

SIGNS OF THE TIMES

KEEPING FAITH

BY LLEWELLYN A. MORRISON.

Are you keeping faith with Jesus,
 Ye who call upon His name?
 When ye sought Him in the sorrow and the rue,
 Ye were pleading for a pardon
 And your spirits were aflame
 With a purpose to obey Him and be true.

Refrain:

* Are you keeping faith, beloved?
 Is the Lord your all in all?
 Do you love Him for His leading all the way?
 Are you striving for His glory,
 And to run where He doth call?
 Are you living as you promised day by day?

Are you keeping faith with Jesus
 In your planning and your thought?
 Are you constant in your fealty—heart and brain?
 When the siren songs of passion
 Charm the senses, all unsought,
 Do you listen to the amorous refrain?

Are you keeping faith with Jesus
 In your service and your praise?
 By your doing may He not define your creed?
 When the one returns to thank Him—
 While the nine pass on their ways—
 He remembers and doth glorify the deed.

Are you keeping faith with Jesus?
 He, for you, has kept the faith;
 Ye have now the Holy Spirit for your own.
 Blest assurance, grace and guidance,
 Hope and victory over death,
 And you all may reign beside Him on His throne.

Toronto, Canada.

AUTUMN

SPRING

WINTER

SUMMER

P. Lemoy



PUBLISHED WEEKLY

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SPECIAL MEETING OF STOCKHOLDERS.

NOTICE is hereby given of a special meeting of the stockholders of Healdsburg College at the College in Healdsburg, Cal., Monday, March 20, 1905, at 11 A. M.

This important meeting is called to consider and decide upon the plans on which the school shall be operated in the future; also its relation to the proposed Union Conference Training School in California, and intermediate schools in this conference.

1. Shall we approve this action of the Pacific Union Conference?
2. What shall we do with our property?
3. Shall we establish an intermediate school? If so, shall it be operated in our present buildings, or be started in a rural community?

It is very necessary, also, to have some changes made in our by-laws, place of meeting, etc. In order to do this we must have two-thirds of the stock of the corporation represented. We strongly urge a large attendance, for serious problems must be solved.

College Board,
M. H. BROWN, President.
H. G. LUCAS, Secretary.

"ENCLOSED is \$1.50 for the renewal of the dear old SIGNS. I could not give it up. Am taking all our papers, and thought I would have to give some of them up; but, praise the Lord, I can still take them."
MRS. A. D. AYCOCK.

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Price in cloth \$1.00, post-paid. Address Pacific Press, Mountain View, Cal.

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**Christian Patriotism**

The book with the above title, by Alonzo T. Jones, consists of seventeen lucid chapters, being a study of the principles that should govern the Christian patriot in his relation to earthly governments, tracing the great question of the relationship of church and state from the beginning of earth's history to the present day.

This volume is especially appropriate at this time, when our country is agitating the passage of conscience-restricting laws in regard to Sabbath-keeping.

The book is neatly bound in cloth, with gilt title, and contains 104 pages. The regular price is 40 cents, but to all whose orders are sent within thirty days from the date of this paper, it will be sent, post-paid, for 25 cents.

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The work is not only invaluable to students, speakers and writers generally, and to those especially who have missed educational advantages, but, unlike most technical works, it is also very interesting. This is because of the many surprising errors in language which are heroically revealed by the author. Even the best informed will find it a valuable and painstaking tutor.

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BY B. FRANKLIN RICHARDS

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Sigms 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.
C. M. SNOW, } - - ASSISTANT EDITORS.
W. N. GLENN, }

THE GOOD TIDINGS.

OUR word "Gospel" comes from two Greek words meaning to announce or tell good news. The Gospel of Jesus Christ is a good message of good things. It does not come to men to deprive them of one good thing, but to tell them of good things which they do not have, but which they may have through its acceptance.

THE Gospel does not come to sinful men to tell them they need no salvation. It does not tell them that they have eternal life already, tho they do not know it. It does not declare to the sinner that you have salvation and immortality within yourself; and all that you need to do is to recognize the fact. It is a perverted gospel, not the truth of God, which teaches such things.

THE Gospel of Jesus Christ comes to men just where they are—lost, condemned sinners, sold under sin, a slave in sin's bondage, doomed to certain death. Man feels it all instinctively at times, argue tho he will against it. The Gospel of God does not hide this fact. Nay, more, it distinctly and emphatically affirms it. It tells man that he is hopelessly sick with sin; that he has no power within himself to cure his soul or to break sin's fetters. It holds the mirror of God's law before the sinner, that he may know his true condition, and see how utterly wretched and hopelessly lost he is.

BUT, praise God, the good, true message does not leave him there. The mighty Physician, who has so truly diagnosed his case, is potent to heal. He who has revealed the sin, the condition, can heal it by a word. He who has told us that only death awaits our condition, offers us life. He who has made known to us what we have been so slow to learn, namely, that we are "without strength," freely offers to us the creative energy of God, "the power of an endless life."

O SOUL, in the prison-house of sin, this salvation in Christ Jesus is for you! Give up all the sin, the rebellion against God, and accept the Lord Jesus. Cleansing from iniquity, healing of soul, liberty in Him, power over sin, everlasting life, all are yours—all brought to you in the everlasting Good Tidings, the Gospel of our Lord Jesus Christ. Then, why not believe the message, and make the Good Tidings of God glad tidings to you?

A STRONG INFLUENCE FOR EVIL.

THE proverb, "Train up a child in the way he should go, and even when he is old he will not depart from it," expresses a truth which is older than Solomon. In every age and among every people its truth has been attested, or its opposite has been seen. "As the twig is bent the tree's inclined," is another truism.

Because these are facts, the enemy of truth and righteousness has directed his campaign along the same lines. Said a Catholic clergyman, "Give me the child until he is twelve years old, and I care not what his surroundings may be after that." It is generally known that the early teaching of the child, the bent that is given to his thinking machine at that time, will, in a great measure, shape his whole future life.

In view of these facts, how carefully should the parent deal with the little life that is committed to his or her care! How careful should the parent be of the mind food which the child is permitted to assimilate, as well as of the persons with whom the child associates! The whole course of his life is in the balance at that time. He may be given the artificial food which stimulates the skeptical side of the child's nature, or puts an unreal glow over everything of a material or spiritual nature; or he may be given the real food that will help him to come into the estate of a full-blown manhood. How great a responsibility rests upon the teacher in this matter, only the judgment can fully reveal.

A Fomenter of Discord.

One of the most deplorable features of modern times is the frivolous, unreal, and even skeptical conception of life which we meet so frequently, especially on the part of those who have but recently come to the estate of manhood and womanhood—who have but recently graduated from our high schools, academies, and colleges. It is due in large measure to the stimulating, highly-seasoned dishes of fiction with which the curriculum is crowded. From the mythical follies of heathendom to the imaginary life of the novel's hero or heroine, the general trend of influence is the same. The air-castle conception of life which it breeds is carried into the married life, and becomes a fomenter of all kinds of domestic discord. The wife or the husband is not like the pen-creation of the story-book, the character of the husband is found to be very different from that of the god or demi-god of mythology, which had somehow woven itself, perhaps unconsciously, into the ideal of the other party; all dissimilar traits are marked, remarked, and magnified, till separation comes in one way or another. The disillusioned party considers himself or herself imposed upon; they have not found their affinity, and would seek again for the counterpart of that ideal which was conjured up in the mirage of their mind wanderings.

But the delusion does not end in the sundering of the marriage ties. It is not aimed at that alone. The very transactions of every-day life, the purpose of life, the object in living, the conception of God, and the work of the Gospel—all are colored, disarranged, metamorphosed, by this lens of unreality through which the young of to-day are taught to look. The mirage is taken for the real, and the real is shrouded in a mist of unreality, designed by Satan to confuse, blind, and destroy.

A Dangerous Food for Children.

One of the chief feeders of this dangerous stream is the fictitious literature which the pupils of our public schools are compelled to read and assimilate. Many thoughtful parents of all shades of religious beliefs, and some who have none, realize the grave danger in this modern method of giving pupils a "literary education." All the sophistry, mythology, and carnal philosophy of the ancients are bundled into the curriculum of our schools, till the minds of the children in this, their most plastic period, are stuffed and clogged with these worse than useless husks, and their fermentation is breeding the bacilli of insanity, suicide, recklessness, domestic discord, skepticism, and the wild theorizing of theosophy and evolution. The tendency is realized and deplored by many who feel their utter helplessness against it, knowing that the purpose of this increasing flood of evil is to turn a beneficial institution away from its legitimate purpose, and put within it the possibilities of incalculable harm. Many schoolteachers and not a few principals feel the danger of the present tendencies, but they feel unequal to the task of checking or altering the course of that dangerous flood. Were a healthy parental influence arrayed against it, these educators would be strengthened and encouraged to grapple with the evil; but the tide is strong, and the opposition unorganized.

One of the most discouraging features of the situation is the fact that there are religious journals, that are supposedly set for the advancement of the cause of God in the earth, but yet are throwing the weight of their influence in favor of this fiction-education, both in the school and in the home.

The child learns rapidly. What a responsibility there is, then, upon the shoulders of the parent and teacher, to see to it that what he learns is that which will help him toward a strong, Christian manhood. We have read of parents who have given their children beer and whisky. What these concoctions of evil are able to do against the physical side of the child's nature, the mythological, fiction-literature can do and does do against the child's moral and spiritual nature. It is a strong, undermining influence, and its powerful sweep and swirl are felt in every part of the world to-day. s.

"NEVER MAN SPAKE LIKE THIS MAN"

THESE were the words of officers sent to arrest Jesus, when they returned to the chief priests and Pharisees who had sent them. This was the official return on the warrant issued for the arrest of the Man whose work and teaching the rulers desired to have stopped. What was there about His words that could have such an influence even upon the officers of the law? They evidently contained strong conviction that Jesus was not a criminal, but, on the contrary, was too holy to be molested on suspicion. There was a power in them that even armed officials could not overcome, altho they were not spoken in special resistance to constituted authority.

Of His words, or teaching, Jesus Himself said: "The word which ye hear is not Mine, but the Father's which sent Me." John 14:24. This accounts for the power which His words contained. Again, He said, "The words that I speak unto you, they are spirit, and they are life." Chapter 6:63. By faith the Roman centurion recognized the power of Christ's word, when he said, "I am not worthy that Thou shouldst come under my roof; but speak the word only, and my servant shall be healed." Matt. 8:8.

At Capernaum, when Jesus had cast an unclean spirit out of a man in the synagog, the people said, "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." Luke 4:36. When He commanded the stormy sea to be still, those who witnessed the effect said, "What manner of Man is this, that even the winds and the sea obey Him!" When "many of His disciples went back, and walked no more with Him," on account of what they deemed "a hard saying" that none could receive, He asked His immediate companions, "the twelve," what they would do. Peter answered, "Lord, to whom shall we go? Thou hast the words of eternal life." John 6:68.

The psalmist says, "The words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." Ps. 12:6; also, Prov. 30:5. "Thy Word is *very pure*; therefore Thy servant loveth it." Ps. 119:140. So we are told to *think* on "whatsoever things are pure, whatsoever things are lovely," etc. Phil. 4:8. In these days when there is so much complaint about adulterated food, it is a time to look for pure food. So the great Physician tells us that "man shall not live by bread [physical food] alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4.

No man ever spoke as Jesus spake. In His word is "all wisdom" (Col. 3:16); He spake with power and authority and great influence (Luke 4:32, 36, 37, 41). Nor does His word lose any of its power when spoken in the wisdom of faith by His disciples. See Acts 1:8; 2:37-43; 4:4-14, 32, 33, and many other scriptures. Christ is Himself the Word of God (John 1:1-5, 14), therefore He is "the power of God, and the wisdom of God" (1 Cor. 1:24), which enables Him to speak as "never man spake."

It is in the strength of this power and wisdom that His followers are to carry on His work in the earth (Matt. 28:18-20). So they are again solemnly enjoined by His Spirit to

"preach the Word." See 2 Tim. 4:1-4. Thus the Word of Christ, who spoke as never man spake, is to be our infallible guide against false doctrine until He come again to reap the final harvest. G.

LIFE AND LAW.

ONCE more we study the great question of life, and repeat again the same scripture we used in our article on life last week:

"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.

We learned in our previous study that the source of all life was one—namely, God the Creator; that God had given this life to the world through His Son; that the God of life is the God of law; that His own perfect plan comprehended only perfect life in harmony with perfect law; that each thing created had a law peculiar to itself, differentiating it from all other creatures, that it maintained existence only as it continued in harmony with the law of its being; and that continuance of God's highest creatures in life depended on their relation to His highest law, the Decalogue, the reflect of His own character.

Nearly all these findings are axiomatic truths. Admitting the truth of the Scriptures, we need but to hear their simple statement to admit their verity.

Each of God's creatures receives life from Him according to the law of its being. If the law is perverted in its being, the life must be perverted also. If the law is perfect, the inflow of the life will be perfect also.

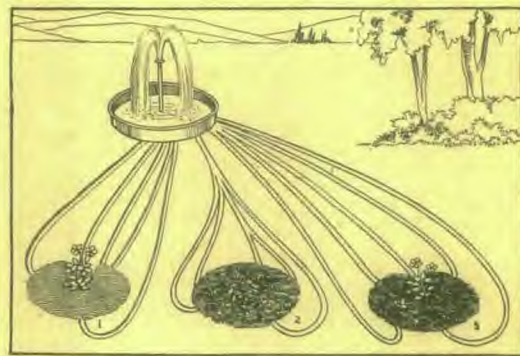
Man, in his normal condition, has a tripartite nature. He is composed of body, soul, and spirit. The body includes the fleshly, material part of man, manifest to our physical feelings. The life of the body is the soul. And every creature that breathes has soulical life. Without this life, the body is dead, and would soon decay. By that soulical life the physical man in and through his physical organs performs all the various functions of the fleshly man. All the senses are operative. The man talks, sees, hears, tastes, smells, feels. The brain thinks. The mind aspires, plans, loves, hates.

The spirit of man is that higher life which connects him with God; which leads him to worship, toil, sacrifice, for others' good, which, by the power of the endless life, harmonizes him with the Master of the universe. Through the normal, spiritual life God holds in subjection the soulical life, the physical man. It is God ruling, working, "to will and to do of His good pleasure" in harmony with the voluntary choice of man.

In the beginning, direct from God, man received the spirit life. That life controlled the whole man. His physical life was perpetuated by the food he ate, the air he breathed, the water he drank. But the spiritual life controlled

all according to the will of the Creator. The spiritual life was fed by the word of God, ministered unto by heavenly angels, and received direct from the great Fountain continual supplies.

Perhaps it can be made plainer by some homely, tho imperfect, illustration. Imagine a little tree planted in a circle of perfectly-adapted living soil. Around this soil is another circle of soil, perfectly adapted to its purpose,



but inferior in quality to the central soil. Into this outer circle the roots of the tree penetrate. Apart from these is a great fountain pulsing out its streams of life in every direction. On the side toward the fountain the outer circle is open, so that the perfect life-current flows direct from the fountain to the plant and to the inner circle of the soil. Through this medium the outer circle also receives vitality and added richness from the currents of life. The inferior soil in the outer circle constantly drinks in from the water flowing about it, and conveys life to the roots of the tree, which transmutes them into limb and leaf and flower and fruit.

Such was the primal man. His physical nature received life from the great Fountain, through the channels of food and air and water. The spiritual nature received eternal life direct from God through the channel of His law, His Word. The higher life controlled and enriched the lower. If man had continued obedient to the law of God, he would have lived forever.

But man sinned. He turned from God to the tempter. He rejected God's word and the higher life for the lower life. By that very act, he closed the channel of the spiritual life from God. He yielded, through a demand upon his appetite, the physical man to Satan, and sin became incarnate, infleshed. The normal law of man's physical life became perverted. Man's will and desires were placed athwart the current of God's life, and all its channels were perverted, and man became a dying soul. All the perverted flesh tended to corruption and decay. Yet, man having shut off the inflow of spiritual life, by the rejection of the word of God, the only channel of life that was left in his condition was the physical man, the flesh. Through that channel God poured His life; the flesh received it and constantly poisoned it by the sin within. Yet, notwithstanding this, existence was prolonged even by the life perverted through the flesh.

Where Fallen Man Stands.

There is where fallen man stands to-day; where he always has stood. He possesses no life save that which he receives from the flesh, that which is nourished through the flesh, that which is perverted by the flesh. He may prolong it and improve it in proportion as he brings his mode of life into harmony with the physical law of his being; but he knows no

ESSENTIALS.

higher life, and is separated by the flesh from the life of God; and sooner or later his life becomes extinct. His spiritual nature is dead. His condition is thus expressed by the apostle: "Dead through your trespasses and sins;" "separate from Christ," "without God in the world;" "alienated from the life of God." Eph. 2:1, 12; 4:18. They are carnal, without the Spirit. Rom. 8:5-9.

The only power which can break this bondage and bring life to the soul is Jesus Christ. This He does to the soul who is willing, submissive, believing. When the mind of the flesh, which is contrary to God's law (Rom. 8:7), is yielded, Jesus Christ brings in the mind of the Spirit, the flesh is broken through, and the soul has access once more to the life of God flowing through the channel of His received Word.

The reception of this life is set forth in many scriptures; we quote, however, but two:

"And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; he that hath not the Son of God hath not the life. These things have I written unto you [believers], that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God." 1 John 5:11-13.

"I have been crucified with Christ; and it is no longer I [the carnal Paul] that live, but Christ liveth in me [by His Spirit]; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

He who does not have that indwelling Spirit by faith "is none of His." But he who has that Spirit, the soul in whom Christ dwells, albeit the flesh is still the flesh of sin, therefore counted dead, finds the spiritual inflow life. And he finds it life, not because it flowed from the Fountain as perfect life—for that is true of the life of all—but because it is received through the only channel in which it can reach the heart—"righteousness." "The spirit is life because of righteousness." Rom. 8:10. "In the way of righteousness is life." Prov. 12:28.

More than this. When man lives in the flesh, unbelief closes the avenues to the life of God. The only life he knows is the life that filters through a corrupted flesh, perverted by the perverted channels of a perverted law. The law that was ordained unto life, perverted in the flesh, is found to be unto death. Rom. 7:10. The law of righteousness in God has become in the flesh "the law of sin and death." The spiritual man was dead; reason and will a slave.

But when all was yielded to Christ, He came. The carnal mind was slain. The Spirit of Christ came in, a ruling power, by the choice of the soul, over the flesh and fleshly desires. The mortal body is quickened by a new life power. The functions of the flesh, formerly servants to sin, become servants of righteousness. Rom. 6:17-22. The Spirit puts to death, in their inception, "the deeds of the body," and the man *lives*. Rom. 8:10-13. This life, maintained by faith, issues in glorious immortality at the second coming of Christ.

Reader, have you this life? or, are you living according to the flesh? Is it life? or is it death?

"In a deep, true, broad, lasting sense, love is life and health and peace. The apostle had it right, 'He that dwelleth in love dwelleth in God and God in him' for 'God is love.'"

THE human race is naturally under condemnation of death; because "all have sinned," and "the wages [the unavoidable consequences] of sin is death." There is but one way out of this dilemma, namely, the way provided by the One whose law is violated—the way provided when, because of His great love, God "gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then, the one essential way of salvation is through faith in Christ. This is the way of truth—the only way; for He Himself says, "I am the way, the truth, and the life." And the testimony of the Spirit is that "there is none other name under heaven given among men, whereby we must be saved." Then, Jesus Christ is an essential to the sinner who would be saved from his naturally lost condition.

But Christ is of no benefit as a Saviour from sin, excepting through faith on the part of the sinner. It is essential that he please God; for notwithstanding the innate love of God, the acceptance of His proffered pardon on the prescribed conditions is the only thing that will bring the sinner within the pale of His pleasure. "Without faith it is impossible to please Him." Enoch was a man of faith; because of his faith he was translated without seeing death. But "before his translation he had this testimony, that he pleased God."

But faith is not only essential to the sinner, it is also a necessity after his justification; for "it is written, The just shall live by faith." It requires faith to stand in the favor of God as well as to come within the radius of His favor. "Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Obedience is another essential in the matter of passing from death unto life. Disobedience brought in sin and death, and therefore obedience must be a factor in salvation. "For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous." Then, being made righteous by the obedience of One, it is essential that "the righteousness of the law" be "fulfilled in us, who walk not after the flesh, but after the Spirit." The essential thing is not limited by mere profession; for the Master says, "Why call ye Me, Lord, Lord, and do not the things which I say?" Again, the scripture says, "To obey is better than sacrifice." Faith and obedience are coupled together in the judgment; for those who escape the "wrath of God on the children of disobedience" are designated as "they that keep the commandments of God, and the faith of Jesus."

Holiness is cited as essential to salvation. "Follow peace with all men, and holiness, without which no man shall see the Lord." And this involves some very practical living. Referring to the promise of God to those who refrain from certain sins, that they shall be sons and daughters of God, the apostle Paul says: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Furthermore, "every man that hath this hope in him purifieth himself, even as He is pure."

The gifts of the Spirit, through the grace of Christ, are essential to the preparation of the church for final acceptance. "Wherefore He saith, When He ascended up on high, He led captivity captive [margin, "a multitude of captives"], and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." So perfection in Christ is an essential to salvation.

And to this end the study of the Scriptures is an essential factor; for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The Scriptures, being the Word of God, are essential to sanctification, which is an essential of salvation. "For this is the will of God, even your sanctification." The prayer of our Lord to His Father is, "Sanctify them [His disciples] through Thy truth; Thy Word is truth." And to this we add the testimony of Paul: "We are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." G.

Question Corner

1630.—Houghing Horses. Joshua 11:6.

Why should God's people in olden times be instructed to hough the horses? To-day it would seem cruel. H.

Houghing, or hocking, was the severing of the tendons and arteries of the hock, or ankle, of the hind foot of the horse. Of course this would weaken the hind legs, the horse would soon lie down, and bleed to death. This may have been one of the easiest ways of killing them. There are three reasons why horses were destroyed: (1) That God's children might learn to trust in Him, not in horses and chariots. Ps. 20:7; Isa. 31:1-3. (2) The horse seems in those days to have been especially devoted to war and sun worship, and God would not have His people educated in these things. See 2 Kings 23:11. (3) The Lord's people were an agricultural people. He designed them to so remain. The keeping of swift-traveling beasts would continually tempt them to go away from home, and to become unsteady. One of the evils which Solomon brought in was a multitude of horses from Egypt.

1631.—A Prophecy of Jesus and His Work. Luke 1:68-75.

Please explain Luke 1:68-75, especially verses 71-75. U.

It is impossible to give extended explanation in this department. This prophecy from the mouth of Zacharias covers in general the whole work of Jesus of whom John was the forerunner. The visiting, the redemption, the horn of salvation, were all met in the coming of the Son of God in human flesh, and it all looks forward to the ultimate glorious inheritance and kingdom when Christ shall reign forever.

1632.—Question of Tithing.

A man living on a farm, paying three hundred dollars rent, one hundred dollars for hired help, and fifty dollars for seed; and having for an income \$1,500 per year; on what should he pay tithe? J. M. S.

He should deduct the expenses and rent named, and pay tithe on \$1,050.

THE OUTLOOK

EUROPEAN LETTER.

FRANCE is at present waging a noble struggle against the hoary and baneful system of church and state union, which has been afflicting its history for about thirteen hundred years. This struggle comes nearly one hundred years after a first attempt in shaking off this disagreeable yoke. It may not end, this time, as it did then, in such a fearful upheaval as was the French Revolution, then to collapse into the arms of a clever dictator like Napoleon. We hope not.

Passions are not heated now as they were then, altho there is a set determination, on the part of the liberal and socialistic parties which form the *bloc* or anti-clerical majority, to put an effectual check on the ever-threatening, ever-increasing, and ever-encroaching power of the regular and secular clergy—the monks and the priests.

It might be interesting, in this letter, to study how the French people are relating themselves to a question which has a direct bearing on the principle of church and state union—I mean the Sunday-law question.

The first time, perhaps, within half a century or more, that this question was brought up before the French legislators was in July, 1880, when the last Sunday law, dating back to 1814, was abolished by the French Senate on account of its religious character. At that time a distinguished scholar and statesman, who was then acting as vice-president of the Senate, M. Barthélemy-Saint-Hilaire, took occasion to remark that the day of rest, according to the Bible, was not Sunday, but Saturday.

Agitation for Sunday Laws.

In 1892, a law was enacted for the protection of females and children laboring in factories, and forbidding their being employed on Sunday.

Two years ago a Rest-Day Bill, recognizing the right of resting one day in seven, was presented by Deputy Zevas, a socialist. It has not yet, so far as I know, received the honors of a discussion.

This is about all that the French government has done, for one hundred years, in the line of Sunday laws. There is, however, among the friends of Sunday-rest, a class of thinkers—politicians and religious men, but mostly the latter—who are zealously laboring to bring over the French public opinion in favor of Sunday laws. But on this question, the Sunday-rest men are divided, and this difference comes out plainly at every large meeting in which the forces of the movement meet together.

A "Rest-Day" Congress.

The first meeting of the kind was the Rest-Day Congress which convened in Paris in 1889, in connection with the World's Fair. This Congress was mainly promoted by the directors of the "International Federation for Keeping Sunday Holy" the seat of which is at Geneva. But the French government would consent to take this Congress under its protection and consider it as official only on the condition that the word "Sunday" should not appear in the title, thus avoiding all appearance to a clerical connection. The organizers called it, "Weekly-Rest Congress, from the social and hygienic standpoint."

The subject of "legislation" was treated as well

as the social and hygienic benefits of the day of rest. The discussion was introduced, as is customary, by a paper on the subject. The writer quoted in favor of Sunday legislation the example of the United States, which has Sunday laws, while at the same time it is "the freest country in the world, and the one in which the separation between the church and the state is the most clear cut." The writer went on to make a distinction between the civil and the religious aspects of the Sunday rest, but he maintained that the right of *working* on Sunday was as sacred as the right of *not working*.

Several speakers, mostly Protestant ministers, spoke decidedly in favor of the right of the state to legislate on the question. The Catholic priests who were members of the Congress said very little or nothing on the subject. The other side was taken by an architect, M. A. Riviére, who positively denied the state the right to interfere, calling it an immense danger, and the entering wedge for future encroachment on the liberties of the people.

Another Congress.

A National Congress for Sunday rest was held in Paris in 1892 under the auspices of a non-sectarian Sunday-Rest League organized at the close of the Congress of 1889. Full reports were read about the condition of things on Sunday in all parts of France and in all classes of society. The conclusion was that, in governmental and municipal works, in the mail and railroad services, in the big and small trade, and in the industrial and agricultural life, about half of the people keep on working on Sunday while the other half is resting, some spending the day decently and religiously, but the majority in drinking and in harmful pleasures.

The question of Sunday legislation was not touched.

The Congress of 1900.

But the two parties came in conflict again in the second International Congress held in 1900 in connection with the Paris World's Fair. On the last and fifth day of the Congress, when the matter of legislation was touched, a lively discussion sprang up. In favor of Sunday laws spoke two well-known Catholic priests, Abbots Garnier and Lemire—the latter a deputy at the Legislature—and several Protestant ministers, all of them without exception from countries outside of France. Against Sunday legislation spoke several laymen, the principal being Senator Bérenger. Strange enough, Pastor Gambini, from Geneva, president of the International Sunday-Rest Federation, took a middle ground position, but really spoke in strong terms against the principle of Sunday laws; while Pastor Deluz, secretary of the same federation for over a quarter of a century, the most indefatigable Sunday worker in Europe, spoke energetically in favor.

It may be both interesting and profitable to read some of the remarks made on both sides.

ABBOTT GARNIER.—I am here to voice the feelings of many working men and merchants who have tried very hard to get a chance to rest on Sunday, but did not succeed for the lack of a law to back them. In several cities the interested ones came to an agreement. But several who had pledged to close on Sunday withdrew their signature and thus prevented the rest from closing on Sunday. Could there not be a legislative sanction given to pledges made under such circumstances? Again: after we have secured three quarters of four fifths of the signatures of a certain trade in favor of Sunday closing, could it not be possible to compel the minority to come to terms? Otherwise, if one single individual resists, the whole movement has to stop. Can not the legislator help us to conquer the rebellious ones?

M. LAVOLLEE, *ex-consul*.—In the name of liberty, a general law is asked for, which would enforce Sunday-keeping upon all employees and all employers. But this principle of liberty can be invoked on both

sides. Of course, liberty is violated when an employer forces his employee to work. But would it be less so if a law took away the liberty of working on Sunday from both the employer and the employee, in case they were agreed, one to furnish work, and the other to do it?

PASTOR GAMBINI, *from Geneva*.—I am deeply perplexed. I love liberty everywhere, and I consider that it is the greatest force in human society. Abbott Garnier has asked that a majority of three fourths might compel a minority of one fourth to close on Sunday. There is there an absolute violation of individual liberty; it is the suppression of the right of minorities. You say that Sunday work will be forbidden even to those who want to work. This idea will arouse public reprobation.

PASTOR BUCHSENSCHUTZ, *of Paris*.—Can it be enacted that a determined majority shall have the right to enforce upon a minority its wish not to work on Sunday? And if the opposite case occurs, can a minority be compelled to work? Let us not trample upon the rights of conscience. It would be depriving man of what God has given him—liberty. A legislator has no right to go beyond God.

ABBOTT LEMIRE, *Deputy*.—The question as stated by Abbott Garnier embodies a principle. I wish to state plainly that I am in favor of state interference in favor of Sunday rest. Socialists take every opportunity of demanding the protection of the laboring man, and of asking for the weekly day of rest. They are in line with French traditions. For we have a Sunday legislation, the law of Germinal, the law of 1802; and it does not rest on a theocratical principle. As a legislator, I wish to say that whenever Sunday-keeping shall be asked for as a humanitarian measure, there will be a large majority for it in the Chamber. And I wish it understood that when I ask the legislators for Sunday rest, I am not taking a religious, but a humanitarian, standpoint. As to the repulsion which some of you here feel about the interference of the state, repulsion inspired by their cult for absolute liberty, I am free to say that I do not share it. Liberty is good for the strong, while the Sunday law is made to protect the weak, which are the great majority. I beg of

you to give us legislators a chance to help you.

SENATOR BÉRENGER, *President of the Congress*.—I am sorry not to agree with the honorable Abbots Lemire and Garnier. What they demand of the law is beyond its domain. The law has no right to enforce Sunday rest, backed with penalties. Our law of Nov. 2, 1892, came to protect women and children. But the working man is not a minor, he is a major, and well able

to fight for himself by refusing to work, and by association.

Suppose a working man coming to you and saying, "You have made a law forbidding Sunday labor; but I want to work." How can you forbid him? The fact is, the man who does not work on Sunday loses one seventh of his wages; he may be poor and have a large family. Now about the employers: Suppose that some want to work on Sunday and others not; for these, under the law, there will be no more freedom at all. Law must do everything to insure liberty, nothing to lessen it.

It has been said that some friends of Sunday dared not carry out Sunday rest, because their competitors kept working on that day. If we have only such helpers, we are in a bad predicament. Once a man is convinced on a point, he must be willing to sacrifice some of his interests for his convictions. See what has been done by the Magasins on Louvre [Louvre stores] and by the glass and paper factories which have been mentioned here. They did not hesitate to do what they thought was right, not fearing the bad feelings which might arise, nor the losses which they might incur. God so led matters that their loyal efforts caused them no damage. These are the examples which we must show the public, instead of talking of those false believers who are not willing to act out their convictions.

As to the opinion of the majority, it must not necessarily become a law. The right of one individual is as respectable as the right of several individuals of the same mind. What are the laws for, if not to protect minorities? It would be immoral to make majorities rule in everything. I shall vote against the resolution calling for the interference of the law.

The Act of the Congress.

Notwithstanding these noble and eloquent words, a resolution recognizing the principle of Sunday legislation was voted by the Congress.

It may seem strange to the reader to note, from the above discussion, that the natural friends of



Barthélemy-Saint-Hilaire,
French Senator (1805-1895).



L'Abbe Lemire, Député du Nord.

Sunday and religion, like priests and pastors, were to be found on the side of expediency, selfishness, and compulsion, while laymen, who do not make any special religious claims, had to come forward in defense of freedom of conscience, the rights of minorities, and the Christian principle of self sacrifice.

Is not this a sufficient indication that the Sunday rest is not a legitimate object of legislation, having no civil character, being only a religious institution, Are not the embarrassed and roundabout arguments of the Sunday-law promoters taken with their clerical character and the theocratical and bloody pedigree of said laws, another strong reason for re-proving them? And is it not a cause for sadness when we see Protestant ministers coming to Paris all the way from Switzerland, Germany, England, and the United States to unite with French abbots and "monseigneurs" in clamoring for the arm of civil power in the matter of keeping one of God's commandments? Is there no better way of promoting religion among the people? And have these distinguished gentlemen forgotten all about the Acts of the Apostles and the history of the Reformation?

JEAN VUILLEUMIER.

CHURCH LANDS IN THE PHILIPPINES.

THE ownership of church property was a burning question at one period in the reign of the Roman Emperor Constantine, and it has become a controversy of like moment again, this time in the Philippines. Incidentally, in the former contest the decision by the government comprised the decision that the Catholic party to the contest was the Christian Church. Under the reign of Diocletian all the property of the church had been confiscated by the government, and, after Constantine came to the throne, and had made his famous agreement with the bishops for mutual assistance—religious and political—it was declared by an edict of the Council of Milan that the property which had been confiscated should be restored to the church.

When it came to carrying out the edict, the Catholic bishops denied the right of other Christian bodies to any consideration, as they had been declared heretics. Appeal was made to the emperor, who decided in favor of the Catholics. But there was still a question as to which faction of that body should be recognized, and the emperor decided that point, also. In ruling on this technicality, he went against the party known as Donatists, or followers of Donatus. The difference between the parties, doctrinally, was so slight that the disputants themselves could not make it plain to the masses; but the emperor favored the Catholics of the stronger party, because it was deemed of greater advantage to the state.

Now in the Philippines, as most of our readers are aware, a native priest named Aglipay, desiring to cut loose from the rule, or misrule, of the Spanish priests, has organized an Independent Catholic Church, with himself as "national archbishop of the archipelago." He has secured a large following among the native Catholics, and his congregations hold much of the church property; and a crucial test is about to be inaugurated involving the permanent possession of this property. Of course Aglipay's rank and his independent organization are not recognized at Rome.

A new apostolic delegate, Monsignor Agius, has been appointed for the islands, and, after a visit to Washington, reported prospects to Rome. According to the *New York World*, he reported that "the United States Government has consented to enlarge the powers of the local courts in the islands so that all questions regarding the ownership of church property there may be finally settled by the local judges. This is considered a very important point in favor of the church, which has always contended that the church buildings and other properties at present in the possession of Aglipay's followers are by right the property of the Catholics in the islands, altho their title was not vested, as is the case in America, in the persons of the bishops or other ecclesiastics, but was the property of the congregations at large. As there is not a single instance in the archipelago where a whole congregation has

gone over to Aglipay, Mgr. Agius has been instructed to make the contention in the courts that such property must be returned to its lawful holders previous to the schism, and that the rightful representatives of such owners are, in every case, the bishops recently appointed in the islands."

Thus it will be seen that the government, like its prototype of old, is confidently expected to shape affairs to the advantage of the Roman Catholic Church. It is thought in Rome that a decision awarding the church property to the Roman authorities will be a "crushing blow to Aglipay's following," and to his independent native church scheme.

In addition to this expected decision, through special favor of the government, the new apostolic delegate claims to have received assurance that the church's claims for damages during the Philippine war will soon be settled, which are said to amount to about three million dollars.

G.

THE CORRUPTING POWER OF MONEY.

AN apostle said: "The love of money is a root of all kinds of evil." How the truth of that statement is manifest at the present time. To obtain money for itself or for what it will buy, men and women will sell purity, honor, reputation, life.

As the control of money becomes concentrated in the hands of a few, its corrupting power becomes greater. It enters the jury box, the court, the municipal councils of our cities, the state legislatures, and the National Congress. Its metal-clad hand is upon the throat of the nation, and its magic touch palsies moral nerve and conscience.

The exposures of Ida Tarbell, Lincoln Steffens, and more latterly, Thomas W. Lawson, of how the great trusts and companies and rings control cities, states, and nation are known to all. Men laugh at and ridicule the statements of Lawson concerning "the system," but there are the statements; who can disprove them. Facts brought to light are presumptive evidence that Lawson is correct.

But here is a word concerning "the system" from another quarter. The *Denver Times*, of Jan. 23, 1905, quotes the following from the *Wall Street Journal*, an orthodox exponent in the capitalistic world. Things are sweeping on with such a high hand, that even this paper sees danger. The quotation is from a leading editorial:

The power that bails the "cadet," that protects the law-breaking liquor seller, that paralyzes the police captain's hand as against the gambling-house keeper, that sells a franchise or protection for the law-breaking public service corporation, is one and the same power. It is a power that in every activity of its existence imperils the liberty of every citizen. It is truly an *imperium in imperio* nullifying the machinery of free government, and its first example is the prostitution of public trust to private profit. Infinite in number are its methods and infinite the gradations of villainy in their application, ranging from real estate speculation and "contracts" almost innocent in character, down to the sale of human flesh and blood into unspeakable slavery. Its arterial system touches alike the miserable "Raines law hotel" on the Bowery and the innermost parlors of the high finance. This is "the system." It has no party, it never sleeps, it never takes a holiday, and it is always on guard. In this respect it follows the example of the devil, its master.

In the campaign that elected Mayor Low, Mr. Jerome went before a fashionable West Side audience and shook in its face the brass checks that represented the purchase price of human bodies and souls. He aroused the public to a sense of angry shame that led to the temporary defeat of "the system" in one of its forms. Until some Mr. Jerome can go before some such audience and arouse it to angry shame with, let us say, a handful of stock brokers' contracts for the purchase and sale for account of politicians of some public service corporation stock, "the system" has little to fear. "Graft" has many forms, and as long as it is but the form of "graft" that arouses anger the principle is safe.

"The system—you can't beat it!"

Such is the boast of its exponents. It is not surprising that they feel this confidence when they have fighting for them such influences as arise from the inefficiency of many reformers, the general passivity on such matters of a busy community, and the whole-hearted support of newspapers of a certain type.

Perhaps "the system" can not be beaten just yet. It can only be, however, a question of time when

people generally will realize that what "the system" is doing is equivalent to betraying the country in time of war to its natural enemies, and doing it for money, to say nothing of robbing the dead bodies on the battlefield in its leisure time.

Then it will be too late; the best government in the world will have been ruined, and all earthly hopes will be blasted. But, thank God, then Christ will come and set up His everlasting kingdom of righteousness.

THE WAR IN THE ORIENT.

IN the bitter cold, through the night, as well as through the day, the soldiers of the mikado and the czar are fighting and perishing on the plains, in the forests, and on the mountains of northern Manchuria. A month ago it was not thought there would be any more fighting until spring. But now lumbering cannon and siege guns, ammunition wagons and commissary supplies, are being dragged through snow-drifts and over frozen rivers, and thousands of men are perishing day and night—all in the cause of war. So intense is the cold in which these men are fighting that when even a slight wound is received, the pain is almost unbearable. The amount of suffering being endured now by the poor wretches that are falling in Manchuria is beyond the power of pen to describe. Nevertheless, the war must go on lest national pride should suffer.

The czar is determined to continue the war until victory is achieved or honor is satisfied, and the forces of Japan must continue the struggle until Russia yields. Something over two weeks ago the opposing forces began to push at each other, minor positions were taken, and retaken. The Russian right wing made a demonstration in force, and was checked by the Japanese left, after considerable fighting. About the time this movement was ceasing, the Japanese right began to attack the Russian left, forcing it steadily backward, and seriously menacing the Russian line of communications. This movement gradually developed into an attack along the front, covering a distance of about one hundred miles. For days this battle has been raging with only occasional periods of cessation. Positions have been relentlessly attacked, and stubbornly defended. No estimates have been given of the number that have fallen; but it is known that the losses have been heavy on both sides, and the suffering intense. So far the results seem to have been in favor of the Japanese, and the Russians at home are expecting a retreat of Kuropatkin to Tie Pass, leaving Mukden in the hands of the Japanese.

Mrs. Jane Lathrop Stanford, widow of the founder of Leland Stanford Jr. University, died in Honolulu on March 2, as the result of taking a dose of poison. Who placed the fatal drug in the chloride of soda which she was in the habit of taking, is not known. Something over thirty millions left by her husband had been placed at the disposal of the university named for her only son, and for many years she had held an official position upon the managing board of that institution. In January last an attempt was made to poison Mrs. Stanford while in San Francisco. She leaves an estate valued at more than three million dollars.

Venezuela and the United States have been drifting farther and farther apart during the last few weeks, and reports indicate that a grave crisis is impending. The latest act of Venezuela to which the United States takes exception is the sequestration of the property of the American Asphalt Company in Venezuela. This is said to have caused considerable excitement in the American colony at Caracas. The State Department is pressing the matter through the United States representative there.

The people of Kansas, through their attorney-general, are making a direct attack upon the Standard Oil Company. That official claims that the company is without authority to do business in that state, because of having paid no charter fees in the state. He will ask that a receiver be appointed over the company's interests.

The Senate, on March 1, passed the following appropriation bills: the Post-office bill, carrying \$181,526,643, the pension bill, carrying \$138,000,000, and the river and harbor bill, carrying \$38,350,899. On the following day the sundry civil bill was passed, carrying an appropriation of \$68,000,000.

The national government has accepted the Yosemite Valley Park, and made an appropriation of \$25,400 to be expended this year in its improvement.

Flames swept the docks and dock warehouses of New Orleans on February 27, destroying property valued at from \$5,000,000 to \$6,000,000.

EVOLUTION AND GEOLOGY

BY GEO. MCCREADY PRICE

XV. THE SUCCESSIVE AGES.

(Concluded.)

BUT let us proceed. There is another way of testing the rationality of this life-succession idea. If certain fossils are *not* necessarily "older" than certain others, one might reasonably expect that we would now and then find them *reversed* as to position, *i. e.* with the "younger" below and the "older" above. Accordingly we have the following very necessary caution from Prof. H. Alleyne Nicholson:

It may even be said that in any case where there should appear to be a clear and decisive discordance between the physical and the "paleontological [fossil] evidence as to the age of a given series of beds, it is the former that is to be distrusted rather than the latter."—"Ancient Life History of the Earth," page 40.

"Pioneer Colonies," "Faults," etc.

To meet all ordinary cases of this character, where the differences involve only a few formations representing only a few "ages" or a few million years, the period of pioneer "colonies" was invented by Barrande in 1852. But for extreme cases, say where Silurian or Cambrian fossils occur *above* Jurassic or Cretaceous, there is in such a predicament always an anxious search made for faults and displacements; or gigantic "thrust faults" are described, many miles in horizontal displacement, and it may be one or two miles in vertical displacement—inventions which, as I have already suggested, deserve

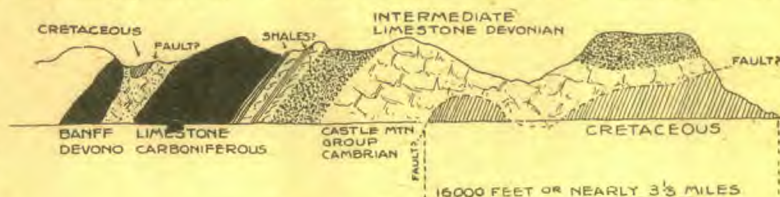
Ghost River. At the former place the cretaceous shales form the floor of the bay which the Bow has cut in the eastern wall of the range, and rise to a considerable height in the surrounding slopes. Their line of contact with the massive gray limestones of the overlying Castle Mountain group is well seen near the entrance of the gap in the hills to the north. The fault plane here is *nearly horizontal*, and the two formations, viewed from the valley, *appear to succeed one another conformably*. The line of junction can be traced westward for about half a mile, but toward the upper part of the gap becomes concealed, and soon afterward the Cretaceous rocks bend down and are carried below the surface by a westerly dip. This undulation in the fault plane must indicate a period of disturbance subsequent to that in which the main faulting was produced.

The Cretaceous shales are bent sharply toward the east in a number of places, but with this exception have *suffered little* by the sliding of the limestone over them, and their comparatively undisturbed condition seems hardly compatible with the extreme faulting which was necessary to bring them into their present inferior position. They are, however, *very soft*, and doubtless owe their immunity to this fact. It is otherwise with the overlying limestones, which have been strongly corrugated in many places, and are often whitened and cracked in the vicinity of the fault plane, the cracks having been subsequently filled with calc-spar. Enclosed argillaceous beds have also been turned into schists, and the banded appearance of much

before others classed as "Cambrian;" but as almost the entire geological series and untold millions of years lie *in between* the Cambrian and the middle Cretaceous, such a state precluded the idea of pioneer "colonies" of the latter in the former, or any similar explanation, and the invention of this incredible "thrust fault" was the only remaining alternative, for their venerable theory could not possibly be wrong.

Similar Structures.

This author quotes Professor Salford's "Geology of Tennessee" (page 190), to show that in the eastern part of that state the Appalachian Chain "presents an almost identical structure;" and he also refers to a similar state of things in the Highlands of Scotland. Dana, in the last edition of his "Manual," (page 359), refers to this report of Mr. McConnell and reproduces his figures; and, on another page, in speaking of this similar example in the Scottish Highlands, says that "a mass of the oldest crystalline rocks, many miles in length from north to south, was thrust at least ten miles westward over



Mountains along South Fork of Ghost River.

The Cretaceous (shown in diagonal lines) are said to be immeasurably younger than the Cambrian or Devonian; but how did they get under the others?

younger rocks, part of the latter fossiliferous;" and further declares that "the thrust planes look like planes of bedding, and were long so considered."—"Manual," pp. 111, 534.

In addition I find something from the Alps on the same subject. Some three years ago, Dr. M. Ogilvie-Gordon, herself a noted geologist, gave in *Nature* a review of the two books then recently issued by Prof. A. Rothpletz on the problems presented in these mountains, and she quotes him as describing several gigantic "over-thrusts" from the dis-



The Banff Limestone, Devonian-carboniferous, ought to be above the Intermediate Limestone, and both of them above the Castle Mountain and Bow River groups; that is, the whole arrangement is upside down, according to the theory.

to rank with the famous "epicycles" of Ptolemy, and will do so some day.

One or two examples are as good as a dozen. In the part of Alberta east of the Rockies already referred to, is a large portion of country of about fourteen square miles at least—and we know not how much more—where Cambrian fossils are found *above* Cretaceous, and the inevitable "thrust fault" is thus described by R. G. McConnell—one of the officers of the Canadian Geological Survey. He has just been speaking of "a series" of these "gigantic thrust faults"—

One of the largest and most important of these occurs along the eastern base of the chain, and brings the Cambrian limestones of the Castle Mountain group over the Cretaceous of the foothills. This fault has a vertical displacement of *more than 15,000 feet* [three miles?], and an estimated horizontal displacement of the Cambrian beds of about *seven miles* in an easterly section. The actually observed overlap as shown on section D-C (fig. 1.) amounts to nearly two miles. The angle of inclination of its plane to the horizon is *very low*, and in consequence of this its outcrop follows a very sinuous line along the base of the mountains, and acts exactly like the line of contact of two nearly horizontal formations.

The best places for examining this fault are at the gaps of Bow [river] and of the south fork of the

of the limestone is, no doubt, due to the shearing caused by the thrust.

At the gap of the south fork of the Ghost River, where the fault was next examined, the Cretaceous shales, after dipping below the surface, *rise again about a mile further up the valley*, and remain exposed for some distance before they finally disappear. The Castle Mountain group here is reduced to a mere tongue, only a few hundred feet thick, separating the Intermediate Limestone from the Cretaceous, but as it thickens out greatly when traced westwards, its faulted character is very evident. The section at this point has a further interest in the fact that a number of Benton fossils [characteristic of middle Cretaceous] were found in the shales *directly under* the limestone, while a couple of miles north, along the strike of the beds, the overlying limestone yielded *Cambrian* fossils. [Italics supplied.]—"Annual Report," New Series, Vol. II., Part D. pp. 33, 34.

I have quoted this description at length that no one may charge me with perverting the facts. The accompanying illustrations are taken from the beautifully drawn and colored sections which accompany the report. But it will, I think, be perfectly clear to most of my readers that there is nothing here at all to indicate a real "fault" save that some poor "Benton fossils" (cretaceous) happened to be deposited here over several miles of country

trict about Glarus. Of one of these she says he "concludes from his observations that the whole of this 'Glarus thrust-mass' had traveled from east to west, a distance of about twenty-five miles from the Rhine Valley to the Linth."—*Nature*, Jan. 24, 1901, p. 294.

Of another example she says: "Professor Rothpletz proves that the rocks of the Rhätikon Chain rest on a basal mass which is the natural continuation of the Glarus thrust-mass eastward, and he concludes that the Rhätikon Mountain mass traveled from Montafon Valley to the Rhine Valley, about nineteen miles from east to west."—*Id.*

Now while this outline in *Nature* does not give us positive proof that these truly awful "thrust-masses" are necessitated by and described from fossil evidence only, yet I feel sure that such is the case; for we can imagine no physical evidence competent to form a foundation for such ideas, nor do I know of anything save their precious scheme of life-succession for which geologists will thus freely sacrifice their common sense. Of course there are such things as faults, perhaps even "thrust-faults" in a small way; but I decline to believe such incredible fairy tales as these are shown to be without more substantial

evidence than the exigencies of an out-of-date theory.

Story of the Rivers.

The last point which I need to make in this connection to illustrate the antagonism between the facts of the rocks and this theory of life-succession, is that *rivers*, in cutting across the country, act in precisely such a manner *as if they knew nothing of the varying ages of the rocks*, but on the contrary treat them all alike as if they were of the same age, and *as if they began sawing at them all at the same time*. Of course it is, evidently, in only a few cases where we can get at such facts, that is, in the case of rivers with steep rocky gorges, or those that cut through mountain ranges; but there are several such rivers in the world, and they all seem to tell the same story.

The famous Colorado River is a good example. It flows from "younger" strata into "older" in its deep cutting across the Arizona plateau. Its companion, the Green River, saws through the Uinta Range in the same manner. Similar conditions are said to occur on the Danube, and in the river-courses of the Himalayas and elsewhere. I regret that I have not the details at hand, and Zittel's "History of Geology" (pp. 210, 211), from which I get these outline facts, is very tantalizing in its completeness. The general fact however, is evident enough, *viz.*, that they pass "from younger strata into older," and thus *treat all as if they were of the same age*, and as if their work of erosion was begun on all at the same time. In the case of the Colorado, Zittel says that—

Powell's explanation of the apparent enigma is that after the river had eroded its channel *rocks were uplifted* at one portion of its course, but *so slow* was the rate of uplift that the river was enabled to deepen its channel, either proportionately or more rapidly, so that *it was never diverted from its former course*.—"Hist. of Geol.," etc., pp. 210, 211.

I think I have now produced evidence to absolutely demonstrate several very remarkable principles about the rocks, and I think that this is the first time that these facts have ever been brought together in this way. I repeat the two given in last week's article:

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."

3. That in very many cases, and over many square miles of country these conditions are exactly reversed, and such very "ancient" rocks as Cambrian limestones are on top of the comparatively "young" Cretaceous, while the line between them "acts exactly like the line of contact of two nearly horizontal formations," and in a natural section made by a river the two "appear to succeed one another conformably."

4. That the rivers of the world, in cutting across the country, completely ignore the varying ages of the rocks in the different parts of their channels, and act precisely as if they began sawing at them all at the same time.

Now I know not what single additional fact

can be demanded or imagined to complete the demonstration that this succession-of-life idea is a most monstrous, unscientific assumption, invented a hundred years or so ago in a little corner of Europe to explain some local phenomena, and in ignorance, or at least insular disregard of the strata of the rest of the world, and now followed out to the bitter end in spite of its being at war with a thousand facts.

I AM SATISFIED TO KNOW THAT JESUS KNOWS.

I do not know the path that lies before me,
If on it springs the thorn, or buds the rose;
But God's protecting care is ever with me,
And I am satisfied to know that Jesus knows.

I do not know what trials and temptations,
Around me like a threatening cloud may close;
Nor how my weakness can resist the danger,
But I'm satisfied to know that Jesus knows.

I do not know; but trusting in His mercy
Who never failed me, safely I repose.
All shall be well, for even so 'tis written,
And I'm satisfied to know that Jesus knows.

—Gertrude Phebe Doerr.

COURAGE IN THE LORD.

BY MRS. E. G. WHITE.

WELL may our hearts turn to our Redeemer with the most perfect trust, when we think of what He has done for us, even when we were sinners. Through faith we may rest in His love. "Him that cometh to Me," He says, "I will in nowise cast out." It would be a terrible thing to stand before God clothed in sinful garments, with His eye reading every secret of our lives. But through the efficacy of Christ's sacrifice we may stand before God pure and spotless, our sins atoned for and pardoned. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The redeemed sinner, clothed in the robes of Christ's righteousness, may stand in the presence of a sin-hating God, made perfect by the merits of the Saviour. "As many as received Him," the promise is, "to them gave He power to become the sons of God."

Christ has given us no assurance that to attain to perfection of character is an easy matter. It is a conflict, a battle and a march, day by day. It is through much tribulation that we enter the kingdom of heaven. In order to share with Christ in His glory we must share in His suffering. "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "Tho He were a son, yet learned He obedience by the things which He suffered." He has overcome for us. Shall we then, be timid and cowardly because of the trials that we meet as we advance? Shall we not meet them without repining and complaining?

When we have a deeper appreciation of the mercy and loving-kindness of God, we shall praise Him, instead of complaining. We shall talk of the loving watchcare of the Lord, of the tender compassion of the good Shepherd. The language of the heart will not be selfish murmuring and repining. Praise, like a clear, flowing stream, will come from God's truly believing ones. They will say,

"Goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." "Thou shalt guide me with Thy council, and afterward receive me to glory. Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."

Why not awake the voice of spiritual song in the days of our pilgrimage? Why not return to our life of fervor? We need to study God's Word, to meditate and pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the notes of thanksgiving sung by the heavenly choir around the throne. When Zion shall arise and shine, her light will be most penetrating, and songs of praise and thanksgiving will be heard in the assembly of the saints. Little disappointments and difficulties will be lost sight of.

The Lord is our Helper. He will guide us in all matters, if we will trust Him. One thing is certain, we must have faith in God,—faith that He will arrange matters in a way that will enable us to work successfully. No one ever trusted God in vain. He never disappoints those who put their dependence on Him. If we would only do the work that the Lord would have us do, walking in the footsteps of Jesus, our hearts would become sacred harps, every chord of which would send forth praise and thanksgiving to the One sent by God to take away the sin of the world.

"Jehosaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem: Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper. And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord; for His mercy endureth forever." They praised God for the victory, and four days thereafter the army returned to Jerusalem, laden with the spoils of their enemies, singing praise for the victory won.

Do you not think that if more of this were done now, our hope and courage and faith would be revived? Would not the hands of the soldiers who are standing in defense of the truth be strengthened? If there were much more praising the Lord, and far less doleful recitation of discouragement, many more victories would be gained.

God is the eternal, uncreated Fountain of all good. All who trust in Him will find Him to be this. To those who serve Him, looking to Him as their heavenly Father, He gives the assurance that He will fulfil His promises. His joy will be in their hearts, and their joy will be full.

It is our privilege to open our hearts, and let the sunshine of Christ's presence in. My brother, my sister, face the light. Come into actual, personal contact with Christ, that you may exert an influence that is uplifting and reviving. Let your faith be strong and pure and steadfast. Let gratitude to God fill your hearts. When you rise in the morning, kneel at your bedside, and ask God to give you strength to fulfil the duties of the day, and to meet its temptations. Ask Him to help you to bring into your work Christ's sweetness of character. Ask Him to help you to speak words that will inspire those around you with hope and courage, and draw you nearer to the Saviour.

THE SABBATH

BY L. A. PHIPPENY

APOSTASY AND SABBATH REFORM. NO. 1.

What We Have Learned.

A REFLECTION on the studies thus far brings to mind the following, among other essential facts, regarding the seventh-day Sabbath.

1. The Sabbath is the memorial or sign of Creation.

2. The Sabbath is the sign of sanctification,—the sign of redemption.

From the foregoing fundamental facts note the following:

3. The Sabbath is an essential part of the everlasting covenant, which, in all its details, was forever established by the death of Jesus the Testator.

4. It is the only part of the everlasting covenant, or law of God, which definitely tells who the true God is,—the Maker of heaven and earth, and sea, and all that in them is.

5. It is a knowledge of the true God and Jesus Christ who, representing the Godhead, came to save sinners, that constitutes life eternal for the believer.

6. The blessings of life eternal through the Gospel were prepared from the foundation of the world—for this world—and from eternity for all worlds. The possession of life eternal means everlasting rest—the keeping of a continual Sabbath in Christ. Hence, the Sabbath is the sign of redemption.

7. The Gospel of Christ is the Gospel of supreme love. Hence, the Sabbath as a sign of redemption through the Gospel is the sign of the reception by faith of the love of God in Christ. God is love. The Sabbath therefore signifies love and joy and delight in the Lord, as opposed to ceremonialism and restricted freedom. It signifies the liberty wherewith Christ has made us free.

Result of Losing Sight of Truth.

Just to the extent that these positive truths have been lost sight of in any age of the world has darkness and error found a foothold. This was primarily true in the beginnings of sin, whether in Lucifer in heaven or in Adam in this earth. Sin was a departure from right and life, and God in Jesus Christ was and is the origin and the sum and substance of right and life. To depart from life means death. Jesus Christ is the only way of life. There is another way, but it is the way of death. Then when another way was chosen by Lucifer or by Adam, it was not God's way. It was the way of another, and it was the way that led to ruin and death. In Lucifer's case it was his own way; in Adam's case it was Lucifer's way in him. In either case it was the choosing of another god than the God who created heaven and earth, the sea, and all that in them is; and the other god could neither give nor sustain life.

Then whenever another god, or a multitude of gods or idols are chosen instead of the true God, what can result but a departure from right precepts and principles, and the introduction of false doctrines and the worship of some strange god? How essential, then, that the facts respecting the true God, the great Creator of all things, should be kept always in mind. This the Sabbath was and is designed

to do. Especially is there necessity of this in a world in which sin has found a foothold.

And so the Lord said to Israel: "I am the Lord your God; walk in My statutes, and keep My judgments and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." And again: "Moreover, also, I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20:19, 20, 12. Just so long as the people would see God through the Sabbath and would rely upon His power to enable them to keep His statutes and judgments, so long would they be kept from sin and from departing from Him. Then they would be His people, and He would be their God, and do through them all that He wished to do.

But they did not remain faithful. "They despised My judgments, and walked not in My statutes, but polluted My Sabbaths; for their heart went after their idols." Eze. 20:16. Four times in this chapter is this reason given for their departure from God, and the statement made that in backsliding they polluted the Lord's Sabbaths. This would necessarily be so if they forsook Him to go after other gods, for they would either wholly disregard the Sabbath or make a pretense of honoring it while their hearts were going after other gods. Either would be pollution of the Sabbath, for its true signification would be perverted. Over and again Israel was led into the idolatry of the nations around them. In speaking of their departures from Him the Lord has recorded such expressions as the following, in harmony with the foregoing: "They kept not the covenant of God, and refused to walk in His law; and forgot His works, and His wonders that He had showed them;" "They believed not in God, and trusted not in His salvation;" "Their heart was not right with Him, neither were they steadfast in His covenant." Ps. 78:10, 11, 22, 37.

Of Universal Application.

These truths respecting apostasy are applicable in every age. For if the knowledge of God is dimmed through sin, His laws are disregarded. And it is fundamentally true that the sign of the true God, the Sabbath, which tells who He is, also passes from men's minds, is disregarded as to its intrinsic importance, and hence, in the definition indicated by the Lord Himself, is polluted. Between the foregoing facts and principles and Sunday observance there is a very close relation. It is not asserted at all in these studies advocating the seventh-day Sabbath that every observer of Sunday is an apostate from God. Attention is merely called to the principles involved, with an earnest hope that the truth may appear so clear and desirable that error shall be gladly abandoned when it is pointed out and shown to be error.

"LIKE Peter on Galilee's troubled bosom, men walk the waves of adversity in perfect safety while they look alone to Christ in faith; but when, like him, they look away to the waves, they sink in the surf of trouble, and are soon swallowed up."

CHRISTIAN DEVELOPMENT UNDER GOD'S LAST WARNING MESSAGE.

BY B. FRANKLIN RICHARDS.

IN all ages of the past the Lord has given ample warning to the people before the occurrence of any great event. Since the creation there has been nothing of greater importance to the world than the second coming of Christ, since it marks the cessation of the world's activity, and the end of the age.

The last warning message of God to the world is recorded in Rev. 14:9-11: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

In all the Bible there is no denunciation so fearful as this. It is a special message of God, a special warning to the people of the earth against receiving the "mark of the beast" or worshiping either the beast or his image. So somewhere in the Word there must be a record of a power which compels the people to do this very thing. Such a record is found in Rev. 13:11-17: "And I beheld another beast, . . . and he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, . . . and he doeth great wonders, . . . and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast; . . . and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell save he that had the mark, or the name of the beast, or the number of his name."

A Courageous People.

The reader can see that the person who, in the face of this cruel power, will remain loyal to God, must be a Christian of undoubted courage. He will also be a reader of the Bible and acquainted with God. He must know that God is talking directly to him when He says, "Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. This will make him a true worshiper; for he will be depending each moment on God for protection and support. He will be

A Member of the True Church

also, for he will heed the command of the Lord to come out of any church that has become "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1-5.

Commandment-keepers.

The distinctive feature of the Christian developed under this last warning message

will be the keeping the commandments of God; for while this last message is sounding, and the compelling power of the "beast" is enforcing its worship by the death penalty, there will be a people, the true church of God, who are described by the angel thus: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

A Healthy People.

Because of their strict obedience to the commands of the Lord, none of the diseases or plagues, that will afflict the people of the world will come upon them. "If thou wilt diligently harken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26. "Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91:9-11. While they themselves are living in accordance with the laws of health, it is reasonable to conclude that they will be teaching to other people proper ways of living.

Students of the Bible.

Because of their desire to know the mind of God the people of the true church will so earnestly apply their minds to the study of the Bible that they will become skilled in explaining the Scriptures. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

A Thoughtful and Careful People.

This message will develop a people who will call into activity every power of their being in consecrating themselves for the salvation of souls. They will obey the injunction: "Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4:15, 16.

Adventists.

Because of the fearful persecutions of the beast power, the extreme wickedness of the times, the people of God who are giving this last message are waiting anxiously for their coming Lord, and with this desire uppermost in their minds, it becomes the theme of their conversation. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Seventh-day Adventists.

We have seen by the last quoted text that God's special and "peculiar" people under the last message are Adventists because they are proclaiming His second coming and are looking for Him. They also "keep the commandments of God" (Rev. 14:12), and since the fourth is one of the ten, and enjoins the keeping of the seventh-day Sabbath, they become Seventh-day Adventists by its observance.

The experience through which that people have passed and the character which they have

developed under this message in standing loyally for God in spite of the tyrannical persecution of the beast power, enable them at last to join in that triumphal chorus before the throne of God. "And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb." Rev. 15:2-4.

Sabbath-keepers Forever.

Their lives measure now with the life of God. Eternity is before them; they keep the Sabbath holy. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:23.

"I'M TOO BUSY."

A MERCHANT sat at his office desk. Various letters were spread before him. His whole being was absorbed in the intricacies of his business. A zealous friend of religion entered the office.

"I want to interest you a little in a new effort for the cause of Jesus Christ," said the good man.

"Sir, you must excuse me," replied the merchant. "I am too busy to attend to that subject now."

"But, sir, inquiry is on the increase among us," said his friend.

"Is it? I'm sorry, but I'm too busy at present to do anything."

"When shall I call again, sir?"

"I can not tell; I'm very busy I'm busy every day. Excuse me, sir; I wish you a good morning."

Then bowing the intruder out of his office, he resumed the study of his papers.

The merchant had frequently repulsed the friends of humanity in this manner. No matter what the object, he was always too busy to listen to their claims. He had even told his minister that he was too busy to do anything but to make money.

But one morning a disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me!"

The merchant laid down his pen, his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home, and retired to his bedchamber.

His unwelcome visitor had followed him, and now took his place by his bedside, whispering ever and anon, "You must go with me."

A cold chill settled on the merchant's heart; specters of ships, notes, houses and lands flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death.

Humanity, mercy, and religion had alike begged his influence, means, and attention in vain; but when death came he was powerless—he was compelled to have leisure to die.

Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we can not be too busy to die. "Prepare to meet thy God."—*Selected.*

How They Became Convinced

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

CXCV.

ABOUT two years ago I became interested in the subject of the coming of the Lord. I began to read the Revelation, but got only a few thoughts that satisfied me. I asked our minister if the beast that received a wound unto death, yet was healed, was not the Roman Church, and he thought I was mistaken in the application. Then by chance the book entitled "The Coming King" fell into my hands. I read it twice, and began to see that some of my thoughts on reading the Revelation were not so far from right after all.

I then approached another minister and spoke of the subject, but he treated me quite coolly, and said that the Revelation was a sealed book, and the time of its opening was yet far in the future. After this a kind lady in our town, learning that I had become interested in this line of thought, gave me the book entitled, "The Great Controversy between Christ and Satan," which I read with much interest. Then she gave me another book, entitled, "The Desire of Ages," from which I received light that I never had enjoyed before.

I then spoke to two other ministers on the subject, but they were in the dark, and objected to the views that I suggested. I have lately read the book, "Thoughts on Daniel and the Revelation," and find that our faith is greatly strengthened by another witness. I never had such faith in the Word before. When I saw the light on the fourteenth chapter of Revelation, I could not talk about it for several days. My cry was, O God, is this true? and I have lived fifty-six years and only learned it now! When I came to see the light on the true Sabbath, and duty made so plain, I could no longer resist the Word of God. I made a complete surrender, and let the

world do as it will, I shall endeavor to live up to the light of the Word.

I am nearly blind, and I believe that God has overruled the affliction for my good, as through it I have been brought to the light. P. B. GILBERT.

CXCVI.

I WAS a member of the Christian Church, when two members of the Seventh-day Adventist Church, both my friends, visited me at my house. I thought their doctrine the worst kind of foolishness, and undertook to prove to them that they were wrong. I thought to show them that it was right to observe Sunday; but, instead of proving that they were wrong, the Bible showed me that the seventh day is the holy Sabbath of the Lord. Having been convinced on this point, other new light on the subject opened up faster than I could take it in. So my wife accepted the truth a year before I did, because I was afraid people would laugh at me.

Now I can not see why people do not take Christ at His Word. The Bible says that "sin is the transgression of the law" (1 John 3:4), and that "the wages of sin is death" (Rom. 6:23). It also says that "where no law is, there is no transgression" (chapter 4:15), and that "sin is not imputed when there is no law" (chapter 5:13). Then if the law were done away, we would have no more sin; and if no sin, then no death. But we see death all around, so there must be sin; and as there is sin, the law of God must be in force, for it is only the transgression of God's law that is sin (chapter 7:7). The law of God says "the seventh day is the Sabbath of the Lord." But no divine law says anything about the first day being sacred. Every man should read the Bible for himself.

THOS. R. COX.



I WONDER WHAT I WOULD DO?

Out on the street a beggar waits
In the driving storm so cold—
A homeless child with a famished look,
And garments thin and old.
I give from my bounty a meager dole,
And pennies I spare her few;
If I knew that my Saviour was standing there,
I wonder what I would do?

In yonder attic cold and bare,
There's a woman that sits and sews
For her children's shelter and scanty fare,
Till the weary midnight goes.
She is stitching her life in those seams for me;
Am I giving her back her due?
If I knew that my Saviour was keeping account,
I wonder what I would do?

I have home and friends, and silver and gold,
Far more than I daily need;
And clothe myself in a costly garb,
While these for a pittance plead.
My house is full of beautiful things
That are only for taste and show;
If I knew that my Lord had need of these,
I wonder what I would do?

There comes a time in the future new,
When this life has passed away,
When these needy ones will stand with me
In the light of a judgment day.
When the angel reads from the Book of Life
My deeds for that great review,
If these should speak and accuse me there,
I wonder what I should do?

Then the Son of Man, with His angels fair,
Will sit on the great white throne,
And out from the millions gathered there
He will know and claim His own.
If He saith to me those words I've read
In that Book so old and true,
"Inasmuch as ye did it not to these"—
I wonder what I should do?

—Selected.

A NICKEL FOR THE LORD IN THE MISSIONARY COLLECTION.

YESTERDAY he wore a rose in the lapel of his coat, but when the plate was passed to-day he gave a nickel to the Lord. He had several bills in his pocket, and sundry change, perhaps a dollar's worth, but he hunted about, and, finding this poor little nickel, he laid it on the plate to aid the church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

On the previous afternoon he met a friend, and, together, they had some refreshments. The cash-register stamped thirty-five cents on the slip the boy presented to him. Peeling off a bill, he handed it to the lad, and gave him a nickel tip when he brought back the change. A nickel for the Lord, and a nickel for the waiter!

And the man had his shoes polished that same afternoon, and handed out a dime without a murmur. He had a shave, and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord.

Who is this Lord?

Who is He? Why, the man worships Him as Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, he does, and he dropped a nickel in to support the church militant.

The church militant is the church that represents

upon earth the triumphant church of the great God.

And the man knew that he was but an atom in space, and he knew that the Almighty was without limitations, and, knowing this, he put his hand in his pocket, and picked out the nickel and gave it to the Lord.—*Exchange.*

IF!

"Look at our houses, our lands, our possessions; our entertainments, our amusements, our recreations; our comforts, our luxuries, our extravagances! Surely, as long as we have all these things for ourselves, we can scarcely plead with any honesty, 'We would help the poor heathen if we could, but really, we have no money!' No money! Nay, God's servants have plenty of their Master's money. But they are not willing to part with it. If we liked to give the money, we should find we had it to give. If we wanted to send our missionaries, we should find some way of doing it. O yes, if it would secure social advantages, or if it were something we cared for, Christians would soon be busy writing their checks, and pouring their silver and gold into the treasury. But as it is—'we really can not afford it!' True, we sing about

".....my silver and my gold,
Not a mite would I withhold."

And, perhaps, a mite we do not withhold. But, too often (with heaped-up riches), we withhold all the rest! We think we may lavish as much as we please upon ourselves, while we expect our Master, who gave Himself for us, to be satisfied with any little pittance we may condescend to offer Him!

"We sing, and lustily (for is it not one of our favorite hymns?):

'Were the whole realm of nature mine,
That were an off'ring far too small.
Love so amazing, so divine,
Demands my soul, my life, my all.'

And then we give Him, for foreign missions, one per cent. of our income? Nay, but (taking the average) one-sixteenth of one per cent. O, why do we call ourselves God's servants, and serve Him so badly?

"My brother, beware how you rob God. Take care, I pray you, lest in seeking to save your life you lose it, lest in seeking to save your money it vanish away, lest in seeking to save your children they are taken from you."

He who embraces in his prayers the widest circle of his fellow-creatures, is most in sympathy with the mind of God.—*Dean Goulburn.*

THE EMPRESS DOWAGER'S GIFT TO MISSIONS.

WHEN the announcement was made some weeks ago that a gift of 10,000 taels (£1,400) had been made by the Empress Dowager of China to the funds of the new Union Medical College at Peking, the news was received with some incredulity. The fact has now been confirmed by Dr. Cochrane, who gives an interesting account of the circumstances leading up to this munificent gift. It appears that the suggestion of appealing to the empress was first made by the British Minister, Sir Ernest Satow, who has taken a warm interest in the whole scheme, and has himself given 1,000 taels to the fund. With the aid of a friendly Chinese official, a statement of the aims and needs of the medical college was carefully drawn up. This was sent to Prince Ch'ing, with a covering letter from Sir Ernest, asking that the matter might be brought before the notice of the empress, and vouching for the worthiness of the object. The result was a check for 10,000 taels.

Dr. Cochrane ascribes the success of the appeal largely to the fact that the medical mission has for

many years rendered occasional service to the officials of the palace. The head eunuch, whose power is very great, is on friendly terms with the mission, and promised to use his influence if an opportunity offered. It need hardly be said that the missionaries are profoundly thankful, not only for the gift itself, but for the indications which it suggests of a changed attitude on the part of the empress toward missionary work and for the influence which such an example will exert in official circles throughout the empire.—*London Chronicle.*

HOW THEY DO IT IN CHINA.

A MISSIONARY, describing a day's journey in China, and a conversation on the way, said: When you meet a Chinaman he fires off a volley of questions, which, of course, you answer promptly: "How are you?" "Have you had your breakfast?" "What are you doing?" "Where are you going?" "What are you going to do there?" and so on. "What country do you come from?"—"England." "And how far is that?"—"Ten thousand miles." This puzzles Mr. Chinaman for a time. Then he looks up again with a smile, and says, "Well, you must walk fast." Then he proceeds: "How old are you?" "Are you married?" "How old is your wife?" "Any children?" "Boys or girls?" He is glad if they are boys, but shakes his head if they are girls. This is the funny side of the conversation, but something else has to be done. At the right moment you will give him a Gospel, and talk to him about Jesus. He will accept the book, and obtain help to read it. He will afterwards be found pouring over some of the parables or miracles of our Lord. Thus he learns the Gospel.—*Exchange.*

ANOTHER PICTURE.

AN artist was once asked to paint a picture representing a decaying church. To the astonishment of many, instead of putting on canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ, and the beautiful stained-glass windows.

Just within the grand entrance, guarded on either side by a "pillar of the church," in spotless apparel and glittering jewelry, was an offering-plate of goodly workmanship, for the "offerings" of fashionable worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering-plate, suspended from a nail in the wall, there hung a square box, very simply painted, and bearing the legend, "Collection for Foreign Missions;" but right over the slot, through which certain contributions ought to have gone, he had painted a huge cobweb.—*Selected.*

PRESBYTERIAN SCHISM IN BRAZIL.

A DIVIDED, warring Protestantism is sure to make opportunity for Rome. According to a correspondent of the *Missionary Review* this fact is being illustrated in Brazil. He states the case as follows:

The schism in the Presbyterian Church, the strongest Protestant church in Brazil, continues. The alleged ground for the schismatical movement, which resulted in the establishment of an independent presbytery, was the Masonic question; the independents holding that Masonry is incompatible with Christianity, and the synod, that whether it is wrong or not, it is not an occasion for excommunication or exclusion from the church. Both sides are holding their own, tho, as always, schism seems likely itself to be rent by schism. These are bad days for dissension among Christians in Brazil. Every energy is needed for real work. "Conditions have greatly changed here," writes one of the most

experienced observers. In Brazil, "there is no longer an indifferent, dying church to contend with, but a revived Roman Catholic Church, . . . an awakening of the religious sense of the people. This is the result of a skilfully-organized campaign from Rome, and the influx of thousands of learned priests and members of the religious orders from Spain, Italy, France, and Germany, and even from the United States. Something must be done by the various missions to meet these conditions.

OUR WORK AND WORKERS.

FROM March 15 to April 3 a canvassers' institute will be held at the Harvey (N. D.) Industrial School.

In connection with the medical work of the Grand Rapids, Mich., treatment rooms, Dr. Patience S. Bourdeau reports that four persons have taken their stand for the truth.

At the recent annual session of West Michigan Conference, fourteen laborers received ministerial credentials; six were granted ministerial licenses, and missionary licenses were given to sixteen others.

Six churches in Missouri Conference report that every resident family has the Review and Herald, one of them being the large church in Kansas City. We hope that the ball will keep rolling until all the churches will be on the "roll of honor."

FROM Brother H. C. Balsbaugh, of Memphis, Tenn., we have this good word: "The work here is going on steadily. The colored people now worship in a rented hall, among them being ten new Sabbath-keepers. The colored work is indeed progressing well, being very definitely blessed of God. For this we praise Him with grateful hearts."

In ordering the SIGNS for three months to four different addresses, Miss Ethel Prouty, of Everson, Wash., adds to her order these encouraging words: "My father and mother and myself are Sabbath-keepers through the help of the SIGNS and the tracts we have read. We have not joined the church yet, but we intend to do so as soon as we get an opportunity. We will do all we can to help along the good work that is so much needed at the present time. . . . Many thanks for what your paper has done for us."

FROM the Manitoba Worker we learn that Dr. Gamble, of Kansas, has been making a tour of that province in the interest of the Lord's Day Alliance. His method, of course, is the same that he uses in the States, namely, an Egyptian scheme of conjuring with the calendar to make out that Sunday is the seventh day of the week. But he was met in several places with a liberal distribution of tracts on the Sabbath question and articles in the papers, which considerably tempered the effect of his tirade against Adventists. Our brethren everywhere should keep on hand a stock of the tract, "The True Seventh Day," for use when a community becomes afflicted with "Gamble"ism. It is a brief, yet effective, expose of his farcical theories regarding the Sabbath. It is No. 78, Apples of Gold Library; 24 pp.; price, 1½ cents, or \$1.00 per 100.

SOME months ago Brother J. B. Stuyvesant and wife, of Missouri Conference, went to Columbia, South America, to labor. Writing to the Workers' Record, from St. Andrews, Sister Stuyvesant says: "We like the place here very much. The island is nine miles long by three wide, and has a population of about 4,000. The people speak English. The island is one big coconut garden, and is a beautiful place. We have a nice little house by the side of the schoolhouse. The sea washes up at our back fence, and a hill covered with coconut palms is in front of us. The climate is warm all the time, but the sea-breeze is blowing all the time, too, so we do not feel the heat like we did in Missouri. We have a nice little company here, representing seven families. There are five young people in our school who will make good workers. We have started a class in Spanish. We find plenty to do. I have the school, and enjoy the work very much. I find the children are bright, quick, and respectful. Mr. Stuyvesant sells books, holds meetings, etc."

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Being an "Author's Edition," they were sent out free to all who asked for them, and to many who did not, till the last one was mailed. I have the names and addresses of those who have ordered copies, and if the calls are sufficient to warrant another edition, I shall be pleased to have it reprinted, and properly announced. The price would probably be about twenty-five cents per copy.

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THE HOME

"TELL HIM SO."

If you have a word of cheer
That may light the pathway drear
Of a brother pilgrim here,
Let him know.

Show him you appreciate
What he does; and do not wait
Till the heavy hand of Fate
Lays him low.

If your heart contains a thought
That will brighter make his lot,
Then, in mercy, hide it not;
Tell him so.

Wait not till your friend is dead,
Ere your compliments are said;
For the spirit that has fled,
Does not know,

But unto our brother here
That poor praise is ever dear;
If you've any word of cheer,
Tell him so.

—British Weekly.

JONES' ALPHABET.

[Jay Benson Hamilton, in *Southwestern Christian Advocate*.]

GEORGE WASHINGTON JONES was nineteen years of age before he learned his alphabet. It contained but three letters, and they were all the same. He was an orphan who had managed to live in spite of being a waif, homeless and friendless. He had learned to read by some strange chance, exactly how, he never could explain. The little which he had read had awakened lofty ambitions in his boyish mind. His daydreams would have filled with laughter all who knew him had they but known them. He treasured his purposes as the secrets of his own heart and brain, and patiently and contentedly toiled, living from hand to mouth until he had reached the age of nineteen.

His nineteenth birthday was his emancipation day. He was going to his daily work when he saw a fragment of a newspaper flitting before him, driven by the wind. He stopped and caught it and read:

"Push with energy; plod with patience; endure with pluck; and you can do anything that God approves. With these P's, push, patience, pluck, as your alphabet, you can spell every word but FAIL."

The boy became a man in a flash. He straightened himself to his full height and spoke aloud:

"I have learned my full alphabet; now I will begin to spell."

He looked again at the paper and saw that the words were a brief extract from an address by the president of Walden University. He said to himself: "I do not know where Walden University is, but I will find it."

One week from this birthday, he started on foot for Walden University. He carried in his hand a small bundle containing his scanty wardrobe. In his pocket were a few cents, his total fortune. His journey was filled with adventure, but he triumphed over all obstacles. He asked nothing and would receive nothing in charity. He earned his living

by the way, but ever kept moving toward his goal. It took many weeks, but he was ever cheerful and courageous. His smile was a sunbeam; his laugh was rich music; his song was a trumpet blast. He worked and smiled and sung his way, until wearied, footsore, shabby, and gaunt with hunger he entered the city. He found the man whose words had changed the current of his life. He quietly stated his desire to secure an education, and exhibited the soiled fragments of paper containing his alphabet.

He was encouraged and assured that if he would continue to spell as he had begun he could not fail to succeed. Disdaining to accept aid, Jones began to seek work to pay his way. He tried scores of places, only to be refused. He bowed, lifted his fragment of a hat and smiled, when each said, "No!" One man, who had been unusually curt and surly, was so amazed at the smile and bow that he muttered to himself.

"If he can do that when I say 'No,' what would he do if I were to say 'Yes!' I'll try it as an experiment."

When Jones was recalled, the man said, "What kind of work do you want?"

"Anything."

"I have work, but it is hard."

"I am strong."

"It is dirty."

"I have soap in my pocket."

"The pay will be small."

"I do not need much."

"Follow me!"

Jones had a job.

The cellar of a large warehouse was as gloomy as a dungeon. It was filled nearly to the ceiling with boxes and barrels. Refuse of every kind was piled in heaps.

"Clear this up. Break up the barrels and boxes that are useless. Pile neatly those that are good. Put this rubbish in barrels on the sidewalk. I will give you one dollar for the job. When will you begin?"

"Now!" said Jones. "If you will let me sleep in the room we came through, I will not leave until the job is done. I saw an old blanket on the floor that will do for a bed." Permission being given, Jones had a job and lodgings. A few wisps of hay and a disreputable horse blanket served for a bed. Three nickels, his total wealth, purchased three loaves of bread. A faucet in an old sink furnished water, and Jones had a job, board, and lodging. It took three days to complete the task. When it was finished the employer was asked to pass his approval upon the work.

Every bit of rubbish had been carried out, and filled a row of barrels on the sidewalk. In one corner boxes all ready for use were stored. In another corner a similar pile of barrels was placed. In another corner kindling wood from the broken barrels and boxes was heaped. In a box were two pailfuls of coal, picked from the ashes; in another box were scores of bottles taken from the rubbish, all assorted according to size and carefully washed. The windows that had been obscured with dirt and cobwebs were washed clean and wiped dry and bright. By the aid

of an old whitewash brush and a pail of discarded lime that had been discovered in the rubbish, the cellar had been carefully whitened; it was swept, light, clean, and almost fit to live in. The owner looked about him silently for a few moments and said:

"If this is the way you do your work you will never want for a job. I have a pile of wood in my back yard that you can tackle, and it is big enough to keep you busy for a year. I'll pay you the market price for the work."

Jones looked at the silver dollar, smiled, and bowed his thanks, and asked to be shown the way to the woodpile. He worked his way through two years' preparatory training, four years collegiate study at Walden University, and three years of theological training at Gammon School of Theology. He applied his alphabet to his books as he did to his work, and earned honorable recognition in every study.

He became a speaker and writer of more than average ability. He developed into an all-round athlete without a peer in his class. He could sprint faster on an errand, lift harder on a heavy load, knock out more tough obstacles, and surmount greater difficulties than any man in either institution.

The day that he received his diploma from Gammon Theological Seminary he sat down in his room and carefully read the words on the fragment of paper that contained his alphabet and spelled out the words that were to form the motto of his future work in the world.

PHILANTHROPY NEEDS COURAGE.

PHILANTHROPY needs courage. We have thousands of rich men who would be philanthropists were it not that courage is wanting in them. For the philanthropist, when he commences philanthropy, meets with rebuff, with ingratitude, with approbrium. If he hasn't courage, he soon abandons his charitable deeds.

I shall never forget my first philanthropic effort. It discouraged me. I loathed philanthropy for a month thereafter.

I was poor at the time, very poor. In my little shop I had one employee, a boy of fourteen. In every way I denied myself in order to put by money wherewith to enlarge my business.

Well, one day I heard my boy complaining that his clothes were so shabby he was ashamed to go to chapel. "And there's no chance of a new suit for me this year," he went on, "for dad's out of work, and it takes all my wages to pay the rent."

I thought this matter over carefully. The boy undoubtedly had a shabby look. I took a sovereign out of my bag of savings, and I bought him a warm, stout rig of blue cloth.

He was pleased. He was grateful. But the next day he didn't come to work.

I met his mother on the street, and I said to her, "Where's Jimmy?"

"Why, Mr. Lipton," said the mother, curtsying, "Jimmy looks so respectable—thanks to you, sir—that I thought I'd send him around town to-day to see if he couldn't get a better job."—*Sir Thomas Lipton*.

In God's time, which is the best time, and in God's way, which is the best way, prophecy shall certainly be fulfilled. Every word of Christ is very pure, and, therefore, very sure.—*Matthew Henry*.

THE CHINESE.

Put them in rank, joining hands, and they will girdle the globe ten times at the equator with living, beating human hearts. Make them an army and let them move at the rate of 1,000 a day, week after week and month after month, and they will not pass you in 1,000 years. Constitute them pilgrims, and let 2,000 go past every day and every night, under the sunlight and under the solemn stars, and you must hear the ceaseless tramp, tramp of the weary, pressing, throbbing throng for 500 long years.

Just to get some idea of the population of that country, take your Bible in your hand and turn over the pages. Count the chapters—it would take a long time; count the verses, count the words—an endless task. Go further, count all the letters in the Bible from the first chapter of Genesis to the last of Revelation, every single letter, without missing one.

Have you got then the number of the people in that one land alone? Far from it. You must do it again; you must do it ten times, twenty times, forty times, eighty times, one hundred times before you reach the sum of the population of China. The letters of 113 Bibles are not enough to represent the souls in that land, and nearly all of them in heathen darkness!—*Selected.*

A MISAPPLIED PETITION.

Not long since the choir in one of the fashionable churches of the South rendered a long and difficult anthem—one with many frills and furbelows. The good minister sat patiently through it, but when the anthem was finished he arose and, to the amusement of both congregation and choir, began his prayer in deeply-earnest tones, saying, "O Lord, we thank Thee that we are still alive!"—*Lippincott's.*

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 13.—MARCH 26.—REVIEW OF THE QUARTER'S LESSONS.

Golden Text.—"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." John 20:31.

LESSON I.—Christ the Light and Life of Men. John 1:1-18. *Golden Text:* "In Him was life; and the life was the light of men." Verse 4. Christ was the manifestation of God to the world. No sinful person could look upon God the Father, and live. Hence it is said that "no man hath seen God at any time;" so every appearance of God to men at any time has been through the manifestation of the Son. See verse 18 of lesson scripture.

LESSON II.—The Witness of John the Baptist to Jesus. John 1:19-34. *Golden Text:* "Behold, the Lamb of God, which taketh away the sin of the world." Verse 29. Had John declared himself to be the Messiah, he could have secured many followers, and a brief career of honor; but he was wise enough to be faithful to his mission, faithful unto death. Thus he won the commendation of His Master (Luke 7:26-28), which was far better than the brief applause of men.

LESSON III.—Jesus Wins His First Disciples. John 1:35-51. *Golden Text:* "Thou art the Son of God; Thou art the King of Israel." Verse 49. Man's instrumentality is recognized in this initial work of Christ. Two were instigated to follow Him by the testimony of John the Baptist. On being convinced of His Messiahship, one of these, Andrew, sought his brother Simon. Then Jesus found Philip, who

was in turn the means of finding Nathanael. So every one who finds the truth should become its messenger to others.

LESSON IV.—The First Miracle in Cana. John 2:1-11. *Golden Text:* "Whatsoever He saith unto you, do it." Verse 5. Jesus' mother had no thought of His working a miracle; but she knew His accommodating disposition, and thought He might suggest some way to relieve the embarrassment of the host. But He is always "able to do exceeding abundantly above all that we ask or think." Eph. 3:20.

LESSON V.—Jesus and Nicodemus. John 3:1-15. *Golden Text:* "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Verse 16. The whole plan of salvation is based on the love of God. In the very nature of things, sin will produce death (James 1:14, 15), and, because of His love for His creatures, God devised a plan, even at the sacrifice of His willing Son, by which believers in Him should be saved.

LESSON VI.—Jesus at Jacob's Well. John 4:5-14. *Golden Text:* "Whosoever will, let him take the water of life freely." Rev. 22:17. Verse 14 of the lesson says: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life." This indicates that the disciples of Christ are to be channels through which His blessings are to flow out to others.

LESSON VII.—The Second Miracle in Cana. John 4:43-54. *Golden Text:* "The same works that I do, bear witness of Me, that the Father hath sent Me." John 5:36. And thus it is that every man is tested by his work. Does your work bear witness that you are God-sent? At last "the fire shall try every man's work of what sort it is." 1 Cor. 3:13. As Christ could heal the nobleman's son at a distance from His presence, so the true Christian's influence is not confined to his immediate surroundings.

LESSON VIII.—Jesus at the Pool of Bethesda. John 5:1-16. *Golden Text:* "A great multitude followed Him, because they saw His miracles." John 6:2. Jesus saw all the afflicted people at the pool, but it is noted of this man that "he had been now a long time in that case," and that he had no man to help him into the pool at the opportune moment. Jesus helps when everything else fails.

LESSON IX.—The Miracle of the Loaves and Fishes. John 6:1-14. *Golden Text:* "I am the living Bread which came down from heaven." John 6:51. Two points are especially made prominent in this miracle, namely, the ability of Christ to provide without limit, and that He makes His disciples co-laborers with Him in His work.

LESSON X.—Jesus at the Feast of Tabernacles. John 7:37-46. *Golden Text:* "Never man spake like this Man." Verse 46. The words of Christ were always His defense. Even Satan could do Him no bodily harm until His work was done, and He was ready to voluntarily lay down His life as the culmination of that work. So the Word of the Lord is the Christian's defense, as well as his only offensive weapon. See Eph. 6:13-17.

LESSON XI.—The Slavery of Sin. John 8:31-40. *Golden Text:* "Whosoever committeth sin is the servant of sin." Verse 34. Men were made sinners through a lie concocted by Satan, namely, "Ye shall not surely die." Gen. 3:4. No one phase of error has so enslaved the minds of men as this doctrine of man's inherent immortality. And as falsehood has enslaved the race, only the truth can set men free. Christ is the truth, and "if the Son therefore shall make you free, ye shall be free indeed." He makes men free through His Word, which is truth (John 17:17).

LESSON XII.—Healing of the Man Born Blind. John 9:1-11. *Golden Text:* "I am the Light of the world." Verse 5. Of all the blind men whom Christ had healed, this was the only one of whom it is said that he was born blind. The fact was well attested, and, as no other objection could be made, Christ was persecuted because He had healed the man on the Sabbath day. The last argument of truth's opponents is persecution.

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The Christian can grow only by feeding on the Word of God. Reading that Word is necessary, but reading alone will not give strength or growth. It must be appropriated by faith, brought into the life in times of trial and temptation. It must be made a rule of duty, joyful duty, for it is the expression of a loving Father's will. It should be studied for this very purpose, that we may find the way to do it, and then do the same.

"Follow Me," is the standing command of the Master. At the late convention in Spokane, Wash., the Northwest Sabbath Association resolved, "That we thankfully acknowledge Jesus, the Son of Man, as the Lord of the Sabbath day," etc. Now the only acceptable way to acknowledge Jesus is to obey Him, and follow His example (John 14:15; 15:10). And the Sabbath day of which Jesus said He was Lord is the seventh day—that He blessed and sanctified (Gen. 2:2, 3; Mark 2:27, 28). The Sabbath Association also resolved, "That we regard the civic sabbath as the strongest pillar in the temple of liberty, and a bulwark of protection for labor against the oppression of greed and avarice." If the man-made, civic sabbath is the "strongest pillar in the temple of liberty," it is no wonder that liberty is being driven from her seat, and oppression and tyranny are crowding in, while the temple itself is tottering before the onslaught of imperial sway and its ever-increasing burdens. If this civic sabbath is being depended upon as "a bulwark of protection for labor against the oppression of greed and avarice," it is no wonder that greed and avarice hold

such high position in the management of our country's affairs—political, financial, and industrial. Evidently the temple of liberty is having very poor protection, for some reason or other; and, if a human sabbath is its strongest pillar, that certainly accounts for it.

Another western improvement is proposed in Palestine, the construction of steam trams to run between Jerusalem and Bethlehem. It is certain, however, that the trams will be a great convenience, and they will hardly be more ugly or more unoriental than the wretched ramshackle wooden vehicles, drawn by miserable horses, often ill-used, in which people who are not well-to-do tourists make the journey if they do not care to ride on donkey-back or trudge on their own feet. And the Jerusalem station of the Jaffa-Jerusalem railway has been a conspicuous object on the Zion side of the city for eleven years now.

"That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me." This is one clause of our Saviour's prayer to the Father, just before His betrayal. What a precious truth it teaches! That God loves us just as He loves His only-begotten Son. Is it difficult to believe this? We have only to remember that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." If He had loved us less than He loved the Son, He would not have given the Son for our redemption. Why did He so love us? He answers: "I, even I, am He that blotteth out thy transgressions for Mine Own sake." And what will His love accomplish for us? Again He says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir."

Why Christ Could Not Change the Sabbath.—In the article, "The Sabbath and Sunday" (page 10 of last week) is the important statement that "Jesus did not institute a change of the Sabbath before His death, and could not after His resurrection." Some will ask, "Why could He not change the Sabbath after His resurrection?" We say that some will ask this question, because many now say that He did so change the day. But there is a reason why He could not do so. The Sabbath is part of the law of God, a jot or tittle of which can not be destroyed (Matt. 5:17, 18; Luke 16:17). This law is inseparably connected with the new covenant (Jer. 31:31-33; Heb. 8:8-11), and is established by faith (Rom. 3:31). Now the new covenant, or testament, and all that is done under it, was ratified at the death of Christ. So if, before His death, He did not make any change in the law which was to be enforced by the covenant that was confirmed by His death, He could not make any change afterward: "Tho it be but a man's covenant [margin, "testament"], yet if it be confirmed, no man dissannuleth, or addeth thereto." Gal. 3:15. Is God's covenant less sacred than a man's testament? Has He less regard for His covenant than men have?—No, indeed; for He emphatically says, "My covenant will I not break, nor after the thing that is gone out of My lips." Ps. 89:34; also 111:5-10.

Profession vs. Practise.—A contributor to the *Christian Statesman* (National Reform organ) cites the following "Christian Citizenship Pledge" as defining the National Reform movement:

We, citizens of the United States whose names are underwritten, acknowledge the Lord Jesus Christ as the Ruler of nations, and His law as the supreme standard of right and wrong; and we pledge ourselves to Him and to one another to study the laws of His kingdom; to obey His will as citizens in all things so far as known to us; and to use our influence and power, as citizens, to secure the acknowledgement of His authority and obedience to His will in all things by our nation and our government.

We learn from Ps. 40:7, 8 and John 5:30 with chapter 15:10, that God's will is His law, and that His will is also the will of Christ. Furthermore we learn from the Word of God and the example of Christ and His apostles that "the seventh day is the Sabbath of the Lord." But the National Re-

form movement, while making a pretense of "obedience to His will in all things," is pre-eminently engaged in the work of enforcing the observance of another day as the Sabbath. Thus, instead of acknowledging Christ's authority in this matter, these professed reformers are using their utmost endeavor to have "our nation and our government" install a sabbath directly antagonistic to the Sabbath of the Lord, as expressly appointed by Him in the beginning (Gen. 2:2, 3), and embodied in His law (Ex. 20:8-11), which can not be altered (Matt. 5:17, 18; Luke 16:17).

When It Will Succeed.—Enforced Sunday observance has been sought in this country through various pretexts and schemes: (1) As a religious measure, (2) through an educational scheme; (3) as a sanitary measure; (4) as a temperance proposition; (5) as an auxiliary to the interests of the laboring class in the conflict with capital; (6) as a means of squelching the truth concerning the true Sabbath of the Lord. The latter has been an underlying purpose on the part of the adversary all through. While none of these pretexts or purposes have fully succeeded, they have all, in connection with politics, had a certain degree of effect.

But when will success crown the effort? Answer—When it comes to the front as a full-fledged political scheme, backed by a united Romanism and apostate Protestantism; and the time is not far ahead. How was the Sunday institution first launched into the realm of law?—As a political measure, pure and simple. How did it get into the Christian Church? As a political scheme to curry favor with the state. How did it become an element of persecution?—First, as a political means of continuing said favor of the state, and, second, as a political measure by which the state catered to the victorious political church.

So, as of yore, Sunday's full victory must come as a political institution, with a religious pretense behind it. And so says the prophecy: "And I beheld another beast coming up out of the earth [the United States]; and he had two horns like a lamb [at first], and he [afterward] spake as a dragon. And he exerciseth all the power of the first beast [Rome] before him [or in his presence], and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. 13:11, 12. Study the whole chapter, and see "Marvel of Nations," published at this office. 324 pp.; cloth, \$1.25; cloth gilt, \$1.50.

Is Man Immortal? is a question that affects the stability of much that passes for orthodox religion. All the structure of Spiritism, all the fallacies of Christian Science falsely so-called, all the dogmatism of Roman Catholicism, and as much of so-called Protestantism as was inherited from Rome, together with all of heathen mythological tradition, are based on the delusive theory that man is naturally endowed with an immortal soul. Notwithstanding the entire harmony of the Scriptures that man is mortal, that God "only hath immortality;" that it is obtainable only through Jesus Christ, by seeking for it through "patient continuance in well doing," and that it is bestowed at the coming of Christ in glory, the majority of men tenaciously cling to the Satanic falsehood that deceived our mother Eve in the Garden of Eden. The truth on the subject is aptly and briefly told in a tract, entitled, "Is Man Immortal?" recently issued from this office. It is Apples of Gold Library, No. 86, January, 1905. 16 pages; price, 1 cent, or 70 cents per 100. Order from any of our publishing houses or tract societies.

Slavery and Liberty.—The most degrading and universal slavery is the slavery of sin, and the most blessed liberty is freedom from that condition. We are not to blame for being in bondage, for we are born there; but we are guilty if we remain in the bondage of sin when the Lord has made such gracious provision for our release. While he who commits sin is the slave of sin, it is just as true that if the Son of God make us free, we are free indeed. John 8:34, 36. That freedom is for all who will accept it.