

# SIGNS OF THE TIMES

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

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For Terms, See Page 15.

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## LESSONS FROM THE STORY OF CORNELIUS.—II.

Peter's Experience.

BY MRS. E. G. WHITE.

**I**MEDIATELY after the interview with Cornelius, the angel went to Peter, who, weary and hungry from journeying, was praying upon the housetop of his lodging-house in Joppa. While praying, he beheld a

call not thou, unclean. This was done thrice; and the vessel was received up again unto heaven."

Here we may perceive the working of God's plan to bring to pass events whereby His will may be done on earth as it is done in heaven. Peter had not yet preached the Gospel to the Gentiles. Many of them had been interested listeners to the truths which He taught; but in

to be led to see that through Christ the heathen were made partakers of the blessings and privileges of the Gospel, and were thus to be benefited equally with the Jews.

The vision given Peter was an illustration presenting the true position of the Gentiles, showing that, by the death of Christ, they were made fellow heirs with Israel. It conveyed to Peter both reproof and instruction. His labors



On the Grimzel Road, Swiss Alps.

"Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven

shall be made level, and the rough places a plain; and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it." Isa. 40:3-5.

vision. He "saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth; wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that

the minds of the apostles the middle wall of partition, which the death of Christ was to break down, still existed, excluding the Gentiles from the blessings of the Gospel. The Greek Jews had received the labors of the apostles, and many of them had become believers in Jesus; but the conversion of Cornelius was to be the first one of importance among the Gentiles.

By the vision of the sheet and its contents, let down from heaven, Peter was to be divested of his prejudices against the Gentiles. He was

had heretofore been confined to the Jews; and he had looked upon the Gentiles as unclean, excluded from the promises of God. He was now being led to comprehend the world-wide extent of God's plan.

Notice how close the connections made in the working out of God's plan. While Peter was thinking about the vision, wondering what it meant, the men sent from Cornelius stood before the gate of his lodging-house, and the Spirit said to him: "Behold, three men seek



thee. Arise therefore, and get thee down, and go with them, doubting nothing; for I have sent them."

To Peter this was a trying command; but he dared not act according to his own feelings. He went down, and received the messengers sent by Cornelius. They told him of their singular errand, and, according to the direction he had just received from God, he at once promised to accompany them on the morrow. He courteously entertained them that night, and in the morning set out with them for Cæsarea, accompanied by six of his brethren, who were to be witnesses of all he should say or do while visiting the Gentiles; for he knew that he should be called to account for so direct an opposition to the Jewish faith and teachings.

### HOW AN INFIDEL WAS CONVERTED.

SEVERAL years ago there lived in Iowa a Mr. T., a keen and intelligent man and a successful banker, but he was a blasphemous infidel. He did not have the slightest respect for the historical Christ, and would not acknowledge that such a man was anything more than an impostor, if, indeed, He ever existed. Finally, while Mr. Moody's sermons were being published by the New York *Witness*, shortly after his return from his first preaching tour in England, Mr. T.'s attention was drawn to a copy of that paper, which his wife was taking. She was not a Christian, but liked the paper, and her husband took it just to please her.

One day, while waiting for dinner, he took up the *Witness* to while away the time, when his attention was attracted to a sermon by Mr. Moody, which he read partly through, and in which he became considerably interested. Being called to his bank immediately after dinner, he could not then finish reading the sermon, but on returning to his house he was strongly desirous of finishing it, which he did in the hearing of his wife.

There was an illustration in the sermon which especially interested him. It was this: Mr. Moody spoke of five men who were in a certain prison, under sentence for some high crimes. They were pardoned by the governor of the state, but did not know anything about their being pardoned until they were called out, each by his own name, and told of the fact. Each responded to the call of his name, except the fifth one. His name was called the second time, but no response came from him. As there were several others in the room, and the condemned men were scattered among them, the chaplain, who called off the names, thought at first that the man might not be present; or, perhaps, if present, he might be deaf. It was soon ascertained, however, that he was so overcome by the good news that he could not speak.

God used this story to set Mr. T. seriously thinking about his own need of pardon. He reflected on the great truth that Christ had been offering him pardon for a long time and yet he would not accept it. The power of the Holy Spirit fell upon him, and he went into an adjoining bedroom and there pleaded with groanings that God would indeed pardon him. In a short time a glad sense of pardon was experienced, and a great change came over him. Since then he has given \$1,000 to erect a church building in that place, and has been trying to save souls by preaching, as a layman, the Gospel of his Lord, in which way he has done much good.—C. H. Wetherbe.

### IF HE SHOULD COME.

BY THOMAS GREGORY.

If He should come to-day  
He'd find  
The sheep on the hills away  
Where the wind  
In the sleet and the biting rain grows cold.  
He would hear far up on the mountains high  
The fierce wolves draw to the lost lambs' cry.  
If He should come to-day  
He'd find  
The shepherd asleep by the empty fold.  
If He should come to-day  
He'd see  
Out on the broad highway—  
Out in the  
Harvest standing white—and there He'd greet,  
No laborers gathering in the sheaves,  
And vineyard toilers bringing only leaves.  
If He should come to-day  
He'd see  
The sickles rusting in the golden wheat.  
If He should come to-day  
He'd hear,  
In where the priesthood pray,  
The mobs cheer  
The temple-loungers mocking Him; and them,  
The money-changers, wrangling o'er their weights,  
The evil ones He once scourged from His gates.  
If He should come to-day  
He'd hear  
Again the Pharisees of dead Jerusalem.  
If He should come to-day  
He'd see  
But few who hear Him say:  
"Follow Me.  
Confess My name. The watch arise and keep  
With Me." They sleep now in the twilight dim,  
And He hears the Peters denying Him.  
If He should come to-day  
He'd see  
No crosses borne up dark Golgotha's steep.  
If He should come to-day  
He'd find,  
Waiting the silver-gray  
Dawn behind  
The hills, few listeners for the call; few  
Passing bowed beneath the chastening rod—  
The purified in heart that shall see God.  
If He should come to-day  
He'd find  
Few in the world's high-seats He ever knew.  
*Spokane, Wash.*

### SERVANTS AND MASTERS.

BY H. A. ST. JOHN.

1. HOW MANY kinds of servants are recognized in the Bible?  
Two, bond-servants and hired servants.
2. What does the New Testament enjoin upon all servants?  
That they be obedient to them that are their masters according to the flesh.
3. What kind of service should they avoid?  
"Eye-service, as men pleasers."
4. What kind of masters are to be thus obeyed?  
"Not only to the good and gentle, but also to the froward."
5. What things must the servant be careful not to do?  
"Not answering again; not purloining."
6. Why necessary to be so careful?  
"That the name of God and His doctrine be not blasphemed."
7. In fact, to whom is such obedience and service rendered?  
"With good will doing service, as to the Lord, and not to men."
8. What may such servants know?  
"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

9. What if the servant endure grief, and suffer wrongfully?

"This is thankworthy; . . . this is acceptable with God."

10. Who is a true example of servants?

"Christ also suffered for us, leaving us an example, that ye should follow His steps."

11. What kind of servant was Christ?

He was *the Servant of servants*.

12. What shows the position of a servant to be a most honorable one?

They may "*adorn the doctrine of God our Saviour in all things.*"

13. What is it to *adorn* a doctrine?

It is to live it, to exemplify it in all things.

14. Can a master, can any one, do more?

There is no better nor higher life.

15. Who, only, are fit to be masters?

Such as in some sense are servants.

16. What Master should every master have?

"One is your Master, even CHRIST."

17. What would be an excellent motto in the office of every employer or master?

YOU ALSO HAVE A MASTER.

18. If this grand truth was written in the heart, and drawn out in the life of the master, how would he regard and treat his servants?

Just as Christ regards and treats him.

19. What great principle governs Christ, our Master, in dealing with us, His servants?

The principle of unselfish and disinterested LOVE.

20. What, then, does Christ teach an employer, a master?

You are a master; you have a Master; and the pattern of your authority is His authority.

21. What, then, is the supreme governing element in the mastership of Christ?

Love for His servants.

22. But could a master make a living, and govern on that principle?

Test it as long as you live, and see. But ever remember that making a life is far more important than making a living.

23. What should be regarded as the only true labor union?

Co-laborers, or working together with God.

24. But such are not the views of the majority.

One with God is a majority.

25. What does true Christianity consist of?  
Discovering which way God is going, and getting the obstacles out of the way.

### TRUSTING THE WEAVER.

"GOD moves in a mysterious way," says Cowper's immortal hymn. Sit down by an Old World lacemaker for a few minutes. Fifty or a hundred bobbins, or spools, hang around a cushion in which there is a forest of upright pins. Every bobbin hangs by a thread that runs toward and among the pins. The onlooker sees the worker throw one bobbin over another as tho she were playing with them. But how she knows which bobbin to pick up, and where to toss it, is a mystery. Out of the great complex of threads and pins comes a wonderful lace pattern, orderly, regular, beautiful. So the divine Weaver takes one and another of us, ordering us here and there, but keeping us always attached, like the lacemaker's thread, to a definite purpose. As we look back over the past, we can see the wonderful pattern and perfect work of the Weaver. Just what He is working out, for us, and with us, now, we can not discern. But the lesson of the past is that the future will be good, and we can trust the Weaver of the infinite to do all things well.—S. S. Times.





BY RODERICK S. OWEN.

(Concluded.)

I SHALL attempt to show you but one more room to-day, the one called His Glorious Appearing. Here it is, as you see, right in the center of my building, and every other room is directly connected with it. In fact, only for this room all the other rooms would fall to the ground. You see it is circular in form, and has a glorious high dome, clear as crystal, and like the dome of heaven. This chair of Faith in the center of the room is so constructed that one can recline in it, and look out through the dome; or, by readjusting it, one can look out through the passage ways into any one of the other rooms. For instance, if you take the Guide-book, and read for a time, the dome will be lit up with a glorious light which will penetrate every one of the other rooms. Let the eyes follow this light into the Sanctuary room, and there you will see Jesus, our great High Priest, sitting at the right hand of the Father, or standing by the ark of the covenant; or perhaps you will see Him laying aside His priestly garments, and putting on His kingly robes, while all the angels gather about Him, ready to come to the earth. Turn and look by the same light of the Glorious Appearing into the room, Estate of Man, and view the graveyard through the State-of-the-Dead window, and, lo! you will see it all illuminated with a light like the breaking of a glorious morning; you

#### Immortality at last

will see the graves open, and the dead in Christ arise. The Immortality window will be aglow with light, for God's people are raised immortal, and you will hear them shout, 'O death, where is thy sting? O grave, where is thy victory?' See 1 Cor. 15:53-55. It is a soul-inspiring shout of victory over everything corruptible.

"Sometimes most wonderful scenes appear in the dome itself, and in this connection I wish to relate a view which came to me at one time, and which left a deep impression. I had been reading in my Guide-book, when suddenly I heard a distant roll of thunder, and, looking up, I saw before me a vast plain upon which were many houses. Away in the distant horizon a dark cloud was seen spreading over the plain, and, as it approached, the air grew heavy and chill, and on all sides it soon appeared dark and threatening.

"As the storm came on, the inhabitants rushed out of, and began to examine, their houses. I then saw that they

#### The great test

were the homes of the builders, and I even recognized my own among them. I noticed that there was a great deal of questioning and controversy among them about the foundations of their buildings, and also about the windows, Immortality and State of the Dead. Would they stand such a storm of wind as seemed to be coming? And the ten doors, were they all properly set, so that none would give way, nor be found to have a single defect? And again: About that fourth door,—which would prove to be the stronger, the old style or the new? This was a great question. 'O, that I had followed the Book of instruction more closely!' was the thought uttered or unexpressed by all.

"Suddenly the storm burst upon them in all

its fury. Matt. 7:27. The wind blew a terrific gale. The sand of the plain was picked up, and carried in clouds, producing a veritable simoon. O, how the buildings creaked and swayed in the wind! Domes were carried away, windows were crushed in, floors gave way, and some buildings were leveled to the ground. Then came the rain in a perfect torrent, which seemed as tho it would sweep everything before it. The houses where the domes or windows or doors had given way were soon filled with water, and began to crumble and fall. The sand of the plain was being washed away, and those houses whose foundations rested upon it soon went down, and were engulfed in the flood.

"There were some houses, however, which stood for a long time. They were the ones whose superstructure was correct, and whose foundations rested almost entirely upon the rock; but there were places where a little sand had been left beneath the walls. This the water gradually washed out, and left a place in the wall unsupported. Here one rock and there another fell until an opening was made; through this the floods rushed with great violence, and the building went down with a crash, the wreckage disappearing in the angry waters. As I looked over the storm-swept plain, how few houses were left standing!

"The storm passed away, the waters subsided, and there stood forth the true foundation stone, swept clean and bare, save for a few buildings still standing. Then there burst upon



the plain a glorious light. O, how calm, how peaceful, how bright! Each building was radiant with the light of the new day. The plain seemed white and glistening. The glory of God now flooded it.

"By a careful study of my Guide-book I found that the buildings are our characters; that the storm is the judgment; that our faith and practice will determine our destiny; that the Ten Commandments is the standard of judgment, and that our daily conduct must conform to these; that Jesus is the only foundation upon which a character can be built; that the fiery trials and the searching judgment will sweep away every character which does not conform in every detail to the instruction found in the Guide-book. O, my friend, study it faithfully, and follow it closely, and all will be well; for

soon the opening skies will reveal our returning King, while all the heaven shall be filled with the radiant beings who are sent to gather God's children to meet the Lord in the air (1 Thess. 4:16, 17), and finally to take possession of the earth made new" (2 Peter 3:13; Rev. 1:1-7).

Shall you be there? - Shall I be there?

#### MAN'S WHOLE DUTY THEN. WHAT PORTION NOW?

BY B. FRANKLIN RICHARDS, M. D.

NEARLY a thousand years before the birth of Jesus, the wise man, Solomon, wrote: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. Since it was the whole duty of man then to glorify God by keeping His commandments (for He was going to bring every secret thing into judgment), has God changed His mind, and removed a portion of the responsibility from man, so that He will not now bring every secret thing into judgment, as He declared?

Our attention is called to two very important statements in the above scripture: First, the keeping of the commandments of God; and, second, the bringing into judgment every work and secret thing. The same thoughts are expressed in the first angel's message of Rev. 14:7: "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." This message is to every nation, and kindred, and tongue, and people on the earth (Rev. 14:6), and these words were written in A. D. 96, and had their special application before and since the middle of the nineteenth century. So we find it is man's whole duty now, 1904, A. D., to keep the commandments of God, the same as it was B. C. 977, when the scripture first quoted was written.

When Peter, James, and John were taken by Jesus up into a high mountain to witness the transfiguration of Christ, a bright cloud overshadowed them, and a voice was heard from the cloud, saying, "This is My beloved Son, in whom I am well pleased; hear ye Him." Matt. 17:5. It was God speaking from the cloud, telling us to give attention to all that Jesus said. So let us read in Matt. 19:16, 17, "Behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life?"

Please notice it is eternal life that is in question. What good thing shall I do that I may gain it? Listen, with all attention, to the answer, for Jesus, the Son of God, the Lifegiver, is to give it, and whatever the answer is, fail not to obey; for remember, eternal life is within our grasp. Let ear, and eye, and heart be ready. "If thou wilt enter into life, keep the commandments." Will you? There is eternal life in doing it. Jesus said so, and God said, "Hear ye Him."

"To obey is better than sacrifice, the Lord hath said; To hearken when He commandeth than an offering made."

"What shall I do to inherit eternal life?" asked the lawyer of Jesus. He was given to understand that he could have his desires granted if he would keep the commandments. Undivided love to God, and loving our neighbor as ourselves, fully meet all the requirements. "Thou shalt love the Lord thy God with all



thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "This do and thou shalt live." Luke 10:25-28.

Did Jesus keep the commandments? "Hear ye Him." "I have kept My Father's commandments, and abide in His love." John 15:10. So the branch ought to do what the Vine did. "I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing." John 15:5. We obtain eternal life through our knowledge of God, and Jesus Christ. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

But we learn to know God and Jesus through keeping the commandments. We can know that we know them beyond any possible shadow of a doubt. "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. These words are very plain and easily understood.

God calls for a willing service, filled with love, and it is through this service and love we learn to understand the relationship existing between us. "Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth Him that begat loveth Him also that is begotten of Him. By this we know that we love the children of God, *when we love God, and keep His commandments*. For this is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:1-3.

It was God's great love for us that moved Him to action. We were lost, undone, without hope or God in the world. It was our great need, our lost condition, that cried to Him louder than the voice of man. He saw us in that sorry plight. He had made for us a beautiful world, then created us in His image, after His likeness, and after He placed us in possession of this world, we sold it and ourselves to the devil. We would not keep the commandments of God; we forfeited every right to life, every claim on God; but the great love of God toward us caused Him to come to our rescue in the gift of His only-begotten Son, for us and to us. He came to this world and paid our penalty. He kept the commandments of God, and paid the demands of the law, and I hear Him saying, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. He kept the commandments, and the record declares of Him that He "did no sin, neither was guile found in His mouth." 1 Peter 2:22.

After Adam committed sin he was driven from the Garden of Eden, lest he should eat of the fruit of the tree of life and live forever. Gen. 3:22-24. Since that time no man has had the exalted privilege of even tasting of that fruit, and will not again eat of it until he is inside the city of God. He will be there in person; but before reaching the center of the city, where the tree of life is (Rev. 22:1, 2), he must pass through one of the gates of pearl, that is, in the wall of jasper surrounding the city of God. But before he will be permitted to enter in through these gates, he will be called on to show his passport, which will be the guarantee that the holder has kept the commandments of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. "And, behold, I come quickly; and My reward is with

Me, to give every man according as his *work* shall be." Rev. 22:12.

"The judgment has set, the books have been opened;

How shall we stand in that great day  
When every thought, and word, and action,  
God, the righteous Judge, shall weigh?"

"I have called you friends; for all things that I have heard of My Father I have made known unto you." "Ye are My friends, if ye *do* whatsoever I command you." John 15:15, 14.



### Exodus.

BY F. D. STARR.

WHILE the account of creation is given us in Genesis, in the book of Exodus we have the story of redemption vividly portrayed in the deliverance of Israel from Egyptian servitude. "What one nation in the earth is like Thy people, even like Israel, whom God went to redeem for a people to Himself?" 2 Sam. 7:23. "Thou in Thy mercy hast led forth the people which Thou hast redeemed." Ex. 15:13. So creation and redemption are closely associated in these early records.

The term "Exodus" is from the Greek name, given this book in the Septuagint, and signifies a *going out*, referring to the departure of Israel from Egypt.

Some are inclined to look upon these early records as being of a fabulous or mythological nature; and while they allow for the New Testament the highest degree of accuracy and inspiration, yet they say the accounts of the books of Moses are not reliable. But it is interesting to notice that the events recorded in the Old Testament are so extensively mentioned and corroborated in the New.

Let us examine into this a little. In the first chapter of Genesis we find the account of the creation of all things in six days. Men may say that this is merely a Mosaic fable, but Paul, in Heb. 4:4, acknowledges the accuracy of the statement by referring to the fact that God rested from all His works on the seventh day; and if all was completed when the seventh day came, the work was all done in six days.

In Genesis 2 we have, among other things, the record of the creation of Adam before a woman was brought into existence. This account is rejected by those who advocate the teachings of evolution, but Paul confirms the account given by Moses. He says, in 1 Tim. 2:13, "For Adam was first formed, then Eve."

In Genesis 3 we have the record of the temptation of this same mother Eve by the serpent. This is by some unhesitatingly denounced as a myth. But if it were such, it would be just as much a New Testament myth as an Old Testament myth, for Paul says, "The serpent beguiled Eve through his subtilty." 2 Cor. 11:3.

So we might find, upon examination, something from nearly every chapter of Genesis acknowledged in the New Testament.

The same result is obtained if we examine the book of Exodus in this way. Chapter 1 tells of the conduct of the king "which knew not Joseph." Stephen tells us of the same incident. Acts 7:18.

In Exodus 2 we have an account of the early history of Moses, his being hid three months by his parents, his adoption by Pharaoh's daughter, his flight into the land of Midian, etc.

The same account is largely reproduced in Acts 7.

In Exodus 3 we find the interesting recital of the call of Moses to deliver Israel, the miracle of the burning bush, etc. That this is no fictitious account is seen by its being rehearsed also by Stephen, as found in Acts 7.

So we might go on from chapter to chapter in this inspired record with the same results.

The topics for study that are found in this interesting book of Exodus are far too numerous to mention in this article, but we will notice a few of them.

We read in Rev. 11:6 that it is in the power of God's two witnesses (the Old and New Testaments) to smite the earth with all plagues, as often as they will. This fact is most clearly demonstrated in the ten plagues that fell upon Egypt, as recorded in Exodus, chapters seven to twelve. These plagues seem naturally to be grouped together in pairs. The first two, the blood and the frogs, both proceed from the water. The next two, the lice and the flies, are from the insect world. The third pair, murrain and boils, are diseases, one affecting beasts, the other affecting people. The fourth couple of plagues is destructive of vegetation, the hail destroying a large part of the crops, and the locusts taking what was left. While all these foregoing plagues affect man in a material or physical way, the last two must have caused intense mental anguish,—*darkness* and *death*—what a dread combination!

Darkness is an apt symbol of death. What a shadow of death it must have been when the wretched victims saw not one another for three days, and endured a darkness that might be felt! What gloomy meditations and forebodings must have come to their minds as they sat in that terrible unbroken night of more than three-score hours' duration!

Then to end the awful series of disasters came that sad day when every Egyptian home was a house of mourning—the beloved first-born a corpse.

In close connection with this day of just retribution to the Egyptians we have the Gospel of forgiveness and mercy in Israel's Passover experience. What devout or thinking son of Abraham could fail to see in this wonderful deliverance the final pardon and blotting out of sin, that is insured in the blood of Him who is our Passover, whose blood was typified by the crimson on the lintel and sideposts of their doors? "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage?" Micah 7:18. It is because the Lord passes by, or passes over, our transgressions, by virtue of the blood so freely shed for us, that we are not cut off. The remnant of His people, living at the time of the close of probation, when Rev. 22:11 will be fulfilled, will have a thrilling experience in this matter.

In one respect the book of Exodus furnishes us the most noteworthy event in this world's history since the fall. All eyes may well be turned to Exodus 20, and the sublime event therein recorded, and listen to the voice that then shook the earth. That was the giving of the Ten Commandments, which are acknowledged to be the infallible rule of conduct for the whole race, and were spoken by the living God in the hearing of all His people. "He that hath ears to hear, let him hear."

This book is full of themes of all-absorbing interest. The half has not been told, nor even referred to. The ratifying of the first covenant, the building of the earthly tabernacle (the type of the heavenly), Israel's apostasy in making the golden calf, Moses' long fast when receiving the tables of stone, etc., will richly repay the



student for the time spent in examining the book.

Who can afford to omit the book of Exodus from his course of reading and study?

## RESPONSIBILITY FOR THE GIFT OF LIFE.

BY WILLIAM COVERT.

ALL things that live are media for the manifestation of God's life. Man, being made in his Maker's image, was brought into fuller union with that life than any other creature of earth, and so became responsible for his conduct as a representative of Divinity. Closely allied to the life of man was that of every living thing belonging to the same creation. Man's course of action would determine his destiny, and also that of all things associated with him in life. Man, the responsible head, was made accountable to the great Head of all things; thus it was essential to the well-being of all that man's conduct should be in full harmony with that infinite principle of love upon which all true relations are founded.

Life was given to be held as the chief of all gifts. Should his use of the gift become contrary to its primal purpose, it would be far better to take it from him.

A good thing misappropriated generally becomes a bitter curse. Gold and silver fitly used, bless the owner; but turned into evil channels, produce misery. The sparkling dew-drop, the gentle rain, and the bubbling spring give moisture in proper forms to minister to life; but the falling hail, the terrific cloudburst, and the maddened torrent use the same element to produce death. If the receiver makes life a means of injuring himself and others, shall not the Lifegiver withdraw the gift?

Selfishness unfits man for life; therefore if he abides in selfishness, he must die. When man was given life, it was essential for his enjoyment, and for the well-being of all things else, that he should recognize the Lord's authority, and respect the rights of every neighbor. That he might be taught how to maintain his proper relation to others, the Lord reserved one tree out of all that grew in Eden. His needs were well supplied without this tree, and he was told to leave it untouched. In partaking of it, he would show a spirit of selfishness, and become a sinner. Only this one restriction hedged him about. Even the possibility of temptation was confined to the investigation of the forbidden tree; and transgression could begin only by eating its fruit.

### Life Forfeited.

Viewing the situation at this distance from the beginning of human history, it would seem that transgression could have been avoided. And so it could, as the conditions for obedience were made very favorable. Yet Adam failed, as the sequel will show; and all his children have likewise failed to yield perfect obedience.

The Biblical account of the temptation and fall is told in simple story. It is this: The serpent of Eden was used by the tempter as a medium to beguile Eve, the mother of the human race. After yielding to his sophistries, she approached Adam, her husband, with fruit in her hand from the forbidden tree; and he, too, ate of it. This incident brought them both into the transgression. The serpent used great skill in his arguments, and by his wily reasonings made Eve think that she was listening to wonderful truth. He asserted that the fruit of the forbidden tree contained the elixir of wisdom, and man must eat of it in

order to become wise. He further declared that instead of death's coming to man in case he ate of the tree, he would become as a god, knowing good and evil. This, he said, was a condition greatly to be desired. The argument seemed so plausible that it was accepted and acted upon.

But the devil's promise, "Ye shall be as gods, knowing good and evil," was worded purposely to deceive them. They knew good before eating the fruit. Evil, and a knowledge of it, followed in the wake of their transgression; but the only knowledge which came through disobedience was that which was earthly, sensual, devilish. This took the place of that which had come from above,—love, joy, and peace. The result was a mixed state of good and evil, with the evil greatly in the ascendancy.

### The Sequel.

The fatal step from innocence to sin having been taken, joy gave place to sadness, as the glory of day glides into darkness with the setting of the sun. Trembling with fear, the guilty pair endeavored to hide among the trees of the garden, because the presence of their Maker was to them like devouring fire.

While abiding faithful they had been happy and free, but under transgression all was changed. They were now slaves to fear. No resolution which they could make, nor hiding-place which they could seek, would annul the fact of their sad condition. It surrounded them even in the fragrance of their own floral home. It was impossible for them to undo its reality. They were in sin, and sin must bring suffering. It was therefore better for the Lord to return them to dust, whence they had been taken, because unorganized dust can not suffer.

So for sinful man's sake came the necessary sentence, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:19.

It was love that returned man to his original elements. The purpose of God is that man may be recast, and so made new; but to do this it is essential to eliminate the evil, that the very scars of misery may be removed.

The earth sympathized with man's sorrow, and shared in the curse of sin. For man's sake it took on barrenness, making more labor necessary in obtaining support from the soil.

Toiling and sweating are better than a life of idleness. Labor gives health and strength. It occupies the time of the industrious, and leads them in ways that are good. Sweet sleep follows labor, and strength comes through proper exercise. Since the curse has fallen upon the earth, every honest step taken in climbing the hills of difficulty, carries one heavenward, bringing him nearer his Maker.

Afflictions often make friendships, and these in their turn bring help. Sweetest comforts come from sorest trials. Richest fruit may be gathered from the knottiest trees. The most fragrant flowers are oftentimes plucked from the sharpest thorns. The most rugged road is frequently the nearest way home. Tears of grief often wash the eyes, and make the vision clearer to see besetting dangers.

"Go, then, worldly fame and pleasure;  
Welcome sorrow, care, or grief,  
If you only bear the treasure  
Of enduring, sweet relief."

"FLATTERY is an ornament that will fit only on folly."

## 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.]

### CXLIII.

IN the year 1900 a friend said to me, "Do you believe in keeping the Ten Commandments?" "Yes," I said. "Then why do you work on the Sabbath?" "I do not work on Sunday," I replied. My friend remarked: "Sunday is not the Sabbath. The word 'Sunday' is not in the Bible." This caused me to think I never had seen the name Sunday in the Bible. Like a flash it came to me. Some one has given to God's day of rest a different name from what He gave it in His law. Then I began to inquire and to search in all available books of history for light upon this subject; and I was astonished to find that not only had the name of God's rest day been supplanted, but that man had attempted to change the Lord's holy time, and to place it upon another day in the week than that on which He had placed it at the creation of the world.

I was educated in the Presbyterian faith, and at eighteen became a member of that church, where I remained until three years ago. All my people are Presbyterians. I can honestly say it was through the instructions of my mother, from early childhood, that I at last became convinced of the holy Sabbath day, for she taught me that the commandments were just, holy, and good, and that to break any one of them was a sin before God.

A little time after I had learned of the change that human power had made in God's Word, a prominent, talented Presbyterian preacher, but now retired from the church, called on me. I had listened to his sermons for several years, and I said to him: "I am sincere; I do wish eternal life. I am now keeping the Sabbath, the seventh day of the week, in place of Sunday, the first day of the week. Am I in the right, or am I wrong in doing this?" Without one moment's hesitation he replied: "You are perfectly right; taking the Bible as your guide, you can not

keep for the Sabbath any other day than the seventh day of the week. The Sabbath day of the Fourth Commandment begins at the going down of the sun on Friday, and ends with the going down of the sun on Saturday. If this is what you do, you are right; for it is the only holy time given us. Those who are keeping Sunday, the first day of the week, have no authority from God for so doing. I give you my full and free authority to tell any one anywhere that I say this."

In great astonishment I asked, "Why did you not tell the people this truth when you were preaching in that church across the way?" He replied, "When I stood behind that desk I could not say this; but now I have no church, I am free to say what I think and what I know."

Praise God for bringing me out of the darkness, in which professed teachers of God's Word are leading the people.

ALICE C. BUSH.

### CXLIV.

I WAS traveling South for a ten years' service in the Lord's vineyard, before going to Africa. When I reached Elder Saxby's, at Cleveland, he invited me to spend the night with them and their workers. A short conversation upon the Bible, sacred history, and the little tract, "Which Day Do You Keep, and Why?" and I left my old ancestral Sunday forever for the Sabbath of the Lord my God. I saw that the Lord's Sabbath was the seal of His law, without which any law must be null and void. I now feel that it was because I was not obeying God by going South years before I did, that I did not meet any Northern Sabbath keepers, and thus have my attention called to the Sabbath truth before. The Sabbath has been a sweet morsel to me, and a foundation stone by which to help me to many other truths. It grows more precious every day.

MRS. H. M. SIMERS.





OAKLAND, CAL., APRIL 13, 1904.

All Manuscript should be addressed to the Editor  
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## MEN VERSUS THINGS.

### A Lesson for Our Times.

**A**N important lesson for our time is found in the following incident in the life of Christ:—

"And He was teaching in one of the synagogues on the Sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity. And He laid His hands on her; and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the Sabbath day." Luke 13: 10-14.

In this test is drawn the contrast between the teachings of Jesus and the selfishness of humanity, which, in its short-sightedness, exalts things above men. The real test came to that nation, as it comes to all nations, over its regard for humanity, for the individual.

### God Loves the Individual.

The one precious object on this sin-cursed earth to the mind and heart of God is man. God loves him with an everlasting love; loves him even in sin; loved and loves him so much that He gave His only-begotten Son to save man from sin and death. *Jesus Christ came to save MEN*, not in the aggregate, but as individuals; let it never be forgotten. "For the Son of Man is not come to destroy men's lives, but to save them." Luke 9: 56. In this work God is no respecter of persons, for He "hath made of *one blood* all nations of men." Acts 17: 26.

### The Worth of Man.

The worth of man is shown in the infinite price God paid for him, the life, the eternal sacrifice, of the Son of God. For it was not for a period of thirty-three and a half years that Christ took upon Him humanity, but for eternity, that He "might bring many sons unto glory." This is God's estimate of the worth of man perfected in Christ Jesus, a perfection made possible to all; and, therefore, each man, as an individual, was and is of eternal worth in the sight of God. "Forasmuch as ye know ye were not redeemed with corruptible things, . . . from your vain manner of life; but with the precious blood of Christ." 1 Peter 1: 18, 19.

The Sabbath is and was then God's holy day; but God gave it in the beginning, and has perpetuated it that it may be a blessing to mankind. "The Sabbath was made for man, and not man for the Sabbath." Jesus Christ ever exalted the man above the thing, however holy the thing, or howsoever holily man regards it. The Jews regarded the Gentile nations as accursed; but Jesus utterly disregarded the corporation or union tradition, and took a long journey away up to Sidon, that He might heal the daughter of a poor Syrophenician woman. What were national traditions or prejudices compared with one poor, suffering soul! These traditions and rules were dearer to the Jews than were the lives of their fellow creatures. To them the *thing* was more than the *man*, the human being. Their sabbath law, their property in sheep and oxen, were more to them than the suffering, bowed woman.

### Christ's Reply.

Tremendous in its sifting justice was Christ's reply: "Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this

woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

On a similar occasion He asked the same class before He healed an afflicted one: "What man shall there be among you, that shall have *one* sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? **How much then is a man better than a sheep?** Wherefore it is lawful to do well on the Sabbath days." No wonder that when He said these things His adversaries were "ashamed."

### History Repeats Itself.

The same principles are operative to-day. The difference is only this: In the ancient times the society of Pharisees, federated in this thing with the Sadducees, followed, hounded, and persecuted even to the death the Christ of God, because He would not conform to their *wrong* laws and traditions respecting the *right* day. Now we have a class of men federated together into various Sabbath unions and societies, demanding that men shall bow to their *wrong* traditions and laws respecting the *wrong* day. The principle is the same; the spirit is the same; the methods, spying, trapping, assumptions of divine authority, are largely the same; and the result will be the same,—persecution and death, if within their power, to those who hold individual conscience and duty to God above that of mere traditions of men. The leader in this work has been the National Reform Association.

This movement sets class against class; sets man to hunting, hounding, spying upon, persecuting his brother for the simple reason that he dares to disagree with him; and counts as anarchists and traitors all who may oppose the unholy traditions and unrighteous laws.

And the same principle is working in the trust and in the labor trust—the union. The thing is placed above the man. The trust is above the manufacturer, the merchant, the small dealer who will not enter the trust or who can be of no profit to the trust, and the laborer. Of course the direct object of the trust is not to crush anyone, but to make money; and make money the trust promoters will, howsoever many human beings may be crushed by their automobile juggernaut. The direct object of the labor union is not to deprive any one of his rights; but woe unto him who does not fall in line, or who can not be of use to the organization. The trust, the union, the thing, is above the man. The friends of true liberty are fighting the same battles to-day that Christ fought; and to-day he who teaches the rights of men, the rights of the individual, in religion, in the observance of days, in duty to God, to family, to fellow man, in the disposal of his own time, where and how and to whom and for what he will in all legitimate pursuits, is denounced as "anarchist," a "scab," an enemy to the people when he is the truest friend that humanity has on earth.

The spirit of apostasy is in it all. The spirit of the great apostate is in it all. Consciously, or unconsciously, the labor organizations have followed apostasy in religion always in arrogating to themselves the right to direct not only conscience and action in their own membership, but in all others outside; and the result is that the religious forces, united in securing religious legislation, as Sunday laws for instance, are winning the labor element, which has been moving on parallel lines to the same goal—absolute control of all opposing elements. And the union of the two forces will finally take place over the religious question of a civil sabbath, a mark of a tyranny which covers all the week, hence all the time.

Very much more might be said as to this movement; this must suffice for this time. How shall the movement be met?—There is but one true way, the way in which Christ Jesus met it, the teaching and power of the Word of God. Selfishness in organized and unorganized forms will persist in dominant power, despite all legislation to the contrary, as long as unregenerate man holds sway. Jesus Christ must come into the heart and life till the man knows the Golden Rule. Then *he* will be no longer an oppressor. He will see his fellow man through the blood of Christ, and will count the pound of flesh more than the pound of gold. He will recognize the equal right of every man to life, liberty, and the pursuit of happiness. And such ones as these Jesus Christ will

gather out to reign with Him over an earth made new forever; for only these have demonstrated the right to reign. In Christ Jesus they have conquered and ruled sin and self.

### LIFTING UP A NEW GOD.

THE present condition of this world is as true a fulfilment of prophecy as any fulfilment of prophecy that has ever come to pass. Even men of the world realize that a climax is approaching, tho they may not believe that climax has been long foretold in the Word of God.

The words, "This know also, that in the last days perilous times shall come," are intended to prepare people now living to stand in the times of deception that now exist. Those "perilous times" are not simply times when it will be dangerous to walk abroad for fear of robbers, or those who would take life; but, rather, days in which the very soul itself is in danger through the falsehoods, deceptions, and soul-snare, that will be everywhere prevalent; a time when Satan will be working with "all deceitfulness of unrighteousness in them that perish." He will be using human instrumentalities; for the words, "them that perish," refer to human beings, as well as to Satan and his fallen angels. So human beings, who are themselves deceived, will in turn become the deceivers of others, "blind leaders of the blind," who will "fall into the ditch together."

We are seeing more and more of this very work as we draw closer to the end of the age. Men are taking up the work of advancing the most subtle deceptions that have ever been promulgated in the earth—deceptions designed by the great deceiver himself, and intended to undermine in the minds and hearts of men all respect, reverence and regard for, and all trust in, the Holy Scriptures. With that accomplished, it would be—and so far as it has been accomplished it has become—a much easier matter to introduce all kinds of specious reasonings, all kinds of deceptive doctrines, all kinds of groundless plans of salvation, until the whole world should become a confused whirl of speculation, doubt, deceit, and vaporings of "science falsely so called"—a babel indeed. Looking down through the ages upon the conditions that now exist and will increase to the end, our Saviour exclaimed, "When the Son of Man cometh, shall He find faith on the earth?" It would seem as if that were an impossibility; that the great flood of deception and false doctrine would sweep over and submerge the last vestige of the true faith; that the mists of doubt and "science" would quench the last spark of true Christian belief.

But no; in spite of all the enemy has done or can do, there will still be found in the earth a people doing the will of God; a people holding up the light of faith in Christ, reverencing the Word of God, and refusing to yield to any of the commands or to heed any of the threats of that power, which is defying God and His work, and setting up himself and his work in the hearts of the people—and doing so much of it, too, in the name of God and Christianity. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. This is what the prophet sees after looking upon the great host of this world's inhabitants, who have forsaken the true God and the true faith, and have yielded to the commands of the "beast" power, doing its will and receiving its mark. At the time when the prophet sees this small company standing for God, the whole world has made its decision; the whole world has decided which power it will obey. The line is clearly drawn. The one company is marked; the other is sealed. Following this there is seen in the heavens "a white cloud." Upon that cloud sits the Son of Man, "having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 14. To that One a voice from heaven cries, "Thrust in Thy sickle, and reap; for the time has come for Thee to reap; for the harvest of the earth is ripe."

That is the second coming of Christ and the judgment of the earth. The great work of the deceiver on the one hand, and the great work of the last threefold message on the other, have brought out these two classes, the one sealed to God and eternal life, the other marked with the mark of God's enemy and destined to go with him into perdition.

Now, *at the present time*, both of these great works are going on in the earth. The closing work of



the Gospel is calling out the people who will "keep the commandments of God and the faith of Jesus." At the same time Satan's work is progressing in and through those who have forsaken the commandments of God and the faith of Jesus. As above stated, this work of the enemy will be carried on in the name of Christianity—in the name of God. It is now being so carried on. Men standing in Christian pulpits are heaping discredit upon the Holy Scriptures, the plan of salvation, the commandments of God, and faith in Christ as Redeemer, and are setting up in their place a god of their own conception, their own plan of salvation, their own redeemer; and this is not confined to one pulpit, or to the pulpits of one country. That has become the popular teaching of these times.

A popular preacher has given his estimate of Jesus of Nazareth. He was condescending enough to admit that Jesus was a good man and probably the greatest teacher the world had known up to that time, but that there were defects in His ethical conceptions; and then this popular preacher declared: "In these matters I could have given Him some important pointers myself." While extolling "the manliness of Jesus," this blind leader of the blind went on to speak of the mistakes which Jesus made in His ministry. Another such preacher laughs at the idea of asking people to come to Jesus, stating that all that is required of Christians is to do the best they can in their own circumstances, and that this is all that Jesus did. Add to such work as this the destructive work of the "higher critics," and the preachers and teachers who are declaring the law of God null and void, and then can we wonder that the Word has warned us of these times as "perilous times," times when the *souls* of men are in peril? A new god is being held up before the people. It is the god of self, and its worship is self-worship. Its commandments are simply the dictates of human desires, and obedience to them is obedience to him who first set up his own selfish desires against the word and will of the Most High. The service of self is the service of Satan, who is the god of selfishness. Every instrumentality not yielded to God will be impressed into the service of His enemy. They are being so impressed now, and soon the line will be drawn between "him that serveth God and him that serveth Him not." It is a time of peril. It is also a time of great privilege for the faithful child of God.

#### "GOOD WORKS" AND "WONDERFUL WORKS."

THE Lord desires that His people shall do good works in this sinful world. By these they are to glorify Him. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. To this end Peter also gives us instruction: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. . . . For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." 1 Peter 2:11-15.

The purpose of our redemption is that God may have a people through whom He can do good works. Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." Titus 2:14. This redemption from iniquity, this purification of the heart by faith, is essential to the ability to do good works. No man can do good works of his own motion. Many people who do not know Christ are very zealous to do what they deem to be good works, hoping thereby to earn salvation. But God does not recognize their works as in anywise to His glory.

In these latter times, just before the coming of the Lord, we are to expect "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." These works are to be done through men who are deceived with the idea that, because the works they are enabled to do are somewhat extraordinary, they must be of God. The Lord permits them to be thus deceived because they do not accept the truth for the last days that would enlighten them concerning these things. Because they do not

believe the truth, they take pleasure in what appears to them good and wonderful, but which God calls "unrighteousness." See 2 Thess. 2:8-12. "The world is full of the manifestations of this 'power,' these 'signs and lying wonders,' and, as it was with Simon Magus, who flourished in Samaria, in Philip's day, the people think that the doers of these wonders are endowed with 'the great power of God.'"

But the judgment will reveal the true character of both the work and workers of these deceptive signs and wonders; that, altho they are done in the name of Christ, He does not own them as in any way connected with His work. In the Sermon on the Mount, He tells us of the result of such work: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23. So much for the character of the "wonderful works" that men who ignore the truth are wont to do in the name of the Lord. It will be noticed that those who are to-day astonishing the people with unusual signs and demonstrative wonders do not recognize the binding obligation of all the commandments of God, which His Word tells us are the truth. See Ps. 119:144, 172.

In the same judgment, however, in which the "wonderful works" of men done in the name of Christ are disowned by Him, He tells us what kind of works are acknowledged. "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; I was sick, and ye visited Me; I was in prison, and ye came unto Me." Matt. 25:34-36. Then those who are accredited with such ministrations unto the Lord express surprise, and inquire when such services were rendered unto Him; and He replies, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Verse 40.

Such is the character of the good works which the purified peculiar people will be zealous to do, and, as the Spirit becomes more and more manifest under the fuller endowment of the "latter rain," the greater will be the zeal of those who love and look for the coming of the Lord.

#### THE DANGER OF THIS TIME.

THE great religious world is drifting away from the fundamentals of true Christianity. Many who consider themselves Christians are free to admit that they do not believe now in the Christianity which they embraced at conversion; that they have discarded as non-essentials those things which they then considered fundamentals. This is not simply a broadening of view, but a departure from very first principles in such matters as the atonement of Christ, salvation through Him alone, the fall of man, the personality of God, and the penalty for sin. These are Scripture truths; and yet there has crept into the popular church theories that are steadily undermining belief in these truths. Souls are drifting away from these saving truths to pin their faith to theories that are of human invention—theories that leave Christ out of the plan of salvation and belittle its Author.

Because of this condition, which God knew would exist in the last days, He caused these words to be written: "We ought to give the more earnest heed to the things that were heard, lest haply we drift away from them. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a salvation?" Heb. 2:1-3.

Here is brought to view something that is in danger of drifting and something that is steadfast. God designed that we should cling to that which is steadfast, and so become established ourselves. His injunction to us is: "Be ye steadfast, unmovable." And again: "As therefore ye received Christ Jesus the Lord, so walk in Him, rooted and builded up in Him, and established in your faith, even as ye were taught, abounding in thanksgiving. Take heed lest there shall be any one that maketh spoil of you through

his philosophy and vain deceit; after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily." Col. 2:6-9.

Outside of Him there is none of that fulness which makes for eternal life; and outside of Him are all those philosophies and vain deceits, inventions and traditions of men, and rudiments of this world—all those subtle powers that are working together to cause souls to drift away from the foundations of faith. So the Word admonishes us to give heed to the truths of the Gospel, lest we drift away from them, and allow ourselves to become spoiled through human schemes, which are to-day being put in the place of the truths of God. A ship is in great danger when it begins to drift away from its course. It is in greatest danger when, near its journey's end, it begins to drift. With propeller and rudder gone, with the rocks at hand, and the wind and waves urging it on, its doom is sealed. We are warned of a time when there would be a form of godliness in the world, but destitute of vital power. That time is now. The powerless and rudderless ship of many a soul is surely drifting upon the rocks of ruin, because the admonitions of the Word have not been heeded. While there are still many souls anchored to the steadfast Rock, the great church body is surely drifting. It is a time to "give heed" and "watch unto prayer," to examine ourselves "whether we be in the faith," to put no trust in the arm of flesh or the philosophies of men, but rather take the Word of God as the "man of our counsel," and put our trust in that Name than which there is none other under heaven given among men whereby we must be saved.

## Question Corner

#### 1490.—The Ark in the Sanctuary.

Is there any scripture telling us how the ark was to be placed in the most holy place of the sanctuary? \* \* \* \*

From Ex. 26:33; 36:6; 40:3-5, and other related passages and contexts, it is evident that the ark was in the middle of the most holy place, directly opposite the altar of incense. When a tent was pitched for it, it was placed in the midst of the tent. Just how this position was changed, if at all, to meet what is said in 1 Kings 8:8 and 2 Chron. 5:9, we do not know. The symmetry and order in God's work would demand that it be placed in the very best position in the most holy place, and this would be the middle as regards the sides, but near the second veil, so that most of the apartment would be in front of the ministering priest, and would allow the staves to be drawn out against the curtain or veil.

#### 1491.—"Be Ye Angry and Sin Not." Eph. 4:26.

Please explain the above text. In what way can we be angry and not sin? W. W. P.

It has been well said that a person incapable of anger is a fool. But God does not want us to cherish anger; for "anger *resteth* in the bosom of fools," and we should not let the sun go down on our wrath. First of all, we should not be angry at persons, or cherish anger toward them. But when high-handed wickedness triumphs, when the poor are oppressed, the weak trampled upon, the orphan, the widow, deprived of their rights, souls deluded by blinding sophistry, what righteous soul who sees these things can feel otherwise than indignant, angry, and yet without sin? But if this anger leads us to cherish ill feeling against persons, it is not without sin.

#### 1492.—The Meeting of Acts 20:7.

In reply to C. M. T. we would say that the term, "first day of the week," is the same in Luke 24:1 and Acts 20:7, but the events recorded in these scriptures are entirely different. The day begins, according to Bible reckoning, the evening before. On our common Saturday night—the evening after the Sabbath—the disciples came together to break bread (perhaps the Lord's Supper; perhaps a common meal, Acts 2:46). Paul, who had been with them for a week, preached to them till midnight. The miracle of raising Eutychus from the dead occurred. Then the breaking of bread took place; Paul preached again, even till day dawned, and then departed, to spend the light part of that Sunday in travel.



# THE OUTLOOK

## THE BIBLE CENTENARY

Official Celebration of the Hundredth Anniversary of the Bible Society in Albert Hall, London.

BY M. ELLSWORTH OLSEN.

Not least significant among the numerous tokens that we are living in the last days is the great work of publishing and distributing the Word of God which has been carried on by the British and Foreign Bible Society during the century just past. The society celebrated its hundredth birthday last Monday, the 7th of March, in the Albert Memorial Hall, in the presence of an audience numbering some ten thousand people.

A choir of 1,500 trained voices rendered several pieces of sacred music, while the vast audience, admitted severally by tickets, filed in, and were seated. The chair was then taken by the Marquis of Northampton, the society's president, supported on the right hand by the Archbishop of Canterbury, and on the left by Dr. Watson, better known by his literary pseudonym, Ian Maclaren. Among others present on the platform were the Bishop of St. Albans, the Dean of Peterborough, Lord Kinnaid, Sir John Kennaway, Colonel Shortland, the Chaplain-General, and other well-known leaders in the religious world.

After the singing of a hymn, in which the entire congregation joined, Rev. R. Lovatt, of the Religious Tract Society, read the parable of the sower, as given in Mark's gospel, and the Bishop of St. Albans offered prayer.

The chairman, in his opening address, expressed the conviction that the work of the society would be finished in the present century, and every person in the world would have the Holy Scriptures in a tongue he could understand. When the society began its work in 1804, the Bible "was current in about forty different languages, understood by two-tenths of mankind. In 1904 it can be read, more or less completely, in 430 languages and dialects, which include all the chief vernaculars, and are understood by seven-tenths of mankind." No less than 370 of these translations made during these one hundred years, have been the work of the Bible Society, which was well described to be not old in the sense of worn-out, but full of youthful vigor, altho full of years. Doors were opening before it on every

favorable attitude of the press, which was in marked contrast to that assumed a hundred years ago. It meant much to the nation that, as a result of the society's work, the easiest book to procure—the most accessible of all books to everybody, either at home or in the colonies—should be the Written Record of the Word of God. The translation of the Scriptures into 370 languages and dialects during the past century had meant much more than was realized. In not a few cases there was no written language to hand, and one had to be built up. How many present could name even fifty different tongues? For himself, the speaker admitted that a great many names in the list gave him not the slightest idea of the geographical location of the country where the language was spoken.

Following the archbishop's address, the audience joined in singing the *Te Deum*, after which Sir George Smith, of Truro, said that "the fourteen millions of pounds (\$70,000,000) spent by the society

Sir Lewis Dibdin, the Dean of the Arches, said the Bible stands for so much in England. It is the foundation of our laws. When one gets behind judicial decisions, and codes, and acts of parliament, one comes at the bottom to the moral law, of which the Ten Commandments were the first written summary. Equally the Bible is the parent, almost the source, of the best English literature. It is the Book of our childhood days, the best comforter in time of trial. When we are called upon to part with one we love, and turn away from the open grave, is it not the Bible that gives us strength and comfort? Is not the Bible, indeed, bound up with every great crisis in our lives?

It is also bound up in the great crises of the English nation. A hundred years ago was a time of stress in England. It was the eve of the great Napoleonic war. This country was in very imminent, it was thought deadly, peril. There was much want and suffering. It was the beginning of that nineteenth century, which is already beginning to look so far behind us. The great British Empire was in that century to beat off its enemies, expand over many parts of the world, and fill them with her sons and daughters. English trade and commerce were to make a great advance; scientific inventions were to revolutionize the daily life of the English people. All this was coming in 1804, when the Bible Society took its start, and the men who were its founders probably little realized the magnitude of the work they were initiating.

"There is a large class," the speaker continued, "who tell us plainly that the Bible is out of date, and belief in it is a superstition. Is it, then, a mere coincidence that we hear so much at the same time of the decay of morals and of a growing limpness of character. It is worth while to ask, Is the Bible as much studied as it used to be? We have grown used to the privilege of reading the Bible; it has become a common thing, and is not properly appreciated. In the early days the people flocked to the churches to hear the Bible read. We need to cultivate love for the Word of God.

"Whatever people may say, especially idle people, whose useless lives the Bible condemns, it is a fact that can not be denied that the men who made England centuries ago, and the men who in our own time have served her best—the men of grit and power—have been those to whom the Bible was not an exploded myth, but the guide of their lives and the record of a divine revelation."

At the close of the dean's stirring address the audience

arose and sang the beautiful and touching hymn, "Tell Me the Old, Old Story." It was heart-thrilling to look out over that vast multitude of men and women, and see their earnest faces, and hear the sweet melody of their united voices. How good it seemed to witness this outward loyalty to the Word of God! One could not help breathing the heartfelt prayer that all the singers might indeed be true and loyal to all God's requirements—that, when, at some time in the near future let us say, they have brought to their knowledge the Gospel in its pristine purity and simplicity, free from man-made traditions, they will joyfully accept it, and join in the company of those who keep the commandments of God and the faith of Jesus.

Dr. Watson gave the closing address, an eloquent tribute to the power and influence of the Holy Scriptures, but one which also showed the speaker's strong bearings toward the "higher criticism." It is significant that his was the only address which showed any sympathy with this well-known movement which has spread so rapidly during the last



British and Foreign Bible Society's Headquarters in London.

during the hundred years of its existence was the best investment of money that this country had any knowledge of." He dwelt on the internal evidence of the Bible as to its inspiration, quoting the saying of the Chinese mandarin: "This I know, that whoever made that Book, made me." "History tells us," he continued, "that the periods of religious revival throughout the world have synchronized in successive ages with the greater study of the Word of God. From the finding of the forgotten roll in the house of God to the finding of the Latin Bible by Martin Luther, and to the gathering of that little 'Holy Club' around the New Testament in the cloisters of Oxford, over the whole span of those years the discovery or rediscovery of the Word of God has signaled a spiritual awakening in the church. The nations which lead the van of human progress to-day are the nations of the open Bible. The peoples who have learned the union of liberty and order, the peoples of free parliaments and stable institutions, are those whose characters have been formed by, and nourished upon, the Word of God."



The Marquis of Northampton.

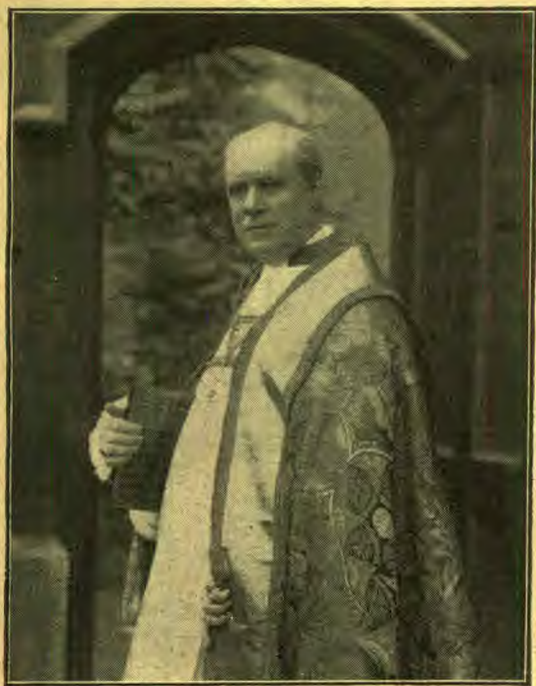
side, said the speaker, and many countries formerly closed against the Gospel, were now eagerly awaiting the Word of God in their own tongue.

The Archbishop of Canterbury referred to the



decade. The disciples of the "higher criticism" are not the men who are devoting their lives to give the Bible to the world.

The day following this official celebration in Albert Hall a meeting was held in Queen's Hall, at which many different missionary societies testified through



Dr. Randall Davidson, Archbishop of Canterbury, Titular Head of the Church of England.

their representatives to the value of the help they had received from the Bible Society. A message of congratulation was also read from President Roosevelt.

On the preceding Sunday sermons were preached throughout the kingdom and in other parts of the world, in commemoration of the centennial, the Archbishop of Canterbury conducting the service in St. Paul's, which was attended by the queen and the Prince and Princess of Wales, the king being prevented from attending by a slight indisposition.

London, March 11, 1904.

#### WHAT A MORMON CONVERT FOUND.

THE *Ram's Horn*, March 26, 1904, prints the following account of a Mormon convert, in Virginia, and what he found when he reached the Mormon communities in the West:—

My home is in Vicksville, Southampton County, Va. I am thirty-eight years old, and have a family of six children. My sister-in-law died after the death of her husband, and left five children to my care. I had been a Christian more than four years before the Mormon missionaries came to my house, and had found great comfort in the Christian life. I was a member of the Christian Church, sometimes called the Disciples. Nine members of my family were also members of the church. George Whittle and Henry Taggart, Mormon missionaries, came to my house early in December, 1899. They have made their home with me since they came, until this time, in May, 1900. (That is the way they preach the Gospel without purse or scrip.) There were six other missionaries coming often to my house and remaining several days at a time. They told us that we must gather to Israel, flee to the mountains; that this was the commandment of the Lord. They talked like Christians, and I believed what they said, and trusted them. They said when Christ came He would come to the temple, and we ought to be there. They said polygamy had been done away with—that no one was living in polygamy, nor had been for a great many years. They told us we could not live our religion in Virginia, but ought to come to the mountains. They said the Saints here (in Utah) were a pure people—no such wickedness as in the states. They represented Utah as a paradise. They wanted us to go to the temple and be sealed to each other as husband and wife and children.

They wanted me to sell all and come with my family. We all joined the Mormon Church, and believed what the missionaries told us. But I did not want to sell my little home until I had come to see.

They said I could take up as much land as I wanted when I came, so I decided to come, and sold all my farming implements, my mechanical tools, my horse and timber that I had ready to work. I got money enough to come and go back again. They did not want me to take money enough for me to return—said I would like it here. I came on and went to the friends at Preston, Idaho, to which place they had directed me. I called at Mrs. Whittle's and learned that her daughter, sister of our missionary, was living in polygamy—the second wife of Mr. Pond. I learned also from the Mormons that the sister of Elder Taggart was a polygamous wife.

These facts startled me, as both of the missionaries had declared to us again and again that no one had been in polygamy for a long time; polygamy was a thing of the past. If they had told me the truth I would not have come to Utah, nor would I have sacrificed my property to come.

While visiting among the brethren at Preston I discovered that the Saints would swear, for I heard them. They would ask a blessing at the table, and presently begin to curse. They would pray and swear right along. I had never been used to that, and it hurt me.

President Snow, the "mouthpiece of God, prophet, seer, and revelator," came up to the conference at Preston. I thought, "Now we will hear something good; if he does speak for God, he will surely say something good and helpful." But to my surprise he did not. He talked all the time about tithing. They must "pay up." It was money, money, money, all the time; no Gospel at all; nothing about the love of God; nothing about our Saviour whom I loved. I was sick and disheartened. I could neither sleep nor eat.

The Saints wanted me to come to all their meetings, but I could not. The missionaries had deceived me. Instead of a paradise, I found the Saints swearing, living in polygamy, and the young people were vile beyond description. Instead of the prayer-meeting, they had the dance. Instead of the Gospel of love, they preached money. I went out and laid down in the fields, crying to God for help to get away, back to my home again.

All these facts and conditions I found out from the Saints. I did not go to any of the denominations for information. I heard with my own ears, saw with my own eyes, and sorrowed in my own heart. The Mormon missionaries who profess to preach without purse or scrip cost me, a poor man with a large family, about three hundred dollars. But I am thankful that I did not bring my family. I thank God that He has made it possible for me to go back home. I will warn all my neighbors against the falsehoods and deceptions of the Mormon missionaries. I make these statements to warn people against the Mormon deceivers. It is the worst thing I have ever heard of.

FRANK S. JOHNSON.

#### THE ATHLETIC CRAZE.

A LEADING San Francisco journal, whose editors are supposed to know, and probably do know, the trend of the reading public's taste for "news," gives over one-third of its reading space in one issue to an affair that occupied less than an hour and a half on the previous evening. The "event" was simply a brutal, bloody prize-fight between two young men. That the editors were evidently correct as to the public desire for such news in preference to anything else in that line, we have the fact that the receipts at the door amounted to \$33,000, from an audience of about seven thousand people. The paper says of the winner, "He has proved again that Californians are a fighting race,"—which is a doubtful compliment. A terrible sign of the times is reflected in the statements—no doubt correct—that "he will be the idol of many young women," and "men will point him out and crane their necks as he swings confidently by." Verily the athletic craze has a terrible hold upon the people of to-day.

Yet, in the face of an abundance of evidence of a like nature, many men posing as "watchmen on the walls of Zion" are assuring us that "the world is growing better;" and the world and the church are being lulled to sleep in carnal security, confidently believing the terrible deception, so prone are they to believe that moral improvement is possible while indulging to the full the pleasures of the world, the

lusts of the flesh. Well might the Lord repeat the question, "When the Son of Man cometh, shall He find *faith* on the earth?" The present outlook would indicate that the faithful in that day will be a very "little flock," even "as it was in the days of Noah." See Luke 12:32; 17:26.

There is, however, one lesson the Christian may learn from the worldly athlete, namely, his careful and temperate training for the conflict before him. The apostle Paul, referring to the athletic sports of his time, notes that "every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but *we an incorruptible.*" 1 Cor. 9:25. Therefore shall we not all the more make every possible preparation for certain victory? There is an incorruptible crown of glory for every overcomer.

#### IN THE ORIENT.

THE Japanese fleet continues to bombard Port Arthur at intervals. On March 21 the bombardment lasted several hours, and about two hundred shells fell in the town, killing and wounding a number of persons. The fleet also made another attempt to block the entrance to the harbor, sinking four stone-laden merchant vessels. The Russians resisted the attempt vigorously with their torpedo flotilla, and state that through their defensive operations the entrance to the harbor is still open.

The Japanese continue to advance their forces in Korea toward the Yalu River, where the Russians are concentrating their army. They have brought many soldiers south from Vladivostok, and, since the declaration of war, have transported more than 100,000 men and 6,000 horses across Siberia, with several hundred cannon. The fact that the large number of newspaper correspondents who have been held in Tokio have now been permitted to proceed to the scene of expected hostilities would seem to indicate that the most serious business of the war will soon begin. The Japanese Government has not permitted these correspondents to go to the front while its plans were being laid, lest information concerning the movements of the troops should leak out, and be taken advantage of by the Russians. The Japanese field marshal has expressed the belief that Japan would have to fight Russia at odds of two to one, and yet she was confident of being able to hold her own with the stronger power.

One engagement has already taken place in which both sides claim the victory. There was considerable loss of life on both sides, just how great is not known. The Russian force retired from the position which it occupied, and the Japanese have advanced beyond the scene of the conflict. The coming weeks may be expected to bring news of heavy fighting.

A terrible tale of murder and cruelty is that connected with the exposure of the "malpractise syndicate," in Philadelphia, to which reference was made some weeks ago. The accusations then made have been confirmed and others have been added to them. The furnace in which both living and dead infants were cremated has been found, and it has been ascertained that infants were sold at auction, were palmed off on families who needed heirs, were put to sleep with dogs, were starved, maltreated, sent the rounds of baby farms for a purchaser, and failing to meet one, were left neglected to die. The bodies were thrown into sewers and left in alleys and churches.

The French Court, to which the case of Colombia against the Panama Canal Company had been referred, has decided against Colombia. Colombia desired an injunction against the transfer of the canal property to the United States, and also asked that costs of suit be assessed against the company. The court denied all the claims, and assessed the costs to the Colombian Government. This is thought to remove all legal obstacles to the transfer of clear title to the United States.

A decisive majority has been given the bill of the French premier for the suppression of teaching by the religious orders. The government has also, during this week, put into effect the law passed in December last, requiring that all religious emblems be removed from court rooms and halls of justice. This move, which has been put into execution during "holy week," is regarded as a retaliatory blow at the pope.

Millions of dollars' worth of property has been destroyed by floods in Michigan, Illinois, Missouri, and other states during the past week.

The members of the Panama Canal Commission have sailed for the isthmus, to begin the preliminary work of canal building.



## THE HOME

### THE DAY OF REST.

BY FRANCES E. BOLTON.

AS COURTIERS gather from the field,  
Where they have stood with lance and shield,  
Or as the pages from the stairs,  
Or toilers from a host of cares,  
And go to court reception, so  
From six days' weary toil we go  
Into the day that God hath blest,  
As to a court of sacred rest.

As courtiers don some royal dress  
Of fair, resplendent loveliness,  
As pages find some dainty beauty,  
For more refined, exalted duty,  
As toilers doff their toil-stained one,  
And wear one worthier of the throne,  
So we, with happier look and pace,  
Find for the Sabbath robe of grace.

O Sabbath day, thou art a court  
Where we from week to week resort,  
And learn the manners that we seek  
To shape our conduct through the week.  
We hear the dictates from the throne  
The King would speak unto His own,  
And all the six days find more blest,  
Because of thee, sweet day of rest.

### READING HISTORY AND BIOGRAPHY.

BY MRS. L. D. AVERY-STUTTLE.

Good books are guides to lead our wandering feet  
In paths of righteousness and pastures sweet;  
Other than these true wisdom never knows—  
Other than these are never friends—but foes.

IT is astonishing how much one can add to his store of useful knowledge by a systematic course of reading history and biography. The old saying that "history repeats itself" is so true that we may learn much of the future history of our own country by the past history of others,—even tho we had not the sure word of prophecy to help us.

Take, for instance, the history of France. In the continual troubles between the very rich and the very poor, between the peasantry and the nobility, between the servant and his master, as chronicled by the historian, we may see, as in a mirror, the certain future of any country where ill-gotten wealth is amassed in the hands of a few multi-millionaires whose least concern is the embarrassment and distress caused by their own avarice and greed.

Do we read with horror the bloody history of the French Revolution? Let us remember that it is only a little more than a century since the dreadful cry, "Down with the aristocrats!" brought terror to the stoutest hearts, and blanched the cheek of the bravest;—and this in cultured France,—the home of art, refinement, and education.

A few moments each day given to the study of ancient history can not but be productive of good results. There is nothing which can better lay the foundation of a sound education than the study of the history of nations. To one unaccustomed to such reading, the pages of history may at first seem dry and uninteresting; but read with the distinctive object of self-improvement and culture,—such reading soon becomes a source of pleasure as well as of great profit.

It is always well, in reading profane or secular history, to compare it with the Book of Inspiration—the sure word of prophecy. We here read of the four great universal kingdoms: Babylon, Medo-Persia, Grecia, and Rome. The exact order in which they are to arise has been accurately foretold, as well as the distinctive characteristics of each. Turning quickly to the pages of ancient history, we find not only a fulfilment of the prophecy, but also an exact agreement in every small particular. The kingdom of Babylon, whose capital city, Babylon, was one of the most wonderful on earth, was succeeded, so says ancient history, by Medo-Persia, or

the united kingdoms of Media and Persia; and in exact accord with the prophetic word, this was succeeded by the kingdom of Grecia, whose first king, Alexander,—himself a subject of prophecy,—overthrew the Medes and Persians. After this, says Inspiration, there must arise the iron kingdom of Rome, which will be divided into two parts, and then subdivided into ten. Again the voice of the historian attests the perfect fulfilment of the prediction of the pen of Inspiration.

It is well, of course, to know something of the history of our own country. Since the Lord Himself has taken the pains to point out the characteristics of our nation, among others, it will certainly be time well spent if we inform ourselves concerning our early history. While it is well to understand the prophecy regarding the future of our country, it is also profitable to compare its past history with the Word of Inspiration.

Then, too, it is always well to store the memory with the biography of good men,—mind, I do not say *great* men. How inspiring to read of the conduct of Luther before the Diet of Worms. Surrounded by the bitterest enemies, who thirsted for his blood, stands this man of God, calm and un-

pale and expressive of the deepest concern and anxiety. Can he succeed in stamping this heresy from the face of the earth? Ah, the Eternal has not so decreed; He will send every angel from the courts of glory to the help of His servant, rather than that the cause of evil shall triumph. Read the wonderful prayer of Luther just before entering the Episcopal court to appear before the Diet. The historian declares it to be the key to the Reformation: "I will not break off from Thee, either now or through eternity," declares the servant of the Most High. Even like Jacob of old, he has wrestled alone with the angel, and prevailed; and strength is given him to say, in the very face of the faggot and the stake: "I can not and I will not recant; so help me, Thou Eternal God!"

In order to get the most good from the reading of history and biography it is best to read slowly and understandingly. It is a good memory drill to repeat the substance of those chapters which seem most impressive and important. A few facts clearly remembered are of much more value than whole volumes so dimly and imperfectly remembered as to form a sort of "hodge-podge" in the brain.

Then let us read slowly, carefully, intelligently.



moved. There sit the lords and ambassadors of Henry the Eighth, of England; Francis the First, of France; the nuncios of the Pontiff from the banks of the Tiber; and last, tho by no means least, young Charles the Fifth, of Germany. His youthful face is

Let us break ourselves of the brain-destructive habit of "skimming," and let us always remember that there is no history so thrilling and exact, and no biography so wonderful, as that found in the Word of God.









## GLORIFY THY NAME.

CAN a child presume to choose  
Where or how to live?  
Can a father's love refuse  
All the best to give?  
More Thou givest every day  
Than the best can claim,  
Nor withholdest aught that may  
Glorify Thy name.

If in mercy Thou wilt spare  
Joys that yet art mine;  
If on life serene and fair  
Brighter rays may shine—  
Let my glad heart, while it sings,  
Thee, in all, proclaim,  
And, whate'er the future brings,  
Glorify Thy name.

If Thou callest to the cross,  
And its shadow come,  
Turning all my gain to loss,  
Shrouding heart and home—  
Let me think how Thy dear Son  
To His glory came,  
And in deepest wo pray on,  
"Glorify Thy name."

—Selected.

## THE NEED OF MISSION WORK FOR ROMAN CATHOLICS.

ROMAN CATHOLICISM poses as the only Christian religion, and many Protestants recognize the Roman Church as a branch of the Christian church. It is clear, however, that, if Protestantism is Christianity, then Romanism is not. To recognize Romanism as Christianity is to admit that idolatry is Christianity. In the United States and in the British possessions, Romanism wears a modified cloak, because of her doctrine that "the end justifies the means." The enlightenment that is reflected upon Catholics in these countries, through the influence of generations of Bible circulation, compels a certain yielding to surrounding circumstances; but, underneath the surface, "Rome never changes." The fundamental errors are the same, whatever the appearances may be. Roman Catholicism is seen in its true light in those countries where Rome has had full religious sway for centuries. That there is crying need for missionary work among Catholics may be seen by noting the work of that system in countries where it finds but little counteracting influence. We append a few

## Testimonies from Missionaries in Central America.

All consistent Roman Catholics serve and worship the creature more than the Creator. To them Mary is the sinner's hope, the door of refuge. Their confidence is in rites and ceremonies, images, saints, and men, and not in the only Saviour. If salvation is of faith, then it is not of works; if of works, then not of faith. "Being justified by faith, we have peace with God." "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast." Among

all the converts from Rome which I have met, I never have encountered a single one who had any conception of the finished work of Christ while he remained true to the teachings of Rome.—*A. E. Bishop.*

The devout Roman Catholics in Central America are idolaters, and we are told that no idolater shall inherit the kingdom of heaven. 1 Cor. 6:9, 10; Rev. 21:8. It is a well-known fact that in every community in this country the most religious or devout persons are those who have the greatest number of images in their houses, who most frequently bow down to these images, and who give the most toward the idolatrous processions which are so frequent. Salvation is secured only by faith in Jesus' atoning blood. Paul had lived in "all good conscience," but when the light of heaven shone into his heart, he saw himself as the "chief of sinners." Cornelius was a "devout" man, yet it was necessary for Peter to go to him, and tell him words whereby he should be saved. Acts 10:1, 2; 11:14. The Roman Catholic Church positively denies the sufficiency of the sacrifice of Jesus Christ for salvation, and constantly and persistently puts good works and human merits in place of faith and the merits of Jesus Christ as the means of salvation. I do not remember having ever met a Romanist who, as such, had any conception, whatever, of Christ's perfect work for the sinner.—*J. G. Cassel.*

After having worked for six years among Roman-

tor, giving to the Virgin the place of intercessor, which belongs to Christ. Rom. 1:25; 1 Tim. 2:5; Acts 4:12. They rob the sacrifice of Christ of its atoning merits and power to save, and save completely, all who believe. Heb. 9:15, 27, 28; 7:25. A lawyer expressed his belief in the following terms, and it is the faith of every true Roman Catholic: "The sacrifice of Christ atones for our *original* sin, but the actual sins of our lives need to be purged by good



A Street Scene in Porto Rico.

works, obedience to the church, and at last by the fires of purgatory, which are more or less severe and lengthy, according to the circumstances and actions of the person in this life, from which he is ultimately liberated by the intercession of Mary." They deny the possibility of any one asking for, and receiving, the assurance of pardon and eternal salvation in this life, which fact they declare can only be known when one stands in God's presence, when pardon will be given on merit, thus denying John 3:36; Eph. 5:9; Rom. 10:13.—*Eva Ridge.*

Here in Nicaragua the great mass of people have no clear idea, whatever, of salvation. Those who understand a little more, invariably tell you that by good works, penances, and purgatory they pay the debt of sin, and thus buy salvation, coming in as auxiliaries, images, Mary, masses, baptism, etc. They thus place salvation on their own efforts as the foundation instead of the finished work of Christ. Salvation impossible; the foundation is false. I have never found a Romanist in Central America who had any conception of the perfection of Christ's work for the sinner.—*Ela Aviles.*

I asked the girl who lives with me, a native convert from Romanism, whether one can be saved in the Church of Rome, and she replied: "It is impossible, because God says that all idolaters shall have their part in the lake of fire; and in 2 Cor. 6:16, 17, that the Spirit of God can not have communion with idols, and God promises His Spirit to those who separate themselves from such things. And to live in the Church of Rome, it does not matter what other qualities one may possess, he is an idolater, and is occupied in everything under the sun but obedience to God's Word."—*Callie Ham.*

The doctrine held by Roman Catholics of transubstantiation is entirely antichristian, and substitutes the sacrificial work of the priest in the place of Christ's sacrificial work on the cross as the ground of pardon. Every Roman Catholic must believe that baptism is God's way of canceling sin, and that only those baptized will be saved. This destroys entirely the efficacy of Christ's work, and substitutes for it a mere ceremony. Confession to the priest, and believing that he has power to forgive sins, perverts the whole plan of salvation. This every Roman Catholic believes in. During my ten years in Costa Rica, I have not met one Roman Catholic who could give a clear and simple testimony of the plan of sal-



A Street Scene in Manila.

ists, I have never found one who even pretended to be saved, and as for trusting in the merits of the Son of God, it is always through the hands of Mary. Rome teaches that the priest brings Christ down from above by the mystery of the words, "This is My body." Rom. 10:6.—*A. B. DeRoos.*

Romanists are not taught the perfection of Christ's work; they are taught that they must supplement the work of Christ by their own meritorious works. The priests come between them and God, and God has said: "There is . . . one Mediator between God and men, the Man Christ Jesus."—*R. H. Bender.*

Roman Catholics put the creature before the Crea-



vation, as given in the Scriptures. I have met many thousands who believe that the saints, and especially Mary, can and will save them. One text describes Romanism as I know it: "They have taken away my Lord, and I know not where they have laid Him." Take away Christ, and what have we left but dry formalities and ceremonies which never did, and never can, take away sin? Christ says: "I am the way, the truth, and the life; no man cometh unto the Father, but by Me." This means, put Mary, good works, or some creature, in the place of Christ, and you can not come unto the Father.—*James Hayler, Missionary of the Jamaica Baptist Missionary Society, Cartago, Costa Rica.*

Romanism has not the slightest idea of the efficiency of Christ's redemptive work. As well ask heat of the moon as ask this of Rome. Neither priest nor people know or experience it. We have a proof of this in the sickness and death of Pope Leo XIII., invoking the Virgin, asking for the blessings of the priests, seeing shadows and phantoms, and having to be tranquilized by worldly men.—*F. G. Penzolfi, a converted Romanist, for many years a missionary and agent of the American Bible Society in South and Central America.*

We were greatly impressed [in Italy], as never before, with the need of Protestant missions in Roman Catholic countries. Whatever truth the Romish Church conserves is buried under a mass of rubbish, both ecclesiastical and doctrinal. We saw, even in Dublin, on a Roman Catholic church, the blasphemous inscription, "*Maria Peccatorum Refugio*" (Mary is the refuge of sinners); and on many a church in Italy, the notice that in her name full indulgence for sin might there be procured.—*Dr. A. T. Pierson.*

#### OUR WORK AND WORKERS.

THE members of the S. D. A. Church at Gentry, Ark., are at work on a new house of worship.

THE company of believers at Madge, Coleman Co., Texas, has grown from one to nearly forty in less than two years.

AT Stillwater, Okla., five have received baptism. These were convinced of the truth principally through reading, and took their stand after a presentation of the Gospel message by Brother C. Sorenson.

GEO. E. NORWOOD, in Southwestern Union Record, reports the erection of a church building at Fayetteville, Ark., and the addition of four new members as the result of a series of meetings there.

#### THE MEETING AT HEALDSBURG.

THERE is nothing like the pure Gospel of Jesus Christ to unify the hearts of people. This thought comes to us as we write a few notes of the Pacific Union Conference meeting at Healdsburg, Cal., March 18 to 25. There were two things which greatly contributed to this spirit of love and unity. The first was the Gospel teaching of Prof. W. W. Prescott, editor of the *Review and Herald*, and Pastor A. G. Daniells, president of the General Conference; and the second was the effect of the reading and study of Volume 8 of the Testimonies to the Church, filled with most excellent instructions and warnings concerning the perils and work of this time.

Professor Prescott's teaching was based largely on the epistle to the Hebrews, in which is so clearly revealed the Sonship, Creatorship, priesthood, and redemptive, saving power of Jesus Christ, our Lord, as opposed to all man-made devices for saving the soul. It was the everlasting Gospel in the setting for this very time. There was clearly set forth the apostasy and its result in the early centuries and its parallel in these days; and the remedy, the Gospel, was clearly presented. But no mere theory of this Gospel will save; there must be the vitalizing power of the Spirit of God brought into the life by faith. God's last great message never seemed so dear, precious, glorious. The counsel and instruction of these brethren were greatly appreciated.

Delegates were present from the following conferences: California, Southern California, Arizona, Upper Columbia, Western Washington, Western Oregon, British Columbia, Montana, and Utah. British Columbia, Arizona, Utah, Western Washington, and Western Oregon were admitted as new state conferences into the Union Conference. Good reports came from all parts of the field, including the mission fields of Alaska and Hawaii.

There were twelve physicians present, most of them from various sanitariums within the Union

Conference—from Portland, Spokane, Seattle, St. Helena—and a goodly number of schoolmen also from Walla Walla, Healdsburg, and Fernando Colleges.

Desirable actions were taken for the enlargement of the work along missionary lines, for better adjustment of financial conditions, and for the unification of all branches of the work.

It was a matter of great regret that Pastor Knox could not feel free to continue his work as president of the Union Conference; he was relieved at his earnest request.

The officers of the Union Conference are as follows: Pastor W. B. White, president; J. J. Ireland, secretary and auditor; Pacific Press, treasurer; missionary secretary, H. H. Hall; educational secretary, Prof. M. E. Cady. Others will be announced later on. Dr. W. R. Simmons was elected president of the Pacific Medical Missionary and Benevolent Association.

Healdsburg church opened its hospitable homes for the delegates, and generously entertained them.

May the blessings of this important meeting greatly multiply in abundant fruitage for God.

#### INTERNATIONAL PUBLISHING ASSOCIATION.

KNOWING that many of the readers of the SIGNS are watching with interest the development of this institution, we shall endeavor from time to time to report the progress of the work.

We moved into our building and began our work about February 1, and have since printed our four papers: *Christlicher Hausfreund* (German weekly), *Der Deutsche Arbeiter* (German monthly), *Evangeliet's Sendebud* (Danish-Norwegian weekly), and *Sion's Vaktare* (Swedish weekly), and a number of new tracts. We have a good stock of our literature, and are ready to fill orders. Our new catalogues will be ready in a few weeks, and we shall be glad to mail them to any one who is interested in the foreign literature.

While the association will do its utmost to get this literature before the people, it will take our united efforts to reach the foreign population with the Lord's message of truth for this time. Our English-speaking brethren and sisters everywhere must continue to realize the responsibility that rests upon them, in seeing that their foreign neighbors and friends are supplied with literature, containing special truth for this time. Orders have been coming in quite freely for tracts and papers, and some for our larger books. Let us continue to broaden our efforts in reaching souls for whom Christ died, before it is forever too late.

Below is a list of some of our latest special tracts and pamphlets, that should be put in the hands of the people of various nationalities at once:—

##### German Tracts.

We Would See Jesus, \$1.00 per 100.  
The Thief on the Cross, and the Spirits in Prison, \$2.50 per 100.  
Have Faith in God, 50 cents per 100.  
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Way to Christ, \$1.50 per 100.  
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The Fire Test, \$1.00 per 100.

##### Danish Tracts.

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##### Swedish Tracts.

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Address, International Publishing Association, College View, Neb. T. G. JOHNSON.

#### THE ADVANTAGES OF A TRAINING-SCHOOL AT WASHINGTON, D. C.

WHEN it was decided that the headquarters of the denomination were to be located at Washington, D. C., at once the advantages in the establishment of a training-school at the same place were apparent.

Washington is rapidly becoming one of the most prominent cities of the world. Here are gathered from all over the country the men who make the laws of the land. The great government departments, with their thousands of officers and clerks, are located here. Here are also gathered the representatives of the various foreign nations of the world.

It is not a factory or commercial city. The hours for labor are short, and the people have much time for study and thought. This makes it a favorable place for our ministers and Bible workers to present the truth, and for students in the training-school to have an actual experience in the various lines of work they are fitting themselves for.

Here students will have access to the Congressional Library, considered one of the finest of its kind in the world; also the Smithsonian Institute, the National Museum, the patent offices, the Art Gallery, and other places containing collections for study and information.

##### Industrial Employment.

In the construction of buildings for the offices of the General Conference, the publishing house, the sanitarium, and even in the erection of the school buildings themselves, an opportunity will be furnished from the very start in giving employment and training to the students. The experiences in the establishment of all of our schools in the past will be available, and considered with a view to the avoiding of mistakes and taking advantage of the successes achieved.

When the time arrives to begin vigorously pushing the work of building, it is desired that the actual work of school commence. As far as possible, the work of building, of laying out and beautifying the grounds, will be done by the students. The plan of study and labor will be so combined that the students will be able to meet much, if not all, their expenses. Especially will this be so while the buildings are in progress of construction.

##### Class of Students Wanted.

Especially during the first year of the school only those should come who are able and willing to work. While the students are pursuing their studies, helping in the construction of the buildings, and in other lines of employment, opportunities will also be found for Bible work, canvassing, and other forms of religious work, as the student may have the ability to undertake.

Young men will be wanted who can be trusted, who can work, and who are willing to consecrate their lives to the Master's service, and to be trained for whatever responsibilities He may have for them.

A number of earnest, devoted young women will also be furnished with employment, for much will be found that they can do that will assist them largely, if not wholly, in defraying their expenses.

No one should come without first having made definite arrangements. Correspondence is invited, and full instruction and information will be given on request.

W. T. BLAND.

222 N. Capitol Street, Washington, D. C.

#### NOTICE OF THE ANNUAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

NOTICE is hereby given to all whom it may concern, that the annual meeting of the stockholders of the Pacific Press Publishing Company, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the company on the southwest corner of Twelfth and Castro Streets, in the city of Oakland, county of Alameda, state of California, on Monday, the twenty-fifth day of April, A. D. 1904, at 9:30 o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, of changing the principal place of business of the corporation to the town of Mountain View, in the county of Santa Clara, of selling the property of the corporation, of re-organizing the corporation, and such other business as may be necessary or proper to be transacted, will come before the meeting.

By order of W. T. KNOX,  
President of the Pacific Press Publishing Company.  
A. G. MILLER,  
Secretary of the Pacific Press Publishing Company.

##### Special Notice.

In view of the important questions that are to be considered at the next annual meeting of the stockholders of the Pacific Press Publishing Company, it is not only desirable but necessary that there shall be as large an attendance of stockholders as possible. To this end it has been thought best to postpone the meeting and hold it in connection with the California Conference and camp-meeting, which is to convene in Berkeley, the first of June.

But in order to comply with the law, it will be necessary to call the first meeting of the stockholders at the regular time and place prescribed by the by-laws. This meeting, however, will be adjourned (no objection being offered) to meet on the campground at Berkeley, Tuesday, June 7, 1904, at 10 o'clock A. M.

Stockholders who can not be present at this adjourned meeting are requested to have their stock represented by proxy. Blanks and all necessary information will be furnished by the secretary. Address, A. G. Miller, care Pacific Press, Oakland, Cal.

By order of the directors. A. G. MILLER,  
Secretary.



# THE SUNDAY SCHOOL

## LESSON 4.—APRIL 24. THE MISSION OF THE SEVENTY.

Lesson Scripture, Luke 10:1-16, A. R. V.

(1) "NOW AFTER these things the Lord appointed seventy others, and sent them two and two before His face into every city and place, whither He Himself was about to come. (2) And He said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that He send forth laborers into His harvest. (3) Go your ways; behold, I send you forth as lambs in the midst of wolves. (4) Carry no purse, no wallet, no shoes; and salute no man on the way. (5) And into whatsoever house ye shall enter, first say, Peace be to this house. (6) And if a son of peace be there, your peace shall rest upon him; but if not, it shall turn to you again. (7) And in that same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. (8) And into whatsoever city ye enter, and they receive you, eat such things as are set before you: (9) and heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. (10) But into whatsoever city ye shall enter, and they receive you not, go out into the streets thereof and say, (11) Even the dust from your city, that cleaveth to our feet, we wipe off against you: nevertheless know this, that the kingdom of God is come nigh. (12) I say unto you, It shall be more tolerable in that day for Sodom, than for that city. (13) Wo unto thee, Chorazin! wo unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which were done in you, they would have repented long ago, sitting in sackcloth and ashes. (14) But it shall be more tolerable for Tyre and Sidon in the judgment, than for you. (15) And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades. (16) He that heareth you heareth Me; and he that rejecteth you rejecteth Me; and he that rejecteth Me rejecteth Him that sent Me."

Golden Text.—"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest." Luke 10:2.

### SUGGESTIVE QUESTIONS.

(1) How many disciples did the Lord appoint in addition to the twelve? In what manner did He send them out? Where were they to go? Verse 1. (2) What did the Master say to His disciples regarding the harvest? What regarding the laborers? What prayer did He instruct them to pray, and to whom? Verse 2. (3) What command did He give them? What did Christ tell the seventy concerning the conditions that would surround them? Verse 3. (4) What instruction did He give them concerning preparation for their temporal needs? What were they to refrain from doing? Verse 4. (5) What were the disciples to do on entering a house? Verse 5. (6) On what conditions would peace rest on that home? What would result in case the "son of peace" were not there? Verse 6. (7) Where were they to make their home? What was to be their conduct in that home? What were they to consider the comforts which they received? What course were they to avoid? Verse 7. (8) What rule was to govern the disciples wherever they were received? Verse 8. (9) What was to be their work? What was to be their message? Verse 9. (10) When a city refused to receive them, what course would they pursue? Verse 10. (11) What were they to do, and what was to be their message in such a case? Verse 11. (12) What did Jesus declare concerning such a city? Verse 12. (13) Upon what cities did the Lord pronounce wo? What comparison did He make? What would have been the result in those heathen cities? Verse 13. (14) How will these cities fare in the final judgment? Verse 14. (15) What did the Saviour say of Capernaum? What was the cause of the judgment which would fall upon that city? Verse 15. (16) Whom would the people be hearing in hearing the message of the disciples? Whom would they be rejecting in rejecting the disciples? In rejecting Him whom would they be rejecting? Verse 16.

### NOTES.

1. The time of the sending out of the seventy was toward the close of the earthly ministry of Christ, not more than five or six months before His crucifixion. It was a time for the work to be hastened, hence the extra number of laborers. Two in a company would be thirty-five companies going from place to place in advance of the Saviour of men. This shows the efficiency of Christ as a teacher, that He prepared so many qualified ministers of the Gospel while traveling about ministering to the wants of the people. The commission to the seventy is almost identical with that previously given to the twelve. But there is one difference that is significant. To the twelve He said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10:5. There is no such direction given to the seventy. There was good reason for it, however, in the first instance. Jesus Himself had not yet given any attention to the Samaritans, and the disciples, like other Jews, were much prejudiced against them, and could not have manifested a Christian spirit toward them. Until they could do so, it would not have been worth while for them to go there. Moreover, they would have met such a strong opposition from Jewish prejudice in general that they would have been unable to overcome.

2. The harvest is plenteous.—Multitudes of people were in a condition to be won to Christ. The field of Palestine was a type of the great world field, which is now ripe and soon to be harvested; and the prayer which Jesus instructed His disciples then to pray is the prayer which every child of God should be praying now. The world is as ripe now for the Gospel message

as Palestine was then for the message of the seventy. They bore witness of Him, and then He came to complete their work. Even so will it be now.

3. "No purse, no wallet, no shoes."—The purse was a leather bag for carrying money. The wallet, or scrip, was a sort of haversack for carrying provisions. The shoes referred to were of softer material than the sandals, were generally made use of in the house, and were always of bright colors, and sometimes richly embroidered. "They were to take nothing not absolutely necessary for the journey."

4. "A son of peace."—One inclined to peace; one favoring their work and message. To such a home their coming would bring blessing, as did the ark in the house of Obed-edom. If not, their salutation was to be as if it had not been made, and they would themselves receive again the blessing they had pronounced.

5. "In that same house remain."—It was better so. Otherwise Oriental customs of entertainment would take a large amount of their time, and so hinder the Lord's work. By going from house to house, they might stir up jealousies and unconsciously give wings to neighborhood gossip, which would mar the work.

6. "Wo unto thee."—A statement of literal fact, not a declaration of the Saviour's desire concerning them. The course they had taken was sure to end in wo to them. Having had greater light, their responsibility would be greater than that of the cities of the plain. Wo did overtake these cities, and Capernaum also. Chorazin and Bethsaida are lost, and Capernaum is a heap of ruins.

# THE SABBATH SCHOOL

## LESSON IV.—THE SEVEN CHURCHES—SARDIS AND PHILADELPHIA.

(Study for Sabbath, April 23.)

### QUESTIONS.

1. What special period was covered by the church of Thyatira?—The days of papal supremacy.
2. What great event prepared the way for a new era in the church?—The Reformation. Note 1.
3. By what church of Asia was the next, or fifth, period of the history represented? Rev. 3:1, first part. Note 2.
4. How is this church addressed? Verse 1.
5. Would the Lord have His people rest satisfied in partial reformation? Verse 2.
6. What is the exhortation and warning? Verse 3. Note 3.
7. To what sad state had trust in high profession brought the church of Sardis? Verse 4.
8. Toward what event does the promise to the overcomer point in the Sardis stage of the church? Verse 5. Note 4.
9. What is still the call? Verse 6.
10. What name expresses the special characteristic of the next, or sixth, stage of the church? Verse 7. Note 5.
11. How is the speaker here described? Verse 7. Note 6.
12. What had He done for the church? Verse 8. Note 7.
13. What assurance is given the advent believers? Verse 10.
14. What is the hope held forth and the exhortation? Verse 11.
15. What is the ever-ringing call to every man? Verse 13.
16. What influence has the genuine advent hope upon the life? 1 John 3:3.

### NOTES.

1. The full prophetic period in which the Papacy was to wear out the saints reached to 1798. But for the elect's sake those days were shortened. Matt. 24:22. The Reformation partially broke the power of the Papacy and brought the reign of wholesale persecution to an end. By successive reform movements the Protestant churches of Europe and America were developed. Thus, as we approach 1798, a new era, the fifth, develops in the history of the church—the era of the Protestant reformed churches.

2. "Sardis" means "song of joy," or "that which remains." "I will put upon you none other burden," was the promise made at the close of the preceding period of the church. Rev. 2:24. For nearly eighteen centuries the church had felt the hand of persecution laid heavily upon her, and many millions had fallen in death. At the close of the Thyatira church she was never again to pass through like scenes. This is truly cause for rejoicing.

3. Those who have started in reform and ceased to grow must take fresh hold of principles already learned and go on unto fuller knowledge and experience in the truth. The fatal weakness in the reformed churches was the tendency to stand still where the first reformers had left them. Growth is the law of spiritual life. See Prov. 4:18; John 12:35.

4. We are now in our study approaching the time of the cleansing of the sanctuary—the final blotting out of sins, beginning in 1844. Hence the promise to the overcomer directs attention to the final work of Christ in the heavenly sanctuary, the opening of the judgment hour. The proclamation of this grand event, in the years just preceding 1844, constituted the worldwide Advent movement which was to mark the next stage in the development of the church.

5. Philadelphia means "brotherly love." All the story of the early Advent movement leading up to the autumn of 1844, at which time the Advent people expected to meet their Lord, shows that believers were bound together in ties of fellowship and love like to that which reigns in heaven, which they expected soon to enter. Coming out from various churches and the world, they were made one by the "blessed hope."

Now, with the ministry in the heavenly sanctuary almost finished and the coming of the Lord at the very door, all hearts must again let in the love of heaven, which will make the true believers one and fit them to live with the angels. "See the last rounds in Peter's ladder." 2 Peter 1:7, 11.

"Blest be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."

6. The time approaches for Christ to take the throne and kingdom as son of David. Luke 1:32, 33. He gives assurance that none may frustrate His final work for us in the heavenly sanctuary.

7. The specific Philadelphia period of the church brings us to the autumn of 1844, when the long period of the 2,300 days ended, and the work of judgment was opened in the most holy of the heavenly sanctuary. "I was shown that . . . the time for the commandments of God to shine out on the Sabbath truth, was when the door was opened in the most holy place in the heavenly sanctuary, where the ark is, in which is contained the Ten Commandments. This door was not opened until the mediation of Jesus was finished in the holy place of the sanctuary in 1844. Then Jesus rose up and shut the door of the holy place, and opened the door into the most holy, and passed within the second veil, where He now stands by the ark, and where the faith of Israel now reaches. I saw that Jesus had shut the door of the holy place, and no man can open it; and that He had opened the door into the most holy, and no man can shut it (Rev. 3:7, 8); and that, since Jesus has opened the door into the most holy place, which contains the ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question."—*Early Writings*.

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

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It is not the high profession we make, nor the large-sounding titles we bear, nor the official position in God's work we hold, which count; but it is the daily self-denial, the daily appropriation of Christ's life, which tells for God in this world.

The Spread of the Gospel.—The centennial celebration of the British and Foreign Bible Society was recently held in Royal Albert Hall, London. We give a report of that interesting occasion in our present issue, from our own representative, Mr. M. E. Olsen, who was present during the entire meeting.

Imprisoned Stores of Energy.—Among other things of interest in the *Popular Science Monthly* for April, Prof. R. A. Millikan has this to say: "The disintegration of a gram of uranium, or thorium, or radium, sets free at least a million times as much energy as that which is represented in any known chemical change taking place within a gram weight of any known compound substance. The experiments of the last eight years have, then, marked a remarkable advance in science, in that they have proved the existence of an immense store of subatomic energy. It seems highly improbable, however, that this energy can ever be utilized on the earth to serve man's economic needs, for thus far we know of but three substances which are disengaging it, and these are changing so slowly that the rate of evolution of energy is almost infinitesimal. Radium may possibly prove to be of some practical value in the cure of disease, altho it is too early yet to assert even this with certainty. But, even if no practical application of these discoveries should be

found, radio-activity will nevertheless have served one of the most useful of all ends, namely, that of enlarging man's knowledge of the ways of nature, and of deepening his insight into the constitution of matter."

Mormonism and Polygamy.—Polygamy is not the main thing in Mormonism, the "tap-root" of Mormonism, as it has been expressed. The one thing which holds its sway over the people, if we understand it aright, is salvation for the dead. The idea is that if men and women are not saved here, they may be hereafter. Upon this is based their baptism for the dead, or proxy baptism. Many of the Mormons do not believe in polygamy, but the women are taught that if women live at all in the future life, a husband must raise them from the dead. Christ's resurrection avails for men, but not for women. The woman's salvation depends upon the man's. And the whole system is the outgrowth of that first Edenic falsehood, "Ye shall not surely die; . . . ye shall be as God."

The Spirit and the Word.—He who would follow the Spirit of God and ignore His Word will be led by the spirit of darkness. One writer of this kind tells us that "to tell a saint not to lie or steal would be unbecoming and degrading;" yet Paul did both. See Eph. 4:25, 28; Col. 3:9. We are told: "Some cry back to the Bible. But to some that would mean back to water regeneration and infant damnation. Better say, Back to God, and Christ shall give thee light." But God is revealed in the Bible, and Christ gives light through the Holy Scriptures. Jesus said, "The flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." And again: "I know that His commandment is life everlasting." "I have kept My Father's commandments." The spirit which leads from the Bible is of the devil.

## "THE SEVEN SEALS AND THE SEVEN CHURCHES."

This little pamphlet, designed primarily as a help in the Sabbath-school lessons for the present quarter, is just as good for general circulation as tho the Sabbath-school lessons had never appeared. It will prove especially helpful in awakening interest in the book of the Revelation, and in understanding that wonderful prophecy of the Seven-sealed Book, including the sealing of God's people. The pamphlet has a five-colored diagram of both the seven seals and the seven churches. Price, 10 cents. Address, Pacific Press Publishing Company, Oakland, Cal., or any of our branch offices.

Japanese Philosophy.—Mr. Colgate Baker, who was born in Japan and has lived there many years, in the *Independent* of March 24, thus speaks of the Japanese philosophy:—

It is my conviction that the Japanese character is the most insidious force that has ever menaced Christianity. The Japanese philosophy is diametrically opposed to Christian principles on all cardinal points. It is a philosophy which completely possesses those who believe in it, with a power almost hypnotic. One has only to observe the white men who have become Japanese to see how it wrecks the moral character of the Caucasian. The effect of the Japanese philosophy on the brain of the European or American is not unlike that of a subtle narcotic. It perverts all moral ideas and poisons the very source of every thought and action. To the white man who falls under the sway of this mystic power, Christian civilization, with its ideals, appears ridiculously Quixotic.

But this is only the refined heathenism of Buddhism, which we are now having as the result of the teachings of Theistic Evolution, Higher Criticism, Emersonianism, and New Thought. It seems wonderfully and transcendently pleasing and highly moral at first, but sooner or later it will degenerate into a religion of sensuousness, with the spirit of man the central duty, and with no law but self-love.

The Labor and Social War in Colorado.—We have no sympathy with the manifestations of violence and brute force which have been in evidence in Colorado, either on the part of the striking miners or on the part of the citizens who have run the miners out of the town, as in Telluride. The right to work or not work is as sacred to the union man as to the non-union man, and no more so. The right of residence, other things being equal, ought to be sacred to every

man. If union men wish to strike, let them do so; but they have no right to intimidate or to violently assault others who may choose to work. The same is true of the non-union man if he be in the majority and in full control. The condition of things in the Rocky Mountain State are indicative of what may soon be seen almost everywhere. The *Denver Post* of March 16, thus sets forth the result of this reign of lawlessness:—

What thoughtful citizens must consider is that the ultimate evil development of this sort of thing will bring either civil war or despotism. There is occasion for neither. Law and order was not constituted for the purpose of having one set of men dominate another set of men. The failure of governors to realize their responsibility for equal and exact preservation of the public peace, and the equal and exact protection of all citizens in their legal rights, produces two evils that are rampant all over the country, namely:—

A feeling that law was created to hold some men down.

A feeling that the law is powerless.

Therefore there are riots; therefore there are lynchings; therefore men are losing respect for the only way to obtain justice in a free country, that is, by agitation and organization and legislation and law; and, therefore, organization degenerates from its lofty purpose—that of convincing and educating—to the ignoble short cut of violence and reprisal and intimidation and intolerance.

A wise governor will not help this condition, as the *Post* seems to think; for howsoever he may act, he will be blamed by some element of society who wants it all, but who is prevented by governmental interference. In Noah's day, "the earth was filled with violence." Jesus tells us that the days of the Son of Man are to be similar. Who will heed the lesson?

The scheme of saving society in bulk rather than by the individual plan inaugurated by the Lord (John 3:36; Rev. 3:21), is on the principle that quantity counts more than quality. This is true in election returns, and in the attendance at the theater or circus; but it is not true in Gospel work. There is greater power for good in a small, consecrated, working church than in a large body of worldly professors of religion. This may be illustrated by Gideon's army. Thirty-two thousand were too many; ten thousand were too many; not that either number could not have been utilized to advantage had they been of the proper material. But two-thirds of the first number were confessed cowards, and all but three hundred of the remainder had too much regard for their personal gratification to be trusted in a great emergency where self-denial was essential to victory. A more recent incident is related of the pastor of a large church, who told of a great revival in his flock. On being asked how many were added to the membership, he replied that none were added, but about one hundred and fifty had been cut off.

Every man must appear before the judgment seat of Christ. At that court there will be but one standard—God's immutable, righteous law. There can be no change in the law, and the Court is unpurchasable. Soul, would you stand there at that time? You must have more than your own righteousness; you must have that of God. And you may freely, fully possess it by simply giving up your way and accepting His way in Christ Jesus. And then "the righteousness of God without the law," to which the law and prophets bear witness, will be manifested in you, "even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference." Rom. 3:21, 22. It will be too late to get it then; count yourself before that Court, and obtain it now.

The Bible has stood the shock of Evolution and Higher Criticism, and still stands. It will endure the perversions of Christian Science and New Thought. We may yield; we may turn from the sheltering rock, and declare it never existed; we may drink of the brackish waters till we lose our taste for the water of life; but the rock of God's truth abides, a sure foundation, a shelter in the time of storm, and the Fountain of life flows on, as ever, full and free. "Be not deceived; God is not mocked."

Death in One City by Accident and Suicide.—Between March 3, 1903, and March 9, 1904, there were 129 persons killed by gas in San Francisco. Seventy-seven of these were supposed to be by accident, fifty-two were suicides.