

# SIGNS OF THE TIMES

## ENOUGH FOR ME

Whence Jesus came I can not tell,  
Nor why He came to me;  
One thing I know and know it well,  
Tho I was blind, I see!  
I once was blind, but now I see!  
And that is news enough for me.

When all was dark, One touched my eyes,  
And that is all I know;  
For light came down from Paradise  
And set my soul aglow;  
I once was blind, but now I see!  
And that is light enough for me.

How it was done I can not say  
Nor even think, nor dream;  
Nor why a touch of moistened clay  
Should make things what they seem.  
I once was blind, but now I see!  
And that is truth enough for me.

It is the Son of God! His grace  
Makes trembling weakness strong;  
Wipes tears away from sorrow's face,  
And teaches grief a song.  
I once was blind, but now I see!  
And that is joy enough for me.

The law of sight I may not guess,  
Nor reason out my views;  
For faith itself is meaningless  
To Pharisees and Jews.  
I once was blind, but now I see!  
And that is faith enough for me.

—Anon.

AUTUMN

WINTER

SPRING

SUMMER





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**ANNUAL MEETING NOTICE.**

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

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

**ANNUAL MEETING NOTICE.**

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"Army of the Potomac."

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SIGNS OF THE TIMES,  
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MOUNTAIN VIEW, CALIFORNIA



# Signs of the Times.

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

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

## LIFE—ITS GIVER; ITS LAWS.

LIFE, not what it is; for it is here as well as its dread opposite, death. We will not pause to speculate on the mystery of life; but rather the kind of life and its continuance.

Most persons love life; and, most of all, they love continuance in life, with but little thought, generally, as to the manner of the life. They desire quantity rather than quality, persistence rather than perfectness.

Our study shall be based upon the Scriptures, and we take for our starting-point the following words from the American Standard Revised Version:

"If any man hath not the Spirit of Christ, he is none of His. And if Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through His Spirit that dwelleth in you.

"So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die; but if by the Spirit ye put to death the deeds of the body, ye shall live." Rom. 8:9-13.

It demands no close or exacting study of the above scripture to see that there are two lives, two ways of living, presented.

The one is expressed by "the Spirit of Christ," "Christ in you," "the Spirit is life," "The Spirit of Him . . . dwelleth in you," "shall give life," "ye shall live."

The other is expressed by the terms, "the body is dead," "live after the flesh," "deeds of the body," etc.

But is there more than *one* life? Is not all life one? Is not the source of life one?

Have not all living creatures—rock and tree and bird and beast and man—the same life?

Is it true, as expressed by Sir Thomas Browne, that "life is a pure flame, and we live by an invisible sun within us"?

Is it true that life is God, and that God is within every living creature, variously expressed as "the divine immanence," "the divine self within," and other terms more or less emphatic, some writers expressing it so strongly that they declare of themselves in bold capitals, "I AM"?

Or is the quality of life dependent upon the law of its reception and the use men make of it?

These are vitally-important questions in these days of multiplied isms, false philosophies, "science falsely so-called," and speculative delusions. Let us briefly consider some of the elemental facts set forth in the Scrip-

tures, and open to every-day observance in the light of common sense:

1. The source of all life is one, namely, God, the great Jehovah, the Creator of the heavens and the earth. "With Thee is the fountain of life" (Ps. 36:9); "in Him we live, and move, and have our being" (Acts 17:28).

2. He who lives in glory transcendent and supernal, in the great Central Heaven, has been pleased to give this life to all His creatures through His Son, our Lord Jesus Christ. "For as the Father hath life in Himself, even so gave He to the Son also to have life in Himself." John 5:26. "For in Him [the Son] were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers, all things have been created through Him, and unto Him; and He is before all things, and in Him all things hold together. And He is the Head of the body, the church." Col. 1:16-18, A. R. V., margin.

3. By the power of His life all things were created. By the out-flowing from the great Central Fountain is the universe supplied; for "He Himself giveth to all life, and breath, and all things." Acts 17:25.

4. But this Being of life is also a Being of law. "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19. Where life flows, law is operative. He ruleth over all; He giveth life to all; and He therefore giveth life in harmony with law.

5. His own perfect plan knows only righteous law and eternal, endless life, the life in consonance with the law of righteousness; for "in the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:28. Constant harmony with righteous law means endless persistence in fulness of life.

6. But the perfect life was amenable to different laws, in harmony with the varied creation of God. The mineral has its law of formation and crystallization, and each mineral a law peculiar to itself. The various salts have each their peculiar crystals. If these crystals be dissolved, and the water be allowed to evaporate under proper conditions, crystallization will immediately take place, each salt appropriating the life according to the law of its own being. Each plant in the vegetable kingdom has its own peculiar law, placed therein by the Creator. By that law the inflowing life is regulated and used. Growth is produced, flower and seed follow; and the seed always produces its kind.

In the animal kingdom the same law obtains. Each species has its own law. Each animal perpetuates its kind, Darwinism to the contrary notwithstanding. The gulf has not been bridged between the species, the "missing link" is still missing. Men breed hybrids and mules and monstrosities, but, thanks to the God of law, the hybrids do not persist.

The horse was created horse, and is horse still. The robin was created robin, and is robin still. Man was created man, and is the more or less degenerate man still.

7. But man is subject, not only to law, but laws. He receives life from the great Fountain through different channels. As an animal, he receives it from the food he eats, from the water he drinks, from the air he breathes, as truly as does the horse, or the ox, but normally, always according to the law of his physical being. The God-given power of law, and the inflowing life, takes the vegetable and transmutes it into flesh and blood and bone and nerve. But this does not feed the moral, spiritual man. The spiritual man must have life through another channel, in harmony with a higher law. The law, in the nature of the case, must be the reflect of God's character. For He commands man to be holy as He is holy, perfect as He is perfect. Lev. 19:2; 1 Peter 1:16; Gen. 17:1; Matt. 5:48. And the spiritual law which He has given is summarily comprehended in the Decalogue, coming to sinful man in a largely negative and prohibitive form, but to the child of God as enabling acts in Jesus Christ, comprehended in the two great principles of love to God and man. Therefore the law of man's spiritual life is God's all-comprehensive, spiritual law, and the eternal life of God is only received as man's will and heart and mind are perfectly yielded to that law.

That law, therefore, becomes the great test of all other laws, of all lives. It is the one Voice by which all other voices are to be tested.

Sinful man's relation to that law and the life of God will be considered in our next.

## THE GOSPEL IN GEN. 3:15.

AFTER the serpent had been used as a medium of Satan to deceive our mother Eve, the Lord pronounced this sentence:

"Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly thou shalt go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:14, 15. Here is the first proclamation of the Gospel that we have on record; the first, because it had not been necessary before.

It is evident that the serpent was a very different creature before the curse was pronounced upon it, from what it is now. The sentence, "Upon thy belly shalt thou go, and dust shalt thou eat," indicates that it did not move about in that way originally, nor was its food of that degrading character. Moreover, "the serpent was more subtle than any beast of the field which the Lord God had made."



Verse 1. One of the definitions of "subtile," or "subtle," is "acute in mind." Therefore, the serpent, besides being more comely in appearance, was more intelligent before the curse came upon it than afterward. Inasmuch as it was the most intelligent of all earthly creatures, excepting man, it is fair to suppose that it was also the most attractive. And these peculiar endowments would naturally cause the tempter to select it for his medium in the temptation of the woman.

The sentence, "I will put enmity between thee and the woman, and between thy seed and her seed," etc., had a double significance, and is working out in a double fulfilment. Almost without exception, the descendants of Eve have an inborn aversion to the serpent in all its multiplied varieties. There is an occasional human freak who, for the sake of notoriety or pecuniary gain, will fraternize in a familiar way with the hideous reptiles, but such people usually pay dearly in the end for their temerity or foolhardiness. Even those who worship the vicious creatures, do so because of their dread that the species will do them harm if they incur the wrath of one. Such worship is of the character of devil worship—a sentiment born solely of dread, rather than reverence.

On the other hand, the woman stands for the church smitten by the adversary, and the serpent stands for Satan, the adversary, whose medium it was. The Lord put enmity between His church and her would-be destroyer; this enmity is the light of the Gospel truth. It is a "Light, which lighteth every man that cometh into the world" (John 1:9); a Light which, if followed, will enable every one to know the true character of the adversary, and to avoid his wiles. The endowment of every one in this respect is sufficient to leave him without excuse in the event of his going after strange gods (Rom. 1:18-21).

Christ is the Seed of the woman that shall finally bruise the "serpent's" (the adversary's) head. Satan is continually striking his vicious fangs into the heel of the church. He can vex and annoy by his persecutions, but he can not destroy. He could even put to death for the moment the Head of the church, but through that very thing, and the subsequent resurrection, she won a glorious victory, and the assurance of final triumph. Satan could not have achieved even that momentary appearance of victory at the cross had not the Son of God, the Seed of the "woman," chosen to lay down His life as a ransom for all the victims of Satan's deception. This ransom price was paid *in purpose* in the beginning, so that it was just as available to Adam and all his descendants before the cross as it has been since. Christ "tasted death for every man." Heb. 2:9.

Christ will eventually destroy the adversary, known as "that old serpent, called the devil, and Satan." The Son of God was manifested "to destroy the works of the devil." 1 John 3:8. He assumed flesh and blood "that through death He might destroy him that had the power of death, that is, the devil." Heb. 2:14. The devil and his angels understand this (Matt. 8:28, 29), and Revelation 20 tells of the consummation. It is this deliverance of the church from the grasp of her enemy, and his final overthrow, that is assured to the woman in Gen. 3:15.

### CONFESSION OR DENIAL.

**I**N all the acts of life, in the things we say and think, as well as in what we do, we are confessing or denying the Man who is to confess or deny us in the final judgment.

In spite of this fact, how thoughtlessly, how recklessly, we go on doing, saying, and thinking things we would give more than all we could ever possess here, if we could have them stricken from the records of that final Court. Heaven is long patient, and we have come to consider this virtue a weakness—or so our acts indicate.

Christ Himself, in whom lies our only hope of salvation, has made this plain statement of the matter: "Every one therefore who shall confess Me before men, him will I also confess before My Father who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father who is in heaven." Matt. 10:32, 33. This must be so in the nature of the case; for those who will not confess Him are those who are out of harmony with His rule of righteousness. Consequently, whether they affirm their position or not, they are adherents of the cause of God's enemy. As such, they would bring into His realm the very same principles that turned an Eden into a wilderness, and made this earth a plague-spot in the universe. God can not perpetuate sin; so He can not perpetuate that which is out of harmony with His character; and so Christ can not confess those who refuse to confess Him. If we continue to do what we know to be out of harmony with the character and commands of God, we know of our own selves whether we have reason to expect confession or denial from Him.

But there will be those whom Christ will confess (Luke 12:8) before His Father and before His angels. This confession takes place before Christ comes to execute judgment upon those who have, in their lives and in their words, denied Him. In His confession of these He owns them as His, as the purchase of His blood, as the fruit of His life and death and travail of soul.

"The time is come," says the apostle, "for judgment to begin at the house of God; and if it begin first at us, what shall be the end of them that obey not the Gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" 1 Peter 4:17, 18. And again we read: "Some men's sins are evident, going before unto judgment; and some men also they follow after." 1 Tim. 5:24. It is evident that they whose sins go before them to judgment are they who have confessed Christ here in their lives and by their words, and who have been in turn confessed by Him before His Father and His angels; for in confessing Him, they have necessarily confessed their sins. His life and death were both for the remission of sins that have been confessed. That is why Peter, in his fearless sermon at Solomon's Porch, declared to the wondering Jews: "Repent ye therefore, and turn again, that your sins may be blotted out . . . and that He may send the Christ who hath been appointed for you, even Jesus; whom the heavens must receive until the times of the restoration of all things." Acts 3:19-21.

We find that they who have stood for Christ and His work—who have therefore confessed their sins, and Christ as their Saviour—have

had their names entered upon the record books of heaven as candidates for immortality. To this, Paul refers in his letter to the Philippians, when speaking of his fellow workers, "whose names are in the book of life." Phil. 4:3. The Revelator, speaking through John to the churches, refers to the same thing in these words: "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels." Rev. 3:5. And again in these words: "And there shall in nowise enter into it anything unclean, or he that maketh an abomination and a lie; but only they that are written in the Lamb's book of life." Rev. 21:27.

The prerequisite, then, to an entrance into the eternal City of God, is having our names engrossed upon the pages of the Lamb's book of life. Only such are confessed by our Saviour before the court of heaven; for such only does His blood atone. But there are found in that book only the names of those who have confessed Christ here. So belief in, and confession of, Christ in life and words here is the prerequisite of the engrossing of our names upon the pages of that book.

The apostle's question—"What shall the end be of them that obey not the Gospel of God?"—is answered in Rev. 20:15: "And if any was not found written in the book of life, he was cast into the lake of fire." In designating who would be found unworthy to enter the City of God and dwell with Him eternally, the Revelator declares: "And all that dwell upon the earth shall worship him [that power represented by the "beast"], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Such are represented by the "unprofitable servant," who, the Saviour declares, shall be cast into "outer darkness," the symbol of utter destruction.

Preceding that work of execution there occurs in the Court of heaven the most solemn act in all the epoch of the history of man. It is that decision which fixes forever the destiny of every soul in the world, or that has ever been in the world. The prophet Daniel thus describes it:

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him; the judgment was set, and the books were opened." Dan. 7:9, 10.

The Revelator pictures the scene in these words:

"And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hades gave up the dead that were in them; and they were judged every man according to their works." Rev. 20:11-13.

It has been a matter of choice, of confession or denial, all the way down through the ages. Men have been choosing Christ and confessing



Him, or they have been choosing their own ways, and denying Him; and in this great and final tribunal they must reap the result of their choosing, whatever it has been. Every life that has been lived upon earth is recorded in heaven; every deed of every life is conspicuous there; and there is no hiding our record from the Judge who sits upon that bench to meet out rewards befitting the lives that have been lived. Confession or denial by us here determines whether it shall be confession or denial by our Saviour there, when our cases shall come in review. Which shall it be? s.

#### ENVIRONMENT NO EXCUSE FOR SIN.

MANY people who feel that they are backsliding spiritually, and realize that they fall far short in the line of Christian duty, are prone to lay the blame on their location and surroundings. If such excuse were legitimate, then all could be excused; for "the whole world lieth in wickedness," and there is temptation everywhere. The individual who imagines that in such or such a place, or amid certain imaginary surroundings, he would be free from temptation, or would find it easy to resist the wiles of the enemy, would be sure to meet disappointment.

The Christian life is a warfare against spiritual wickedness, whatever the surroundings. While no one would be justifiable in choosing a particularly bad location—excepting for the express purpose of doing good—it is an equally mistaken idea to think of finding an environment free from the necessity of being always alert and watchful against the wiles of the evil one.

The reason of such condition is, that the temptation that causes the real injury to spiritual life is that which works from within. "Every man is tempted, when he is drawn away of his own lust, and enticed." James 1:14. "Then when lust hath conceived [when it has been fostered into life by the desire of the individual himself], it bringeth forth sin." Verse 15. The only safeguard against temptation in the most favorable situation, amid surroundings the most congenial to righteousness, is to abide in Christ, and let His Word abide in us; then no enemy can reach the citadel of the heart. With the heart kept pure by the indwelling Word, outward environment matters not—so long as one is in the line of duty.

The Spirit of Inspiration says: "My son, attend to My words; incline thine ear unto My sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh. Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:20-23.

This whole idea of the influence of environment being an excuse for spiritual laxity has been amply illustrated. Lucifer was originally placed in the most perfect environment possible. His place was by the very throne of God, and his companion in service was the Son of God. All the creatures of God were holy, and there was not one object of evil influence to draw any one away from allegiance to the throne of the universe. Lucifer was endowed with the perfection of beauty, and had honor

next to the only-begotten Son of the universal Father.

But because of Lucifer's beauty his "*heart was lifted up*," and he desired higher honor. This spirit of envy was fostered until it broke out into open rebellion against God. The Word of the Lord said to him, "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee." Note, it is not said that iniquity was found in his surroundings, in his companions, but *in him*. The lust was not sin until it was fostered into actual life, and not until Lucifer yielded to the lust of his heart, and was drawn away by it, did he become a real adversary of God and a menace to his companion angels. Had he overcome this temptation of inward lust, it would have been a glorious victory for him. But he gave way to it and fell.

On the other hand, when Christ came to earth to live a human life in behalf of a fallen race, He assumed the form of a sinner, was born of sinful flesh, and, from infancy to manhood, had His home in a city despised for its wickedness. It was even a proverb, "Can any good thing come out of Nazareth?" Yet, amid such surroundings, He "did no sin, neither was guile found in His mouth." "He was in all points tempted like as we are, yet without sin."

So no one can legitimately make excuse for sin on account of surrounding conditions. The help of Christ, who overcame all temptation, is available; "for in that He Himself hath suffered being tempted, He is able to succor them that are tempted." G.

#### "ABOVE ALL THINGS."

It was the Pharisees who brought the woman guilty of adultery to Christ, and told Him that the law of Moses commanded that such should be stoned. They wanted to know what Christ would say about it. He did not condemn the law. He always recognized that "the wages of sin is death;" and it was for that reason that He gave His own life as a ransom for all who would believe on Him, and thus be redeemed from the penalty, by a resurrection from the dead. But He drew the line as to who should execute the death penalty. He said, "He that is without sin among you, let him first cast a stone at her."

So, when one is disposed to cast stones at the erring, even tho the offense be adultery, let him first be sure that he is without sin himself. Let him remember that it is the Pharisee who is always ready and anxious to condemn the erring. In the instance of the woman just cited, there was only one Person at hand who was "without sin," and He was the One, the only One, seemingly, to suggest mercy. He refused to condemn the woman, altho there was no doubt of her guilt. Thus it appears that the nearer one comes to being without sin, the more he will be inclined to show mercy.

The perfect Word says, "If a man be overtaken in a fault, ye which are spiritual, *restore* such an one in the spirit of meekness; considering thyself, lest thou also be tempted." This is the course to be pursued by those who are spiritual; of course the other class will pursue their own course. It would be impossible for

them to do any restoring, anyhow. Their religion consists in condemning and destroying.

The people of God would always do well to heed the instruction of the apostle Paul: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; *even as Christ forgave you*, so also do ye. And above all things put on charity, which is the bond of perfectness." G.

## Question Corner

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

#### 1628.—On the Latter Rain.

(1) Will each one receive the latter rain, as soon as he is prepared to receive it, independent of the other members of His church? or would he have to wait until the rest were prepared, and all receive it together, as the apostles did? (2) Is not this power given to keep us sinless after Christ leaves the sanctuary? If so, will it not be given just preceding this event?

The last outpouring of the Spirit of God upon the earth is typified by "the latter rain" of Palestine. Just as that latter rain ripened the grain for the harvest, so will God's Spirit ripen and prepare the world for its great harvest at the second coming of Christ. Each one, as he is prepared for it, will receive of it. God gives His Spirit as we need it, and have the consecration and faith to receive it. There may be no miraculous manifestations, but there will be the greatest of all miracles, a humble, holy life. When God's church can see the transcendent importance of righteous life and living, then He will permit His miracle-working power to be manifest among them. But He can not, as long as they become exalted over such manifestations.

2. This power—the power of the Holy Spirit—is always given to keep men from sin. As God's people sense their need more and more amid the perils of the last days, more and more will they cry out for His Spirit, and the Spirit will be bestowed. Zech. 10:1. At last the sifting time will be over, and God's people will be ready for the plenitude of His Spirit. The change will be by gradual increase, from grace to grace, from glory to glory.

#### 1629.—Remitting Sins. John 20:21-23.

Please explain John 20:21-23.

W.

The text reads as follows:

"Jesus therefore said to them again, Peace be unto you; as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Spirit; whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

This is the power which Christ gave and gives to His qualified ministers. Their mission was to teach the Gospel, preach the Word. That message declared what sin was. It told the conditions on which sin would be forgiven and retained. It said to the sinner, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. And the messenger of God has the right to declare to the one who truly confesses, that his sins are forgiven; and also to say to him who will not so confess, that his sins remain with him. So Jeremiah was set "over the nations and over the kingdoms, to pluck up and to break down and to destroy and to overthrow, to build and to plant." Jer. 1:10. But he did all this by the word of the Lord which he proclaimed. See verse 9; chapter 18:7-10; 27:1-11. The true preaching of God's Word will accomplish the same to-day.





# THE OUTLOOK

## SUNDAY-LAW ENFORCEMENT.

WE never have maintained, as some are disposed to insinuate, that it is wrong to close saloons, and to prohibit other bad things on Sunday. What we have maintained, and do maintain, is that all such prohibition, while ostensibly against the practices thus prohibited, are only in the interest of Sunday observance. And this is demonstrated by the fact that the Sunday closing, and Sunday prohibition generally, are not confined to pursuits that are recognized as evil in themselves. No one ever thinks of condemning a barber-shop as an evil thing, yet the barber-shops form one of the special objects of attack by Sunday-law zealots. And the medium through which they are attacked is the selfish few who, not wishing to open their own shops, imagine that they will be ruined if all others are not compelled to close also.

The inconsistency of legislating against bad things on Sunday only, lies in the fact that such laws practically declare the prohibited practices to be legitimate at other times. The saloon being evil, and only evil, is not only wrong on Sunday, but *equally* so on all days. If it can not be prohibited because professed Christians and professed temperance men will not vote prohibition; in other words, if it must exist, let it be deemed a nuisance, and exist where it can, as such, rather than give it standing by legal recognition in any form. There would not be half the temptation for young men, who pass as respectable, to enter a place publicly branded as vile, as there is to go in where the people say, by their suffrage, "This place is recognized as worthy of protection by law."

It is a peculiarity of laws or crusades in the interest of closing saloons on Sunday, that, instead of being made an entering wedge for further prohibition of the liquor traffic, as is usually claimed, they are made stepping-stones for the closing of legitimate places of business on Sunday. Such laws are solely in the interest of the enforced observance of a religious institution.

In all parts of the country the work of enforcing Sunday laws is being pressed with increasing zeal—not merely against the saloon, but against all other classes of business, *excepting the corporations*. This shows the animus of the crusade to be compulsory religion, and it also shows a gradual relapse from the standard of religious liberty so nobly taken by the Republic in former days. In several of the states the Sunday laws have been reckoned as dead letters on the statute books—relics of continental days—until recent times, when the spirit of intolerance has been revived under the guise of "Sabbath reform." In this connection we note a few current items:

"Sunday law in full force," is the report from Superior, Wis.

Two indictments for violation of Sunday law in Shreveport, La., and others charged.

Convictions and fines for a like offense in New Orleans.

Grand jury investigating complaints for violation of Sunday law in Abbeville, La.

Religious societies in Missouri urging Legislature to pass a law prohibiting Sunday baseball.

Merchants of Maury City, Tenn., agree not to sell goods on Sunday, under penalty of \$10 for each offense, to be applied to building sidewalks.

Six indictments in Gonzales, Texas, for violations of Sunday law, and general closing ordered by officials.

The village board of Cherry Valley, Ill., has decided to enforce the state Sunday law on all kinds of business.

The mayor of Marinette, Wis., having informed the ministers that the citizens would not back the

enforcement of the Sunday law, they are endeavoring to form a general committee of 150 for that purpose.

A movement is reported from Chicago looking to a provision in the new charter closing all kinds of mercantile and manufacturing business.

The Milwaukee, Wis., barbers' union is discussing the matter of urging a law closing all barber shops in the state on Sunday.

Official word has recently gone forth in the towns of eastern Long Island, N. Y., that barber shops must be closed on Sunday.

The Ministerial Association of Waterloo, Iowa, have started an agitation to secure a state law prohibiting baseball playing on Sunday.

There can be no more Sunday funerals in the cemeteries of Riverside, Fairmont, or Denver, Iowa, and the agitation is said to be spreading.

Trials for violating the Sunday law are reported in El Paso, Texas.

The Men's League of the Methodist Church in Chariton, Iowa, has started a movement for the enforcement of Sunday closing.

Some merchants in Iron Mountain, Mich., are said to be greatly exercised because others open their places of business on Sunday, and propose legal prosecutions.

The grand jury of Romney County, W. Va., has indicted the superintendent of the state school for the deaf, dumb, and blind, on a charge of gambling on Sunday. This action implies that he might gamble all he pleased on other days, and it would be all right; which is an illustration of Sunday-law inconsistency.

The *Bulletin*, of Anderson, Ind., says that on January 5, the sheriff had placed under arrest two boys who had participated in a game of baseball *last summer*.

The barbers' unions of Cincinnati and Indianapolis are pressing the matter of Sunday closing.

The "ministers and church people" of Missoula, Mont., are urging the county attorney to prosecute the proprietors of Sunday theaters.

It is reported from Sheboygan, Wis., that the ministers of that county have adopted a resolution against Sunday funerals, altho the undertakers declare it a hardship on the poor, who find it difficult to obtain pall-bearers on other days.

The Protestant clergymen of Carbondale, Pa., have declared against Sunday funerals.

The Wisconsin Sunday Rest-day Association has solicited the co-operation of the State Federation of Labor in support of further Sunday legislation by the state.

An instance of the treachery which the Sunday-law principle fosters, is reported from Brooklyn, N. Y. The superintendent of the Society for the Prevention of Crime employed two detectives to induce a man to open his store on Sunday, and sell one of them a cheap cap, on the plea that he was going sleigh-riding. Just as the sale was made, the superintendent dropped in and arrested the merchant. Thus, instead of being preventers of crime, these officials assumed to induce a violation of the law for the cruel pleasure of making an arrest.

The following announcement, with twenty names, of men apparently, following it, appeared in the *Ottawa (Kan.) Republican* of November 25:

We, the undersigned citizens of Franklin County, in Centropolis and Greenwood townships and adjoining country, who, being desirous of protecting the morals of our people and the sanctity of the Sabbath, do hereby request that all parties interested take notice and stop hunting and shooting in the vicinity of our homes on the Sabbath. We do further declare that unless this warning is duly heeded we will, after due notice has been given, report all violators of our Sabbath laws to the proper authorities.

No law can affect the sanctity of that which God

has made holy, or give sanctity to that which is common.

Under the heading, "Observance of Sunday," the *Winnipeg (Manitoba) Telegram*, of November 29, thus reported an action which had just been taken by the board of Aldermen of that city:

It was moved by Alderman McCharles and seconded by Alderman Fry that the mover and seconder of the motion be a committee to inquire into the law with reference to the proper observances of Sunday. Alderman Fry explained that he thought that merchants selling goods on Sunday should be prosecuted under a bylaw instead of the present law governing violations of the observance of the Sabbath, as the present fine of five shillings was altogether too small to prohibit offenses of this nature. The motion was carried unanimously.

## NERVOUS CHILDREN.

ALL competent observers admit there is a great increase of nervousness in city children, and many have wondered what was the cause of this condition. There is no doubt that the process of "cramming" in the city schools is responsible for a large part of the trouble. The editor of *Archives of Pediatrics* calls attention to this matter in his journal. He does not hesitate to say that he attributes it in part to "the present teaching in the public schools, which assumes that education is proportional to the amount of information, useful or otherwise, which can be crammed into children."

To remedy the condition, he says: "Nervous disorders must be prevented rather than cured. As far as possible, the artificiality of city life must give way, for the children at least, to a return to nature—spontaneous play in the open air, plain living, and long hours of sleep, after healthy fatigue. Parental attempts at the encouragement of precocious solemnity in children, by display, and imitation of their elders, must be firmly discountenanced. There is in the bringing up of children the one opportunity for the present-day physician to assume the important rôle of domestic confidant and adviser, so long and satisfactorily held by the old-time family physician. For the sake of the rising generation there is here a place to be filled that must not be neglected, or it will prove a costly oversight."

It is almost unanimously agreed that the system of education at present employed in our public schools requires more of the children than the vast majority are able to do without injury to themselves. The nervous strain which children are constantly undergoing during the school periods and during much of the time out of school, constantly fearing that they may fall behind their grade, is admittedly shattering their nerves, and laying the foundation for all manner of nervous disorders later in life. The nervous strain weakens the general constitution, and makes it more susceptible to the inroads of any and every disease. And yet the system goes on unmodified, doing its ruinous work. How dear is an education purchased at such a price!

## A PRESUMPTUOUS CLAIM.

JAMES CARDINAL GIBBONS, styled "the most eminent Roman Catholic prelate in America," declares through the public press that "every impartial student of history is forced to admit that woman is indebted to the Catholic religion for the elevated station she enjoys to-day in family and social life." He attempts to prove his assertion in the following manner:

The Catholic Church [by which he means the Roman Catholic Church], following the maxims of the Gospel and Saint Paul, proclaims woman the peer of man in origin and destiny, in redemption by the blood of Christ, and in the participation of His spiritual gifts. "Ye are all," says the apostle, "the children of God by faith which is in Christ Jesus. . . . There is neither Jew nor Greek; there is neither servant nor freeman; there is neither male nor female." Gal. 3:26-28. The meaning is that, in the distribution of His gifts, God makes no distinction of person or sex. He bestows them equally upon bond and free, on male and female. And as woman's origin and destiny are the same as man's, so is her dignity equal to his. As both were redeemed by the same Lord, and as both aspire to the same heavenly inheritance, so should they be regarded as of equal rank on earth; as they are par-



takers of the same spiritual gifts, so should they share alike the blessings and prerogatives of domestic life.

Now, these declarations of the cardinal look very much as tho he was claiming for the Catholic Church all the blessings that have come to the world through the Gospel. We agree with the cardinal in all that he says about the equality of women and men. However, the world is not indebted to the Catholic Church, but to the Gospel of Jesus Christ for that principle. The cardinal might as well have stated that for every truth of the Gospel we are indebted to the Roman Catholic Church. It would have been just as true. The world is not indebted to any man, set of men, or any church, for the truths contained in the Gospel of Jesus Christ, especially to a church that has handled that Gospel as the Roman hierarchy has done, and treated those who chose to believe in it in its purity in the manner that it has. Further, it is strange, if the cardinal's claim be true, that women are accorded equality to a greater degree in countries where Rome's influence is less dominant than in countries where it has had full sway for centuries. The cardinal claims, also, that woman is indebted to the Roman Catholic Church for monogamy as opposed to polygamy; but long before that church was established we hear the apostle directing that an officer in the church should be the husband of one wife, and our Lord Himself made the matter very plain indeed. Did Christ receive that truth from Roman Catholicism? Was Paul indebted to the Roman Catholic Church for what he knew of the Gospel?—We think not; for we hear him asserting that he was not even indebted to the disciples of Christ for his knowledge of the Gospel, but to the Lord Himself. We are willing that the Roman Church should have credit for any good thing it has done; but when it would take to itself all the blessings that have come to the world through the Gospel of Jesus Christ, we think it is time to protest its claims. S.

#### THE DRINK DEMON.

THE Serpent of the Still strikes its envenomed fangs into scholars and statesmen, as well as the unlettered and laboring classes. An American editor says: "The havoc wrought by strong drink has been brought home to us in an unusual and unexpected manner of late. We have been examining three large and expensive libraries, lately thrown upon the market, searching for books now out of print; and we made some inquiries as to the break-up of these valuable properties. Each library exhibits the taste and attainments of its owner. They were not chance collections of heterogeneous volumes upon all sorts of subjects, but they were carefully-selected books upon themes which might interest gentlemen and scholars. They contained costly publications upon abstruse subjects and upon esthetic themes. And the sorrowful fact was that in each case the dissolution of the collection was owing to the owner. It showed plainly that the profound scholar and the elegant man of letters were equally exposed to the contagion of drink. Alcohol seizes its victims not simply in the ditch, or upon the cow ranch, but in the study, at the bar, and behind the sacred desk." No family is secure, not a business firm is safe, and no ties of friendship or affection are too sacred for the rum fiend to sacrifice.—*Selected.*

#### SIGNS OF THE TIMES.

CRIME in high places is becoming more and more conspicuous and frequent. When those whom the people delight to honor are so prone to indulge in fraudulent transactions, it is no wonder that crime continually increases along the lower lines of society. Illustrative of corruption in official life, we have a list given in one day's news of a prominent journal:

1. The Illinois Legislature has appointed a committee to investigate the charge—made by one of its members—that that body "is a great public auction, where special privileges are sold to the highest corporation bidder."

2. The California Legislature is investigating some of its own senators, charged with bribery, on the

formal statement that their agent secured \$1,650 to influence their votes.

3. An alderman of Milwaukee, Wis., is adjudged guilty of having accepted a bribe in connection with a special privilege ordinance.

4. The Federal Grand Jury at Portland, Oregon, has indicted a United States senator for bribery in connection with land frauds.

5. The mayor and comptroller of New York City are under injunction to prevent their giving away the people's money to the gas trust under a secret contract. And there is a demand that the Legislature investigate corrupt practises in that city's government "from top to bottom."

6. The coroner of Jackson, N. Y., is found guilty of demanding a bribe in his official position.

7. A federal judge is impeached before the United States Senate for high misdemeanors.

When we find all this in one column of one day's news, the outlook does not show much indication that "the world is growing better." On the contrary, such signs indicate a positive downward tendency—verifying the inspired prediction that, in the last days, "evil men and seducers shall wax worse and worse, deceiving and being deceived." G.

#### VERMONT AND RUM-SELLING.

A STRONG reaction in temperance sentiment in Vermont has taken place. It will manifest itself in the Legislature. Forty-four towns which last year voted in favor of license, this year voted no license, while only one changed from no license to license. Most of the towns still for license, declare for it by reduced majorities. We have learned from various sources that the effect of license has been very bad. Citizens of Burlington, Vt., have told us that the demoralizing influence of the saloons upon youth in that college city is greatly increased, and all over the state the consequences of ill-considered action are being realized. Apart from the merits of prohibition, or license with local option, the spirit manifest in the repeal of the prohibitory law was decidedly demoralizing.

#### RUSSIA AND HER PROBLEMS.

A REPORT from Berlin states that the whole of Caucasia is in open revolt; that Armenians, Prussians, and Circassians have formed a coalition against the emperor of Russia, and seized arms and even cannon from the soldiers; that they hold the governor of the district a prisoner; that revolutionists are organizing camps outside the cities. The Baku district is said to be panic-stricken; banks are closed and business suspended as a result of the attacks of armed Mussulmans on Armenians. Many murders are reported. The strike situation in the Southwest is said to be spreading.

As a result of the murder of Grand Duke Sergius, martial law has been declared at Tsarkoe-Selo. Numerous threatening letters are being received by officials. The chief of police has ordered special precautions to prevent any outrage upon members of the royal family. At a great meeting of students and educators at St. Petersburg, it was decided to suspend school work. Almost the whole educational system of Russia has entered upon a period of stagnation, the protest of the youth of Russia against the bureaucratic system.

A German manufacturer who has just returned from Warsaw, reports that in the conflict there between troops and strikers, no less than 2,000 dead covered the battle-field in the center of the city. One-third of these were declared to be women and children. A later report from the same place states that strikers are resorting to violence. They have destroyed the great switch-board railway station, and cut the telegraph wires. The government of Warsaw admits that it does not know how to handle the situation. The strike situation is spreading in every direction. The Vienna railroad is completely at a standstill, and Western Poland is completely cut off from communication with Middle and Western Europe, except by telegraph.

In spite of the peace talk indulged in to a considerable extent during the week, reports still indicate the determination of the Russian war party to continue

hostilities. The czar hopes to defeat Oyama, and then secure more favorable terms. There is considerable activity along the entire front of the two armies in Manchuria.

The fighting wing of the Russian Socialists is said to have decreed the death of every member of the Russian royal family, and the empire is in dread of the next move.

In a number of the states legislation is being enacted or has been threatened, the purpose of which is to oppose the operations of the great Standard Oil trust. The independent oil companies have been importuning the Texas Legislature for anti-trust legislation, which will put an end to the extortions and business conspiracies of the trust. It is alleged that the trust now holds and controls the Texas pipe line. In case the pipe-line bill is not passed, the independent concerns will use their best efforts to establish a state refinery for oil. In Kansas it is proposed to establish a state refinery, and legislation to that end is now before the Legislature. The Legislature of Illinois has adopted two resolutions affecting the Standard Oil Company. One offers to loan to the state of Kansas \$100,000 to assist in establishing a state refinery, and the other provides that the pipe line now being laid through that state shall be designated a common carrier, and thus be compelled to convey oil belonging to other parties, as well as to the Standard Company. The Kansas Legislature is also considering a measure for the investigating of all trusts in the state.

District Attorney Jerome, of New York City, speaking before the People's Institute Club, on February 23, made the following declaration in regard to the condition of affairs in that city: "There are some honest men on the police force. But if the people knew the truth about the bulk of the higher police officials, they would take the law in their own hands, like the people of Montana and California, with their vigilance committees, and annihilate them. When you remember that the collection of \$5 tribute for each saloon in a precinct would, in some of the larger precincts, amount to \$12,000 a year, you will have some idea of the possibilities. More than this, even to-day there is not a street on which cars run that pickpockets are not operating under a distinct contract with central office detectives. There is now a man awaiting sentence in the Tombs—and even if he is a thief, I believe him, for I have corroborated much that he told me—who says that the police demanded fifty per cent, as their share of the proceeds."

The restless chief of Somaliland, known as the Mad Mullah, is again on the warpath. He is instituting a war against the sultan of Obdia, on the east coast of Africa. The territory which he is now invading is under the protectorate of Italy. If his operations continue, Italy is certain to be involved in the trouble.

A clash occurred between Bulgarians and Turks, near Strumitza, on February 16. Twenty of the Bulgarians were killed in the encounter. Subsequently the Turks burned the village, and searchers later discovered in the ruins the charred remains of fourteen women and several children.

The bill which passed the House some time ago, authorizing the placing of the work of building the Panama Canal in the hands of the President, has now passed the Senate, and it goes without saying that it will be signed by the President.

Bulgaria is said to be expecting trouble with Turkey. A recent despatch states that twenty freight cars loaded with shrapnel, and other ammunition, have passed the Servian frontier, bound for Sofia, Bulgaria.

A terrible explosion occurred in what is called the Virginia coal mine, near Birmingham, Alabama, on February 20, as the result of which 110 men were buried in the mine. It is believed that all have perished.

The four state senators of California who had been accused of accepting bribes, have been declared guilty by the committee chosen to investigate their course. The Senate has voted for their expulsion.

President Roosevelt has issued a call for an extra session of the Senate, to convene on March 4. The reason for the calling of this extra session is not given.

Milk consumers of Chicago are now confronted by a combination of all the large dairy firms in the city. This trust will control the entire milk supply of the city.

The Senate has decided that it will enact no legislation at this session in the matter of railway rates.

Another strong fight for home rule is being made by the Irish members of Parliament.

The House has passed the pension bill, carrying this year \$138,250,700.



## EVOLUTION AND GEOLOGY

BY GEO. M'CREADY PRICE

## XIV. THE SUCCESSIVE AGES.

(Continued.)

It was a very old idea that only certain kinds of rocks were to be found next to the "Primitive," or Archæan. It is hard to find out who originated it, whether Lehmann, Füchsel, or Arduino; but the well known A. G. Werner (1749-1817), of Neptunian fame, was the first to bring it into prominence. With him this became the notorious "onion-coat" hypothesis, tho his distinctions were based entirely on mechanical and mineralogical grounds. William Smith, in England, and Brougniart and Cuvier, in France, seem to have adopted somewhat the same idea; but with them the fossils were the important things, and mineralogical character quite secondary.

For some time there seems to have been a sort of blending of the two systems, but it was not long before the fossils became the one and only test of age. This early work of William Smith, and of Brougniart and Cuvier, was limited to small sections of the great succession of life, but from the very beginning they evidently had the instinct that this succession ought to correspond to the classification series of to-day; and so, by dovetailing here and there, all the other fossils of the world have been found a place in this great hypothetical ladder of life; tho, as we shall see, in making the rocks always occur in this order, they have

## Had to Invent Various Devices

quite as fanciful as the well-known "epicycles" of the Ptolemaic astronomers, and invented for a precisely similar reason, viz., because the facts would not otherwise conform to their precious theory.

But it is now a well-established fact that any kind of fossils whatever, even "young-Tertiary" rocks, may rest upon the Archæan or Azoic series, or may themselves be almost wholly metamorphosed, or crystalline.

As Dana expresses it:

The idea that gneiss and mica schist are always "Primary," or Archæan rocks; that grade of crystallization is a safe mark of relative age; was shown to be false by Lyell ("Principles," 1830-33), who, with De la Beche (1834), rejected all [?] Wernerian errors. Lyell went so far as to hold—as a table in the third volume of his "Principles" (1833, p. 387) shows—that crystalline or metamorphic schists may occur in all the formations from the earliest to the latest.—"Manual," p. 408.

The earliest reference I can find to any disproof of this old fable of Werner's is in the observations of Studer and Beaumont in the Alps, 1826-1828, who found "relatively young" fossils in crystalline schists, which, as Zittel says, "was

## A Very Great Blow

to the geologists who upheld the hypothesis of the Archæan or pre-Cambrian age of all gneisses and schists."—"History of Geology and Paleontology," etc., p. 353, London, 1901.

It may also be mentioned here that these same observers noticed cases where "gneiss and micaceous schists repose upon unaltered sedimentary strata" (*Ib.*), which ought surely to have been as great a blow to Hutton's long-popular theory that such rocks were produced

by heat from beneath, or from the earth's interior.

James Geikie, doubtless referring to the same series of rocks, tells us that:

In the central Alps of Switzerland, some of the Eocene strata are so highly metamorphosed that they closely resemble some of the most ancient deposits of the globe, consisting, as they do, of crystalline rocks, marble, quartz-rock, mica-schist, and gneiss.—"Manual of Hist. Geol.," p. 74.

## An Unsettling Discovery.

Hence we need not be surprised at the following confession made by one of the greatest living geologists:

The last fifteen years of the nineteenth century witnessed very great advances in our knowledge of rock-deformation and metamorphism. It has been found that there is no geological epoch whose sedimentary deposits have been wholly safeguarded from metamorphic changes, and, as this broad fact has come to be realized, it has proved most unsettling, and has necessitated a revision of the stratigraphy of many districts in the light of the new possibilities. The newer researches scarcely recognize any theory; they are directed rather to the empirical method of obtaining all possible information regarding microscopic and field evidences of the passage from metamorphic to igneous rocks, and from metamorphic to sedimentary rocks.—Zittel, "Hist. of Geol.," etc., p. 360.

## An Unanswerable Question.

In addition to what Zittel means by recognizing "no theory" as to the origin of species of the so-called "igneous" rocks, it seems to me that this "broad fact" ought surely to prove "most unsettling" to the traditional theories about certain fossils being intrinsically older than others. With our minds divested of all prejudice, and "this broad fact" well comprehended, where on this earth shall we look for the place to start our life-succession? That is, where in this wide world would we now go to find those kinds of fossils which we could prove, by independent arguments, to be absolutely older than all others? It may seem to be very difficult for some to discard a theory so long an integral part of all Geology; but until they can prove that this "broad fact" of Zittel's is no fact at all, I see no escape from the acknowledgment that the doctrine of any particular fossils being essentially older than others is a pure invention, with absolutely nothing to support it in nature.

## Reasoning in a Circle.

For those acquainted with the ordinary methods of determining the "age" of rocks, no words of mine are needed to show how completely everything else is subordinated to this hypothesis of a definite succession in time. There was at one time in Geology an "old red sandstone," and a "new red sandstone," and whenever a red sandstone was found it was classed with the one or the other. But no one now regards color as of any particular help in classifying rocks. Thus James Geikie says:

The names applied to the various members of the fossiliferous strata had originally, in many cases, a local significance, but such names having once become current, were necessarily applied subsequently to rocks which, altho of the same age, yet frequently differed very much from those first described. Thus, when a geologist speaks of "greensand" beds, he simply means certain strata that belong to the cretaceous formation, which may or may not

consist of green sand. In short, such terms are mere names and not descriptions.—"Historical Geol.," p. 31.

The same may be said of texture and mineral composition. Dana says they are to be used "always with distrust," and are "usually to be disregarded" ("Manual," p. 400). Thus, what was once called "old red sandstone," and now called Devonian, is about as often limestone or shale as sandstone; while the "chalk," or cretaceous, in scores of cases contains no chalk at all. In fact, we all know that the geological names of groups or systems of rocks mean only rocks containing certain kinds of fossils.

Another "broad fact" that ought also to prove "most unsettling" to this fetish of a life-succession, is that any formation whatever may rest conformably upon any other "older" formation. The lower may be Devonian, Silurian, or Cambrian, and the upper cretaceous or tertiary, and thus millions on millions of years have elapsed after the first and before the following beds were laid down, but the conformability is perfect, and the beds have all the appearance of having followed in quick succession. Sometimes, too, tho less frequently, these age-separated formations are lithologically the same, and can only be separated by their fossils. The literature teems with illustrations of these facts, tho

## Two Examples

must here suffice, both from the Canadian Northwest.

The first will be from the summary report of R. G. McConnel, on the region about Banff, in Alberta, near the line of the Canadian Pacific Railway, and just east of the Rockies:

East of the main divide the lower carboniferous is overlaid in places by beds of lower cretaceous age, and here again, altho the two formations differ so widely in respect to age, one overlies the other without any perceptible break, and the separation of one from the other is rendered more difficult by the fact that the upper beds of the carboniferous are lithologically almost precisely like those of the cretaceous [above them]. Were it not for fossil evidence one would naturally suppose that a single formation was being dealt with.—"Annual Report," New Series, Vol. II, Part A, p. 8.

Surely this is a fearful example of the power of tradition to blind the minds of investigators to the meaning of the very plainest facts.

The other example is from the District of Athabasca:

The Devonian limestone is apparently succeeded conformably by the cretaceous, and, with the possible exception of a thin bed of conglomerate of limited extent, which occurs below Crooked Rapid, on the Athabasca, the age of which is doubtful, the vast interval of time which separated the two formations, is, so far as observed, unprecedented, either by deposition or erosion. This can hardly be explained, except on the assumption that the formation, during all this period, was buried far from land in the depths of some abyssal ocean, as the only other alternative, viz., that its surface represents a former base level of erosion [*i. e.*, that other beds had once existed here, but had been washed away] is, in view of the remarkable persistence of the upper beds [of the lower formation], almost incredible.—"Annual Report," New Series, Vol. V, Part D, p. 52.

Some of us remember being told—at least, before the days of the "Challenger" expedition—that the "depths of some abyssal ocean" was just the place where all kinds of sediment accumulated. But how could these beds go on their wonderful journey down to these "depths" and up again, without the slightest

\* That is, without the lower one having been changed or disturbed in any way before the upper one was laid down.

† That is, composed of rocks of precisely the same mineral and mechanical make-up.



change from the *horizontal*? Surely this, too, is "scarcely credible."

Regarding "the only other alternative," this author gives us on the previous page (p. 51) some idea of this "remarkable persistence of the upper beds" of the Devonian:

From the Athabasca, the Devonian limestone extends in a broad band around the southern end of Birch Mountains, and across Lake Claire, to Peace River, and up the latter stream to a point two miles above Vermillion Falls.

The distance, I should judge from the map, to be not less than 150 miles, and yet he tells us that this series of limestone "is very uniform in character throughout the district," with, I suppose, the cretaceous beds above them over all this area. But this is not all, for from Part E, Report (p. 209), of the same volume, we are told of strata near Lake Manitoba, *over 500 miles away*, in almost the same wonderful position—"Devonian rocks very similar in character" to those in Athabasca overlaid directly by the cretaceous, tho in this case they say "unconformably."

The two remarkable facts brought out in this article are alone sufficient to expose the mythical character of this life-succession idea.

I shall repeat them here ere closing:

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

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

(Continued next week.)

## WAGES OF UNRIGHTEOUSNESS.

BY A. O. TAIT.

BALAK promised to promote Balaam with great honor if he would curse Israel, and God said unto Balaam, "Thou shalt not go with them; thou shalt not curse the people, for they are blessed."

Such a command from the Lord was sufficient. But Balak had hired Balaam to curse Israel, and Balaam loved the wages, expected to be promoted and to have great honors bestowed upon him. So when Balak sent more honorable princes the second time, Balaam's desire was so great to accompany them that he requested them to remain, and he would inquire of the Lord again. God saw his heart and told him to go, but no power would be given him to curse the people.

Balaam started soon after. The ass saw the angel and refused to move. Balaam's eyes were so full of wages and promotion that they formed a veil between him and the angel. The angel said: "The ass saw me, and turned from me these three times; unless she had turned from me surely now also I had slain thee, and saved her alive."

So it is possible that the wages we are expecting may blind our eyes, and the destroying angel must needs stand before us with his drawn sword. The curse that Balaam intended to pronounce upon the children of Israel returned upon his own head, not because he loved unrighteousness, but he loved the wages and longed for promotion and honor. But this was selfishness, and selfishness is sin.

## OUR RESPONSIBILITY.

[The following is sent us by a retired Christian switchman and signalman on the Grand Trunk Railway of Canada. It was dedicated to the Switchman's Brotherhood. The writer tells us that apart from the Bible he thinks the SIGNS is the best thing he knows. And this is, we are sure, because there is so much Bible in it.]

We've chummed it well, my lamp and I,  
For eighteen years together;  
Through dreary nights, 'neath cloudy sky,  
In every kind of weather.

The iron horse we helped to guide  
Upon his steely way;  
Our brother men must safely ride  
And death rides every day.

And so we swung the red or clear,  
Or gave the switch a turn;  
For trains run fast, and danger's near,  
Our lamp must brightly burn.

But God was at the switch each day,  
And I was switchman under,  
Else there were many a big delay,  
And many a serious blunder.

Our life is like the iron road,  
And we are switchmen all;  
We help our fellows up to God,  
Or make them sadly fall.

Our thoughts, our words, our many deeds,  
Are switches in disguise;  
They turn men from the path of life,  
Or lead them to the skies.

O Saviour, swing Thy lamp of love  
Before our eyes to-day  
From Thy great signal tower above,  
And show the heavenly way.

This train of life is nearing home,  
The station's just at hand;  
But will it be the place of doom,  
Or be God's glory land?

## JOHN THE BELOVED.

BY MRS. E. G. WHITE.

OF all the twelve disciples, Peter, James, and John held the closest relationship to Christ. John could be satisfied with a still nearer intimacy, and this he obtained. At that first conference beside the Jordan, when Andrew, having heard Jesus, hurried away to call his brother, John sat silent, rapt in the contemplation of wondrous themes. He followed the Saviour, ever an eager, absorbed listener.

The Saviour loved them all, but John's was the most receptive spirit. He was younger than the others, and with more of a child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to the people.

Yet John's was no faultless character. He was no gentle, dreamy enthusiast. He and his brother were called "the sons of thunder." John was proud, ambitious, combative; but beneath all this the divine Teacher discerned the ardent, sincere, loving heart. Jesus rebuked his self-seeking, disappointed his ambitions, tested his faith. But He revealed to him that for which his soul longed,—the beauty of holiness. "Unto the men which Thou gavest Me out of the world," He said, "I have manifested Thy name."

Evil temper, revenge, the spirit of criticism, were all in the beloved disciple. But day by day, in contrast with his own violent spirit, he beheld the tenderness and forbearance of Jesus, and heard His lessons of humility and patience. He opened his heart to the divine influences,

and became not only a hearer but a doer of the Saviour's words. Self was hid in Christ. He learned to wear the yoke of Christ and to bear His burden. For him the darkness had passed away, and the true light was shining.

What privilege was theirs who for three years were in daily contact with that divine Life from which has flowed every life-giving impulse that has blessed the world. Above all his companions, John yielded himself to the power of that wondrous life. He says, "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." "Of His fulness have all we received, and grace for grace."

John's was a nature that longed for love, for sympathy and companionship. He pressed close to Jesus, sat by His side, leaned upon His breast. As a flower drinks the sun and dew, so did he drink in the divine light and life. In adoration and love he beheld the Saviour, until likeness to Christ and fellowship with Him became his one desire, and in his character was reflected the character of his Master.

When John testified of the Saviour's grace, his simple language was eloquent with the love that pervaded his whole being. He entered into no controversy, no wearisome contention. He declared what he knew, what he had seen and heard. "That which was from the beginning," he said, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ."

The love of God was the theme upon which John delighted to dwell. "Behold," he said, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."

"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." "We have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him."

The Lord will hold men responsible for the result of their own actions. If churches are starved, the men who have undertaken to feed them, and have stood in the way so that others could not do it, are answerable for their condition. If they have taken places which they are unfit to fill, and to which they are not called of God, then it is most important that they should learn their mistake and humble themselves in the dust before the Lord.

"INSPIRATIONS are born of strong aspirations, and the greatest accomplishments are but the first of inspirations. Failure, poverty, defeat, etc., are therefore directly traceable to moral heartfailure and a lack of strong, holy heart purposes."



# THE SABBATH

BY L. A. PHIPPENY

## THE SABBATH AND SUNDAY.

SINCE Jesus did not institute a change of the Sabbath before His death, and could not after His resurrection, why is Sunday regarded as a day of rest by the majority of the Christian world? It is not necessary for the purpose of this study to refer at length to this point. There are numerous publications that enter into the matter fully. A few facts will be sufficient here, and the honest searcher after light and truth will investigate further.

### How the Sunday Rest-day Came in.

A careful search through the Bible, following thoughts touched upon in our study of last week, will reveal no authority for a change of the Sabbath. But the Word does tell us that after the time of the early apostles many heresies would come into the church. Evils were working even in their day. History tells the rest. The church became contaminated with the pagan doctrines of Rome, with the exception of a few branches here and there which retained in remarkable purity the apostolic faith and practise. As Christianity and Paganism felt more and more the influence of each other in the empire of Rome, their forms and doctrines became blended. But the Sabbath was observed by the Jewish Christians, and also by others, and no attempt appears to have been made to oppose it until Constantine's time.

As is well known, this emperor professed Christianity, but his profession, and his friendship toward the Christians were inspired more by political considerations than by anything else. Tho when this is said all is said, for religion in the Roman empire was an essential part of the state. Constantine himself was an ardent admirer and worshiper of Apollo, the Roman deity representing the sun, and sun worship in its various forms was old when Rome was born.

The chief festival of the sun worship was observed weekly on the first day of the week, and while Constantine pleased the Christians by adopting Christianity as the religion of the empire, he shrewdly retained his hold on his pagan subjects,—now made Christians because the empire was Christian—by bestowing special honors upon the “venerable day of the sun,” as he called it. His famous, but mild, Sunday decree of 321 A.D. was followed by other enactments regarding worship upon that day, these enactments thereafter being largely accomplished through the demands of the bishops of the church in their continued endeavors to increase their power. Gradually the holding of games on Sunday was transferred to other days of the week because the circus had more attendants than the church services could claim; the celebration of Easter—the observance of the Passover—was definitely fixed to take place always on Sunday; the council of Laodicea decreed “that members of the church should not rest from work on the Sabbath (Saturday) like Jews, but should labor on that day and preferring in honor the Lord's day; then, if it be in their power, to rest from work as Christians;” and about the end of the fourth century “civil transactions of every kind on Sunday were strictly forbidden. Whoever transgressed was to be considered, in fact, as guilty of sacrilege.”—*Neander*.

Note that no writer of the first three centuries attributes the origin of Sunday observance either to Christ or to His apostles. No one had thought of honoring the Sunday because of any divine authority connected with it. And it was not until about the fourth century that the idea of attaching any special significance to the day as related to the resurrection of Christ, or calling it the Lord's day, begins to appear. From this time on, the history of the church is the history of the development of the Papacy, with its numerous festivals and feast days and traditions. This, in brief, is the manner in which Sunday found its way into the church and gradually came to be called the Lord's day. But the Lord's day of the Scriptures refers to the seventh-day Sabbath.

### Compromise Brings Apostasy.

In noting the gradual growth of Sunday observance the fact must not be lost sight of that the combining of pagan with Christian forms of worship resulted in apostasy. It was not the church in its simplicity and purity that allowed the introduction of error, and corrupted the teachings of Jesus and the apostles. Men were not vastly different then than they are now. Possession of wealth and power and influence and worldly pleasures absorbed the minds of men and women then as now, both in and out of the church. A great light had shined into the world when Jesus came, and seeds of truth had been planted which would bear fruit in due season. After the long night of moral darkness the light of a new day began to dawn on the world, preparatory to the second coming of the Master to restore the lost dominion.

### Truth's Witnesses among the Nations.

But even during the darkness the seed which had taken root grew. There were honest souls among all nations, as witness the millions who died for holding to the truth as against apostasy. Neither was the Lord's Sabbath forgotten during this time. There are many noteworthy examples and sufficient records showing that God was not left without witnesses on this point. The Waldenses and Albigenses retained from the first their allegiance to God's ordained Sabbath. The Abyssinians, who separated from Rome in the fourth century retained the observance of the Sabbath, altho sufficient of Rome's forms had been adopted to cause them to hold to the Sunday also, so that both days have since been observed as festival and rest days by that people. The Armenians of the East Indies were Sabbath-keepers. Sabbath-keeping was known in Scandinavia long before the Reformation, and severe penalties were imposed by the established (papal) church upon those who persisted in keeping Saturday. The Christian Jews of India, who remained in the far East after the Babylonian captivity, and received the Gospel of Christ through the preaching of Thomas, who traveled among them in the early days, kept the Sabbath then and keep it still.

These are not the only instances that might be cited. Wherever the Word of God has gone, whether proclaimed by word of mouth, through manuscripts, or by the printed page, there are found some who have broken away

from the traditions of the church, whether or not they have known how Sunday came in, and have taken their stand by faith on the everlasting Word. Why should it not be so? And why should not all Christians of the present day look the matter squarely in the face and realize the blessedness and the supreme pleasure of following the Master in His example and teachings, and give Him the honor due Him by honoring the Sabbath day ordained by Him for the everlasting good of all mankind?

## JESUS LOCKED OUT.

BY H. A. ST. JOHN.

IT was Sunday night in Jerusalem, long centuries ago. A company of disciples of Jesus were *locked in* an upper room. They were utterly disheartened, hopeless, faithless, filled with *doubts* and *fears*.

Suddenly there came a knock on their door. Trembling with fear they felt that they must be careful about unlocking the door. Perhaps it is our enemies, they thought, coming to bear us away to the same cruel treatment and end that befell Jesus last Friday. Cautiously they approached the door, and quietly inquired who was there. Two disciples, your brethren; good news for you, was the response. They were cautiously and quietly admitted, and began at once to dispel the gloom, sadness, and doubt that rested like an ill-omened cloud upon the hearts of the disciples. Jesus is risen; the women told the truth this morning when they said He was risen, and that they had seen Him. We, too, have seen Him, and we *know* He is risen. And with glad hearts and great joy these two disciples related the story of the manifestation of Christ to them, on their way to Emmaus, and in their humble home. But this was not all.

No sooner had these happy disciples delivered their joyful message to their fellows, than lo, Jesus manifests Himself to the amazed disciples, and dissipates all their doubts and sorrows, and fills them with faith and hope.

The same door that was unlocked and opened to let the disciples in, let Jesus in, also, and they did not know it. But no sooner had the disciples fulfilled their mission, than the blessed, risen Jesus manifested Himself to them. Through the same door that was unlocked and opened to admit the disciples, Jesus entered, and at the same time.

Here is a wonderful lesson for us. Jesus teaches that we should love one another as He has loved us. If we love not our brethren whom we see, how can we love God whom we have not seen? If we thus love one another, we will be keeping the commandments of Jesus, and He says that all such love Him, and He further says that He will love them, and will *manifest Himself* to them. John 14:21.

Let the poor Laodiceans, both preachers and people, who have been engaged in evil speaking, backbiting, murmuring, fault-finding, criticizing; and thus biting and devouring one another with their unclean lips, cease this evil work by true repentance, unlock and open the door of their hearts, and let their brethren in, and thus love one another with *pure hearts*, *fervently*, and very soon they will find that the same unlocked and opened door by which they let their brethren in, will be entered by the blessed and risen Jesus. He will *manifest Himself* to them as He does not to the world,



and their souls will be filled with hope, faith, courage, zeal, and a joy unspeakable and full of glory. All such will be filled with a burning desire to tell others what a dear Saviour they have found. Let us love one another as He hath loved us, and as He has commanded us; then we shall all be of *one accord*, and in *one place* spiritually, and nothing can prevent the heavenly dove of divine power from descending and abiding upon us and in us. Then will the Gospel of the kingdom very soon be preached in all the world for a witness unto all nations, and the end come, when we shall see Jesus as He is, be made like Him as He is, and forever dwell with Him where He is.

## SEARCH THE SCRIPTURE

### DANIEL.

BY F. D. STARR.

WHOSO readeth, let him understand." This is our Lord's statement concerning the book of Daniel, as found in Matt. 24:15.

With this warrant for the perusal of this book, and the assurance that it is the will of God that we should understand it, let us proceed to the delightful pursuit of examining its contents.

It seems futile to attempt, in human language, adequately to extol the merits of this portion of divine revelation. This is the book upon which were based the calculations that showed that a great crisis was to take place in the time of the great Advent movement of over a half century ago. It is the little book spoken of in the tenth chapter of Revelation, which the angel held in his hand, open, and from which he made the proclamation that time should be no longer; the book whose contents were first so sweet and then so bitter, illustrating the experience of the church at the time when its hopes of the soon-coming of our Lord were not realized.

This point can be better explained when we come to consider the book of Revelation. These are companion books, and indeed there is a great similarity not only in the books themselves, but also in the character and experience of the writers of these two books.

Let us notice some of the points of resemblance between Daniel, the prophet, and John, the writer of the book of Revelation. In the first place, they seem to have been in a special way the favorites of Heaven. Concerning Daniel, it was said by the angel, "Thou art greatly beloved;" "O Daniel, a man greatly beloved;" "O man greatly beloved." Dan. 9:23; 10:11, 19. The well-known appellation given to the apostle John was the "beloved disciple." This is founded upon the expressions found in John 13:23; 20:2; 21:20. "Now there was leaning on Jesus' bosom one of His disciples, whom Jesus loved;" "The other disciple, whom Jesus loved;" "Then Peter, turning about, seeth the disciple whom Jesus loved following." While all are in a sense loved by the Lord, yet these men were designated as being in a special way beloved of the Lord. Surely what they wrote must be full of messages of love. Both these men were in a strange land when they had these important visions. Daniel was a captive in Babylon, and John was an exile on the isle of Patmos. Both were miraculously preserved from the hands of

those who sought their lives. Daniel was delivered from the lion's den without harm. John was cast into a caldron of boiling oil, but came forth unharmed—the only one of the twelve who escaped a violent death. Both these men lived to the age of nearly or quite a century, which was something extraordinary even in their days.

The points of similarity in the books themselves are too numerous to mention. Both bring before the mind the fate of the universal empires of antiquity. Both give in a very clear manner the blasphemous, persecuting, and disloyal character of the Papacy, furnishing some six or more points of identity in describing the career of this power. Both give the allotted time of this power as being 1,260 days (prophetic years). Both give important information concerning the Eastern question; and, indeed, these prophets seem to furnish about all the information we have on this question. These are the only two books concerning which anything was said directly in regard to their being sealed. Of the book of Daniel it was said: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." "The words are closed up and sealed till the time of the end." Dan. 12:4, 9. In the last chapter of Revelation we read, "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand." Here is a similarity in dissimilarity; the books are alike in that something is said concerning their being sealed, but unlike in that while one was sealed for a limited time, the other was not to be sealed at all. It seems quite significant and appropriate that something should be said about the book of Revelation, whether it should be sealed or not, inasmuch as this book describes the opening or unsealing of the precious book that was sealed; so the question naturally arises as to whether the book of Revelation should be sealed or not.

The book of Daniel contains several distinct and very important lines of prophecy. For a very interesting explanation of these lines of prophecy, the reader is referred to the work entitled "Daniel and the Revelation," and

other works of like nature, for sale at the office of the SIGNS OF THE TIMES.

We will notice a few points of interest. The first half of the book, with the exception of chapter two, is largely historical; the last half, prophetic. In the first chapter we have one of the most pronounced instances of the beneficial results of an abstemious and temperate manner of living. It is interesting to note that the Septuagint gives for the word pulse, as found in our version (Dan. 1:12), the word "seeds," showing that what is meant is the same kind of diet that God gave man in the beginning (see Gen. 1:29), a vegetarian diet, the best calculated for health.

In the explanation of the vision of chapter two, the interpreter said the various metals were ground to pieces, so that they became as chaff of the summer thrashing-floor. The Greek version says, "as the dust of the summer thrashing-floor." It seems more in harmony with the reality, that stone and iron, etc., should become dust than that they should become as the chaff. According to the German translation, Dan. 8:17 (last part) reads: "This vision belongs in the time of the end." Both the Septuagint and the German give the word *law* in Dan. 7:25 in the singular, showing it was the law of God, the Decalogue, that the Papacy sought to change.

The subject of Christ in the Old Testament is very clearly developed in this book. For instance, in chapter 9:25, we have in both the German and the Greek the statement that the given prophetic period would last unto "Christ the Prince." The word "Messiah," of course, means the same thing, but the meaning is not as readily discerned as when we use the familiar name, *Christ*.

Surely this is one of the books to which the Saviour alludes when He says, "they are they which testify of Me." May we, through a saving knowledge of this same Christ, as revealed in this book, be so happy as to have it said to us, in the closing words of this book: "Thou shalt . . . stand in thy lot at the end of the days."

Forest, Idaho.

## 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.]

### CXCIV.

I was brought up in the Episcopal Church, and was early taught the Ten Commandments. I had to repeat them once every week, besides hearing them read every Sunday in church. I believed them all, just as they were written by the finger of God on stone.

I was reading my Bible one Sunday, and came to Isa. 58:13, 14, when I was impressed that the seventh day is the true Sabbath. The thought came to me that I could not claim these promises, because I could find nothing here about Sunday. Still, I reasoned that men who studied God's Word, and taught the people, would not disobey God; they would certainly know what they were doing. But I said that I would much prefer keeping the day Jesus kept; if the Jews believed in a Saviour, I would worship with them.

I then commenced visiting all the other churches, which I continued for a year. I felt a great want of the Spirit in them all, and I never heard the commandments in any of them. I even went to the Swedenborgian Church, and got mixed up with Spiritism. The Lord allowed me to see how Satan is working with those that seek Him, but He will preserve them that put their trust in Him.

I asked the Lord if He did not have some one to warn the people of these fearful delusions, which are taking the world captive in these last days. Matt. 24:24.

Soon after this our family left San Francisco and came to Alameda. One day, in passing a drug store, I saw a card in the window, which gave notice that lectures would be given on the books, Daniel and The Revelation. I had often wished that I could understand the Revelation, a blessing being promised to those who would read and understand (Chapter 1:1-3). So I went to hear Brother H. H. Dexter; and, later on, when he asked me what I thought of the seventh-day Sabbath, I said I knew it was the right day, and, as I had found some keeping it, I would worship with them. He said, "Praise the Lord!"

Altho I had lived in different parts of the United States for twenty-four years, I had never heard of Seventh-day Adventists; and my surprise was great when I was told how many there were who were keeping the commandments of God, and having the testimony of Jesus Christ (Rev. 12:17). I pray that, with them, I may walk in all the commandments and ordinances of the Lord, blameless, until His appearing.

MRS. MARGARET S. WILLIAMS.



**OPPORTUNITY.**

Look for the light!

No day nor deed there is so dark  
That does not somewhere hold the spark  
That may be coaxed with loving breath  
To glow where fell the shade of death,  
A flame of light.

Race for the right!

The epitaphs of endless years,  
Gloomed with sorrows, glint with tears,  
Proclaim that every end on earth  
Attained by man of any worth,  
Was reached through right.

Head for the height!

Esteem the bauble far from loss  
That in life's crucible proves dross;  
Nor falter in the sharp, short strife,  
Until you've gained the goal of life—  
Home on the height.

—Clement L. Pollock.

**BRITISH WEST INDIES—TRINIDAD AND GRENADA.**

EDITOR SIGNS OF THE TIMES: I am sending you some views of our new church building in Arima, Trinidad, which we dedicated just before leaving there. It is 20 x 44 feet, and contains two rooms—one, 20 x 32 for public services, seats 125 persons; the other, 12 x 20, is for school and other purposes. In addition to this, a six-foot "gallery," or porch, runs the full length of the building on either side. The lot, 70 x 90 feet, in an ideal location, and worth \$150, was given to us by friends not of our faith.

The building, finished and furnished with seats, lamps, ordinance utensils (including

other books were secured as the nucleus of a library, to which other books will be added from time to time.

A church of twenty-five members was organized, eight being added by baptism just before we left. The others had been previously baptized, or joined by letter. The Sabbath-school and missionary society are flourishing and active. The interest in the community is good, and we expect that the Lord will add to the church such as shall be saved. Several more are already candidates for baptism and membership.

We left Arima January 25, just one year from the day we moved there. A little more than half of this time I was away from Arima, in the interests of the work in other places. Yet, by the aid of the mighty Helper, we were enabled to hold a ten-weeks' tent-meeting, organize the work, and finish and dedicate a neat, comfortable church building. A very large amount of our literature was circulated—more than \$200 worth, at wholesale rates.

I attended the council meeting of our conference committee at Barbados, January 13-15, at which time it was decided for us to move to Grenada, to take the place of Brother W. G. Kneeland, who was transferred to British Guiana, to succeed Brother D. C. Babcock, who will soon return to the States. We are now settled in Grenada, having reached here a week ago, and are ready to take up the work begun by Brother Kneeland nearly a year ago.

Grenada is the most beautiful and picturesque place we have yet seen. It is a healthful place, having an abundance of good

superstition, and ignorance of the Word of God abounds, altho almost every one belongs to some church—the Catholic and Anglican being the strongest, with the Wesleyan and Presbyterian next.

Our work is not yet established here. We find about half a dozen persons beginning to obey the message, and others are interested.



The New Church at Arima, Trinidad.

We desire and request that the prayers and interest of our friends may accompany us in our new field of labor. We have sent an order through our conference office for the SIGNS and *Little Friend* to be renewed, and sent here. We could not do without them. Your recent "Specials" were the best yet. May God bless the SIGNS, and continue to make it the effective messenger of truth it has ever been. We are well, and of good courage to prosecute the work till it is done.

Yours in the faith of Jesus,

W. A. SWEANY.

Box 118, St. George, Grenada.

**MORAVIAN MISSIONS IN LABRADOR.**

REV. CHAS. SCHMITT in the *Christian Herald* gives the following interesting account of the establishment and conduct of Moravian mission work in the ice-bound regions of Labrador. Mr. Schmitt is now laboring in that mission field. He says:

Our Labrador mission was founded in 1771. The Eskimos at that time were savages and heathen, and the first missionary, Johannes Erhardt, was murdered on an island which he visited to preach the Gospel. This happened in the year 1752, and some years afterward others volunteered to take Mr. Erhardt's place, and thus the first mission station, Nain, was founded. Since then the mission has spread north and south, so that at present we have seven fully established mission stations here, with a staff of sixteen missionaries, and through their agency every Eskimo on the Labrador coast has been brought under Gospel influences.

One may ask, What induced the Moravian brotherhood to start missions among the poorest of mankind, in these out-of-the-way Arctic regions? Count Zinzendorf was the instrument destined in God's hand to re-establish and mould the Moravian church. The poorest and most despised nations were thought of first, and these simple but zealous Moravians were willing to undergo any hardships in



Pastor W. A. Sweany and Family.

individual communion service), cost \$470. About a hundred days' work was donated by some thirty persons, no money being paid for labor. About \$60 was received from friends in the states; the rest was raised in this conference, by far the greater part of it being given by the conference laborers, as is the case in all church-building enterprises in these fields. A full set of the "Testimonies" and a number of

water, with plenty of all kinds of tropical fruit and other produce. Imported supplies are higher than in Barbados and Trinidad. Conditions are about the same as in the other islands of the West Indies. Being a part of the British Empire, of course freedom and liberty are enjoyed, and one meets many kind, courteous people. But truth compels the admission that among the masses immorality,



order to reach the heathen and bring to them the Gospel of Christ, the Friend of all the needy. From Saxony, their home, they worked their way to the coast, in the hope that they might find a ship and a captain who would engage them as common sailors, so as to enable them to cross the ocean. By these means, quite a number of these undaunted Moravians reached the West Indies in 1731, Greenland in 1733, and also Labrador. They were willing even to become slaves for Christ's sake, in order that they might be a blessing to that poor and degraded class of people.

God's blessing was on their work, and soon friends and means were forthcoming, which enabled them to make use of existing facilities. In after years they were enabled to buy and send out their own mission ships. Labrador needed, above all, a mission vessel, as no ship navigated this lonely, unknown, and, for the most part of the year, ice-bound coast. The mission ship, *Harmony*, has plied these waters now annually for many years. To some of our Eskimos, it is the only vessel they have ever seen. God has most graciously protected our ship from any serious harm for over fifty years.

Our Eskimo of the present day is much more civilized than his forefathers were a hundred years ago. He still retains the same way of securing a livelihood, namely, by hunting and fishing. The polar bear, the walrus, various kinds of seals, reindeer, black bears, wolves, foxes, etc., are secured, and much skill and judgment is exercised by hunters in killing the larger game. It is an incessant and hard life-struggle with the oftentimes severe forces of the elements of wind, ice, snow, and waves. Many a brave hunter, far out at sea in his frail *kaiak*, harpoon in hand, while hunting the walrus or seal, has found an untimely and watery grave.

The Gospel of Christ and Him crucified has brought to many of these simple homes comfort and happiness, in times of severe trial and bereavement. All the Eskimos in our care can read and write.

The whole Bible, printed and published almost free of charge by the noble British and Foreign Bible Society, is greatly valued and continually in use among them.

As our Eskimos have no literature of their own, we have a small press here, which has done good work. Our Labrador newspaper, probably the smallest of its kind, is published monthly, from January till June.

#### MEETING IN EASTERN POLYNESIA.

[G. F. Jones, in *Union Conference Record*.]

ON the Island of Raiatea, and up one of its lovely valleys hidden between high, picturesque mountains, and on the banks of a crystal mountain torrent, fed by many high cascades not far distant,—a fit place indeed to remind us of God's righteousness, which is like the great mountains,—was the place chosen for our Conference of the Eastern Polynesian Mission.

Here is the school farm which Brother Cady has begun with Sister Anna Nelson as teacher. One of our many considerations was that this ideal spot should be a missionary training home for native laborers, and it seemed to us no better place could be found for such a work.

All our discussions were directed to the one supreme end of speedily carrying the message to all places in this generation, and God witnessed to His approval of the meeting by blessing us abundantly with His Holy Spirit. It was felt by us to be the best we ever attended.

Brother Gates gave us most opportune lessons. The first Sabbath we met together, a tender feeling of repentance and weeping came upon all. It was remarked by an old resident that Raiatea had never before seen such a meeting. The same tender Spirit was present all through, and a hearty praise meeting closed the conference. The following Sabbath five young people were baptized, one of whom was a little native boy from our Rarotongan school, and whom we left at Raiatea with Sister Nelson. We then separated to our respective fields of labor, feeling thankful for the spiritual blessings we received, and renewed with strength to "press the battle to the gate."

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#### OUR WORK AND WORKERS.

A 'CANVASSERS' institute of two weeks' duration is announced to begin March 27, at Gentry, Ark.

THREE new Sabbath-keepers at Bass Lake, Ind., are noted in the Reporter by Brethren B. Hagle and J. E. Dunn.

AT Meno, O. T., January 28, Brother J. R. Bagby baptized two candidates, "altho the weather was cold and the ice thick."

WRITING from Luana, Iowa, to the Workers' Bulletin, Brethren J. W. Crouse and John Manuel report three converts to the faith.

THE free use of the Christian church at Fair Oaks, Ind., has been granted to Brother F. M. Roberts and E. C. Swartz for a series of meetings.

AT Ussery, Ark., four adults have recently begun keeping the Sabbath, and a Sabbath-school has been organized, with a membership of twelve.

FROM the Caribbean Watchman we learn that fourteen persons have accepted the faith in Bermuda, where Brother J. A. Morrow has been laboring.

THE old Review and Herald Publishing Company, of Battle Creek, Mich., has been legally closed up, and the corporation is now out of existence. Its legal successor is the Review and Herald Publishing Association, of Washington, D. C.

AS FRUIT of meetings held at Frisco, Ark., Brother H. Clay Griffin reports that fourteen adults are now keeping the Sabbath, and more are deeply interested. A Sabbath-school had been organized, with a membership of eighteen at the beginning.

FROM Beaman, Iowa, Sister Hattie M. Bowles writes to the Bulletin: "Our little village was thoroughly canvassed with the special SIGNS, and it would do you good to hear those who engaged in this campaign relate the blessed experiences they had in carrying this precious 'seed basket' to their

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SIGNS OF THE TIMES.

Mountain View, Cal.

#### THE SPRING TERM AT UNION COLLEGE.

THE Spring term at Union College begins March 1, and lasts twelve weeks. It is the best time in the year for study, being especially favorable for those who have been teaching during the fall and winter.

Besides the regular classes running through the year, all of which are open to those who may find any of them adapted to their needs, classes will be organized in the following subjects to continue during the term: "Botany, Modern Church History, Biology, Advanced Algebra, Geology, Bible-Nature, Church School Methods, Teachers' Review, School Management, Church School Drawing, Elementary Algebra, and Commercial Law. All our industrial classes and trades are also open, and will be at their best during this term. For further information address, President Union College, College View, Neb.

neighbors. Each family has the SIGNS, and, with one exception, the Review visits each member, which I am pleased to report. Life and Health has but lately begun to visit our home, but I can heartily recommend it to every Bulletin reader."

WE copy the following testimonials from the Bulletin, of Des Moines, Iowa: (1) A sister writes: "I wouldn't have missed what I learned while selling the SIGNS for anything. I always had a feeling something like I imagine a drowning person has, whenever I thought of canvassing. But I determined to try to sell the SIGNS, and I know the Lord blessed me in trying." (2) In noting his success with other literature, Brother C. R. Spencer says: "I find the SIGNS, too, occupying a position in the front rank as a Gospel preacher, and am using a club of ten in my visiting work and mailing list. I find people are eager for it. One lady who once refused me admittance to her house is now eager for the paper. She said to me two weeks ago: 'The SIGNS is such a grand paper, so full of good things.'"

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## THE HOME

### GOD CHOOSES.

He chose this path for thee;  
No feeble chance, or hard, relentless fate,  
But love, His love, hath placed thy footsteps here.  
He knew the way was desolate,  
Knew how thy heart would often sink with fear;  
Yet tenderly He whispered, "Child, I see  
This path is best for thee."

He chose this path for thee,  
Tho well He knew sharp thorns would pierce  
thy feet,  
Knew how the bramble would obstruct thy way;  
Knew all the hidden dangers thou wouldst meet;  
Knew how thy faith would falter day by day;  
And still the whisper echoed: "Yes, I see,  
This path is best for thee."

He chose this path for thee,  
And well He knew that thou must tread alone  
Its gloomy vales, and ford each flowing stream;  
Knew how thy bleeding heart would sobbing moan:  
"Dear Lord, to wake and find it all a dream."  
Love scanned it all, yet still could say: "I see  
This path is best for thee."

He chose this path for thee,  
E'en while He knew the fearful midnight gloom  
Thy timid, shrinking soul must travel through;  
How towering rocks would oft before thee loom,  
And phantoms grim would meet thy frightened  
view.  
Still came the whisper, "My beloved, I see  
This path is best for thee."

He chose this path for thee;  
What needst thou more? This sweeter truth to know  
That all along these strange, bewildering ways,  
O'er rocky steeps and where dark rivers flow,  
His loving arms will bear thee "all the days."  
A few steps more, and thou thyself shalt see  
This path is best for thee.

—Selected.

### HIS BROTHER'S KEEPER.

[Marion Brier, in *Ram's Horn*.]

THERE goes Frank Evans down the street. How dissipated he is getting to look!" exclaimed Mrs. Harding from her seat by the window.

Mr. Harding glanced up from the sermon he was writing to look at the young man who was swaggering by, his hands in his pockets, his cap set jauntily on the side of his head, and a cigaret between his lips. A cloud passed over the minister's face at the sight, and he answered thoughtfully, "Yes, I know he is. It's a shame, too, for Frank has the making of a fine man in him. If he had to work for his living he might amount to something. This having nothing to do but to loaf around the streets all day is enough to ruin any character."

"Carroll is getting to be just like him, too. Just look at him now!" Mrs. Harding nodded her head toward a younger boy several rods behind Frank, who was swaggering along in exact imitation of the young man, his cap perched at just the same angle on the curly head, his hands thrust in his pockets in the same manner, and the same brand of cigaret between his boyish lips. "Carroll idolizes Frank," she went on, "and he tries to imitate him in everything he does. It's a pity the boy hasn't a better example to follow. He used to be such a nice little fellow."

The minister's eyes followed the two boys

as they disappeared down the street. There was a troubled expression on his face, and he sighed as he turned back to the unfinished sermon.

Meanwhile, Frank had reached Front Street and had disappeared within the door of a saloon there. He was noisily welcomed by the crowd gathered there, and invitations to "have something" were pressed upon him, for the jolly, light-hearted young man was a great favorite among them.

Only a few minutes later Carroll's boyish face appeared at the same door. Frank frowned in displeasure at the sight. With all his faults he was very fond of his young brother, and he did not want him in the atmosphere of the saloon.

Carroll walked up to the bar, and, with a glance at Frank's half-empty glass, ordered the same for himself.

Frank noticed the glance, and it stung him with the sudden knowledge that Carroll was drinking because he himself was drinking, and that Carroll was in the saloon because he himself was there, and more than that, it told him that the boy would follow him in whatever he did, right or wrong.

He suddenly pushed back his glass and strode out of the door. He did some hard thinking as he went down the street. The face of his mother came before him as she looked that day ten years ago when she called the two boys to her bedside and told them that she must leave them. He remembered how she had put her hand upon his head and had looked lovingly and earnestly into his face as she said, "I trust you, Frank, to take care of Carroll and help him to grow up into a true, noble man." He had promised through his tears, and he had tried to be true to that trust in the years since then.

In those earlier years he had spent much time amusing the lonely child, and Carroll had repaid him by a loving devotion that had grown stronger and stronger as the years went by. Frank was his hero; his ideal of all that was wise and good.

For the first time Frank understood that Carroll's ambition was to become like himself. And the conviction grew stronger and stronger within him that he did not want Carroll to grow into the kind of a man that he himself was fast becoming.

Carroll must stop his wild ways; he would give the boy a good talking to, he decided. But in his heart of hearts he knew that it would be of no use. If he tried to point Carroll to one path while he followed the opposite path himself, he knew the loyal little fellow would choose to go with him. The only way to make Carroll into the true, noble man that his mother had desired him to be was to become true and noble himself.

Frank fought a hard fight with himself that day, but the echo of those words in his ears, "I trust you, Frank," decided the victory, and he never faltered after it was once decided. Not that he never made mistakes and failures, but they only seemed to urge him on to greater effort. His aimless life had found a purpose.

A few months later the minister remarked

to his wife one day. "Have you noticed what a change there is in Frank Evans? He is fast becoming one of the finest young men in town. I used to be afraid that his money would be his ruin, but he certainly is taking life earnestly at last, and is making the most and best of himself. I have no fear now but that he will make good use of his wealth."

"Yes," answered Mrs. Harding, "I had noticed the change for some time. He certainly doesn't seem like the same young man at all. And have you noticed what a different boy Carroll is, too? He is in my Sunday-school class, you know, so I see a good deal of him, and I do not believe you will find a more earnest and manly boy in town."

### CHOOSING AN OCCUPATION.

[Martha Clark Rankin, in *Christian Work*.]

TO MOST boys and some girls comes the necessity for choosing an occupation, a life-work. The importance of such a choice can hardly be over-estimated, since it often shapes and colors the whole life.

If we were to see a man building a boat, and were to ask him what use he expected to make of it, and he should answer: "I don't know. I may use it for a ferryboat, or a pleasure boat, or a fishing boat, or I may cross the ocean in it," we would at once see his folly. We would know that a wise man would not expect the same boat to answer all these purposes equally well. He would first make up his mind what he was going to do with his boat, and then he would build the style of boat best fitted for that purpose. Yet such a boat-builder would not be more foolish than is the boy who chooses his life's occupation without stopping to consider for what he is best fitted, of what he is capable, or toward what he is aiming as the chief object of his life.

In every community there are men whom everybody looks upon as miserable failures. They were bright boys, they gave promise of ability, but somehow they have never amounted to much. In some cases, the explanation is not far to seek. Bad habits have undermined the constitution, weakened the will, and clouded the intellect, and no one wonders that they are failures. But others have led exemplary lives, and their lack of success seems to be almost wholly due to a wrong choice of occupation. They are not fitted for the work which they have undertaken, and they do it in a poor, half-hearted fashion. Too late, they regret the careless, thoughtless manner in which the choice was made.

Some boys have so strong a natural inclination or talent for some one kind of work that the choice is virtually made for them; but where this is not the case, a little experimenting will usually show what one can do to the best advantage. The first question that he should ask himself is: "What do I want to make of my life? what is my chief aim and ambition?" If it be a worthy one, the next step is to find whether he is fitted for such a career. If he suffers from physical weakness or deformity, he sees at once that he is debarred from certain forms of activity; if he has no ear for music or



rhythm, he will hardly try to be a musician or a poet; if he is built for a blacksmith, it would be unwise to try to be a bookkeeper.

When the choice has been once decided upon, then earnest, painstaking work must follow, with eyes and ears open to discover the best way of doing things, and an enthusiasm which makes labor a delight. With such a careful choice and such firm determination, a young man need have little fear of failure.

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

## INTERNATIONAL SERIES THE SUNDAY SCHOOL

LESSON 12.—MARCH 19.—HEALING OF THE MAN BORN BLIND.

Lesson Scripture, John 9:1-11, A, R. V.

(1) "And as He passed by, He saw a man blind from his birth. (2) And His disciples asked Him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? (3) Jesus answered, Neither did this man sin, nor his parents; but that the works of God should be made manifest in him. (4) We must work the works of Him that sent Me, while it is day; the night cometh, when no man can work. (5) When I am in the world, I am the Light of the world. (6) When He had thus spoken, He spat on the ground, and made clay of the spittle, and anointed his eyes with the clay. (7) and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. (8) The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? (9) Others said, It is he; others said, No, but he is like him. He said, I am he. (10) They said therefore unto him, How then were thine eyes opened? (11) He answered, The Man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash; so I went away and washed, and I received sight."

Golden Text.—"I am the Light of the world." Verse 5.

### SUGGESTIVE QUESTIONS.

(1) What afflicted man is mentioned in this lesson? In what place was Jesus at this time? Verse 1. Note 1. (2) What did the disciples ask concerning this man? Verse 2. Note 2. (3) What did Jesus say about the sin of this family? What good did He propose to bring out of this man's affliction? Verse 3. Note 3. (4) When must the work of God for sinners be accomplished? Verse 4. Note 4. (5) What did Jesus say of His own mission in the world? Verse 5. Note 5. (6) What then did He do to the blind man? Verse 6. (7) Having anointed the man's eyes, what did Jesus tell him to do? What was the result of his washing? Verse 7. Note 6. (8) What did some of his acquaintances ask concerning the man that was healed? Verse 8. (9) What did others say? What did the man himself say? Verse 9. (10) Then what question was asked of him? Verse 10. (11) How did the man reply to this query? Verse 11. Note 7.

### NOTES.

1. Jesus was still at Jerusalem, at the Feast of Tabernacles, where He was on the occasions mentioned in the last two lessons. This is the seventh blind man which is specially noted as having been healed by Jesus—two at Capernaum (Matt. 9:27-31); two at Jericho (Matt. 20:29-33; Mark 10:46-52, Luke 18:35-43); one at Bethsaida (Mark 8:22-26), and one at Capernaum (Matt. 12:22, 23), besides the one here mentioned at Jerusalem. But this is the only instance in which the sufferer is said to have been born blind.

2. It was an impression among the Jews, as in the days of Job, that bodily affliction is the direct result of personal or parental sin. And sometimes it is, as Jesus Himself recognized in some instances. See Mark 2:5; John 5:14; Luke 13:1-5. But the question as to the man's being born in affliction because of his own sin was quite unreasonable, and showed a desire to say something without knowing what to say, as Peter's suggestion on the Mount of Transfiguration (Mark 9:5, 6).

3. Jesus did not say that neither the blind man nor his parents were sinners, but that their sin was not the cause of the affliction. Neither did he mean that the man was afflicted on purpose to show the work of God; but that the fact of his blindness was an occasion for doing the work of God in relieving the suffering. Not only was the man's affliction made the means of bringing him to a knowledge of the Saviour, but of showing to others the mercy and power of God. So the Lord is able to overrule the consequences of Satan's work for His own glory.

4. The day of man's probation is the only time that work can be done for the salvation of souls. Not only does the day of probation in general close before the Lord's coming to execute judgment, but men's lives are passing away every day, which forever closes their day of grace. Then let us work the works of God while it is day. He has given us the light of the Gospel for this very purpose.

5. Not only is Jesus Himself the "Light of the world," lighting "every man that cometh into the world" (John 1:9), but He so imparts this light to His true disciples that they also become the light of the world. See Matt. 5:14-16; John 3:12; 8:12; 12:35, 36; Eph. 5:8.

6. Jesus could have healed the man with a word, but He chose to use other means to test the man's faith. There is no reason in supposing that Jesus used the clay because there was any virtue in it; yet we are not to neglect known remedies for disease, when seeking the direct aid of divine interposition. The anointing with the clay may have encouraged the man to go and wash. Moreover, it gave him a part to act in the matter, thus uniting his effort with the word of Jesus, making him a co-laborer. The name, Siloam, means "sent;" thus the pool became a symbol of Him who was sent into the world to work the works of God.

7. The process of working out the miracle was a complete success, and may be taken as an illustration of the growth of faith—one step, or stage, leading to another (Rom. 1:16, 17). The story shows how the sinner is brought from the darkness of sin and ignorance to the light of Christian light and hope.

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## CONTAINED IN THIS NUMBER.

## Poetry.

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**Publishers.** 2

If any of our friends desire a library in one volume, they can get the nearest to it by purchasing the Standard Dictionary, advertised in another column. We have used it in connection with four of the leading dictionaries of the country since its first edition, and we are more and more pleased with it every day. In nearly all things it is the peer of all; in most things, it is the superior.

We wish to say to our readers that the editors do not control the advertising department of this paper, therefore we do not wish to be held responsible for the advertisements which there appear. We presume our advertising committee are doing the best they can, but sometimes under a general contract there are specific things not at first seen. Most of the ads. are good, and in a commercial way all the advertisers, we suppose, are reliable, but the things advertised are not such always as we could recommend.

**A Newspaper on Right Lines.**—We have received a copy of the Chicago *Daily Review*, which some good people have started with the idea of giving to all those who desire it, a clean newspaper, "divested of the criminal, vicious, and sensational, and providing the intelligent reader with *all the news worth remembering*." So says the editor, Ella Hamilton Durley. And further: "Nothing will be printed, either in the news or advertising columns, that may not be read aloud in the family circle, and fully explained to children. Neither liquor nor tobacco advertising will be accepted, nor will objectionable advertising of any kind." The price is two cents a

copy. By yearly subscription it is only \$1.00. Such a paper deserves to succeed. The sample copy is a good one. But will it prove a success? We have been surprised, disappointed, and almost discouraged to see the eagerness and avidity with which professedly good Christians and reputedly clean people turn to the last sensational divorce or murder trial, and pass over the news of great importance. And yet there ought to be enough people in this country within reach of Chicago, to support a clean paper like the Chicago *Daily Review*, published at 1322 Wabash Avenue, Chicago, Ill. Its publishers and editors have our best wishes along the lines they have indicated.

## ARE THERE NOT MANY OTHERS?

A GOOD sister in Minnesota, who had read our plea for a larger circulation, writes that even before she had read that, she had decided to send us \$1.50 "to help circulate the best missionary paper I ever knew. I became a Sabbath-keeper over twelve years ago through reading its blessed pages, sent me by a faithful Christian worker; and I gladly give up my paper for one year to help bring some one into the light. I have always used my papers for missionary work, asking the blessing of God on my efforts; and I shall pray some good may come to some heart through my mite.

"Yours in sympathy, hope, and faith."  
Are there not many others?

## "GREAT PEACE."

It is said by our opponents—some of whom have gone out from us, because they were not of us—that obedience to the commandments of God is a hard, comfortless legalism, which brings no peace or rest to the soul, a sort of exacting bondage, a yoke unable to bear.

Even so such "obedience" would be if one tried to obey God in his own strength, to do by works rather than to work by faith. But if Christ, the Personified Law, is in the heart, working out in the flesh of the believer what He worked out in the flesh of Jesus of Nazareth, no one knows the peace that such a commandment-keeper knows. Thus the psalmist has expressed it, "Great peace have they that love Thy law, and they shall have no stumbling-block." Religion is to them a matter between God and their own soul. It matters not what others may do; they know God; they know His righteous law; they know Jesus Christ as Saviour from sin; why, then, should they turn from God and stumble over the misdoings of others, or the obstacles Satan places in their way?

John thus expresses the thought: "This is the love of God, that we keep His commandments; and His commandments are NOT grievous." "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

We wish that the opponents of the law of God, which Moses and Samuel and all the prophets and David and Jesus the Perfect Man loved and obeyed, could read the letters which come to us from all over the great field from those who have turned their feet into the path of His commandments; they would learn that to many hearts there had come a peace which can not be found in the imperfect knowledge of God's law prevalent in the churches to-day. The language of the heart is, when God's law is written there by the Spirit of Christ: "O how love I Thy law! it is my meditation all the day." "And the effect of righteousness shall be peace, and the effect of righteousness quietness and assurance forever."

**"Koreshanity."**—Some one asks us to explain the principles and system of Koreshanity, with its peculiar cosmogony of a concave earth. But we can not do it. We are not here for this purpose. That is not our mission. We are set to preach the everlasting Gospel to this generation so far as in us lies. That embraces all good and all power to do good in Jesus Christ. It does not exalt or honor Dr. Teed, who poses as reincarnated "Koresh," or Dr. Dowie, who poses as Elijah the prophet, and more; it ex-

alts One only—Jesus Christ. It stands as the genuine, of which there are many counterfeits. To learn to distinguish the counterfeit, the expert *must know the genuine*. It matters not whether he has seen or studied the counterfeit or not. Of that he need not worry. He will meet them by legion, old and new, with ninety-nine points like the true, but with one different. He who would not be deceived need not trouble himself about the false; but let him know every essential of the true. The true exalts God and Jesus Christ; it exalts the Bible; it places man where he belongs, a poor, sick sinner who must be saved by grace through faith in an atoning Saviour; by that salvation righteous character is developed, and life and habit transformed. Does Koreshanity fail to bear these marks? Then cast it aside forever. It is of man, not of God; and will perish with men. Study, O, study, the true.

**Sunday for Health.**—It is said by the advocates of Sunday laws that the Sabbath is needed for health's sake; but as men will not take this rest needed for their health, therefore a Sunday law is necessary. But if it is necessary for civil governments to make a law to compel men to *rest one day in the week* for health's sake, why not make a law regulating their sleep? There are many more people die, or become insane, or are wrecked in health, or form immoral or vicious habits, by loss of sleep, than there are from working on Sunday. Why not make a law to check the greater evil? Why not say that men shall spend so many hours in bed, or be in their houses so many hours with lights extinguished. Such a law would be in favor of working men and working women; and many hard-working editors would lose nothing by it. And when the government has gone thus far, ought it not to take a further step and say that men should eat only so many times a day, and just such kinds of food? The most intelligent and advanced physicians are generally agreed as to the necessity of such matters in order to the maintenance of health; ought not the government, for the good of working men, to pass a law regulating the food? And then some kinds of dress are much more healthful than others. Ought not this good, paternal government to regulate dress by law? Then we would have civil dress, civil meals, civil foods, civil drinks, and civil nights, as well as a "civil sabbath," and one would be just as sensible as any of the others.

There is much mock humility in the world. Men often humble themselves more in appearance than in heart. They will acknowledge the sin in its general outline, but excuse themselves in detail sufficient, were such excuse of value, to justify all the evil. This is not true humility. An apostle says to those who have sinned, "Humble yourselves in the sight of the Lord" (James 4: 10); that is, just as we would were the Lord visibly present and we knew He were looking into our very heart. Man would not equivocate, nor condone, nor excuse sin then. He would humble himself with all his heart. And to such God extends mercy. Altho infinite in power, wisdom, and glory, He dwells with the contrite and humble spirit. And He does not dwell with them to abase, or degrade, or reproach, but "to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. 57: 15. "Humble yourselves in the sight of the Lord, and He shall lift you up."

God's love is manifested in a twofold way, namely, in mercy and justice. We have heard men set justice over against love, making love synonymous with mercy; but love includes justice as well as mercy. Love in the heart and plan of God works for the highest good of His creatures, and this highest good is all comprehended in love. But if justice were ignored in any plan, and mercy alone exercised, it would lead to license and lawlessness and anarchy. And if mercy were ignored, and justice alone exercised, there would be no hope for the sinner. God's infinite love, therefore, includes infinite justice and infinite mercy, so meeting and blending that the beauty of each magnifies the perfection of the other.