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SIGNS OF THE TIMES



FUNDAMENTAL PRINCIPLES. No. 7.

From Virginia's "ACT for Establishing Religious Freedom." 1785.

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It tends also to corrupt the principles of that very religion it is meant to encourage, by bribing, with a monopoly of worldly honors and emoluments, those who will externally profess and conform to it.

SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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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, }

JESUS OR BARABBAS?

BEHOLD, the Man!" in our last issue, should have followed this chronologically, but the order matters little to the great moral lesson involved. This part of the narrative of the passion week of our Lord deals with a great moral crisis, one of the critical moments of the ages, when the rulers of a nation write its doom.

JESUS had been before the proud Annas for examination, where He was denied of Peter. Thence He was taken to the haughty Caiaphas, the high priest. Here suborned witnesses testified against Him, and under oath Jesus declared Himself to be the Son of God. For this He was adjudged guilty of blasphemy and "worthy of death." Then followed the abuse of the brutal servants, who sought, as such minds ever do, to curry favor with their meaner masters by abusing those whom the master hates. They mocked Jesus, and beat Him; they spit in His face; they blindfolded Him and struck Him, and tauntingly asked, "Prophecy unto us, Thou Christ; who is he that struck Thee?" And so the reviling and smiting went on, till even mad malevolence and bestial brutality grew weary. Even so have such hearts treated Christ's followers in the crisis of centuries which have followed.

ALL this was in the night, and no sentence was then legal according to Jewish law. In the morning the farce was repeated, Jesus was brought before the Sanhedrin, He was condemned. Then came Judas with his too late

confession, which condemned the chief priests and elders. Then, as the Jews had no power to execute the death sentence, Jesus was bound and delivered to Pilate in the Prætorium; but, with hypocritical sanctity, the priests would not go in for fear of defilement. They could defile their hearts with murder, but they must not run the risk of coming into outward contact with Roman heaven. By such tricks the devil deceives his dupes in making them believe that they have a conscience.

PILATE went out to the Jews, asked for their accusation, told them to judge Jesus themselves, which they admit they can not do. He examines Jesus, finds Him guilty of none of their charges, and declares to the Jews, "I find no crime in Him." And when the accusations were heaped higher, the governor again declares, "I find no fault in this Man." Then

likely to burst forth on this great annual gathering, they were allowed to ask this boon of their rulers.

AS THE multitude come before him and clamor for their privilege, Pilate sees in it an opportunity for releasing Jesus. He will not let them choose this time. He will choose two, one the very worst of criminals, a robber and a murderer, the son of Abbas, and the other Jesus. First, he asks, "Will ye that I release unto you the King of the Jews?" He knew that their envy moved them to act. Again and again, stirred by his own sense of justice, by his wife's message, by the noble bearing of Jesus, he endeavors to obtain their consent to release Him. He tells them there is no crime in Him, nothing worthy of death, no fault at all. But the rulers of the Jews will not hear. They move the people to ask for

Barabbas, and the unthinking mob asks for Barabbas. Is it possible, thinks Pilate. "Whether of the twain [Jesus or Barabbas] will ye that I release unto you?" and with one mad voice they cry, "Barabbas." "What then shall I do with Jesus who is called Christ, whom ye call King of the Jews? They all say, Let Him be crucified. And he said,

Why, what evil hath He done? But they cried out exceedingly, saying,

Let Him be crucified."

PILATE could do no more. He had weakly yielded to one thing after another, the choice of the people, the consent to scourge; and now the people forced him to the ultimate. He took water and washed his stained and guilty hands, and said, "I am innocent of the blood of this Righteous Man; see ye to it." And all the people gave the awful answer: "His blood be on us, and on our children." Then released he unto them Barabbas whom they asked for; but Jesus he scourged and delivered to their will to be crucified." This



CHRIST BEFORE PILATE.

learning that Jesus had lived in Galilee, Pilate sent Him to Herod, the governor of that province, then in Jerusalem; and Herod, after his senseless mocking, sends Him back to Pilate uncondemned.

At the great feast of the Jews, the yearly Passover, it was the Roman custom to release to the Jews whatsoever prisoner they desired. Many of the Jews imprisoned by the Romans were guilty of no petty crimes. Their crimes were against the Roman state. In the eyes of the Jews, they were patriots. Sometimes they had resisted the grasping Roman tax-gatherer, or publican. To make the Jews feel their yoke lighter, and to allay the national spirit

was the climax of the crisis with that nation. It was God's last effort to save Israel by sending His only begotten Son. But they despised the prophet of God, they mocked His messenger, they laughed at His message, till the wrath of the Lord arose against them and there was no remedy. If they had known that the Man they crucified was the Son of God, the Messiah, they would not have said the words nor done the deed. They did not know because they did not desire to know. They were willing to be ignorant. They thought more of their sins than of His reproofs of righteousness, and they made an eternal mistake with its awful consequences.

THE lesson is for us as individuals. To us *sometime* comes the question, "What will you do with Jesus who is called Christ?" We must choose. We may not temporize. It is insistent and must be decided. Put it off if we will, it will come again till it asks, Which will you choose, your own sins and lusts and desires and ways, or Christ? Which will we take? He will not divide our heart between our sins and Himself. It is all or nothing. It is Christ or Barabbas, the robber, the murderer, of our lives.

"Once to every man and nation comes the moment to decide

In the strife of Truth with Falsehood, for the good or evil side.

Some great cause, God's new Messiah, points each the bloom or blight,

Parts the goats upon the left hand and the sheep upon the right,

And the choice goes by forever, twixt that darkness and that light."

Nations are deciding to-day. Men are deciding to-day. We have decided or are deciding to-day. O, decide for Christ. Choose not the son of Abbas, but the Son of God.

AS GOD WILLS—NOT AS MEN MAY.

THE contention that God's Sabbath law is different from all other laws in that it is not a legal requirement, is almost too puerile for notice; but there are some people who accept it because they are willing to grasp at any straw that even promises support in disobedience. Such people can be, and are, deceived by the illusion that a commandment of God can be obeyed by doing something else. This deceptive perversion of the Word assumes that it is more pleasing to God to have us ignore what He has positively commanded than to obey it; that we are not to suppose that we *must* do that which is commanded, but rather that we *may* do something else, more to our own liking; that by construing His law in this way, we may "show our grateful love and praise to Him" more effectually than by direct obedience of a definite commandment.

The fallacy of such contention may be seen by applying the logic of it to human law, especially to the orders of a human father to his son. The father gives his son definite directions for some specific duty to be performed on some definite day, stating plainly why it should be done on that day—the reason being such as could not apply to any other day. But the son assumes that he can better show his "grateful love and praise" to his father by choosing some

other time to perform the service. He argues that the commandment of his father is not something that he must do as commanded, but it would be rather pleasing to the parent for the son to do something different, or to do the same thing at a different time, on some plausible pretext. Very few parents would be better pleased by the son's choosing to have his own way.

So the Lord has set apart a certain time for mankind to memorialize a certain event (Gen-2:2, 3; Mark 2:27), and men think to better show their "grateful love and praise" by ignoring that institution, and by memorializing another event on another day. In other words, they deem it better to lay aside the commandment and hold to the tradition of men. But the Lord says such worship is vain. Mark 7:5-9. Again, He lays down this eternal principle, that all would do well to heed: "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." "Why call ye Me, Lord, Lord," He says again, "and do not the things which I say?" G.

THE MOTIVE POWER OF GRATITUDE.

THERE is no greater sin than ingratitude. It is well called monstrous, fiendish, treasonable. The sympathetic heart wonders in amazement at the story of the ten lepers. We can hear the vows and promises which their agony-wrung lips uttered previous to their healing; but not one grateful word came back to the Healer from nine of these; and yet their case is typical of millions who are as truly ungrateful. Are we like the Samaritan *one*, or the professedly Israel *nine*?

Gratitude is a desire to be kind or beneficial, together with a lively sense of the benefits received. It combines the three elements of humility, truth, and justice. Humility is a realization that we are nothing in ourselves; truth teaches that all that we have came from God; and justice teaches that we ought to render to the Giver all in our power for what He has bestowed.

True gratitude keeps in mind God's received goodness. Its language is:

"Bless Jehovah, O my soul;
And all that is within me, bless His holy name.
Bless Jehovah, O my soul,
And forget not any of His benefits.
It is He who forgiveth all thine iniquities,
And who healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with kindness and mercy;
Who satisfieth thy mouth with good,
So that thy youth is renewed like an eagle's."
Ps. 103:1-5, Boothroyd.

In its recognition of God's goodness its question is:

"What shall I render unto Jehovah
For all His benefits toward me?"

All our bounties, all benefits, all blessings, which have ever touched our lives are from the Giver of all good, the purchase price of the blood of Christ. He is an all-merciful Giver to an undeserving receiver. The life, and honor, and glory of Heaven's Best was laid upon the altar of sacrifice that God's enemies, slaves of sin, traitors to His government might be saved. O, does not such love awaken

within our hearts more than a mere sense of duty? Does it not make the heart tenderer, more responsive to the needs of others? Ought not gratitude to God for all that He has given us call forth from us the highest, holiest consecration to His service in labor for the poor and needy in body and soul? Well has Thomas Gibbons written of the two classes:

"That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
But he who marks from day to day,
In generous acts his radiant way,
Treads the same path his Saviour trod,
The path to glory and to God."

Gratitude must be guided by wisdom. Its exuberance must not always control. Like the healed demoniac of Gadara we may wish to sit at the feet of the Master, or like Peter on the Mount of Transfiguration we may wish to build houses and remain in the blessed Presence; but true, wise gratitude will give heed to the Master's directions to go to the needy ignorant who have known us in sin, or those in the possession of Satan in the very shadow of the mountain of glory. See Mark 5:15-20; Matt. 17:1-9, 14-16.

HOW TO MAKE THE MOST OF LIFE.

PRACTICAL life is an investment of time, means, health, and talents in general; it is the utilizing of opportunities, temporal and spiritual. Like all judicious investments, the more one puts in, the more he will get out. A proper investment of talents has no selfish purpose in view; the thought in mind is that "it is more blessed to give than to receive." While we may properly "have respect unto the recompense of the reward," that is not the actuating motive if one would get the most out of the investment.

Christ was the Creator of man, and designed that His creatures should secure the greatest possible returns for their investment of their God-given talent. He not only created man, but when man, through disobedience, was reduced to a life of short duration and limited opportunity, the Lord became Man Himself, and set an example of wise investment of the talents at man's command. Of all men, He knew best how to put the most into a few years, and consequently how to get the most out of the brief allotment of time.

It is well to note His mode of investment. First, He humbled Himself. This shows that He was not grasping after the gains that pertain to this world. Secondly, He did His heavenly Father's will instead of His own; He put in His whole time and energy in doing such works as would please the Father. His every effort was to this end. This was His idea of putting the greatest amount into the practical purpose of a well-ordered life. This was His idea of laying up His treasure in heaven, and His advice to us is that the wisest investment is to lay up treasure in heaven, rather than to invest in the perishable goods and transient honors of this world.

Now as to the gains of Christ's investment during His short career on earth. What did He get in return for all that He in His humble way put into that life? The result to Him, so

far as this life is concerned, was a most cruel execution, an ignoble death. But that, being the result of His faithfulness, was also the seal of His great reward. The record says: "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

It is not possible to get more out of a life than Christ got out of His; then it is certainly the part of wisdom to follow His example in the matter of investment, of putting the most into life that is possible. By following in His footsteps, we have the promise of reward in the same line of His. "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." Surely, then, to follow Christ in His humble, self-sacrificing earthly life, is to put that into our probationary career which will enable us to get the most out of it. "Blessed are the pure in heart; for they shall see God." "If thou wilt enter into life, keep the commandments." G.

RESPONSIBILITY OF FREEDOM.

THAT God designs that young men shall be tested on their free will, in the matter of character formation, is set forth in the scripture which says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." Here is the privilege, but there is a sure result: "But know thou, that for all these things God will bring thee into judgment. Therefore, remove sorrow [margin, "anger"] from thy heart, and put away evil from thy flesh; for childhood and youth are vanity." Eccl. 11:9, 10.

This principle of a probationary or testing time, with final accountability for its use, applies also to those of mature years. "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world." Judging was not Christ's mission at that time. He was here as a teacher, a mediator, a leader of those who would follow His counsel. But there was to be a reckoning time: "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the words that I have spoken, the same shall judge him in the last day." John 12:47, 48.

The principle is therefore established, that while God does not compel people to obey His Word, all are under obligation to do so, as all will find out in the judgment. So it is better to repent and believe now, while there is mercy, than to put it off until mercy is withdrawn. "Blessed are they that hear the Word of God, and keep it." Luke 11:28. "If thou wilt enter into life, keep the commandments." G.

It is a poor excuse for rejecting the Sabbath of the Lord to say that there are other commandments than the Decalogue; to say that "the great body of that people [Seventh-day Adventists] never dream that the word 'commandments' ever means anything but the Ten

Commandments." People who read "seventh-day literature" know better, but that stands for nothing when an excuse for disobedience is wanted. Of course there are other commandments of God besides the Decalogue, and Seventh-day Adventists always have recognized the fact, and often refer to them in their literature, especially in advocating health reform, the tithe, the ordinances of the Lord's house, works of charity, etc. But no matter how many other commandments of God there may be, that fact does not vitiate any of the Ten Commandments. When the psalmist says, "Thou art near, O Lord; and all Thy commandments are truth," he does not leave out any commandment of the Decalogue.

Question Corner

1788.—Ten Lost Tribes.

Please explain about the ten lost tribes, and where are they? Where did Israel get the message that God sent through Malachi if they were lost? F. H.

The "ten lost tribes" is not a Bible term at all. There have been all sorts of fanciful theories erected on that idea. Of course, the kingdom of the ten tribes was subverted until God utterly overthrew it, and yet the Lord declares in Romans 11 that there was always a remnant left. The honest-hearted ones were true to the worship of the God of Judah. We read that in the time of Josiah, after the ten-tribe kingdom had been overthrown, the tribes were still there, and messengers were sent among them to bring them back. Some turned to the Lord, but others hardened themselves, and while the kingdom was called the kingdom of Judah, there is no question at all but what there were those of the other tribes connected with it all the way through. James addresses his epistle "to the twelve tribes that are scattered abroad, greeting." There are many different theories, one that the Indians of North America are the ten tribes, another that they are the Anglo-Saxon people; but all these have no ground in the Scriptures. Joseph Wolfe, a converted Jew who traveled extensively in the East, tells us that remains of those tribes are still found in Afghanistan, Persia, and other states in the East, and that the old rallying cry would still call their attention, "Hear, O Israel!" Many of these doubtless accepted Christianity in the early centuries. We do not have the records of these separate tribes, but doubtless God keeps them, for in Christ there is neither Jew nor Greek, circumcision nor uncircumcision, barbarian nor Scythian, bondman nor free-man; all who are in Christ are of Israel.

1789.—Investigative Judgment and 1844.

What is the Bible proof that the investigative judgment began in 1844, and that it will end in this generation, and that then the Lord will come?

To give a full account of this would be to study the whole subject of the sanctuary and priesthood of Christ. See the last of the four Special SIGNS, and also Signs of the Times Leaflet No. 6. The cleansing of the sanctuary, Leviticus 16, in the type was literally a judgment work. All who did not on the last day of ministration, on the great day of atonement, afflict their souls, were cut off from among God's people. In Dan. 8:14 we read, "Unto two thousand three hundred days, then shall the sanctuary be cleansed." That period is prophetic, the days standing for years. They began 457 B.C. and ended in A.D. 1844. To this time the angel refers in Rev. 10:7 when he says: "The mystery of God shall be finished, as he hath declared by His servants the prophets." The mystery of God is the Gospel; the finishing of the mystery is the finishing work of the Gospel. The closing part of every probationary work must be a judgment work, to ascertain how many have availed themselves of the pleasures and opportunities offered. Synchronous with this work is God's great message of warning and invitation to the world. Rev. 14:6-14. The warning of the judgment must end with the

close of the judgment. That judgment simply determines who shall be found worthy to stand when Christ shall come. See works on the sanctuary advertised from time to time in this paper, such as "Christ Our Advocate," etc. For the meaning of "this generation" see SIGNS OF THE TIMES of February 14 and onward, under heading, "A Great Literal Prophecy." "This generation" begins with the judgment message and closes with Christ's coming.

1790.—Close of Probation.

Does probation close to different individuals, or do all living have a chance until the close of probation for all?

Just as long as a single soul lives, he has opportunity, so far as God is concerned, to come to the Lord. His mercy endureth forever, and He declares, "I am the Lord, I change not." Man's probation is cut off when he so rejects God's counsel and reproof and invitation that he can no more hear or distinguish the voice of the Lord or yield to His love. That being the case would indicate that probation closes at different times because different individuals harden their hearts to the utmost, or in other words, take their stand against God. Of course, there will come a time when truth has been covered by the awful errors of the last days when the multitudes in the valley of decision will decide largely together, and thus the probation of the whole world will close. When the last plea of mercy has been made, and infinite love has done all that it can possibly do to reclaim the lost, infinite justice will cry, "It is enough," and men will be left to themselves to reap the awful fruitage of their own sowing.

1791.—Circumcision and Baptism. Mark 16:15.

Isaac was circumcised when eight days old. Please tell why infants should not be baptized when eight days old. Also tell who has the right to baptize. G. W. S.

Circumcision as applied to the Jewish nation is no parallel with Christian baptism. It certainly is not wise to look back to what might seem to us a parallel or type, but which we are expressly told is nothing (1 Cor. 7:10), when the Lord very clearly reveals the truth and the duty for this dispensation. Peter's words are, "Repent, and be baptized every one of you." Acts 2:38. Jesus declares, "He that believeth and is baptized shall be saved." The whole question turns over the matter of faith. God asks for intelligent children, those who are His by choice. Those who have the right to baptize are those who are sent by Him and ordained to do His work. He ordained the twelve (Matthew 10); He sent them forth (Matt. 28:18-20). Others have been ordained all the way through. He has sent forth others and is still sending them.

1792.—Genealogy of Christ.

Please explain the genealogy of Christ in Matthew 1 and Luke 3. In Matthew Jesus is said to be the son of Jacob, and in Luke he is called the son of Heli, which please explain. F. H.

There are no differences in these accounts, which may be harmonized under two or three suppositions. If we understood the customs of that time and were thoroughly acquainted with the people of that day, we would see no contradiction at all. Heli may have been another name for Joseph, as Levi was of Matthew, or the generally-accepted supposition is doubtless correct, that one gives the genealogy of Christ through Mary and the other through Joseph. In the light of the Jewish laws Joseph was the legal father, hence in both cases he is named as the father of Jesus, because by the law he was so considered; yet of course the fleshly descent came through Mary; but as she was the wife of Joseph, Joseph is treated as the son of her father, and Jesus as the son of Joseph.

1793.—Manifestations of Departed Spirits and John Wesley.

Do you understand that John Wesley was a believer in manifestations of departed spirits of the dead? Is there any proof of this?

We do not now recall as to whether there is anything in Wesley's writings which we have read to prove this, but the writer has not all of Wesley's writings. Some of our readers may be able to tell us. He may have so believed. Whether he did or not, of course, does not in anywise affect the truth or falsity of the theory.



AS SHOULD HAVE BEEN FORESEEN.

FOR several years the state of Indiana has been fighting the saloon evil by means of remonstrance instead of prohibition. When the remonstrance plan was inaugurated, says the *Patriot Phalanx*, "the remonstrances were against individuals and not directly against the saloon business. One year ago the law was changed in this regard by the Moore amendment, so remonstrance could be filed against granting of any license to retail intoxicating liquors, that is, against the business, in a township or ward, the prohibition to be good for two years. As before, when the law was first enacted, and later when the blanket remonstrance was discovered and pronounced all right, so even more when this last amendment was adopted, the saloon was practically doomed from about four-fifths of Indiana's territory—if we were to believe the prophecies of its sponsors and special friends."

The result of this method, however, has not been a reduction of saloons, but rather an increase. The state statistician gives this report: "The official record, furnished by the state statistician, is this: Number of saloons, 1898, 4,013; 1899, 4,267; 1900, 4,370; 1901, 4,877; 1902, 5,169; 1903, 5,049; 1904, 5,163; 1905, 5,257."

Of the difficulties encountered in trying to make the remonstrance law a success, the *Phalanx* says: "It would be a long story to tell of the difficulties and hardships endured in trying to make this remonstrance law a working success. In numerous instances, hundreds of signers of remonstrances have been summoned to the county seat to prove their signatures. Where remonstrators lost out, costs are charged up against them, amounting sometimes to hundreds of dollars. With a local-option election, secrecy of the vote is preserved; with a remonstrance, every signer is known and becomes liable to the persecutions of liquor-sellers and their tools. In a local-option contest only those who vote are counted; in remonstrance method all voters not signing are regarded as in favor of saloons."

Then follows this very logical conclusion: "It is impossible to kill the saloon by selling it the right to exist. We first give it the general right to be in the state, making it legal, then try to undo that work by these local efforts. The reasons for failure are very apparent."

THE TYRANNY OF FASHION.

TAKING away the saloon does not take away any man's personal privilege, so far as using anything he pleases is concerned. It takes away the privilege of keeping haunts of vice to allure the weak and unwary, places where all manner of criminality is inspired and concocted. In this item we call attention to the compelling of men to drink. At first thought you may conclude that this is all imagination, but it is not. "Come and take a drink with me;" "Aren't you going to treat? I treated last;" "Well, boys, let us go and have something." These, and others of like import, are expressions that lure many to drink when they really do not want to drink. But it is the fashion. How often men say, "No, I do not want a drink now," but are nevertheless cajoled into it by their "friends"! If one refuses, the saloon man says, "You are taking a shingle off my house; I'll remember that."

Many, many times, men who do not want to drink, who have vowed they would not drink that day, are tempted by the treating custom to take a drink. Then the obligation to treat again urges on to further indulgence till the desire arises, and is past resistance. How many times the victim begins a

protracted "spree" by the urgency of companions to drink, against his will and better judgment! Were it not for the treating custom there would not be a tithe of the drinking that there is, and many a poor victim would be the better able to break away. And this custom is an outgrowth of the saloon.

Take away the saloon, and the inclination of men to drink will be greatly reduced. Many often drink in company, if a saloon is convenient, when otherwise they would not think of it, would not want it. Why not do away with these temptations to throw away money, waste time, and destroy reason?

"Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also." Hab. 2:15.

A PROSPEROUS "BLIGHT."

LESS than two years ago the prohibition proposition was introduced in the town of Winters. The liquor dealers and their sympathizers predicted the worst "blight" that could possibly strike the business interests of the community.

There were then six saloons doing a flourishing

drop of steam or bottle beer to be had for love or money. This is not a good place for the hobos any more, but it will be a good place for sober and industrious working men and women—we want them to come and they will find employment."

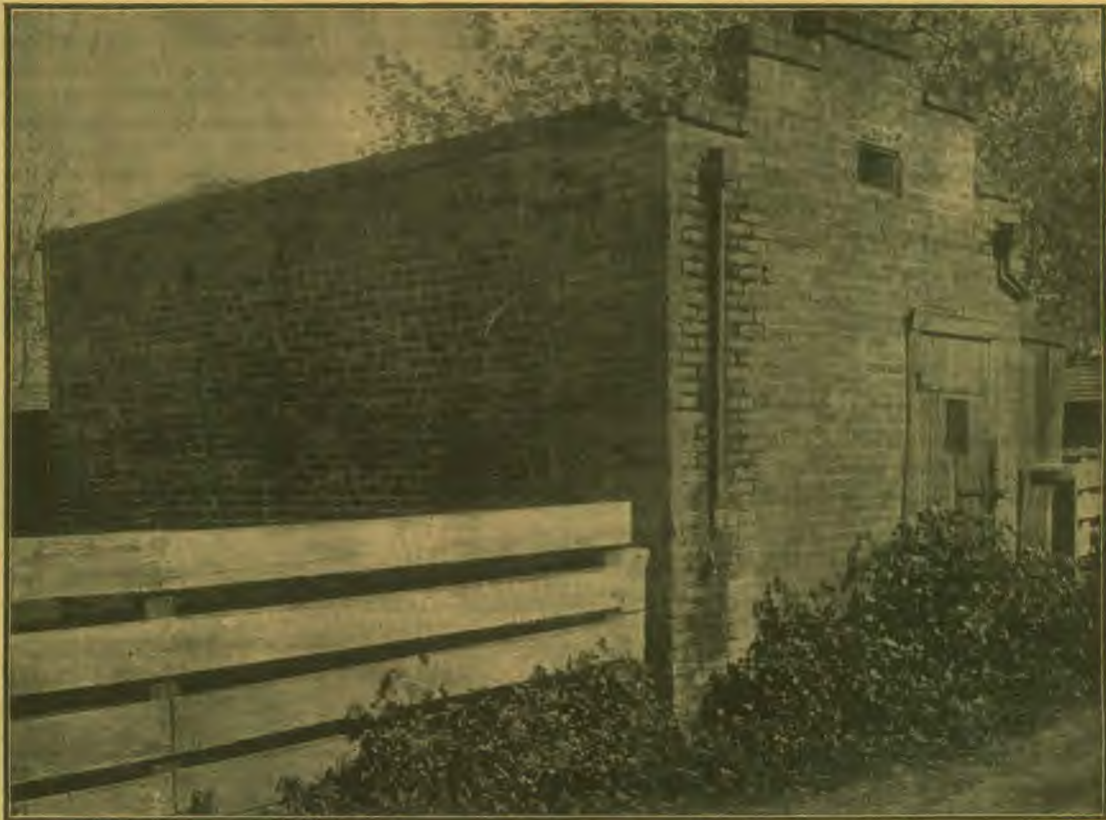
According to the report of the town clerk, three months before the prohibition ordinance went into effect, the balance in the treasury was \$616.75. Nine months after the ordinance began to be enforced, the balance was \$2,599.19. Yet men in saloon towns argue that they can not dispense with the liquor licenses and keep up expenses!

Mr. G. W. Thissell, Sr., of Winters, is authority for the statement, made at that time, that this financial report "ought to convince any business man that, if working men do not spend their money in the saloons and gambling dens they will spend it for the necessities of life for their families. Where one of the saloons was run, the saloon-keeper's wife has opened a first-class restaurant, and it is well patronized."

Now the only evidence of the predicted "blight" that has come to the town as a result of prohibition, is that which befell the jail. The accompanying illustration is from a photograph of that institution, showing the grass growing undisturbed in front of it. Any town can well afford to suffer such a "blight" as that.

HEREDITARY EFFECTS OF DRUNKENNESS.

THE drinker himself is not the only sufferer from his vice. Indeed, it seems in many cases that he is not the greatest sufferer. He may even live out his



THE RESULT OF PROHIBITION—The grass grows in front of the jail in Winters, Cal., in less than a year after prohibition ordinance takes effect—Illustration from "California Voice."

business by taking in the working men's money in exchange for the various decoctions usually dispensed in such places. But prohibition won the day, and the "blighting" process began—on the liquor business and its results.

Writing of the matter in less than a year afterward, a correspondent of the *California Voice* said: "Now there is not a saloon or gambling den in the town. The environments have improved 100 per cent. The churches are better attended, and all kinds of business has increased. The stores are busy places; the mechanics have so much work that building and repairing have to be postponed; hotels are crowded, and rooms in private houses are in demand every night."

The pioneer merchant of the place is quoted as saying: "Things have changed. There is not a

threescore years and ten, in apparent defiance of the laws of nature and the warnings of friends; but look at his children. Are they as strong and robust as he?—O, no; instead, we often see them frail, nervous, imbecile, idiotic, poor specimens of the race. The iniquities of the father are visited upon the children.

Dr. Edmunds says: "There are thousands who have had diseased physical organisms bequeathed to them, and they are suffering from an irritable brain and an eccentric habit of thought, because their father drank spirits."

Intemperance, more than any other cause, fills our lunatic and idiot asylums. According to the statistics of insanity in France, thirty-four per cent. of the cases of lunacy among males were due to intemperance. One-half of the inmates of the Dub-

lin insane asylum owe their disease to the use of liquor.

Lord Shaftesbury, chairman of the English Commission on Lunacy, in his report to Parliament stated that six out of every ten lunatics in the asylums were made such by alcohol.

Dr. S. G. Howe found that the parents of one hundred and forty-five out of three hundred idiots were habitual drunkards.

Nothing so tends to perpetuate the evil results of intemperance as the saloon, with its every-day and every-night allurements. The saloon, with all its disastrous fruits, can not exist without the sanction of the people. If the people who see its dreadful work, will set their faces against it, it will have to go.

But no system of license ever will eradicate the saloon. To license it, even for a day, is to encourage it. The higher the license, the more the dealer imagines he is a public benefactor, and the more the people are inclined to look upon it in that light.

WASHINGTON CORRESPONDENCE.

Anti-Mormon Church-and-Statism Rebuked in the Senate.

TO unbiased observers it has been apparent all along that the campaign which has been, and is being, waged for the expulsion of Senator Reed Smoot of Utah, the Mormon apostle, from the Senate of the United States, was inspired more by religious and theological sentiment, zeal, and prejudice, than by considerations civic, social, and rational, which afford the only proper basis of political and legal action in this country, and that therefore this campaign was by no means free from one of the chief evils and offenses alleged against Senator Smoot and the Mormons as a reason for his exclusion from the Senate—the evil and offense of ignoring and violating the principle of separation of church and state by making, or seeking to make, religion and theology direct and dominate political action. Tho not asserted in terms, it has been assumed in this campaign that political action could be had and determined by religious sentiment, and that offense in creed or action against religious and theological sentiment was a proper ground for excluding a man from political office. It is therefore gratifying to all who stand for a strict and consistent adherence to the principle of separation of church and state that this anti-Mormon church-and-stateism has at last been recognized and rebuked in the Senate of the United States, where it seeks to effectuate itself through the action of that body, and where petitions inspired largely by it have been pouring in constantly since the election of Senator Smoot, demanding his exclusion.

In presenting one of these petitions, "signed by several thousand representative women of the state of California," in the Senate on February 19, Senator Perkins of California stated that he had been requested to accompany the presentation of the petition "with a few remarks defining my position in relation to their demand," and then proceeded to make the following little religious liberty speech, which shows that he recognizes that the great principle which he calls attention to is being ignored in campaign and demand for the exclusion of Senator Smoot, and that it is needful that the principle should be emphasized in connection therewith:

The right to petition Congress on any subject is one guaranteed by the Constitution, and will ever be held sacred, and I do not think any member of this body would consider that any circumstances whatever would justify him in refusing to submit a respectful appeal made by any body of citizens.

The signers of the petition which I here submit are among the religious, cultured, and most public-spirited women of the state of California. They are to be commended for the interest in public affairs which their action in this case demonstrates. . . . There can be no doubt that whenever public-spirited women express their wishes in this or any similar way, they are actuated by the best and most pure motives, which must and do command our sincere respect.

But in petitioning this body in a manner like that here referred to, a fact is sometimes lost sight of that we do not stand toward it in the relation which we bear to almost all other questions which come before us. In this we occupy the position of both

judge and jury, whose sworn duty it is to hear impartially the evidence adduced, to weigh it carefully, to admit for consideration only such as is relevant and of undoubted impartiality, and to render a verdict solely on the merits of the case as thus brought before us. The question that is to be determined, as I understand it, is simply whether a member is a good citizen, an honest man with character and all the attributes which command confidence and respect. These sterling qualities of citizenship should, I think, be demanded of all who aspire to the great honor which a seat in this body confers. What may be his private belief in religious matters should have no weight in making up public opinion regarding him.

The same section of the Constitution that provides for the right of petition to Congress also prohibits Congress from making any law respecting an establishment of religion or prohibiting the free exercise of the same. We should not regard a Huxley disqualified for a seat in the United States Senate because of his attitude toward questions of religion. However much we might regret that attitude, we should still acknowledge his great qualities of mind and heart and willingly accord to him that profound respect which devotion to truth exacts. So with the numberless shades of religious opinions which exist among mankind. Were we to take note in politics of religious beliefs, we should, in my opinion, retrace our steps to the period when religious differences gave rise to the most cruel of all the wars which have devastated the earth, and which revealed the spirit of Christianity in efforts to exterminate certain forms of religious belief.

Our noble system of government is built upon a foundation which is the more secure because it takes no account of religious opinion. Freedom of conscience is one of the surest guarantees of the Republic, and I am sure no action can be taken which will abridge in the slightest degree that right. In my opinion, eligibility to a seat in either house of Congress in no way depends on religious belief, and objections on that score seem to me to be barred both by the spirit and letter of the Constitution. In case of opposition to the seating of a member of either house, it seems to me that the governing consideration should be as I have stated—whether or not a man is a good citizen, of unimpeachable character, honest and conscientious in the performance of his duty as an American citizen, and with no obligation to church or other organization that can interfere or conflict with his fealty to the Constitution and laws of our country.

I have offered these thoughts of the subject at this time that my position may be understood by the good women of California, for whom I have the most profound respect, and whom I have also the honor in part to represent in this honorable body.

Immediately following these remarks by Senator Perkins, Senator Patterson, of Colorado, presented a petition "from several thousand of the women of Colorado expressive of their wishes with reference to the exclusion of Hon. Reed Smoot from the Senate of the United States," and stated that he, too, had been requested to say something in connection with the petition. He said that all he desired to say was "that there are grave constitutional questions connected with the disposition of the matter involved in the proceedings against Mr. Smoot, and, as far as I am concerned, I intend, by any vote I shall give, to be governed by the constitutional rights of the individual against whom the proceedings are being had." This, of course, is not exactly the attitude that is desired on the part of senators by those who are petitioning and campaigning for Smoot's exclusion. One or two other senators have also indicated by expressions in the Senate that they are not altogether in agreement with the attitude assumed in this campaign for the exclusion of Smoot.

The Testimony of Sixty Years.—The following is not the testimony of one or twenty men, but of thousands abstaining and other thousands not abstaining: The United Kingdom Temperance and General Provident Institution of England has been in existence sixty years. It has kept strictly separate accounts of its Abstinence Division and its Non-Abstinence Division. Such is the difference that the company grants to abstainers a *rebate of fifteen per cent.* on their annual premiums, whereas non-abstainers are required to pay in full. Based on such statistics, T. P. Whittaker, M. P., in the *Contemporary Review* of March, 1904, states: "It will be observed that during the strenuous working years of manhood, from twenty-five to sixty years of age, the annual mortality rates among abstainers were, on the average, *forty per cent.* lower than among non-abstainers."

"CHRISTIAN NATION."

THE "Christian-nation" idea which he injected in, and made a part of, a decision of the Supreme Court some years ago, thereby giving to the decision a fame which it will probably long enjoy, and a character which, however pleasing it may be to those citizens of theocratical inclinations, makes it repugnant to a most vital principle of the Republic and of modern civilization—the separation of church and state, theology and politics—is evidently a hobby of Justice Brewer of the United States Supreme Court and the Presbyterian Church. Not only has he exploited the idea in the decision mentioned, and quite recently in a book, but he reiterates it publicly at every opportunity. A recent instance of this has been in an address in Washington before the Young Men's Club of the First Congregational Church, where he declared before a senator, members of Congress, and a high government official:

This is a Christian nation. In the cabin of the Mayflower was signed the compact that recognized God as the Ruler of nations. Every alien in becoming naturalized appeals in his oath to God. Throughout the life of the nation has ever run the idea of Christianity. In the darkness of Valley Forge the father of his country was found in prayer. At Franklin's suggestion the convention which met to form a constitution commenced with prayer. In the dark hours of Lincoln's death there came the inspiration, "God reigns and the Republic still lives."

Of course it is all right for Judge Brewer to be a churchman on such occasions as the above, but he has no business to be a churchman when he writes decisions in the United States Supreme Court.

Only the total abstainers of Trenton, N. J., may find wives among the members of the Business Girls' Association, for each has signed the following pledge: "I hereby promise not to associate with or marry any man who is not a total abstainer from the use of all intoxicating liquors, including wine, beer, and cider, and I promise to abstain from the same myself, and I will not marry a man to save him." The society is composed of working girls and was organized by some members of the Woman's Christian Temperance Union. It has about one hundred members.—*Selected.*

The relation of the use of alcohol to disease is shown by the following statistical item, taken from the *Dominion Presbyterian*: "A French writer publishes facts showing that, in France, the provinces where most alcohol is drunk, have the largest number of deaths from tuberculosis. 'Thus, a consumption of 12.5 litres of alcohol per person corresponds with a mortality of 3.3 per 1,000 inhabitants; when the consumption of alcohol becomes 35.4 litres per person, the death-rate from tuberculosis rises to 10.3 per 1,000 inhabitants.'"

Thirty-seven years ago, says the editor of the *California Voice*, all the saloons were voted out of the county of Grayson, Va. The next year there was but one man in jail. Subsequently the jail was used as a storehouse for grain, and finally was torn down and a Baptist church was built on the old foundation. Now there are plenty of people twenty-five years old in that county who never saw a saloon, and the population of the county is about doubled. It is such facts as these that speak most emphatically for out-and-out prohibition.

The liquor traffic costs more each year than our whole civil service, our army, navy, and Congress, the river, harbor, and pension bills, all we pay for local government, all national, state, and county debts, and all the schools in the country. In fact, this government pays more for liquor than for every function of every kind of government.—*New York Tribune.*

It is said that there are 600,000 opium consumers in the United States—men and women bound mind, body, and soul to this terrible habit. You can cure a hundred drunkards easier than you can cure one opium-eater. Their cry in the last hour of life is not for God, not for prayer, not for the Bible, but for opium.—*Talmage.*

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE.

II. WHAT SAITH THE SCRIPTURES?

WHEN a question was brought to Christ, His answer was, "Have ye not read?" "What saith the Scriptures?" Christ could have answered every perplexing question brought to Him, but He did not do this. He directed His questioners to the great storehouse of knowledge. He knew that He could not always be with them in human form, and He desired to teach them to make the Word their dependence. "Search the Scriptures," He said. He referred them to His own inspired Word, that when tempted by the enemy, they might meet him as He had done, saying, "It is written." Thus the enemy could be repulsed; for he has no power over the one who relies on the testimony of God's Word.

Of the Word of God, the psalmist writes, "The entrance of Thy words giveth light; it giveth understanding to the simple." It is a light shining in a dark place. As we search its pages, light enters the heart, illuminating the mind. By this light we see what we ought to be.

Our Counsel and Guide.

We see in the Word, warnings and promises, with God behind them all. We are invited to search this Word for aid when brought into difficult places. If we do not consult the Guidebook at every step, inquiring, Is this the way of the Lord? our words and acts will be tainted by selfishness. We shall forget God, and walk in paths that He has not chosen for us.

God's Word is full of precious promises and helpful counsel. It is infallible; for God can not err. It has help for every circumstance and condition of life, and God looks on with sadness when His children turn from it to human aid.

He who through the Scriptures holds communion with God will be ennobled and sanctified. As he reads the inspired record of the Saviour's love, his heart will melt in tenderness and contrition. He will be filled with a desire to be like his Master, to live a life of loving service.

Great light shone forth from the patriarchs and prophets. Glorious things were spoken of Zion, the city of God. Thus the Lord designs that the light shall shine forth through His followers to-day. If the saints of the Old Testament bore such a bright testimony of loyalty, should we not to-day, upon whom is shining the accumulated light of centuries, arise and shine? The glory of the prophecies shed their light on our pathway. Type has met antitype in the death of God's Son. Christ has risen from the dead, proclaiming over the rent sepulcher, "I am the resurrection and the life." He has sent His Spirit into our world to bring all things to our remembrance. By a miracle of His power He has preserved His written Word through the ages. Shall we not, then, make this Word our constant study, learning from it God's purpose for us.

Why "More Noble."

The Bereans were commended as being more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily.

They did not search the Bible from curiosity, but that they might learn in regard to Christ. Daily, they compared scripture with scripture; and as they searched, heavenly intelligences were beside them, enlightening their minds and impressing their hearts.

We are to open the Word of God with reverence, and with a sincere desire to know the will of God concerning us. Then the heavenly angels will direct our search. God speaks to us in His Word. We are in the audience-chamber of the Most High, in the very presence of God. Christ enters the heart. The Holy Spirit takes of the things of God, and shows them to us. We see more clearly the greatness of God's love and the fullness of His salvation. We appreciate more fully His gracious design to make us partakers in the heavenly firm. We are drawn into full sympathy with the plans of God. His secret is with us, and He shows us His covenant.

The life of Christ, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desires to fix the faith of His followers on the Word. When His visible presence should be withdrawn, the Word must be their source of power. Like their Master, they were to live by "every word that proceedeth out of the mouth of God."

The Word Our Food.

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. As we must eat for ourselves in order to obtain nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought that God has in that verse for us. We should dwell upon the thought until it becomes our own, and we know "what saith the Lord."

In the Bible we have in clear lines the revelation of God's character, of His dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets, and other holy men of old. They were men "subject to like passions as we are." We see how they struggled through discouragements like our own, how they fell under temptation as we have done, and yet took heart again and conquered through the grace of God; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the Spirit that inspired them kindles a flame of holy emulation in our hearts, and a desire to be like them in character,—like them, to walk with God.

NEW THINGS.

THE new covenant holds within its embrace a number of *new* things of inestimable value, each and all of which may be obtained by every soul that will obediently accept them on the conditions of the covenant.

Let us enumerate and consider some of these new things; and may the Spirit of God impress our minds with their great value, that we may seek them with all our hearts, in the Lord's appointed way.

1. *A New Spirit.*—"A new spirit will I put within you." Eze. 36:26. So much do we all need this new spirit, the Spirit of God, that we can not be the children of God without it. When it abides in us, it will bear witness with our spirit that we are the children of God. This new spirit will cleanse us from all unrighteousness, and will fill us with a sweet conformity to all the will of God. Then we will be able to say truthfully, Lord, not my will, but Thine, be done in me, and by me, *in all things*. This *new* spirit will not revile again when reviled, but will ever incline to do good for evil, and to do good unto all men, according to the measure of opportunity. O, the blessedness of that soul in whom is revealed the gift of the new spirit. Reader, are you in possession of this precious gift of the new covenant? If so, ever cherish it tenderly, never grieve it away; for it is your ever-present teacher, comforter, and guide.

2. *A New Heart.*—"A new heart also will I give you." Eze. 36:26. This new heart will be the old heart, or mind, or affections, renewed by the new spirit; and when thus cleansed from all sin, it becomes a suitable place for the new spirit to write the law of God. Not until this new heart takes the place of the old heart, or carnal mind, can a person become subject to the law of God. With this new mind, which is the mind that was in Christ, the soul will delight in loving obedience to the will of God. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." Rom. 12:2.

With a *new* spirit, and a *new* heart, the individual becomes indeed "a *new* creature in Christ Jesus," ever walking in *newness* of life. These new things, a new spirit and new heart, are blessings of the new covenant for us *now*, in this mortal, probationary state. Dear reader, is your life made all radiant in the Lord by the possession of these new gifts of the new covenant? If not, seek and obtain, while they are so freely proffered. If so, then may you ever abound more and more in all their gracious manifestations.

But there is another new thing necessary to the completion of the personal salvation of the individual, and that is,—

3. *A New Body.*—While we praise God for the unspeakable gifts of a *new* spirit and a *new* heart, together with all the blessedness their possession brings to us *here and now*, we will still "groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23); waiting for the glory that is to be revealed *in us*, at the coming of the Lord. At that day there will be the *full* manifestation of the sons of God. Jesus is able to save every soul *unto the uttermost*, and when the immortal body—the glorified body, the body fashioned like unto the glorious body of Christ—is received, salvation to the individual will be complete, unto the uttermost, fully rounded out. And this gift of a *new* body is

included in the *new* things so freely proffered to us in the new covenant. When the new body is received, none of its possessors will ever again say, "I am sick." No more sickness, sorrow, pain, nor death.

How blessed, yea, how cheering, is the thought that God's *new* things so freely offered us through Christ embraces a *new body*. As weakness and suffering, consequent upon disease, infirmities, or age, press upon us, how we look forward longingly for the last installment of the glorious salvation, the redemption of our bodies, when the precious Jesus comes. Even so, Lord Jesus, come quickly, that we may go home to dwell with Thee evermore, and evermore be like Thee.

H. A. ST. JOHN.

SEARCH THE SCRIPTURE

GALATIANS.

WHILE other epistles of Paul were addressed either to individuals or to single churches or to the people of God in general, this one alone was written to the believers in a certain country, in which were found several churches. Galatia was one of the leading provinces of Asia Minor; a number of churches were located within its borders. To all these churches, as will be seen by the introduction, this letter was addressed.

The reasons for writing this epistle are so clearly stated in that very interesting work entitled, "Sketches from the Life of Paul," that we will here give a few extracts:

While Paul looked with interest and hope to new fields of labor in the west, he had cause for serious apprehension concerning the fields of his former labor in the east. Tidings had been received at Corinth from the churches in Galatia, revealing a state of great confusion, and even of absolute apostasy. Judaizing teachers were opposing the work of the apostle, and seeking to destroy the fruit of his labors.

Faith in Christ, and obedience to the law of Ten Commandments, were regarded as of minor importance. Division, heresy, and sensualism were rapidly gaining ground among the believers in Galatia.

Open, unmasked error was supplanting the faith of the Gospel.

Those false teachers were hypocritical, unregenerate men, unholy in heart and corrupt in life. Their religion consisted in a round of ceremonies, by the performance of which they expected to receive the favor of God. They had no relish for a doctrine which taught, "Except a man be born again, he can not see the kingdom of God."

To substitute the external forms of religion for holiness of heart and life, is still as pleasing to the unrenewed nature as in the days of the apostles. For this reason, false teachers abound, and the people listen eagerly to their delusive doctrines. It is Satan's studied effort to divert the minds of men from the one way of salvation,—faith in Christ, and obedience to the law of God. In every age the arch-enemy adapts his temptations to the prejudices or inclinations of the people. In apostolic times he led the Jews to exalt the ceremonial law, and reject Christ; at the present day he induces many professed Christians, under the pretense of honoring Christ, to cast contempt upon the moral law, and teach that its precepts may be transgressed with impunity.

Paul continues to vindicate his position as the apostle of Christ, not by the will of men, but by the power of God. He describes the visit which he made to Jerusalem to secure a settlement of the very questions which are now agitating the churches of

Galatia, as to whether the Gentiles should submit to circumcision and keep the ceremonial law.—*Fages 188-193.*

The distinction between circumcision and obedience to moral precepts is thus plainly stated by Paul:

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

The same truth is set forth in the epistle under consideration:

"For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." Gal. 5:6; 6:15.

It will thus be seen that circumcision is the sign of ceremonial obligation, and all that system that was connected with it, is a very different matter from the moral duties the sign of which is the Sabbath of Jehovah. See Ex. 31:13; Eze. 20:12, 20. Circumcision is done away, so that now it is nothing, but the keeping of the commandments of God is something; yes, we may say it is everything; for Jesus kept the commandments of His Father, and through His obedience, sinful mortals are made righteous. Rom. 5:19. He came to enable us to live lives of righteous obedience to the Father's law.

Notice how three things are put together in opposition to ceremonial observances: Circumcision is nothing; but faith which worketh by love. Circumcision is nothing; but a new creature. Circumcision is nothing; but the keeping of the commandments of God. These three—faith that works by love, a new creature, and the keeping of the commandments of God—are inseparably connected together, and constitute the essentials of Christian experience.

To further show the excellencies of the law of God, Paul says in Gal. 5:22, 23, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Or as the German reads, "Against such the law is not." All these are the fulfillment of God's holy law, and are in contrast with the works of the flesh just before enumerated, which are simply the transgression of that same law.

How can any one misunderstand the teachings of the book of Galatians in regard to the law of God? After the stirring defense of the subject of justification by faith, which is the leading thought in the book, many very beautiful and encouraging exhortations are given in the last chapter of this epistle. O, that we might ever heed them, restore those overtaken in a fault, bear one another's burdens, sow to the Spirit, with the assurance of a bountiful harvest in the soon-coming time of reaping, and never be weary in well-doing, but do good unto all men.

We will notice in closing, two verses from this unique book which so decidedly express the true nature of Christian experience: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 2:20; 6:14.

F. D. STARR.

"BE definite; the hunter who aims at random has nothing."

THE RICH MAN AND LAZARUS.

Luke 16:19-31.

WE are often referred to the account of the rich man and Lazarus, by those who believe that the dead are conscious between death and the resurrection. The account is found in Luke 16:19-31. Let us give the subject a careful study, and see what we can learn from it.

In the first place, we are all agreed that Inspiration does not contradict itself. The Bible has spoken with no uncertain voice, of the condition of those that "go down into silence."

"The dead know not anything." Eccl. 9:5.

"His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:4.

"In death there is no remembrance of Thee." Ps. 6:5.

One more evidence will forever determine the condition of the mental faculties in death:

"Their love, and their hatred, and their envy, is now perished." Eccl. 9:6.

A Series of Parables.

Everything in the Bible, rightly understood, must be in harmony with these positive statements. With the understanding that this is the last of five parables, given by the Saviour to teach a grand truth, it is easy to understand, and it is in harmony with the rest of the Bible.

There is the best of evidence that it is a parable spoken to the Pharisees. A manuscript of the seventh century reads, "And He spake also another parable." Another, of the tenth century, reads, "The Lord spake this parable."

He was talking to the scribes and Pharisees. Now turn to Mark 4:11: "And He said unto them [the twelve], Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables." Verses 33 and 34: "And with many such parables spake He the Word unto them, as they were able to hear it. *But without a parable spake He not unto them;* and when they were alone, He expounded all things to His disciples."

When defining a parable, Dr. John Kitto says, "It denotes a fictitious narrative invented for the purpose of conveying truth in a less offensive form than that of direct assertion."—"Cyclopedia of Biblical Literature," Vol. 2, p. 467. In his "Greek Lexicon," Dr. E. Robinson defines a parable as follows: "A short relation under which something else is figured, or in which that which is fictitious is employed to represent that which is real."

Two parables are used in Judges 9:8-15, and Eze. 17:2-8, telling the work of two kings. Both are fictitious.

Now we will consider the parables of the fifteenth and sixteenth chapters of Luke. We will first ask concerning the parable of the rich man and Lazarus, Is it proper to found a doctrine upon an unexplained parable that will contradict all the plain scripture on the subject in the whole Bible? Or is it creditable that the Saviour has taught in a parable contrary to what He has said in plain terms elsewhere?—No, certainly not.

Now let us begin at the beginning of the subject. Luke 15:2: "And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." (You and I have reason to thank God that it is so.) In the parables that follow, Christ justified His action. In all these illustrations, the two classes are contrasted.

In verses three to seven is the parable of the lost sheep. The Pharisees were quick to recog-

nize themselves as the favored class. They said to Jesus, "We be Abraham's seed, and were never in bondage to any man." John 8:33. They were quick to make the application that the Gentile was the lost sheep, the lost piece of money, and the prodigal son.

In this parable, Jesus gives a sharp reproof to the Pharisees. They would make special effort to find lost sheep, and lost money, and be joyful when their lost property was found, but when lost men came to Christ to be saved, they acted just like the elder brother, who was so offended because his poor, lost, prodigal brother had been received that he would not enter the house.

The Parable in Question.

In these parables, the Saviour admits that He received sinners, and says that Heaven is glad over their salvation. Passing by the parable of the unjust steward in the first part of chapter 16, we come, in verse 19, to the subject that we wish to study.

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table."

Here again, the two classes appear in sharp contrast. Of course, this being a Scriptural illustration, the riches, or poverty, must be taken in a spiritual sense. What had the Jew?—"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. They were rich in every spiritual blessing. Purple and fine linen was the clothing of the priests.

Now think of the poverty of Lazarus. "Wherefore remember, that ye being in time past Gentiles in the flesh . . . that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:11, 12.

No God, no Christ, no hope. Poverty unutterable. Says Dr. Bullinger, an eminent authority, in his "Critical Greek Lexicon:" "The rich man represents the Jewish nation. Lazarus represents the Gentiles. The Jews died to their national privileges in A.D. 70 [34?]. The Gentiles died to their poverty by Christ offering them salvation."

Let us continue the parable. Verses 22 and 23: "And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom."

Both parties died, but the death they died seemed to reverse their condition. Spiritually, one can be "dead IN trespasses and sins" (Eph. 2:1), or "dead TO sin" (Rom. 6:2). Evidently the poor man died the latter death, as it brought him into the bosom of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. The rich man by dying IN sin, found himself in Hades (meaning always the grave). The expression is often used of those who have turned away from God and become reprobate. "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell [Hades]." Matt. 11:23. It was said of backslidden Israel, "Thou didst debase thyself even unto hell [the grave]." Isa. 57:9. If this was a literal statement of facts instead of

a parable, then heaven would be vocal with the voices and cries of the lost. Read carefully verses 24 and 25. They were within speaking distance.

It might be well to inquire how much of the Jewish nation was represented by the rich man. Evidently, those who had seen Christ and rejected Him, and were instrumental in putting Him to death. There were two tribes living in Jerusalem, Judah and Benjamin. Joshua 16:63, and Judges 1:21. Then if the *two* tribes represented *one* man, the "five brethren" spoken of in verse 28 would be the ten tribes that *would* hear of Christ, through the preach-

ing of the apostles. As they would read "Moses and the prophets," and show their fulfilment, they could say as did the eunuch, "I believe that Jesus Christ is the Son of God."

It is too much to hope that every part of the parable will find an exact counterpart; this is seldom true of parables, but with the view that I have presented, there is a harmony with every other part of the Bible. Finally, in closing, God gives the "poor man" a solemn warning, "Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." Rom. 11:20.

L. D. SANTEE.

TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

THE POPE A MONARCH.

Charlemagne, Continued.

CHARLEMAGNE again returned to Italy, and on Christmas day, 800, was crowned in St. Peter's church by Pope Leo III., who pronounced the following words: "To Charles, most pious Augustus crowned by God, great and glorious emperor, be life and victory." And thus through the will of the pope and the French despot was renewed the Western empire, which fell into the hands of the Franks. But did the pope, then, lose his temporal

theory that in its development likened the pope to the sun and the emperor to the moon."

The history of the Papacy from this point onward might well be summed up in the words of the historian as follows: "The pope became then an ambitious monarch with a dominion over the people given by a foreign conqueror. He became a despot more haughty and wicked than any other, in that he invested in himself two powers, and employing the civil to the advancement of the priestly, attempted to extend his empire into the innermost recesses of the conscience. And there-



Ruins of the Colosseum, Rome.

power in bestowing the crown of the empire upon Charlemagne? In answer I quote as follows: "It is clear that Charlemagne, in being nominated emperor, in reality did not acquire more than the title; and the pope did not lose any of the power that he already possessed. In fact, the temporal supremacy of Charlemagne, instead of damaging the sovereignty of the pope, became a shield of defense for it. And besides that, the Roman pontiff with the placing on the head of Charlemagne the crown of the Western Empire, made him as a temporal prince inferior, and also subject to himself; and therefore he taught the world in general that he had the power to bestow kingdoms and empires, and as pontiff he was superior to the emperors themselves." "And in this manner the pope began to found that

fore we must not be surprised that we see the pope pursuing a policy of intrigue in which he makes wrong right and right wrong in order to help those that have given him aid."

For the next three centuries the popes reigned with such a rule of corruption, cruelty, and murder that words can not portray the condition that existed during that dark period. And still that was but the beginning of the night of wo that settled down upon the world, as a consequence of the papal misrule, and which culminated in the starless midnight when "Europe and Asia were deluged in blood."

Hildebrand.

In 1073 Hildebrand succeeded to the papal throne, under the title of Gregory VII. He was a genius in politics, and was at the

same time one of the most cruel and fanatical of the Roman pontiffs. "He claimed that the dignity of the ecclesiastical power in comparison with the regal was the difference that one finds between gold and lead; and he considered that the kings of the earth were but servants to the pope. And he well knew that as long as he continued to rule the monarchs spiritually, he then held temporal dominion over the people."

And these principles he enacted with rigor in the case of Henry IV. of Germany in the famous transaction of Canossa. Gregory, in order to gather to the Papacy greater power, decreed that in the future all bishops should be appointed by the popes, a power that had hitherto been invested in the kings. And he began putting the decree into effect in Germany, as it was a powerful kingdom, and therefore by succeeding there he would more easily win a victory in the other countries. He made it appear that the decree had as its aim the correcting of certain abuses practised by the king. Henry IV. resented these encroachments upon his power, and threatened to make war upon the pope. But Gregory hurled against him the most terrible anathema, and, liberating his subjects from the oath of allegiance, declared him deposed from the throne.

Humbled at Canossa.

As the people would not support upon the throne a king excommunicated, the miserable Henry, forgetting for the moment his dignity, in order to preserve his crown, betook himself to Canossa and prostrated himself before the mitered tyrant, and begged for absolution and pardon. But the pope, depriving him of his royal vestures and dressing him in a suit of coarse wool, made him stand outside of his "paternal" gate in the great cold of January, for three days, alone, hungry, and with his feet bare. "In such vileness could fall a man for the avarice of command." And thus "Rome returned again, the seat of a terrible power, and the pope recognized himself superior to every other power in the world."

When we note some of the principles laid down by this pope we can see at what point the Papacy had arrived in its arrogant claims. I quote his rules as follows:

With those excommunicated by the pope, among other things, we should not remain in the same house.

The pope alone may wear the imperial ensigns, and to him alone it is lawful, when the times demand it, to make new laws.

All princes must kiss the feet of the pope.

His is the only name in the world, and his name alone should be recited in all the churches.

To him it is lawful to depose the emperors.

The pope can be judged by no one, and his sentence no one can revoke, but he alone can revoke it.

No one may dare to condemn the one who appeals to the apostolic seat.

Subsequent Centuries.

From this period onward until the Reformation and after, the papal rule might be summed up in the following language: "From this humanity ought to learn that when a man acquires unlimited sway, which is contrary to the laws of nature, altho he preserves the human form, yet he becomes a wild beast that ought, by force and iron bars, to be separated from society." It was during this period that the pope instigated the bloody crusades in which millions lost their lives; and also in this epoch the Albigenses and Waldenses were mowed down by the sword of persecution; and in fact it was a time when men inspired by Satan attempted to reduce in subjection the

consciences of men, and to that end invented forms of torture so cruel that they are incomparable with the basest and meanest attributes of men; and it seems certain that they must have been excavated from the slimy depths of the Satanic nature.

I shall mention but one pope, who will serve as a representative of the period. Innocent III. (1198-1214), the terrible persecutor of the Albigenses and the founder of the Roman Inquisition, "attained a political supremacy of such greatness that it seems incredible to the one reading of it to-day, and to contemplate it, really makes one dizzy." "He elevated the Papacy to a universal monarchy in the full sense of the term." He hurled his bulls against kings and emperors, and they were deposed from their thrones at his will. Otto of Germany was coronated by him, but when the king refused submission he was quickly deposed. Peter II., of Naples, confessed himself his vassal, and Phillip II. of France cowed

THE LIVING WRITING.

[By Rev. L. C. Littell, in *Sunday-School Times*.]

WHEN Pharaoh sat upon old Egypt's throne
And proudly reigned o'er all the Niliand,
Majestic grandeur rose at his command
And flourished there. A Memphian wrote on
stone

Of his great splendor, so that not alone
The present, all might see his glorious hand.
To this same end, a man of Nineveh planned
On fire-tried bricks, to thus engrave what shone
So brightly in his day. Behold the dust!
It speaketh not of either. Galilee
Saw One write on the ground. None then
could see

How glorious was He, or worthy trust;
But men to-day read o'er and o'er again
His living writing on the souls of men.

into subjection under his fierce anathema. King John of England was humiliated into the dust by this haughty pontiff, and he was compelled to recognize himself a vassal of the pope, and for some years England paid an annual tribute to the Vatican. In the language of Gibbon we might sum up his reign as follows: "Under this young and ambitious priest the successors of St. Peter attained the full meridian of their greatness, and in a reign of eighteen years exercised a despotic command over emperors and kings."

From the time of the Reformation up to the present, the Papacy has ever followed the same policy of political and ecclesiastical aggrandizement, but it has been compelled, through the new spirit of liberty, to modify at times its means for obtaining this end. I shall not endeavor to speak in particular of the progress of the temporal power during this period, for lack of space, but shall simply refer to the extent of the territory of the Papacy when it lost its temporal dominion.

At the beginning of the campaign of Victor Emanuel II. and Garibaldi in 1860, the Papacy held the following territory, the provinces of Marches, Umbria, Romagna, Latium, and the cities of Benevento and Avignon (France). All of this territory fell under the successful sword of Garibaldi during his campaign of 1860, with the exception of Rome and its immediate surroundings. And on the 20th of September, 1870, the city of Rome was entered by the Italian troops after a resistance of five hours on the part of the papal soldiers, and from that point onward the pope

has been deprived of the least vestige of temporal dominion, and has styled himself the prisoner of the Vatican.

Rome, Italy.

C. E. MILTON.

(To be continued.)

POWER OF A HYMN.

THIRTY men, red-eyed and disheveled, lined up before a judge in a San Francisco police court. It was the regular morning crowd of "drunks and disorderlies." Some were old and hardened. Some still hung their heads in shame. Just as the momentary disorder attending the bringing in of the prisoners quieted down, a strange thing happened. A strong, clear voice from below began singing,

"Last night I lay a-sleeping,
There came a dream so fair."

Last night—it had been for them all a nightmare or a drunken stupor. The song was such a contrast to the horrible fact that no one could fail of a sudden shock at the thought the song suggested.

"I stood in old Jerusalem,
Beside the temple there,"

The song went on. The judge had paused and made a quiet inquiry. A former member of a famous opera company, known all over the country, was waiting trial for forgery. It was he who was singing in his cell. Meantime the song went on and every man in the line showed emotion. It was impossible to proceed with the business of the court, yet the judge gave no order to stop the song. The police sergeant, after an effort to keep the men in line, stepped back and waited with the rest. The song moved on to its climax.

"Jerusalem, Jerusalem, sing for the
night is o'er,
Hosanna in the highest, hosanna forevermore."

In an ecstasy the last words rang out and then there was silence.

The judge looked into the faces of the men before him. Every man was touched by the song; not one in whom some better impulse was not stirred. He did not call the cases singly—a kind word of advice, and he dismissed them all. No man was fined or sentenced to the work-house that morning. The song had done more good than punishment could have accomplished.—*Educational Messenger*.

WHILE THE TESTING GOES ON.

WHEN we know that we are "on trial" we are likely to do our best. When we think that we are not on trial, we are likely to be off our guard. But does testing-time ever cease in this life? One who was praying, in great perplexity, for strength and wisdom to act rightly in a coming ordeal, was helped by recognizing that that very difficulty was perhaps being sent only as a test. And then came the realization that every hard time is sent or permitted as a test and for no other reason.

Obstacles have no other mission, in this world of God's love, but to be our helpers. They prove us, and God's will is that the proving shall leave us each time stronger. When, therefore, can we afford to be off our guard? Ready or unready, we are always being tested; and only One who sleeps not can enable us to meet the tests.—*Sunday-School Times*.



GOD SENT HIS LIGHT TO ME.

YEARS I lived like many others
Thinking I was doing right,
Till the Saviour send His servant,
Made my pathway clear and bright.
Praise the Lord, O praise the Lord,
For His blessed holy Word!
Now I'm walking in the light,
And His law is my delight.

I like others read my Bible,
Tried its precepts to obey,
Blindness keeping me from seeing
God's own day, the seventh day.
Long I followed blindly on
In the way the world has gone,
Till the Lord sent me the light
Of His truth, and set me right.

Now I'm living for my Saviour,
His commandments I'll obey;
Ever I will work for Jesus,
In His vineyard day by day.
O that you, dear friend, may find
This same Saviour, true and kind,
Learn of Him, the Truth, the Way,
Sinner's Friend, the Christian's Stay.

MRS. J. W. DENNIS.

CHILD-WIDOWS OF INDIA.

WITH the Hindus, marriages occur with infants, and are arranged by the parents. The little child-wife lives with her parents till what they consider a reasonable age, and then she is sent to her future home to live with her husband and her mother-in-law. If the husband of the girl-wife dies during her childhood, she is left a helpless widow. Often it occurs that the little girl-wife finds herself married to an old man, in which case she sooner or later enters the sad state of widowhood.

Pundita Ramabai defines widowhood as regarded by Hindus to be "a punishment for sins committed by the woman in her former existence on earth; and that sin is described as disobedience or disloyalty to the husband, or murdering him in a former existence. If the widow be a mother of sons, she is not usually an object of pity. Altho she is a sinner, yet social abuse and hatred are mitigated by the fact that she is a mother of the superior beings."

When sixteen, or even a little later, the girl-widows suffer the full indignities of widowhood. Then her hair must be shorn, her bright clothing removed, nor can she wear jewels or ornaments which are the pride of Indian women. The red mark on her forehead, the emblem of marriage, is no longer visible. She must eat but one meal a day, and must fast on the feast days of every month. On her falls the meanest of the household duties, and by the members of her own family she is regarded as the cause of her husband's death, and abuses too numerous to mention are heaped upon her.

For more than two thousand years the custom prevailed of Hindu wives ascending the funeral pyre of their husbands and perishing in the flames with the dead. In 1829, Lord William Bentick passed the now famous law

prohibiting the *suttee* rite within British dominion. Thirty years before this date, William Carey witnessed the burning of a widow, which stirred his inmost soul. "He begged the woman not to throw away her life. After remonstrances, which the people met first by argument and then by threat, Carey wrote: 'I told them I would not go. I was determined to stay and see the murder, and that I would certainly bear witness at the tribunal of God.' And when he sought again to interfere, because two stout bamboos, always fixed for the purpose of preventing the woman's escape, were pressed down on the shrieking woman, he added, 'We could see no more but left them.' The remembrance of that sight never left Carey. His naturally cheerful spirit was inflamed to indignation all his life through, till his influence more than that of any other man,



Child-wife of India.

at least, prevailed to put out forever the flames of the murderous pyre."

The law was signed on the fourth of December, 1829, and Carey was appointed to translate the same into Bengali. The request reached him as he was going to his Sunday service. "Throwing off his quaint black coat, he exclaimed, 'No church for me to-day. If I delay an hour to translate and publish this, many a widow's life may be sacrificed.'" Thus was removed one of the blackest clouds that had overshadowed "sunny India" for two thousand years.

But there remains still a cloud over India's people—what is sometimes termed "cold *suttee*"—the living death of the poor widows, outcast as they are, and despised by the very ones who should cherish them, deprived of even a religious ceremony at her funeral if she dies childless. According to the last report

there are 25,000,000 widows in India who suffer more or less some of the indignities mentioned. What can save them? What will show them that widowhood is not the result of sin? It can only be by the influence of the same Spirit that has saved thousands of Indian women and brought them to a higher plain of life.

MRS. J. L. SHAW.

Boulder, Colo.

A TRUE STORY OF CONVERSION.

(An Irish clergyman, in the *London Christian*.)

MOLLY BYRNE was the daughter of very poor Roman Catholic parents. Her mother was a superior woman for her station in life, but her father was a drunken, good-for-nothing fellow. When Molly was about fourteen years of age, she spent a good deal of time in the house of some Protestant neighbors, giving help in the housework and with the children. These Protestants—Mr. and Mrs. Bentley—were godly people, and Mrs. Bentley did not fail to speak to Molly upon the needs of her soul. One thing took a fast hold upon the girl's mind, and that was that the worship of images was an abomination to the Lord. Mrs. Bentley also pointed out that, in every catechism published in Ireland, the second commandment, forbidding the making of images and the worship of images, is omitted, and the last commandment divided into two parts to make up the number to ten. When Molly fully grasped the fact that she had been deceived, and that God had expressly forbidden image worship, a fixed determination settled in her mind that she would never bow down to images as long as she lived. In the churches she saw images on every hand, and from that time forward she never felt happy inside a Roman Catholic church.

It happened some time after this, that the Wooden Hall of the Irish Church Missions was brought to the town, and Mrs. Bentley took Molly to hear the preaching. The girl listened with a glad heart to the story of the cross, and rejoiced to learn of a living, loving Saviour, able and willing to save to the uttermost all who come unto God through Him. She heard, also, of many of the errors by which Roman Catholics are deluded, and from that time, Molly made up her mind to put her trust only in the Saviour, and no more to take part in worship which she saw was so contrary to the will and Word of God. From that day she went no more to mass or confession. Then there was

"War in the Camp."

Her father, a dissolute, wicked man, was nevertheless a bigoted Roman Catholic. He determined, as he said, to "knock the religion out of her." Poor Molly was the object of cruel and barbarous persecution. She carries to this day a terrible scar on her head, made by an attempt to kill her with a poker; and a gash on her neck, where her father tried, upon another occasion, to cut her throat. Molly, in speaking of these experiences, says she was never in the least moved from her faith by her father's cruelty, and even when she was suffering most at his hands, a wonderful joy would come into her heart, and she knew and felt that Jesus was with her. "The joy of the Lord" became her "strength." At last, the mother interfered, and said to her husband: "It is of no use to beat Molly. This religion has got into her, and all the beating in the world will never knock it out. So you would better let her alone, and we must do the best

we can under the circumstances." The poor child was therefore let alone, but was told by her parents that while she was under age and lived in their house they would not permit her to avow herself a Protestant.

It was at this time that I became acquainted with Molly. My wife engaged her as general servant, but without knowing anything of her past history. She was a delicate young woman of twenty. She asked to go home for a little while on the day after her arrival, as her mother was dangerously ill. When she arrived at her home, she found her father drunk and violent. He actually struck the poor woman lying helpless upon her bed, whereupon Molly felt that her mother's life would be in danger if left in his cruel hands. Accordingly, she went for the police, and had him arrested and locked up for the night. The next day he was brought before the magistrate and fined. This happened on a Thursday.

The Cost of Fidelity.

On the Monday following, we went—my wife and I—to the weekly prayer-meeting. On returning, we were met at the gate by Molly, pale and trembling, and hardly able to walk. Her father was out upon the road, walking up and down before the house, and evidently bent upon mischief. This had frightened the girl, and brought on a serious illness. We got Molly into the house, and while my wife put her into bed, I went for a doctor. He found her very ill, and said her only chance of recovery was to get her into a hospital; she would require special treatment, which could only be given there. I tried all the hospitals, but found that the only one into which I could get her admitted was managed by nuns. Molly said she was quite willing to go there, and was not afraid, as no one on earth would alter her convictions or take away her faith in the Saviour.

Accordingly, we carried the girl down in the blankets and put her into a carriage, and my wife with fear and trembling handed her over to the mother superior. Molly was hardly settled in bed when the time had arrived for the evening recital of the rosary. This consists largely of an interminable invocation of nearly all the saints in the calendar, and this is recited in turn by the patients in the ward until the list is exhausted. When it came to Molly's turn, she was silent. One of the patients said, "Why don't you say the rosary?" "I don't know it," said Molly. The next question, "Are you a Protestant?" "No." "Are you a Catholic?" "Yes; I'm a Catholic, but not a Roman Catholic." (Molly was not allowed by her parents to say she was a Protestant, and she had not yet joined any Protestant church.)

This was at once reported to the mother superior, who interviewed Molly, and sent for the priest. When he heard that she had not been to confession for five years, nor inside a Roman Catholic church for three years, he was full of fury; he threatened her with all sorts of pains and penalties, and demanded that she should make an instant and full confession. She replied that she had nothing to confess, she had made a full confession of her sins to her Saviour, and He had pardoned her. The priest went away in a great rage, and another—an older and more experienced man—was sent to deal with her. He inquired diligently as to the state of her mind, and soon saw that she was hopelessly

Lost to the Church of Rome.

He then tried to find out the person to whom

she owed her conversion; but Molly told him that long ago, when a child, she had come to the conclusion that the worship of images was a grievous sin in the sight of God, and since then she had practically ceased to believe in the Roman Catholic religion.

When the nuns found out the true state of affairs, their heartlessness was soon made manifest. Many people believe that a convent is always an abode of peace and love, and that nuns are the embodiment of the meekness and gentleness of Christ. Such are greatly mistaken. Molly experienced that the tender mercies of these poor deluded creatures were cruel. They left her for three days entirely uncared for, and gave her neither food nor medicine; and if it had not been that the young woman in the next bed took pity upon her, and gave her a drink of milk, nothing would have passed her lips for three days. At the end of that time she put on her clothes, walked out of the hospital, and made her way home to her mother as best she could. We then managed to get her into a hospital in Dublin, and after a month's treatment, she returned home fairly well.

Molly is now married to a young man, who, like herself, is the only Protestant in his family. He, too, had seen the error of Romanism, and turned to the Lord. They have both suffered persecution for Christ's sake. Let us pray God to keep them from all that would harm them, and give them such things as be profitable for their soul's good. May He enable them to adorn the doctrine of God their Saviour in all things, and stand firm in the liberty wherewith Christ has made them free.

OUR WORK AND WORKERS.

A NEW house of worship is being erected by the church at Elk City, O. T.

FOUR candidates were recently baptized at Mc-Loud, O. T., by Brother Wm. Braley.

FIVE adults and four children are the fruit of labor at Dallas, Texas, by Brother Thomas Freeze.

BROTHER HANS BONDE, who has been laboring in Oklahoma, will go to the Alberta, Canada, mission field in the near future.

A CHURCH was organized at Urbana, Ill., March 10, by Brother W. D. Parkhurst, president of Southern Illinois Conference.

AFTER a discourse by Brother Wm. Covert at South Side Church, Chicago, February 17, three candidates were baptized.

THE Claremont Union College, Kenilworth, near Cape Town, is now recognized as the training school for South African laborers. School commenced January 24.

IN the South African Missionary, Brother D. H. Greenwald, who has been laboring among the Dutch people, reports the baptism of three persons at Warmwater, and two at Bonnie Vale.

AFTER a few meetings held at Douglas, Texas, by Brethren N. V. Willess and W. L. Brandon, six members were added to the church. Others convinced deferred action until quarterly-meeting.

At the recent meeting of the Southwestern Union Conference the following officers were chosen: President, Clarence Santee; secretary and treasurer, C. N. Woodward, educational secretary, C. B. Hughes; auditor, H. T. Curtis; Union Conference Committee: Clarence Santee; presidents of local conferences, C. N. Woodward, D. C. Ross, M.D., W. C. Green, M.D., H. T. Curtis.

At the session of Northern Illinois Conference, held last month, officers were elected as follows: President, Wm. Covert; vice-president, S. P. S. Edwards; secretary and treasurer, H. E. Moon; field missionary secretary, I. D. Richardson; Sabbath-school secretary and educational superintendent, Pearl Hallock; executive committee—Wm. Covert, S. P. S. Edwards, H. Hansen, S. Mortensen, F. J. Harris, J. W. Cummins, W. T. Bland.

THE New Orleans Times-Democrat shows commendable patriotism in giving space to matter anent the general principle of Sunday laws. In the issue of March 3 there appears a lengthy article by Brother S. B. Horton, on the subject, "Why We Should Oppose Sunday Laws;" and the issue of March 12 gives liberal extracts from a discourse by Brother Horton, before a large congregation. The discourse was based on Matt. 22:21: "Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

We acknowledge receipt of a copy of the December number of Fuh In Hsuen Pao, our Chinese periodical, published at Shang Tsai Hsien, Honan, China. A letter to Brother E. R. Palmer from Dr. H. W. Miller says: "This little paper is gaining in circulation, altho we can but say that we have made a start. We have some men who devote their entire time now to selling it. We are receiving some subscriptions from the states and other lands. I see no reason why it should not be placed in the hands of every Chinese in these lands, as the Chinese very seldom learn enough English to secure any book learning in a foreign tongue." Price, 25 cents a year, monthly, including postage. Address Dr. H. W. Miller, as above.

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SIGNS, and Instructor (beginning with Jan. 1, 1906). Address, Mrs. H. C. Lyle, Ridgefield, Wash.

OUR FOREIGN PAPERS.

ON account of demand for more of the special numbers of our German papers, issued last October, a second edition has just been printed; so we are now prepared to fill orders again for that number. Price 5 cents, ten or more copies, 3 cents each.

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SIGN THE PLEDGE.

COME, sign the grand old pledge, my friends,
 Throw down the poisonous cup;
 And from the cool and sparkling fount
 "Fill every beaker up,"
 Till saddened hearts all o'er the land
 Shall fill with joy again,
 And thankful lips shall sound the cry,
 "God bless the temperance man."

Come, sign the pledge, the grand old pléde,
 Ye humble, high, and low,
 Throw down the filthy pipe, and let
 The vile narcotic go.
 Yes, let it go—the noxious weed;
 The poisonous, deadly baue;
 It gives such foul, unsavory breath,
 And stupefies the brain.

While coffee hot and bitter tea
 With trembling hand is quaffed,
 The bubbling spring of nature yields
 A luscious, cooling draught.
 "Why do you spend your gold for naught?"
 Well hath the prophet said,
 "For that which satisfieth not,
 And that which is not bread."

L. D. A. STUTTLE.

THE SALOON ACCORDING TO THE
SALOON-KEEPER.

ONE of the most highly respected inhabitants of this city, interested in the special religious meetings of the church on the lower West Side, felt it to be his duty to visit eight saloons. He desired, if possible, to secure, and was ready to pay for the use of, a saloon for the holding of a Christian meeting, and also to sow some seeds of truth in the hearts of those to whom he might obtain access. He is no ordinary volunteer missionary, but a man of culture, of wide experience, and who during the civil war obtained almost a national reputation by his efforts to provide libraries for the soldiers in camp. Happening to meet him, he gave us an account of his experiences with the proprietors and bartenders of saloons, which was of much interest and shed such light on the general spirit of the business that we asked him to write for us an accurate statement of his visits, of how he was received. He has complied, and we present the result:

First I entered the saloon nearest the church. The following conversation, in these or nearly these words, occurred:

"Are you the proprietor?"

"Yes; what do you want?"

"I want to get this room for a meeting to-morrow afternoon at four o'clock."

"What kind of a meeting?"

"A Christian meeting."

"You can't have it. Are you just off the island?"

"You'd get some money."

"Don't want your money. I've got so much money now I don't know what to do with it. See that gold? See these bills?"

"Will you come to a four o'clock meeting in the church and tell your experience, how you got into this business, what keeps you in it, and how it works?"

"No; that church stands for getting people to heaven; this business gets people to hell."

"I have not taken any intoxicating liquors in sixty-two years."

"I haven't taken any in forty-four."

In another saloon, the proprietor said: "A man can not follow this business and get to heaven."

In another, the proprietor, a Roman Catholic and member of — Church, said: "I wouldn't be in this business if I could get anything else to do. Well, somebody will do it, and it brings in the heaviest revenue to the state."

In two other saloons, two young men selling, not proprietors, promised to attend the meeting the Sunday night following.

The reference to "the island" needs some explanation to persons not familiar with this city. Blackwell's Island contains a number of public institutions, including an asylum for the insane, and the proprietor expressed his surprise that anyone should wish to hold a religious meeting in his saloon by intimating that he thought the applicant a little out of his mind. The terrible frankness of his recognition of the nature of his business was accentuated by the fact that for forty-four years he had found it to be to his advantage to be a total abstainer. There was something pathetic in the responses of the others. It is such places that some clergymen and their parishioners and many politicians would like to have open on Sunday, except a few hours in the morning.—*The Christian Advocate.*

HELPS FOR YOUNG HOUSEKEEPERS.

A CARELESS servant will sometimes be found scratching matches upon a door or window frame. These unsightly marks may be entirely removed with a soft rag dampened with warm water and dipped in powdered pumice stone. The damp cloth is an invaluable adjunct to the thorough sweeping and dusting of a room, and a damp chamois leather is an excellent polisher. Its constant use will keep the furniture in shining countenance. After rubbing with the damp chamois, use a dry leather or old silk duster to polish. The cloth should never be wet, but should be wrung as dry as possible.

Remember that there is just as much dust on the floor as there is on the furniture that stands on it, and don't consider your room properly dusted until you have wiped up that on the floor with a damp cloth. After the carpet has been thoroughly swept, rub it with a flannel wrung out of warm water to which a tablespoonful of turpentine has been added. Wash only a small portion at a time, and rub it as dry as possible with a clean cloth before proceeding to the next spot. To clean painted woodwork without scrubbing, cover the soiled places with kerosene oil; let it remain a few moments, then wipe off with a soft cloth. Stained woodwork may be cleaned by wiping off with cold tea. To clean a willow chair so it will look like new, first brush away all the dust that may have accumulated in the crevices, and then scrub with a strong lather of ivory soap and warm, soft water; and if the chair is much soiled, a little ammonia should be added to the suds; and if desired, the chair can be

painted white or stained brown after cleaning.

Dining-room chairs can be cleaned without any injury to the paint or varnish, by dipping a soft cloth in the suds and washing carefully a small portion at a time, and then wiping dry with another soft cloth, and after the whole chair has been cleaned, polish with a piece of old silk. If the work is carefully done the chairs will come through the cleaning process looking as good as new.

FAMILY WORSHIP.

It matters not what societies and organizations there may be for the nurture and development of Christian life, there is nothing to take the place of the Christian home, and there is nothing in the home to take the place of family worship. Other things being equal, there is most of piety and strong character to be expected from that home in which God's Word is read daily and prayer offered to God by the united household. Out of such homes go men and women to walk reverently and obediently before God, to do His will, and to serve Him in their generation.

If family worship were carried on in every home of a congregation, the church would be stronger and more hopeful, even without prayer-meeting, Sabbath-school, or Christian Endeavor, than it would be with these last three, but without family worship. This may seem a very sweeping statement, but if one will stop to consider what is involved, he will scarcely care to question it. The Bible would be read aloud in the presence of the members of all these families, including the children, every day, and prayer would be engaged in which would, necessarily, be much more personal than is possible in most public services. The house would be distinctly religious in its atmosphere, and children would be brought under religious influence as they would under no other circumstances.

But it would not be necessary to forego all the other services to which reference has been made. They would be all the more appreciated and the better sustained by reason of the influences of all these family altars, as would be all the other public services of the sanctuary. A community can be no better than its homes, and a church often lacks spirituality because its homes are deficient in divine grace. Where parents lead their children to serve God, the pastor can lead the community to follow Him.

But however good and pious the pastor may be, he is sure to be weak if the parents are not upholding his hands by piety at home, as Aaron and Hur upheld the hands of Moses.

If the people of this age want a revival, let them commence working for it and praying for it at home, with their children gathered about them in the exercises of family prayer. God blessed the house of Obed-edom while the Ark of the Covenant abode under their roof, and He will still bless the homes where He is loved and honored, as He can not bless "the families that call not upon His name." The Jewish fathers were to hold the Passover service in their homes, and they were to explain to their children what they meant by the service, and out of that fact grew up the whole nation that was knit together as one great homogeneous people. If fathers would oftener explain to their children what is meant by the great services and sacraments of our evangelical faith, there would be more to follow Jesus Christ as the Lamb of God, who taketh away the sin of the world.

Many fathers excuse themselves from holding family worship by saying they are so hurried that they do not have time. There is certainly some time during the whole twenty-four hours of each day, when the entire family could be gathered together for five or ten minutes. Presumably it is just before breakfast or just after the evening meal. Let all assemble gravely for a little time. Let a passage of Scripture be read aloud by the father, or by the family alternately, or in unison, and then, kneeling down, let a short prayer be addressed to God, thanking Him for His mercies, and beseeching Him to continue protection, forgiveness, guidance, and grace, closing, if desirable, with the Lord's Prayer in unison.

Such scenes as this, depicted, as we find it, in Burns' "Cotter's Saturday Night," made Scotland great as a God-fearing people, or occurred because her people were to have been God-fearing. We must make a new effort to establish, or to reestablish, family worship in all our families. We can not afford to do without it in one single Christian home.—*Herald and Presbyterian*.

HOME MANNERS.

[Beatrice Fairfax, in the *Examiner*.]

You can't have two sets of manners—that is to say, one manner for home use and one for public.

The habits and mannerisms of home life are bound to slip out in public.

For instance, I know a girl who has an irritating and unbecoming habit of clicking her tongue against the roof of her mouth.

She imagines that she only does it in the privacy of the home circle, but she very often does it quite unconsciously in public.

We have no right to be careless about our home manners.

To those whom we love best we quite complacently show our worst side.

Sisters think nothing of appearing before their brothers in untidy, unbecoming curl papers and wrappers.

Brothers go unshaved before their sisters without a thought of how ugly they look.

I wonder how many brothers think of offering their sisters the most comfortable chair in the room, or how many sons offer it to their mothers, for that matter.

If a stranger came into the room they would be on their feet at once; but any old manner will do for the home circle.

A man may love his wife very dearly and yet he will speak to her in a tone of voice that he would not dare to use in speaking to another woman.

It's a queer way of doing things, isn't it, to be all courtesy to a perfect stranger and brusque rudeness to those we love best?

You see, we got into the way of thinking, "O, our own people understand us; they know we mean well; we don't have to be polite with them."

And that is just where we make a great mistake, for we should be just as courteous at home as abroad.

You can't slip good manners on like a cloak. Home training shows. You can tell in a minute whether good manners are put on for the occasion or whether they are natural.

Just because a girl happens to be a man's sister is no reason why he should not show her the little courtesies he does other girls.

He would fight to the death for her if need be, but he would not dream of putting out her

chair for her when she came to the dinner table.

I know a girl who is all sweetness when in a strange house and far from it when in her own.

All her bad tempers are vented on the family.

She will sit through meals without speaking a word, save to snap at some one who ventures to address her.

Lots of people are like that. They are sweet in public because they don't dare to be anything else, but to the poor home people they show a vastly different side.

Don't have two sets of manners. One is all you need, but let that one be a good one.



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

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Publishers

a special appeal, opportunity was given for a thank offering after the mission talk, and \$60.00 was given. The spirit which characterized this meeting possessed them all. Certainly the visit of these brethren here has been a great blessing to the work. There were also present in council, Pastors W. B. White, H. W. Cottrell, W. C. White, W. T. Knox, and Brother H. W. Kellogg, besides local brethren. Praise God for the unity and harmony which exists, and for the great promise of greater blessing.

What the Author Says.—In a recent review of "Addresses for Young People," by Prof. C. C. Lewis, we said: "We can but wonder, tho, at the advice the lecturer gives on page 61. If one thousand poor souls should start out to investigate and compare and test the Bible by the works there named, nine hundred and ninety-nine would get hopelessly lost in as many quicksands and quagmires before they come to the clear light." To this Professor Lewis demurs and declares that "no such advice is given on page 61," and that "the author never entertained such an opinion." We are glad of the latter, and are glad to give this positive denial. But we do feel that page 61 is unfortunately phrased. We hope that the book will be widely read, for it contains helpful, inspiring things for the young.

OUR ORGANIZATIONS AND BOARDS.

BECAUSE of an omission last week, and in order to save confusion, we give again the boards of directors of the two companies directly associated with this institution. The first and older organization is the Pacific Press Publishing Company, a stock corporation. The second is the Pacific Press Publishing Association, a membership corporation. Both are legally-chartered companies. The boards of directors in the two are identical, that is, the same seven men were elected in each case at the respective annual meetings. They are as follows: H. W. Cottrell, H. H. Hall, E. A. Chapman, A. O. Tait, E. G. Fulton, H. G. Childs, and M. C. Wilcox. But the organization of these boards are different, as follows:

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The business of the Pacific Press Publishing House is managed by the first-named board. The business of the second-named board is at present nominal, tho its charter is sufficiently comprehensive to cover the complete publishing business. The association practically elects the board of directors of the company, as it owns the majority of the shares of stock in the company.

Worth of Advertising.—California has a Promotion Committee, of which Mr. Rufus P. Jennings, 25 New Montgomery Street, San Francisco, is the executive officer. Its object is to advertise truthfully, faithfully, and assiduously the resources of California, and the openings and opportunities which await men of energy and ability. For the last year it has had a lecture bureau in San Francisco, at the Academy of Sciences, lectures given every afternoon except Sundays and holidays. All the counties in the state have been asked to send lecturers. As a part of the results by the counties in fourteen weeks, note the following: San Joaquin County, 82 lectures, more than a score of people settled in the county as a direct result, and inquiries at headquarters increased 400 per cent. Santa Clara County, 71 lectures, 25 people located in the county as a direct result, 75 who have gone from the lectures to inspect the county, and an increase of 500 per cent. of inquiries at headquarters. Certainly these are good results, and it shows that it pays to advertise. Lectures and Literature Investigation are still potent.

Child-Widows.—Referring to the article in our Missions department, by Mrs. J. L. Shaw, a missionary in India, stopping only a few months for health, in America, we wish to add another word from the latest Indian census:

Those who think that infant marriages have become a thing of the past in this age of enlightenment and progress should have their eyes opened. In Bengal alone there are no fewer than 538 widows below one year of age. The number of Hindu widows in this presidency between two and three years, 651; between three and four years, 1,756; between four and five years, 3,861; between five and ten years, 34,705, and between ten and fifteen years, 75,590. In Bengal nearly every fourth girl is a child-widow.

It would seem that the hearts of our readers would be touched by this unfortunate class of children. Cut off from all friendship among their own, many of them can be reached by the representatives of Christ. Having no earthly hope, they embrace that in Christ Jesus.

Prosperity and Intellectuality.—The prosperous ages of the world, the ages when commerce flourished most, when greed filled its granaries with gold, have not developed the strong characters. Some of the greatest the world has known have been of men and women who have been forced to dig and do. There are but few who will voluntarily deny self, and abjure wealth and ease, sufficiently to form the basis of a strong character. It is much easier to drift with the current. A guide pointed out Chief Justice Fuller to a party he was showing through Washington. "Why, he does not look great," remarked one. "How small he is," said another. "How did he get to be so high?" asked another. "Because he went deep," responded the guide. There was a wonderful truth in the remark. The character that lays its foundation deep can go high. Truly Jesus said that those who heard and did His words were like a man who, in building his house, "dugged deep" and laid his "foundation on the rock." That house could withstand flood and storm and wind. Luke 6:47, 48. God can exalt the man who is humble. He who properly denies the lower propensities of his nature has a good foundation for building the higher. Fulness of material things fosters stagnation, sloth, and brutality.

Teaching France a Lesson.—A despatch to the New York World, under date of February 19, states that on February 21, a consistory would be held at which nineteen bishops would be appointed to fill vacancies caused by the enforcement of the church-and-state separation law. The pope proposes to do this without consulting France. Some look upon the act with misgivings, and it is stated that when these prelates reach France, they will find the episcopal residences closed to them. If church and state are truly separate in France, why pay any attention to the priests. But France knows the priest, doubtless knows that he is in politics to stay, and that "an ounce of prevention is worth a pound of cure."

King Saul partially carried out the commandment of God in regard to the Amalekites, and when charged with failure to obey, replied, "I have obeyed the voice of the Lord, and have gone the way which the Lord has sent me." But the Lord rejected him as completely as tho he had refused to go against the Amalekites at all. So we read of people to-day who as emphatically claim to keep the commandments of God, but by voice and action reject some of them and adopt the commandments of men instead. But "the law of the Lord is perfect" (Ps. 19:7), and can not be changed (Matt. 5:17, 18). Neither does God himself change (Mal. 3:6); therefore He says: "Whosoever shall keep the whole law, and yet shall stumble in one point, he is become guilty of all." James 2:10, A. R. V.

"Glad Tidings."—We forget it sometimes because we do not use the word in the sense of its meaning, but simply as a term. But the meaning of "Gospel" is "glad tidings," and that is what God has given to His servants to preach. Then preach the Glad Tidings.

This is a special temperance number. See articles in our Outlook and Home departments.

Trials and Triumphs.—The friends of the cause in Mountain View have been blessed and cheered by the visit of Brethren A. G. Daniells and G. A. Irwin, president and vice-president respectively of the General Conference. They were here Sabbath and Sunday, March 17 and 18. Most of the time in public meetings was occupied by Brother Daniells. He recounted some of the struggles through which God's cause had passed and was passing, and also the victories which God had given and was giving. His talk on missions Sabbath morning was especially inspiring. He went on to say that at the beginning of 1905 the mission outlook was dark and depressing. Calls were coming in from all quarters, and there were not only not funds enough to meet these needs, but the mission board was in debt \$14,000. The committee concluded that it would make the year a quiet year, would establish no new missions, would retrench, but they found no peace in doing this. The little wave which started in Mountain View one year ago of a surprise offering to the General Conference spread throughout the field, and gathered strength in its going, and funds began to come in apart from solicitations by the committee. The year 1905 had established eighteen missions in various parts of the world, had strengthened other missions, and found itself one year later with a balance on hand of \$57,000. Of course, this will soon be used. There are calls from all parts of the world. Open doors are swinging and voices are calling; and, praise God, hearts and purses are opening. It was a glorious meeting. Even after a large collection had been taken at the beginning of the service after