straining eyes for a worthless prize
That slips from the grasp like sand.

And men leave blood where their feet have
stood

And bow them down unto brass and wood—
Idols fashioned by their own hand—
Blind in the dust of the highway.

Power and gold and fame denied,
Love laughs glad in the paths aside.

OUR WORDS. NO. 2.

BY MRS. E. G. WHITE.

ALL are to a great extent under the influence of their own words. They act out the sentiments expressed in their words. Thus the government of the tongue is closely bound up with personal religion. Many are by their own words led to believe that a wrong course is right. Thoughts are expressed in words, and the words react upon the thoughts, and produce other words. The influence is felt, not only upon oneself, but upon others. The Lord God alone can undo the mischievous result of unwise words. Often an opinion or decision, having been once expressed, will be acted upon, tho it may lead to an entirely wrong course. The iron will changes not, because it would be too humiliating to acknowledge oneself in error. The words hastily spoken, to give vent to strong feelings, produce their evil results in hurting, wounding and bruising souls for whom Christ died. Satan is pleased, God is dishonored, and many souls are ruined by hastily spoken words.

Speak gently. Speak words of kindness and uplifting; for this is the fruit borne on the Christian tree. Overcome all harshness. Rash speeches do much harm to the souls of those who utter them and to the souls of those who hear. Eternity alone will reveal how greatly those who made these speeches needed to humble their hearts and make confession to God.

Gossip reveals a lack of true culture and refinement, and of true goodness of heart; it unfits one both for the society of the truly cultured

and refined in this world, and for association with the holy ones of heaven.

We think with horror of the cannibal who feasts on the still warm and trembling flesh of his victim; but are the results of even this practise more terrible than are the agony and ruin caused by misrepresenting motive, blackening reputation, dissecting character?

"Death and life are in the power of the tongue."

In the Scriptures, backbiters are classed with the haters of God, "with inventors of evil things," with those who are "without natural affection, implacable, unmerciful," "full of envy, murder, debate, deceit, malignity." It is "the judgment of God, that they which commit such things are worthy of death." He whom God accounts a citizen of Zion is he that "speaketh the truth in his heart;" "that backbiteth not with his tongue," "nor taketh up a reproach against his neighbor."

God's Word condemns also the use of those meaningless phrases and expletives that border on profanity. It condemns the deceptive compliments, the evasions of truth, the exaggerations, the misrepresentations in trade, that are current in society and in the business world. "Let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these is of the evil one."

"As a madman who casteth firebrands, arrows, and death, so is the man that deceiveth his neighbor, and saith, Am I not in sport?"

Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. Every approach to these practises the youth should be taught to shun as we would shun the leprosy.

In the use of language there is perhaps no error that old and young are more ready to pass over lightly in themselves than hasty, impatient speech. They think it a sufficient excuse to plead, "I was off my guard, and did not really mean what I said." But God's Word does not treat it lightly. The scripture says:

"Seest thou a man that is hasty in his words? there is more hope of a fool than of him."

"He that hath no rule over his own spirit is like a city that is broken down, and without walls."

In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance can not undo. O, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing.

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health."

"Who is the wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." My brethren and sisters, how are you employing the gift of speech. Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride, malice, deceit,

and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we can not control the unruly member. Divine grace is our only hope.

Wherever there is purity of heart and nobleness of character, it will be revealed in purity and nobility of action and speech.

"He that loveth pureness of heart, for the grace of his lips the king shall be his friend."

CAN'T AFFORD IT.

"HERE, Dan, is something that may interest you," said Farmer Brown, as he handed the boy a hunky letter.

"The postmaster missed his mark there, sure," said Dan, glancing at the untouched stamp.

"That will send a letter to your mother, Dan, and not make you any poorer, either," answered the farmer.

"I dare say it will," responded the lad, as he proceeded to moisten it at the mouth of the steaming tea-kettle.

"And you can have the two cents you thus save for marbles," suggested Mr. Brown, thoughtlessly.

"That would be cheating," whispered Dan's conscience. "The stamp has already done its duty in carrying one letter."

"It will carry another. It is not marked," argued Dan.

"But you know that was a mistake," argued the monitor within.

"That was the postmaster's fault, and not mine," was Dan's inward reply. "It is a very small thing, and the government will not miss it, no, not even know it."

"Will you not know it, and can you afford to be dishonest for so small an amount?" the small voice whispered.

Dan trembled, for it seemed that some one had spoken the words right in his ear. Flinging the stamp he had loosened into the fire, he exclaimed, "No, I can not afford to sell myself so cheap!"

"What's wrong?" asked the farmer, glancing up from his paper. "Lose the stamp after all your trouble?"

"Worse than that," replied the boy, sheepishly.

"What, burned your fingers with the steam?" questioned his employer.

"No," said Dan determinedly; "I sold my honor, or came near doing so."

"What do you mean, boy? The stamp is all right. It would never have been found out."

"But I knew it all the time, and two cents is a small amount to get for your own self-respect; besides"—

"Besides what?" queried the man.

"God knows about it, and He looks upon the heart," answered Dan.

"It's a mighty small thing to worry over, I am sure," replied Mr. Brown. The post-office department would not have been much the poorer, I assure you."

"It would have been I who would have been poorer. Had I sold my honor for two cents, I should have made the worse bargain I ever did."

And so Dan gained a victory, and he was never sorry that he had obeyed the voice of conscience.—*Belle V. Chisholm, in S. S. Times.*

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

INTERNATIONAL SERIES THE SUNDAY SCHOOL

LESSON II.—MARCH 12.—THE SLAVERY OF SIN.

Lesson Scripture, John 8:31-40, A. R. V.

(31) "JESUS therefore said to those Jews that had believed Him, If ye abide in My word, then are ye truly My disciples; (32) and ye shall know the truth, and the truth shall make you free. (33) They answered unto Him, We are Abraham's seed, and have never yet been in bondage to any man; how sayest thou, Ye shall be made free? (34) Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. (35) And the bondservant abideth not in the house for ever; the son abideth forever. (36) If therefore the Son shall make you free, ye shall be free indeed. (37) I know that ye are Abraham's seed; yet ye seek to kill Me, because My word hath not free course in you. (38) I speak the things which I have seen with My Father; and ye also do the things which ye heard from your father. (39) They answered and said unto Him, Our father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. (40) But now ye seek to kill Me, a Man that hath told you the truth, which I heard from God; this did not Abraham."

Golden Text.—"Whosoever committeth sin is the servant of sin." Verse 34.

SUGGESTIVE QUESTIONS.

(1) What does Jesus set forth as the test of true discipleship? Verse 31. Note 1. (2) What will they know who abide in His Word? And what will the truth do for them? What is the truth? Verse 32. Note 2. (3) What did the Jews say in answer to this instruction? Verse 33. Note 3. (4) What answer did Jesus give to this boast? Verse 34. Note 4. (5) How did Jesus contrast the positions of bondservant and son? Verse 35. Note 5. (6) Who only can give us perfect freedom? Verse 36. Note 6. (7) What admission did Jesus make to the Jews? Then what grave charge did He make against them? Verse 37. Note 7. (8) What did Jesus say of the things which He spoke? What of the things which those Jews did? Verse 38. Note 8. (9) What claim did the Jews reiterate? How did Jesus reply to this insistent claim? Verse 39. Note 9. (10) Then what charge did Jesus repeat against the Jews? What kind of Man were they seeking to kill? Of whom had He received the truth which He had told them? How did this compare with the character of Abraham? Verse 40. Note 10.

NOTES.

1. "Truly My disciples."—In verse 31 Jesus makes a clear-cut distinction between professed disciples and "truly" disciples. No matter how honestly and earnestly one may start in the Christian life, it is the *continuance* in the Word that constitutes the true disciple. And it is not worth the while to try to be anything else. To continue in the Word is to continue in the truth (John 17:17), and the law of God is the truth (Ps. 119:142). To be a disciple, is to love God, and to love Him is to keep His commandments (John 14:15, 21, 23, 24; 1 John 5:2, 3).

2. To "know the truth" is to know Christ, for He is the truth (John 14:6); and to know Him is eternal life (chapter 17:3). Eternal life is the result of being made free from sin, which is "the transgression of the law." 1 John 3:4. This shows us the harmony between Christ and the law. The law condemns the sinner, who is therefore under the condemnation, or curse, of the law. Christ forgives the sin when repented of and confessed, and this takes



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away the curse of the law (Gal. 3:13), making the erstwhile sinner free from its penalty (chapter 4:4, 5). But this does not take away the law (Rom. 3:31; Matt. 5:17). As shown in Note 1 and the verse to which it applies, the forgiven one must continue in obedience in order to be a true disciple. See, also, Gal. 5:1, and Rom. 6:1-4.

3. The Jews always supposed that being literal descendants of Abraham entitled them to all the benefits of the promises; but even from that standpoint, their boast of never having been in bondage was a false claim; for, in addition to their past history, they were even then in subjection to Rome. But it was necessary for them to accept Christ as their Saviour to make their heirship from Abraham available. In this respect they were only on a par with the Gentiles (Rom. 2:28, 29; Gal. 3:27-29).

4. In verse 34 Jesus shows the character of the bondage to which He referred. It matters not whether we be bond or free, as far as our persons are concerned, in order to be accepted of Christ, and become heirs of His kingdom. Therefore "let the brother of low degree glory in his high estate; and the rich in that he is made low." James 1:9, 10.

5. The reference to bondservants in verse 35 is a figure drawn from servants in the world; for they have no heirship, excepting by special provision, such as adoption, or other recognition. But the bondservant of Christ is also an adopted child, and heir by promise. See Gal. 4:1-7; Eph. 1:3-5.

6. From what bondage does Christ set men free?—The bondage of sin. He doesn't set servants free from their masters arbitrarily, nor release His disciples from their obligation to Caesar; but He forgives their sins, setting them free from the dominion of sin. See "Golden Text." When He forgives sin, the forgiven one is free indeed as long as he continues in obedience to the faith. Not so when puny man assumes to forgive sin.

7. Verse 37 refers to the natural seed of Abraham. Christ's word had no place in their hearts—as under the new covenant (Jer. 31:31-33)—therefore their inclination to violate His law, and to commit murder.

8. When Christ refers to the "father" of those who have not His word, or law, in their hearts, He means the devil (John 8:44).

9. In contrast with verse 37, the Lord refers to the spiritual seed in verse 39.

10. Verse 40 shows how far the literal descendants of Abraham had departed from the principles of their father—the very principles to which Christ was calling them back.

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MOUNTAIN VIEW, CAL., MARCH 1, 1905.

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"Our Words," the second article on this subject from the pen of Mrs. E. G. White, will be found in our Home department. It should be read and heeded.

That soul who has given himself to God, who holds communion with Christ, will not be affected by the little slights of men. He is lifted above them by divine power.

It is much better to die to sin than to die because of sin. The first is the death of the Christian, who lives again through Christ. The second is the death of the impenitent, from which there is no resurrection.

When people of any class come together under excitement they are pretty sure to do that which very few of them would do as individuals in cooler mood. So the *Christian Advocate* says: "Were all the resolutions passed under the influence of excitement, that are proved to be ridiculous by subsequent events, to be published, they would make more amusing reading than the writings of Artemus Ward or Petroleum V. Nasby." And they would illustrate the fickleness of humanity when acting on impulse rather than on reason and rational deliberation.

Persecution is the last resort where legitimate argument fails. So all laws for the punishment of dissenters from popular religious dogma spring from the spirit of persecution. The Jewish rulers wanted to put Jesus to death because He did not keep the Sabbath according to their traditions, instead of "according to the commandment." They could advance no argument to convict Him of sin or

crime; therefore He must be put to death. Peter and John had been instrumental, in the name of Jesus, in healing a lame man at the gate of the temple. This carried with it the fact of Christ's resurrection, and the proclamation that in no other name was there salvation for any person. So the preaching of the apostles must be summarily stopped. No argument could refute their position, or it would have been willingly set forth. That a "notable miracle" had been done in the name of Jesus could not be denied, neither could the logical conclusion that Jesus had risen from the dead be refuted; therefore imprisonment and bodily punishment must be resorted to in order to carry out the purpose of the chief priests and rulers. And all enforcement of religious dogma, or squelching of scriptural truth by human authority, is of the same character.

ATHLETICISM A MENACE.

PRESIDENT WHEELER, of the University of California, has sounded a warning which the students of high schools and colleges would do well to heed. He says that, while athletics has brought much good health and confidence of strength to the college students, there is a danger that "monsters of professionalism and not healthy men will be the output of our athletic fields." He likens the football games between college teams to the sports of the Philistines over their captured Samson, and says, "This calling of Samsons, that they may make sport for us, is pretty poor use to make of a college man." President Eliot, of Harvard, in his annual report, also takes up the football game. Speaking of its detrimental influence upon the life of the young college man, he says:

The game of football has become seriously injurious to national academic life in American schools and colleges, and it is time the public, especially the educated public, should understand and take earnest consideration of the objections to this game. Some of the lesser objections to the game are its extreme publicity, the large proportion of injuries among the players, absorption of undergraduates' minds for two months, and a disproportionate exaltation of the football hero in the college world. The crude and vociferous criticism, blame, and praise which fall to the lot of a football player can be of no possible advantage to any young man at the opening of active life. On the contrary, they keep before him an untrustworthy and unwholesome standard of public approval or disapproval.

It is earnestly to be hoped that the words of these educators, who certainly know whereof they speak, will be given due consideration in the colleges of the land.

"Through nature to nature's God," has become a pet phrase with many. If it were true that nature as we see it is a true interpreter of its Creator, we might have reason to question His wisdom and His love. The very highest order of creation—man—is not now a lucid exposition of God. If he were, we might then accuse God of being all that man is. His vagaries, his cruelties, and his sins could then be looked upon as a reflection of the character of his Maker. But this is not true—it never has been true since the day that man sinned. It never will be true until man is again in perfect harmony with his Creator. The curse of sin has blighted nature as it has blighted the character of the one who was to have been the prince of this world. There are many beautiful things in nature; there are also many beautiful things in the souls of many men and women; but neither class exhibits the beauty it would have exhibited, if sin had not been allowed to come in with all its disfiguring effects. If we depend upon nature to lead us to God, we will be led in a very round-about way, if we are truly led toward or to Him at all. The written Word, and the Word spelled out in the living character of Jesus Christ, are the best and truest leaders—the only safe ones.

Government Indian Money for Catholics.—While the government claims that the Indian trust funds are being given to the Catholic schools on the petition of the Indians themselves, the agent of the Indian Rights Association cites a peculiar situation that is not satisfactorily explained. He refers to the fact that only about \$15 per child of school age would be

available for school purposes among the Sioux Indians, yet the contract price with the schools amounts to \$108 per pupil. Therefore the excess must be taken from the funds due to those who have not asked for such use of their money, but are protesting against it.

Dr. Lyman Abbott, in the *Outlook* of January 28, says:

For the government, which is the guardian of the Indians, to expend their trust funds for sectarian purposes, is to apply to the Indians a policy which would not be applied in dealing with any other people; a policy which is un-American, which is in direct contravention of the constitutional provisions of many of our states, which violates the spirit of the Constitution of the United States, and introduces sectarian strife among the Indians by setting Protestant and Roman Catholic Indians signing antagonistic petitions. This is but to transfer the ecclesiastical lobby from Washington to the reservation; to jump from the frying-pan into the fire.

The effect of war on Christian mission work is emphasized by Rev. A. B. Hutchinson in the following terse manner: "The fact that Japan is fighting with a professedly-Christian foe, whose conduct contradicts all that the Japanese have been learning to connect with the sacred name of Christ, is a serious hindrance to our work. Duplicity, greed, cruelty, deliberate massacre of hundreds of helpless victims, with repeated disregard of most solemn promises, are constantly referred to as inevitable fruits of Greek Christianity, and it is difficult to cause them to understand that that kind of Christianity is something very different from the teaching of the Saviour and His apostles."

Delitch Discredited.—Some time ago this German critic made the assertion that Moses borrowed the name Jehovah from the literature of the time of Hamurabi (the Amraphel of Genesis 14). Dr. Hilprecht, who knows more concerning such matters than perhaps any man living at the present time, has taken up the assertion, and declares that there is absolutely no ground for any such statement. He states that there is positively no cuneiform text published which contains the divine name Jehovah. All the weight of evidence gathered from the clay tablets and the stone temples is against the assertions of these destructive critics. The Word stands, and will stand forever.

Tokio and Tokyo.—The *Christian Advocate* says: "The name of this great city is in two syllables: (1) To, meaning East, Eastern; and (2) Kyo, which means capital. The divergence in spelling of the last syllable is due to the fact that to some ears it sounds Kee-o, hence in the earlier days men like Satow and others wrote it Kiyo, or Tokiyo; to others, however, the sound is K-yo and it is written Kyo. It is now generally agreed that the latter is correct, but the old error persists. Also it is easier to write Kio than Kyo, so the first is very popular, but the latter is more correct and will finally prevail."

An exchange asks the question, "What kind of a Christ does the world need?" It would seem that such questions might better be left to the Father and Son who have already provided the Christ which they considered the world needed. The Christ who came was God's answer to that question. For man to discuss it is to question the wisdom of God and the adequateness of the Gift of God. The more of Christ we have in our hearts the less inclination will we have to raise such queries. The Saviour given is sufficient for every need of every individual in the world.

In our issue of February 1 there was notice of a "Life of Christ" for children, beautifully illuminated and illustrated. At that time we neglected to state the price. It is in vellum, gold front and cover stamp, \$1.75; in cloth \$1.25. The publishers are A. J. Holman & Co., Philadelphia, Pa.

Every precept of God is an implied promise. He never commands what He will not give strength to perform.