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# SIGNS OF THE TIMES



## FUNDAMENTAL PRINCIPLES. No. 4.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed BY THEIR CREATOR with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

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*Amendment 1, passed Sept. 25, 1789.*

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*Amendment 14, passed June 16, 1866.*



# SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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A. O. TAIT, - - - CIRCULATION MANAGER.

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# Sigms of the Times.

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

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MILTON C. WILCOX, - - - - - EDITOR.  
C. M. SNOW, }  
W. N. GLENN, } - - - - - ASSISTANT EDITORS.  
A. O. TAIT, }

## THE CRISIS OF THE WORLD.

### Gethsemane.

THE supreme crisis of the world was not at the Cross. It was not where Roman soldiers mocked and hating priests ridiculed and blasphemed, and the excruciating pains of the Crucifixion were endured by a sensitive human soul to the utmost. It was not where even the Father's face was hidden and the awful darkness of sin wrung from the lips of the dying Victim, "My God, My God, why hast Thou forsaken Me?" No, it was not here where the crisis of the world—nay, more, the crisis of the universe—was met.

THE crisis was met in the low, still garden, where like sentinels stood the ancient olive trees with down-bending boughs, swaying before the gentle spring breeze; where the mild paschal moon shed its soft radiance o'er the scene, filtered through the branches, and flecked the still earth "with leafy light and shadow," here it was that the critical hour, the crisis of the universe, came. It came not to the Man of Nazareth amid jubilant crowds or acclaiming multitudes, but all alone, with the most stalwart of His followers sleeping, knowing naught of the struggle through which was passing their beloved Master.

THERE had been other crises. When He "gave Himself," "a Lamb slain from the foundation of the world," a crisis was passed. When He took upon Himself "the form of a servant," and became an Angel among the angels, a crisis was passed. When He was "made in the likeness of man," a crisis was passed. When He met the mighty temptations of the adversary at the beginning of His ministry, and conquered by faith in the Word

of God, a crisis was passed. And there doubtless were other times. But the supreme crisis was met in the Garden of Gethsemane, when alone with God, Jesus Christ yielded Himself again, with renewed consecration, facing all the suffering, to become the supreme and everlasting Sacrifice for humanity. The crucifixion and the resurrection were but the demonstration in life of the submission of Gethsemane.

THEN there came before the Christ of God

words to His disciples who went with Him into the garden, "My soul is exceeding sorrowful, even unto death."

WHILE the climax was reached in the garden, Jesus saw the coming crisis for Himself and His people, and began the awful struggle hours before. Listen to His words: "The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and

die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth His life loseth it; and He that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will the Father honor. Now is my soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name. There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again." John 12:23-28.

DO WE get the import of the words? The Son of God, the Lifegiver, must die. Death is sin full ripe. James 1:15. He who in all His righteous soul hated sin, must bear it for the sake of others to its ultimate. He who had ministered only life, must bear the load of death. He must lie down in death's darkness as the sinner must lie down. His human soul shrank from the awful nadir of the primal purpose. "What shall I say?" He asks. Shall I say, "Father save Me from this hour?" or shall I hold My life to My-



In Gethsemane.

the awful specter of sin, in all its ugliness and its fearful consequences, separation from God, eternal death. It came to Him weakened in humanity, feeble, worn, weary, old, humanly speaking, before His time, with the awful burden of a sinful world upon Him. Must He bear it still? Should He endure it to the end? Must its crushing load press Him to death, separate from Him His Father's face, and His soul pass out into darkness? Therefore His

self? Shall I go back on the sacrifice purposed from the beginning? No, a thousand times, no; for this very cause I came to this hour, to die that others might live. If He had refused to die, the race would have been forever lost. The Spirit of God gave the thought to Elihu of old: "Who hath laid upon Him the whole world? If He set His heart upon Himself ["if He cause His heart to return unto Himself," margin]; if He gather



unto Himself His Spirit and His breath; all flesh shall perish together, and man shall turn again unto dust." Job 34:13-15. He had taken all upon Him, He could not go back. Infinite Love could not be selfish. Therefore He would not pray, "Father, save Me from this hour," but "Father, glorify Thy name."

BUT the burden heavier rolls. He must meet the struggle, not surrounded with loyal disciples, not with souls seeking His teaching and presence; but alone must He meet the trial, with His nearest human helpers indifferent to His struggle. He evidently hoped for their aid, comfort, and encouragement. He takes them all to the Garden of Gethsemane; but for the struggle He selects Peter and James and John, and says to them, "My soul is exceeding sorrowful, even unto death; abide ye here, and watch with Me." But in His soul-struggle with the flesh and the powers of darkness, they fall asleep, even ardent Peter failing to watch "for one hour."

THE crisis of the universe is expressed in the agonized prayer of Jesus: "And He went forward a little, and fell on His face, and prayed, saying, My Father, if it be possible, let this cup pass away from Me; nevertheless, not as I will, but as Thou wilt." Matt. 26:39. Then He returns to His disciples, finds them sleeping, greatly reproves the ardent Peter for his sleeping, excuses the weakness of His disciples, and then returns to pray, "My Father, if this can not pass away, except I drink it, Thy will be done." Again, He returns and finds His disciples sleeping. He finds no human help, no human comfort, and He staggers back to the fearfully-agonized struggle, so fearful in its strain that He was sweating great drops of blood, and once more prays: "Abba, Father, all things are possible unto Thee; remove this cup from Me; howbeit not what I will, but what Thou wilt."

In this last agonizing prayer the struggle is over, the victory is won in submission, absolute submission to the will of God. Note the confidence on which the submission is based. First, confidence in God's love, expressed in "Abba, Father," "My Father," "My own Father." Only the true child can say it. Rom. 8:14; Gal. 4:5. It is not the term indicating mere fatherhood; it is the term showing the life relation between the child and his parent. "Thou lovest Me; therefore I can leave my case with Thy love."

Secondly, confidence in God's power and wisdom. "All things are possible unto Thee." He has all power, all knowledge, all wisdom, else to Him all things are not possible. Jesus could therefore leave His case in the hands of His loving, omnipotent, omniscient Father.

But, *thirdly*, the human petition still abides in the final prayer, "Remove this cup from Me." This ordeal His human nature shrank from. This desire His human heart longed for. God did not rebuke it; and He could not rebuke it, because there was another petition in the heart of Jesus paramount—"Howbeit not what I will, but what Thou wilt." "Shall I say, Father, save Me from this hour? [No, but] Father, glorify Thy name." And it was to the glory of God's name that He should so love fallen humanity as to give

His only-begotten Son to die that man might be saved. That was His will, and to that Jesus yielded; more than this, for that He prayed, and forth to the cross He went unwaveringly, and died, forgiving His enemies and committing to His Father His Spirit. But from that death came the salvation of the world and His eternal exaltation.

THE prayer of Christ Jesus must be our prayer. Before Pentecost lies Calvary. Before Calvary lies Gethsemane.

"Down shadowed lanes, across strange streams  
Bridged over by our broken dreams,  
The garden lies. Strive as we may,  
We can not miss it on our way.  
All paths that have been or shall be  
Pass somewhere through Gethsemane."

"And we, each one of us,  
Must kneel alone in darkness there  
And battle with some fierce despair.  
God pity those who can not say,  
'Not mine, but Thine,' who only pray,  
'Let this cup pass,' who can not see  
The purpose in Gethsemane."

THE will must be yielded to God, the struggle must be alone with Him. Whatever the desire, whatever the ambition, whatever the idol, whatever the heart wish, all, all, all, must be laid upon God's altar. We may pray, if we wish, that God may give us that desire, but paramount to this must be, "Nevertheless not my will, but Thine, be done." Settling that with God, and settling it forever, and all other things, the mock trial and the cross may follow; they will not move us. We are in harmony with the will which moves the universe, and all is well. Wrestle it out with God, let self be crucified, and just beyond lies the glorious resurrection to a new life, and beyond, the ascension to the right hand of God. All other ways end in defeat. The way of Gethsemane is the blood-stained path of victory.

#### EXPRESSIONS OF FAITH.

SOME people think there was no faith connected with the typical ordinances of the Mosaic dispensation. But that is a mistake. The idea is akin to that other mistaken notion, that Gospel work in the earth did not begin until the advent of Christ in the flesh. The typical sacrifices and ceremonial feasts were just as significant object-lessons in pointing forward to Christ as are the present ordinances of the church as memorials of His humility, His death, and His resurrection. Those Levitical ordinances were of great benefit, as teaching the Gospel of Christ by object-lesson.

But those ordinances were of value to those who observed them only as they did so by faith in Him whom they prefigured. God especially ordained all those ceremonials for the people to observe, just as He appointed the ordinances now observed by the church. But "without faith it is impossible to please Him." This was just as true in all ages before the advent of Christ as in the so-called Christian dispensation. God was displeased with the mere formality of service in former days (1 Sam. 2:27-30; Prov. 15:8), just as the perversion of His ordinances displeases Him to-day (1 Cor. 12:17-30). "The word preached to them did not profit them, not being mixed with faith

in them that heard it," and the same cause will produce a like effect to-day. But there were some who did believe, and they are set forth as examples of faith to us. See Hebrews 11.

#### "I DON'T UNDERSTAND THIS."

##### A Parable.

THERE was once a rough white stone found near a rude cabin in a thinly-settled portion of the country.

The children played with it by day, and left it lying by the doorstep at night. Stones of any kind were scarce there, or the children might have tossed this one into the weeds, or thrown it at some distant object and left it where it fell.

One day a stranger came to the cabin. He was weary and in need of food. While waiting for an answer to his knock, he noticed the whitestone and picked it up. He made known his errand to the one who answered his knock, and, while waiting for food, examined the stone closely.

The children wondered at the interest he took in their plaything; the parents wondered that a man of so much seeming intelligence should spend so much time looking at a rough stone.

When the stranger was ready to depart, he asked what value they placed upon the stone. "None whatever; you may take it if you wish." "No," said he, "I will not take it for nothing. I will give all I have for the stone." So saying, and in spite of their protests, he emptied his purse into the good man's hands, and took his departure.

We will give the stone a tongue and let it talk through its experiences.

"Why does he take me from my surroundings, from the hands of the little children who delighted to play with me? Why is he putting me in his dark wallet and carrying me so far? I don't understand this."

The stranger finally reached a large city, and found a lapidary. "Polish this stone for me," he said; "make its facets many. It must be made fit to adorn the crown of the king."

The lapidary went at the work. He drew various designs, and made many close and exact measurements of the rough stone. "What is all this handling for? I don't understand it at all," exclaimed the stone.

The outer surface was first ground away until all the little checkings, abrasions, or corrosions of time and the elements disappeared. It was a trying process. The raspings of the emery flour, sharpened by oil, tore away the tiny particles of the stone with no seeming regard for the feelings of the stone itself. When the lapidary ceased to turn the mill, the stone said, "Now I hope this ends it. Surely I have borne enough. Never was stone afflicted and tormented as I have been."

But the lapidary had his orders, and he had only begun with the stone. It was merely a smooth clear pebble now, and emitted no brilliancy whatever.

The stone was fastened to a plate, and the workman went over its entire surface with a diamond point, tracing deep the outline of the design he had drawn on paper. "Now, what is all this for?" the stone cried out. "There



is no enjoyment in it. It is agony. I don't understand it at all."

When the drawing was complete, the stone said, "Now I shall have peace, I hope. Surely I have suffered enough." The stone did not know that all that had so far been done was merely preliminary to the real work that the lapidary had in mind to do.

The workman cemented the smooth stone to the end of a rod, and placed it in an apparatus so adjustable as to permit of the stone being held on the swiftly-revolving polishing disk at any desired angle.

"I wonder what is coming now," said the stone. "Surely my afflictions have been enough. I have been ground out of all semblance to my former self. I don't understand this. I believe that an enemy is at the bottom of it all."

Now the real business on the stone begins. It is held down upon the polishing disk till it would seem that the stone must burst into a thousand fragments. Then it is lifted and ground in another place, almost beyond its endurance. After the entire stone has been ground down to the engraved design of the lapidary, and it looks utterly unlike what it was when it was used for a child's plaything, another polishing disk is put on the spindle, and every separate facet of the cut stone is now burnished till the beautiful light-rays sparkle and dance over its entire surface. It has taken tedious days to do the work; but now it is finished, and the owner of the stone is called in to view the result.

"It is all I could ask," he said. "I gave all for it, and it was worth the price."

The beautiful stone was carefully wrapped, and sealed in a box to await the pleasure of the owner. "The first eyes that look upon it must be the eyes of my king."

"I don't understand this," said the stone. "Why should I be shut away from the light when it is the light that makes me beautiful?"

But the stone was left under the owner's seal until one day the owner of the gem came into the king's presence, broke the seal that had held the gem in the darkness so long, and let its luster shine forth. The king was delighted. "I will give it an honorable place in my royal crown," he said. "It is indeed fit for the brow of a king."

"I did not understand this," said the gem. "I was a mere stone—a plaything for a child; I am a jewel now, with a most honored place in the crown of a king. I understand it now. My experiences were trials indeed; but they made me what I am. I suffered afflictions; they are past now, and O how small they seem! Other stones have rebelled under the grinding and the polishing, and have broken down into very inferior fragments, or have been powdered into dust to use in polishing others. I had nearly rebelled myself; but how glad I am that I allowed the process to go on till the designer's work was complete in me. Now I shall enjoy forever the presence of the king, and be a joy forever to my king and his retinue."

Reader, are you permitting God to work out His design in you by the trials He permits for your polishing? He is now preparing jewels for His crown of rejoicing. Are you submitting to His process and becoming one of His jewels? or rebelling under every affliction, and so becoming of less and less worth to Him?

The polisher will not permit needless affliction, for that would undo His design. Every trial, temptation, affliction, persecution, faithfully borne, will make us brighter jewels. They are the emery wheels that burnish the facets of our character that they may reflect the glorious brightness of the character of God. Every affliction or trial borne makes us more like Him, and better able to help others to bear the trials that come to them. "Rejoicing in hope; patient in tribulation; continuing steadfastly in prayer." "In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; . . . as chastened, and not killed; as sorrowful, yet always rejoicing." 2 Cor. 6:4-10. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

Then let us not, as children of God, say that we "don't understand this," when God permits afflictions to come upon us. He understands; and if faithful, some day we also shall understand.

#### "THE CURSE OF THE LAW."

PROFESSED Christians who are anxious to rid themselves of obligation to observe the law of God, which the Spirit tells us is "holy, and just, and good" (Rom. 7:12), should be impressed with the fact that it is the "carnal mind"—the natural heart—that is "not subject to the law of God, neither indeed can be." Rom. 8:7. "The law is spiritual," therefore only a spiritual mind can be brought into subjection to it. For "they that are in the flesh [subject to the inclinations of the flesh] can not please God." Verse 8. "For to be carnally minded is death; but to be spiritually minded is life and peace." Verse 6.

The class of professed Christians above noted are wont to confound the "curse of the law" with the law itself. By this means they utterly pervert the sense of Gal. 3:13, which says, "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree." Now what the unrepentant sinner will suffer will be the *penalty* of the law, and it is from this penalty that Christ redeems those who accept the substitution of His death, and yield allegiance to Him. The "curse of the law" is simply the penalty of the law. So the suffering of the penalty of a law does not affect the law in any way only to honor it.

Suppose a criminal is sentenced to life imprisonment, or to death on the gallows; that punishment is the penalty of the law. His remedy lies in being pardoned by the chief executive of the state the law of which is violated. But the pardon only relieves him of the penalty of the law; it does not take away the law. Should this pardoned criminal again trespass, he will find that the law is still in force.

The transgression of the law of God is sin, and "the wages of sin is death." Jesus Christ "tasted death for every man," so that every one who confesses and forsakes his sin may have life. It is death that is the curse of the law; and Christ redeems the penitent sinner

from the curse. But He does not redeem him from the law. "Do we then make void the law through faith? God forbid; yea, *we establish the law.*" The law is not a curse, for it was "ordained unto life." God never ordained a curse. The curse is the consequence of sin; violation of the law brings it on as a natural result. "The law of the wise is a fountain of life, to depart from the snares of death."

It was prophesied of Christ that He would "magnify the law, and make it honorable" (Isa. 42:21), and this He did both in His life and in His death. The highest honor He could bestow upon the law—that which more than anything else emphasized its perfect immutability—was His self-sacrifice in taking upon Himself the penalty in behalf of sinners. If it were possible to ignore the law's claims, or to set aside the law itself, sinners could have been set free without His death. The simple repeal of the law would have accomplished that object. But God's government is an eternal institution, and His law is the standard of its administration. All His commandments are righteousness (Ps. 119:172), and His declaration is, "My salvation shall be forever, and My righteousness shall not be abolished." Isa. 51:6. "Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13.

The only mention in the Bible of a change of the Sabbath of the Lord is a prophecy to the effect that a certain antagonistic power would "*think to change times and the law.*" Dan. 7:23-25, R. V. This power, whatever it should be, would be one that would "speak words against the Most High," and would "wear out the saints of the Most High." So it is clear that if to *think* to change God's law is deemed antagonistic to God and His people, then to think to change His Sabbath would be also against the Most High. And to claim that His Sabbath law has been changed is an acknowledgment that some power antagonistic to God and His true people has been at work. It is also an admission that whoever made the change was an enemy of God and His people. Therefore to give assent to the assumed change and adhere to it, is to endorse the power that speaks against God, and to approve of the persecution of His saints who adhere to His law. Let this point be emphasized, that the prophecy puts the thought to change the law as enmity against God; and the prophecy applies as far down in history as the judgment, according to verse 26. Those who take their stand on the theory of a changed law, and therefore a changed sabbath, would do well to reflect as to where their position places them in the light of God's Word.

Amplified is the fact that "Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures; and that He was seen of Cephas, then of the twelve; after that, He was seen of above five hundred brethren at once. . . . After that, He was seen of James; then of all the apostles. And last of all He was seen of me [Paul]." No fact in history is substantiated by a better array of reliable witnesses. Why not believe it?





### A NEW LAW OF ATTRACTION.

**A**MONG the reasons now being urged in behalf of Sunday legislation is the following, by Rev. S. V. Leech, D.D.:

Give us good Sunday laws, well enforced by men in local authority, and our churches will be full of worshippers, and our young men and women will be attracted to the divine service. A mighty combination of the churches of the United States could win from Congress, the state Legislatures, and municipal councils, all legislation essential to this splendid result.

This idea of *attracting* young men and women to the churches is a tacit acknowledgment that the churches have lost their power to *attract* through the Gospel. Jesus says, "I, if I be lifted up from the earth, will draw all men unto Me." Has Christ, or His Gospel, lost the drawing power? or is the weakness not rather in the professed representatives of the Gospel? The turning from the power of Christ through His Word and Spirit, and resorting to compulsory human law for *attraction* to the churches, indicates that the Gospel is so weakened by perversion, and by a loss of confidence on the part of its nominal adherents, that it can not longer work through the medium of the professed ministry of the Gospel. As Paul says of the law, the Gospel has become "weak through the flesh;" and the only effectual remedy must come through a return to "the commandments of God, and the faith of Jesus," rather than to the power of human law. To attract "young men and women" to church by a compulsory Sunday law is a new exposition of the law of attraction. Christ did not use any compulsory law to draw men to Him. John 12:47, 48. Attracting people to church by a Sunday law can only produce hypocrites, through a perversion of true Gospel principle. The Gospel is an invitation (Matt. 11:28-30; Rev. 22:16, 17) from the merciful Saviour, and not the mandate of a presumptive human government (Matt. 22:21; Acts 5:17-32).

### WHAT THE EXEMPTION IMPLIES.

**T**HE District of Columbia Sunday bill, now before Congress, proposes to exempt those who keep "another day," providing they keep it "uniformly," and do not by their labor "interrupt or disturb" those who observe Sunday.

Such an exemption implies that the state has a right to compel all to observe some day; if not one, then another.

It implies that the state has a right to say when men may labor, as well as when they must rest.

It is, moreover, of the nature of toleration. The state selects, establishes, and requires the observance of, the first day of the week as the day of rest; but, upon certain conditions, it *permits* men to labor on that day, and to keep another day, the seventh, the one enjoined in the law of God—instead. Think of the state *permitting* men to obey God! Think of it saying to a certain class: "You may worship God according to the dictates of your conscience!"

This is simply toleration; and toleration implies an established religion; and an established religion forbodes persecution. From tolerance to intolerance is but a step. The right to *permit* implies the right to *prohibit*. The permission may be withdrawn.

In this is seen the inherent evil involve in this proposed legislation. It is religious. It invades the realm of conscience, and treats the right to worship God according to the dictates of conscience as concession or privilege granted as a kindness or mercy. It assumes that the state has a right to dictate to men in matters of religion—to say when

and how they shall worship. It is the first step in the making of a religious establishment.

If it is right to exempt one class who do not believe in keeping Sunday, why is it not right to exempt all classes who do not respect the day? This, of course, would nullify the law.

But why is the exemption introduced? Sixteen years ago the first District Sunday bill was introduced into Congress. This likewise contained an exemption for observers of another day. The reason was clearly stated by a representative of the Woman's Christian Temperance Union—Mrs. Catlin. The observers of the seventh day had opposed, as unconstitutional, unchristian, and contrary to the law of God, the Blair Sunday-Rest bill introduced two years before. That contained no exemption. So when the Breckinridge District Sunday bill was introduced, the lady referred to, said: "We have given them an exemption clause, and that, we think, will take the wind out of their sails." It was hoped by this means to check their opposition to Sunday legislation until Congress was committed to it. Foolish indeed would they or any one else be to be deceived as to the real nature of such legislation by such a clause. The founders of this nation held that "the free exercise of religion, according to the dictates of conscience, is something which every man may demand as a right, not something for which he must ask as a privilege. To grant to the state the power of toleration is implicitly to grant to it the power of prohibiting;" whereas they denied to it any jurisdiction whatever in the matter of religion.

The wording of the exemption would seem to imply that only observers of the first day were entitled, during their devotions, to protection against interference and disturbance.

Lastly, the exemption is of little value in itself; for it takes very little to "disturb" some people. A few years ago a woman in New York complained of being disturbed all day one Sunday because her nephew was setting type in a back-room up-stairs ten blocks away.

From all this it is evident, therefore, that the passage of this bill would be needless and unjust legislation.—*Religious Liberty Bureau Leaflet.*

### "A SILLY BILL IN OHIO."

THIS is what our esteemed contemporary, the *Medical Record*, calls the measure now before the Ohio Legislature, to kill a person who is suffering; and it is just about what we would expect the *Record* to say:

An old man with a stomach ache will be in a perilous state in Ohio if Miss Anna S. Hall and Representative Hunt of Cincinnati have their way. The latter, presumably at the instance of the former, has introduced a bill into the Ohio House of Representatives, making it lawful "to kill a person suffering from intense pain and for whose recovery there is no hope." Every one who has experienced it will fully admit that the pain of a stomach ache may be intense, and no one will deny that there is no hope of recovery from old age. It is true, the bill provides an imaginary safeguard in that the patient's consent must first be obtained by some one who is not a relative or a presumptive heir; but a man, or a woman, with a pain legally defined as intense, may temporarily be *non compos* and weakly answer in the affirmative—and then the game is up. It is hardly possible to treat this question seriously; for it is too hideous to be regarded as anything but a grim joke.

It is within the knowledge of almost every one that some relative or friend, now living, has been believed, and even declared by the physician in attendance, to be beyond the hope of recovery. Consumptives, who once were gasping for breath and were momentarily expected to yield up their last sigh, are to-day leading an active and useful life; persons suffering from a tumor, pronounced cancer-

ous and incurable by a council of physicians, have recovered and are carrying on their work with comfort to themselves and cheer to their families; the same is true of innumerable others who have been condemned to speedy dissolution and are yet alive to shame their doctors and rejoice their loved ones. "While there is life there is hope" is a saying so true that to deny it is an absurdity. There is a power in therapeutics, and a still greater power in the recuperative forces of nature, which is insane to ignore.

The Ohio legislators failed to reject this bill, when a motion to that effect was made, by a vote of 79 to 23, but we refuse to believe that this is a measure of the intelligence of this body of Solons. The seventy-nine may have thought it would be well to have some discussion on the subject before the final rejection of this criminal suggestion, in order to instruct fool legislators in other states who might be contemplating a similar move, or they may have had some other motive; but that seventy-nine out of 102 men in any assembly outside of a lunatic asylum can seriously support this bill, which one sane member called "an insult to the intelligence of the House," passes the bounds of credulity. The thing is a silly joke, and we are unable to regard it as anything else.

### THAT DISTRICT OF COLUMBIA SUNDAY BILL.

THREE WEEKS ago we published in full the proposed Sunday Enforcement Law for the District of Columbia, now before Congress. From a document sent out by the Religious Liberty Bureau, we take these significant comments:

This bill is the same as the one (H. R. 4859) that died in the House, March 4, 1905, at the close of the Fifty-eighth Congress, with the exception that this one has a preamble,—a rather remarkable and unusual thing in ordinary legislation,—setting forth certain reasons why the proposed law should be enacted. As now prepared, it sounds more like some conference resolution or Sunday-school petition, than a bill to be enacted into law by Congress.

The religious character of the bill is apparent. According to its title, its object is, "to protect the first day of the week as a day of rest," or sabbath. Sabbath means rest, or cessation from labor.

Upon its own showing, the bill is designed to protect the *day*, not the people. It is the "peace and quiet of the day" with which it is concerned. Work which upon any other day would be considered perfectly proper, is by it declared to be a "great offense" to "Christian and humane citizens."

Works of "charity or necessity" it graciously permits. But what are works of charity and necessity? Who is to decide? A Sunday excursion for the poor might, by some, be considered a charity; and harvesting to save crops, or labor to provide for a family, by others, a necessity.

Twice, it says, the District commissioners have approved of the measure, and, in a very adroit manner, represents the President as favoring such legislation,—that he has "regretfully said" there was no law enabling him to suppress Sunday toil in the District.

It makes honest labor and trade on Sunday a penal offense, but permits the sale of tobacco, cigars, and malt and spirituous liquors under limitations, on that day. A strange inconsistency!

Such legislation has been urged as necessary because certain dealers are "compelled to keep open their places of business on Sunday to compete with those dealers who do not respect that holy day."—(*Washington Evening Star*, April 14, 1904.) This at once shows the character and object of the desired legislation. It is religious, and is designed to stop all Sunday competition by compelling non-Sunday-observing dealers to respect the "holy day."

Must the right of men to choose their own religion and their own time to rest and labor be treated as a crime, in order that those who observe Sunday shall have no Sunday competition? It should never be forgotten that a religious monopoly is the most dangerous, the most unreasonable, and the most oppressive of all monopolies.

No one in the District of Columbia is compelled now to labor or keep open any place of business on Sunday. All are free to rest and observe Sunday as a "holy day" if they desire to do so. But if this bill becomes a law, freedom is gone. Then all embraced in its provisions will be compelled to cease from business and trade on Sunday, and to observe the day, whether they desire to do so or not, or be subjected to heavy and repeated fines.

If a man is religious from principle, he will do that which he believes to be right, even tho' he loses financially by so doing. The religion which is a matter of so little conscience that it needs a governmental prop to support it, can not benefit its possessor, and would certainly be a dangerous thing to embody into civil law.

Moreover, if those who observe Sunday need a law compelling others to observe the day, then, by parity of reasoning, those who observe any other day need a law requiring others to observe that day.



And the state can not grant such a law to one class and deny it to another, without enacting class legislation, taking sides in a religious controversy,—the question of which day is the Sabbath,—and making an unjust distinction between its citizens.

**Let Not Americans Be Deceived.**—There are many American Protestants or non-religionists who feel that Roman Catholicism is changing; that it is not now what it was in medieval ages; that it is not here what it is in the Old World, and that America is really setting the standard for the Roman Catholic world, so that by America we may measure Roman Catholicism. Be not deceived. The standard of Roman Catholicism to-day is the Old World Catholicism. This is what the Rev. D. S. Phelan, the stirring editor of the St. Louis *Western Watchman*, one of the leading Catholic journals of the country, says in its issue of February 1:

There are those who would Americanize our religious orders and communities. We have more than once expressed ourselves on this subject. When it comes to a show-down between American and French Catholicity; or between American and Spanish Catholicity; or American and Italian Catholicity; or between American and German Catholicity; give us the French, or Spanish, or Italian, or German article every time. We have in this country done many things, well; we have built churches and filled them with devout worshipers; we have defended the pope and the church against the virulent ignorance of heretics. But we have yet much to learn from the older Catholic lands. We must tarry longer at their knee, and learn obedience and reverence.

**A Sanguine Prospect.**—It was with reference to the contemplated work of the Inter-church Conference on Federation, recently organized in New York, that Dr. Power (Disciple) of Washington, D. C., said:

The same results may be attained in three years to-day that were attained in the three centuries that brought Christianity to the headship of the Roman Empire and of the world.

Well, the result of that consummation was the headship of the Papacy over the world. We have for years been showing from the prophetic Word that Rome would, in the very near future, be restored to more than her pristine power; that the "deadly wound" inflicted by the influence of the Reformation was in process of healing very rapidly. And now that the federation of so many "Protestant" churches has started on a line that must hasten such a condition, and enters upon the work in such a sanguine spirit, we confidently expect wonderful progress in "three years." The avowed aim of the federation to exercise a controlling influence in the government is evidence that it is in the same line that brought about the union of church and state in the former instance. Therefore when it shall have consummated its purpose, what will we have but an "image" to the former disastrous union? and will it not most certainly have that power's co-operation and do its work?

Decided dissent has been expressed in the United States Senate from the President's action in sending delegates to the convention of European powers at Algeciras, Spain, to consider the political and commercial conditions in Morocco; that is, to settle the dispute for control which has arisen between Germany and France. It is said that the president favors the "open door" to all nations alike, which is Germany's alleged position, as against France's claim for continued supremacy, which is said to be backed by Great Britain. Many senators resent the President's action in such matters without consent of the Senate. They express confidence in the present Executive, but do not want to set a precedent for future presidents, especially in view of "the war spirit in this country." Truly the war spirit—even in a professed "Christian nation"—is not a factor to be trusted with opportunity to make pretext for war.

The Chicago "Record-Herald" accredits the pastor of Millard Avenue Baptist church with the statement that "it is a *humane*, and not a *religious*, sabbath that is covered by the civil law which provides that saloons shall be closed on Sunday." But why is it

more "humane" to close saloons on Sunday than on any other day? That these Sunday-closing agitators have no suggestion of the humanity of shutting up the vile demon any other *one* day in the week, shows that there must be some pretext for this strange discrimination. What is this pretext?—Clearly it is because of the assumed religious character of the day. Then it is just as clear to assume that operating a saloon on Sunday is more inhuman than the same act would be on Monday, is solely a *religious*, and not a *humane*, question. When we consider the closing of saloons from the standpoint of humanity, we can not legitimately make any discrimination between days. To do so, is to give the saloon the credit of being legitimate on all other days of the week. Surely there is nothing "humane" about that. Despite all disclaimers, the Sunday-closing issue is a decidedly religious question.

### WHAT PROTESTANTS SAY.

BELOW will be found the declarations of many of the large Protestant denominations. 'We are Protestants. We stand on the same ground, the Bible and the Bible alone.

The thirty-nine articles of the Protestant Episcopal Church declare:

"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of faith, or be thought requisite or necessary to salvation."—Article 6.

"No Christian man whatsoever is free from the obedience of the commandments which are called moral."—Article 7.

"It is not lawful for the church to ordain anything that is contrary to God's Word written."—Article 20.

The Methodist Episcopal Catechism No. 2 reads:

"86. What is the rule of our obedience?"

"The moral law: 'If thou wilt enter into life, keep the commandments.' Matt. 19:17.

"87. Where is the moral law given?"

"In the Ten Commandments. Ex. 20:1-17."

John Wesley, on Matt. 5:17, says:

"It was not the design of Christ to revoke any part of the law. It can not be broken. Every part of it remains in force upon all men in all ages. Neither time, place, nor circumstances make it liable to change."

Our Baptist brethren declare:

"We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its Author, salvation for its end, and truth, without any mixture of error, for its matter; that it reveals the principles by which God will judge us, and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried."—Baptist Convention of New Hampshire.

From "The Advance Almanac for 1894 and Manual of Congregationalism," we take the following:

"V. We believe that the Scriptures of the Old and New Testaments are the record of God's revelation of Himself in the work of redemption; that they were written by men under the special guidance of the Holy Spirit; that they are able to make wise unto salvation; and that they constitute the authoritative standard by which religious teaching and human conduct are to be regulated and judged."—Page 56, Creed of 1883.

The "Presbyterian Confession of Faith" thus speaks:

"The Bible contains the whole counsel of God concerning all things necessary for His own glory, or man's salvation, faith, and life."

"The moral law doth forever bind all, as well justified persons as others, to the obedience thereof; and that not only in regard to the matter contained in it, but also in respect of the authority of God, the Creator who gave it. Neither doth Christ in the Gospel any way dissolve, but much strengthen, this obligation."—Article 5.

"Neither are the afore-mentioned uses of the law

contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing, and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done."—Article 7.

On Matt. 5:17-20 Dr. Albert Barnes, the noted Presbyterian, says:

"We learn hence, (1) that all the law of God is binding on Christians (compare James 2:10); (2) that all the commands of God should be preached, in their proper place, by Christian ministers; (3) that they who pretend that there are any laws of God so small that they need not obey them, are unworthy of His kingdom; and (4) that true piety has respect to all the commandments of God and keeps them (compare Ps. 119:6)."

### The Essential Principles of Protestantism.

The principles contained in this celebrated Protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second, the arbitrary authority of the church. Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church. In the first place, it *rejects the civil power in divine things*, and says, with the prophets and apostles, "*We must obey God rather than man.*" In presence of the crown of Charles the Fifth, it uplifts the crown of Jesus Christ. But it goes farther; it lays down the principle that all *human teaching* should be *subordinate to the oracles of God*. —D'Aubigne's "*History of the Reformation*," Book 13, Chap. 6, Pars. 19, 20.

### NO INDEMNITY TO LIGHTEN THIS BURDEN.

COUNT OKUMA, formerly Prime Minister of Japan, and now in opposition, has been discussing the finances of the empire before the associated Chambers of Commerce of Tokyo. He declared that after the disbandment of the army the national debt would be \$1,250,000,000, the interest on which would amount to \$75,000,000 annually, or nearly twice the revenues of the government ten years ago. Before the war the *per capita* share of the national debt was \$6.00. This has now been increased fourfold. —*Christian Advocate*.

### THE NATION'S INVESTMENTS IN RAILWAY PROPERTY.

RECENTLY-published tables place the commercial value of the steam railways of the United States at 11,245,000,000, exclusive of Pullman and private cars. Pennsylvania leads among the states, with New York, Illinois, Ohio, Minnesota, Indiana, Kansas, California, Iowa, and New Jersey following in the order named. There are eight states which rank below Indian Territory in the value of their railroad property.

**A Three Days' Trance.**—A St. Paul, Minn., despatch of February 22 says: "James Mulligan of Iowa, Wis., narrowly escaped being buried alive to-day. The funeral procession was slowly wending its way to the church when the driver of the hearse heard groans from within, followed by smashing of glass, which plainly indicated that Mulligan had objection to being buried alive. The casket was opened and Mulligan, fully restored to consciousness sat up and began to inquire where he was. He had lain three days in a trance."

**A Sad Loss.**—The American College at Aintab, Asia Minor, has been destroyed by fire. So says a despatch from Constantinople, dated February 21. No lives were lost. The institution was devoted to the general education of native women to become teachers and homekeepers.

**Heavy Fire Loss.**—The San Francisco Gas and Electric Light Company's power station on Stevenson Street was destroyed by fire on the 22nd ult., leaving a large portion of the city in darkness. The loss to the company is estimated at \$400,000.



## TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

### Its Origin and Development.

THE first glimmerings of the dawn of the temporal power of the Papacy are certainly to be found in the days of Constantine the Great. The tradition and teaching of the Catholic Church are to the effect that Constantine formally presented the city of Rome to Sylvester I., bishop of Rome, as a gift, and thence departed to found his new capital at Constantinople. This view of the matter has, until recently, been accepted as true by all with but few exceptions.

Dante, the great Italian poet, in his "Divine Comedy" sums up the general teaching on this point as follows:

O, Constantine, of how much evil wert thou the origin, not your conversion to the Christian faith, but that gift of Rome, which the first rich pontiff received from thee.—*Inferno 115.*

the following bishops of Rome: Liberius (352-365), Damasus (366-384), Siricius (385-395).

Leo the Great (440-461) in one of his famous sermons pronounced the following words:

The sacred seat of Peter places you [Rome] at the head of the world to win with the power of religion a greater authority than the worldly dominion ever procured.

One historian in harmony with this says:

There did not lack in Rome tendencies to an absolute monarchy, but Leo, for reasons of prudence toward the Roman Empire and the Patriarch of Constantinople, did not manifest them openly. . . . But the Papacy, through the writings and acts of Leo the Great, raised itself to a marvelous greatness.

The Papacy had therefore already reached an elevated position before the fall of the Roman Empire in 476. And, as we have

sole emperor with the capital at Constantinople. At his death the empire was again divided, Arcadius taking the throne of Constantinople, while Honorius moved the capital of the Western Empire to Ravenna, where it remained till the fall of the Western Empire in 476.

After the fall of the Western Empire the capital still continued at Ravenna, as the following quotation from Gibbons shows:

The example of Honorius was imitated by his feeble successors, the Gothic kings, and afterwards the Exarchs, who occupied the throne and palace of the emperors; and, till the middle of the eighth century, Ravenna was considered as the seat of government and capital of Italy.

So we see that until the eighth century no throne had been established in Rome but the papal. And from that period onward we know that the power of the Papacy was so supreme in Italy that the pope reigned at Rome without a rival till 1870. And incidentally I might remark that in this fact we see how wonderfully the prophecy of Revelation 13 has been fulfilled which says that the dragon gave to "the beast"—the Papacy—"his power, and his seat, and great authority."

However, while the city of Rome remained practically in the hands of the bishop of Rome from the departure of Constantine, yet some centuries passed before the Papacy formally and independently took the reins of government with all its responsibilities. As we have already noticed, before the fall of the Roman Empire the pope was already exercising a certain governing power in the city of Rome. And the fall of the Roman Empire "prepared a new and extraordinary future for Papal Rome." "And it is certain that with the fall of the empire to the succession of the emperors crept in that of the popes in Rome which resulted in a great material advantage to the Papacy." And again we are reminded that the death of Paganism meant life to the Papacy, as the following quotation from Professor La Banca will show:

If the lingering death of the Eastern Empire was injurious to the interests of the Patriarch of Constantinople, the sudden death of the Western Empire was a great advantage to the interests of the Papacy.

The power of the Papacy, from the fall of the Roman Empire until the famous decree of Justinian took effect in 538, might be well summed up in the following citation:

If the popes did not have in this epoch a sovereignty legally recognized, yet great was their spiritual power, and exceeding great their authority, over the affairs of Rome and Italy.—*Galeotti, "History of the Sovereignty of the Popes."*

C. E. MILTON.

(To be continued.)

### WELLS SPRINGING UP.

BUT whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." John 4: 14. Beautiful representation of a living Christian. Many wells supply good, cool water; but if you would get the water, you must needs *draw*, with a pump or otherwise. Then there are some wells, not so numerous, however, that spring up to the surface and overflow continually, freely giving, with but little effort on the part of the receiver. Such wells are the truest representatives of a whole-souled Christian life.

On my father's farm we had a well at the



Rome Presented by Constantine to Sylvester I.

And in fact in the Vatican picture-gallery can be seen to-day an immense painting which represents Constantine in the act of giving Rome to Sylvester, under the symbol of an image of a warrior. (See illustration.)

But even if we should doubt the formal donation of the city of Rome to Sylvester, still the very fact of the departure of Constantine left the city practically in the hands of the bishop of Rome. As says Mr. La Banca, Professor of History in the University of Rome:

The mere fact of the abandoning of Rome on the part of Constantine was sufficient to afford an opportunity to the head of the Catholic Church to gain a great independence. It is true that there remained still in Rome the senate and the prefect, who represented the emperor; but it is also true that with the emperor at a distance, the church could better develop itself and enjoy great liberty of exercising its functions. That this was really the case we see clearly from many acts that were put in operation by

already noticed, the departure of Constantine left the city of Rome practically in the hands of the pope, because from that time no other throne than the papal was ever set up in "the eternal city" until 1870, when Victor Emmanuel II. made it the capital of united Italy; for the immediate successors of Constantine continued to reign with Constantinople as the capital of the Roman Empire. To be sure, at the death of Constantine the empire was divided in three parts, but this division lasted but a few years; for Constantius soon subdued the entire empire and ruled as sole emperor at Constantinople. Then after Julian and Jovian had reigned as sole emperors, the empire was divided with Valens as emperor of the East, while Valentinian I. established the capital of the Western Empire, not at Rome, but at Milan.

The capital of the Western Empire remained at Milan during the reign of Gratian and Valentinian II., and then Theodosius became



door. In this well was a pump. This was the rule among all the neighbors—wells with pumps for getting the water. When we wanted water, we went to the pump, worked the pump handle, and caught the water from the pump spout. Sometimes, oftentimes indeed, our pumps would get to leaking and go dry soon after the handle was still. It was necessary then to pour in some water, and work the handle vigorously, in order to get water out. Sometimes, however, this plan would not suffice to bring water from the well. With squeaks, groans, and a gurgle, the water poured in immediately went out, and the pump became dry and useless. Then it must needs be thrown aside, or repaired.

I remember going with my father one day on a journey into a neighboring community. On the way I beheld something that riveted my attention, and interested me immensely. At once I exclaimed, "O papa, see that pump! the water is pouring out of the spout, and there is nobody pumping; the pump has no handle!" I had many questions to ask. Nearly sixty years have passed since that day, but the impressions are seemingly as vivid as if it were but yesterday. My father told me that was an artesian well, that it flowed all the time just like that. It flowed wherever the owner wanted water, and neighbors also were refreshed by the life-giving stream.

Seldom, if ever, do I read the words of our Saviour, about the water that He would give us, being *in us a well of water springing up* unto everlasting life, without thinking of that incident in my early life. Many church members are like pumps with handles. If you want to see their faith revealed by their works, you must first work the handle with a good sermon, an exhortation, or earnest appeal; then good works will follow for a season. Then comes a cessation, to be followed by another stirring-up by human agency.

Other members are like the pump that has run dry. First you must *pour in*, provoke with love and good works, then you may get something out while your effort continues, but no longer. Others still are like the pump that can not be started. There is a squeak, a groan, a gurgle, a murmur, and all is over. All you have poured in is like the words that go into one ear and out of the other.

Then there is another class of church members, in the minority, we are sorry to say, who are like the artesian well. They are constantly drinking at the flowing fountain of living water that Jesus gives, and this water is ever in them as a *well of water, springing up* unto everlasting life. Like Jesus, they are ever doing good unto all men, as they have opportunity, especially to the household of faith. They are not only watered themselves, but are ever watering others also with the gushing overflow of love and good works. Such are the ones, who by patient *continuance* in well doing are seeking for glory, honor, and eternal life.

From the rock smitten by the rod of Moses in the wilderness came forth a stream of living water which continued to flow and follow the children of Israel all the way through a dry and thirsty land. So Christ, as the rock, smitten by the rod of divine Love, continues to flow and follow the Israel of God through all their pilgrimage in this wilderness world; and all may be so constantly filled, that they will constantly flow out to a thirsty, dying world, disseminating the life and light of God to all around.

When the members of the remnant church of Christ shall have in them the water that

Christ gives, *as a well springing up into everlasting life*, the world will soon know it, and see it, and many will come, drink, and thirst no more. Jesus still invites, "And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22: 17.

H. A. ST. JOHN.

#### THE "SPELL OF THE GOAL."

[Louise A'hmuty Nash, in *Woman's Tribune*.]

THERE'S a spell of the goal  
On us all in these days.  
Does it come from the soul,  
Or from more earthly ways?  
Is it joy of endeavor; love of creating;  
Delight of the mastery; pride of the doing?  
What, then, is our goal?  
Is it madness for gold,  
Or success, with its rush,  
Slaving to keep fast its hold,  
Trampling men in the push?  
Ah, how soon will true nature reveal her revolting?  
Find a foe in results, in the man's higher being!  
Is this our true goal?  
Let the spell of the goal  
Be the true end of life,  
To the home of the soul  
At the end of this strife.  
Anchored and sure in eternity's haven,  
Begun here below, and continued in heaven!  
Ever blessed this goal!

#### THE COMING THRONE.

THOU "shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David." Luke 1:31, 32. Since B.C. 588 there has been a vacant throne in this world. Then, a kingdom of heavenly rule, a throne called "the Lord's," tumbled into the dust, for lack of a suitable king. First, a theocracy became obsolete. 1 Sam. 8:7. Then, a throne became perpetually vacant.

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God: Remove the diadem, and take off the crown. . . . I will overturn, overturn, overturn, it; and it shall be no more, until He come whose right it is; and I will give it Him." Eze. 21:25-27. God offered them a representative on the throne of David forever if they would reverence His holy Sabbath, but their disobedience in this respect filled their cup of iniquity and sealed their ruin. Jer. 17:24, 25.

The rejected theocracy ended in the overturned throne. This throne has been without a lawful occupant for 2,487 years. Since Zedekiah's discrowning not another king has sat on it, or ruled in it. Who is the rightful king?—Jesus. Where is He?—On the Father's throne. "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3:21. This Jesus is the next King to sit on the overturned, but restored, throne. He is the king in David's line, of Israel's stock, of Judah's lineage, and of God's begetting.

He is the only true heir to the vacant throne. The absent King declares Himself to be "the Offspring of David." Rev. 22:16. I will "give unto Him the throne," God replies (Isa. 9:6). He shall occupy David's throne, declares the angel (Luke 1:32). There are two thrones, the throne of the Father is now in heaven, and

the other, yet in prospect, is to be occupied by the Son on the earth redeemed. Read again carefully Rev. 3:21. The Father's throne is in heaven. "The Lord is in His holy temple, the Lord's throne is in heaven." Ps. 11:4; Isa. 66:1; Rev. 4:2. "The Lord hath prepared His throne in the heavens, and His kingdom ruleth over all." Ps. 103:19.

Then the throne of God is in existence, and is located in heaven. It is not the Father's throne of the universe that is promised to the overcomer. Jesus sits in it to-day, and through this age, at the right hand of God. Acts 2:34, 35. His own throne is in prospect, and He now waits for it. "From thenceforth expecting," says Paul.

The throne of Christ is to be on the earth. Rev. 3:21 tells us that we are to sit with Christ in His throne. In Rev. 5:10 we read: "And hast made us unto our God kings and priests; and we shall reign on the earth." Again, Prov. 11:31: "Behold, the righteous shall be recompensed in the earth." Dan. 7:27 declares that the kingdom is "under the whole heavens." In 2 Peter 3:13 it is called the "new earth, wherein dwelleth righteousness." Rev. 11:15 tells of a time when the kingdoms of this world are to "become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever."

In Matt. 13:41 we learn that the Son of Man shall "gather out of His kingdom all things that offend." Surely, the offenders are not in heaven. Let us compare the kingship of David with that of Christ. David was divinely chosen; so was Christ. He was anointed many years before coming to His throne; so was Christ. He had his throne in Jerusalem; so will Christ. He reigned over the whole house of Israel; so does Christ. His throne was to be established forever. 2 Sam. 7:16. Of Christ it is said, "He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." Luke 1:33.

The title of Christ to the throne of David is undisputed. It was a God-man that was to claim it. "Of the fruit of thy body will I set upon thy throne." Ps. 132:11. The occupant was to be David's offspring, but come out of God, and be as God. Immanuel (God with us) was a born King; and given for this object. "The Lord God shall give unto Him the throne of His father David." Luke 1:32. This was one of the grand purposes of our Lord's resurrection. God swore with an oath to David, that of the fruit of his loins He would raise up Christ to sit on David's throne, and David, who understood this, "seeing this before, spake of the resurrection of Christ." Acts 2:30-32. Again, "This Jesus hath God raised up." What for?—To sit on the throne of David.

He also holds the key of David, a symbol of right and of authority. Rev. 3:7. The proof of a divine king on a throne on earth is unanswerable, and the promise absolute and imperishable. At present this throne is vacated by God's decree. The royal seat is unoccupied. The King "whose right it is" has not come. His coming and kingdom is the hope of the pious dead, it is the hope of the righteous living. It is the hope of the true Israel. It is the hope of all the ages; and the prayer, "Come, Lord Jesus," is the cry of animate and inanimate nature.

L. D. SANTEE.

"A STEP toward Christ is a step away from the world."



# THE WILL OF GOD

BY W. A. SWEANY

## God's Right to Rule.

**G**OD had, in the wonderful deliverance of Israel from Egypt, and again at the Red Sea, demonstrated to them His wisdom, love, and power, His ability and right to rule, and their obligation to obey. Yet they must needs be tested and tried, to prove whether they would walk in His law or no. Psalm 105; Exodus 6 to 14; 16:1-5. Once more, therefore, Moses rehearsed to them the principles of the ancient, but long-neglected and well-nigh forgotten, Sabbath institution, instructing them concerning the proper application of its prohibitions and requirements to the existing circumstances and conditions. Then and always, before and since, the Sabbath commandment called for daily labor for the supply of daily needs, with a preparation on the sixth day for complete rest throughout the seventh day.

In Egypt they had murmured and complained most bitterly under the added hardship heaped on them by their oppressors because of their attempt at Sabbath observance. Exodus 5. But no such excuses or complaints could now be made, for those cruel conditions had been swept away with their oppressors. But altho there was given them daily a sufficient supply of "the corn of heaven" for the needs of the day, with a double portion on the sixth day for the needs of the Sabbath, some of the people went out on the seventh day to gather it, and found none.

This entirely needless and unreasonable disregard of divine direction called forth from the Lord

## The Significant Question,

"How long refuse ye to keep My commandments and My laws?" Intelligent, candid minds can not fail to discern in this expression that their disregard and disobedience of divine law and especially of the Sabbath precept, was of "long" standing. Ex. 16:1-29. And altho constrained for the present to conform to the command of God (Ex. 16:30), they were soon murmuring and complaining again (Ex. 17:1-7), until the Lord wearied of their oft-repeated refusal to recognize the authority of His Word when transmitted to them through human agencies. Then He said unto Moses, "Lo, I come unto thee in a thick cloud, *that the people may hear when I speak with thee, and believe thee FOREVER.*" Ex. 19:9.

The thoroughness and significance of the preparation they were required to make, and the precautions requisite for their safety, were calculated to convince them that the impending event was to be one of unparalleled importance. Ex. 19:10-15. And so, indeed, it proved to be; for fire, lightning, and glory, flashing and shining through smoke, clouds, and darkness, while the thunder tones of Jehovah's voice caused the earth to quake, combined to create a scene of sublimity and grandeur which must forever stand unequalled and unapproached in the annals of earth's history until the Lord Himself, in the plenitude of His power and unveiled glory, with "all the holy angels with Him," "shall de-

scend from heaven with a shout, with the voice of the Archangel, and with the trump of God." Ex. 19:16-19; 20:18; Deut. 4:11, 12, 32, 33; Heb. 12:18-29; 1 Thess. 4:16, 17.

Even tho no word of explanation had been given, it would seem that the meaning of that mighty event could not be misunderstood or misconstrued. But its visible, unmistakable significance was emphasized by the plainest possible declarations that the doings of that day were designed to *demonstrate to all men*, henceforth and forevermore, the enduring nature and binding obligation of Jehovah's "Ten Words." Deut. 4:9, 10, 36-40.

And so, while the sacrificial, ceremonial, sanitary, dietary, and civil statutes were, as before, communicated to Moses in private, and by him written in a book to be read and taught to the people, the Ten Commandments alone were spoken by the lips of the Lord Himself, in the hearing of all the people, and written with His own hand on tables of stone, and kept in the ark, separate from the subsidiary laws. Ex. 20:1-22; Deut. 5:1-22; 4:1-19; Ex. 25:16, 21; 40:20; Deut. 10:1-5; Neh. 9:13, 14; Deut. 31:9, 24-26. Thus in origin, form, object, location, and application, the difference between the fundamental and subsidiary commandments was plainly set forth, leaving entirely without excuse those who persist in trying to combine the temporal and the eternal. Compare Leviticus 23, especially verses 37, 38, with Colossians 2, especially verses 14-17, and then read and heed 2 Tim. 2:15. It is well to remember that combining what God has separated is as dangerous and destructive as separating what He has united. Matt. 19:3-6.

## The Spirit of Prophecy.

The significant and sublime testimony of Sinai to the importance and necessity of obedience to God's law was continually emphasized by the ministry of the prophets, it being the primary and paramount purpose of every true, Heaven-sent prophet to exalt Jehovah's "Ten Words." 2 Kings 17:13; 1 Kings 18:17, 18; 2 Chron. 15:1-8. The gift of prophecy and the law of God are inseparable; they flourish or fail together. "Where there is no vision, the people perish; but he that keepeth the law, happy is he." Prov. 29:18. When the law is no more, prophets "find no vision from the Lord" (Lam. 2:8, 9), and when there is no vision, the law disappears and is "precious," or scarce. 1 Sam. 3:1; 2 Chron. 15:3. And even to the end, the commandments of God and the Spirit of prophecy go hand in hand. Rev. 12:17; 19:9, 10. Attitude toward the law of God is therefore an infallible test of the claims of every prophet. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them." Isa. 8:20.

## Where Israel Failed.

But Israel did not learn the lessons of Sinai; so they mocked the messengers of the Most High and sinned exceedingly until there was

no remedy, and the rod of affliction and punishment fell heavily upon them, and exile, captivity, and bondage overtook them. 2 Kings 17:1-23; Jer. 17:15-27; 2 Chron. 36:1-21. And even worse than their downright disobedience was the misinterpretation, perversion, and additions of their own devising—the doctrines and traditions of men—which "caused many to stumble at the law," rendered their worship vain, and made void the commandments of God. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For My people have committed two evils; they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Mal. 2:7, 8; Matt. 15:1-9; Jer. 2:12, 13.

## The Gospel Remedy.

Into the midst of all this confusion and contention, discord and debate, God sent His Son to expound, illustrate, and emphasize the requirements of His law. The life of God is His law for His creatures. Matt. 5:48; 1 Peter 1:15, 16. "God was in Christ," "manifest in the flesh." 2 Cor. 5:19; 1 Tim. 3:16; John 14:6-11. The law was written in His heart; "the Word was made flesh," and thus He was a living edition of the law and word of God. Ps. 40:7, 8; John 1:1-14. Moreover, as our pattern and example, He is an illustration of what we become as we fully enter into new covenant relation with Jehovah, and His law is written in our hearts and lived in our lives by the baptism of the Holy Spirit, as it was in Him. Jer. 31:31-33; Eze. 36:25-27.

Let us, therefore, look unto Jesus, for "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18; Heb. 12:1-3; 3:1, 2; Acts 3:19-26; Matt. 17:1-5.

"My blest Redeemer and my Lord,  
I read my duty in Thy Word;  
But in Thy life, the law appears,  
Drawn out in living characters.

"Be Thou my Pattern; make me bear  
More of Thy gracious image here;  
Then God, the Judge, shall own my name  
Among the followers of the Lamb."

## THE NAME OF JESUS.

WHAT is it to pray in the name of Christ? Millions ask in the letter of His name, and millions are disappointed. Every Christian church should be first in righteousness and love, and plead continually for some distinction. In this practical age it would be the discovery of discoveries if some one could delineate a faith, a course of conduct, or a love that would *always* be heard, answered, and would grant what the disciple thereof asks.

"Thy will be done," does not satisfy us. What *we* want is very hard to get. What God desires *always* comes to pass. Not a sparrow falls without His will. And, it so often happens, that we receive what we ask to our sorrow and rebuke. Then again, we so frequently have cause to give thanks for not being heard.

But, what is the name of Jesus, the name that *is* salvation to all who believe? There can be but one intelligent answer: Divine Love crucified, hated, betrayed, despised of all, and exalted of God to reign supreme.

To ask in His name is ever to ask in harmony with God's will. "Nevertheless, not my will, but Thine be done." Such a prayer is ever answered. JOHN KASTNER.



## TRUSTING CHRIST. No. 2.

THE cry of the soul should be, Give me the bread of life. Lift up a full cup of the water of life to my parched lips, that I may be revived and refreshed. Let me see Thee as my helper, the Man of sorrows and acquainted with grief. Thou wast wounded for my transgressions, and bruised for my iniquities. The chastisement of my peace was upon Thee, and with Thy stripes I am healed.

The Lord does not want His children to worry and fret over things that they can not help. He wants them to go on from strength to strength. Let us learn a lesson of trust from the miracle of feeding the five thousand with five loaves and two fishes. There were five thousand men, besides women and children, to be fed, and five loaves and two fishes were all that Christ had. Yet, after all had been satisfied, there were gathered up twelve baskets full of fragments.

When Christ is formed within, the hope of glory, that which before seemed but a meager supply will prove to be a rich feast. You will be satisfied yourselves, and you will have something to give to others. Walk humbly with Christ, daily learning His meekness and lowliness. Thus your heart will become a temple for God's presence.

Do not look on the dark side. When the Israelites were content with the portion of manna that God gave, they found it sweet and full of nourishment. When they became dissatisfied, it was loathsome to them. Content is a blessing; discontent, a curse.

God wants your mind to be clear, your temper sweet, your love abounding. Then the peace that passes all understanding will fill your heart. The atmosphere surrounding your soul will be refreshing. Your words will be fragrant. Christ came to this world to shed upon you His brightness and peace. Close the windows of your heart against the atmosphere of unbelief, and open them heavenward. It is your privilege to face the light, to talk hope and faith and courage.

Be kind and compassionate. Let your countenance reflect the joy of the Lord. Speak of His goodness and tell of His power. Then your light will shine more and more clearly. Above your trials and disappointments will be revealed the reflection of a pure, healthy, religious life. In the out-working of the inner life there will be a wonderful peace and joy. You may reflect the beauty of the character of your risen Lord, who, tho He was rich, yet for our sake became poor, that through His poverty we might be made rich.

It is possible for us to reveal the likeness of our divine Lord. We can know the science of the divine life. We can glorify God. Do we do it? O, what an illustrious example we have in the life that Christ lived while on this earth. He has shown us what we can accomplish through co-operation with Him. We are to seek for the union of which He speaks when He says, "Abide in Me, and I in you." This union is deeper, stronger, truer, than any other union. The heart must be filled with the grace of Christ. His will must control us, moving us to weep with those who weep, and to rejoice with those who rejoice, to feel a deep tenderness for every one in weakness, sorrow, or distress.

Being partakers of the divine nature will make us willing always to reach forth a helping hand to those in need of relief. Christ's heart was ever touched with pity at the sight of human woe. He died on the cross of Calvary

to lift from man the penalty of transgression. He came to our world to make it possible for sinful human beings to obtain salvation. He wept over the sorrow and suffering that He saw on every hand. He groaned in spirit in behalf of the tried and tempted, but He would not fail or become discouraged. He must press forward in order to make it possible for them to gain eternal life.

Be strong and of good courage. In order to fight successfully, a soldier must have courage and strength. Of ourselves we are weak and feeble. But we have the promise, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

MRS. E. G. WHITE.

## THE TRUE COMPANION.

GIVE me the man, however old and staid,  
Or worn with sorrow and perplexity,  
Who, when he walks in sunshine or in shade,  
By woodland bowers, or bare beach of the sea,  
O'er hill-top, or in valleys green, with me,  
Throws off his age and gambols like a child,  
And finds a boyish pleasure in the wild,  
Rejuvenescent on the flowery lea;  
Him shall the years press lightly as he goes;  
The kindly wisdom gathered in the fields  
Shall be his antidote to worldly woes;  
And the o'erflowing joy that nature yields  
To her true lovers shall his heart enclose,  
And blunt the shafts of care like iron shields.

—Charles Mackay.

## A LITTLE CHILD SHALL LEAD THEM.

THEOLOGIANs, learned and profound, discourse vaguely upon the question of the soul of man. Leaving the simple statements of God's unerring Word concerning this subject, they wander far from the truth, ending in skepticism and the bewildering fogs of uncertainty.

A little child was asked by his Sunday-school teacher the direct question, "Do you know that you have a soul?" "Course I do," replied the little fellow, placing his hand over his heart, "'Cause I can feel it tick."

This little item was placed in the joker's column of a newspaper, taken for a little bit of fun at the expense of the little fellow who of course did not yet understand that he was possessed of a "something," nobody can tell just what, that at death takes a sudden flight to the unseen world, either to rejoice in glory or writhe among the damned in torment. Of all this the little fellow was happily ignorant, and so is the precious Word of God.

When God formed the soul the heart began its "ticking." That was life. God formed man out of the dust of the ground, and when He breathed into him the breath of life, man became a "living soul." This is the record.

Reversely, he dies. Life ceases, and man goes back into dust. God said if he sinned he would, and so it came to pass.

"But," says one, "surely there is something that at death goes back to God." O, yes, surely, but it is only the life—that "ticking" power of the heart that God gave when life began. "For ye are dead, and your life is hid with Christ in God." The life God gave, He reserves unto Himself. No one can bestow that wonderful phenomenon—life—but God only. Life without the body is impossible. God formed muscles, veins, nerves, sinews, brain, and bones by the power of His Word

from the dust of the earth, then put life into all these, and man became a living, thinking, active being—a living soul.

When the heart ceases "ticking," all there is of man dies. His thoughts cease, his muscles are powerless to respond to the call of nerve for action, all is still in death. "Man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:12.

All there is of man lieth down. Man lieth down. This was true of Jesus Christ. If it can be shown that the soul of our Lord and Saviour Jesus Christ went into Joseph's new tomb, then surely this problem is made plain.

Peter on the day of Pentecost, speaking as moved of the Holy Spirit, said, quoting from the Psalms concerning Christ, "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope; because thou wilt not leave my soul in hell [the grave], neither wilt Thou suffer thine Holy One to see corruption." His soul was not left in the tomb, but this passage says it went in there. Otherwise, no sacrifice has been made for man. Jesus died. Life ceased, and for three days the Son of God lay in state on earth, cold and silent in death—all this the result of your sin and mine. He committed His life into His Father's hand on the cross, and perished. Nothing hard to understand about this. Life is simply life, and death, life's opposite, is death.

"Got a soul?" "Sure, 'cause I can feel it tick." T. E. BOWEN.

## WAR AND PEACE.

1. What is the natural heart, or mind, of man?

"Hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders." Gal. 5:20, 21.

2. To what do such dispositions and passions lead?

"From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?" James 4:1.

3. To what have these things always given rise among the nations of earth?

"Wars and rumors of wars; . . . these things must come to pass; . . . nation shall rise against nation, and kingdom against kingdom." Matt. 24:6, 7.

4. As we near the end of the age, what does the Lord say will take place?

"Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye and come, all ye nations." Joel 3:9-11. See also Jer. 25:15-35.

5. What will stir men's passions up to this universal war?

"They are the spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty." See Rev. 16:13-16.

6. Yet notwithstanding all this war preparation, what false cry will be heard?

"And many people shall go and say, Come ye, and let us go up to the mountain of the Lord. . . . And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." See Isa. 2:3-6.

7. Of what are we warned when this false cry of "many people" shall go forth?

"For when they shall say, Peace and safety; then sudden destruction cometh upon them; . . . and they shall not escape." 1 Thess. 5:3.

8. When will there be peace?

When Christ "shall reign in righteousness" (Isa. 32:1), then "the work of righteousness, shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32:17.)





## A CRY FROM AFRICA.

BY ELIZA H. MORTON.

*"Ethiopia shall haste to stretch out her hands unto God."*

From a land that's dark as night—  
Africa—few stars its light,  
Comes a native's pleading cry,  
"Help my people ere they die!  
O my people! my people!  
Help my people!

They are perishing in sin,  
O, my heart is sad within.  
Millions waiting just to hear  
That a Saviour strong is near.  
O my people! my people!  
Help my people!

Teachers in America,  
Love has power to hearts unbar.  
Dark our skins, yet blood the same,  
Come and teach in Jesus' name.  
O my people! my people!  
Help my people!

Jesus's coming; coming soon—  
Jesus, bright and glorious One—  
His salvation is for all  
If they heed His tender call.  
O my people! my people!  
Help my people!

Help my people in their need,  
To the message they'll give heed;  
Glad its notes, yea, sweet its sound,  
Safe the refuge to be found.  
O my people! my people!  
Help my people!

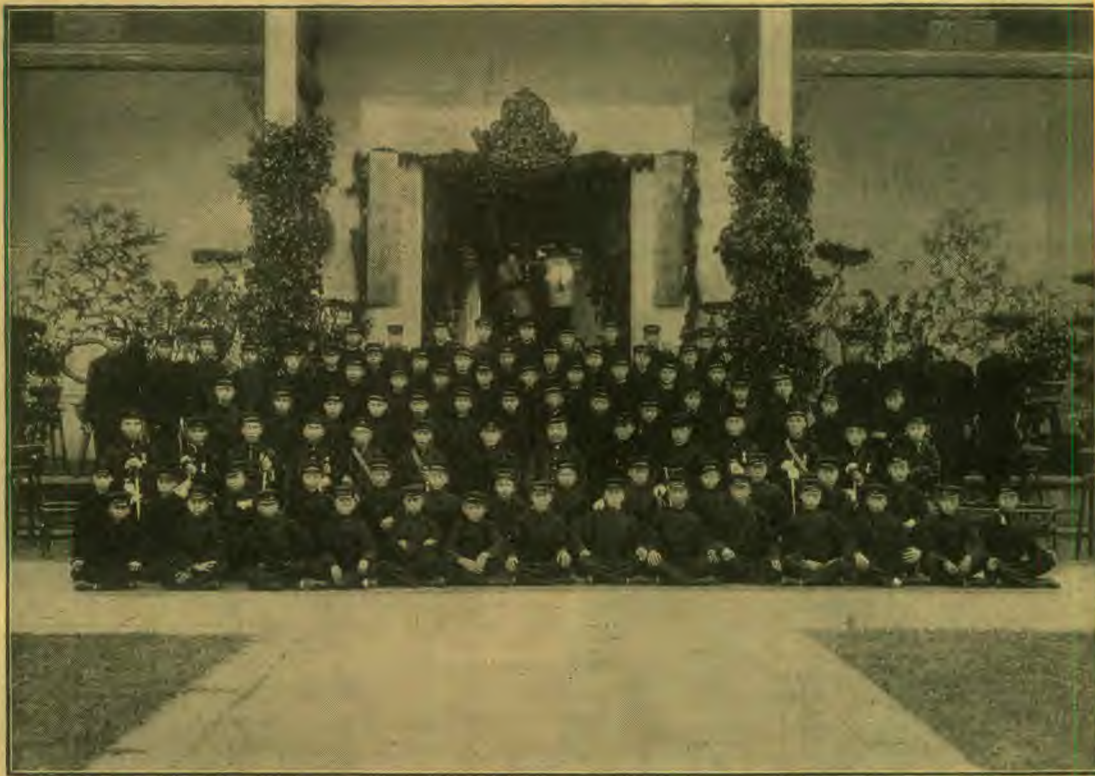
## GREAT CHANGES IN CHINA.

GREAT changes are taking place in Canton, as well as in all China. This city has in the past been the educational center for South China. Under the old system pupils received their instruction in private schools or by private tutors. In these schools there was no classification of pupils, no one being kept back by another, but each allowed to advance as rapidly as he might. When the student reached a certain grade of proficiency, he was allowed to take the public examinations, which were held annually. All male students, young or old, rich or poor, could take these examinations, and those who showed a sufficient knowledge of the ancient classics were granted degrees. Now all this is changed. By Imperial decree, the great public examinations are a thing of the past. All over the empire public schools are being opened. The course of study is changed. Less attention is paid to ancient classics, and more to modern sciences. An especial feature of the new schools is military training. Every one of these new schools is a training garrison. In many places old temples are stripped of their idols, and the buildings are remodelled for school purposes.

But such radical changes can not take place without opposition, as many of the people are slow to take up new ways. While it is not the Christians who are opening the schools above referred to, yet they and their books receive the blame, and consequently a strong anti-foreign feeling is manifesting itself in some quarters, especially among the ignorant classes. While there is no doubt that the presence of more than three thousand European Protestant missionaries, together with their schools, and the circulation of millions of copies of the Scriptures, have had a strong influence, yet there are other mighty forces at work.

The victory of the Japanese in the late war, and the American boycott, have had a tremendous influence upon the Chinese. What Japan has done, she can teach China to do, and her teachers are received with open arms. America, by her unfair treatment of the Chinese, has closed her own door of usefulness and another power has taken her place. Again and again the boycott notices have been posted up.

The movement is well organized, and there is a strong determination not to buy American goods until they shall receive fair treatment at the hands of the United States. This boycott has been a strong factor in unifying China, as the people of the North and South have been united in the common cause. The opening of the public schools is another means to the same end. As we see these school boys, from eight to seventeen years of age, marching in uniform and drilling, and the little children in the streets imitating them, we can not but see the fulfilment of Joel 3:9-14. "Proclaim ye this among the nations; prepare war; stir up the mighty men; let all the men



Government Military School, Canton, China.

of war draw near, let them come up. Beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Haste ye, and come, all ye nations round about, and gather yourselves together; thither cause thy mighty ones to come down, O Jehovah. Let the nations bestir themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about. Put ye in the sickle; for the harvest is ripe; come, tread ye; for the winepress is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision! for the day of Jehovah is near in the valley of decision."

At the present rate it will not be long before China will have hundreds of thousands of trained soldiers, able to cope with any army in the world. Like other nations her plea is for self-defense, but like them also she is preparing for the last great battle.

While the powers of darkness are working so mightily in preparing elements of destruction, it is time for the people of God to wake up and do all that is possible to save men. In the past few years great progress has been made in Christian missions in China. Yet not a hundredth part has been done

that might have been done. O, that the people of God knew the day of their opportunity, then would we see believers going everywhere preaching the Word. "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

EDWIN H. WILBUR.

Canton, China.

## MEDICAL WORK IN INDIA.

[By W. W. Miller, in *Welcome Visitor*.]

A poor native woman was very sick and needed medical attention to save her life. Her cruel husband said, "Let her die; I can get another wife." But the poor old mother, bent and gray, and with a spark of love that comes from above in her heart, replied, "But I can not get another daughter, so I will do all I can to save her life." She had heard about Sister White's and her work for the sick, so she laid her daughter on a rude bed, and four men carried her eight miles to Karmatar. They took shelter in a cow-shed as they had no other place to go.

Dr. Ingersol, our sanitarium physician, was sent for, and, on examination, it was found that an operation was necessary. When all arrangements had been made, we bowed in prayer, and asked God to direct us all in that we had to do. The patient was brought in and laid on a board. Mrs. Miller administered the anesthetic. Dr. Ingersol performed the operation, assisted by Sisters White's, Burroway, Mackey, and myself. Altho the poor soul had only

one lung she took the anesthetic well and was soon unconscious.

As I watched the doctor use the knife, a feeling of responsibility, such as I had never felt before, came over me. I thought, What if she should die in our hands, and be unprepared, would we be responsible? Then I prayed the Lord to spare her life until we could tell her more about Jesus, and my confidence in the Lord grew strong, and my faith looked up. I felt confident that she would come out from the influence of the anesthetic alright, and so she did, for which we all felt thankful to the Lord. She was placed on a bed in Sister White's room where she remained until she was ready to be taken home.

As I think of this poor woman and her dear old mother, the scripture comes to me, "As oft as ye do it unto the least of these, my brethren, ye have done it unto Me." With much love to all of like precious faith, I remain as ever, your brother in that blessed hope.

6 Royal St., Calcutta, India.

"YE shall be witnesses unto Me."



**THE IMPORTANCE OF OWNING BUILDINGS.**

This subject is considered in a recent number of *World-wide Missions*, a Methodist journal. It is said to be the experience of Methodist missionaries everywhere that permanent success is largely due to an appearance of permanent settlement on the part of missionaries. And nothing is so much regarded as evidence of stability as the ownership of the buildings in which the work is conducted, of some kind of headquarters. The reasons for such ownership are summed up in the following points:

- They give us a foothold in the enemy's country.
- They create confidence in the permanency of the work.
- They become centers of evangelistic work.
- They prove that we have come to stay.
- They advertise themselves as definite headquarters.
- The people always know where to come for worship or to see the pastor.
- They give converts confidence in the future.
- They encourage our people to develop local resources in self-support.
- They secure the respect of the local authorities and give the mission a standing in the community.
- An enterprise that can be driven from one rented house to another can not command popular respect.
- Capricious or unfriendly landlords can not drive us from our own property.
- In — (China), we have been working twenty years and have achieved no success, because we have been forced to change so many times.
- West China will come to full self-support as soon as the stations are supplied with church buildings.

**The Danger of Politics in Religion.**—The religious unrest of India is evidenced by the new movement called the Arya Samaj. Its followers give up idolatry and return to the Vedas, the sacred writings of their ancestors. These writings are full of incantations, charms, and ritual, and set forth a crude nature worship, which their modern believers endeavor to spiritualize into the belief of one God. They allegorize the worship of the elements, borrowing largely from Christianity in the process. Rev. C. F. Andrews, of Delhi, writing to the *Church Missionary Intelligencer*, says: "One of the most startling facts I have heard in this country of surprises is that in Lahore, the center of the Arya Samaj in the north, 200 native ladies meet every week, under the presidency of a very able and distinguished native lady, for prayer to the one god. If only the movement took always this religious character, one might have the highest anticipations that it would lead on to Christ, the Way to the Father. The great danger ahead is that it may become almost wholly political and secular. The more politics enters into the movement, the more it becomes violently anti-Christian."

And this is just as true of the Christian religion in the "Christian" countries. Its greatest danger just now is the tendency of its devotees to seek political aid and to wield political power. It is just as true of the Christian religion as of any other, that "the more politics enters into the movement, the more it becomes violently anti-Christian." Beware of any religious movement that looks to political influence for its motive power.

**A Baptist in the Philippines.**—The *Record of Christian Work* says that the American Baptist Missionary Union has had in its service at the Philippines a very successful worker who came thither from Spain. This gentleman, Rev. E. Lund, has been sought out by Bishop Aglipay, the head of that large body of seceders from the Roman Catholic Church which calls itself, "the National Philippine Catholic Church." The bishop sought the friendship of Mr. Lund, and their first interview was closed with prayer, the bishop repeating word by word, like a little child, the words of the Baptist preacher. Aglipay has opened his churches to Mr. Lund, and encouraged his followers to hear his preaching. He has even taken the largest theaters in different islands, bearing the expenses, and thousands have pressed into them to hear Mr. Lund preaching the true Gospel, denouncing sin, whether of life or worship, in the plainest language, and in

language equally plain announcing salvation through Jesus Christ. Such was the power of the preaching that sometimes the people burst into applause.

**Presbyterian Missionaries** report that in Japan Buddhism is studying and adapting Christian methods, forming young men's associations, establishing great schools, inviting Christians and even missionaries to take place among the lecturers to the students. The Buddhists are hoping to capture the secret of the energy and the power of Christianity. When they have found that secret, they will no longer be Buddhists, but Christians.

**OUR WORK AND WORKERS.**

THE post-office address of Brother M. H. Brown will be Morganhill, Cal., till further notice.

Six converts to the faith at St. Johns, Newfoundland, are reported in the Canadian Union Messenger by Brother C. H. Keslake.

It has been decided to add a medical department to Union College, at College View, Neb. The spring term began February 28.

THE New York Indicator notes the death of Brother D. A. Ball, a faithful servant of the cause in that conference, on the 12th of February. Further particulars are promised.

WRITING to the South Dakota Worker, Brother R. E. Harter notes, in connection with his meetings at Willow Lake, that two leading Methodist families have accepted the Sabbath "according to the commandment."

OF the Avondale School at Cooranbong, N. S. W., the *Record* says: "There is a total enrolment of 120 students in the senior department, and of these ninety-five are living in the school home. There are thirty children in the primary department."

REPORTING to the *Record*, Brother R. Hare mentions a good work in Stawell, Victoria, Australia. At the last quarterly-meeting seven members were added to the church. A week previous, a baptismal service was held in the mountains sixteen miles from there, when seven candidates were buried with their Lord.

THE Religious Liberty Bureau has issued a 32-page pamphlet, large page, from headquarters, Takoma Park, Washington, D. C. It contains strong articles by several of the leading brethren in that city, setting forth not only the principles of religious liberty, but gives important information concerning the religious legislation pending in Congress. It ought to be widely circulated. Price 5 cents. Every one should be thoroughly posted on this important subject at the present time.

AFTER being in Manila ten days, Brother E. H. Gates writes to the Union Conference *Record* (Australia), December 12, as follows: "I see no good reason why we should wait any longer before entering the Philippines with a missionary worker. The place is as ready as it will ever be, and there will be nothing gained by waiting. We ought to have been here at the close of the war. I am feeling much better than when I left Australia. This is the best time of the year to be here; in fact, it is quite comfortable now. The worst thing is the humidity of the climate, combined with the poor drainage, making it somewhat enervating. I am making some interesting acquaintances."

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## INFLUENCE AND RESPONSIBILITY OF MOTHERS

JUST across the street there is a badge of mourning upon the door. A widowed mother is bowing her gray head in anguish unspeakable; her firstborn—the beginning of her strength—has taken her own life. In shame and misery, her name a byword and a disgrace, she has sought refuge in the grave from the accusing eyes of the world.

Who can fathom the grief of that mother's heart? She can remember well enough the day when the poor outcast was pure and beautiful and innocent. What a little time it seems since those white lips first learned to lisp the sweet word "Mother." It seems like a horrible nightmare from which she must soon awaken to embrace once again her daughter, pure and fair as of yore.

How has it all happened?—Ah, sad memory goes back to the time when the little daughter first began to manifest those traits of character which at last have proved her downfall—her everlasting undoing. Gradually the little one had become more and more self-willed, and to need more and more the firm hand, mature judgment, and wisely-administered correction of the mother. But alas, and alas! the correction and reproof, if given at all, were tardy and ill-timed; and the conviction is forced upon the mother, that she has not half realized the weighty responsibility of motherhood. O, if she had only estimated rightly her own influence over the child she had loved so well!

This is no fancy sketch. All over this unhappy land—in the church as well as in the world—mothers, yes, and fathers, too, are reaping a harvest of blasted hopes, and weeping tears of unavailing regret. They have not been faithful in training and influencing the tender buds of promise entrusted to their care.

"Children are an *heritage* from the Lord," says the wise man. Webster defines "heritage" as an "inheritance." What does the world think of one who squanders or lightly values his inheritance? What does God think of such an one?

The case of Esau is an example; and of him it is written: "Jacob have I loved, but Esau have I hated." What was the trouble with Esau?—O, he didn't care very much about his heritage. He sold it for something to eat. He didn't stop to consider that his father would give him all the food he needed in his direful hunger, and yet he knew of his father's tender love for him—knew it well enough. It had been manifested in too many ways for Esau to doubt it. But he was hungry and impatient, and in his unreasoning folly he sold his birthright.

I wonder how many mothers, as they read these words, can see mirrored in their own lives the sad story of this foolish son of Isaac. How many, underestimating the priceless value of their heritage, have sold it for a mess of pottage! Troubled and careful about many things, like Martha of old, they forget that the Father above knows all about their needs, and has pledged His Word to be with them, even unto the end of the world.

"But I do try to do my duty by my children!" exclaims some busy mother whose hands are worn with toil, "please explain to me *how* I may sell my birthright, and what you mean by a mess of pottage."

Mother, when you spend more time putting the trimming on Mary's new dress than you spend in a

whole month in teaching her the Bible reasons for the faith you profess to love, you are in grave danger of selling your birthright to the enemy of souls. When you give more thought and pains to the preparation of a dainty lunch with which to arouse the envy of the fashionable Mrs. A—whom you are entertaining, than to the study of the Sabbath-school lesson, or to the preparation of wholesome food for your children; when you hurry through your daily devotions, or neglect them entirely, that you may give more time to polishing the silver or finishing that new piece of embroidery,—then look out; for you are in danger; and remember, your little daughter will catch the spirit of worldliness and carelessness which her keen eyes discern in her mother.



Guarding the Coming Man.

Children are great imitators—did you ever notice it? A little girl's highest ideal is her mother. A little boy's greatest desire on earth is to be like his father. How do I know?

See Janie strut about the room in her mother's long kitchen apron; it impedes her walk greatly, and is far from sightly—never mind; is she not very much like mama?

What makes Johnny delight in wearing papa's hat and slippers, at vast inconvenience to himself?—Because papa *must* be imitated at whatever cost.

Mary and Annie are at play in the nursery: "See here, Annie," says Mary, "You be mama, and I'll be Susan. We'll play it's wash-day."

"O, don't let's play that," expostulated Annie; "mama just scolds and frets all day whenever Susan washes,—just scolds and scowls. I don't want to make my face all ugly puckers,—I'd rather play I'm mama when the minister comes; *then* she just smiles

and smiles every minute." "Yes, and" she has lovely cake and preserves for dinner. When I get big I'm going to have the minister come every day."

Ah, these little ones are wonderful imitators! Mothers, what would you like to see your daughters imitate? Vice, or virtue? smiles, or frowns? See to it that the pattern set for them be such as you will wish it had been, when your account must be rendered to the Master who has said, "Suffer the little children to come unto Me."

LILLIE D. AVERY-STUTTLE.

### WHY DO MOTHERS EVER FRET?

I WONDER so that mothers ever fret

At little children clinging to their gown;  
Or that the footprints, when the days are wet,  
Are ever black enough to make them frown.  
If I could find a little muddy boot,  
Or cap, or jacket on my chamber floor;  
If I could kiss a rosy, restless foot,  
And hear it patter in my house once more;

If I could mend a broken cart to-day,  
To-morrow make a kite to reach the sky,  
There is no woman in God's world could say  
She was more blissfully content than I.  
But ah! the dainty pillow next my own  
Is never rumpled by a shining head,  
My singing birdling from its nest is flown—  
The little boy I used to kiss is dead.

—Selected.

### RESPONSIBILITY OF MOTHERHOOD.

In every true woman is placed the motherly instinct. It was given her by her Creator, and is as noble and pure as the source from which it came. It was designed of God, when properly developed, to be a source of great mental and spiritual blessing; and, if mothers could only realize the privilege and possibilities intrusted to them by this bestowal of His love, they would take up their responsibility with feelings of gratitude to Him who has so highly exalted woman as to make her the mother of all mankind. If mothers could only be educated to appreciate their own power and great privilege in the sphere where God has placed them, they would never be led to clamor for political power in the state. Woman, in her proper sphere, has all the power that a truly unselfish heart could ever desire. Especially is this true of a mother. No queen on her throne, clothed in her royal robes, has a more glorious or responsible reign than a mother in her home, with her little ones around her.

In the present agitation of woman's rights and woman's suffrage, one can but think that there is something painfully wrong in the education of those individuals who feel that this is the end to be reached before woman shall find her proper place. If worldly honor and fame are what is so eagerly sought, we have but to read history to learn that much that has already been achieved belongs to woman. Have not all our great men had mothers? Have not their mothers moulded them, and made them in a measure, what they are? To whom, then, is much of the honor due? Is it not largely to the mother? But it is not worldly fame and honor that the truest, noblest, and greatest women are seeking, and most emphatically should it not be the end sought for by Christian mothers. This reaches but the surface. It is not soul satisfying, nor fruitful of good. It is the question of duty that we must face. It is the fulfilment of duty to the satisfaction of an enlightened conscience, that will bring us strength and happiness. O, that we might work for that which lies beneath the surface, that we might help exalt woman, especially the mother, to the sphere where God has placed her, and help her to understand that her duty faithfully performed will bring her honor beyond anything earth can give!

Mothers, do you sometimes feel that your field of usefulness is small—that your life is narrow and unimportant? O let me beg of you to banish those



feelings at once! In a little poem from the *Woman's Journal* I find these lines, which may comfort some tired, burdened mother's heart:

"She had little of earthly beauty,  
She had less of earthly lore;  
She climbed by a path so narrow,  
Such wearisome burdens bore;  
And she came, with heart a-tremble,  
To the warder at heaven's door,  
And said, 'There were hearts of heroes;  
She said, 'There were hands of might;  
I had only my little children,  
That called to me day and night;  
I could only soothe their sorrows,  
Their childish hearts make light.'  
And she bowed her head in silence,  
She hid her face in shame,  
When, out from a blaze of glory,  
A form majestic came,  
And, sweeter than all heaven's music,  
Lo, someone called her name!  
Dear heart that hath self forgotten,  
That never its own bath sought,  
Who keepeth the weak from falling,  
To the King hath jewels brought,  
Lo, what thou hast done for the children,  
For the Lord Himself hast wrought!"

Some of the greatest and noblest of all the characters of earth are those of whom the world has known the least, who have lived and died unknown to few, except those most intimately connected with them. I feel sure that among these the judgment will reveal some of the patient, self-sacrificing, toiling mothers who, themselves may have been laid away, but whose influence may live on through all eternity.

KATE A. WILCOX.

#### WHEN TO TEACH CHILDREN TO PRAY.

TO WAIT, as some people illogically advise, until children are old enough to understand about God before teaching them to pray, is to behave as nobody behaves in regard to any other thing under the sun. The sensible way is to do as a mother, whose children are among the best trained and best behaved I know, tells me she always does—namely, long before the child can talk, in the very dawning of intelligence, to clasp the tiny hands in hers, and say the little prayer, while yet it can only be mother's saying. The habit may be established by the time the baby is talking and walking, the blessed thing about it being, then, that the whole conscious life of the child will be fast bound to God. There will never be the memory of the time when the heart's burden was not rolled off at His feet, when the day did not begin and the evening close with a sweet Amen.

As children grow older, they should learn to repeat reverently the Lord's Prayer, and should be encouraged in the tender bed-time talks with mama, which are mama's most precious opportunity for winning their confidence, and keeping them close to herself, to make prayers, of their own. A child's day, like the day of a grown person, has its lights and shadows, its trials and anxieties. Temptation has met the little one on the playground, the street, or the school-room, and she has had her fit of naughtiness, her gusts of temper, or her disappointments, as great to her as her father's to him. So the child, as well as the adult, may learn the comfort of just resting on that precious truth, "He knows."—*Christian Advocate*.

#### WHEN MEN PRECEDE.

GENERALLY speaking, a man always follows a woman in or out of a public place, through a door, and the like; but, as in everything else, there are exceptions. It is these which trouble a person to define, and yet the common sense that governs them will clear any mystery as to the whys and wherefores.

For example, a man always precedes a woman out of a crowded car and gets off, ready to help her. By his going first, he clears a way for her, and makes her egress less difficult. On the other hand, of course, he never precedes her from a room. It is wholly unnecessary, and would be the height of bad form.

An English custom that is gradually making its

way here, is for a man to go first into a restaurant, leaving the woman to follow. The old American fashion would not have countenanced this; but it has a most excellent reason, as it allows the man to select the table. A woman does not wish to be at the beck and call of a head waiter, which is what happens if her escort is behind; whereas, if he is in front, the choice rests with him, and not with the waiter.

Another place where common sense is making an effective change is in having a man enter a door first, if it swings in. In many places such doors are opened by pages; but, when they are not, the man goes through first, and then stands holding it wide open for the woman.

This he can not do if he is behind her, for he can push it only the length of his arm, and that over the woman's shoulder, which is far less convenient for her than the new way. When a door opens out, the man, of course, always follows.

In spite of the discussion that arises from time to time over the point, a man always precedes a woman in going upstairs. In going down, he follows. He leads the way down the aisle of a public hall, the woman following; and, when he reaches the place where their seats are, he stands and waits for the woman to take hers. The same mode of procedure obtains in a church.—*New York Telegram*.

#### A MOTHER'S GOOD-BY.

SIT down by the side of your mother, my boy;  
You have only a moment, I know,  
But you will stay till I give you my parting advice;  
It is all that I have to bestow.

You leave us to seek for employment, my boy;  
By the world you have yet to be tried;  
But in all the temptations and struggles you meet,  
May your heart in the Saviour confide.

You will find in your satchel a Bible, my boy;  
It is the Book of all others the best;  
It will teach you to live, it will help you to die,  
And lead to the gates of the blest.

I gave you to God in your cradle, my boy;  
I have taught you the best that I knew;  
And as long as His mercy permits me to live,  
I will never cease praying for you.

Your father is coming to bid you good-by.  
O, how sad and how lone we will be!  
But when far from the scenes of your childhood and youth,  
You will remember your father and me.

I want you to heed every word I have said,  
For it comes from a heart filled with love,  
And, my boy, if we never behold you on earth,  
Will you promise to meet us above?

Hold fast to the right, hold fast to the right,  
Wherever your footsteps may roam.  
O, forsake not the way of salvation, my boy,  
That you learned from your mother at home!

—Selected.

#### ONWARD AND UPWARD.

WE live but one life, we pass but once through this world. We should live so that every step shall be a step onward and upward. We should strive to be victorious over every evil influence. We should seek to gather good and enrichment of character from every experience, making our progress ever from more to more. Wherever we go we should try to leave a blessing, something which will sweeten another life or start a new song or an impulse of cheer or helpfulness in another heart. Then our very memory when we are gone will be an abiding blessing in the world.—*J. R. Miller, D.D.*

WHEN I commenced my duties as professor of theology, I feared that the frequency with which I should have to pass over the same portions of Scripture would abate the interest in my own mind in reading them. But after more than fifty years of study, it is my experience that with every class my interest increases.—*Prof. Leonard Woods*.

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## Publishers

**Faith Held Lightly.**—The princess Ena of Battenburg is a Protestant and all her family are Protestants, but she wishes to become a queen and to marry King Alfonso of Spain; but to do that according to the law she will have to accept formally the Catholic faith, and this, it is said, she proposes to do, barter faith for a crown, and this in a land of Bibles.

In this paper our usual Home department is given to matter pertaining to the influence of mothers in the home. Of special interest also is the beginning of the series of articles on the "Temporal Power of the Papacy," by one who resides in Rome. And of great importance just now and henceforth is the religious liberty question, and its bearing on certain proposed Sunday legislation by Congress. This live issue receives special attention in the Outlook department. This mention, however, should not distract attention from the other matter in the paper, which may more deeply concern the reader's own soul.

**Brought out to Bring in.**—So Moses instructs that the children of Israel should answer one of the questions which their children should raise—"What mean the testimonies and the statutes and the ordinances, which Jehovah our God commanded us?" And they were to reply that "We were slaves in Egypt, and God brought us out of that bondage that He might bring us in to the good land of His promise." All the restrictions, the commandments, the blessings, are to fit us for the bringing in. And even so all the prohibitions, the injunctions, the commandments, the promises, the blessings are that God may bring us in to the eternal land of goodness and light, and love. Rebel not against Him. Forget not His purpose or His means of salvation.

**Science in Law Courts.**—A gentleman in Boston sued the elevated railway company for \$150,000 damages, because the trains which passed around the corner of a large building where he lived caused so much annoyance by the noise they made and the obstruction of light. A phonograph was brought in for the evidence to reproduce the noises, a photometer to show the diminution of light, and an oscilometer showed photographs of air-wave disturbance during the passing of trains. The result was a verdict of \$45,000 with interest, making \$58,267.

**Colporteurs Needed.**—In one district in New York City it was found two weeks ago that the Court of Special Session which sits weekly did not possess a Bible. An Italian young man and woman called to be married. The magistrate who was present consented and called for a Bible. None was found in the courtroom. The officer was sent to obtain one, and was gone half an hour, and returned with a German Bible; but this would not do, and another half hour was spent before an English version was found, and this was obtained at the Jamaica library. Surely the American Bible Society ought to send some colporteurs nearer home.

**The Portland Meeting.**—The Pacific Union Conference meeting which was held in Portland, Oregon, February 15-25 was in many respects a most excellent meeting, and fruitful in results. The attendance of the delegates was quite large, representing the whole Pacific Coast and the various mission fields connected with the conference, with the exception of the Hawaiian Islands. Among the important actions taken was the division of the Conference into two, on the Oregon and California line, north of that line taking the name of The North Pacific Union Conference, consisting of the following local Conferences: Western Oregon, Western Washington, Upper Columbia and British Columbia, including the Alaskan mission field. The president of that will probably be W. B. White; the election had not taken place when the writer left. The southern part of the Conference retains the old name and history of the Pacific Union Conference, consisting of the conferences of California and Nevada, Southern California, Arizona, and Utah, the last two of which are important mission fields. The officers in this conference are as follows: President, H. W. Cottrell; secretary, J. J. Ireland; treasurer, E. A. Chapman; auditor, J. J. Ireland; executive committee, H. W. Cottrell, J. J. Ireland, the four Presidents of the Conference within the field, at present W. T. Knox, G. W. Reaser, A. Whitehead, F. I. Richardson, and the following representatives of the Religious Liberty, Sanitarium, Educational, and Publishing work respectively: J. O. Corliss, J. R. Leadsworth, M. D., W. E. Howell, and M. C. Wilcox, making the executive committee ten. The headquarters were moved to Mountain View, where the paper will be published. The spiritual meetings of the Conference were good, and the one note which rang out in social meetings as well as preaching services was consecration to God and larger grasp of spiritual power. As to weather, Portland lived up to its well-known reputation, it rained day and night all the time, sometimes very hard, and yet the Portlanders tell us that that is the good weather of the winter, the people are always well and healthy while it rains. Portland is a great growing city, and an important center of the northwest; in fact the northwest is rapidly settling up and there are good openings, I am told, all through there for those who wish to obtain land for homes. The city water supply of Portland is most admirable. It has been expensive to obtain it from Mt. Hood, which is, if we remember, about fifty miles away, but it is certainly worth while. It is pure, soft snow water, cool, refreshing, and abundant. We shall have more to say about the meeting in future numbers, or at least about the results.

**The council of brethren** at Jerusalem decided to send a letter to the Gentile converts exhorting them to "abstain from pollutions of idols, and from fornication, and from things strangled, and from blood." And some teachers of to-day are assuming that this is all that those converts from the world are required

to do; that therefore the law of God was not otherwise binding upon them. But that special instruction was given because those sins were such as the Gentiles were addicted to, and were inclined to indulge in even after conversion. To illustrate: The Third Presbyterian Church in Shanghai has a book containing pledges against liquor, tobacco, and foot-binding. It is deemed essential to make a special crusade against these evils, because of their prevalence—relics of heathenism not yet fully eradicated from the hearts of the native converts. In preparing that book of pledges, it was not designed to teach that abstinence from those particular evils constituted the whole duty of Christians. "Fear God, and keep His commandments; for this is the whole duty of man" (Eccl. 12:13); and to offend in one point makes one guilty of all (James 2:10).

When one is carried away from the truth by the performance of a miracle—be it a "wonderful work" of healing or what not—he manifests great ignorance of the prophecies concerning the deceptions of the last days. While the Lord, in His providence, will work miracles when in His wisdom they will effectually witness to the truth, they are not given as a general sign of God's power, as when Christ was on earth. It is because He so used miracles that the adversary employs them to deceive the world and impose upon those who are disposed to trust in such things. Signs and wonders and miracles are noted as special mediums of deception in the last days. See Matt. 7:21-23; 24:23-25; 2 Thess. 2:7-12; Rev. 13:11-14. There is the promise of the outpouring of the Holy Spirit in the last days; but that does not specifically imply miracles as *proof* of the power of God. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23. This will be the crowning result of the "latter rain." No one can afford to be even healed of disease through the agency of the deceiver of mankind; for he can not heal the disease of the soul which his healing of the body is sure to inflict.

The Religious Liberty Bureau will supply in quantities as desired two leaflets dealing with the two Sunday bills now before Congress. These are an eight-page document relating to the District of Columbia bill, and a four-page leaflet in relation to the Post-office bill. The price of the former is fifty cents a hundred, and of the latter twenty-five cents a hundred. These should be freely circulated in connection with anti-Sunday legislation petitions to Congress. Address Religious Liberty Bureau, Takoma Park, Washington, D. C.

In this world of temptation, the experience of adversity is not nearly so dangerous to the Christian as material prosperity. Ten men will bear up under adversity where one will pass through the ordeal of prosperity unscathed. "How hardly shall they that have riches enter into the kingdom of God!" But despite the warning that "they that will be rich [desire to be rich] fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," there are few indeed who are not willing to risk it.

The "New York World" tells us that in 1868, in New York City, for every ten thousand population there were 13.5 deaths from heart disease, but in 1901 the percentage had more than doubled, having risen to 29.68. These are figures from the Board of Health. It is known that these diseases are caused by high living, mental stress and strain, undue worry, over-exertion, and especially by stimulants and narcotics. It is a following of the pace that kills.

**"Jonah and the Sea Monster."**—The Holy Scriptures defended against the attacks of infidels, atheists, and the higher critics. The miraculous swallowing of the prophet Jonah by a great fish explained and vindicated. Single copy, post-paid, 4 cents; 8 copies, 25 cents. Address, Elder W. H. Littlejohn, Battle Creek, Mich., R. F. D. 4.