

SIGNS OF THE TIMES



FUNDAMENTAL PRINCIPLES. No. 6.

From "AN ACT for Establishing Religious Freedom."

Adopted by Virginia, Dec. 26, 1785

Almighty God hath created the mind free.

All attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in His almighty power to do.

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Pacific Press Publishing Company, Mountain View, Cal.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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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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A. O. TAIT, }

"BEHOLD, THE MAN!"

It is said that nearly every artist who has sought to depict the Christ, pictures Him as a man of his own nationality, an ideal man of the artist, but one whose individual characteristics stamped the portrait as of One of the same nation as the artist. Consequently we have pictures of our Lord in Italian, Spanish, German, French, Russian, Dutch, etc.

wouldst not, but a body Thou didst prepare for Me." No blood of bulls or goats could take away sin; they could only faintly typify the perfect offering to be made. But when the Offering of God came, He took the body divinely prepared, which included in itself all the weaknesses and tendencies and proclivities and needs of humanity.

THAT body came through one of the wickedest lines of ancestry. Jesus was "made of the seed of David according to the flesh." Rom. 1:4. Trace through the unholy ancestry, going back even to the licentiousness of Judah; through the Canaanite harlot Rahab, the Moabitess Ruth, the licentious Solomon, and

in the truest, fullest sense. Neither did He become man as was Adam before the fall, but man as pertaining to the flesh, as man was when Christ came into this world, "born of the seed of David according to the flesh;" "born of a woman," as were all other men; "born under the law," condemned by it, because He had taken man's place and identified Himself with the whole human family. "Since then the children are sharers in flesh and blood, He also Himself, *in like manner partook of the same.*" The flesh and blood He possessed was like the flesh and blood of all God's children, and He partook of it in the same manner that they did—by birth. Nay, more, "it behooved Him [it was duty, neces-



"BEHOLD, THE MAN!"

ART may criticize, but heart will not. He was the one Man of the nations, embracing in His plan of salvation, His purpose, His sympathy and love, His power to save, the whole race of mankind. He was, on His human side, brother to them all. And so the apostle does not say that Jesus was born of an Egyptian woman, or a Syrian woman, or a Jewess. No; not so do we read. "He was born of woman, born under the law" (Gal. 4:4), the very place occupied by all men.

"WHEREFORE when He cometh into the world, He saith, Sacrifice and offering Thou

all the idolatrous kings which followed in the Judean line. Think of the wickedness of an Ahaz and a Manasseh; the weakness of a Jehoiakim or a Zedekiah. Who could have recorded a worse ancestry? Truly in a double sense He bore our grief and carried our sorrows, and the Lord hath made "to light [to meet, to focus] on Him the iniquity of us all."

THEREFORE, while He was the divine Son of God, He was also "the Son of Man," "the Man Christ Jesus." As He was the Son of God in the truest, fullest sense, so when He became the Son of Man, He also became man

sary, essential] *in all things* to be made like unto His brethren, that He might become a merciful and faithful high priest."

THIS Man suffered in the flesh. "Himself took our infirmities, and bore our diseases." Matt. 8:17. "Surely He hath borne our sicknesses." Isa. 53:4, marginal Hebrew. "He was . . . a Man of sorrows, and acquainted with sickness." Verse 3, marginal Hebrew. He suffered from the mighty temptations which sweep over humanity; "for in that He hath suffered being tempted, He is able to succor them that are tempted." But

when thus tempted, He did not yield, He did not sin. "Who in the days of His flesh, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, tho He was a Son, yet learned obedience by the things which He suffered."

BUT this Man "did no sin" He was in the flesh, but He was not dominated by the flesh. The flesh might clamor for the mastery, He yielded not. The Spirit controlled the flesh. The Spirit put to death the deeds of the body. The Spirit wrought in the flesh the righteousness of God and demonstrated the power of God through faith to be sufficient to overcome sin where sin had become entrenched, incarnated. The Incarnate Word overcame the incarnate sin.

IN this is man's hope. God gives not the regenerate sinner a different flesh; but he puts into the flesh a different spirit, a different life, a different power. Convicted by the law of God through His Spirit, the sinner longs to do right, tries to do right, and fails. But let him yield all to Christ Jesus, and receive Christ's presence, power, Spirit, and law, and a new life takes possession of him. Before this, the flesh ruled. His mind was the fleshly or carnal mind; after that the Spirit rules the flesh, the Christ rules in the flesh.

THE *how* of all this, the *modus operandi* of Jesus, in His own life and experience, or in ours, we will not speculate upon. When we can tell how two exactly similar seeds, so far as we can see, can extract in their growing from the same soil and sunshine entirely different colors and shades, then we may attempt to analyze the mystery of godliness in Jesus of Nazareth, or through Him in the hearts of poor humanity. We take the revealed facts of the Word as they are, gloriously demonstrated through varied and regenerate souls through all the ages.

JUST how Jesus was divine without using His divine power save through faith, we do not know, but He was the Son of God; He did become flesh; He did completely, gloriously, conquer sin in sinful flesh in our behalf. He is the God-man, the Man Christ Jesus, our Brother, Redeemer, Saviour, Friend, King. "Behold the Man!" He embraces within His flesh, with its tendencies, every class and grade of men. He overcame for all. Little did Pilate know the depth of truth he uttered when, to appease the mad mob by appealing to their sympathy, he pointed to the Suffering One, and cried, "Behold, the Man!" The full-orbed Man in all His trials and temptations, in all His sympathies, in all His excellences of character. The full-orbed man in all strength and victory and helpfulness and leadership! The same always, whether thorn-crowned in Pilate's judgment hall, or triumph-crowned in the courts of God. The same whether rebuking the lust of the flesh in Peter, or comforting the mourning, or bestowing His Spirit upon His appointed ones, or coming in glory to receive them all.

BEHOLD, the Man! Crowned with thorns

in this world; He is coming again in glory.

"There is a King of glory,
Ere long on earth to rise.
Sung in prophetic story,
Descending from the skies;
The Babe of Bethlehem, 'tis He;
It is the Man of Calvary,—
Not crowned with thorns and gory,
But crowned with glory now!
Not crowned with thorns to-day,
Not mocked and led away,
But crowned with everlasting glory now."

HUMAN FASTS AND FESTIVALS.

THE sheer formality of the so-called Lenten fast is shown in the fact that the churches that observe it endorse the custom of feasting and carousal as near as possible to its beginning, and as soon as possible after its close.

Christ did not begin His forty days' fast in the wilderness with feasting and dancing, nor did He end it in that manner. He was led of the Spirit into the solitude of the wilderness to enter alone upon the solemn fast, which was a fast indeed; and at the close of His spiritual victory over appetite, and false religious display, and worldly ambition, He was prepared to enter upon the work of salvation with more than human power and wisdom. So far from entering into the frivolous amusements of the world at the end of His trial and temptation, He was in a position to say to His disciples, "Follow Me," "I have overcome the world."

What spiritual benefit can one expect from a fast the preparation for which has been a midnight brawl, and the close of which is celebrated by a return to such indulgence of passion? But such are all the perfunctory observances of man-made substitutes for vital godliness. Christ Himself ordained all the ordinances that He designed to have observed by the church (baptism, the ordinance of humility, and the Lord's Supper); all other ordinances and festivals are of human invention, and are observed at the expense of "the commandments of God, and the faith of Jesus."

G.

GOD'S PROMISE TO HIS PEOPLE.

IN the midst of wars and rumors of wars, God would have His people remember that there *is coming* a time of peace and safety.

The world is looking toward a golden age when international courts of arbitration will take the place of international contests under the canopy of the war-clouds. Many there are who are heralding the approach of a time when the "dove of peace" will turn all the cannons of the world into nesting-places for her brood. They are looking for a time of "peace and safety" which the Word declares they *will not see*.

Nevertheless, a time of the most blessed peace and of the surest safety God is planning for His children. The world has been afflicted since the time when it was inoculated with the virus of sin. The curse of God has been upon it since the disobedient pair were driven from the Garden of peace and safety. They sacrificed their peace and safety when they chose the thralldom of sin for the liberty of righteousness. The unwisdom of that course God has allowed to be made manifest to all the universe.

But a time is coming when the active demonstrations of that unwise and disloyal course will nevermore be seen.

With the whole course of sin before him, the prophet of God declares: "He will make a full end; affliction shall not rise up the second time. For entangled like thorns, and drunken as with their drink, they [the wicked] are consumed utterly as dry stubble. . . . Tho I have afflicted thee, I will afflict thee no more. And now will I break his [Satan's] yoke from off thee, and will burst thy bonds in sunder. . . .

Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! Keep thy feasts, O Judah, perform thy vows; for the wicked one [Satan] shall no more pass through thee; he is utterly cut off."

The end of this history of sin is not the end of God's purpose concerning the earth or concerning man who forfeited his inheritance in it. Tho God has waited long for Satan to demonstrate to the universe the falsity of his charges against God, and the wickedness of his purposes throughout, the time is approaching when the last of the harvest of that wicked sowing will be gathered for the flames of final justice. The end of the reign of sin is not to be the end for those who have sworn fealty to the God of heaven and stood faithful to their vows. God has something better for them; and wars and rumors of wars will trouble them no more when He has made an end of sin.

The Lord has told us of that permanent, peaceful habitation, in which He will place that eternal tabernacle that shall not be moved nor taken down. Of that place He says: "But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby," Isa. 33:20. Those ships were ships of war. They will not be seen in that land. Those galleys carried slaves chained to their oar-locks. There will be no slaves in that country. "The former things are passed away," and it can truly be said *then* that the people "shall learn war no more." The words of the prophet are, "They shall not hurt nor destroy in all My holy mountain." As the nations of this earth have sown the seeds of war, they will reap the harvest of their sowing. They will come to their end in the greatest war the world has ever seen. They are straining every nerve to prepare themselves for the final struggle.

How good it is to know that we can look beyond this sad prospect; that we have the promise of a peaceful, quiet home from which all selfishness and sin, all misery and hunger, all strife, contention, and war, will be forever banished and not even come into the thoughts any more! This will be only after God has renovated this sin-dominated earth and allowed sin to burn itself out in the fires of the last days.

Concerning that time John says: "I saw a new heaven and a new earth; for the first heaven and the first earth are passed away; and the sea is no more. . . . And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them, and be their God; and He shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor

crying, nor pain, any more; the first things are passed away." Rev. 21:1-4.

That blessed time of peace and safety is nearer—much nearer—than when we first believed. It is much nearer than many believe now; and God's invitation, sounding through all the world, is "Come, COME." S.

REDEMPTION.

MEN do not see it; the great mass of professed Christians do not see it; nevertheless the greatest, and therefore the most important, enterprise in all the earth is Redemption. So important is it that the Supreme Ruler of the universe gave His only-begotten Son that redemption might be accomplished. And in this precious gift there is included all things; to give Him was to give all. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

Through sin, disobedience of God's law, moral corruption and physical death were entailed upon the earth. It is but a speck in God's great universe, but its corruption is a blot that mars the whole work. The condition of sin is a condition of rebellion against the government of God; it is a reproach to His dominion. For His own name's sake this rebellion must be put down. Sin is infectious; if the adversary who instilled rebellion into the minds of the inhabitants of this planet be able to maintain his ground permanently, he will also be able to carry his work to other parts of the universe. So the great contest is on for the banishment of sin, and the redemption of the earth—its restoration to a condition of perfect harmony with the government of the universe.

God, whose every motive is actuated by love, could have cut off the rebellion in an instant, by blotting the rebels and the contaminated earth out of existence. But that would not be redemption. He desires to *save* and not to *destroy*. He "is long-suffering to usward, not willing that any should perish, but that all should come to repentance." So He makes the great sacrifice of His Son, and the Son willingly and lovingly gives Himself, to carry out this benevolent plan. The covenant of sacrifice is made in heaven, and presented for the voluntary acceptance of those in rebellion.

Probation has a twofold purpose: First, to give sinners opportunity to hear the Gospel and make their choice between death and redemption. They are plainly told that "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Secondly, by a season of probation, all the universe outside of the sin-cursed earth have opportunity to witness the practical workings of a system of rebellion against God. They will have opportunity to see the utter failure of government under the auspices and inspiration of the adversary who instigated sin. When the "mystery of iniquity" shall have been fully worked out, it will have been demonstrated that "sin, when it is finished, bringeth forth death," and that the "mystery of godliness," the great scheme of redemption, is an everlasting success.

So great is this work of redemption that all the heavenly host are engaged in it. Of the angels of God, it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" And those who have faith to accept the terms of salvation, and enlist in the great enterprise of redemption, have the assurance that "they that be with us are more than they that be with them." It may seem that God is a long time working out His great campaign, but it should be remembered that it is an eternal purpose that is being accomplished; an everlasting kingdom is being established, to be governed by eternal principles through the administration of Him who is "from everlasting to everlasting." A few thousand years of time is short in the mind of Him to whom "a thousand years is as one day."

The result of the great work of redemption will be a clean universe. This was shown to the prophet of God in vision, of which he gives this testimony: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

This object-lesson of human probation on earth, and Satan's brief rule over wicked, rebellious, incorrigible sinners, will forever settle the problems of sin and righteousness—of rebellion against, or allegiance to, the perfect law of God. It will be indelibly written in the hearts of all who survive the terrible ordeal of the great judgment day. All heaven, all who will have witnessed and experienced the working out of God's loving purpose, will say, "Salvation, and glory, and honor, and power, unto the Lord our God, for true and righteous are His judgments."

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

G.

Question Corner

1785.—Who Were Raised with Christ?

I would like to know what is meant by those who were resurrected with Christ. M.

There are three texts which seem to refer to those who were raised at the time that Jesus was raised, one of which expressly refers to the company and the other events having reference to the same thing. The first is in Matt. 27:51-53, declaring that when Jesus died, "the earth did quake; and the rocks were rent; and the tombs were opened." This at the time of His death. The next clause refers to the time of His resurrection, "And many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after His resurrection they entered into the holy city and appeared unto many." This certainly is very definite. The second is Eph. 4:8, "Wherefore He saith, When He ascended on high, He led captivity captive." The marginal reading is, "He led a multitude of captives." It was one of the ancient customs that when a monarch came home from a successful campaign, he brought with him the spoils of war and

the most celebrated captives that he had taken, chained to his chariot wheels to celebrate the triumph. The captives of our Lord Jesus Christ were of a different character. They were those who had been snatched from the power of sin, and were bound to Him by the cords of love. His home-coming or entrance into heaven with those captives was predicted in Psalm 24, the latter part. Read that in connection with this. Note the call of the Lord Jesus with His accompanying liberated ones, and the responses of the angels inside the gate. Still other passages doubtless have reference to the same thing, Rev. 4:4, and elsewhere. Those who had been redeemed by Christ, who were assisting Him in the service of the sanctuary on high, represented God's children in all ages. How they came there is indicated by the passages which we have briefly examined.

1786.—Is Saturday the Seventh Day of the Week?

Can it be proved from the Bible that Saturday is or was the seventh day of the week? D. C. E.

First of all no day of the week as we now recognize it corresponds to the Bible day. The Bible day begins at sunset and closes at sunset. Genesis 1, and many other passages. Therefore only about three-fourths of our civil day corresponds with the Bible day, yet in a general way the light part does. The Lord set apart the seventh day in the beginning. Gen. 2:2, 3. The Lord showed Israel by a three-fold weekly miracle for forty years which was the seventh day at the time of the Exodus, so in that age the people could make no mistake. Exodus 16. At the time of the crucifixion of the Lord Jesus Christ, the seventh day is also clearly indicated; it was the day just before the first day of the week. Mark 16:1, 2, *et al.* The day before the first day of the septenary cycle of the week must be the seventh day, and that seventh day was the Sabbath according to the commandment. Luke 23:56; 24:1. So far there can be no question. Now were the first day then, and the seventh day then, the same as our first day and seventh day now?

There has never been any question about this until the question of the day of the Sabbath was brought before the minds of men. Then, to evade what was an unwelcome duty, men devised various ways and means to set it aside; and yet every almanac, every cyclopedia, all the great theological works, the customs and practises of the Christian churches in various nations, and the observance of the seventh day by the Jews in all lands whither they have been scattered,—all prove that the so-called first day of the week corresponds to our Sunday, and that the seventh day is our Saturday. I do not know what stronger proof could possibly be given than is given to show that the seventh day, the Sabbath of the Lord, corresponds, as far as the Bible day can correspond, with the civil day, with our Saturday.

1787.—Sixth and Seventh Books of Moses.

Will you please tell me where you find the proof that the sixth and seventh books of Moses were forgeries? Several of my neighbors claim that there are several books left out of the American Bibles that can be found in foreign Bibles. Is that so? and what books are they? and why left out? J. J. R.

The sixth and seventh books of Moses are fanciful things that any one knowing the character of Moses would not ascribe to him. (2) There is no reference to them anywhere in the sacred writings. (3) No scholar of any note gives any credence to them whatever. There are some books in some foreign Bibles which are not in our common American Bibles, and yet you will find some American Bibles which have these books. They compose what is called the Apocrypha, a number of uninspired books which were written between the time of Malachi and the time of Christ, of value historically and for showing the teachings of the Jews of those times. All the great Bible houses have the Apocrypha. The books are 1 and 2 Esdras, Tobit, Judith, the Rest of Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, with the Epistle of Jeremiah, the Song of the Three Holy Children, the History of Susanna, Bel and the Dragon, the Prayer of Manasses, 1 and 2 Maccabees, fourteen in all. These are not written in the ancient Hebrew or Aramaic, but in Greek, and have been rejected as not canonical by all Protestant churches, tho not by the Catholics.



OUR LONDON LETTER.

WITH the general election over and the new Parliament getting under way with its work, a few backward glances at the events of the last couple of months may not be unprofitable, more especially as the revolution in public feeling, of which that election was the evidence, is generally regarded as forming an important turning point in British politics.

Electioneering Ministers.

One of the most significant features of the late campaign was the intense electioneering activity displayed by the leading Nonconformist ministers. The Free Church Council, an advisory board representing the chief Nonconformist churches, resolved itself into a political body of no mean efficiency, and conducted a well-organized agitation in all the leading centers, special attention being given to strategic points. Automobile tours were arranged by which a number of the most prominent clergymen were taken rapidly over large tracts of country, making numerous fiery election speeches, and arousing great enthusiasm. Perhaps the general spirit of this campaign is revealed in the remark one of the ministers engaged in it made to a friend. He said he was having "a high old time." Certainly the telling of funny stories calculated to place the other side in a ridiculous light, the use of highly-colored rhetoric, and other prominent features of political speechifying were all called into use. In short, these eminent divines seemed to take to politics like ducks to water, and while nothing unseemly was done from the standpoint of a man of the world, it can hardly be denied that the course taken was such as to impair the dignity and sobriety of character which in a special sense we expect of the Gospel minister.

"An Organized Army of Puritans."

Naturally the present attitude of these ministers is best described as jubilant. If they are not openly boasting that they helped very materially to win the recent victory at the polls, they know it in their hearts, and have a feeling that the new body of legislators sitting in Westminster in a special sense belongs to them. One minister goes so far as to call it a "Free Church Parliament," and adds, "For the first time we [Nonconformists] are adequately represented, and our influence in the national life is reflected in our preponderance in the political counsels of the nation." What a Nonconformist minister regards as adequate representation may be gathered from the fact that in the present Parliament the number of Nonconformist members outnumber the entire Conservative party.

The religious phase of the election was generally recognized by the Conservative papers. Thus the *London Times*, referring to the defeat of a certain candidate, said he was a "victim to Nonconformist animosity."

Of course it is not with Nonconformists as individual voters that we are here concerned. It is quite natural, in view of the obnoxious Education Act of 1902, that they should generally vote against the Conservative party; but the recent election involved more than this. Even the careless onlooker could hardly help seeing that all through the campaign the Nonconformists were acting together as a well-organized religious body, largely under the leadership of their ministers, in a supreme effort to elect a Liberal and, incidentally, a Nonconformist Parliament. It was a case of a church body entering politics in dead earnest. As one of the leading agitators said: "Once again in English story, we have an organized army of Puritans, well equipped, and animated by a resolute spirit. . . . We

shall not allow ourselves to be robbed of the fruits of victory," etc.

"An organized army of Puritans"—to the student of history the phrase sounds ominous. What has always been the result of the church organizing itself for political warfare? It has invariably meant an alliance in some form with the reigning government, which has worked havoc with the spirituality of the church, while it has fettered the hands of the legislators and the executive.

Is It an Exchange of Yokes?

It is therefore with mixed feelings that we look forward to the future. While gladly allowing that the Nonconformists have been in the right in their opposition to the Education Act and in their attitude toward disestablishment, we can not but fear that if the policy upon which they have embarked is carried out with complete success, it will simply mean that the country will get rid of one yoke for another. No religious body has yet obtained a leading voice in a government without using its power to aggrandize itself and oppress other bodies of individuals with different convictions. In other words, it is perfectly possible for England to develop under Nonconformist influence a religious despotism, in comparison with which the mild sway of the present endowed church would be absolute freedom. Chapel rule has no intrinsic advantage over church rule; and presbyter, as Milton said, may be simply "priest writ large." Indeed, the modern Nonconformist churches are, in point of political aggressiveness, more to be feared than the state church. It would be hard to find a parallel to their zeal outside the Roman Catholic Church. In America this political zeal has thus far taken form chiefly in such institutions as the National Reform Association, the American Sabbath Union, and like organizations. In Britain it has not yet assumed such specialized phases of activity, but is all the more powerful in that it stands for certain large general ideas, and is so firmly united.

The Labor Party.

There is another phase of the recent election which calls for consideration, namely, the rise of the Labor Party. In previous years there have been in Parliament a few straggling members who have represented the Labor interests, but they have never counted for much. In the late election some fifty Labor members were returned. What is of still further significance is that four-fifths of them have formed themselves into an independent party, entirely apart from the Liberals, and have taken their places on the Opposition benches, under the leadership of Mr. Keir Hardy, a radical Socialist. Thus, for the first time in its history England has an Opposition Labor party organized on much the same lines as the German Socialists.

What developments, favorable or unfavorable, will grow out of this new factor in British politics, remain to be seen. Socialist newspapers make light of the very general surprise expressed throughout the country that so large a Labor representation should be returned. The *Clarion*, which is probably the most influential of these organs, prophesies that at the present rate of growth, something like two hundred Labor members will be returned at the next election.

The saddest feature of this rapid development of a distinct Labor party is that it points unmistakably to the prevalence in Great Britain of social conditions which hitherto have been confined largely to continental countries. Indeed, there have not been wanting in recent times other indications of social distress. For some years past Londoners have been familiar with processions of unemployed men and women, "forlorn citizens of the British Empire,

marching tattered and hungry through the streets of wealth and pleasure." Not very long since a very large number of such marched into St. Paul's Cathedral during the Sunday afternoon service, and crowded into seats alongside the elegantly-dressed worshippers. Quite a commotion was created, but there was no serious disturbance, and when the service was over, the motley crowd gradually dispersed, after some fiery speeches by the leaders.

Naturally the course to be taken by the Labor party in Parliament will depend largely upon the leader. Mr. Keir Hardy, it must be confessed, does not have the reputation of being a safe man. His utterances at times have savored strongly of anarchism. Some months ago, when Manchester was passing through a grave social crisis, he sent a telegram to the leading agitators which was of a decidedly inflammatory character, and his public speeches have at times betrayed the same heat and lack of self-control. He is, however, a man of disinterested aims, strong convictions, and one deeply affected by the suffering and distress of the lower classes. If he possessed the wisdom of a statesman, he could be of very great help; but it is to be feared that he may take a course to hinder, rather than aid, practical legislation in behalf of the unemployed.

M. ELLSWORTH OLSEN.

CHURCH AND STATE IN FRANCE.

THE Springfield *Republican* thinks that all the riotous disturbances in certain Paris churches over the enforcement of the law separating church and state will not move the French Government from its course. That remains to be seen. Of course the disturbances spring from the hostility of the clergymen and the Royalists to the republic, and the enemies of the republic are at work. The hostility lies over the taking of the inventory of the church property. It really is in the interest of the Catholic Church, looking at it from the mere property standpoint, for the government does not propose to confiscate the church belongings or the church property. They wish to turn it over to regular legal associations formed by the churches for the purpose of holding the property.

It may be presumed that some of the church officials do not want to let the people know how wealthy the church is,—how much through the years it has taken from them. But on the other hand, the support of the church must come from the people. Hitherto it has received support from the government. If it meant a lessening of the taxes under the new régime, the people would fall into harmony with it more quickly, doubtless; but presumably the condition of the French Government is such that the taxes will remain just where they have been, and the church will tax the people in addition for the maintenance of her great army of priests, and through this, dissatisfaction and revolution may arise.

If the church would keep out of politics there would be no trouble, but Rome is in politics to stay, and every trouble that may arise, political or social, every calamity that may sweep over France, the church teachers will impress upon the people that all have come because of the attitude of the government to the church. France is certainly not out for a time of peace, she is just entering upon a long war.

WHY THE POSTAL DEFICIT?

THE express companies, the great daily papers that use the express service instead of the mails, and the railroad companies, are the enemies of cheap postage on weekly papers and tract and pamphlet periodicals. These interests, together with certain personal enemies of certain classes of literature, endeavor to create the impression that it is because of the low rate of postage on what is called "second-class mail matter" that there is an annual deficit in the Post-office Department. But all the reports, other than manufactured ones, go to prove that the deficits are the results of abuses of certain privileges and extortionate rates of mail transportation. Official testimony to this effect shows that dishonesty, rather than low postal rates,

is the cause of deficits in the department. Note the following from the *Commoner*:

Testifying before the house Committee on Post-offices and Post Roads, Edwin C. Madden, third assistant postmaster-general, said that indiscriminate use of the government free-mail envelope by various executive departments of the government was one of the chief causes of the postal deficit. He said that typewriters, billiard tables, desks, chairs, lounges, carpets, book-cases, and heavy steel safes were sent on mail cars free at all times of the year, and that it happened that much of these heavy shipments were made during the period when the mails are weighed for ninety days in order to determine the basis of compensation to railroads. Mr. Madden said that in 1899 this government free matter, exclusive of bags and wrappings, constituted 12.58 per cent. of the entire weight carried. Postmaster General Cortelyou, he said, had estimated that in 1904 the government lost in round numbers \$20,000,000 by this free matter.

As this abuse is the work of senators and representatives, and persons to whom they transfer their privilege illegally, it is not to be expected that any remedy will come from Congress. And the government will go on paying the railroad companies eight times as much for carrying the mails as the express companies have to pay for a like service.

AN UNJUST DECISION.

A DESPATCH in the *Toledo Blade* from St. Paul, Minnesota, dated January 13, states that an opinion of the municipal court of Minneapolis was upheld by the Supreme Court of Minnesota holding "that the Sunday-closing law is equally applicable to Jew and Gentile." M. A. Weiss, a Jew, was convicted of selling groceries on Sunday contrary to the Sunday-closing law. He asserted that "the law is unconstitutional, being prejudicial against the Hebrew religion."

Now we do not call this an unjust decision because of its lack of discrimination, for if the law is a good law it certainly ought to apply to all alike. The unrighteousness of the decision is that the law should apply to any one at all. Man has absolutely no right to prescribe laws regulating religion. Whenever any law of the kind is passed at all, it invariably becomes class legislation, for there is no religious institution whatsoever which is the same to all. The Minnesota Supreme Court held that the "Sunday law is justified as a sanitary measure and as a legitimate exercise of police power." Indeed! but if this be the case, then the police have a right to regulate all things sanitary. It is good for a man that he rest so many hours, therefore a law regulating hours of sleep. It is good for a man that he eat certain foods and abstain from certain others, therefore a law regulating eating. It is good for a man that he take a proper amount of exercise, and wear certain kinds of clothing, and ventilate his house in a proper way, therefore laws prescribing all these. The strange thing is that these judicial men can not see the utter absurdity of endeavoring to defend a Sunday law from the view-point of a sanitary measure. The very term itself is only a verbal donkey blanket to cover the religious tiger which crouches beneath. Sunday laws are religious, pure and simple.

THE STORM ON MOOREA.

THE tidal disaster that visited the Society Islands February 7, is said to have been more forceful on the island of Moorea, or Eimeo, fifteen miles from Tahiti, than on the greater island. A correspondent of the *San Francisco Examiner* who was on Moorea at the time, says:

On February 7 the rain had been falling in solid sheets, but beyond a blurring of the battlemented mountains to the south of the settlement, and an unusual surge of the sea, no sign was manifest of the coming havoc. At 8 P.M., the word came from Afeweta, four miles to the westward, that a hurricane from the northwest had struck that part of the island, and destroyed all but three of the fifty houses in that settlement, everything being smashed flat, including the coconut plantations, and that all the coconuts and copra which had been gathered to send to San Francisco by the *Mariposa* were destroyed.

At 3 A.M. on the 8th, a hurricane from the southwest smote the sea which was advancing, tearing off

the crests of the waves and drowning its noise. This change in the direction of the wind saved the settlement of Oponohu from destruction by the waves, for, tho it leveled every house but two, it kept the sea back. Loud cries in the darkness and the crash of falling houses showed, however, that considerable damage was being done, and it was not long before my house went, too. The natives grabbed my belongings, and I made a hasty change of base. The corrugated iron roofs, the branches of trees, and lumber went whirling through the air, and a Chinese cherry tree in front of my temporary stopping-place was torn up by the roots.

The natives developed what to me was a new trait in their nature. They dropped their usual indolence, and, in the darkness and terror of that February night, threatened by the wind and sea, and thrown flat by the might of the storm, they worked hard and saved life and property. Only when they looked up at the denuded hillsides and saw where their little patches of plantains, on which they depended so much, were gone, they wrung their hands and made gestures of despair.

WASHINGTON CORRESPONDENCE.

One Sunday Bill Defeated in Congress.

UNFAVORABLE action has just been taken in Congress on one of the two measures in behalf of enforced Sunday observance which the International Reform Bureau has had introduced into Congress at the present session, and which it has persistently sought for some years to get enacted into law. The measure in question is entitled, "A bill to prevent Sunday banking in post-offices and the handling of money orders and registered letters," and provides "that the issuing and paying of money orders, and the registering of letters and delivery of registered mail on Sundays, is hereby prohibited in the mail service of the United States."

On February 22, it was announced that the Committee on Post-offices and Post-roads of the Senate had ordered an adverse report on this measure. By this action of the Senate Committee on Post-offices and Post-roads this measure is no doubt killed for this session of Congress, but of course it will appear at the next session. The Fifty-ninth Congress had not been in session two weeks before this measure, which has been introduced in all the recent Congresses, had been introduced in the Senate by Senator Penrose of Pennsylvania, and scarcely more than two days before it had been introduced in the House by Congressman Sibley of the same state.

The measure is designed by the Reform Bureau as an entering wedge for further prohibition of Sunday work in government departments. This measure has been energetically opposed by the Religious Liberty Bureau at Washington, which is maintained to oppose Sunday and other religious legislation, and to it is no doubt due much credit for the action of the Senate Committee on Post-offices and Post-roads. The officers of this bureau have corresponded with the members of the committee in opposition to the measure, and have refreshed their memory with reference to the historic and truly-American precedent in this matter afforded by the nobler report on Sunday mails, rendered by the Committee on Post-offices and Post-roads of the Senate in 1829.

The Appointment of Chaplains Unconstitutional.

IN the course of a rather unusual debate in the United States Senate, on February 7, between Senators Patterson and Bailey, over the eternal issue between the individual and his organized fellows, the fact was emphasized by Senator Bailey, that in appointing chaplains there is a violation of that provision of the Constitution which declares that "no religious test shall ever be required as a qualification to any office or public trust under the United States." A feature of the debate was Senator Patterson's relations with the President, and to demonstrate that he was enjoying no favor or patronage from the President, he declared that during his five years in the Senate he had "never requested the President to make a single appointment, with one exception," and that had been refused. He stated the matter thus:

Last fall I sent him a letter from Denver, asking him to appoint a most excellent young Episcopalian clergyman to a vacant chaplaincy in a regiment in

the Philippines. . . . I was almost immediately and politely informed that the chaplain whose resignation created the vacancy, was a Methodist, and that one of that denomination would be selected for his place. The result of it was, Mr. Eustis is still performing the duties of pastor of a Denver church, and I suppose that some good Methodist is now drawing the salary and performing the duties of a chaplain.

Referring to this matter in the course of his speech, Senator Bailey said:

I wonder that the senator did not have something to say about the President's oath of office when they wrote him that letter that a Methodist parson must hold a particular place. In the very oath to which he turned in the Constitution for an argument against us, it is provided that no religious test shall ever be required as a qualification to any office or public trust under the United States, and yet the senator says that the President answered his letter by saying that a particular place belonged to the Methodists, and that no Episcopalian could hope to secure it.

Senator Patterson here interrupted Senator Bailey, saying:

I was a little inaccurate in my statement. The answer did not come from the President. It came from his secretary who spoke for him. I trust there will be no assumption that that would make the slightest particle of difference as to the meaning or effect of a thing of that kind. . . . I would scorn to take advantage of a quip of that kind, but the truth ought to be stated as it is.

Senator Bailey then continued:

The President ought to get him a secretary who would keep the oath against establishing religious discriminations, because the Constitution requires that there shall be no religious test. I knew they had established certain political discriminations at the White House, but I did not know that they had divided the places among the various religious denominations.

It is not at all strange that in the selection and appointment of chaplains that provision of the Constitution which declares that "no religious test shall ever be required as a qualification to any office under the United States" is violated, for the chaplaincy system itself is a flouting of that provision. How can religious teachers and guides be appointed to the government service without a religious test? Even where no discrimination is made as to denomination, no chaplain can be appointed without violation of the provision of the Constitution prohibiting a religious test. That provision can be observed only by having no religious persons as such in the service of the government, and of course that leaves no place for the chaplaincy system. The fact that in the selection and appointment of chaplains a religious and denominational test is applied, proves how sound is the position of those who declare the chaplaincy system to be a violation of the principle of separation of church and state.

A significant statement made in a newspaper report of a visit to the President by a committee of the Presbyterian Church, on January 25, says:

It is probable that the Presbyterian Church, through its general assembly, will adopt the plan long ago put into operation by the hierarchy of the Catholic Church of recommending ministers of their faith to the President and Secretaries of War and the Navy for appointment to chaplaincies in the armed services of the government.

The committee was composed of Rev. John Bancroft Devins, editor of the *Observer*, and Rev. John H. Edwards, both of New York. A bill was pending to increase the number of chaplains in both the army and the navy, and this church committee "called upon the President for the purpose of discussing the question with him"—the question evidently of having a share of these chaplaincies accorded to the Presbyterian Church! "The callers said that if the bill became a law that the Presbyterian Church would ask for recognition." It looks as if things were in a fair way to exhibit the utterly-church-and-state nature of the chaplaincy system. It is to be hoped that the denominational cupidity and rivalry for the chaplaincy appointments will increase, for it may serve the good purpose of having the church-and-state chaplaincy system abolished. The President referred this church committee to Secretary Taft, "upon whom devolves the work of selecting men to fill the vacancies in the army chaplaincies." JOHN D. BRADLEY.

TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

After the Defeat of Arianism.

(Continued from last week.)

WITH the defeat of Arianism the church of Rome had no longer a rival in the religious world that could endanger her claims to the spiritual supremacy. And consequently the fight henceforward waged in the Catholic camp was not directly against the Papacy as an institution, but rather against certain prelates and popes. Not until the time of the Reformation was a mighty blow directed against the Papacy itself. And therefore we find that from 538 onward the development of the Papacy was very rapid toward a domineering position among the nations.

With the advantage thus gained, Gregory I. (590-604), who was a pope of some genius in political affairs, strengthened and confirmed the concessions already acquired, and largely developed them to their logical conclusion, as the following citation will show. Gregory, therefore, was certainly the first one that com-

of Justinian, for Justinian was the greatest emperor that ever reigned over the Eastern Empire, while Phocas was a usurper of the throne of Constantinople. Then Justinian not only made a decree making the pope "the head of all the holy churches," but destroyed two great nations to put that decree into effect. Furthermore, the priority in time of the decree of Justinian gives it the first place, and makes the decree of Phocas simply a confirmation of that of Justinian. And if we study carefully the history of the Papacy, we shall discover that it has ever been the policy of the popes to confirm with new decrees the grants already obtained.

War against the Images.

In 726 Leo, emperor of Constantinople, began a war against the sacred images of the church, with the idea, as he expressed it, of banishing idolatry from Christianity. But the enforcing of his decree against the images was opposed in a fierce-fought contest waged by

With this object in view, he advanced quickly against the Roman duchy; and the pope, finding himself opposed by a strong enemy, and without means of defense, appealed to Charles Martel, king of the Franks. While Charles Martel did not take up arms against the Lombards, yet he assisted in establishing a treaty of peace between them and the pope whereby the pope acquired new territory. But under Pope Zacharias (741-752), hostilities broke out anew; for Astolf, king of the Lombards, again attempted the conquest of Rome. The pope appealed to Pepin, king of the Franks and successor of Charles Martel. Pepin descended in Italy and compelled the Lombards to make a treaty of peace with the pope, and to concede to the pope the Exarchate of Ravenna, Pentapoli, and the Duchy of Urbino. But as soon as Pepin had left Italy and returned to France, the Lombards renewed hostilities and besieged Rome, and again threatened the papal rule. Again responding to an urgent request of the pope, Pepin returned to Italy and compelled the Lombards to withdraw from papal territory and maintain the treaty made with the pope. At this time he also added another city to the papal territory. "And it is certain that as a consequence of this fact, the popes of Rome began to rule as sovereigns, and to be recognized as such by all, and from that time onward they ceased to place in their letters the date of the reign of the emperors as they were previously accustomed to do."

Charlemagne and the Church.

"When the Lombard tooth began to gnaw at the holy church, Charlemagne defeating them, under his wings gave her aid." In these words Dante speaks of the descent of Charlemagne in Italy in defense of the church. The Lombard king, Desiderius, in order to avenge some outrages committed against his friends by the papal power, and with the view of extending his dominions, marched against the city of Rome. Pope Hadrian I. fortified the city and at the same time sent messengers praying Charlemagne to come to his aid. The Lombard king, when he learned of the coming of Charlemagne, hastily withdrew from Rome and returned to his own kingdom. In the year 774, Charlemagne marched against the Lombards, but finding it impossible to cross the well-fortified passes in the mountains, was

on the point of returning, when a priest offered his aid, and guided the Franks through in safety. And thus the Lombards were defeated, having a religious traitor in the camp. "Therefore from very remote times, in the bosom of the priest has reposed the spirit of political parricide and treason." Charlemagne immediately went on to Rome where he was received with great pomp and ceremony by the pope. At this time Hadrian asked Charlemagne to ratify the donations of territory made to the Papacy by Pepin; this he unhesitatingly did, adding also other territory, and signing it on the tomb of St. Peter. He then proceeded to the complete destruction of the Lombard power, which he shortly accomplished, and assumed the title of king of the Lombards.

"The Lombards were a people in advance of their times in civilization, and their laws and customs as compared with other parts of



Pantheon of Agrippa, Rome.

prehended the true power of the church and developed the Catholic principle in the true meaning of the word; and, raising the spiritual authority of the Papacy to its highest grade, he prepared the way of sovereignty to his successors.

Not only in the city of Rome, but in other parts of Italy, Gregory caused his power to be recognized; and he even went so far as "to attribute to himself a power superior to that of the first officers of the state." "Gregory was held in so great esteem also outside of Rome that the Lombards considered him independent of the empire."

Shortly after Gregory, Boniface III. ascended the papal throne. He induced Phocas, emperor of the East, to make a decree recognizing the pope of Rome as the head of Christendom. But this decree amounted simply to a confirmation of the power already conferred upon the pope by the famous decree

Pope Gregory II. The people likewise rose in rebellion against the decree, so that the various factions in Italy stood together in defense of the sacred images and the pope. The pope entered upon the fight with great energy, and wrote a fierce and threatening letter to the emperor. The Romans took advantage of the controversy and proclaimed a republic at Rome with the pope as the head of the government. The emperor, desirous of punishing the rebellious Romans, and still intent on enforcing his decree against the images, sent a strong fleet against the city of Rome. But this fleet was shipwrecked on the way, and therefore he abandoned the attempt, and becoming occupied in more serious affairs in the East, he left the pope and Rome unmolested.

Grants Under Pepin.

Shortly after this time Luftprand, king of the Lombards, decided to conquer all Italy and make it subject to the Lombard rule.

Italy and other nations, were far superior, and therefore, if it had not been for the pope's insatiable desire to domineer, Italy might have enjoyed peace and prosperity under the Lombard rule." But the popes of those times

were the most crafty and ambitious of men." And, as says the poet, "Understand that the ambitious man is a cruel man."

Rome, Italy.

C. E. MILTON.

(To be continued.)

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE.

I. GOD'S WORD OUR GUIDE.

THE one book that is essential for all to study is the Bible. Studied with reverence and godly fear, it is the greatest of all educators. Its pages are filled with truth. Would you gain a knowledge of God and of Christ, whom the Father sent into the world to live and die for sinners? An earnest, diligent study of the Bible is necessary in order to gain this knowledge.

The words of the Bible and the Bible alone should be echoed from the pulpits of our land. This book is our great director, given us by God. It is a lamp to our feet and a light to our path. It flashes its light ahead, that we may see the path over which we are traveling, and its rays are thrown back on the past, showing the most perfect harmony in that which, to the mind in darkness, appears like error and discord. In that which seems to the worldling an inexplicable mystery, the student of God's Word sees light and beauty.

We all need a guide through the many straight places of life, as much as the sailor needs a pilot over the sandy bar or up the rocky river; and where is this guide to be found? We point you to the Bible. Inspired of God, written by holy men, it points out with great clearness and precision the duties of both old and young. It elevates the mind, softens the heart, and imparts gladness and joy to the spirit. The Bible presents a perfect standard of character; it is an infallible guide under all circumstances, even to the end of the journey of life.

Compared with Words of Men.

Had it been essential for us to study the writings of the early fathers, Christ would have told us to do this. But the fathers do not all speak the same thing. Which of them shall we choose as a guide? There is no need for us to trust to such uncertainty. We pass by the fathers to learn of God out of His Word. This is life eternal, to know God. O, how thankful we should be that the inspired Word of God has been placed in our hands. Holy men of old wrote this Word as they were moved by the Spirit.

The commentaries written about the Word do not all agree. Often they come into collision with one another. God does not ask us to be guided by them, but by His Word. All can search the Scriptures for themselves. And they may know that the teaching of this precious Book is unchangeable. The opinions of human beings differ, but the Bible always says the same thing. The Word of God is from everlasting to everlasting.

God did not leave His Word to be handed down from generation to generation by oral transmission and traditional unfolding. Had He done this, the Word would gradually have been added to by man. Let us thank God for His written Word.

The Bible Is the Key

that unlocks the mysteries which it is essential for human beings to understand in order to gain eternal life. The Bible is its own expositor. Its bright beams are to shine into all parts of the world, that sin may be revealed. The Bible is a chart, pointing out the waymarks of truth. Those who are acquainted with this chart will be enabled to tread with certainty the path of duty, wherever they may be called to go.

He who will search the Bible with a humble, teachable spirit will find it a sure guide, pointing out the way of life with unfaltering accuracy. This book contains nothing that is non-essential, nothing that has not a bearing upon our lives. It teaches man how to simplify life's complicated experiences. It is an educator, endowing the simple-hearted followers of Christ with the wisdom that comes from the Author and Finisher of their faith.

If you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would teach your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprove and corrector of moral evils, enabling us to distinguish between the true and the false. There is a rich mine of truth in this holy Book.

The sailor who has in his possession chart and compass, and yet neglects to use them, is responsible for placing the lives of those on board his vessel in peril. The vessel may be lost by his neglect. We have a Guide-book, the Word of God, and we are inexcusable if we miss the way to heaven, for plain directions have been given us.

Whoever will prayerfully study the Bible, desiring to know the truth, that he may obey it, will receive the divine enlightenment. He will understand the meaning of the words, "If any man willeth to do His will, he shall know of the teaching." As he endeavors to reach the highest standard, the Bible is as a light to guide his footsteps homeward. By studying it, he finds that he is a joint-heir with Christ to an immortal inheritance. The Guide-book points him to the unsearchable riches of heaven. Day by day the peace of God is his reward, and by faith he sees a home of everlasting sunshine, free from all sorrow and disappointment.

Every means of grace should be diligently improved, that the grace of God may abound in the soul more and more. We must have spiritual knowledge that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ," that we may "be filled with all the fulness of God."

"Be humble; humility is the perfume of Christian character. Its fragrance will attract when all other means fail."

THE STOREHOUSE OF ALL TRUTH.

THIS Book, the Bible, contains the mind of God, the state of man, the way of salvation, the doom of sinners, and happiness of believers. Its teachings are holy, its precepts are binding, its histories are true, and its decisions are unchangeable. Read it to be wise, believe it to be safe, and practise it to be holy. It contains light to direct you, and commands you to heed it; food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Its pages show Paradise restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our great good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, daily, frequently and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open in the judgment, and be remembered forever. It proclaims man accountable, rewards the greatest labor, and condemns all who trifle with its holy contents.—Anon.

THE SABBATH AND THE CRUCIFIXION.

FEW other Bible subjects have ever been held more sacred in the Christian's mind than has the Sabbath. At the present time, the agitation of its observance is world-wide. It is one of vital importance to every believing child of God, because it involves one of God's plainest commandments; and the consequences of our obedience or disobedience of it reach into eternity.

The fourth commandment says that "the seventh day is the Sabbath of the Lord thy God" (Ex. 20:10), and commands us to "remember the Sabbath day, to keep it holy" (verse 8). But the great majority of professed Christians keep Sunday, the first day of the week. The question is often asked as to which of these two days God requires to be kept holy. Another question is common—Does it make any particular difference with the Lord, just so we recognize one day in every seven as holy time? That it does make a difference, and that God is particular, is revealed in His dealings with His people in past ages, the account of which is "written for our learning," that we may know Him with whom we have to do. Rom. 15:4; 1 Cor. 10:11.

God Is Particular.

Take the case of the sons of Aaron, who offered "strange fire" before God, which He had forbidden. They died before the Lord. Lev. 10:1-3. Uzzah disobeyed God's word that they should not touch any holy thing, lest they die. Num. 4:15. He only put his hand to the ark, but there he died before the Lord. 1 Chron. 13:9, 10. God commanded Lot and his family to flee from wicked Sodom. He said, "Escape for thy life; look not behind thee." Gen. 19:17. Lot's wife thought God was not particular, and looking back, "she became a pillar of salt." Verse 26. "Remember Lot's wife." Luke 17:32.

God sent Saul to destroy Amalek, to "utterly destroy all that they have." 1 Sam. 15:1-3. But he failed to do as God had commanded. Verses 7-9. And yet when God sent Samuel to him, twice, in the face of God's word through His prophet, Saul said, "I have performed the commandment of the Lord." Verses 13, 20. So with many who

observe the first day of the week instead of the seventh day commanded by the Lord. Ex. 20:8-11. They say, "I have obeyed the voice of the Lord." It was not until Samuel said, "Because thou hast rejected the word of the Lord, He hath also rejected thee," that Saul realized that God was particular. He then confessed his sin, and said, "I have transgressed the commandment of the Lord, and thy words; because I feared the people, and obeyed their voice." Verse 24; see also verses 22, 23. But his confession came too late.

Many professed Christians to-day fear the people, and obey their voice, when, like Saul, they know they are transgressing the commandment of the Lord in keeping the first day of the week as the Lord's day, instead of the Sabbath. The time is coming also when they, like him, will confess that they have "transgressed the commandment of the Lord" in keeping the first day instead of the seventh. God grant that it may not be too late. Therefore I pray you in Christ's stead to obey God now, "before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zeph. 2:2; Rev. 6:15-17.

God's law is the truth (Ps. 119:142), and our eternal life depends upon our obedience of faith to the fourth commandment as much as upon obedience to the other nine. In the teachings of Christ, He deals with the Sabbath commandment more than He does with any of the other commandments. And His words are spirit and life; He only hath the words of eternal life. John 6:63, 68. "The word which ye hear is not Mine, but the Father's which sent Me." John 14:24.

As Jesus received these words from His Father and gave them to His first disciples, they, too, received and kept them. John 17:6, 8. When Jesus said unto them, "The Sabbath was made for man, and not man for the Sabbath" (Mark 2:27), He received this commandment from His Father; for He says, "I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment [whether spoken of the Sabbath or any other] is life everlasting; whatsoever I speak therefore, even as the Father said unto Me, so I speak." John 12:49, 50.

God is just as particular about the Sabbath commandment of His Word as about any other. He who puts the Word of God from him, judges himself unworthy of everlasting life. Acts 13:46.

The Sabbath at the Cross.

There are many Christian people who truly believe that Christ abolished the seventh-day Sabbath in His death, and that after His resurrection on that first day morning, He instituted the first day as His memorial of that event. But this is as impossible as it would be for the sinless One to become the sinful one. Christ was manifested in the flesh to destroy the works of the devil. 1 John 3:8. Had He abolished the Sabbath in His death on the cross, He would have permitted to be done through Him what the devil had been trying to do for ages.

A Sign of the True God.

The Sabbath has always been the sign by which "ye may know that I am the Lord your God." Eze. 20:20. It is the sign of God's creative power (Ex. 31:17), by which

His people were to know Him from the gods that have not made the heavens and the earth; for "there be gods many and lords many, but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him." 1 Cor. 8:5, 6.

God created all things by Jesus Christ. Eph. 3:9; John 1:3; Col. 1:16, 17. Man was the crowning work of all that God created, and He purposed that man should ever remember Him in Jesus Christ as Creator. To this end "He hath made a memorial for His wonderful works." Ps. 111:4 (Rabbi Leiser's translation). This memorial was to endure throughout all generations. Ps. 135:13; 102:12. By remembering the Sabbath day to keep it holy, all generations would remember that their Creator, the Lord, "is the true God, He is the living God, and an everlasting King;" and that "the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." Jer. 10:10, 11.

Satan's Purpose—False Conception of God.

Satan was well aware that the eternal life of God's people depended on their knowledge of the only true God, and Jesus Christ whom He hath sent. To know the only true God is to know the Creator of all things, which He wrought in six days. Therefore, before Satan could influence men to set up and worship idols and graven images, he must destroy their knowledge of the Creator. But how could he do this? how could he cause man to worship and serve the creature more than the Creator?—By destroying the Sabbath, the memorial of God, the Creator. Ex. 20:8-11.

Then it was that the people "provoked Him to jealousy with strange gods," and "sacrificed unto devils, not to God; to gods whom they *knew not* [as Creator], to new gods that came newly up, whom your fathers feared not." Deut. 32:16, 17; Lev. 26:1, 2; Eze. 20:12, 13, 16. How well Satan has succeeded in causing man to change "the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," needs no proof. I only need call attention to the idolatrous nations of to-day and past ages.

That these nations at one time knew God, is evident, not only from the Scriptures, but from "A Chart of the Week," by Rev. Wm. Mead Jones, D.D., showing the unchanged order of the days and the true position of the Sabbath, as proved by the combined testimony of ancient and modern languages. Of one hundred and sixty different languages, one hundred and eight show in the unchanged form of the week, a knowledge of the Sabbath of the Lord, the memorial of the Creator. But when they knew God, as Creator, they glorified Him not as God, neither were thankful, but became vain in their imaginations, and their foolish hearts were darkened. Rom. 1:21. And as they did not like to retain God in their knowledge (verse 28) by remembering the Sabbath day to keep it holy, they "changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." Rom. 1:25.

A Safeguard against Idolatry.

In the Sabbath, from the creation of the world, the invisible things of God are clearly seen, "being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." Rom. 1:

20. Had His people not been unfaithful, and by polluting the Sabbath day (Eze. 20:16), forgotten God that formed them (Deut. 32:18), the devil never could have turned them unto idol-worship, nor influenced them to make unto themselves molten gods (Lev. 19:3, 4); and no Sunday Lord's day, or first-day sabbath, would ever have found a place in the minds of God's people, or in the Christian church. But the Sabbath, God's memorial, would have continued forever as the day of rest and worship, as revealed in Jer. 17:21-27.

God sent His prophet to the kings of Judah, and all Judah and Jerusalem, with a most blessed message of deliverance for their city for all time to come, even forever. If they would but hallow the Sabbath day to do no work therein, then, said the Lord, "This city shall remain forever." The fact that the city could only remain forever on condition that they hallowed the Sabbath day as He had commanded their fathers, is divine proof that the Sabbath was to remain forever, just as God had commanded it to the fathers in Ex. 20:8-11. Jerusalem would remain forever only as they would hallow the Sabbath day, to do no work therein forever.

God desired to instruct His ancient people in true Sabbath-keeping for their good for all time, but the same spirit that now worketh in the children of disobedience (Eph. 2:2) worked in them, and caused them to obey not, neither incline their ear, but made their necks stiff, that they might not hear nor receive instruction. Jer. 17:23. That spirit has not changed with the centuries that have come and gone since then. Satan is the same deceiver to-day that he was then and ever will be, even to the end of the world.

B. L. DIEFFENBACHER.

THE NATION NOT DESIRED.

TO this nation God calls, and repeats the call thus:

"Gather yourselves together, yea, gather together, O nation not desired." Zeph. 2:1.

When is it that God wants this nation of which He speaks to gather together? Why gather together? What nation is meant? First, we believe this call, "Gather yourselves together," has special reference to all those who are looking for the coming of Christ in these last days, just before the great day of God's wrath shall come; hence we must believe, and have so believed for over forty years, that the nation not desired is the remnant church spoken of in Rev. 12:17; and in 14:12. That this gathering has special reference to the true people of God in these last days, the second verse clearly shows. We there read of a certain decree that is to go forth, and this people not desired are commanded to gather together before that decree goes forth.

This decree is evidently the same that we read of in Rev. 22:11, 12, occurring just previous to the second coming of Christ. It reads: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me."

Now we know the meaning of the words in Zeph. 2:2, "Before the day pass as the chaff." This undoubtedly means the day of probation that ends at the commencement of the great day of the Lord. Hence the following words: "Before the fierce anger of the

Lord come upon you, before the day of the Lord's anger come upon you." Zeph. 2:2. Then in the next verse is the command to "seek righteousness and meekness," that they may be "hid in the day of the Lord's anger."

Now we are prepared to answer the question, Why is it that this nation is not desired? We answer, Because of their loyalty to their king. Over forty years ago God warned us of the great confederacy of the three great divisions of great Babylon,—Spiritualism, Catholicism, Apostate Protestantism; and to-day we behold this anti-Christian confederacy spreading over this country like the leprosy. He must be as blind as the Pharisees of old who can not see the wolf's nose in this confederacy.

Those who have the anointing, and have anointed their eyes with the eye-salve of the Spirit, can not help seeing how when this confederacy is completed, which is so broad that its ample cloak will cover Spiritualism and Catholicism, then most assuredly will great Babylon "become a habitation of demons, the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:1-3. Then will the sins of Protestantism reach unto heaven, because she has repudiated her Protestant principles as taught by Luther and all the Reformers, that the Papacy was anti-Christ.

My brethren, there are stirring, thrilling times before us. The children of God will be hated. They will be despised by all those who unite with this great confederacy, even because they can not fellowship the unholy union. They will be despised because they keep the commandments of God, and the faith of Jesus. And the fourth commandment tells us to keep the seventh day, not the first day. Let us therefore heed the warning from God and press together. Tho we may not be desired by the confederacies of men, we know that God has forbidden us to unite with them in their Babel building.

We may know that Christian Science, with its great form of godliness, is nothing but Spiritualism in its full blossom. We may know that Catholicism is the same to-day as when the Reformers, through the Spirit of God and the Word, denounced it as anti-Christ. Do they not tell us to-day, after having put millions of martyrs to death, that they never have erred, and never can err? Why not take the Word of God?

W. H. WILD.

THE BIBLE REVEALED.

THE Bible came by the Holy Spirit, and the Holy Spirit reveals to our hearts its meaning. Therefore prayerfully read and believe the words of Christ in John 16:13.

The following illustration given by an old minister will be a great help to the honest in heart in these days: "The most successful Sunday-school teacher I ever knew, was a poor, humble, sewing woman, with only a common school education, who took class after class of the most heedless boys, and every member of every class she taught came to Christ.

"She so baptized all her study with prayer, that she got at the very mind of God in the Scriptures. She examined every verse, taking note of the thoughts given her by the Spirit. These she arranged in simple order, aiming at perfect simplicity. Her illustrations were nearly all scriptural.

"She was a woman of one book. Her only help was a concordance and a Bible text-book with subjects arranged orderly. She was

taught of God through the Word, till she had an answer from it for every teaching. She handled the Word with knowledge and wisdom, yet with the simplicity of a child." —Anon.

MY FAITH.

BE not an anchor, O my faith, to lie
On ocean's oozy floor, dim fathoms deep,
Where dead, forgotten things forever sleep,
And tumult of the waves comes never nigh,
And e'en beyond the glimpse of day's great eye,
Thy task to clutch and blindly cling and keep
My boat at rest—in front the self-same sweep
Of well-known coast, o'er head the self-same sky.

Nay, rather, when the mighty winds are free,
Be thou the needle loyal to thy North,
To bid my bark the utmost isles explore.
Better go down amid the tempest roar
Than rot in land-locked bays and put not forth
At hearing of the loud-entreating sea.

—New England Magazine.

THE CONDITION OF THE DEAD.

I DO not want to believe that the dead are conscious between death and the resurrection. It brings in so many unhappy features that with all my heart I thank Him who has said, "The dead know not anything," (Eccl. 9:5), who has assured us in His Word of their unconsciousness. Those who find comfort in the belief that the dead are conscious and retain their faculties, have not considered all that it involves.

Ever since my earliest memory, friends have been dropping out of my life. Like broken urns they strew the pathway of the years. "God's acre" holds them and I mourn their loss. Some died Christians, but by far the greater number were pleasure-loving, and unconverted. I do not want to think that they are *now* in unutterable pain, that the nerves of feeling are quivering in untold agony, that while life is sweet to me, their condition holds horror that would drive to insanity, that language can not tell, or heart imagine. The larger part of my friends were not Christians, is not your experience the same? Go out into the graveyard, visit the familiar mounds. Affection has chiseled their names on the marble. Love calls them up one by one, but while fond memory fills the eyes with tears and your heart holds them all, you *know* of the most of them that they are now peacefully sleeping and unconscious, or that they are in torment. While we hope and desire that our friends are in heaven, we only think of those that are saved, and forget the condition of the rest. Had you not rather that Christ should say of them, as He said of Lazarus, "Our friend Lazarus sleepeth"? John 11:11. Even of those that you hope are in heaven, have you thought of their real condition?

In heaven, joy is supreme. "In Thy presence is fulness of joy; at Thy right hand there are pleasures forevermore." Ps. 16:11. My imagination shows me the battlements of heaven lined with the blessed, their beautiful eyes dark with the shadow of an infinite sorrow as they look earthward. The mother who has toiled for her children until the vital chord was loosed sees from on high her lessons forgotten, while neglect, degradation, and evil influences are ruining those whom she loves better than her life. Other little ones suffer from cruelty

and brutality while the mother is in glory and sees it all. Such a condition can not be. The woes of earth would darken heaven, if the dead were conscious and knew what was transpiring on earth. Thank God, this picture will never be realized.

I think that I have drawn the two pictures fairly—the unsaved, *now* wild with anguish and without hope; the saved, their hearts aching with an anxious solicitude. How much better is God's way, "He giveth His beloved sleep." Ps. 127:2. Job speaks of those that are in their graves: "There the wicked cease from troubling, and there the weary be at rest." Chapter 3:17. Inspiration generally speaks of death as a sleep. Job is supposed to be the first book written by inspiration, and it speaks of death in these words: "They shall not awake, nor be raised out of their sleep." Job 14:12. The Lord said to Moses, "Behold, thou shalt sleep with thy fathers." Deut. 31:16. I will copy some expressions from the record of the kings of Israel: "And Solomon *slept* with his fathers" (1 Kings 11:43); "And Rehoboam *slept* with his fathers" (1 Kings 14:31); "And Abijah *slept* with his fathers" (1 Kings 15:8); "And Asa *slept* with his fathers" (1 Kings 15:24). Daniel uses the same expression in chapter 12:2: "And many of them that *sleep* in the dust of the earth shall awake." The New Testament is full of evidence that death is a sleep. What could be plainer than the account of the death of Stephen: "And when he said this, he fell *asleep*." Acts 7:60. Again we repeat the words of the Saviour: "Our friend Lazarus *sleepeth*."

The fifteenth of 1 Corinthians is full of the sleep of the dead and the resurrection: verse 6, "But some are fallen *asleep*;" verse 18, "Then they also which are *fallen asleep* in Christ are perished." Read verse 20: "But now is Christ risen from the dead, and become the first-fruits of them that *slept*." In verse 51 he refers to translation, "Behold, I show you a mystery: We shall not all *sleep*, but we shall all be changed." Turn to 1 Thess 4:13: "But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope."

Further proof is unnecessary. If it is not already plain, language can not teach it. At death, we, like Stephen, fall "*asleep*." "The spirit shall return to God who gave it." Eccl. 12:7. That is, the life principle leaves the body. What becomes of the mind, or intelligence?—"In that very day his thoughts perish" (Ps. 146:4); "Their love, and their hatred, and their envy, is now perished," Eccl. 9:6. The preceding verse declares that "the dead know not anything." When I walk in the quiet cemetery I think, Of all that lie buried here, not one is suffering; they are sleeping till God shall awaken them in the resurrection. The psalmist says, "I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. No sainted mother who is passed away is grieving over wayward children. She rests from her labors. Rev. 14:13. Truly God's way is best.

L. D. SANTEE.

HE that has a pure heart will never cease to pray; and he who will be constant in prayer shall know what it is to have a pure heart. —La Combe.

A CHRISTIANITY without mystery is as unphilosophical as it is unscriptural. —Argus.



READY FOR DUTY.

READY for duty, let us press on with speed,
To the help of our brother in trouble and need.

Ready for duty, in sunshine or rain,
Asking of God that He make our paths plain.

Ready for duty, whatever we need
The Lord will supply, and our hungry souls feed.

Ready for duty, whatever betide
We are safe, ever safe, with our Lord at our side.

MRS. H. H. WILCOX.

"THE SEA AND THE WAVES ROARING."

THE disaster that has befallen the city of Papeete, is a wonderful fulfilment of our Lord's great prophecy, given us in Matthew 24, and Luke 21.

Last night, the night of February 7, saw the inhabitants of this place going to bed as usual, in their homes, many of which are only a few yards from the waters of the beautiful Bay of Papeete. In one instance, two ladies, the mother and sister of the American con-

There was scarcely a breath of wind, while the roaring of the billows as they broke over the reefs could be heard a great distance.

Still the dreadful sea rose, sweeping a quarter of a mile inland, and bearing, in its resistless advance, roofs of houses that had fallen, flooring, spars, small boats, and everything else that could float.

Well might such a scene inspire men's hearts with terror, as the question was passed, "What is the meaning of all this?" To the child of God, there is but one answer.

As the waters increased, many had to flee for their lives, and the endeavor to do so was, in some cases, most dangerous, as the water was rushing with mighty force through the streets, and the floating wreckage threatened death.

At the hour of three, the solemn tones of the cathedral bell awoke the inhabitants who might be still sleeping, as it rang a call to prayer; for "men's hearts [were] failing them for fear."

While it still lacked an hour till daylight,

and many other buildings were broken down.

At about nine o'clock the dreadful calm gave way to a hurricane, whose fury did not last long, and which also had the much-desired effect of breaking the force of the terrible sea.

Were it not that a reef belt extends around a large portion of the bay, thus breaking the force of the waves, doubtless most of the city of Papeete would have been swept out of existence.

It is while participating in such scenes as these that the soul realizes the full meaning of the words of the psalmist in that soul-comforting forty-sixth psalm: "God is our Refuge



A Scene in Papeete Where the Post-office Stood.

and Strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof. . . . The Lord of hosts is with us; the God of Jacob is our refuge."

"Let mountains from their seats be hurled
Down to the deep, and buried there,
Destructions shake the solid world,
Our faith shall never yield to fear."

ROSALIND A. YOUNG.

Papeete, Tahiti.

ANNUAL MEETING.

THE thirty-first annual session of the stockholders of the Pacific Press Publishing Company was held at the office February 27. There was a good attendance, and a marked interest was manifest in the work of the institution. The manager's report for the past year showed a volume of business amounting to \$162,492.20, about equally divided between denominational and commercial work. The present worth of the company, according to this report, is \$102,649.12.

Of denominational bound books there were printed: "Ministry of Healing," 10,000 copies; "Heralds of the Morning," 10,000; "Great Controversy," 5,000; "Bible Readings," 5,000; "Cobblestones," 7,000; "Capital and Labor," 5,000; "Priesthood of Christ," 3,000; "Things Foretold," 3,000; "Testimonies," Vol. 5, 1,000 copies.

The average weekly circulation of the SIGNS OF THE TIMES was over 22,000 copies, and over 1,000,000 copies of "Signs of the Times Leaflets" were printed. The average weekly circulation of *Our Little Friend* was over 16,000 copies. In addition to these, large quantities of tracts and pamphlets were printed.

The Kansas City Branch showed an increased volume of business, and a fair profit. The Portland Branch, tho only in its second year, showed a small gain both in volume of business and in profit.

It was recommended by the stockholders that special effort be made to enlarge the circulation of the SIGNS OF THE TIMES and increase its earnings. To this end it was recommended that its editors spend as much time as possible in the field, interesting our people in the mission of the paper. Also that there be a more liberal use of large type, and that the price of clubs be raised from 90 cents to \$1.00 a year per copy.

A very important recommendation was, "That



The main street in Papeete is shown in the photograph, with the custom-house in the middle of the street; where it was swept from its location seventy-five feet back by the tidal wave. The building with the wreckage in the front of it contains the offices of the Oceanic Steamship Company.

sul—who was with his brother, away at another district of the island—with their serving woman, fearing that the rising waters might prove dangerous, sought a place of shelter nearer the foot of the hills. It was well they did.

An hour or two after darkness fell, the word was passing that already some of the houses nearest the sea were in danger of being swept away, and that the inmates, alarmed at the incoming of the waters, had gone to seek some safer place to spend the night.

At ten o'clock the rush of water had so increased that wreckage from the wharf and the houses lying near was floating about in the streets.

Men, women, and children gathered in groups to watch the waters rise higher and higher, and to see, too, how the vessels in the harbor were faring.

the alarm call of the bugle sounded on the air from a man-of-war stationed in the harbor.

All through the night, the frightened people had been seeking some safer place; those at least whose homes are near the sea.

Morning broke, and what a scene of devastation met the eye. Most of the business houses had become wrecks, while the peaceful homes that lay near the bay had broken to pieces. All that man could do, while the water held sway, was to stand by and look hopelessly, helplessly on, while the fearful havoc that the sea was making went on before their eyes. The Chinese storekeepers worked hard to save what they could from the destructive element, wading waist-deep through the water, carrying on their backs loads of what their stores contained. In several instances the destruction of the stores was complete. The post-office was swept away,

the Pacific Press undertake the publication of Spanish literature, as far as necessary to supply the growing demands, and secure the required facilities and labor for that work; it being understood that such work will be carried on in harmony with the General Conference recommendation that the Pacific Press and the Hamburg publishing house cooperate in the production of Spanish literature."

It has been demonstrated that the prices of our denominational publications are too low to sustain the work in the absence of the commercial work that was necessarily sacrificed by removal to the country. Therefore it was recommended that we approve the policy of the General Conference Publication Committee in reducing the number of bindings, and increasing the price of our subscription books.

In order to strengthen the financial management of the corporation, it was recommended and adopted by the stockholders that there be chosen a Finance Committee of three to advise with the board of directors.

The outlook for denominational book work the present year is decidedly fair, as there are already in press the following orders: "Ministry of Healing," 12,000 copies; "Patriarchs and Prophets," 5,000; "Great Controversy," 5,000; "Early Writings," 5,000; "Making Home Peaceful," 5,000; "Soul Winning Texts," 5,000.

At this meeting we were favored with the experienced counsel of Vice-President George A. Irwin, of the General Conference; W. C. White, of the General Conference Committee; H. W. Cottrell, president of Pacific Union Conference; W. T. Knox, president of California-Nevada Conference; E. R. Palmer, secretary of the General Conference Publishing Committee, and leading business men of some of our other institutions.

The board of directors, officers, and committees for the ensuing year were briefly announced in last week's paper.

OUR WORK AND WORKERS.

A CANVASSERS' institute will be held at Elk Point, S. D., March 23 to April 13.

A CANVASSERS' institute is to be held at Harvey, N. D., March 22 to April 10.

FIVE candidates were baptized at Long Beach, Cal., by Brother J. F. Ballenger, January 27.

THE brethren at Eaton, Ind., have commenced the work of erecting a new house of worship.

MINNESOTA Conference has secured a field secretary in the person of Brother F. F. Fry, of Pennsylvania.

DURING meetings held by Brother F. M. Roberts at Tell City, Ind., in January, thirty-four candidates were baptized.

A REPORT of meetings held at Lapeer, Mich., by Brother B. F. Stureman, in the Banner, notes the addition of eleven to the ranks of the faithful.

AN institute for the instruction of book canvassers will commence on the 28th inst., at Healdsburg, Cal., with Brother W. H. Covell, state agent, in charge.

ELEVEN persons have recently accepted the truth at Arlington, S. D., under the labors of Brother J. M. Erickson. An increased interest in church work is a natural result.

ALREADY our Nebraska brethren have decided to hold four camp-meetings this year—at Lexington, Aurora, Fremont, and Beatrice. The dates have not yet been fixed.

JANUARY 27, a church of thirty-eight members was organized at Glendale, Cal., by Brother George W. Reaser, president of Southern California Conference. Eight of these were received by baptism.

In the Canadian Union Messenger of March 1, Brother W. H. Thurston says that petitions containing about ten thousand signatures had been sent to Parliament protesting against a dominion Sunday law.

We learn with regret that Brother Allen Moon, president of Lake Union Conference, has been obliged to have a foot amputated, owing to an injury received some time ago and complications arising

from a former operation. We are glad to hear, however, that he is recovering, and hope that he will again be able to carry on work with his former vigor.

BROTHER CHAS. H. A. BROOKE, Lighthouse Service, Alcatraz Island, Cal., informs us that he has received 266 copies of our various periodicals as a result of the notice placed in the SIGNS. He is very thankful for them, and will gladly use more. If those sending him papers will give name and address, he will be pleased to send a souvenir card of the island by way of acknowledgement. Address him as above.

BROTHER L. A. ROTH, at Papeete, Tahiti, writes concerning the late disaster in that region, that a terrific windstorm coming from the opposite direction from that of the tidal wave saved much property and possibly many lives. The wind counteracted in great measure the force of the waves. The damages are estimated at \$1,000,000. He adds: "We are doing all we can to show the people what the Bible says about these things. . . . Brother and Sister Cady and Brother and Sister Beckner are safe on the island of Huahine. Here, as well as at Raiatea, the storm and tidal wave did not do as much damage as on Tahiti."

SOUTHERN CALIFORNIA CONFERENCE ANNOUNCEMENT.

The Spring Session of the Southern California Conference will be held in Los Angeles, April 16th to 20th inclusive. Delegates should be chosen from all of our churches to attend this meeting, as the annual election of officers will be held in connection with the Conference, and other matters of importance will come before us for consideration.

The annual legal meetings of the Southern California Association of S. D. A., the Glendale Sanitarium, and the Loma Linda Sanitarium will be held in connection with this Conference Session. An important meeting in the interests of our medical work will also be held.

The annual legal meeting of the Southern California Association will be held at 11 A.M. on the 17th day of April; the Glendale Sanitarium legal meeting will be held at 2 P.M. on the 17th day of April, both in our Carr Street church, Los Angeles.

S. S. MERRILL, Secretary, G. W. REASER, President.



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O COME, YE SAD AND DREARY.

(Copyright, 1905, by Meyer & Brother.)

O COME, ye sad and dreary,
By guilt and fear opprest;
Ye sin-sick, lost and weary—
The Lord will give you rest.

REFRAIN:

O come, ye heavy-laden;
He'll bid your sorrow cease;
The voice of love calls from above
And whispers, Go in peace.

His word of consolation
Will bid your woes depart;
Accept His free salvation,
And give to Him your heart.

He'll pour His benediction
O'er all the sinful past;
The joyless in affliction
Shall find sweet rest at last.

THORO HARRIS.

LOOKING FORWARD.

HOW dreary is winter, when the beautiful flowers have all withered, and the leaves have fallen from the trees; when the sweet songs of the birds are no longer heard in the forest, the brown earth is bare, and all nature seems in mourning.

But we look forward with fond anticipation for spring to return, when the green leaves will again appear, and the flowers—beautiful emblems of God's love—will reveal their beauty and exhale their perfume; when the birds will once more warble their joyous songs as if their whole lives were filled with happiness.

How it gladdens our hearts when we walk out and behold the landscape as all nature appears arrayed in splendor, and the little brooks murmur their melodious sounds of joy!

Many have passed the joyous, hopeful springtime of life, through the heat and burden of the long summer, into the autumn fruitage, each season bringing its share of responsibility, its cares, its blessings, and its rewards. But we, to whom the pendulum of time has well-nigh measured our allotted years, can realize in a double sense the meaning of winter.

In our onward march, with so many sad reminders of loved ones who have fallen like the autumn leaves, we pause and wonder why we are left to shiver in this cold world that God made so beautiful and designed to be so good. It seems sometimes that the frozen elements are no colder than the icy pendants that hang to our hearts.

We know that nevermore will the springtime come to us in this world, but we look with longing eyes to that beautiful land where there will be no more winter, but where the warm, life-giving rays of the blessed Sun of righteousness will melt the coldness, and drive away the clouds and darkness that hover over our mental and spiritual horizon here.

I have many dear, young friends scattered throughout the land, and should this article meet the eye of any of them, let it be an assurance that my heart is especially exercised in

their behalf, and that their old friend is constantly praying that they may consecrate their young lives to the service of the loving Father who cares for them.

We know it will not be long till He will send His blessed Son to gather His jewels—not one will be forgotten—and I want to see their smiling faces in the earth made new, where we will never grow old, and the cold, chilly blasts of winter will never more be felt.

Tho the way seems long, my Father; and
my soul
Longs for the rest and quiet of the goal;
While yet I journey through this weary land,
Keep me from wandering. Father, take my
hand
Quickly, and straight
Lead home Thy child to heaven's gate."

— MRS. EMILY REYNOLDS.

Moscow, Idaho.

AUNT KATE'S INVITATION.

[Little Barr, in *Christian Weekly*.]

CLIP, clip, clip, went Gerty's scissors; and that was the only answer Rachel got, altho she was calling "Gerty" at the tip-top of her voice.

"I am not going to be bothered with you, miss," said Gerty to herself; "you are always wanting something. It is 'Gerty, Gerty, Gerty,' morning, noon, and night, and I am quite tired of it."

"O! Ger-ty! Mama says you are to take me for a walk," called Rachel again.

Gerty settled herself still more comfortably behind the curtains, and the snip, snip of her scissors was the only answer she made to Rachel's request. But somehow the lovely green silk basque, trimmed with rose-colored satin, which she was making, did not fit Mirinda half so well after this, and Gerty's conscience felt as if it was turned wrong side out, and it pricked her all over.

"There! if Rachel had not bothered me I should not have put this sleeve in wrong. I do wish—"

But here the door opened, and mama and eldest sister came into the nursery.

"Are you going to let Gerty go to Aunt Kate's, mother?" asked her sister Jessie as she slowly paced up and down with baby, who was almost asleep.

"That will depend on how she behaves this week; she has been very cross and impatient with the children lately."

"Will you tell her about Aunt Kate's invitation?"

"No; I shall watch her behavior this week; on Friday evening it will be time enough to tell her."

"I do hope she will be good, for the peaches are all ripe, and it will disappoint both Bob and Rachel if she can not go."

Just here callers were announced, and mama and Jessie went softly out.

Clip, clip, clip, went Gerty's scissors as she heard the door close.

"I'll be good this week," said she, as she bit off her thread, "and what is more, I will begin right now."

So Mirinda and the green silk basque were put away, and it was wonderful what lots of things she found to do. The hearth needed brushing up; Bobbie's and Rachel's toys were all over the room. The nursery was soon set to rights, and then Gerty remembered how untidy her bureau drawers were, and she began with desperate zeal to separate stockings and neck ribbons, gloves and doll pieces. This took some time, and when it was finished conscience

reminded her—not for the first time, either—that the tissue paper which ought to be folded about her best hat was all crumpled up in a corner of the box. This was soon set right, and then Rachel's and Bob's voices, in long, doleful howls with little gasps between, called her hurriedly to the garden. There she discovered that Bob had got a splinter in his finger, and that Rachel was crying in sympathy.

"Just 'cause Bob was trying to climb on the wood-pile," sobbed Rachel.

"Don't cry any more; I will take it out and then we will have a lovely walk," said Gerty soothingly, and Gerty kept her word.

The week passed swiftly by, and Friday afternoon came. Gerty was darning her stockings, but there were several little lines down the middle of her forehead, and a very troubled expression about the corners of her mouth.

"Miss Gerty, your mama says you are to go to the parlor; your Aunt Kate is there," said Gretchen, looking into the nursery.

Gerty rose, gathering her stockings up in her apron and hastening down-stairs.

"Well, Gerty dear, you see I am come for you. Are you ready to go back to the farm with me?" said Aunt Kate, stooping to kiss the little girl.

"I meant to give her a surprise, sister Kate," said Gerty's mother, smiling, "so I did not tell her anything about your invitation. But she has been such a good girl this week that it gives me real pleasure to let her go with you now."

"O mama! I must not go, if you please; I ought not to go, indeed I ought not!"

"What for?" cried mama and Aunt Kate both together.

"Because—because I was in the nursery behind the curtain when you and Jessie spoke about Aunt Kate's invitation, and I have not been good to help you, or because it was right to be good, but only because I wanted to go to Aunt Kate's. It was not real goodness, mama," sobbed poor Gerty, dropping all her stockings, and hiding her face in her apron.

"But, Gerty, you are sorry for your fault, and it will be such a disappointment to Bob and Rachel," said sister Jessie, with tears in her eyes.

"No, no; I can't go, Jessie; you please go with them. I will mind baby, and help mama all I can."

"That is quite right, Gerty," said mama gently, "and I am very glad she sees her fault so plainly."

Gerty could bear it no longer; she fled to her favorite corner behind the nursery curtains, and there she remained until she saw old John and Billy trotting down the avenue, and heard Jessie, Bob, and Rachel calling, "Good-by."

Then she went softly down-stairs and made her little confession over again in mama's arms, and received the kiss of forgiveness from her dear, loving lips.

It was a great disappointment to Gerty, but it was also a good lesson, for ever since she has tried to avoid that mean goodness which does the right thing only because of some selfish reason.

THE TYPEWRITER GIRL.

MANY of the readers of the *World* must have noted recently with surprise the account of the thirtieth business anniversary of the first "typewriter girl." So fully has the typewriter occupied the field that it seems almost incredible that it was still practically unknown when Hayes was elected President, and that England did not take kindly to it until a dozen years ago.

To-day the typewriter is in every continent and country. It is fitted for fifty languages and a thousand dialects. One of its best markets is in what was Cetewayo's Zululand when it was invented. It lightens the labors of Arabian scribes and Parsee money-lenders. A modification of its familiar principle has been made to fit 4,000 ideographic characters of China and Japan.

The typewriter has been for thousands of women a broad avenue to business success. At the same time that the wages of the great army of amanuenses have been forced down by competition, the pay of operators holding court positions or places of trust and responsibility has held its own or risen, and

many women who began business as operators have become secretaries and general managers of important enterprises. Typewriting now vies with teaching as an occupation for educated and ambitious young women.

Humorists have made the typewriter girl the butt of many jokes, but she could not occasionally marry her employer and turn upon him the tables of dictation if she had not brought to his office a grace and charm which thirty years ago it would have lacked. The vast volume of business now done in the commercial world would be almost impossible without her and her machine.—*N. Y. World.*

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From Halls of Ancient Splendour

By W. H. B. MILLER.

"And the glory of the Lord shall be revealed."—Isaiah 40:5.

mf

1. The domes of Heav'n were si - lent, A mar - v'lous thing was done: For
2. Be - hold, they mock and scourge him! Be - hold Him die, O man! Be -
3. Ho! come ye to the wa - ters, Drink, drink and be re - freshed; "Come
4. Not then the Man of Sor - rows, Af - flic - ted for our fall, But

f

God to man had giv - en His well be - lov - ed Son; Glad tid - ings shout o'er
hold your ris - en Saviour, God's great re - demp - tion plan! Shout, shout the wondrous
un - to Me, ye wea - ry, And I will give you rest! Shout out the lov - ing
King of kings, Em - manuel, Tri - umph - ant o - ver all! With joy - ful hearts the

sff. *ff*

land and sea, Till ec - hoes loud re - sound! The glor - y of the Lord's revealed, Sal -
news to men, Till ec - hoes loud re - sound! The blood is shed, the debt is paid, Sal -
call to men, Till ec - hoes loud re - sound! Re - peat the an - gel song of peace, Wher -
word proclaim, Thy King, O Earth, is near! The night of sin is pass - ing fast, The

mf

va - tion has been found! From halls of an - cient splendour, Whose glor - ies none can
va - tion has been found! The pow'rs of hell are shak - en, Sin, death, and bondage
ev - er sin is found; And tell the heav'n - ly mes - sage, That Christ, for sin - ners
glor - y beams ap - pear! To him who claims the ran - som, All things are free - ly

tell, To Bethlehem's low - ly man - ger He came with men to dwell.
flee! And man a - gain is giv - en Life, peace, and lib - er - ty.
slain, From halls of an - cient splen - dour Is com - ing soon a - gain.
giv'n, And life whose a - ges e - qual The throne of God in Heav'n.

IMPORTANT TO TRAVELERS

The WASHINGTON-SUNSET ROUTE announce the opening of their through line via New Orleans. Personally conducted cars, San Francisco to Washington, D. C., via Coast Line and Los Angeles, tri-weekly. Tickets at lowest rates to Washington, Baltimore, Philadelphia, New York, New England, and all Eastern points. Through the Old South. Quick time. Best service. Write Phil K. Gordon, 633 Market St., San Francisco, for full information.

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THE NORTHWESTERN LINE RUSSIA-JAPAN ATLAS.

Send ten cents in stamps to R. R. Ritchie, No. 617 Market Street, San Francisco, for Russo-Japanese War Atlas, issued by the Chicago & Northwestern Railway, three fine colored maps each 14x20, bound in convenient form for reference. The Eastern Situation shown in detail with tables showing relative military and naval strength and financial resources of Russia and Japan.



MOUNTAIN VIEW, CAL., MARCH 21, 1906.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

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

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Publishers

France and the Vatican.—Since writing the note on page 6, "Church and State in France," news comes that the ministry has gone down to defeat and resignation over the enforcement of this very law of separation of church and state. Friends of liberty and consistency in France have not reached the time for rejoicing. In the language of Curran, "Eternal vigilance is the price of liberty." The clerical forces are still on the battlefield.

The Pacific Press Publishing Association, a membership company, now holds the majority of the stock of the Pacific Press Publishing Company. It now does its work through the company, a report of which is given in our Missions department. The board of directors elected at its second annual meeting February 27, is composed of the following: H. W. Cottrell, E. A. Chapman, H. H. Hall, A. O. Tait, H. G. Childs, E. G. Fulton, and M. C. Wilcox. The board organized by electing as its officers, president and manager, M. C. Wilcox; secretary and treasurer, E. A. Chapman.

Folly and Joy.—The greatest joy of the Christian is not that of the world. "Folly," says the wise man, "is joy to him that is destitute of understanding." He does not know Christianity who finds his greatest joy or pleasure in the pursuits of the world. A worldly man may find his greatest pleasure in the theater, the card party, the dance, and similar amusements; but no true Christian can. Furthermore no true Christian will mourn because these things are given up. He will not count it sacrifice that he gave them up. Neither will he feel that some less harmful amusement is necessary.

He will not feel that to enjoy himself he must substitute the skating rink for the theater, or silly, foolish, kissing plays for the dance. Often the substitute is worse than the original. He will find his greatest pleasures in the pursuit of all that elevates, refines, enlarges, and builds up the mind and converts the soul.

Sunday Prosecution.—For performance of Verdi's requiem mass at the Metropolitan Opera House in New York City, Sunday night, just what is given in church and cathedral, tho better, Mr. Conried, the director of the opera house, was March 7 tried for violation of the Sunday law. Decision was reserved. That is a strange sort of combination. The mass, with all its ornate, religious, and musical associations, was born of the same mother as the Sunday. There is no conflict between them. Both are children of apostasy.

Famine in Japan.—There are some things worse than Russia, and one of them is famine. There was wonder on the part of many why Japan seemed to be so ready to make peace. The secret of it was not then known; but it is out now. Japan has a famine cancer gnawing at her very vitals. All this was seen before the war closed, but was kept back. Northern Japan raises abundant crops usually, but this year is almost an utter failure, and it is officially estimated that more than one million persons are starving or trying to eke out an existence on grass and roots. In Fukushima, 300,000 people are endeavoring to live on little cakes made three-fourths of chopped straw and one-fourth of foreign rice. In one locality, for instance, where last year was raised 30,500 bushels of rice, this year yielded five and one-half bushels, and the population is 5,000 souls. The government, tho doing its best to supply the needs, has been inadequate, and even the straw-substitute for food was destroyed by flood. One Japanese journal says: "Unless help comes, more people will die of famine in these three provinces than perished on all the battle-fields of the Manchurian war, counting the wounded and missing as dead. The *Christian Herald* is doing noble work, having recently cabled \$10,000 to the Japanese Red Cross Society. If any of our readers wish to donate for this purpose immediately, we will see that the funds are safely sent forward where they will reach the needs of the suffering. Address, THE SIGNS OF THE TIMES, Mountain View, Cal. Designate funds as Japan Famine Fund.

"The Road of a Thousand Wonders."—"A thing of beauty is a joy forever" writes Keats; and the line has lived, despite Keat's critics. The statement may not be universally true, but a thing of beauty is a joy; and the souvenir book before us on the "Road of a Thousand Wonders," printed and engraved by the Sunset Press of San Francisco, is a thing of beauty. The cover design green, blue, and gold, of cacti, mission tower, beach, and mountain is by W. H. Hull. The road described is the Coast line of the Southern Pacific from Mt. Hood and the metropolis of Oregon on the north, sweeping down past old Shasta, through San Francisco, the city by the Golden Gate, swinging down the beautiful coast to the City of the Angels, so called. Talk about the Alps, or the Black Forest of Germany, or by the storied Rhine when such a country is open to the tourist, a stretch of the world's grandest for 1,300 miles. Its description is written by one who has been over the ground, and the pictures are as faithful to nature as art can reproduce it. There are also homes for the home seekers. Over this wonderful route the book takes you with splendid endeavor to reproduce some of the coast wonders, by word portrayal, by pen picture, by photo-reproduction, by line drawings, by artist brush, and all done into a marvelous book of color printing, by the finest kind of engraving and press work. City, or sea, or mountain, the work is splendid. Do you wish a copy? We found it selling for fifty cents on the train. You send for it to Chas. S. Fee, Passenger Traffic Manager, Southern Pacific, San Francisco, and let him send it to you at his price.

Our Southern Publishing House, of Nashville, Tenn., has moved out of the city and its smoke to a more salubrious neighborhood. The president of the Association, our aged brother, tried soldier, and friend, writes under date of March 2, as follows:

Our office is moved, the old establishment is vacated, and we all feel very happy. We are now established at Twenty-fourth Avenue North, just outside the city limits. The air out here is hardly ever troubled with the black smoke that we have had to inhale in the old building. This location is on a rising knoll, away from the heart of the city. There is much more sunshine, much better and excellent water, and we are now by ourselves in a quiet place. We expect to save three thousand dollars a year in running expenses. Our building is 120 x 70, one story, everything in sight of the manager, with other out buildings. It is practically fire proof, naked brick walls and solid cement floor; no woodwork below the roof except the doors, door-casings and window-casings. We expect street-cars to run close to the building, and we have all the advantages of express office, mail facilities, etc. We are really a part of Nashville, tho outside city limits.

Of his own health Brother Butler writes:

I never was in better health in my life. I am a perfect astonishment to myself, to think how strong and well I am. I feel as well as at thirty and work as hard. [Yet the old veteran is seventy-two November 12 next! What would Osler think?] I can work most of the boys down and feel first-rate.

Good. May God bless Elder George I. and our sister publishing house in its great southern field.

"Liberty" is the title of a new quarterly issued by the Religious Liberty Bureau, at Takoma Park, Washington D. C. The initial number contains thirty-two pages and cover, large magazine size. It is brimful of live articles from able advocates of the cause it represents, most of whom reside in Washington, and are personally familiar with all the movements that are calculated to give to our government a church-and-state policy. It ought to have a wide circulation. Price, 25 cents, including extras that will be issued as occasion requires. Address as above, and ask for the first number.

In a letter accompanying the article by Miss Rosalind A. Young, of Tahiti, relating to the recent tidal disaster, she says: "Three of the islands of the Tuamotus are reported to have been entirely swept over, and we await the return of the war-ship to learn of further disaster. The island of Tahiti has had its big share of loss, and every district has suffered greatly, as the villages are mostly near the sea, and some of them are wiped out of existence. All the islands around have suffered more or less from the sea and the hurricane that followed. The barometer had long threatened danger."

Fighting in the Philippines.—News comes that 600 Moros in the island of Jolo were killed by United States troops March 6 to 8. The Moros were said to have been a band of outlaws, unfriendly to both natives and whites, who had fortified themselves in an extinct crater. Fifteen white soldiers and three constables were killed. It is said to have been one of the most stubborn battles fought in the Philippines since United States possession. The whole band was exterminated.

Arizona will not come in as a state. The Arizona-New Mexico state bill has been defeated in the Senate. The Oklahoma bill including Indian Territory, ought to have been. The Indians should have come in separate. Faithful dealing demanded it, it seems to us.

Mine Disaster.—An awful report comes from Paris, stating that 1,219 miners died in a burning mine at Lens, in northern France, from an explosion of fire-damp, March 10. About 600 were rescued, terribly burned.

The famous woman automobilist, Mme. du Gast, has been captured by a band of brigands in Morocco, headed by the notorious El Valiente.

The earthquake belt seems to be greatly enlarging these days. Portland, Me., experienced a severe shock March 4.