

SIGNS OF THE TIMES

THE MAN

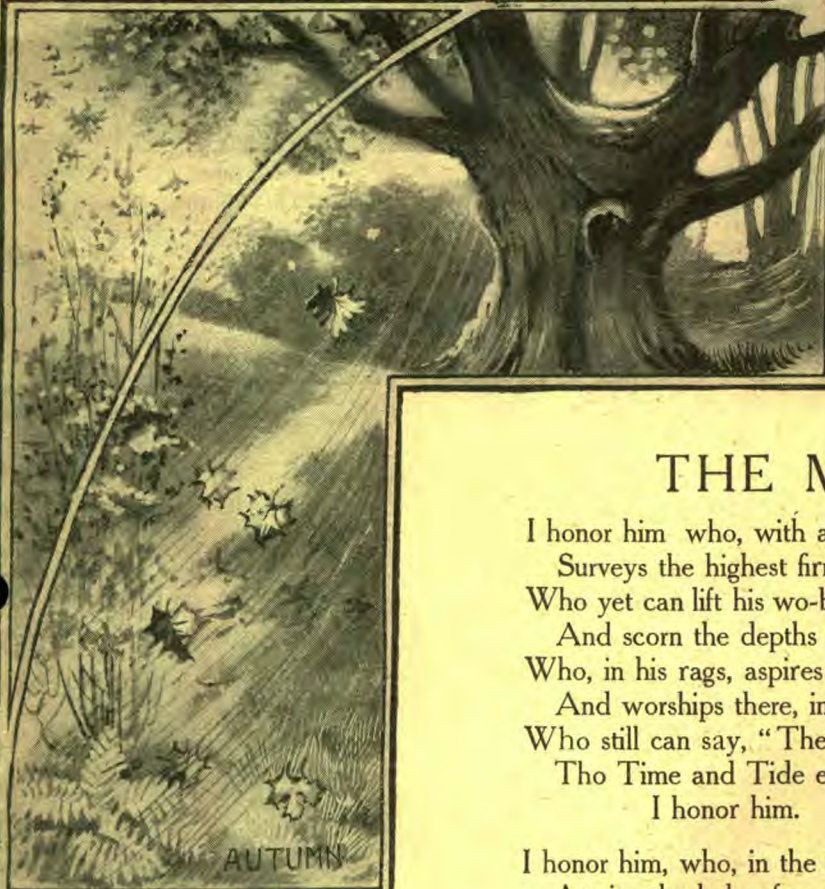
I honor him who, with a crust of bread,
 Surveys the highest firmament of hope,
 Who yet can lift his wo-benighted head
 And scorn the depths where kings in folly grope;
 Who, in his rags, aspires to honor's shrine
 And worships there, in silence, with his soul,
 Who still can say, "The fruits of life are mine."
 Tho Time and Tide efface his every goal;
 I honor him.

I honor him, who, in the field of strife,
 Attains the halo of a sinless brow,
 Whose thoughts go Godward from the moil of life,
 The while his hand is fettered to the plow—
 Who, from the furrow of the common herd,
 Hath fixed his eye upon the astral plain—
 Whose soul is like the spirit of the bird,
 Whose heart is void of bitterness and pain;
 I honor him.

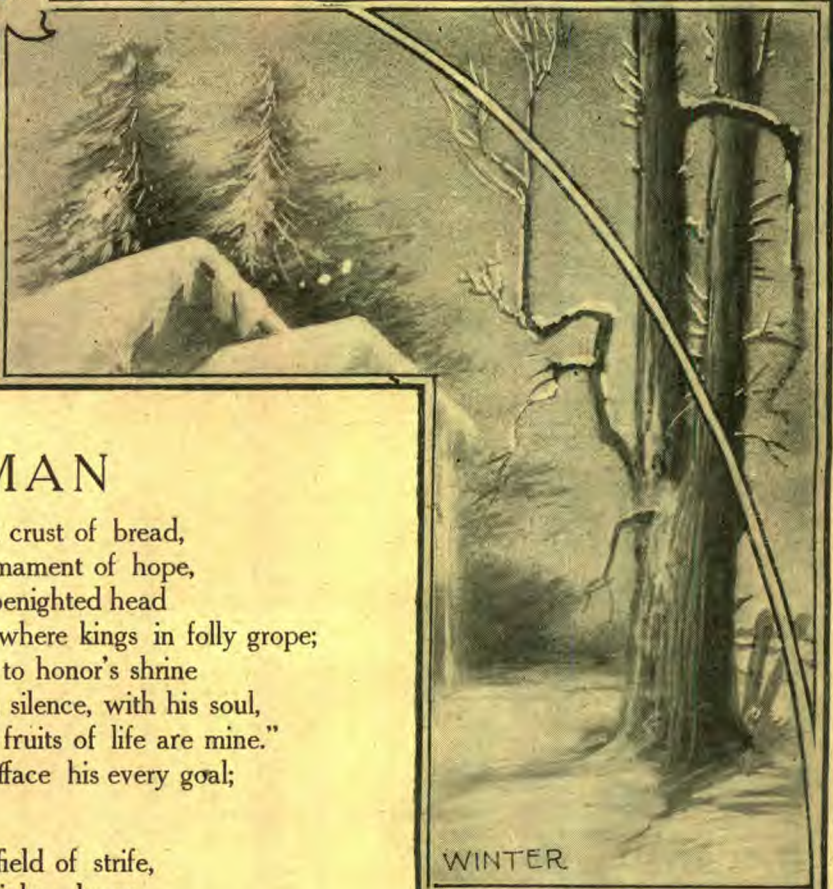
I honor him, who, with no gift of gold
 Can bribe the favor of untoward Fate,
 Whose honor, truth, and manhood are not sold
 To gain the key of Fortune's magic gate—
 Who stands alone, above, apart, away
 From all the masses that would mock his aim;
 Who only fears his Maker, and the Day
 When God shall view the glory and the shame;
 I honor him.

I honor him, whate'er his lot may be,
 Who lives the part by destiny assigned,
 Who does his given duty, spirit free,
 With callous hand, brave soul, and stainless mind;
 Who still can sing when all around him weep,
 Who still can love when all but God betray,
 And who, in death, goes smiling to his sleep
 With sweet conviction of the Coming Day;
 I honor him.

—T. Shelley Sutton.



AUTUMN



WINTER



SPRING



SUMMER



PUBLISHED WEEKLY

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H. H. HALL, - - - BUSINESS MANAGER.

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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.**SIGNS OF THE TIMES,**

Mountain View, Cal.

Dear Friends:

Please send me a few copies of your issue of February 8. There is so much good matter on the Outlook pages.

JAMES DUBOIS.

Moline, Ill.

H. H. HALL,

Dear Sir:

I have read your magazine, SIGNS OF THE TIMES, and like it very much. Please send it to me weekly for three months, and I will send you forty cents. Kindly let me know how to send the money.

Yours truly,

MRS. G. VETTER.

CO-OPERATION CORNER.**AN OPPORTUNITY.**

BROTHER GEO. R. DREW, one of our old ship missionaries, a pioneer, if not *the* pioneer in that branch of our work, spent more than a quarter of a century in this work, most of it in Liverpool, England. He is now unable to carry the large loads of publications on board ships, and has been forced to leave that work. He is now living in Oakhurst, Fernhill Park, Woking, England. But he is still a missionary, and anxious to prosecute the work as his strength will permit, and to a far greater extent than he is able financially. Are there not those who would esteem it a privilege to donate toward a club of twenty SIGNS OF THE TIMES to be sent to Brother Drew this present year? If we receive more than sufficient we will put it to a similar good use. Let us hear from our liberal friends promptly. We can assure them that it will be a good investment.

Things New and Old

THE CONFLICT BETWEEN CAPITAL AND LABOR



THAT there is a mighty conflict now on, and many battles yet to be fought by the forces of organized capital and organized labor, must be apparent to all observing men and women. Each succeeding year the conflict grows more fierce; and intelligent, thinking people are becoming alarmed at the outlook. The various combines and organizations are rapidly reaching out and embracing all kinds of people, trades and professions, and sooner or later will affect every individual. What relation we shall sustain to these two great world forces is of vital importance to us.

Mr. E. T. Russell has just written a book under the above title which sheds much light on this troublesome question. He writes altogether from a non-partisan standpoint, treating both sides of the vexing problem with a view of helping to its peaceable solution. Not only are many interesting facts and figures given, but divinely revealed principles are set forth that will help us to meet the great question intelligently, and surely produce harmony if heeded.

The book is illustrated, contains 167 pages, and the price is only 50 cents.

Story of Daniel the Prophet

A study of one of the most remarkable lives of the Bible, by S. N. Haskell. The lessons drawn from Daniel's character—his integrity, his devotion to duty, his steadfastness in adhering to true principles in the face of the greatest apparent danger—are most striking, encouraging and helpful. Not only this, but the wonderful things foretold by the prophet are clearly portrayed, and the time of their application determined.

As the practised eye of the prospector discovers the gems of earth and readily discerns their value, so the writer has found the sparkling beauties in the life and character of this man of God, as well as the interpretation of the marvelous things foretold by him, in which is the key that unlocks history to the end of time.

- The book is illustrated, and arranged in a manner to please and profit both old and young. Three hundred and sixty-nine pages. Price, \$1.00.

Power for Witnessing

One of the books that ever keeps fresh and new is the one with the above title. It endeavors to tell, not so much what the Holy Spirit is, as to illustrate by live experiences why we need it, and what it will do for us. Among the many good chapters we note the following: Something to Tell; Righteousness, Then Power; The Holy Spirit and the Unpardonable Sin; Secret of Rejoicing in Tribulation; How to Find Faith; The Laying On of Hands; Miracles and Healing; How to Seek Spiritual Gifts.

The truth concerning the Holy Spirit is unfolded in such clearness, beauty and simplicity, as will surely impart a new inspiration with the many practical suggestions and experiences given.

Two hundred and one pages, 44 chapters. Price, cloth, 75 cents; paper covers, 25 cents.

The Vegetarian Cook Book

For those who are looking for a better dietary than can be prepared from the flesh of animals, which is very liable to be contaminated with tuberculosis and various other diseases, we most heartily recommend the "Vegetarian Cook Book." It contains a large variety of thoroughly tested recipes of healthful dishes, and is so systematically arranged that any class of food or any particular dish may readily be referred to.

The book is the product of years of thought, experiment and observation of Mr. E. G. Fulton, manager of the Vegetarian Cafe, San Francisco.

Two hundred and sixty-five pages. About 450 recipes. Price, 75 cents.

Healthful Living

This book, on the fundamental principles of healthful living, is also going out rapidly. It contains, in convenient form, for ready reference, a large number of helpful suggestions on the subject of health and how to preserve it.

Two hundred and ninety-two pages. Price, 50 cents.

Sabbath Readings

This little volume is having a remarkable sale of late, and it is certainly deserving of such, for its pages are filled with a very choice selection of helpful, inspiring stories. The pure tone and elevating influence of this class of reading will commend itself to you as filling a useful place in the home, and will interest old and young.

The price now is 40 cents.

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We keep in stock a select line of Bibles of such standard makes as the Oxford, International and Nelson. Our stock has just lately been increased by the addition of something over a thousand of the various makes, styles and prices. A new feature just added is a line of illustrated Bibles for children, also a line of Red Letter Bibles and Testaments, containing all the words of our Saviour in red letters. A decided novelty is the Red Letter—illustrated Testament combined. We also have a choice stock of the American Standard Revised Bibles, which are becoming very popular.

We feel confident that we can please you in make, style, size and price. Send for our latest Bible catalog and price-list.

PACIFIC PRESS PUBLISHING COMPANY
MOUNTAIN VIEW, CALIFORNIA

Signs of the Times.

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

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For Terms, See Page 15.

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For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR.

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

TARRYING TOO LONG.

JERICO was a city straitly shut up because of the children of Israel. None came in, nor went out. Joshua 6:1. The fear of God's wrath had fallen upon them, and they hoped to shut it out by walls and barred gates.

GOD, in wisdom, had decreed that Jericho should be the first-fruits of the land of Canaan; and the first-fruits belonged wholly to Him, absolutely devoted to His service. God had devoted Jericho to Himself. The use which

and let them down from the wall, by a crimson cord, to safety and freedom, because from what she had heard, she believed in Jehovah. Thus Rahab the harlot gained a name and a place among God's faithful ones; for "by faith Rahab the harlot perished not with them that were disobedient, having received the spies with peace." Heb. 11:31. More than this, in God's providence she became a link in the chain of the chosen seed, an ancestress of our Lord. Matt. 1:5.

YET God would not leave Jericho. He would give its people opportunity to turn their terror into wholesome fear, fear into reverence, reverence into acceptance of Jehovah. But there were to be no human terrors in that invitation. Not by force or human power was Jericho to be forced to feigned service.

Lord says in effect, to place the men of peace, the priests, at the head, and once every day march around that city. On the seventh day repeat it seven times. Over and above them went the potent invisible army of God. What a mighty influence pervaded the very environment of Jericho. How every atom of atmosphere must have throbbed with the pleadings of God, as the silent armies wended their way in perfect order around the city devoted to God.

FROM Jericho's wall hung the scarlet cord of Rahab's faith. Surely, there must have been hope that it represented the faith of the people of the city, who would in a little while yield up their disobedience, open wide the gates, and cry, "Ye blessed of Jehovah, come in; ye are welcome." Day after day went by; silent and



Ruins of Jericho, the Devoted City.

should be made of the city depended on its character, the attitude of the people toward God.

THAT attitude had a little while before this been tested. Two of God's servants had been sent to that city, but the people sought to put them to death, and searched diligently that they might do this. Only one soul in all that city received them, namely, Rahab. She entertained them, secreted them from their pursuers,

A LITTLE before this Joshua had met a shining warrior, with drawn sword. Joshua demands, "Art thou for us, or for our adversaries?" and the warrior responds, "Nay; but as Prince of the host of Jehovah am I now come." He was there to win devoted Jericho for Israel and for God.

HENCE the method of warfare. No siege guns, no battering rams, were deployed against her strong walls. Tell the host of Israel, the

closed the city remained. Some, we presume, laughed; some scoffed at the strange daily march. The crimson cord of faith swung in the breeze, but its message fell upon insensate hearts. The silent, weaponless army, in its march, appealed to them daily. The mighty psychic forces of the army of God appealed to hard hearts, but all these were resisted. Seven times on the seventh day was the city the center of the grand march of the hosts of God, but its gates were still closed. God could not save the

city devoted, the first-fruits of the Goodly Land, to Himself; for they would not be saved. Cumberers of the ground, they must be cut down. One long blast upon the ram-horn trumpets by the priests, a great shout from the host of Israel, and the invisible army of God razes the walls of the self-doomed city, and Jericho is in ruins. Later, impious man attempted its building, but its curse rested upon him. To-day, as our photo-engraving declares, Jericho is a shapeless heap of ruins.

How TYPICAL all this is of lives into which God has wished to come, and has endeavored in every true way to find entrance for many years. At last Infinite Mercy has exhausted its resources, apart from forcing the will, which God can not do; and the soul is left to utter ruin. And the ruins stand out as great object lessons all along the way in nations, in cities, in men, and women.

DEAR soul, you are among the devoted ones, blood-bought by Jesus Christ. Whether you will be devoted to the service of God and live, or the service of self and Satan and die, rests wholly in your choice. "As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

BE COURAGEOUS.

THE Word of God abounds in exhortations to be courageous. And our poor human race is very much in need of these inspiring utterances, because sin has made cowards of us all.

When Moses was leading the children of Israel out of Egypt, he was directed to go by way of the Red Sea, and they encamped on its western shore. Then the Egyptian army pursued them, and their position was naturally a very perilous one. From a military standpoint, it was a veritable trap. Even the common people understood the situation, when they heard that Pharaoh was pursuing them, and they at once began to chide Moses. They were "sore afraid," and "cried out unto the Lord."

But Moses was calm, and said to the frightened multitude, "Fear ye not, stand still, and see the salvation of the Lord, which He will show to you to-day." Discipline and faith had made Moses courageous; and in turn he was prepared to encourage the people. "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible." The sequel to the word of encouragement spoken to the people that day was the joyful song of deliverance which they sang on the opposite shore the day following, when they realized that their enemies were all drowned in the sea.

So Moses went on, under the guidance and instruction of the Lord, encouraging the people under all kinds of trying circumstances for forty years. When he sent the twelve men into Canaan to spy out the land and report, he counselled them to be "of good courage." Just before his death, when he had again brought them to the border of the promised

land, after their long wanderings in the wilderness, his words were still full of courage. Altho he could no longer be a leader, he bade Godspeed to Joshua, his chosen successor. He "called unto Joshua, and said unto him in the sight of all Israel, Be strong and of a good courage; for thou must go with this people unto the land which the Lord hath sworn unto their fathers to give them; and thou shalt cause them to inherit it."

After the death of Moses, the Lord repeated again and again to Joshua the injunction to be courageous. Before crossing the Jordan, the Lord talked with him and said, "Be strong and of a good courage; for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and *very* courageous, that thou mayst observe to do according to all the law, which Moses My servant commanded thee. . . . 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."

Let it be noted that these words of encouragement are all connected with the journey from bondage to the promised land—typical, to some extent, of the sinner's deliverance from sin, and his probationary journey to the heavenly Canaan. All the way through the Lord recognizes that we need to be courageous, and He has not left us without the encouraging Word. Before going away, He left the assurance, "Lo, I am with you alway, even unto the end of the world." He knew just what we would have to contend against in the world; so He summed it altogether, and said, "Be of good cheer, I have overcome *the world*"—that is, everything that the world can possibly bring against any of His followers. Even in the face of death He could say to the sorrowing Jairus, "Fear not, only believe."

In the last days we are told that there will be especially "perilous times." Looking forward to this time, the seer cries, "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." He is especially wroth with the "woman"—the church of God—and goes out "to make war with the *remnant* of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

For this reason we have not only words of encouragement, together with counsel to "be patient unto the coming of the Lord," and assurance that "he that shall endure unto the end, the same shall be saved;" but we have many examples of patient, courageous, faithful brethren written for our learning. The grandest, noblest example of all is that of Him who had the courage to take upon Him our human nature for the express purpose of suffering death in behalf of sinners. He has set us the example of even enduring death on the cross, in the faith of "the joy set before Him" in seeing the fruit of His sacrifice made partakers of His joy in His everlasting kingdom of glory.

In view of this example, and the many others that might be cited, shall we not look upon all the possible trials that come to the faithful, and, with Paul, reckon them all as "our light affliction, which is but for a moment"? Shall we not accept whatever comes to us as a consequence of our faith in Christ, as logically

working for us "a far more exceeding and eternal weight of glory"? Such a view will at all times enable us to be "strong and very courageous."

G.

LIFE ETERNAL.

JESUS says, in praying for His disciples: "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, even Jesus Christ." John 17:3.

There are those in the modern theologies who would have us believe that we possess this eternal life ourselves, whatever our moral attitude; and that the real essential thing is not that we should know God, but that we should know ourselves, and know that God, the very Fountain of eternal life, dwells within us. They would picture us as a householder, who is dying of starvation while plenty of food is in his cupboard; nay, worse than this, we are feeding upon it all the time, but we do not know it.

Not so are we taught in the Gospel of Jesus Christ. There we are told that those who are living in sin are dead spiritually, "alienated from the life of God," "separate from Christ," "without God." Of these Jesus said, "I came that they may have life, and may have it abundantly." John 10:10. But to them He said, "Ye will *not* come to Me, that ye may have *life*." John 5:40. And the Scriptures put the matter as strong and clear as this: "He that hath the Son hath *the life*; he that hath *not the Son of God* hath *not the life*." 1 John 5:12. "He that believeth on the Son hath eternal life; but he that *obeyeth not* the Son shall not see life, but the wrath of God abideth on him." John 3:36.

This last text is an illuminator of the one at the head of this article. He who *obeys not* the Son, shall *not see life*; while he who knows the Father and Son, finds in the knowing the life. The disobedience is the negative of the knowing, or the result of not knowing.

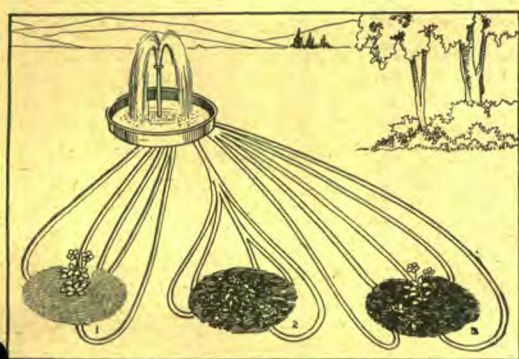
Now, to *know* God is not to know *of* Him, or to hear *about* Him. There are many who read of President Roosevelt, who have heard of him from others, who may have met him and spoken with him, but who do not know him. They have never come into harmony with his life.

There are many who know a little about music, who have heard of, or actually heard, Gounod's "Redemption," Handel's "Messiah," or Mozart's "Requiem;" but they do not know these great productions till they have come into harmony with them, and the music itself is their own, and has brought into harmony with itself every fiber of their being.

So no one knows God until he is in harmony with God, until all rebellion is banished from heart and soul, until will and body, mind and spirit, are submitted to God. Then man knows God; then God knows man. For the one important thing of human experience is to be "known of God." Gal. 4:9; 1 Cor. 8:3. Adam "knew his wife," and the result of that knowing was the bringing forth of a son. It was a knowledge of life-union. "The Lord knoweth the way of the righteous." Ps. 1:6. Of all the nations, Israel only was *known* of God. Amos 3:2. No other nation to that

time had known His power, His life, His presence. "If any man loveth God, the same is known by Him." 1 Cor. 8:3. But He only loves God who has the Holy Spirit. Rom. 5:5. Knowing God, therefore, is harmony with Him,—is life-union with Him.

The little diagram will bring to us anew the illustration used last week. The fountain represents the Source of all life. The little patches of soil represent man in three conditions. The spiritual man is represented by the little plant in the midst of the plot of soil; the physical man, by the soil outside. The whole man receives life through two general channels: (1) Direct from the Fountain, in harmony with God's spiritual law, summarily comprehended



in the Decalogue; (2) through the food, air, and water, in harmony with the law of his physical being.

Before man sinned, represented by figure 1, his condition was that of a perfect, developing being, in harmony with perfect, unperverted law.

When man sinned (figure 2) he closed the avenue of God's life direct to the spiritual man, and the whole man could receive life only through his lower nature. But even this lower nature, the carnal man, became corrupted; sin became infleshed, and the laws of man's physical and spiritual being both became perverted, and so perverted the inflow of life, resulting in the death of the spiritual man, and finally of the whole man. Sinful men are to-day living after the flesh, the life perverted, and themselves subject to sin and death. "For they that are after the flesh mind the things of the flesh. . . . For the mind of the flesh is death; . . . because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be; and they that are in the flesh can not please God." Rom. 8:5-8.

But when the carnal man yields all to God and His law, and lets Christ in by His Spirit, the hedge is broken (figure 3), and the spiritual man comes once more into direct connection with the Fountain of life. It flows in upon the drooping plant. The water of life revives the thirsty soul, and, flowing out into the physical man and the deserts of sin, it vivifies and heals and strengthens the whole man. Isa. 44:3, 4. Then the spiritual man is no longer held by the bondage of sin. The body may be counted dead, but "the spirit is life because of righteousness." Rom. 8:10. And then if that creative Spirit of God is cherished in the heart and life, so that it dwell there, life shall also be given to the mortal, dying body, through the now dominant spirit. Verse 11.

It is not the Gospel of Christ, it is not the Gospel of righteousness and salvation, to tell sinful and sinning man that he has the life of

God—eternal life—now. He alone has divinity within who is in harmony with the divine. He only has the Spirit of God, whose heart is open by faith to receive it. He only has the life of God who is known of God and Christ Jesus our Lord.

But Christ has come that all may have the life; not the soulical life of the flesh, living—or dying—on the low plane of the flesh, but the life everlasting.

O soul, bound in the fetters of sin and death, give up the fleshly, carnal life, and let the life of God in the heart! Let it purify your affection. Let it cleanse away the sin. Let it illuminate and lead the way. Let it cleanse spirit and soul and body, and so fit you for the last great change to *immortality*, God's seal of an incorruptible character.

PERVERTING THE WORD.

PERHAPS in nothing is the perversion of Scripture teaching more apparent than in the attitude taken by many religious teachers respecting the law of God in answering conscientious questioners whose minds have been exercised over the matter of the true Sabbath day. Many such inquiries are constantly coming to pastors and to the editors of church papers in regard to this matter. One of many such inquiries reads like this: "Is the law of God, which enjoins the keeping of the seventh-day Sabbath, still binding? Are we to follow Christ's example in keeping the Sabbath He and His disciples kept?"

To such conscientious inquiries by men and women seeking after the truth of God, listen to an actual answer given by the editor of the *Gospel Trumpet*: It is a sample of the answers generally given to such queries:

Christ and His disciples observed the Sabbath (seventh) day because it was not yet at that time abolished, and the Saviour was particular to be obedient to the law in full. The time of its abolition was when Christ was crucified. See Col. 2: 14-17. It was not observed by the early church except that they sometimes went into Jewish synagogues on that day for the purpose of preaching to the Jews. As we have said, the Christians held their own assemblies on the first day of the week, Sunday.

To the person giving such answer, what weight does such a scripture as this have: "Think not that I came to destroy the law or the prophets; I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in nowise pass away from the law, till all things be accomplished. Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven." Matt. 5: 17-19.

Who is this talking?—Jesus Christ. Yet the writer above referred to would have it that He came to do the very thing He declares He did not come to do. The writer above quoted would have it that Christ's death abolished the law. Christ declares it must not be altered by the fraction of a letter while heaven and earth shall stand. That writer teaches that the commandments of God are not only altered, but completely abolished.

Jesus Christ declares that they who teach thus "shall be called least in the kingdom of heaven." That writer teaches that it is not necessary for men to keep the commandments of God now. Jesus Christ declares that they who teach them and do them shall be called great in the kingdom of heaven. Whom shall we believe, Christ, or those who, claiming to be His, flatly contradict the plainest statements He has ever made? Whom shall we believe, Christ, or those who consider inconvenience a sufficient excuse for disloyalty and open disobedience?

The humble, loyal child of God will have no difficulty in answering this question for himself. He has a soul to save. He can not save his soul by laying the blame upon false instruction. God's Word is clear enough, plain enough, to lead him into the kingdom of heaven if he will but heed its counsel; but if we follow the counsel of false teachers, we will perish with them.

It will be noticed also in the quotation above referred to that an attempt is made, evidently unintentionally, to make our Lord contradict His own words. The writer says: "The time of its [the law's] abolition was when Christ was crucified." Now Christ says: "I came not to destroy [the law], but to fulfil." The writer of that extract would make Him say: "I came not to destroy [the law], but to abolish." In other words: "I came not to destroy [the law], but to destroy it." This is a fair and necessary conclusion of such teaching as that in the above extract. What nonsense it would make of plain Bible truth! What a perversion of Scripture!

The text which the writer of the quotation refers to (Col. 2: 14-17) has no bearing whatever upon the great, eternal, unchangeable law of God. The text itself shows to what the apostle refers. "The handwriting of ordinances," or "the bond written in ordinances," refers to a code of ceremonies entirely apart and distinct from the law graven on tables of stone, and under the new covenant written on the heart. Therefore the Christian is not to be judged concerning the matter contained in those ceremonial observances, meats, drinks, holy days, new moons, or the annual sabbaths which the Jews observed.

One writer, referring to the use so frequently made of Col. 2: 14-17 says: "He who endeavors to hide behind this scripture as his defense for the neglect or violation of any moral duties, will stand at last in the judgment ashamed of his folly and speechless in his condemnation." These words are true. Christ could not have nailed the Ten Commandment law to the cross without destroying it; and He declares He "came not to destroy, but to fulfil." Remember His words: "Till heaven and earth pass." As they have not passed away, the law stands unaltered. S.

[See article in this department next week on "The True Christian Attitude toward the Law of God."]

"HOW RIDICULOUS to believing intelligence to hear unbelief ignorantly mourning over the hard luck that caused its defeat. An intelligent faith in God and one's self makes good luck to order in unlimited supply."

"If men love as Christ loved, they will live as He lived."



THE OUTLOOK

RELIGION IN THE PUBLIC SCHOOL.

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

A MOVEMENT for religious instruction in the public schools is on in Washington. So far as the information of the public extends it had its inception in a sermon on February 5, by the prominent Episcopal clergyman, Rev. Randolph H. McKim, which was prominently and fully reported in the press. In this discourse, the subject of which was "Morality and Religion in the Public Schools," attention was called "to the abnormal increase of crime of every sort, and especially that which violates honesty, chastity, and respect for law." As a remedy it was urged that "the youth of the land be given in the public schools, under the authority of the state, such moral and religious instruction as shall give assurance of the restoration of the public and private virtue which was ever the boast of the Republic." Specifically and at some length the speaker advocated the "inculcation of the Ten Commandments" in the public schools, and declared that "it is the duty of the state to provide for the teaching of the Decalogue to every child in the public schools."

This discourse was followed shortly by a public call, signed by Dr. McKim and other prominent clergymen, and several prominent citizens, including District Commissioner McFarland, for a public meeting of clergymen and representatives of all denominations in Washington to consider the matter. This meeting was held on the morning of February 20, and was quite extensively noticed in the daily papers. Hon. H. A. Herbert, former secretary of the navy, presided at the meeting. Following is the text of the resolutions introduced by Dr. McKim:

Resolved, That a careful study of the moral life of our people reveals symptoms of decay, which seriously threaten the soundness and stability of the body politic. When we consider the abnormal increase of crime in the last twenty-five years—it has grown four times as fast as the population—we can not but feel that we are face to face with a national peril of a most serious character.

Resolved, That one of the obvious and potent causes of this ominous and alarming increase of crime is to be found in the too frequent neglect of moral and religious instruction in our schools—public and private.

Resolved, That, tho firmly convinced that the principle of complete separation between church and state is sacred and inviolable, we yet believe that to divorce the state from religion would be a fatal error and a betrayal of the trust we have received from our fathers.

Resolved, That the practical exclusion of the teaching of morals and religion from our state-supported schools is contrary to sound public policy, is a reversal of the principle on which our fathers founded the Republic, and is fraught with grave peril to the future of the American people.

Resolved, That, as our fathers incorporated into our statute law the principles of religion, as in the laws against blasphemy and polygamy and perjury, so it is our duty to incorporate those same principles into our system of education, so that every child in our schools may be taught the first principles of morality upon the basis of belief in an almighty and righteous Ruler and Judge of the universe.

Resolved, That, if the state may justly retain laws and customs which are rooted in religion, in obedience to the will of the overwhelming majority of the people, then there exists an equal right to provide for the teaching in her schools of theistic ethics. If the former is not a violation of religious liberty, neither would the latter be.

Resolved, That, inasmuch as the overwhelming majority of our people desire their children to be instructed in the first principles of morals and religion, it is a violation of the broad democratic principle on which our government rests, that the will of this great majority should be defeated, on the plea of not offending the views and convictions of the very small minority who would object to such teaching—especially when, by means of a conscience clause, any parent could be guaranteed the right to withdraw his child from any moral or religious teaching distasteful to him.

Resolved, That, in the judgment of this conference, composed of ministers and laymen of all the various religious communions in the city of Washington, the code of precepts known as the Ten Commandments forms incomparably the best basis for the teach-

ing of morality, and for enforcing the duties of the citizen to the state and to his fellow citizens.

Resolved, That, without distinction of creed, we recommend and petition the board of education of our city to introduce the study of these Ten Commandments into our schools, believing that all the diverse religious elements among us—Jew and Christian, Protestant and Roman Catholic—might find common ground in the inculcation of those sublime utterances of the Divine Will, and in the beautiful summary of them in the law of love—love to God and love to our neighbor. Such a regulation would be but the carrying into effect of Rule 46 of the board, which requires that each teacher "should endeavor to inculcate obedience to the laws of God."

Resolved, That we favor the use of text-books on morals and manners, as a valuable and necessary element in true education.

Resolved, That, believing it entirely possible to make such a selection of readings from both the Old and New Testaments as would be acceptable alike to Protestants and Roman Catholics and Hebrews, we urge that steps be taken to provide such a lectionary, with a view to its being carefully studied in our schools, with the double purpose of familiarizing the children with the finest literature in the world, and instilling into their minds the principles of the most exalted morality, together with reverence and love for Almighty God.

Resolved, That, while we respect the convictions of all our fellow citizens, and would restrict no man's religious liberty, or infringe upon the right of any parent to control the religious education of his child, we believe the time has come for the people of this land to insist that in the education of their children shall be included the instruction in the fundamental principles of morality and religion.

The *Post* says that "practically every religious denomination in the city was represented at the meeting. Among the several scores of ministers present were Bishop Henry Y. Satterlee, of the Episcopal Diocese of Washington; Rabbis Stern and Simon, of the Washington Hebrew Congregation; Mr. W. W. Prescott, editor of the *Review and Herald*, the church paper of the Seventh-day Adventists, and vice-president of the General Conference of that denomination; the Right Rev. Dennis O'Connell, rector of the Catholic University; Rev. Thomas Simms Lee, Rev. Chas. W. Currier, and Rev. Father McCarthy, all of the Catholic Church; Rev. Dr. Samuel H. Greene and Rev. E. Hez Swem, both of the Baptist Church; and Rev. Dr. J. G. Butler and Rev. Charles H. Butler, both of the Lutheran Church."

The *Star* says that "speeches were made by Rev. Dr. Edward Everett Hale, Chaplain of the Senate, and Rev. Dr. J. E. Gilbert, secretary of the American Society of Religious Education, both of whom favored the institution of such a system as had been proposed. The president of the District Board of Education, General Boynton, who stated that he spoke for himself only, said that it was his opinion that all of the members of the board would acquiesce in any plan determined upon by the meeting."

Dr. McKim's resolutions were seconded by District Commissioner Henry B. F. Macfarland, after they had been received with applause by the major portion of those present. Mr. Macfarland stated that, while he did not favor any union of church and state, he believed that the District schools, which are as good as those anywhere in the country, should have a system of religious moral education.

Letters, cordially favoring the resolutions, were read at the meeting from the Secretary of War; Hon. John W. Foster, ex-Secretary of State; Associate Justice of the Supreme Court Brewer, and Mr. W. J. Boardman.

The only sentiment expressed by the Catholics was that of Rev. Charles W. Currier, of St. Mary's Church, that the matter should be given further consideration before any action was taken.

Opposition.

Rabbi Simon, of the Washington Hebrew Congregation, is reported to have made an earnest address, in which he spoke most courteously and kindly of all denominations of the Christian belief, but objected to the form of the resolutions, and to the recommen-

dation of the adoption of such a system in the public schools. He expressed the belief that the school is not the proper place for such instruction, and objected to the fact that some of those present had referred to the United States as a Christian country. That this is a religious, but not a Christian, country, he continued, was affirmed by the Supreme Court in 1902. The adoption of such resolutions, he concluded, would be an admission that both the churches and the schools have failed in their duty. He did believe in the text-book method of teaching morals.

It was noted that W. W. Prescott, editor of the *Review and Herald*, the Seventh-day Adventist paper published in that city, asked whether the fact that there were so many intelligently-expressed arguments on opposite sides of this question did not signify that delay should be resorted to? This fact, he thought, ought also to suggest the question whether or not the proposed course was the wisest one. He then opposed the resolutions on the ground that they were not American in spirit. He thought such a movement would result in trampling on rights of conscience, which was a matter of liberty to a minority as well as a majority body. He said even the agnostic believes, and has his rights. Mr. Prescott read a decision upon the matter of religious education of children that was handed down by Judge Stanley Matthews in Cincinnati about 1867, and said there could be no question of minority or majority in matters of conscience. Individual opinion must always be respected, he said, no matter how many are on the other side.

The *Post* stated that "it is on the ground of patriotism that the proposition is chiefly opposed by the Seventh-day Adventists, who are always opposed to anything that savors in the least degree of governmental control of religion."

A Committee of Fifteen.

It was finally decided to refer the resolutions to a committee of fifteen, that they might have more deliberate and extended consideration. From the *Times* we take the *personnel* of the committee as follows:

Dr. Merrill E. Gates, former president of Amherst College and now secretary of the Board of Indian Commissioners, is appointed chairman of the committee. The other members appointed are Rev. Wallace Radcliffe, Rev. Dr. James E. Gilbert, Bishop Earl Cranston, Dr. Charles W. Needham, Rev. Frederick D. Power, Hon. Wayne MacVeagh, Rev. Dr. J. G. Butler, Rev. Dr. Edward Everett Hale, John Joy Edson, Rabbi Louis Stern, Rt. Rev. H. Y. Satterlee, W. W. Prescott, editor of the *Review and Herald*; Monsignor O'Connell, of the Catholic University, and Rev. Dr. Randolph H. McKim. Of these, three may be said to be laymen, Dr. Charles W. Needham, Hon. Wayne MacVeagh, and John Joy Edson.

When this committee shall have come to some agreement, and made a report to President Herbert, he will call another general meeting to discuss the matter.

A Pertinent Letter on the Subject.

EDITOR *Post*: I read with much interest the report of the sermon by Rev. Randolph H. McKim, in which he suggests as a remedy for the moral decadence of the nation the teaching of the Ten Commandments in the public schools.

It is refreshing, indeed, in this age of lawless teaching, when many from the pulpits are teaching that the Decalogue has been either abolished or changed, to hear so venerable and influential a clergyman as Dr. McKim exalt the downtrodden law of God so highly. Evidently the learned rector of the Church of the Epiphany believes that the Ten Commandments are still binding, and constitute the very essence of morality, and should be taught to the children from infancy. The Lord anciently enjoined this responsibility upon all parents. See Deut. 6: 7-9.

But, suppose this suggestion is carried into effect. What about the fourth commandment? This says very plainly that the "seventh day is the Sabbath." Dr. McKim says this should be taught the children in the schools. Shall it be taught as God gave it, or as the church practises it? The seventh day is not Sunday. There is no law in the Bible that says anything about keeping Sunday. Shall the children be taught during the week a law which says, "the seventh day is the Sabbath," and on Sunday be taught in the churches to disregard the very day this law commands, and keep instead a pagan holiday, nowhere commanded in the Scripture? Would it not help the youth to a higher regard for the Decalogue for the church of the living God to keep this precept with the other nine? How can the youth be taught

to highly regard this moral code, when every week the church, as a body, disregards one of its plainest precepts?

It seems that the position of Dr. McKim concerning the perpetuity and unchangeable character of the law is the same as that of the Seventh-day Adventists. They teach that the Ten Commandments are binding, and should be taught to the children as well as to those who are older, and then put their teaching into practise by observing the day enjoined in the law—the seventh day. The rector of the Church of the Epiphany teaches that this law is also binding, and should be taught the youth. The difference between the doctor and the Adventists seems to be in practise rather than teaching.

G. B. THOMPSON.

CHRISTIANITY IN CIVIL GOVERNMENT.

THE President and the only living ex-President of the United States recently delivered addresses on the same Sunday, the former in the Lutheran church in Washington, and the latter before the Y. M. C. A. in Philadelphia. The *Commoner* quotes an expression from each, crediting Mr. Roosevelt with these words:

It is an important thing for the people of this country to remember their rights, but, it is even a more important thing for them to remember their duties. In the last analysis the work of the statesmen and the soldiers, the work of public men shall go for nothing if it is not based on the spirit of Christianity, that spiritual, that moral, foundation without which no country can ever rise to permanent greatness.

And Mr. Cleveland is quoted as follows:

A church is too often esteemed successful because men worth knowing, choirs worth hearing, and interiors worth seeing, are the rewards of attendance. . . . It is not worth while to blink at the fact that, without going far from home, we can gain a hint that nations called civilized, and even Christian, are liable, under strong temptation, to backslide to barbaric standards which permit war and slaughter to count for a people's greatness and reckon ruthless conquest among glorious deeds. There is one effective and constant preventive against such danger, and that is the sincere acceptance as guidance to national behavior of the honor, the love of peace, the devotion to justice and truth, the forbearance and inviolable good faith which grow out of genuine civilization and Christian spirit.

To this the *Commoner* adds:

It is a noteworthy fact that these two eminent men join in giving testimony to the fact that Christian morality is the solution of the problems of government as well as of the problems which confront the individual.

This is all good sentiment, but it will not do to get the cause and effect transposed, as is the strong tendency of our time. Christianity morality never can solve the problems of government until it first shall have solved the problems which confront the individual. The so-called National Reform theory is that the government should set up a formal Christian morality, based in human law, and from this standpoint compel a formal Christian morality on the part of the individual, through which he must solve the problems with which he is confronted. This is the theory of all religious legislation. But its fruit is injustice in the beginning, with persecution in the ultimate. The only way in which Christian morality can effect governmental problems is through its effect on the people, doing away with even the apparent excuse for compulsory morality, or even the disposition to indulge in it. Christianity never yet suggested compulsory Christian morality. Such suggestion always originates in presumptive Phariseism.

G.

"The efforts of the labor unions over the country to abolish Sunday funerals is being indorsed by many ministers of the Gospel," observes the Spring Valley (Ill.) *Gazette*, which adds that "This is certainly a wise move, as it is not only a great inconvenience to liverymen and hackmen, but interferes with the regular Sunday worship at the churches." It can be depended upon that it is chiefly in the interests of "the regular Sunday worship at the churches" that the abolition and suppression of other things on Sunday is sought, at least so far as the "ministers of the Gospel" are concerned.

A FORCE FOR THE PAPACY.

EVERY true Christian ought to be the friend of the laboring man, whether that man be a union man, or not. It is not the union that gives him dignity; it is his individual manhood. For this Christianity stands. Against this the forces of evil have ever stood. It is so much easier to manipulate organized forces under human leadership than it is individuals. For that very reason the enemy of souls is doing all in his power to bind into human-controlled bundles the mass of humanity, that in the end he may turn them against the truth of God.

Among the great forces thus bound together at the present time are the labor unions. Originally organized for mutual help and improvement, with the best of motives, we have no doubt, they are in many cases seeking to control their members, soul and body. They reprobate every one who will not favor them, and seek by any means to carry their point. As a result of their aggressiveness the last few years record many deaths and a numerous army of cripples.

More recently the unions are entering political life, and great parties are bidding for their favor. The greatest struggle for their aid will lie between the Papacy and Socialism. By the teachings of the latter their ranks have been honeycombed, while the Papacy in dulcet tones is pleading their allegiance and offering her sympathy and aid. This latter is well expressed in a letter written to the International Society for the Protection of Workmen, by the Papal Secretary of State, Monsignor Merry del Val. New York State labor unions made it public in November last. We take it from the *Examiner* of Nov. 17, 1904:

My sublime master, the pontiff, desires me to express to you that, like his predecessor, Pope Leo XIII., he is in hearty accord with all movements intended to benefit workmen.

The pontiff in particular desires it understood that he favors with all his heart any lightening of the burden of the men and women who work with their hands [all Christians do]. Work should be so regulated as to conform to the physical ability of the workmen; it should be regulated to fit the sexes [to which all reasonable persons agree]; it should be regulated to permit the stoppage of all work on Sundays. The workman should be protected against employment and employers that have no regard for his dignity as a man and a citizen, that endanger his morality and interfere with his family life.

The holy father trusts that you will devise peaceful means to realize the above ends. If you do, your efforts will be crowned with success, and all good governments will regard them with sympathy. On his own part, the pope will be happy to assist you with advice and prayer.

There are two points in this which clearly show the desire of the Papacy: (1) The use of the labor unions to enforce Sunday laws; (2) The appeal to them to come under the control, the "advice" of the Papacy. That means political use if necessary; and it is all outlined in the prophecies of the Bible.

We might say in passing that the conservation of the rights of the working man will be met in the conservation of the rights of the individual, whoever he may be.

IN THE FAR EAST.

THE greatest battle of the Russo-Japanese War is now being fought in the vicinity of Mukden. For thirteen days the battle has been raging continuously, day and night, along a front of from eighty to one hundred miles. Both of the Russian wings were first crumpled back upon the main body of the Russian defense, and the attack was pressed home on three sides with unrelenting vigor. Much of the fighting was done in the midst of snow storms and dust storms of great severity. The whole Russian army is now in retreat, or so much of it as has not been surrounded or left upon the field. This battle is rightly called one of the most desperate and dreadful battles of the world. It is reported that the Russians have lost 125,000 men in killed and wounded, and that the Japanese have lost 75,000. These figures may be increased in later reports, as the Russians in their retreat find the Japanese on both sides of their marching columns, and the former are being constantly shelled from both

sides. The Japanese planned to entrap Kuropatkin's army, and compel the surrender of at least a large portion of it; but the Russian commander seems to have been able to extricate himself from the trap with the major part of his troops. He has been compelled, however, to abandon several million dollars' worth of supplies, guns, and ammunition. So far as possible, the abandoned supplies were burned before the retreat began. The Japanese are now in possession of Mukden, the Manchurian capital, which has been the headquarters of the Russians since the disastrous battle of the Shakhe River. The total casualties since the beginning of the war, not counting those lost in naval engagements, are as follows: Russians, 260,206; Japanese, 166,748. It is reported that Russia's creditors are urging her to bring the war to a close; but neither of the belligerents is showing any indication of so doing.

The czar has issued another manifesto to his people, which reads as tho great concessions were being granted, but out of which the people are being puzzled to extract much that is satisfactory to them. It amounts to about this: That the people will be allowed to elect representatives who are to be allowed by the government to express their opinions concerning any law that may be passed; but they have no voice in the legislation. This act is regarded as the giving of a blind riddle for his people to solve. There is apparently more exasperation than satisfaction over the matter. It is reported that other officials of Russia are marked for assassination, and that a general peasant uprising is planned to take place as soon as the roads are passable.

The inauguration ceremonies of President Roosevelt, on March 4, are said to have been the most imposing and brilliant ever witnessed in Washington. Men of all branches of the army and navy were in the great procession, as well as clubs and civic orders. State officials and soldiers from the South were also in line. The day's program closed with the usual grand ball. The President has chosen his cabinet. It consists of the same men that served in the cabinet up to the close of the last term, with the exception of the Postmaster-General. Geo. B. Courtney now holds that position.

The cost of armed peace in Europe is shown in the enormous amounts the three principal maritime nations are levying for the support of their navies. Germany wants \$200,000,000; France, \$230,000,000; and England, \$300,000,000. And still we are no nearer a universal peace than when the nations were spending one-fifth of that sum; but yet the same old argument is used that we must have great armies and navies to insure peace. The peaceful community is not the one where every man and boy carries a pistol, and the peaceful world is not the military one.

A correspondent of the London *Times* gives an account of a discovery in Egypt by Theodore M. Davis, which, he says, is the most important made by any explorer since Egypt was opened to European research. It was the discovery of a tomb which had never been plundered or entered since it was sealed up in the eighteenth dynasty. The treasures with which the tomb was packed from end to end constitute the richest spoil of ancient Egypt that it has fallen to the lot of any explorer to unearth.

Examination of the officials of the Santa Fe Railroad in court at Topeka, Kansas, discloses the fact that this company has paid in rebates to shippers during the year the sum of \$1,198,352. It is believed that the greater portion of this amount has gone to the Standard Oil Company, and is a violation of the state law against freight discrimination.

A strike of some five thousand employees of the New York Subway was inaugurated on March 7. The company has refused to yield to the demands of the men, and is operating the road with new help. The national officers of the laborers have declared the strike unwarranted, and have ordered the men back to work.

The coronor's jury, in the case of Mrs. Jane L. Stanford, who died last week in Honolulu, has rendered its verdict to the effect that Mrs. Stanford died as the result of taking poison administered to her by some person or persons unknown to them. The search has now begun in earnest for the guilty person.

Russia has paid to England \$325,000 as settlement in full for the damages caused by the firing of her war-vessels upon the British fishing fleet in the North Sea.

The bubonic plague has again broken out in India. The deaths from the plague during last week are reported to have been 34,000.

The treasurer's report of the tobacco trust shows a profit for the past year of \$22,304,646.

EVOLUTION AND GEOLOGY

BY GEO. M'CREADY PRICE

XVI. EXTINCT SPECIES.

BEFORE continuing further this examination of the primary facts in Geology, I pause a moment to get our bearings regarding the relation of this subject to those special truths of the Bible due to the world at the present time.

I have been showing the folly of the Evolution doctrine, by removing its supposed foundation in Geology; for Evolution depends upon Geology, and the prime postulate of Geology is that there has been a succession in the life upon the globe. But, as this notion has been shown to be without a vestige of support in nature, the foundation for every possible scheme of Evolution is thus removed once and forever.

It may be that for many of my readers the language and arguments of this phase of science are unfamiliar, and hence not easily comprehended. But I do not know any good reason why this should always be so, or why this subject of Geology is not as interesting in itself and as important in its bearings on the truth for this time as, say, any phase of ancient history, a subject which has been much discussed and is fairly understood by most of us. For surely no doctrinal error is more widespread among the educated classes, none has been more firmly fixed in solid "facts," than this idea of science having *proved* beyond the shadow of a doubt that life has been on our globe for long, long ages, and has come about gradually in a successive order from the low to the high. But I think that without boasting I can say that the arguments already set forth in these studies (with those to follow) put this idea utterly out of court as a scientific proposition, for any person capable of appreciating the evidence. Hence, in view of the universality of the belief in this geological myth, and in view of the other fact that these articles completely expose the groundlessness of such a notion, I think I can with some reasonableness appeal to my readers to study this subject until they master it, even tho it should take some intellectual effort to do so. The effort will be well repaid.

An Important Study.

But the reason why this subject is so unfamiliar is quite evident. There are, it is true, numerous books published professing to refute the Evolution doctrine, but neither in the English nor any other language (so far as I am aware) is there a shred of argument along these lines directed against the successive ages of Geology. Hence, tho the believers in the Evolution theory are familiar with the terms and arguments of Geology, the believers in Creation, as told in Genesis, are not thus familiar with them, because they have never taken pains to study a subject so replete with fancy and so barren of useful facts, as they regarded it. But now, with Geology seen to be, not the friend and ally of Evolution, but the only means of successfully refuting it, I feel sure that all intelligent Bible students will take an unwonted interest in this science.

We all need to become firmly grounded in the absolute truth of the

Literal Week of Creation,

because only thus can we really get a firm hold upon the Sabbath. As a well-known author said:

The assumption that the events of the first week required thousands upon thousands of years, *strikes directly at the foundation of the fourth commandment*. It represents the Creator as commanding men to observe the week of literal days in commemoration of vast, indefinite periods. This is unlike His method of dealing with His creatures. It makes indefinite and obscure that which He has made very plain. *It is infidelity in its most insidious, and hence, most dangerous, form*; its real character is so disguised that it is held and taught by many who profess to believe the Bible.—"*Patriarchs and Prophets*," p. 111.

In our future studies of Geology we shall find every additional fact acquired, or principle mastered, to be only another proof of the reality of the Deluge, and thus also (indirectly) of the reality of a literal Creation. Hence, I feel sure that we will all take up this study of Geology with renewed interest, and that ere long, to the believers in the fourth commandment at least, it will be the best understood and most interesting of all the sciences.

A Matter of Consistency.

We may now proceed with our subject where we left it last week. Let us test the scientific value of this assumed life-succession by another very simple question. In "Eocene times," so they tell us, England was a land of palms. In fact at this time, cycads, gourds, proteads (like the Australian shrubs and trees), the fig, cinnamon, screw-pine, and various species of acacias and palms, abounded in England and western Europe; while turtles, monkeys, and huge mammals like some that still luxuriate in sub-tropical and warmly-temperate regions, were equally abundant. Then again, in the Pleistocene deposits of the same countries, we find various species of elephant and rhinoceros, with a hippopotamus, lion, and hyena identical with species now living in the tropics, "altho," as Dana says, "these modern kinds are dwarfs in comparison." Now *how are we to prove that these various forms of animal life did not exist together in these countries at the same time as the trees and plants before mentioned?* Lions and monkeys, hippopotamuses and hyenas, with elephants and rhinoceroses, now live beneath the palms, acacias, and other tropical plants represented in the Eocene and Miocene beds. What is there to hinder us from believing that they *all lived there together in that olden time?* Surely it would be the very irony of scientific fate if forms now so closely connected in life should in death be so divided. Or, to present it in another form, why should we be asked to believe that these acacias, cinnamons, palms, etc., lived and died ages or millions of years before the lions, elephants, rhinoceroses, and hippopotamuses came on the stage to enjoy their shade; and then, after these unnumbered ages had dragged their slow length along and vanished into the dim past, and all these semi-tropical plants had shifted to the tropics or been turned into lignite, these lions, elephants, and hippopotamuses came into existence in these same localities, when no such plants existed

anywhere in Europe? Surely they ought to give us some pretty substantial reasons for such a violation of the "observed uniformity of nature." Geologists generally boast that they have outgrown the crude ideas of the earlier years when they spoke of "ages" of limestone making or of sandstone making; but it seems that they have not yet attained to that broad view of the *essential unity* of nature where the flora and fauna of our world are seen to be just as indissolvably connected with each other. For nature could as easily be persuaded to produce for a whole age nothing in the shape of rock but limestone or conglomerate, as to accommodate her powers to such an unbalanced state of affairs as is spoken of above.

But in considering our question as to why the Eocene plants and the Pleistocene animals may not be considered as living contemporaneously together, I think I can imagine the answer that will be given. It is the sole shadow of an argument that I have ever seen put forth to defend such an idea, and moreover, it is, I think, the only defense possible. They will say that all the animals of these "early" Tertiary beds are *extinct species*, also very many of the plants; while the hyena, lion, hippopotamus, etc., of the Pleistocene are

Identical with the Living Species,

and some are beginning to think the mammoth (*E. primigenus*) possibly the direct ancestor of its nearest surviving relative, the Asiatic elephant (*E. indicus*).

This being so important a point and having such a vital connection with the whole question of the life-succession idea, I may be allowed to go into the subject somewhat at length, even at the risk of appearing technical to the ordinary reader.

The Testimony of the Fossils.

We all know that these Tertiary and Pleistocene deposits so much resemble one another in everything except their fossils, and occur generally in such detached and fragmentary beds, holding no relations of superposition to one another, that Charles Lyell devised the plan of distinguishing them from one another and arranging them in the accustomed order of time by their relative percentages of extinct and living mollusca. With only slight changes Lyell's divisions are now distinguished on the following basis as given by Dana:

1. Eocene period: no species or less than 5 per cent. living.
2. Miocene period: 20 to 40 per cent. living.
3. Pliocene period: more than half the species living.—"*Manual*," p. 880.

In the still more "modern" post-Tertiary or Pleistocene the plants and invertebrates "are, with a rare exception, living species, while the mammals are nearly all extinct."—*Id.*, p. 997.

In the words of Dr. David Page, a well-known Scottish Geologist:

As there is often no perceptible mineral distinction between many clays, sands, and gravels, *it is only by their imbedded fossils* that geologists can determine their Tertiary or post-Tertiary character."—"*Introductory Text-Book of Geology*," p. 189.

An Unsafe Hypothesis.

Now to say that a set of beds, ninety-five per cent. of whose fossils belong to extinct species and only five per cent. are now living, must be vastly older than another set of beds where these percentages are absolutely reversed, *i. e.* where the species are nearly all living, seems at first thought an eminently reasonable idea,

and we immediately begin to imagine how long it must have taken for these exceedingly numerous and apparently vigorous species to wear out and become extinct in the traditional way by the merciless struggle for existence with forms more "fit" to survive. But it is hardly necessary to point out how all this *presupposes Uniformity*, a doctrine which we have found to be not only a point-blank denial of the Biblical Deluge, but even from the scientific standpoint a problem to be investigated and decided according to the evidence of the rocks, not a thing to be taken for granted previous to all investigation. But it then occurs to us that the same methods of reasoning would make the sub-fossil remains of the bison (*B. americanus*) on the Western prairies almost infinitely *older* than those of the lion, hippopotamus, etc., in the Pleistocene beds of Europe; for (except for some few specimens artificially preserved and which may be ignored in this connection) the bison is to-day absolutely extinct, while the Pleistocene mammals are still abundant in the tropics and show no signs of surrender in the struggle for existence. Similar comparisons might be made with the great wingless birds of Madagascar, Mauritius, and New Zealand, all tending to show that the mere fact of certain species being extinct, and others being now alive, is no trustworthy guide in determining the relative age of their remains, until we first find out *how they happened to become extinct*.

Test Question for Geologists.

Query: Will the geologists please give us a reasonable explanation of how the lion, hippopotamus, rhinoceros, and elephant shifted from England to the tropics? Or will they explain how the mammoth and rhinoceros got caught in the merciless frost of northern Siberia so suddenly that their flesh has remained untainted all these years, and is now, whenever exposed, greedily devoured by the dogs and wolves?

"Beeches, oaks, palms, poplars, walnuts, limes, magnolias, hazel, holly, black thorn, logwood, hawthorn, ivy, vines, and many evergreens, besides numerous conifers, among which was the *Sequoia*, allied to the gigantic *Wellingtonia* of California," all grew at one time in Spitzbergen, Iceland, and Greenland, and even *within eleven degrees of the pole*. Baron Toll and all the more recent investigators agree that the mammoth, rhinoceros, and other animals preserved in the ice of Siberia lived where we now find their remains, or in 75° north latitude, and Flower and Lydekker say that "the further north the more numerous do they become" ("Mammals, Living and Extinct," p. 430); while Dana says that "the encasing in ice of huge elephants, and the perfect preservation of the flesh, shows that the cold finally became *suddenly* extreme, as of a single winter's night, and knew no relenting afterward."—"Manual," p. 1007. (Professor Dana has italicized the word "*suddenly*.")

If they can explain this *sudden* change of climate over half the world or so, without violating their uniformitarian creed, it may not be overpresumptuous in us to suggest that perhaps *this same cause*, whatever it was, was competent to bring about a good many other changes, and the extinction of numerous other species which they so often tell us must imply the lapse of untold ages of time. The economizing of energy is worth considering in such cases; on this point I may have something more to say in the sequel. The principle I

wish to insist on here is that the mere fact of certain species being alive, and others extinct, *gives no clue whatever* as to the relative age of their remains, until we first ascertain *why, how, and when* this extinction was brought about. Ignoring for the present the Biblical information regarding the Deluge, we shall presently see that there is ample scientific evidence that a sudden and radical change in the climate of the northern regions (the whole world in fact) has occurred since man was upon it; but no allowance, so far as I know, has ever been made for this as a powerful cause of extermination of all forms of life. But in the utter absence of any such explanation as to *how and when*, the presence of ten, fifty, or a hundred per cent. of extinct forms in a set of beds is manifestly of no scientific value in determining age. It would be just as reasonable and as scientifically accurate to try to arrange the books of the Greek and Latin classics in chronological order according to the percentage of their *words* which have survived into the English language.

(Continued next week.)

CONSOLATION.

BY M. ELISABETH BURNS-HOWELL.

UNTO those who sit in sorrow, God has sent this precious word:

Not an earnest prayer or impulse of the heart ascends unheard.

He who rides upon the tempest, heeds the sparrow when it falls,

And with mercies crowns the humblest, when before the throne he calls.

JOHN THE BELOVED. NO. 2.

BY MRS. E. G. WHITE.

OUT of a heart overflowing with love and gratitude, John bore witness of Christ as a risen Saviour, and no power could stay his words. To please the Jews, the Romans had crucified Christ, and now, to please them still further, they sought to place John where his voice could not be heard by Jew or Gentile. Thinking to silence him forever, they cast him into a caldron of boiling oil. But his voice was not silenced. As the words were spoken, "So perish all who believe in Jesus of Nazareth," John declared, "My Master patiently submitted to all that Satan and his angels could devise to humiliate and torture Him. He gave His life to save the world. He died that we might live. I am honored in being permitted to suffer for His sake. I am a weak, sinful man. Christ was holy, harmless, undefiled, separate from sinners. He had no sin, neither was guile found in His mouth." The faithful servant was preserved as were the three Hebrews in the fiery furnace. John was removed from the caldron by the very ones who had cast him in.

Again the enemies of truth sought to silence the voice of the faithful witness. John was banished to the Isle of Patmos. Here, they thought, he could no longer trouble Israel, and he must finally die of hardship and distress.

To outward appearances the enemies of truth were triumphing; but God's hand was moving unseen in the darkness. The Lord permitted His servant to be placed where Christ could give him a more wonderful revelation of Himself than He had ever yet received; where he could receive most precious enlightenment of the churches. He permitted

him to be placed in solitude, that his ear and heart might be more fully prepared to hear and receive the revelations that he was to be given. The man who exiled John was not released from responsibility in the matter. But he became an instrument in the hands of God to carry out His eternal purpose; and the very effort to extinguish light placed the truth in bold relief.

John was deprived of the companionship of his brethren, but no man could deprive him of the companionship of Christ. A great light was to shine from Christ to His servant. The Lord watched over His banished disciple, and gave him a wonderful revelation of Himself. Richly favored was this beloved disciple. With the other disciples he had walked and talked with Jesus, learning of Him and feasting on His words. His head had often rested on his Saviour's bosom. But he must see Him also in Patmos. God and Christ and the heavenly host were John's companions on the lonely island, and from them he received instruction of infinite importance. There he wrote out the visions and revelations he received of God, telling of the things that would take place in the closing scenes of this earth's history. When his voice could no longer witness to the truth, the messages given him in Patmos were to go forth as a lamp that burneth. From them men and women were to learn the purposes of God, not concerning the Jewish nation merely, but concerning every nation upon the earth.

Of Christ's appearance to him, John writes: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches."

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword; and His countenance was as the sun shineth in his strength.

"And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

The appearance of Christ to John should be to us an evidence that we have a risen Christ. It should give living power to the church. At times dark clouds surround God's people. It seems as if oppression and persecution would destroy them. But it is at such times they are given the most precious lessons. Christ often enters prisons, and reveals Himself to His chosen ones. He is with them at the stake. As in the darkest night the stars shine brightest, so the most brilliant beams of God's glory are revealed in the deepest gloom. The darker the sky, the clearer and more impressive are the rays of the Sun of Righteousness.

THE SABBATH

BY L. A. PHIPPENY

APOSTASY AND SABBATH REFORM.

NO. 2.

IN our study two weeks ago a few facts were briefly referred to, showing how the Sunday gradually came into the church and became an established institution a few hundred years after Christ. The name Sunday, or "day of the sun," belonged to the first day of the week from ancient times, as it was on this day that special feasts were celebrated in honor of the sun-gods of the pagans.

A Deep Purpose of the Enemy.

There was no accident in the introduction of sun-worship, nor in the selection of the day when these special feasts were to be observed. The careful student of the Word of God will discern in this worship the working of the one in whom sin originated, and who has from the beginnings of sin, exalted himself to be above the true God. This exaltation of self above God was what was done by Lucifer when he departed from the only right way. And as the principles of sin were spread in the human family, and the knowledge of God obliterated, other gods were suggested by the enemy, the chief one, under various names, being the sun, because of its beneficent influence upon the earth.

The design of the enemy has always been to deceive, and in accomplishing the deception he often introduces very beautiful theories and plausible reasons, weaving in truth wherever it can be made to assist in his endeavors. It was not difficult to satisfy men led into error that the sun represented all good to mankind. It was light and warmth and a blessing, and it was only a step to suggesting a certain day, recurring regularly, upon which to give honor to the god of light. What more natural than to suggest the day upon which light was commanded to appear in the beginning? Why this suggestion?—It was to thwart the Creator's designs for His creatures. It was a deliberate purpose to lead the minds of men away from the ordinances that told of the true God, by destroying, if possible, those ordinances, or substituting an ordinance devised by the enemy himself. It was an effort to pervert entirely God's everlasting covenant with the earth and with all the worlds, and to establish another reign. The ordinance particularly aimed at was the Sabbath, for this was the memorial of the creative work, the sign of all good, the sign of the Creator Himself, since it contained His name as defining who He is. And to the extent of Satan's success as opposed to the work of God in the earth, to that extent have men's minds been blinded and confused relative to the true God and His purposes.

And it was not accident or a mere circumstance that led to the gradual introduction of Sunday, with an added signification, into the church. The way was all prepared by one wiser than Constantine for grafting the Sunday onto Christianity in the confused condition of his times. It was but a step from the purely pagan idea of the god of light to the Sun of Righteousness when the religious idea, as pertaining to the resurrection of Christ, began to be attached to the day. And this latter idea is that which has appealed to the mass of Christians through the ages since, with exceptions as noted last week.

Sunday Institution Unchristian.

Not only is such an idea not upheld by the Bible, as has been shown by our studies, but the institution of Sunday must be seen to be wholly repugnant to the principles underlying God's revealed truth. Not that the words or the thought conveyed in the words "sun of righteousness," are not good and true; not that one scintilla of meaning is subtracted from all the significance of the mission of our Saviour and His resurrection by repudiating the Sunday. The Sunday institution must be repudiated because of its origin and the object of its origin. Shall honor be given primarily to Satan, the instigator of all enmity against our Saviour, even in a worthy endeavor to honor the Saviour? Let such be far from any one who has spiritual discernment to understand the truth! We may and should give all honor to the Saviour, and that honor which we delight to give to Him is truly the honor bestowed by keeping the Sabbath, the sign of redemption, the sign of soul-rest from sin, the sign of His graces within the soul. Hence the urgent need of a reform, the need of a careful scrutiny of the way in which we are walking, that God and Christ may be honored, and not the adversary.

Displeasing in the Eyes of God.

The picture is not at all overdrawn in the words just preceding. The evil of sun worship in ancient times was held to be an exceedingly obnoxious thing by the Lord. It was classed as an abomination—not an ordinary abomination, but the greatest abomination that could be committed. Read the eighth chapter of Ezekiel, with special reference to the fifteenth and sixteenth verses: "O son of man, . . . turn ye yet again, and thou shalt see greater abominations than these [those mentioned before]. And he brought me into the inner court of the Lord's house, and, behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the East; and they worshiped the sun toward the East." Why was this such an abomination?—Because the Lord, the true God, was utterly contemned, the temple dedicated to Him was profaned by His professed followers, and the ordinances of divine worship were polluted. Another god was honored before Him. This was primarily Satan, the "god of this world," the prince that still works in the children of disobedience. The worship of the sun was toward the East, while the worship of the Lord was toward the West, as defined for Israel when the tabernacle was built, the intention of this difference being to teach, even in a form, the most absolute contrast between the true and the false worships.

The question may naturally arise, Why have not these facts been more clearly discerned through the centuries of the Christian dispensation, and why have not honest souls in far greater numbers observed the seventh-day Sabbath? Two answers are patent: First, the influence of ages of teaching, custom, and tradition; second, the message of Sabbath reform was not due until the present generation of mankind. In the time of Christ no argument was necessary as to which day of the week was the Sabbath, because only the one Sabbath was recognized, altho there was decided instruc-

tion by the Saviour Himself as to what constituted true Sabbath-keeping. Then the great apostasy developed, and it has been running its course. Then the call of God in the Reformation of the sixteenth century opened the way for the light to begin to shine in the midst of darkness, and in the final work of preparing the world for the second coming of the Lord, the fullest light of the Gospel is due to shine to all nations.

A Definite Call to This Generation.

In the great message referred to in Revelation 14, the apostle, in visions of the last days, saw "another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters." The implication in this call is that men have been losing sight of God, and have forgotten that the judgment is coming. The affairs and cares of this life, the attainment of riches, the search after pleasure, and the multitude of pursuits that attract men in the latter days, have absorbed the attention and driven from the mind thoughts of God and eternal things. Other gods and idols have taken the place of the God of heaven.

Is it not a significant thing that the words of the message calling attention to the true God and His worship, are the words of the Sabbath commandment? There is no accident in the wording of this message, we may be assured. The world is losing sight of God in spite of the abundant light shed abroad in these latter days. Other gods than the true God are being worshiped. It is also to the last days and to the identical topic before us, that the words of the Lord, through the prophet Isaiah, apply: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." Isa. 24:5. In the call to worship the true God is the utmost significance as concerns the Sabbath and the Sunday. The call is a direct summons for mankind to abandon the false and return to the true, "for the hour of His judgment is come."

Questions of Infinite Importance.

The time has fully arrived for a decided reformation on this point. The message is now going, as the reader must know. And if he has observed with ordinary care, he must have seen that the conflict is on between the principles involved. Shall the issue result in a victory for the God of heaven, or in a victory for the adversary? Shall the worship of the true God be restored in the hearts of men, or will a false god be honored? Shall the ordinances established by the Creator in the everlasting covenant be respected by His children, or will another ordinance, substituted by Satan, be preferred by mankind? Shall the Lord of heaven be honored, through the Sabbath, as the One who made heaven and earth and the sea, or shall the arch-enemy be exalted above Him in a counterfeit Sabbath? Shall the truth prevail, or shall superstition and error and tradition gain the day? Shall we not fear the God of heaven, and tremble at His word in humility and loving obedience?

The Lord called for a reform in the time of Isaiah, and the promise to Israel then is the promise to spiritual Israel to-day: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call

the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Let us heed the call.

HOW TO OBTAIN A BLESSING FROM THE SABBATH.

BY A. W. JUDSON.

IN Mark 2:27, 28, we read that "the Sabbath was made for man, and not man for the Sabbath; therefore the Son of Man is Lord also of the Sabbath." The Son of Man is our Lord, because He created us, and He is Lord of the Sabbath, because He created it; for in John 1:3 we read that "all things were made by Him; and without Him was not anything made that was made." He is not only the creator of this world and all things that are therein, but "by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him." Col. 1:16.

When God created the Sabbath He placed His blessing in it; for we read in Gen. 2:3 that "God blessed the seventh day, and sanctified it; because that in it He had rested from all His work which God created and made." Nowhere in the Bible is it said that He ever placed His blessing in any other day. No man can dig gold out of a mine in which there is no gold, and it is certainly just as true that no one can receive the Sabbath blessing from a day in which such blessing never has been placed.

As the Lord made the Sabbath, and placed His blessing in it for man, that is, for Adam, it belongs to all of his posterity; so that whosoever will seek it in the right way will find it. But how can we receive the blessing that the Lord has placed in the Sabbath? We often hear people say, If I lived in a community where everybody kept the seventh day, I would keep it. But they could not obtain the blessing that way; for, instead of seeking to obtain a blessing from the Sabbath, they would be seeking a blessing for being like the people around them. And, in seeking to be like the people around them, they would not be seeking to be like the One who said, "Follow Me;" for when we take our eyes off the true Pattern to follow any man, even tho he be a Christian, he will, through the weakness of the flesh, be likely to make mistakes and lead us away from God.

When our Saviour created the Sabbath, He was a spiritual Being, so the blessing that He placed in it was a spiritual blessing. Then all those who seek for that blessing must worship Him in spirit and in truth, on the day which He has blessed. Merely refraining from work on that day will not bring the blessing; "but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raiseth up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." Rom. 8:11.

In Matt. 12:10-13; Luke 13:10-13; 14:1-5; John 9:14; and in other places, we are told just how our Saviour kept the Sabbath after He became the Son of Man; and if the

Spirit of God dwell in us, it will cause us to keep the Sabbath according to His example. Then we will delight ourselves in the Lord, according to Isa. 58:14. Then we will understand the truth of the statements found in Eze. 20:12, 20 and Ex. 31:13, 17, that the Sabbath is a sign between God and His people, that we may know that He is the Lord, our God, and that as His power created all things, it is sufficient to recreate us, and make us new creatures in Christ Jesus.

Dear reader, will you not believe His promise (Matt. 7:7), "Seek, and ye shall find," and then seek for His blessing in the Sabbath according to His Word, and accept it, and know by it that the God you worship is the One that created the heavens and the earth? Then you will have peace and joy that you can not obtain in any other way.

Yuba, Wis.

THE NEW LEAF.

BY WALTER E. GILLIS.

OF all unhappy mental and physical conditions, it is a state of vacillating Christian experience. Can it be possible that we must go through this life, after a happy experience at conversion, in a deplorable state of uncertainty and die in despair because the harvest brings nothing but leaves? Dear reader, such was never the intention of our Redeemer, who is reproached and dishonored by so many such examples of Christian (?) living.

These sufferers from nervous Christianity are always turning over new leaves, and more especially as Christmas and the New Year approaches. This proceeding is well illustrated by the experience of an engineer, who was daily turning over a new leaf in his note book because of the soiled condition of the old one; but never considering it worth while to wash his hands, the new one very soon became equally well soiled and offensive to the eye. The difficulty is we so often forget or neglect to wash our hands. We read God's promise of cleansing from sin and fail to grasp the latent power in it. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from ALL unrighteousness." 1 John 1:9. "As many as received Him, to them gave He POWER to become the sons of God, even to them that believe on His name." John 1:12. Have we confessed our sins? Have we believed? Then appropriate the power. Heaven will empty itself if need be to supply your demands. It is God's purpose that we shall never fall, and He has revealed the way to attain this happy condition. 2 Peter 1:5-11. Is there no royal road?—No. It must ever come by the way of "tribulation worketh patience; and patience, experience; and experience, hope," and so shall we not be ashamed. If we would attain the crown, our life must ever be characterized by aggressive warfare against sin. A passive Christian is abominable in God's sight. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Rev. 3:16.

But there is another side to the Christian career; it is the phase so seldom earnestly sought; tho often sighed for. It is to this experience we should all be hastening. The Saviour has given us the key to the treasure house, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." Matt. 5:6.

Have you ever thirsted and hungered for water and bread so long that you would sacrifice everything on earth for a drop of water, a morsel of bread? When you got the drop, or the morsel, were you satisfied?—No, indeed; you would not be satisfied until you were filled. Is it not here we find the secret of our failure? We are too easily satisfied with spiritual food. The drops of blessing appease our too-feeble appetite; we do not seek long and earnestly for the showers. It is no wonder the Saviour utters that mournful complaint, "O that there were such an heart in them, that they would fear Me, and keep all My commandments always." Deut. 5:29.

"Be filled with the Spirit" (Eph. 5:18) is the command of the Lord to us, and to those who long to be filled He says, "Open thy mouth wide, and I will fill it." Ps. 81:10. How easy! Have you faith as a grain of mustard seed?

Listen, here is a beautiful illustration and promise. It was fulfilled to Christ; it is for us. God's promises are all yea and amen in Christ Jesus to usward. 2 Cor. 1:20. "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned." Isa. 50:4.

Here is a wonderful promise fulfilled to Christ, and through Him still advanced to us for acceptance. Just consider its worth. It says that the Lord would awaken him morning by morning and teach Him wisdom for the day.

Yes, I hear some one say, that is all very well when you consider to whom the promise first applies, but it is too much to suppose that we can ever claim or receive it.

Well, let us follow the matter a little further. The promise must needs have been fulfilled to Christ. Scan the record of His life and note the manner of fulfilment. "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Mark 1:35. In the early morning hours when most men prefer to sleep, the Saviour bowed Himself to earth, His form wet with dew, and prayed. Was this a royal road?—No, no! But the Son of Man came as man to do as man must do, and in childlike faith claimed the promises of God and received their face value upon demand. What does He say to you and me?—"Ask, and ye shall receive." Not *ye may* receive, but "YE SHALL."

Have you ever retired to rest with the prayer on your lips that the Lord would fulfil His promise by awakening you early that you might arise and in the fulness of your heart offer praise and thanksgiving to Him? And did you then, with your Bible in your hand, claim the promise of counsel for the day just dawning? Try it; and thus will the new leaf be ever clean and writ upon with promises fulfilled in fruit garnered for the kingdom.

Mountain View, Cal.

WHOEVER is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with the truth.—*Bishop Watson.*

"It is almost the *beau ideal* of happiness for a man to be so busy that he does not know whether he is or is not happy."



A WORLD TO COME.

THEY say there is a "world to come,"
More fair and bright than this,
Where storm and night are never known,
But all is calm and peace;
That hill and plain to either shore
Are spread with changeless green,
And never, 'mid its lovely bowers,
A fading flower is seen.

And living streams, as crystal clear,
In tuneful murmurs flow,
And trees whose leaves the nations heal
Beside those waters grow.
Ah, they are like the angels made
Who gain that blissful shore,
And never sigh or weep again—
And they can "die no more."

And all the goodly things it bears
They say for all are free;
That every ear its music hears,
And all its beauty see.
There none in lonely exile pine,
Or strangers weary roam;
One family, they gather there,
Within one happy home.

A glorious city, too, is there—
It needs not eve's pale lights,
Nor yet the sun's bright golden ray
Gleams from its dazzling heights;
But One is there whose smile is light,
And glory decks His brow,
While willing nations 'round His throne
In love's sweet homage bow.

But, O! they say that none shall dwell
In that fair "world to come"
But they, the pure and lowly ones,
Who here as pilgrims roam;
That only those who now endure
In meekness, grief, and shame,
Shall enter, through its gates of pearl,
The New Jerusalem!

—Mrs. E. Roberts.

CHRISTIANITY'S OPPORTUNITY IN CHINA.

THE missionary work in China affords full scope for every diversity of talent. Educators may contribute to the establishment of a national system of education in a land where scholarship has always been ranked as the highest of human attainments. Those who possess literary ability may gain the attention of multitudes of scholars, as is shown by the fact that the names of some missionaries are known to Chinese students throughout the empire, and that their books are read almost as widely as the Chinese classics themselves. We look, too, for scholars from the West who shall interpret more clearly than has yet been done the true meaning of Chinese literature, philosophy, and history, showing the relation between these and the revelation of God in Christ.

To the Christian physician doors are ever open, and his work, as the expression of Christian love, does much to win the confidence of the people. The training of Chinese medical students, as well as general hospital work, is also urgently needed.

To the educated women of the West, work among the women and girls of China offers a

wide field. Chinese women are, to a large extent, untaught and neglected, and thus China is deprived of what should be the most potent factor in her elevation and advancement.

The establishment and development of the Chinese church, which involves the presentation of the Gospel to all classes of minds, the selection, training, and supervision of native workers, the adjustment of church regulations to native customs and beliefs, and the promotion of self-extension, self-government, and self-support, demand wide diversities of



A Chinese Hatter, Plying His Trade in the Street,

thoroughly trained and statesmanlike leadership.

We firmly believe that nowhere in the world can a Christian man of sound learning and humble spirit more easily discover his special bent, and, having discovered it, whether as preacher, teacher, or author, physician, administrator, or philanthropist, find more ample scope for his activities than among the missions of the Christian Church in China.

But in whatever direction we look, the problem is primarily a spiritual one. We do not aim to produce mere intellectual adhesion to the truths of Christianity, nor admiration of its moral teaching, for these can not save the race. We seek to lead individuals and communities to such an experience of the power of Christ as shall arouse the heart and conscience, and transform the whole life. In order to accomplish this end the leaders of the church in China should be men of mental culture, but the essential qualification is faith in God.

—Message of Student Volunteers in China.

"FAITH forms the handle to every tool of truth in the divine worship."

INDUSTRIAL MISSIONARIES.

BISHOP INGHAM, in a recent paper, vigorously advocates this form of missionary work. He defines his own terms, however. He does not mean by industrial missions the establishment of big mission trading factories, like some on the gold coast, which are open to the charge of secularism and unspirituality. He asks that men and women go out, qualified and enabled to show in practical ways how the faith they preach should operate, so that converts may learn to do their duty in that state of life unto which God pleases to call them. He thinks that even the most theological teachers may be practically equipped like Paul.

In West Central Africa he finds great need of such missions. There is a condition of tyranny and bondage which can not longer find markets in other lands. The success of the evangelist and teacher is his greatest difficulty. Here are peoples who have been bullied into hard labor from time immemorial. They have counted it a virtue to hide from task-masters. To come to them with a book and a cloth is to foster the notion that honest toil is menial and degrading, which is helped by their superstitions. Here is a country with no real indus-



A People in Great Need of Industrial Missions.

tries, the people naturally distrustful and lazy. To put among such people a mission equipped with Bibles and other books, and periodical boxes of clothes from home lands, does harm. Boys and girls thus taught and clad foster a discontent with their surroundings, and try to ape foreign customs, and be "readers" and well clad. Chiefs learn to fear missions that alienate their own subjects from the life of their own land. To see the Alake of Aberkuta buying plows at an agricultural show gave the bishop much encouragement. Merchants deprecate mission work that ruins the labor

market, and sensible observers think mission methods a ludicrous failure that produce a too one-sided development. Missionaries should be prepared to train converts to meet the actual needs of their communities.

The Bishop of Mombasa likewise praises the works carried on by the Basel German Mission as creating something better than mere "née Christians." In India, industrial missions are taking a rank unknown before—both fitting converts for definite work, and finding such work for them. From China comes a cry for aid in enabling converts to do carpentry or other work so that they need not compromise themselves with idolatrous customs in seeking a livelihood.

Many missions in India, Malaysia, and Australasia as well as those in Africa, are working along industrial lines.—*Missionary Review*.

AFRICAN SLAVE WOMAN.

A SLAVE woman named Ogunro living in the Ilale country west of the Niger longed for freedom, and worked hard until she secured it. Then she traveled to another region to enjoy life. There she was converted to Christ. This gave her a new longing. What she now longed for was to tell the Ilale people, among whom she had been a slave, what good things she had learned. She went back to Ilale, worked hard, earned money, got a church built, and late in 1903 she placed the church at the disposal of the nearest Christian pastor. The Church Missionary Intelligencer now reports that five young men from Ilale have been baptized through these efforts of the ex-slave. It seems that Anglo-Saxons have no monopoly of the strenuous life. The Christian name given to Ogunro in baptism was the appropriate one of Dorcas.—*Selected*.

BAROTSELAND—OUR NEW MISSION IN AFRICA.

FROM an appeal to the brethren of Ohio, in the *Welcome Visitor*, by Brother W. H. Anderson, we take the following:

The time is near for us to return to Africa. We are to go five hundred miles farther into the interior. A new "Memorial for God" is to be established. Another country is to hear the Third Angel's Message. One more light is to be kindled in "Darkest Africa." Another outpost will be planted in "the regions beyond." More souls are to be plucked as brands from the burning. Ohio has an interest there. The Young People of the State support a native worker in that field. The Young People of Columbus are planning to support another. Will we permit the young people to excel us in well doing? Ohio is already doing much for missions. We must do more. We are not to stop until the work is finished. This message must be preached to all the world for a witness.

I appeal to you in behalf of the benighted in Africa. Compare your homes with their hovels, your hope with their despair, your light with their darkness. Then read Luke 10: 25-37.

Listen to the young man's appeal for help. He wants his people to hear the truth. Give them a chance to enter the kingdom. Rom. 10: 13-15. Whose heart will not be touched by the broken-hearted child. His mother died. He asked, "Will I ever see my mother again? She never heard of Jesus. She did not know He died for her. She perished in her sins."

Let us rise as one man and finish the work God has given us to do. Already over \$100, has been given. Can not that sum be raised to \$1,000? I believe it can. Let us try. Send all money to your state treasurer stating that it is for Barotseland. Let there be no delay.

WRITING to the Indiana Reporter, Sister Florence Niehaus mentions that three persons are keeping the Sabbath in Martinsville, through her labors as a Bible-worker.

OUR WORK AND WORKERS.

FROM the southern frontier of Chile, word comes from Brother H. F. Ketting, that five converts had been baptized, and that several more were asking for baptism.

A CIRCULAR from the mission board announces that, "notwithstanding the awful times in Russia, the native Russian membership has doubled during the year."

REPORTING to the Southwestern Union Recorder, Brother T. W. Field mentions that four church-school pupils at Edgewood, Texas, were candidates for baptism. He also notes that the brethren at Hutchins have built a new house of worship.

JANUARY 21, a Danish church of thirteen members was organized at Ute, Iowa, and nine others were reported to be keeping the commandments of God in the community. This result was the fruit of labor by Brethren N. C. Bergensen and P. E. Brothersen.

NEAR Hartford City, Ind., a Sabbath-school of nineteen members was organized February 11, by Brother U. S. Anderson, and the next Sabbath there were thirty present. A lot and some money has been offered toward the erection of a house of worship.

OUR Australian namesake publishes a little monthly chat with its patrons and fellow-workers called Good Cheer. In the February issue it gives a record of the paper's weekly increase in circulation. From November 1 to February 1 this increase was 937 copies. This is really encouraging, and we hope it may still increase in even greater ratio.

In the West Michigan Herald of March 1 we note a list of fifty-four churches, of which every family enjoys the weekly visits of the Review, our excellent church paper, now published at 222 N. Capitol Street, Washington, D. C. Evidently the "good old Review" is not losing any prestige in the vicinity of its old home by being removed to the national center.

FROM La Ceiba, Spanish Honduras, under date of February 22, Brother A. N. Allen writes: "God is blessing the work here. A Spanish lawyer and his wife have begun the observance of the Sabbath. Our little Sabbath-school is very interesting, as we are obliged to teach in Spanish and English at the same time. A good day-school has also been opened. Pray for the work in Spanish Honduras."

THE initial number of the Home, Farm, and School, published by Emmanuel Missionary College Press, Berrien Springs, Mich., is at hand. It is a three-column eight-page journal, "devoted to the science and art of Christian education." This new candidate for public favor is the successor of the Advocate of Christian Education, which was issued in magazine form. The new journal presents a neat appearance, and is in every way worthy of success. Monthly; 50 cents a year, in advance.

WE acknowledge receipt of the "Seventh Annual Announcement of Bethel Industrial Academy." This prosperous institution is located at Bethel, Wis. Its educational board is presided over by Brother Wm. Covert, and Prof. A. W. Hallock is principal of the faculty. The spring term opens April 5. The pamphlet is neatly printed, handsomely illustrated with views of the academy buildings and premises, and contains the information needed by prospective patrons. Address the principal.

THE March number of Life and Health is "one better." The first article is "General Hygiene," by Mrs. E. G. White. This is followed by an article on "Colds," by Frederick M. Rossiter, M.D., and another general article on "Revolutionary Dietetics." The department, "The Medical Missionary at Work," is a compilation of interesting reports from the world-wide field. A very practical department is that of "Questions and Answers," conducted by George A. Hare, M.S., M.D. The magazine is published monthly, by the Review and Herald Publishing Co., 222 N. Capitol Street, Washington, D. C. Subscription price 50 cents a year.

THE question of a future probation, or a probationary age after death, or after the coming of the Lord, is one that agitates many minds. People who are most concerned about it are those who would like an excuse to postpone the cross as long as possible and still be saved. We have just issued a new tract, Bible Students' Library, No. 190, entitled, "Future Probation," by T. E. Bowen, secretary New York Conference. In this tract the subject is treated quite fully and conclusively, and those who are interested, either for themselves or for others who are troubled over the matter, would do well to read it.

32 pages; price, 2 cents, or \$1.40 per 100. Address any of our publishing houses or tract societies.

WE take the following from a letter to the Welcome Visitor, by Dr. H. W. Miller, of Shan Tsai Hsien, Honan, China: "We constantly set before the Chinese a narrow door, and contrast the results, upon entering it, with that of the broad door. A Chinaman can be a Catholic, and change very little from his former belief, and also have government protection, as the Catholics have the mandarins in China so frightened that they are afraid to punish a member of their church, no matter what the crime may be. God is giving power to this Gospel, and it must go to China. When we consider the number of years some of the early missionaries spent in China without a single convert, and contrast it with the number of inquirers coming to us since we came here, we are greatly encouraged. We can point to little that has been done on our part, but God is at work. As we can utilize native help in treating the sick, it has thus enabled us to occupy more stations during the past year, and each station is a center of light in the interior of this heathen land."

WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

SIGNS, tracts, and any other of our missionary literature. Address Mrs. Addie Draper, Claremore, I. T.

SOUTHERN CALIFORNIA CONFERENCE OF SEVENTH-DAY ADVENTISTS.

THIS conference will be held at Fernando, Cal., April 11-16, 1905. Fernando is a small town twenty-one miles north of Los Angeles, on the Southern Pacific Railroad.

This is not a camp-meeting, but a conference for the election of officers and the transaction of all conference business.

Delegates will be elected as follows: One delegate for each church, without regard to numbers, and an additional delegate for every twenty-five members.

Officers of churches will please see that the delegates are elected, and the names sent to Edward Treganza, Fernando, Cal.

CLARENCE SANTEE,
Pres. So. Cal. Conference of Seventh-day Adventists.

NOTICE OF ADJOURNMENT.

OWING to the meeting of the Healdsburg College and Pacific Educational Association having been set for March 20, 1905, the annual meeting of the Sanitarium Food Co. will be postponed to March 27, 1905, at Sanitarium, Cal. Let all interested kindly bear this change in mind.

E. E. PARLIN, Secretary.

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THE HOME

LOVING WORDS.

Loving words are rays of sunshine,
Falling on the path of life,
Driving out the gloom and shadow
Born of weariness and strife.

Often we forget our troubles
When a friendly voice is heard;
They are banished by the magic
Of a kind and helpful word.

Keep not back a word of kindness
When the chance to speak it comes;
Tho it seems to you a trifle,
Many a heart that grief benumbs

Will grow strong and brave to bear it,
And the world will brighter grow,
Just because the word was spoken,
Try it—you will find it so.

—Selected.

HOME TRAINING.

I DECLARE, Burton has gone and cheated himself," said Mrs. Drake to her sister, as she unrolled and measured a piece of ribbon she had purchased during that morning. "I thought it looked long for three yards, and I only paid him for three yards, but he has cut four, that's certain."

"Well, you can pay him for the extra yard when you are that way," said her sister Mary, who lived with her.

"Not I. I shall keep it. He makes plenty out of me in the course of a year," replied Mrs. Drake, as she rolled the ribbon about her fingers and passed out of the room.

It was a surprise to her five-year-old little boy, Charley, who, tho playing unobserved with his toys in the corner of the room, heard every word as distinctly as if his mother had spoken to him. It did not seem to correspond with what she had taught him about truth and honesty. But his faith in his mother was such that for the time he felt she would be sure to do the right thing. Had his aunt uttered any further reproof of her sister's conduct, she might have helped him to feel the wisdom of being honest in trifles. But she was one of those who are more ready to go with the stream than incur any trouble in opposing public opinion, and so she had unconsciously helped to bias the boy's mind in the wrong direction without suspecting it.

A few days after, Charley heard his mother say, "I did not give up my railway ticket this morning. It will do again."

"How was that?" asked her sister.

"The collector was too busy to notice me, perhaps."

"But why did you not stop him and give it him, mama?" asked Charley.

"Because it was his duty to look after it himself," replied Mrs. Drake, who felt rather uncomfortable at such a question from her little boy, so she added, to cover her annoyance, "It will teach him to be more careful in the future."

Charley was silent for a moment, and then said, "But he won't know anything about it, mama."

"O, you are too sharp!" exclaimed his

mother with a laugh. "I was not talking to you about it at all."

"But little pigs have great ears," said Aunt Mary, as she also tried to laugh the impression away.

So the subject was pushed aside, neither the mother nor aunt thinking for a moment that the bright and truthful boy they loved so tenderly had received another lesson in dishonesty, never to be forgotten. But so it was.

Not long after, while Charley was again building his house of bricks, he heard the remark, while his mother was counting the money in her hand, "Let me see, one, two, three, four. I gave him a half-sovereign, and the things came to six and sixpence." He has given me sixpence too much change." Then, in a tone of satisfaction, she added, "I am sixpence richer than I thought I was."

Aunt Mary smiled, but said nothing; but Charley took it all in, and thought the more when he heard his mother add:

"I think we will have a cake for tea at—at Brown's expense."

"That's too bad," said Aunt Mary, as she shook her head, and pointed to Charley.

But the words had gone deep down into his nature, and again his perceptions of right and wrong were obscured and dimmed.

This was seen a short time after, when he came running into the house with an orange in his hand, saying, "Look what I've found."

"Where, my dear?" asked his mother.

"A woman let it fall from her basket. She didn't see it, but I did, and picked it up."

"But why didn't you run after her, and give it to her?" asked Aunt Mary.

"Because I wanted it myself. She dropped it and I picked it up."

"But you ought to have given it to her."

"I don't know where to find her now," said Charley, evasively.

"Then mind and not do it again," added his mother, not feeling satisfied with his conduct, and yet being a little amused at his cuteness, as she called it to her sister.

In this way his education in crime was begun. His mother's motto, "He cheated himself," became his maxim as he grew older and understood its application more clearly. True, his mother never meant to train him to be mean, selfish, or dishonest, but she sowed the seed by her own conduct. Evil seed must produce evil fruit. "As the twig is bent, the tree is inclined." The real quality of an act lies in the intention. She never realized, however, that the fine lady who keeps the ribbon she is not entitled to, or the change which does not belong to her, tho given in error, is as criminal as the thief who steals a coat, or anything else he can, when he has the chance.

She found it out in time, to her sorrow, when she stood, almost broken-hearted, in the police court, and heard her son, when just budding into manhood, sent to prison for robbing his employer. And while he was thrust into the van and conveyed to the gaol, she was taken fainting to her home, to mourn too late her folly and sin in training up her child in the way he should *not* go. Mothers and fathers, ever remember, example is more powerful than precept; and if you want your children to be

saved from ruin, let your prayer be, "May the words of my mouth and the acts of my life ever be governed by a desire to do what is right and good and true."—*John W. Kirton, LL.D.*

THE DISTILLER AND HIS SON.

In the first of my ministry there occurred an incident within the bounds of my congregation which a half-century has failed to efface from my memory. At that early day the cause of temperance was gradually spreading its influence through our country, and we thought it well to organize a temperance society in our community. In my congregation there was a gentleman thirty-one years of age, of more than ordinary intelligence and business activity. It was desirable that he should join our new society, and I did my best to bring him to that point, but without success. On one occasion, when trying to persuade him to connect himself with the temperance movement, he said to me, "I never expect to be a member of a temperance society, and yet I rejoice at their existence. Not on my own account, but for the sake of that boy," pointing to his little son of four years. "When he has grown to manhood he will be under better influences than those which have surrounded his father. He will have *temperance men* for his companions—drinking usages will then have ceased."

I replied in most serious tones, "Mr. S—, whatever effect temperance societies may have on the community at large, one thing is certain, which is, that the destiny of *your little son* is in *your hands*, more than with all others; that such is your influence on that boy that it may well be expected that his future will be shaped by *you*, more than by the whole outside world."

I regret that my words were too prophetic! In about two years after the above-mentioned interview I was called to bury that dear boy. He was burned to death! His father had a small distillery on his farm. One evening, while engaged in removing some apple-brandy from the "receiver" into a cask, the boy standing by with lighted candle, the liquor was ignited, an explosion followed, and both father and son were covered with flames! The father was taken to his bed, and slowly recovered after weeks of suffering. But where was the son, who was to live and grow up under the happy influence of a temperance community! where was *he*? On the day of the funeral, as I entered the chamber of the suffering father, he turned his face to the wall, and raising his wounded hand as if to shun my sad look, exclaimed in agony, "O, I know what you are going to say!"—*Selected.*

A WIZARD OF THE ORCHARD.

If reward is to be measured by service, then Luther Burbank of California deserves more at the hands of his fellows than any martial hero or captain of industry. Mr. Burbank is a "wizard of horticulture." He experimented with potatoes with the result that the potato industry has been revolutionized. He turned his attention to plums, and produced a finer flavored and larger fruit than any yet grown in America. South Africa is dotted with orchards of "Burbank plums." Now he has perfected a prune so large that it makes the average prune look like a dried raspberry, and so sweet that it needs no sugar when prepared for the table. He has grown a thornless raspberry and now he has grown a thornless cactus that bids fair to restore the desert places and make them habitable for man and beast. Luther Burbank has added millions to the productive value of orchards and vineyards, and has done so without shedding of blood or doing

violence to any man. Is not such a man more worthy of homage than martial heroes or "captains of finance" who profit by special legislation?—*The Commoner*.

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

THE SUNDAY SCHOOL

LESSON 1.—APRIL 2.—JESUS THE GOOD SHEPHERD.

Lesson Scripture, John 10:1-18, A. R. V.

Golden Text.—"I am the good Shepherd; the good Shepherd giveth His life for the sheep." John 10:11.

(1) "VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. (2) But he that entereth in by the door is the shepherd of the sheep. (3) To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. (4) When he hath put forth all his own, he goeth before them, and the sheep follow him; for they know his voice. (5) And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. (6) This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.

"(7) Jesus therefore said unto them again, Verily, verily, I say unto you, I am the Door of the sheep. (8) All that came before Me are thieves and robbers; but the sheep did not hear them. (9) I am the Door; by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. (10) The thief cometh not, but that he may steal, and kill, and destroy I came that they may have life, and may have it abundantly. (11) I am the good Shepherd; the good Shepherd layeth down His life for the sheep. (12) He that is a hireling, and not a shepherd, whose own the sheep are not; beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them; (13) he fleeth because he is a hireling, and careth not for the sheep. (14) I am the Good Shepherd; and I know Mine own, and Mine own know Me, (15) even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. (16) And other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and they shall become one flock, one Shepherd. (17) Therefore doth the Father love Me, because I lay down My life, that I may take it again. (18) No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment received I from My Father."

SUGGESTIVE QUESTIONS.

(1) In explanation of the parable of the sheepfold, what does Jesus say of Himself? Verse 7. Note 1. (2) What does He say of all pretenders? How do the true sheep regard them? Verse 8. Note 2. (3) Then what assertion does He repeat? What does He say of those who enter by that Door? Verse 9. Note 3. (4) For what purpose does the thief come? To what end did Christ come? Verse 10. Note 4. (5) What other office does He fill? What constitutes a good shepherd? Verse 11. Note 5. (6) What does Jesus say of one who is a mere hireling? What is the result of such unfaithfulness? Verse 12. Note 6. (7) Why does the hireling flee when he sees the wolf coming? Verse 15. Note 7. (8) What claim does the Lord then repeat? What proof does He give of this statement? Verse 14. (9) To what extent is this mutual knowledge recognized? Verse 15. Note 8. (10) To what further mission did Jesus refer? Verse 16. Note 9. (11) What does He say of the Father's feeling toward Him? For what special reason? Verse 17. Note 10. (12) Was Christ's death the result of His being overcome by the enemy? What power did He confidently assert? From whom did He receive commandment? Verse 18. Note 11.

NOTES.

1. The parable of the sheepfold had just been spoken by Jesus to His disciples; but they did not understand it, and He proceeded to explain it further. The door is the means of entrance to the fold, where there is safety and care. Jesus is that Door, because He is the "way" of salvation. He imparts the new life which makes one a member of the true flock of God.

2. "All that came before Me," refers to such as have claimed to be the Messiah; or such as have devised or advocated other means of salvation. Thieves gain their booty by crafty devices, and robbers boldly use the force of organization and various overpowering influences. But the real sheep, those who are keen to discern the Door, find their way into the true fold.

3. The door is not only a means of admittance, but it is also a barricade against enemies of the flock. Those who enter the fold through faith in Christ, and remain faithful to His Word, shall be safe from deceivers who seek to destroy. Whether in communion together, or abroad in the field of labor, they will feed on the Word of God and be assured of His protection.

4. Verse 10 shows the marked contrast between all human schemes of salvation and the plan offered by Christ. The former lead to death and destruction, while the latter, and that only, is the way of eternal life.

5. Of Christ, the good Shepherd, the prophecy had said, "He will feed His flock like a shepherd, He will gather the lambs in His arm, and carry them in His bosom, and will gently lead those that have their young." Christ's giving His life for His people is too often limited to His expiation on the cross. That was but an incident in His life. From the day that He consented, or volunteered, to become the sinner's substitute, He has been giving His life for the sheep. He was slain "from the foundation of the world," and He is yet giving His life for the sheep, pleading His blood before the throne of Judgment in behalf of all who will "come unto God by Him."

6. The Hireling.—Canon Tristram says: "The shepherd in the East is usually the owner, or the son of the owner, of the flock, tho sometimes an agent, whose salary is a fixed proportion of the produce, as Jacob, under Laban. The hireling is the man who happens to be hired for fixed wages, merely for the day, and has no further interest in the flock." The Wolf.—Dr. Sadler says: "The wolf is the enemy of souls in any of his manifold disguises, as not only persecution, but heresy, worldly living, or a low standard of faith and morals."

7. "Because he is a hireling," such a shepherd will sacrifice the sheep for his own interest or safety, but he never will sacrifice himself for the sheep.

8. The bond of union between the sheep, the Shepherd (who is the Son), and the Father, is of the closest possible nature. It is expressed in the Lord's prayer to His Father for all His prospective disciples, "that they may all be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in us; that the world may believe That thou didst send Me. . . . I in them, and Thou in Me, that they may be perfected into one." John 17:20-23. The sheep know the Shepherd through His Word.

9. "Other sheep" are those whose hearts are known to the Lord, that they will become His disciples when the Gospel shall have been preached to them. He does not mention another fold, but "other sheep."

10. The good Shepherd did actually lay down His life, and take it again, that He might destroy the enemy of His flock and deliver the victims of his wrath. See Heb. 2:14, 15.

11. Christ did not lay down His life because of any power the enemy had over Him. His death was part of the process of overcoming the enemy. When He came out of the tomb, He brought the keys with Him (Rev. 1:18), proving His ability to unlock the grave for others, thus destroying "the works of the devil." 1 John 3:8.

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The fine poem on the first page from Mr. T. Shelley Sutton appeared in the Los Angeles Sunday Times, of March 5. We beg Mr. Sutton's pardon for changing "envy" to "honor." Mr. Sutton envies the character he portrays. We believe also that he honors it. Honor would lead to aspiration and imitation, but envy to bitterness and despair.

Beginning with the next issue we shall publish thirteen Bible readings or articles on the same subjects as those covered by the International Sabbath-school lessons for the second quarter of 1905. These will be as follows: Four on the Nature of Man, the Resurrection, and the Destiny of the Wicked; three on Angels, good and evil, and their work; three on the Holy Spirit and Spiritual Gifts; three, on the Ordinances of the Church. These will be full of interest and instruction.

Loss to Our Pitcairn Island Friends.—A note from Captain Edward Stubbs of the English navy informs us that the Pitcairn Islanders "have lost their cutter in which they traded to Tahiti. Only one man was drowned; but they lost everything; cargo, clothes, nautical instruments, and books all gone. I am trying to raise a fund to assist." We have not learned full particulars.

Certainly this is a worthy cause. The Pitcairn people are on a little island of very limited resources, far from other islands, and outside of the lines of regular shipping. This little cutter connected them with the world and its supplies, often greatly needed. Any funds sent us by those disposed to help in this worthy enterprise will be forwarded to Captain Stubbs. In sending to this office be very particular to specify, "For Pitcairn Islanders."

A Word to Our Correspondents.—We wish that we could reply personally to all the kind letters of appreciation which have come to us relative to the SIGNS OF THE TIMES. We are glad the paper has been to them what it has, glad of the light and truth and cheer and courage it has brought to the hearts of our readers; but to God be all the glory through Jesus Christ our Lord. His is the truth, the light, the power, and to Him be the glory. He has given us the privilege of bearing the simple message of truth for this time—a message to the child of faith, potent with all the possibilities of life everlasting.

WORDS OF CHEER.

FROM one of our valued correspondents, and oftentimes contributor, comes a copy of Faber's grand old hymn, with parts underscored, beginning,—

"Workman of God, O lose not heart,
But learn what God is like,
And on the darkest battle-field
Thou shalt know when to strike.
"Thrice blest is he to whom 'tis given
The instinct that can tell
That God is on the field, when He
Is most invisible."

Another copies Whittier's "Angel of Patience," and sends it to us, with helpful, encouraging words. The said helpful poem appeared in the SIGNS of March 1.

Another, a mourning, suffering one, trusting in the strength of God, quotes this from Maltbie Babcock,—

"Be strong in the Lord, and the power
of His might,"

Be strong.

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle, face it; 'tis God's gift.

"Be strong.

It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not, fight on! to-morrow comes the song."

These are truly words of cheer. May God bless those who sent them, and others for whose good words we can not find space.

Encouraging Satan's Work.—The Spokane (Wash.) Chronicle, of December 16, announced that a call had just been issued for a meeting at Astoria, Ore., of all the seiners on the Columbia River for the purpose of "considering proposed changes in the fishing laws of the states of Washington and Oregon at the next session of their legislatures, the particular object desired being that there shall not be a closed fishing day on Sunday." It seems that this desire is due to the shortness of the fishing season and "the difficulty the seiners have of holding their men together when given a Sunday holiday, it being necessary to hire a new crew nearly every Monday." This item shows how the enforced observance of Sunday encourages intemperance and its consequent evils through the medium of enforced idleness. It is a true proverb that "Satan always finds some work for idle hands to do," and he never suggests any good employment. So, when the state or municipality compels men to be idle on Sunday, or on any other day, the work of Satan is thereby encouraged.

SHIRKING MORAL RESPONSIBILITY.

THE agitation by leading representatives of the churches in Washington, D. C., as portrayed in our Outlook department, reveals an admittedly sad social condition—the saddest part being the tacit admission that the churches and the families composing the churches have utterly failed in the matter of imparting moral and religious instruction to their children. Then to add absurdity to the situation, wise churchmen—some of whom are sized statesmen—propose to compel the world to do for them what they have failed to do for themselves. The proposition is virtually this: As churches we have failed to inculcate morality and religion in the minds of the young; as parents we have failed to teach our children their duty to God

and to their fellow-men; and because this is a Christian nation, such a condition ought not to exist. Therefore, for the purpose of having these children taught morality and religion, we will turn them over to the schools of the world, and have laws enacted compelling the world to teach these necessary principles. What a bold stroke of piety and wisdom! We will relieve ourselves, as churches and as parents, of the responsibility of teaching morality and religion to the rising generation, and also atone for past laxness in this regard, by compelling the world to assume our responsibility, through the instrumentality of the state. Now if compelling the state to teach religion is not church and state union, with the church in domination, where would we look to find such a condition? All that Rome ever did, in her darkest age, was through making a bondservant of the state.

Where are the Days?—Every evangelical Christian who sings—and all do, in the heart at least—have been encouraged and helped heavenward by the sweet songs of Fanny Crosby. Many of these have appeared over her own name; many over some *nom de plume*, and some of them have been translated into many languages. Miss Crosby is now eighty-eight, but strong and well, and goes about the country, speaking to large audiences. Many do not know that those sweet hymns of light and love have been born in physical darkness; for Miss Crosby is blind physically, but her hymns do not show it. "Safe in the Arms of Jesus" was written, under pressure, in twenty minutes; but it lives. Miss Crosby's birthday is March 24, but her friends are suggesting the making of Sunday, March 26, "Fanny Crosby Day." All honor to the sweet singer, whom the Lord has given to His church; but we can not believe that it would be pleasing to the aged Christian to take one day which ought to be given to Christ for any individual, however worthy. Where would we get our days, if we set apart one for every instrument that God had specially used for His glory? We praise God for Miss Crosby, but all the glory is His.

"Be Not Deceived."—That the embellishment of error adds nothing to its value, but only to its power for deception, is tersely stated by the prophet Habakkuk: "What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols?" Chapter 2: 18. Not only is the ornamentation worse than superfluous, but believing in them makes them no better. There are two points worthy of note: (1). While false doctrine is more attractive and more seductive when presented in flowery language and accompanied by brilliant display, its power for good is not thereby enhanced, but only made more productive of evil. (2). Belief in false doctrine, however conscientious or deeply grounded, is no evidence of the value of the doctrine, or of virtue on the part of the credulous believer. The law of God is the truth (Ps. 119: 142), and that is the "way" of Christ (John 14: 6; 15: 10; 17: 17). Any departure from this Way of Truth is falsehood, and leads to death, no matter how fluently or earnestly it may be expressed, or how beautifully its temples may be garnished.

"Evidences of Christianity!" exclaims Coleridge; "I am weary of the word. Make a man feel the want of it, . . . and you may safely trust it to its own evidence." Truer thing was never spoken. Not all the logical treatises ever written can turn a skeptic from dead works to serve the living God; but when the soul grows weary with its burden of sin, and hears the voice of Jesus saying, "Come unto Me, all ye that labor and are heavy-laden, and I will give you rest," he knows that Christianity is true. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10.

A movement is being started on the Pacific Coast for an exclusion law against the Japanese laborers similar to that now enforced against the Chinese. The California Legislature has passed a bill memorializing Congress to enact the legislation desired in this matter.