

# SIGNS OF THE TIMES

19



## AN EVERLASTING REFUGE.

*Psalm 46.*

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, tho the earth do change, and tho the mountains be shaken into the heart of the seas; tho the waters thereof roar and be troubled, tho the mountains tremble with the swelling thereof. [*Selah.*]

"There is a river, the streams whereof make glad the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved; God will help her, and that right early. The nations raged, and the kingdoms were moved; He uttered His voice, the earth melted. Jehovah of hosts is with us; the God of Jacob is our refuge. [*Selah.*]

"Come, behold the works of Jehovah, what desolations He hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still, and know that I am God; I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts is with us; the God of Jacob is our refuge." [*Selah.*]

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# SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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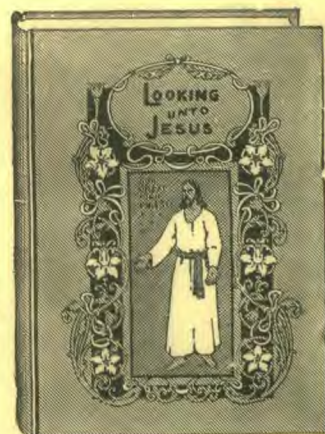
# Our Publications

Watch this space closely each week that you may not miss any of the good books we are reviewing.

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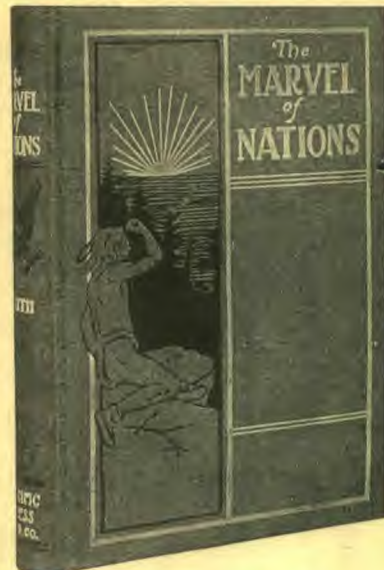
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# Signs of the Times.

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

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A. O. TAIT, }

## EARTHQUAKE REFLECTIONS.

ONE of the most vivid impressions left upon the minds of many is the awful power of the earthquake. It did not seem possible for any building of wood or stone to survive such a manifestation of perverted power. One minute of such fearful motion would wreck any human structure of any weight which suffered it. It is God's goodness and mercy that it came when it did, and that all the after shocks were not concentrated in the first.

MAGNIFICENT courage and fortitude has been manifest by many of the sufferers. They have borne cheerfully, smilingly, hopefully, all the privations they have suffered, minimizing their own loss and putting heart and courage in others. We saw not a few endeavoring to cook food on a little fire enclosed in a few bricks on the street. They certainly knew little or nothing about either fire or cooking. Yet they seemed cheerful and hopeful. Praise God for the faculty of hope which springs eternal in the human breast, even tho often ill-founded. It is a glorious thing if it be based on the sure foundation.

**Courage and Presumption.**—This is said to be a Christian land. Many of the men who are with such zeal and courage bent on the rebuilding of San Francisco, are professed Christian men. We admire their splendid courage and grit. But sometimes it looks as if they were planning for the future leaving God out of their reckoning. The Biblical, "If the Lord will, we shall both live, and do this or that," has no part in the commercial creed of to-day. "The God of the Bible has naught to do with nature. It is great Science we will follow. Some of our great steel buildings withstood the shock of the earthquake, we will build all like them." One

paper tells us that in rebuilding no device nor provision will be omitted "that can make it as safe from fire as the bottom of the sea." "When it is finished, it will burn again only when the caves of the ocean burst into flame. . . . We know now that San Francisco's only enemy is fire. We have no other to fear." Then we are told that Chicago and Baltimore will some day burn again, but new San Francisco, never. It will be "the safest city in the world."

It is well to build solid and safe and sure as possible. But it is not well to defy God or flout His Word. San Francisco may build a thousand times stronger than the buildings which stood this time, but when man shall have exhausted God's mercy, and the Almighty shall say, "It is done," the cities of the nation shall fall, and the high towers shall be laid low



A Scene on Market Street, San Francisco. Men hunting for canned foods amid the ruins.

in the dust, and San Francisco will be with them. San Francisco has had greater enemies than fire. Her pride, her presumption, her sin, her open shameless iniquity, are a thousand times worse foes than fire. Chinatown was bad, but these were worse, because open, flaunting, connived at by the authorities. The mightiest bulwark which a city, a family, an individual can have is a righteous character. All not founded on that, when "the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up," shall be turned to ashes. But beyond all this lies the city and the land "wherein dwelleth righteousness." That is the abiding land, the abiding city, the abiding character.

## GOD'S LOVING-KINDNESS.

ONE of the declarations of the glorious psalms, repeated over and over is that God's "loving-kindness [A. R. V.] endureth forever." Of this we are glad; but we are prone to measure it by what is pleasing to us rather than what is profitable. And when we refuse as His loving-kindness what is not pleasing, we never reap the profit.

Yet God's loving-kindness is often manifest in the sorest trials and greatest heart-breakings. He knows that we need them, need them for our salvation, need them for our growth, need them for our usefulness, need them that we may help others.

There is no growth to the bird which remains in the parent shell. It soon dies of its own corruption. The soul, anxious always to stay in its environment of ease, dies of its own selfishness.

Poor, refractory Jacob felt that the visible deprivation of sons and the famine were all against him, but out of it all the loving-kindness of God was working for his good.

God sent Joseph before His people; he was sold for a servant, cast into prison, his feet hurt with fetters, was laid in chains of iron, until the time that the word of Jehovah had tested him sufficiently to make him a saviour to Israel and Egypt; yet God's loving-kindness was in it all, and all became necessary to develop the best in Joseph.

"As an eagle that stirreth up her nest  
That fluttereth over her young,  
Spreadeth abroad her wings,  
Taketh them, beareth them on her pinions,"

so Jehovah in His loving-kindness deals with His children. Surely, it is not joy to the young eagle to be cast from the nest on the beetling crag to flutter and blunder his way to the rocks beneath; but ere he strikes the ground the parent back proves a soft resting place, and the eaglet is borne to greater heights, and again left upon the elastic air. Only so can he learn to use his wings and become king of birds. Only so must God in His providence take out from the easy position, the soft nest, the smooth waters, the monotonous sunshine, His children. They must meet hard



things; must rest on rock or crag; sail through the breakers and storm and stress, and so develop mental and moral thew and muscle. Yet we may refuse; then sometime His scribe will write: "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity; therefore his taste remaineth in him, and his scent is not changed." And beyond this to Moab was utter destruction.

We may refuse God's changes as did Moab and die; or we may use the providences which God's loving-kindness permits to come, or He in wisdom sends, and by the crushing of our selfish hopes and plans, and the incoming of His life, exhale a holy fragrance which wins souls to Him, and in our triumph reveal "the glory of His grace."

### CHRIST COMING AGAIN.

WHY do we believe that Christ is coming again in person?—Because He has so promised,—

(1) **By His personal promise.**—Just before His crucifixion, He gave His disciples this comforting promise: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

(2) **By promise of His angels.**—Just as He was ascending from earth, and the disciples were gazing after Him, "two men [angels] stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:10, 11.

(3) **By apostolic assurance.**—As Paul was about to be executed, he wrote: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that *love His appearing*." 2 Tim. 4:7, 8. "Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation."

As to the manner of His coming, He has told us that it will not be to any special locality, or in any secret manner, but "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:23-27. "The Son of Man shall come in all His glory, and all the holy angels with Him." Matt. 25:31. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." Rev. 1:7.

The result of Christ's coming will be to take His people to Himself, according to His promise. "For the Lord Himself will descend from heaven with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first; then we

which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

G.

### A FACT AND A SURE TEST.

IT is a fact that there is no divine command for the keeping of Sunday as a sabbath.

It is a fact that there is no divine command for the keeping of any day as a sabbath, save only the seventh day of the week. Candid Christians are now quite generally admitting these facts, while still they cling to the Sunday institution, hoping that their careful observance of this other day will be accepted by the Giver of the Sabbath in place of the day which He appointed and blessed for that purpose. Let us see.

When God established the Sabbath institution, He had a purpose in view. That purpose is well stated in the record of the establishment of the institution. "And on the seventh day God finished His work which He had made. And He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made." Gen. 2:2, 3.

Americans have set apart the fourth day of July as Independence Day, because that on that day independence was declared. No man has yet arisen with sufficient temerity or self-assertiveness to advise that we celebrate independence on the fourth day of any other month, or on any other day of that month.

California has set apart a day which it calls Admission Day, commemorating the admission of that state to the Union. No one now thinks of changing the celebration to some other day.

The Catholic Church has set apart a certain day on which to celebrate the birth of Jesus. Altho it is known that Jesus was not born on that day, yet Christendom is following the practise; and even those who know that the day devoted to that celebration is not the true day do not think of celebrating Christmas at any other time of the year.

Once in every year a day rolls around which each person looks upon as the anniversary of his birthday; and very frequently his friends also remember it with him and help him to celebrate it. We never heard of any one celebrating his birth on any other day than the actual anniversary of that occasion.

The reason that no attempt is ever made to change these celebrations is because they commemorate completed facts. The facts can not be changed; therefore no one thinks of trying to alter the day of their celebration. Now let us look again at God's own reason for the establishment of a sabbath. "On the seventh day God finished His work which He had made; and He rested on the seventh day from all His work which he had made. And God blessed the seventh day, and hallowed it; because that in it He rested from all His work which God had created and made."

There is an accomplished fact, accomplished by Jehovah Himself; and *there* is the particular day which He set apart to commemorate that event. He not only set it apart for that purpose, but He "hallowed" it, He "blessed

the seventh day," "because that in it He rested." Now man, who will not presume to change even the commemorative days of purely human accomplishments, has dared to attempt to change the Sabbath institution from the day that commemorates God's rest and a completed creation to a day which commemorates nothing of the kind. Man has sought to change the celebration from the day which was blessed, hallowed, sanctified by Jehovah Himself, to a day upon which no blessing of Jehovah has ever rested.

The blessing which God pronounced upon that day has never been withdrawn by the One who only could withdraw it; the command to keep that day has never been repealed by the One who alone has the authority to repeal it; the law of which that command is a part has been declared by Jehovah Himself to be a perpetual law; and being a perpetual law, every precept of it must be perpetual. Not only that, but God has never appointed any other day to take the place of the true Sabbath, or to take a place alongside of it to divide Sabbath honors with it.

God pronounced a blessing, not only upon the Sabbath, but also upon those who would keep it. See Isa. 58:13, 14. Christ enjoyed that blessing; for He kept that day, and taught His followers the unchanging obligation of the true Sabbath in these words: "It is easier for heaven and earth to pass away, than for one tittle of the law to fail." Luke 16:17. Have heaven and earth passed away?—Then as they have not, the law of God still stands. In the midst of that law stands the Sabbath—and *it* still stands.

It is useless to seek to ease our conscience while disobeying that command, and claim to be obeying the command in spirit while keeping another day. We do not thus play fast-and-loose with mere human institutions. Are God's commands and institutions of such insignificant importance that we can put our own desires and inclinations in the place of them with the assurance that God will accept them at our hands in place of obedience? If we choose that course rather than the course He has set for us, we may know of a surety that one day God will ask us the embarrassing question, "Who hath required this at your hand?" That question was asked of old of those who had forsaken the law of God (Isa. 1:10-20). They had set up institutions of their own, and made sacrifices while walking in disobedience to the law of God; and He tells them in the most straightforward language that all these things are as nothing in His sight; that obedience to His requirements is the essential thing. God's test, as there expressed, is, "if ye be willing and obedient."

We can not substitute human institutions for God's institutions, and have that substitution approved by Him. Christ says, "Every plant that My heavenly Father planted not shall be rooted up." Matt. 15:13. No one can claim that God or Jesus Christ established the Sunday-sabbath. It will be rooted up by the Father Himself. How much better to be yielding allegiance to God in the observance of His requirements than to be placing our trust in a human substitution, knowing, as we must, if we believe His Word, that such a course can not have His approval! Only by obedience can we prove our allegiance.

S.



## GOD'S WORD AND OTHER STANDARDS.

THE true standard can be tested by nothing but itself. Men may believe the Koran, the Vedas, the Book of Mormon, the teachings of Mrs. Eddy, the dreamings of theosophy; but they can not test the Bible by any of these.

The Bible can be tested by no other standard. Not believing it as inspired, we may compare its ethical teachings with that of the standards of other religions, and find them superior, but that is no test of its truth.

The banker does not test a questioned bank-note by a counterfeit, but by the genuine. His test would be no more satisfactory if he believed his standard to be genuine when it was counterfeit, or believed the tested bill to be genuine or counterfeit. His belief or non-belief would not affect the matter. The test of a genuine or counterfeit by a false standard proves nothing. Therefore the Bible can no more be tested by false standards than can righteousness by sin, or the Righteous One by sinners.

The soul lost for years in the mazes of false isms, who truly accepts Christianity at last—who accepts Jesus Christ as a personal Saviour—does not do it because of any test which he has brought upon Christianity by these religions, does not do it by a "comparison" of ethics; no, he embraces Christ because he has found that which meets the need of his own soul. He was a sinner, and he needed a Saviour; and Christ met the need.

Did you ever see a carpenter test a square? He may do it by a square which he knows to be true, but he more frequently does it by the square itself. He puts that square flat on a board. He measures accurately three inches on one arm and four inches on the other, and if the square is *square* it will measure just five inches between the two points. Six, eight, and ten bear the same ratio.

The Bible may be tested by itself; that is the only test. It furnishes always agreeing witnesses, witnesses between whom there can be no collusion, to its divinity and authenticity. Its own law of witness, often repeated, is applicable to itself: "In the mouth of two or three witnesses shall every word be established."

To put it in another form: God writes two or more times His testimony in such a way that there can be no question as to its truth. His multiplied prophecies He has in His providence produced again in the rise and fall of empires, in the histories of men and cities. His holy law has been reproduced in the life and example of Jesus Christ. "If any man willeth to do His will, he shall know of the teaching whether it be of God." It is an infallible rule. God by His creative power in Christ Jesus will write in the heart of the yielding one the same law which he wrote centuries ago on tables of stone. Jesus Christ knew the holiness, immutability and perfection of God's law because the law was written in His heart. The law of Sinai witnessed to the law in Christ and so witnesses in those who accept Him. Rom. 3:21, 22. "And hereby we know that we know Him, if we keep His commandments."

The world compares the religion of Christ with other religions, and accepts after its own heart. The worldly theological school has its

department or branch of comparative theology, or study of comparative religions, in which Christianity is *compared* with the great "historic religions" of the world, religions, the devotees of which are the decadents of earth, notwithstanding all their subtle philosophies. And these modern theological seminaries are graduating missionaries whose chief endeavor is to find basic ground for all theologies, and to convert the heathen to this broad tolerant "Christian" theology, while his religion remains the same.

There is no comparison between Christianity—the life of God sent down to men—and false religions, however beautiful may be some of their borrowed ethics; there is only contrast, contrast between the true form of life and the dead, dry forms of men's and demon's devisings framed and formed to satisfy the human heart with the empty husk, while Christianity offers the bread of life.

## THE DEAD ARE UNCONSCIOUS.

OUR Saviour says that we should live by "every word that proceedeth out of the mouth of God." Matt. 4:4. This is because His "word is truth." John 17:17. Now God's Word says that "the dead know not anything;" also that "their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Yet men presume to be wiser than God's Word. They say that dead men do know many things; that they can love and hate those who are living; that they can talk to the living, and tell things that can not be learned in any other way; and that they can even appear in bodies and show themselves.

Whom shall we believe? Shall we believe man, who can see only a little distance, and must sleep a third of the time, and eat every day, in order to exist even a few years? or shall we believe the Creator of all things? Does not the all-wise, all-powerful Creator, who made man of the dust of the ground, know more about the nature of His creation than does the creature? The unerring Word gives the logical answer: "Let God be true, but every man a liar." Rom. 3:4. He is the "faithful and true Witness." Rev. 3:14. His "Word is true from the beginning." Ps. 119:160.

In the beginning God told the man that to disobey His word meant death; and when the man did disobey, death was defined to mean returning to the dust, of which he was made. It was also in the beginning that the adversary, Satan, told the man that he should "*not* surely die." See Gen. 3:1-5. The man believed Satan, and the consequence has been sin and death.

Then to believe that people are conscious after death is to believe Satan's word in preference to God's; and Christ says that Satan is "a liar, and the father of it." John 8:44. He was "a murderer from the beginning," because he persuaded the man that he had life in himself, and thereby caused his death.

So when any one tells us that we are immortal, and that our dead friends are conscious of all that we are doing, we know whose word

is their authority. For God's Word says that He "*only* hath immortality, dwelling in the light which no man can approach unto." 1 Tim. 6:14-16. The Gospel tells us that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23.

And the eternal life that we get through Christ must come through a resurrection from the dead. He is "the Resurrection and the Life" (John 11:25); and "if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain." 1 Cor. 15:13, 14. All the chance man has for life after death, is by a resurrection from the dead; "for this corruptible must *put on* incorruption, and this mortal must *put on* immortality" (see verses 52, 53). But this immortality is not "put on" at death, but at the resurrection, when Christ comes again. G.

## A PROLIFIC CAUSE OF WAR.

WHEN Jesus Christ inaugurated His reform movement in the world, there was political peace—there was but one political nation, Rome. Therefore it was not a political peace that was announced by the angels in the song of "peace on earth, good-will to men," when the infant Saviour was born. He was in no sense a political reformer; His mission was to establish peace between sinful man and a holy God. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

While the church maintained the spirit of unity within her ranks, and held fast to the doctrine of Christ that "they are not of the world, even as I am not of the world," there were no political wars between nations. But when dissension and division crept into the church, and professed Christians entered politics and became influential in the government, political wars followed. In time, the bitterest wars were those arising out of questions of controversy in the church. The government had to decide questions in dispute between different factions of the professed Christian church. Three kingdoms were annihilated because they took sides with one church party against another. This was the last act in the full establishment of the Papacy, and for many centuries the most warlike nations, and the most powerful military powers, have been the nominally Christian nations. And, strange as it may seem, their doctrine of peace is based on the maintenance of great armies and navies, rather than on the doctrine of faith in Christ, as promulgated in His Word.

The history of the past fifteen centuries goes to prove that there has been no element in the world so prolific of political warfare as perverted Christianity. There is no spirit with which the adversary of Christ can accomplish so much evil as through the spirit of a worldly, place-seeking church. No combination ever has caused more animosity and bitterness, with covetousness and ambition, than the combination of politics and religion, especially if the religion be a professedly Christian religion. G.



## OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

### VII. A FAILURE TO STUDY AND TEACH GOD'S WORD.

IT is God's plan that old and young shall study His Word. This is necessary for intellectual and spiritual growth. God would have all realize that the truth is capable of expanding and increasing in grace and power. The student of the Word finds that an effort to comprehend truth calls forth all his powers. The truth is broad and deep and high. Were it otherwise than this, it would not be the truth. But its clearness is equal to its depth. Upon those who search the Scriptures, the truth found therein has an elevating, ennobling influence, enabling them to reach the standard of perfection.

But much ignorance of God's Word prevails, even among those who are themselves dull of comprehension. They do not bring the truth into the inner sanctuary of the soul. It is not a living reality to them, because they do not practise it. It has not been digested and converted into spiritual muscle and sinew.

Many who claim to believe the Bible do not eat the heavenly manna. Light shines upon them, but it is not appreciated. Many refuse to accept the light that God sends from heaven because it does not justify transgression of the law. They close their eyes, for fear that they will see and be converted.

#### Resulting Lack of Faith.

Thus it was in the days of Christ. The leaders and teachers of Israel were powerless to resist the work of Satan. They were neglecting the only means by which they could have withstood evil spirits. It was by the word of God that Christ overcame the wicked one. The leaders of Israel professed to be the expositors of God's law, but they had studied it only to sustain their traditions, and enforce their man-made observances. By their interpretations they made it express sentiments that God had never given. Their mystical construction made indistinct that which He had made plain. They disputed over insignificant technicalities, and practically denied the most essential truths. Thus infidelity was sown broadcast. God's Word was robbed of its power, and evil spirits worked their will.

History is repeating. With the open Bible before them, and professing to reverence its teachings, many of the religious leaders of our time are destroying faith in it as the Word of God. They busy themselves with dissecting the Word, and set their opinions above its plainest statements. In their hands God's Word loses its regenerating power. This is why infidelity is riot and iniquity is rife.

#### Incoming Delusions.

When Satan has undermined faith in the Bible, he directs men to other sources for light and power. Thus he insinuates himself. Those who turn from the plain teaching of scripture and the convicting power of God's Holy Spirit are inviting the control of demons. Criticism and speculation concerning the Scriptures have opened the way for Spiritualism and theosophy—those modernized forms of ancient heathenism—to gain a foothold even in the professed churches of our Lord Jesus Christ.

Side by side with the preaching of the Gospel, agencies are at work which are but the medium of lying spirits. Many a man tampers with these merely from curiosity, but seeing evidence of the working of a more than human power, he is lured on and on, until he is controlled by a will stronger than his own. He can not escape from its mysterious power.

In our day, as of old, the vital truths of God's Word are set aside for human theories and speculations. Many professed ministers of the Gospel do not accept the whole Bible as the inspired Word. One learned man rejects one portion; another questions another part. They set up their judgment as superior to the Word, and the scripture which they do teach rests upon their own authority. Its divine authenticity is destroyed. Thus the seeds of infidelity are sown broadcast; for the people become confused, and do not know what to believe. There are many beliefs that the mind has no right to entertain. In the days of Christ the rabbis put a forced, mystical construction upon many portions of the Scriptures. Because the

### THE HOLY SPIRIT AS A COMFORTER.

1. "Was not the Comforter, the Holy Ghost, in the earth before Jesus ascended to His Father?"
2. "If so, why does John say that 'the Spirit was not yet given'?" John 7:39.

TO the first question I answer, As the Comforter, no; as the Spirit of truth, or Holy Ghost, yes. The expression, "this spake He of the Spirit," is qualified by the words, "which they that believed on Him were to receive," and refers to the promise of the Father mentioned in Acts 1:4, 5, "Which, said He, ye heard from Me. For . . . ye shall be baptized in the Holy Spirit not many days hence." This is the Spirit to which John referred as being not yet given, and gives as a reason that Jesus was not yet glorified. Peter, speaking of this event, says (Acts 2:33): "Being therefore at the right hand of God exalted [glorified], and having received of the Father the promise of the Holy Spirit, He hath poured forth this which ye see and hear."

This leads to the inquiry in the light of John 14—

#### What Constitutes the Comforter?

Jesus says, in verses 16, 17: "I will pray the Father, and He shall give you another Comforter, . . . even the Spirit of truth; whom the world can not receive; for it behold-



Looking from Chinatown, San Francisco. The high building in the center is Merchant's Exchange; on the left, the Hayward's Building; on the right, the Mill's Building. The photograph was taken in the forenoon of Wednesday, April 18.

plain teaching of God's Word condemned their practises, they tried to destroy its force. The same thing is done to-day. The Word of God is made to appear mysterious and obscure in order to excuse transgression of His law. Christ rebuked these practises in His day. He taught that the Word of God was to be understood by all. He pointed to the Scriptures as of unquestionable authority, and we should do the same. The Bible is to be presented as the word of the infinite God, as the end of all controversy and the foundation of all faith.

The subject of Christ's teaching was the Word of God. He met questioners with a plain, "It is written;" "What saith the Scriptures?" "How readest thou?" At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the Word. He who is the Way, the Truth, and the Life, Himself the living Word, points to the Scriptures, saying, "They are they which testify of Me."

eth Him not, neither knoweth Him; ye know Him; for He *abideth with you*, and *shall be in you*." Jesus is speaking to men with whom the Holy Ghost *dwell*, and teaching them about the coming Comforter. Note the present tense, *dwell*, and the future tense of the promise, "*shall be in you*."

So in chapter 15:26, we read, "But *when* the Comforter is come, whom I will send unto you." Again, in chapter 14:26, we have the promise, "But the Comforter, . . . whom the Father *will send*," and in chapter 16:13, "When He, the Spirit of truth, *is come*." So that same Spirit of truth which already *dwell* with the disciples, in a future fuller coming was to be the Comforter.

Now in the light of Isa. 57:15 and John 14:17, the fact of the Holy Spirit *dwell* with a person does not warrant him in saying the Comforter has come to me; for He had been *with* the disciples three years or more, after which time Jesus points to the coming of-



the Spirit of truth as the Comforter as being yet in the future.

That we may understand what manner of coming of the Holy Spirit constitutes Him the Comforter, let us note some phases of His work in connection with fallen humanity. In Gen. 6:3 the Lord says, "My Spirit shall not always *strive* with man." Of the Jewish council, Stephen said, "Ye do always *resist* the Holy Spirit." There the Spirit is revealed as *striving with* those who resist until, as in the case of Ephraim, the fiat goes forth that he "is joined to his idols, let him alone." In Isa. 57:15 we read, "I dwell . . . with him also that is of a contrite and humble spirit."

Jesus declared that such was the relation which the Holy Spirit bore to His disciples after all His teaching. "He *dwelleth with you*." John 14:17. His work in this relation is said to be "to revive the spirit of the humble . . . and the heart of the contrite" (Isa. 57:15), simply because they have so related themselves to Him that that work can be done for them. While in this spiritual condition, Jesus said to His disciples, "I have yet many things to say unto you, but ye can not bear them now. Howbeit *when* He, the Spirit of truth, is come [as I have received the promise of My Father, Acts 1:4] He shall guide you into all the truth." John 16:12, 13. Here a future and fuller relation of the Holy Spirit was intimated agreeing with the promises, "He shall be in you," and "ye shall be *baptized* in the Holy Spirit not many days hence."

In the days which followed Christ's ascension, in the quiet of their abiding-place, these disciples "all with one accord continued steadfastly in prayer." In sorrow they recalled the words of the Master when He sought to teach them the things that were about to take place in Jerusalem, but which they could not bear to hear. Their own vain hopes of temporal advantages in this kingdom, which they so fondly cherished, had so filled their minds that Peter, when the Lord would teach them of His coming death, began to rebuke Him, saying, "This be far from Thee, Lord." But Jesus replied, "Get thee behind Me, Satan; . . . for thou mindest not the things of God, but the things of men." Matt. 16:23.

In the ten days of heart-humbling and prayer that followed Christ's ascension, the disciples learned more fully what He meant when He said, "If any man would come after Me, let him deny *himself*," and the morning of the Pentecost found them all emptied of self, awaiting the Comforter who should dwell in them. "And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting." Acts 2:2. There was the baptism in the Holy Spirit promised in Acts 1:5, "And they were all *filled* with the Holy Spirit." Here was fulfilled the Saviour's words concerning the Spirit of truth as a Comforter, "He shall be *in you*."

In the above study, we find (1) that the Holy Spirit *strives with* those who are heedlessly going on in the way of their own heart; and (2) that He *dwells with* those who heed His striving and turn to walk heavenward; (3) that when we fully realize that in ourselves dwells no good thing, that in *our own* nature we are children of wrath, we will seek that baptism of the Holy Spirit which unites us to the mystic body of Christ (1 Cor. 12:13) so that before God we are accounted severally *members* thereof; thus partaking of the *divine*

*nature*, the active principle of which is love, and which is shed abroad in emptied hearts by the Holy Ghost. Rom. 5:5.

This indwelling, this partaking of the divine nature, this earnest of our inheritance, by the receiving of His fulness to the utter emptying of self, constitutes, I believe, the Comforter, of whom it is written: "Repent ye, and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit; for to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

Of the union of divine and human nature Christ has said, "I am the Vine; ye are the branches." "The root sends its nourishment through the branch." "Such is the true believer's relation to Christ," which can be established only by the exercise of personal faith. Of this faith, one of deep experience has written these words: "Our will must be wholly yielded to the divine will, our feelings, desires, interests, and honor, identified with the prosperity of Christ's kingdom." "When the intimacy of communion is formed, our sins are laid upon Christ, His righteousness is imputed to us;" but *until* it is formed, we have

weather it we must, but God has promised us His abiding strength. We must not lead low-pressure lives if we would cross the sea. The power was as great forty years ago as now, but the difference was with man. He had not learned to utilize and apply it. We are not to pray to be taken out of the world, but to be kept in it. The difference between two lives, one of which rides the storm and the other is submerged, is not in the ocean, but in the men; better, in the resident power of grace in their hearts. The one tries to breast the waves with an engine far too small, the other takes God's triple-expansion power.

It is as true in the church. The difference between one that succeeds and does God's will, and another that fails, is not in the field, not in surrounding conditions, but in the dynamic. The ship oftentimes is run with an engine antiquated and weak. We can not watch a modern ocean greyhound wrestling with the storm without seeming to hear her say, "It is for this I am built." The tremendous power in the engine is a match for any sea. God does not desert us in the time of need, but the Spirit waits to empower the disciple for service. —Rev. A. D. Mink.



The wreck of the unfinished Library Building at Stanford University, Palo Alto, Cal., by the earthquake of April 18.

no assurance that this is true of our experiences. Hence the wise and foolish virgins, the rocky and sandy foundations.

E. A. STOCKTON.

#### POWER.

A LADY on whom I called the other day interested me by her account of a trip on the Great Eastern, forty years ago. The remarkable thing about it was that the voyage was full of discomfort, and the lives of the passengers endangered. Thinking it over, the reason was not hard to find; it was not that the ship was too big, but the engine too small. Men did not dream of cutting down the size, but bent themselves to the task of giving her more power. With the modern engine the same ship could navigate any sea.

So it is with our lives; we do not attempt tasks that are too large, but we fail in that the power is insufficient. The engine is too small. Even the storm of temptation is not removed;

#### THE TWO VITAL THINGS.

"THIS do in remembrance of Me—this is My body broken for you—this is My blood shed for many for the remission of sins." There is the point out of which all the line is developed; there is the fact from which all the energy that Christ wields in the world does spring. It is the death of Christ and the resurrection of the Christ who dieth no more, from which everything else that is blessed and powerful and deep and wise and illuminating in the Christian teaching must be derived. We are not to forget His blessed words of wisdom; we are not to forget the magnetic influence of that marvelous personality, as it walked yielding light, and healing—like the beams which fall upon those affected by lupus—all manner of foulness with which it came in contact; we are not to forget the works of power which He did; but central to them all is this—He died, and He rose again. —Alexander Maclaren.





BY F. C. GILBERT.  
(A Hebrew Christian.)

## II. THE LAW GIVEN TO ADAM AND HIS POSTERITY.

THE prayer of David needs oft to be repeated at the present time: "Uncover mine eyes and I shall see attentively wonders out of Thy law." Ps. 119:18.\* There is much in God's law at the present time that needs to be seen; and there is much in that law which God desires to reveal. The purpose of this article is to deal with the law from the time of the creation of man to Sinai, and God's dealing with man as regards the law of Jehovah.

### Adam and God's Law.

Did Adam know anything of God's law? Were its precepts made known to him? Was he governed by this law? Were its commands obligatory upon him and his posterity prior to the time when Jehovah came down upon Mount Sinai in blazing glory and delivered these precepts orally to the multitude? If we were to answer the question from the narrative in Genesis without close examination, we should doubtless reply in the negative; for there the Scripture tells us very little of the history of God's dealing with Adam and the early peoples for nearly two thousand years. Tho we may not find it there, we do know it from other parts of the Bible.

In Isa. 43:27 we read, "Thy first father was a sinner." Hebrew translation. Who was the first father of men? "And God said, Let us make man in our image, after our likeness. . . . So God created man in His own image, in the image of God created He him. . . . And the Lord God formed man of the dust of the ground." Gen. 1:26, 27; 2:7. "For Adam was first formed." 1 Tim. 2:13. "And so it is written, The first man Adam was made a living soul. . . . The first man is of the earth, earthy." 1 Cor. 15:45-47. We see, therefore, that Adam was the first man, the first father, and the first man of the race to sin. But sin is the transgression of the law. 1 John 3:4. And the law which defines sin is the law which is known as the moral law, the Ten Commandments. James 2:10, 11; Rom. 7:7.

Again: We read that "where there is no law, there is no transgression." Rom. 4:15. This is because by the law is the knowledge of sin. Rom. 3:20. And, moreover, where there is no law, there "sin is not imputed." Rom. 5:12. This statement must be apparent on the face of it. But God says that Adam sinned. It is perfectly clear, therefore, that Adam knew God's law; he violated that law, and as a result became a sinner. "Wherefore, as by one man sin entered into

the world, and death by sin; and so death passed upon all men, in whom [margin] all have sinned." "For all have sinned, and come short of the glory of God." Rom. 5:12; 3:23.

### Why Not in Genesis?

It may, however, be asked, Why was not the law placed in the first part of Genesis? Simply because the story of Creation is not to tell us about God's law in detail, as it is to tell us the cause of man's fall, and the plan of God in devising a way of escape. But this is not the only place in the Bible where things have been omitted, and more of the details have been learned later. For instance: in Gen. 5:18, we are told of the birth of Enoch. In verses 21-24, we are informed of the rest of his life on earth. But in reading later Scriptures, we are told of other things about him which we do not find in Genesis, as in Heb.



A view in San Francisco. The empty shell of the Call Building after the fire, on the right; the front wall of the Examiner Building on the left.

11:5 we are told something of the testimony he received before his translation, and in Jude 14, 15 we are made acquainted with the fact that he was a prophet, and there is given a remarkable prophecy he uttered. Again: in Deut. 34:5-7 we are told of the death of Moses, and that God buried him in a valley in the land of Moab. But when the Saviour was on earth we find at His transfiguration that Moses was on the mount with Elijah. Matt. 17:1-13. But how came he to be there if he had died and was buried? There is one, and only one, way that a person can live again who has once died, namely, by a resurrection. This information is supplied to us also by Jude, verse 9.

Once more: in Acts 20:35 Paul tells us of one statement that Jesus made that none of the evangelists or other apostles record, that the Lord Jesus said, "It is more blessed to give than to receive." But even tho these things

are told us by later writers, they are just as truly inspired of God as tho we had read them in connection with the lives and history of the people when they were in activity. Even so it is with Adam and the law. The Holy Spirit inspired these men to supply these facts that were lacking, and what was involved by the action of Adam as regards the law.

Let us carry this still farther: We read that Cain was a murderer, because he killed his brother. 1 John 3:12, 15. But how could Cain be regarded as a murderer if there was no law against killing? "Where there is no law, there is no transgression," because "by the law is the knowledge of sin." Paul says: "I had not known sin, but by the law." Rom. 7:7. Cain himself finally admits that he did kill his brother, and recognized the punishment that was inflicted upon him for it. Gen. 4:13-15. God certainly would be unjust to accuse Cain of being a murderer, if he had never informed him against killing? But we know that God is just (Rom. 3:26), and will never condemn any one for what they did not know, nor could not know.

### All the Law Violated.

But we find that before the law was given on Sinai every one of these precepts was violated, as will be seen by the following: Jacob accused his sons of having strange gods in the camp; and before he and his family could go to Bethel to worship the true God,



A view of the Call Building burning. The clock in the foreground marks the hour, 10:40 a. m. The structure on this side is the Mutual Life Insurance Building.

they must first remove the strange gods from their midst. Gen. 35:1, 2. Joshua accused the ancestry of the Israelites of worshipping other gods on the other side of the river. Joshua 24:2. Then it is evident the first commandment must have been known, and been in force.

Laban accused Jacob of stealing his images; and went so far as to investigate all his goods to see if he could not find them, he was so desirous of having these teraphim. Rachel, having some knowledge of the true God and not desiring her father to be a worshiper of images, took them along with her. Gen. 31:19-35. Therefore some persons must have known the law of Jehovah concerning the second commandment. The third commandment is against swearing and profanity. Yet the Lord tells us that Esau violated this command-

\*The words "open" and "behold" in the text do not express the force that is contained in the Hebrew words *gal* and *abita*. These words in the original contain the thought of one whose eyes have been covered up from seeing something he desired to see. When the covering was removed and he had a glimpse of the object, the more he looked at it, the greater the wonder there seemed to be in observing it. So the desire was to have the eye so clear that the wonderful things in the object might be clearly discerned. How true this is of Jehovah's law.



ment, for he was a profane man; and the sin of profanity was so awful that when he sought to recover his birthright he could not secure it, tho he wept most bitterly in order to gain it. Gen. 25:31-33; Heb. 12:16. If Esau had not known the law of the third commandment, how could he have been guilty of being a profane person? He certainly knew it, violated it, and lost his life.

["Why the Law Was Given on Sinai" is the subject of the next article.]

### PRACTICAL SUGGESTIONS FOR WILLING WORKERS.

IT may be well to consider briefly some of the methods of reaching our neighbors by personal effort and through the family circle. There are few more profitable and successful ways of spreading the truth for to-day than through sociable contact and neighborly approach. After all, it is hand-picked fruit that is the best, and personal work far outweighs efforts made in public, tho of course public efforts have their place in the dissemination of truth.

1. Heart to heart personal work. By direct personal interest and judiciously conducted conversation, efforts may be made to appeal to the unconverted, and lead them to a knowledge of Christ and of the Third Angel's Message.

2. Informal gatherings may be held in your own home. Carefully managed and prudently conducted, such gatherings can be made the means of presenting the truth in such a way that the Spirit of God will arouse an interest in the Message and bring many to take their stand for truth, who otherwise might never hear of it. Such meetings must never be allowed to assume the style of a stiff church service, or much of their influence will be prevented and their object defeated.

3. Similar gatherings may be suitably held, as occasion permits, in the homes of your neighbors. These may be either by appointment or as informal assemblies. Special wisdom of God is needed that at these times the message, the everlasting Gospel, shall be presented so that the hearers shall be favorably impressed.

4. Then there are Bible-readings. When these are carefully and prayerfully given, after proper preparation, to individuals and small companies, upon subjects in which they are interested, they may by degrees be led on step by step, till they come to a saving knowledge of the whole truth.

5. In winter, afternoon or evening studies might be arranged for at your home, to which your friends and neighbors could be invited; the local church being requested to co-operate in an effort to secure the attendance of those interested, or likely to be.

6. Under the guidance and supervision of older ones, our youth should be encouraged to do personal work for the unsaved, especially among other young people.

7. Have we fully realized the possibilities of a two-cent stamp, a little time and paper, as a means of carrying saving truths across the continent? If not, let us begin the use of the missionary letter as a means of scattering the truth.

8. Tracts are admirable for use when corresponding with friends. The "Apples of Gold Library" may be made excellent use of in this way.

9. What a world of possibilities there is in the literature we possess! Let all take hold earnestly and scatter the printed page. Peri-

odicals, tracts, books, offer unlimited opportunities for this work, and they should be freely used. Of course, they should be distributed with discretion, care being taken to give meat in due season.

10. Invite the neighbors to dine with you occasionally. This will give you an opportunity to show them the advantages of right living, and enable you to drop seeds of truth also into the soul, while the stomach is satisfied with pure and wholesome food.

11. Cultivate the acquaintance and friendship of those in your locality. Visit them. Accept any invitation to dine with them; and always seek for opportunities to sow beside all waters.

12. Seek out the sick in your neighborhood. Prepare a wholesome dish and send or take to them. If competent, you could perhaps give some simple treatment which would be acceptable and helpful. In this way the door may be opened for you to minister to the soul as well as to the body.

13. Occasions of sorrow, distress, bereavement, etc., afford rare opportunities for Christian help work that is most welcome. At such times, be ready to seize these openings of Providence. Improve every such opportunity to perform acts of kindness, and show a heart of sympathy and love.

14. It is important that we "visit the fatherless and widows." Is there a drunkard's home near you? Call on the sorrowing wife. If she has children, endeavor to assist her with Christian counsel. You will find her heart good soil for seeds of truth. And her own conversion may bring about her husband's also.

Such are a few of the lines of work that might be followed, according to varying circumstances, by almost any one with a true missionary spirit. Experience comes as we engage in this work. Mistakes made to-day should be used as guide-posts for help on the morrow. Christ says "Go, work to-day in My vineyard;" then let us respond, and go, with willing minds, and glad hearts, thankful for the privilege of doing something, however small, that will hasten His coming, and extend His kingdom upon earth. We shall find that His angels have gone before us and prepared the way. His Holy Spirit will bless the efforts we make, and water the seed sown. May God help us all to be active workers, faithful ambassadors, loyal followers, of the Lord Jesus.

W. S. SADLER.

### AN IMPORTANT SUMMARY.

LET us hear the conclusion of the whole matter." It is highly important that we view often the summary of the most striking features of the life of our Saviour, from His lowly birth in Bethlehem to His ignominious death upon the cross,—in all of which we have found that truly He lived our Example, and died our Sacrifice. Hence, if His experience is to be our experience, how important it is that the *experimental* part of His earthly life be studied and made a subject of much reflection. Losing sight of this, we may be led to think that strange things happen unto us when tempted.

It is truly comforting to know and remember, when dangers, darkness, and discouragements press in upon us, and fierce, fiery trials beset us from without, that Jesus knows all about these from actual experience, and with infinite wisdom, power, and love, ever waits to strengthen us according to our day and need.

It is also a comforting thought that the

sinner may share in the same blessed experiences of the Lord Jesus, such as being born of the Spirit, anointed of the Spirit, receiving the witness of the Spirit to their sonship, the communion and fellowship of the Spirit, and the ministration of holy angels continually. The same love of the same loving Father is extended to all who believe.

It may also be well to briefly note some of the more prominent features in the work of the Son of God, as a missionary or minister from the throne of God to a wicked and rebellious world. In all this we find that Jesus is the Christian's Example, the ideal God-man. Every follower of Christ is called and sent out into the world by the same living and loving Father, as representatives of the same divine government, to be living illustrations of the same holy religion. As the Son of God finished the work given Him to do, with the fullest approbation of His Father, and was then highly exalted to a place at His right hand, so the sons of God may as surely finish the work committed to their hands, walk worthy of the vocation wherein they are called, hear the "*Well done*" from the same heavenly Father, and then be highly exalted to a place at the right hand of the Son of God, and have a seat upon His throne.

Again, it should be observed that the character and work of Christ as an ambassador from heaven to earth is set before the Christian as an example. In Jesus, man has a true, and the only true, ideal of an acceptable subject and servant of the living God. With Jesus, when among men, it was His Father's doctrine, His Father's words, His Father's will, His Father's commandments, and His Father's good pleasure in *everything*, and *continually*, that He delighted in. And thus should it be, and will be, with all His followers.

Attention is now directed to some of the inexpressible honors conferred upon the Son of God after He had trodden the winepress alone. In the gift of Christ for sinful man, the Father poured out the richest of heaven's treasures. When Christ had finished the mission planned by infinite love, and had returned to glory, then the Father again poured out the richest of heaven's blessings to do Him honor. Likewise all the sons of God will follow Him into the realms of glory, behold His glory, and share His glory while the ages of eternity roll. Says Jesus, "They shall walk with Me in white; for they are worthy." Rev. 3:4.

And in the new creation, the new heavens and the new earth, with the New Jerusalem and Paradise restored, surrounded by all the travail of His soul—the church of the first-born, the church triumphant—the glorified Redeemer will attain to that superlative degree of exaltation, honor, and glory to which the Word of the Lord points. The hope of sharing with Him in that exaltation, honor, and glory is enough to create in us, even now, exceeding great joy, the joy of a well-founded faith.

But the joy of expectation can never measure with the joy of realization. "For as many as are led by the Spirit of God, they are the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." Rom. 8:14; 1 John 3:2.

H. A. ST. JOHN.

AS SINS proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before.—*Sir Thomas Browne*.





### THE DEAD BABE.

LAST night, as my dear babe lay dead,  
In agony I knelt and said:  
"O God! what have I done,  
Or in what wise offended Thee,  
That Thou shouldst take away from me  
My little son?"

'Upon the thousand useless lives,  
Upon the guilt that, vaunting, thrives,  
Thy wrath were better spent.  
Why shouldst thou take my little son?  
Why shouldst Thou vent Thy wrath upon  
This innocent?"

Last night, as my dear babe lay dead,  
Before mine eyes the vision spread  
Of things that might have been;

Licentious riot, cruel strife,  
Forgotten prayers, a wasted life  
Dark red with sin.

Then, with soft music in the air,  
I saw another vision there;  
A Shepherd, in whose keep  
A little lamb, my little child,  
Of worldly wisdom undefiled,  
Lay fast asleep.

Last night, as my dear babe lay dead,  
In those two messages I read  
A wisdom manifest;  
And, tho my arms be childless now,  
I am content; to Him I bow  
Who knoweth best.

—Eugene Field.

## INFLUENCE AND RESPONSIBILITY OF MOTHERS

### III. TRAINING TO OBEDIENCE.

IT has been said, and that truthfully, that the best masters are they who have themselves learned to obey. Everywhere and always there has been a great premium upon obedience. Its stock is never below par. What would all the armies of the world be worth without it? What would the greatest business houses or banks or corporations do without this most blessed virtue?—They would "go to the wall," and that quickly.

And if needed in the business and political world, surely the church of Christ needs it. To insure obedience from a child, the first requisite is to *expect* obedience. Give a child to understand that you have confidence in him, that you make no provision for disobedience, and the battle is half gained. Say to him, "Johnnie, I shall have to punish you if you do not obey me," and the possibility of *disobedience* is at once suggested to him.

There is a great distinction between a forced obedience, and a willing, loving obedience cheerfully rendered.

"Now, Mary, I'm going over to grand-ma's," said a young mother to her little one, "I'm not going to be gone long, but now, Mary,—now, Mary,"—shaking her finger significantly at the wondering child, "don't you get into the preserves. See here; I'm going to set the jar away up on the top pantry shelf; I guess you can't reach it up there."

Well, when the mother returned half an hour later, she was astonished to see little Mary calmly perched on the shelf, whither she had climbed from the back of a high chair, enjoying the forbidden sweets immensely. Yes, the mother was astonished—but she ought not to have been. "You said you guessed I couldn't reach it, so I thought I'd try," sobbed the disappointed cherub.

In sharp contrast to the above, let us consider the manner in which the Almighty dealt

with our first parents: "Of every tree of the garden thou mayest freely eat. . . . But of the fruit of the tree that *is in the midst of the garden*, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." Well, the tree was "in the midst of the garden;" it was not placed upon a shelf *out of reach*.

There is a vast deal of difference between "innocence" and "virtue." Innocence knows no evil. It has never met the fierce temptations of life. It knows nothing of the sad effects of sin. Innocence is most beautiful in the little child—but it is *weak*. It has not the strength of virtue. It is to virtue as the tender vine to the giant oak. Virtue understands and appreciates the seriousness of a daily battle with sin, and she knows by living experience the true joys of the victor. She has met temptation fierce and strong, and has come off conqueror. She knows what it is to be assaulted by a wily foe, and to gain glorious victories for God and the right.

The little child must be taught the beauty of virtue. Innocence without this blessed grace is too weak to wage warfare against the subtle allurements of the flesh and the devil.

I am thinking just now of a mother who taught her little one not to meddle with the things on the center table. But the wise mother did not *remove* the things, O no. "Baby, you must not touch that." But the toy was bright, and the temptation strong. Again the little fingers reached the coveted object. "No, no; baby must not touch that," patiently repeated the mother. Once again the toddling feet ventured near the forbidden ground, and the toy was again reached. This time the mother spats the tiny fingers till they tingle. "Baby *must* mind mama," was firmly repeated, and the toy again replaced. Of course the babe cried for a minute, but the lesson was learned.

A number of years have passed since then,

but I can say truthfully that I never dread to have this woman's children visit me. The toys on the "what not" are never interfered with, and I would as soon trust one of them to look over my choicest treasures as one of my own family. Why?—Because they were taught obedience in early infancy. They can be trusted. I have seen the baby sister make the entire circuit of my sitting room with her tiny hands firmly clasped *behind her back*, evidently so they will not be tempted to meddle, and so get into trouble. I just had to compliment that mother on her good sense and wisdom in training that child, for I thought it one of the strangest sights I had ever seen; for a mere baby to exercise such self control was wonderful.

I think it pays to begin early to teach the little ones to be obedient. How early?—I will give you the answer a learned physician once gave when an anxious mother asked the same question: "A hundred years before they are born." Of course, he was thinking of hereditary influence.

"But *all* children are not alike; and you would not have me punish a tiny baby?" O, no; but "tiny babies" are not very apt to disobey or to be rebellious, are they? But as soon as they comprehend what is being said to them,—and that is very early,—so soon should they be taught prompt obedience. But I do not think it wise or best to force an issue over some little question; for instance, if the child is particularly stubborn or fiery tempered, reason should teach one that it would be best not needlessly to arouse his childish temper. Certainly the little one ought never to be teased or tormented to afford amusement (?) to any one.

O, that every child, everywhere, were taught to learn and to put into daily practise the command which says, "**Honor thy father and thy mother.**" MRS. L. D. AVERY-STUTTLE.

### MOTHER MARTHA'S FAITH.

THE children were certainly lost. Even brave little Martha, with all the dignity of her nine years, was finally obliged to acknowledge that she didn't know in what direction their home lay.

"We's turned upside down, isn't we, Marfie?" lisped Baby Bell, "and I's tired, I is!"

"Never mind, little sister; we'll soon be home again.

"But you said you didn't know which way to go!" piped Billy Boy.

"Well, let us try this way," said Martha in desperation. "I don't see how we lost the trail."

"I know," said Billy Boy. "Don't you 'member how we chased those jack-rabbits 'way into the woods?"

"'Es, and then we saw those bufully f'wers and walked and walked so velly far," sighed Baby Bell.

"O, dear!" said Martha; "I wish those jack-rabbits had stayed at home."

"Wish I had, to," grumbled Billy Boy. "I'm tired and hungry."

"Me, too," said Baby Bell.

Meanwhile the children were trudging wearily on, and as the shadows grew deeper in the silent forest brave little Martha kept up a cheerful chatter, that the little ones might not feel frightened.

"Is we most home, Marfie? I's velly tired"—and Baby Bell dragged heavily on, holding to her sister's skirts. "'Cos if we



isn't most home, I fink I'll say my p'ayer and lie down yight under this tree."

"O, no, baby mustn't go to sleep, because sister couldn't carry her. But we can all say our prayers and ask God to show us the way home."

"All yight!" responded the little ones.

So the bewildered children knelt down and clasped hands under the shadow of the grim old trees, and after a short pause Martha said: "Lighten our darkness, we beseech thee, O Lord, and by Thy great mercy defend us from all perils and dangers of this night, for Jesus' sake."

"Amen!" chorused the children.

A moment's pause, then Billy began:

"Jesus, tender Shepherd, hear me!  
Bless Thy little lambs to-night;  
Through the darkness be Thou near us;  
Keep us safe till morning light."

And all the children said, "Amen!"

"Now, little sister," said Martha.

"O, dee! I so s-eeepy I can't fink of any-  
fing."

"Try, little sister," urged Martha.

"All yight! B'ess de Lord, O my shole! I want to go yight home to my muzzer, I do! Amen."

"Amen!" echoed the older children.

Rising from their knees, Martha said: "Now, God will surely show us the way home! See! Billy Boy will carry the flowers, and sister will carry Baby Bell a little way, only Baby Bell must keep wide awake, and help to find the way."

"All yight!"—and the plump little arms were clasped lovingly about Martha's neck.

After walking a while, Martha suddenly stopped. "Listen! What is that?"

"A tow bell!" cried the baby.

"A horsie neighing!" cried the boy.

"And a man's voice!" cried Martha.

"Goody, goody!" said the boy. "We must be most home."

"Doody, doody! We's most home." gurgled the drowsy baby.

"Now, where is the cow, and the horse, and the man?" asked Martha.

"Over there!" cried the children, pointing in the same direction.

"I think so, too. Now we must hurry up and find them," said Martha, as she gladly deposited her precious burden on the ground. "Let us take hold of hands, and see how soon we can reach them."

Laughing merrily, the trio ran in the direction of the sounds, and soon came to a ranch on the edge of the forest.

"Well, if there ain't some fairies coming out of the woods," exclaimed a genial voice.

"O, no, Mr. Rockwell; we are not fairies, but just hungry and tired children, who lost their way this afternoon."

"Well, well, well! If it isn't little Mother Martha and her babies! Come right into the house, and let mother give you some bread and milk while I hitch up the team and take you home to your ma, vou poor little lost lambs!"

"Marfie," whispered Billy Boy, as they rode home in the deepening twilight, "do you s'pose God made that cow ring her bell so loud, and the horsie neigh so many times, just so we might find our way out of the woods?"

"I am sure He did, Billy Boy."

After a warm bath and a good supper, the little ones were soon asleep, none the worse for their wanderings. But the motherly little Martha never forgot that anxious afternoon in the forest, and the immediate answer to their childish prayer.—*Pacific Churchman.*

### RENOVATING STRAW HATS.

THERE are several ways to renovate straw hats, and if properly treated they can be cleaned so they will look as good as new if the straw is good. To whiten a leghorn hat that has become soiled and yellow, first scrub it and let it dry; then put it into a barrel and give it a good smoking with sulphur. Keep the barrel tightly closed for several hours, and at the end of that time if the hat is not as white as it should be, rinse in cold water and put it back in the smoke until of the proper whiteness.

One of the easiest ways to renew white straw hats that are only slightly soiled is to scour them with corn meal moistened with warm water, then sponge with equal parts of lemon juice and water and dry in the sun. Another method is to scour with soap suds, then rinse in clear water, and when perfectly dry, wash with a solution of oxalic acid. A high or low crown to a hat can easily be changed as desired, by adding or removing a sufficient number of rows of braid.

A fine, large, brown, chip-straw hat that was faded was brightened by dissolving some diamond dye, for wool, in a little alcohol and applying to the hat with a soft brush, then it was bent into shape, and when perfectly dry the hat was given a coat of thin varnish. A faded red straw hat was renewed in the same way, then the edge was finished with a row of fancy straw braid of the same color, and it was as nice as a new hat. The popularity of fancy straws helps out wonderfully in transforming an old hat, for an edge of fancy straw sewed to a narrow brim may broaden it to the fashionable width, and the braid comes in every grade and color.

M. A. T.

### THE WAY.

[Mary McGee Hall, in *S. S. Times.*]

THE way is narrow, straight, and long,  
I go in tears—sometimes in song,  
But not one step of joy or pain  
Shall ever more be walked again.  
For only once I pass this way  
In traveling to the Gates of Day.

'Tis only once. Shall my heart break  
Because no more this way I take?  
Shall I bewail that every night  
Forever shuts the past from sight?  
When sunset comes the stars arise,  
And morning never fails the skies.

Upon this way of earthly sod  
Are tented angels sent of God.  
So on I go,—the way is straight,  
The cross of Christ my only weight—  
The weight of wings the lark must bear  
In soaring heavenward through the air.

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### GOD'S ARMY.

DOWN on this sin-cursed earth,  
Of high and lowly birth,  
Are souls of precious worth,  
Strong little band;  
Soldiers in Gospel light,  
Girded with armor bright,  
Panoplied for the fight,  
Bravely they stand.

Out on the battlefield,  
Out with the sword and shield,  
Weapons of faith they wield,  
On earthly sod;  
Nor is one coward there,  
Not one who beats the air,  
Strong but to do and dare,  
Fighting for God.

On still and on they go;  
Telling is every blow,  
For the cause that they know,  
Cause that they love.  
Soon they their crowns will win,  
Then shall they enter in,  
Cleansed from all stain of sin,  
And reign above.

KATHRINA BLOSSOM WILCOX.

### "KO-NIEN."

#### Chinese New-year.

THE first Chinese New-year, little Joseph and I spent alone, as a snowstorm prevented us from attending the conference and enjoying its blessings with the rest of the brethren.

For about a month before New-year, we did not hear anything else but "Ko-Nien." Everybody was very busy getting ready, some did not sleep at all, night after night. Every-



A Roast Pig.

body—poor and rich—wanted nice clothes, good things to eat, and the yearly house-cleaning had to take place then; hence it was the busiest time during the whole year.

After New-year's eve, no one did buy or

sell for about a week. For three days the Chinese did not do anything but visit one another and enjoy the fruit of their previous months' toil. As I listened to the shooting of firecrackers New-year's eve, all night long, and several days after, I was reminded of the Fourth of July in the United States. When my neighbors and friends talked to me about their *Ko-Nien*, I said: "You better be careful, not eat too much and get sick; if you do, you will have to come to us for medicine."

And, sure enough, I told the truth. I had the privilege of giving both medicine and treatments, as one case went so far that medicine was not sufficient. It was no wonder they got sick. First, they worked too hard to get ready, and were all tired out; so the digestion was slow and weak. Secondly, as they went from house to house wishing their friends a "happy New-year," they had to eat or drink something at every place. I was surprised to see that a good dose of plain medicine generally relieved them as quickly as the meat dumplings made them sick. Their systems are surely different from ours.

We all know that more people are sick from over-eating than from not eating enough; but I was especially assured of this during the Chinese New-year, as more people asked me for medicine then than when they have little to eat. Many of them half starve at other times in the year. Is not overeating one reason why they have so much internal sickness in America and other countries? A Swedish proverb says: "Too much and too little spoil it all." I think this fits in pretty well here. May God help us, who believe the end is near, to be willing to divide with those who are almost without food and raiment. The Scriptures say that one of the great hindrances for good is eating and drinking, and the cares of this life.

New-year's morning, our neighbors came, all dressed nicely, before we had our breakfast, to wish us a "happy New-year." After they had made their polite salutations (I watched them closely and imitated them as well as I could) and were seated, I hastened to wind up the music album. While they listened to the music, I put on the water kettle and slipped on my good clothes. Then I served them the good, pure water with foreign sugar, no cream, as the Chinese think that it is not edible. As they never drink water without a few tea leaves in it, they did not enjoy the water, but were very pleased to look at our foreign cups and spoons, and knew I did my best in entertaining them.

While they looked at the stereopticon views, I played the organ and sang "Jesus, Lover of My Soul," etc. When they went out they thanked me very much, and were just as pleased and happy as we were in taking in the British Museum. I did not count them, but I know that not less than fifty people came, wishing us a happy New-year, about half a dozen at a time. I had hardly time to eat my meals, as I was helping Sister Pilquist with the meetings every afternoon during the New-year season. But when I saw how nicely they behaved, I just made up my mind to receive and entertain all that came, and in that way remove the hard feeling that some of the Chinese have against the foreigners.

I heard the other day that one reason of this hard feeling is the false reports printed in their papers that many thousand Chinese have been killed lately in America. I believe our missionary work is not only to preach to the people that Jesus loves them, but at every opportunity let them see and feel that Jesus loves them *through us*. My heart is filled with thanksgiving, and my eyes with tears, when I, in a small measure, comprehend my dear Saviour's love to us all. He is indeed



A Chinese Wheelbarrow.

(as we sing in Luther's old hymn book) a Friend, the best One, no one like Him in this world. I learned it when I was confirmed, and still enjoy it. I am glad that I can truly say I love the Chinese.

A sister said to me as we were ready to leave for China, "Do you love them? I feel as if I could never be able to live among them." I answered, "Surely; I love those people and have a burden for them, else I would not go there." I praise God that this burden and love have increased since I came to China, and I can say the same for my dear companion.

My dearly beloved in the faith, may we not forget what Jesus *willingly* has done, is doing and will do, for all who love Him. The devil sometimes wants me to look at the sacrifices, which indeed are small in comparison with the sacrifice of Jesus; then I sing this song in Swedish: "Jesus left His heaven so glorious, His crown so beautiful," etc. What we miss most is a walk in the beautiful nature as a refreshment and change after studying the language. But we thank God that we have only a few steps to the city wall, where we can breathe the pure, high air.

The Chinese New-year celebration lasts



eighteen days. I told you how the men-folks came the first day; afterward the women and children came in gay clothing and with smiling faces. Yes, everybody was pleasant and happy at New-year. I received them the same way. The Chinese are very inquisitive, and like to examine everything that comes their way. To hinder them from being unpolite, I opened the door to the bedroom and showed them our spring beds, which seemed very wonderful to them. They looked the room over from ceiling to floor. Then I asked, "Would you like to see the room where we eat, and the little kitchen where we cook our food?" How quickly they staggered along on their little feet. It was a real amusement to watch them enjoy and hear them talk to one another about these wonderful foreign things. One reason why I showed them the house and how we live was that it was an education to them. Another reason was, I wanted to give the poor women and children a pleasant change in their everyday monotonous life.

The worst of all hindrances is that they can not read. Dear sisters, how should we be able to endure all the trials and temptations that come to us if we could not read the Bible, the blessed Bible, or other good books, of which we have so many, or if we could not write or receive a spiritual, interesting letter or a paper that tells about the signs of Christ's second coming and other elevating truths. This is just one point of all the good things we enjoy by the grace of God. If I should begin to tell you of the negative side of the women's lives in China, I am sure our hearts would be filled with genuine thanksgiving to our heavenly Father, not formality thanks.

When my teacher went home for his dinner, I went outside, in order to inhale the pure air and enjoy the blessed sunshine. I sat down to write on this article with my mittens and fur on. I had not been writing very long before a poor woman, whose face I recognized, stood before me, with her little grandchild by her side. She wept bitterly as she told me how her husband, sixty years of age, had been pounding her. I saw many marks of his abuse. I asked her to sit down by my side, and comforted her the best I could, cheering her with the blessed fact that Jesus loves her, and will soon come again to take us to *l'ien l'ang* (heavenly mansion).

Dear friends, when we get to those beautiful mansions that Jesus is preparing for us, we shall for the first time understand what it means to be really *satisfied*, because everything Jesus does is *perfect* and *grand*. But when we labor and toil to reach satisfaction in this world, we generally have the same experience as the Chinese do after celebrating their New-year. "Vanity of vanities; all is vanity." "That which is *wanting* can not be numbered."

But, brothers and sisters, here is a place where *want* will never be heard.

"When we shall see His glory face to face,

Hear His glad welcome, feel His fond embrace,  
And feast on the fulness of His heav'nly grace,

We shall be *satisfied* then."

May we all strive to meet in this place of perfect satisfaction, where we never shall part. But I understand that to *strive* to get there means to get others with us. I am glad to know that in Sinim's land are souls who shall go with us to that place, because God has said so in His Word. Isa. 49:12. Therefore I am glad we are here, and by the grace of God

we shall bring some of these sheaves into the heavenly garner. HULDA J. WESTRUP.

*Lo Shan Hsien, Honan, via Hankow, China.*

#### TO WHICH CLASS DO YOU BELONG?

THERE are two kinds of people on earth,—I mean The people who *lift* and the people who *lean*.

Wherever you go you will find the world's masses Are always divided in just these two classes.

And, oddly enough, you will find, too, I wean, There is only one lifter to twenty who lean.

In which class are you? Are you easing the load Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear Your portion of labor and worry and care?

—Ella Wheeler Wilcox.

#### WHAT A SONG DID.

IN Macao, China, not far from Hongkong, the principal occupation of the inhabitants is gambling. Here on one occasion a traveler found a company of gamblers in a back room on the upper floor of a hotel. At the table nearest him was an American, about twenty-five years old, playing with an old man. They had been betting and drinking. While the gray-haired man was shuffling the cards for a new deal, the young man in a swaggering, careless way, sang a verse of Phoebe Carey's beautiful hymn, "One Sweetly Solenn Thought." Hearing the singing, several gamblers looked up in surprise. The old man who was dealing the cards, put on a look of melancholy, stopped for a moment, gazed steadfastly at his partner in the game, and dashed the pack of cards upon the floor under the table. Then he said, "Where did you learn that tune? But no matter," he continued, "I've played my last game and that's the end of it." The old man, having won money from the young one, about one hundred dollars, took it out of his pocket, and handing it to the latter said, "Here, Harry, is your money, take it and do good with it, I shall with mine." This song may have been heard at his mother's knee. It is to be hoped that it was the beginning of a new life in this man.—*Selected.*

#### OUR WORK AND WORKERS.

MEETINGS held at Wolf Lake, Ind., have resulted in fifteen converts to the faith.

THE Lake Union Conference will be held at Berrien Springs, Mich., May 8-18.

ON the 14th ult., three candidates were baptized at Santa Cruz, Cal., by Brother W. T. Knox, president of California-Nevada Conference.

AS A result of a short series of meetings at St. Helena, Cal., by Brother J. H. Behrens, five persons have been added to the church by baptism.

The brethren at Logansport, Ind., now have a house of worship of their own. They purchased a lot, then purchased a building and moved it onto the lot.

THIS item is from the Indiana Reporter: "Our workers at Connersville are still meeting success in their work. Recently some of the nurses went out one evening and sold eighty copies of the SIGNS OF THE TIMES."

MANY of our readers will be glad to learn that Brother Allen Moon, president of Lake Union Conference, is much improved since having his foot amputated. He was able to attend the recent council of the General Conference Committee at Washington, D. C.

FROM the Workers Bulletin we take this item of news:

We have learned that preparations are being made to open a bank at College View, Neb. Our institutions there have felt a hesitancy about entrust-

ing their funds with worldly institutions, sound as they may seem to be, and so arrangements are under way to have one operated by our own people. A brother who is financially able will finance the institution, and has agreed to release all his property from exemption in case of failure, thus securing to depositors as nearly absolute safety as is possible.

WRITING from Rock Lake, N. D., to the Union Reaper, Brother E. H. Huntley says: "We have placed reading matter in every home in town and country for a scope of several miles, and scores, who have previously manifested little or no interest in the study of the Bible, are now making the 'good old Book' a *confidential* study. The Congregational minister, tho opposed to this truth, said to me: 'One thing is certain, these lectures have turned the heads of all the people in town to thinking in your line. When I preach, they go home and forget it all, but now every old Bible in the vicinity is brought out to prove that 'Saturday is Sunday,' and those who have no Bibles are buying.' This explains to some extent the real condition. He also said that 'all of his opposition did not amount to anything.' The vital question now is, Will they heed the instruction of the 'good old Book' after they have read it? The reading of it, yea, the *studying* of it, will do them no good unless they obey it. 'Blessed are they that *do* His commandments.'"

"IT Is Always So." Writing to the South Dakota Worker, a colored sister says: "Of course we need a church, as we have only a room to meet in. But it is going to take money to get it, and we are all quite poor, but the prospects of a good work could not be better. Now the white people need a church even more than we. But I am sure they will get theirs, as they get more help than we will. It is always so. But we are like the Syrophenician woman—we will be glad for the crumbs from your table." There is considerable truth in that incidental expression, "It is always so." God is no respecter of persons, but by some means the white race have come to regard themselves as the "masters" in this world. Consequently, first consideration is for the white people. The white people hold the world's purse strings, altho it is largely through some sort of advantage taken of what are regarded as colored races—black, brown, red, or yellow. Therefore what we "white" people dole out—even in a "missionary" way—toward the "colored" majority is always in small proportion to what we do for our own kind. That is the human nature that still clings to us. But, as a matter of consolation to our sister above quoted, and the little company to which she belongs, we would remind them that the greatest local work ever done through any church is recorded of one that had "only a room to meet in."

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SIGNS, Life and Health, Little Friend, and tracts. Address, George R. Close, 201 Temple Court Building, Denver, Colo.

SIGNS, Instructor, Life and Health, and Life Boat. Address, Esther Levy, Cornwall-on-Hudson, Orange County, N. Y.

#### CHANGE OF ADDRESS.

THE address of the Southern Missionary Society has been changed from Edgefield, Tenn., to 24th Ave. and New Bridge Road, Nashville, Tenn. All matter sent to the Society, whether freight, express, or mail, should be directed to the new address. Checks, money orders, etc., intended to aid in the support of mission schools, should be made payable to the Southern Missionary Society as formerly. The funds for the Society will be handled by the treasurer of the Southern Union Conference, but the accounts will be kept in a separate set of books, and money deposited in bank as a separate account.

C. P. BOLLMAN, Secretary S. M. S.

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#### The Bank of Mountain View

Mountain View, Santa Clara Co., California





Combatting the elements is the most shocking and enervating of all physical warfare. Some of the troops engaged in preserving order in San Francisco were Spanish War and Philippine veterans, and they say the scenes and surroundings on the city fire line caused the battlefields of Santiago, Manila, and Mindanao wilds to pale into insignificance. In the great battle of the elements when the almighty God shall pour out His plagues upon the finally impenitent hosts, there will be no human power that will be able to stand before His lightnings and hail and earthquake and abnormal heat of the sun. Revelation 16; also 17:11-18. The present earthquakes and fires are but advance warnings of the more terrible and more general terrors not far in the future. "Who shall be able to stand?" Rev. 6:17. "Who may abide the day of His coming? Mal. 3:2.

#### WILL THE LESSON GO UNHEEDED?

**T**HAT the masses of the people in the cities stricken by the earthquake are not disposed to heed the lesson, and scatter over the millions of broad, unoccupied acres, instead of repeating the follies of the past is evident from many circumstances:

(1) Millions have been lost because invested in these cities; yet capitalists are in a rush to invest more millions in the same way, boasting the ability to thwart the earthquake and the fire. Like Babylon of old, the resources of the country are being perverted to the proud purposes of rearing and embellishing great cities. And, like Babylon of old, the investment will in the end prove unprofitable.

(2) Homes have been lost because they were crowded in the cities. Yet those who can raise the means, by borrowing or otherwise, will plant homes in the same localities. Men and women lose their lives, their health, their characters, by the criminal and immoral associations and surroundings of the cities; yet they seem oblivious to any way of living excepting by the scanty gleanings of city life.

(3) Men and women prefer meager wages and uncertain employment, together with life in loathsome and crowded tenements, rather than life amid the productive and healthful fields in the country. One man reports that he sought farm laborers among the needy men in San Francisco, and out of several hundred who professed to want work, he finally secured *two* who were really willing to go to the country.

(4) The hundreds of varying languages in the world stand as a great monument to God's displeasure with the folly of city-building. And the ages are strewn with buried and devastated cities, fallen under the wrath of God because of their moral and political corruption. The great dens of political chicanery, of business dishonesty, of moral depravity, of iniquity indescribable, to an extent that mortal vision can not perceive or mortal mind compute, are all hatched and brooded and nurtured in the cities.

The everywhere-expressed determination to rebuild greater, grander, and stronger, the recently-devastated cities, is an indication that capital has not learned the lesson. The persistence with which the poor wage-earners cling to the ruins or flock to other cities, would indicate that labor has not yet learned the lesson. But neither class know what else to do; they follow in the wake of their worldly education. It would require faith in God's Word

to inspire courage to do otherwise, and this the masses do not possess. That which they have done they will do; and the folly and its fruits will be repeated. Here and there one will be wise, even at the expense of what seems to be for profit, and in the greater destruction yet to come it will be this "little flock" that will be saved.

The Word of God is full of warnings and instruction for the people of the last days, and never before were there, in His providence, so many instrumentalities for printing and distributing this Word. This is no mere chance coincidence. The definite purpose of the merciful Father is that the people shall be made wise, not merely as to the physical fact of the disasters that are coming upon the earth, but as to the means of escape in the time of trouble. There is no other means of escape than by taking heed to the Word, and fleeing to the only Refuge. "Trust in Him at all times; ye people, pour out your heart before Him; God is a refuge for us." Ps. 62:8. G.



Looking from the Post Office, Seventh and Mission Streets, San Francisco, northward, after the fire.

#### SUNDAY LEGISLATION IN CANADA.

##### A Jewish Rabbi's Defense of the Jewish Position.

[Reply of Rabbi S. Jacobs to statements of Rev. Dr. Hill, of Montreal.]

SOME few days ago a deputation of Jewish citizens waited on the premier and the minister of justice with reference to the bill, as drawn or suggested by the Lord's Day Alliance, for the more rigid observance of Sunday. This action on our part has provoked some adverse criticism. I don't know why it should, but certainly it has. Some of the objections are unworthy of comment. But surely, we who are Canadians have as much right to protest against the passing of any law as others have to seek for its enforcement. For we have equal rights with our fellow citizens. We are not even new comers, because, whilst General Wolfe was investing Quebec, Jewish officers, under Amherst, were fighting for the glory of England in the invading host. One became Seigneur de Brancour, others large landowners. Long before 1768 there was a large and flourishing Jewish community in the city of

Montreal. They were accounted as men of sterling character and public-spirited in every respect. A hundred years ago a Jew was elected to represent the constituency of Three Rivers in the Parliament of Canada; and since then other Jews have been elected and set in the Parliament of Canada. Yes, in every respect we have now the same civic and political rights as our Canadian fellow citizens.

But Dr. J. Edgar Hill, president of the Lord's Day Alliance of Montreal, thinks otherwise. According to his line of reasoning, the Jew has no rights whatever as a citizen. It would be interesting to know on what ground. Would he deprive other religious bodies of their rights? Would he concede any to the Catholics, or to the Unitarians, or to the Seventh-day Adventists, or to any sects which think differently than himself?

#### A Weak Argument.

His statement that this is the bill of a Christian government in a Christian land is a weak argument in its favor. England is a Christian country, and yet has no such law on its statute book so drastic and severe as this law would prove itself. According to the Factories Act of 1878 and 1901, special privileges are accorded to Jews who keep their factories closed on the Jewish Sabbath. According to this bill now proposed, there are to be certain exemptions. Are we not as much entitled to them as other sects? But there are many who object to this proposed bill besides us Jews, even some who consider themselves, and are, Christians. How should they be dealt with? Surely the president of the Lord's Day Alliance would not subscribe to the

evil principle of making men religious through fear of the law, and to the pernicious doctrine of outwardly observing the Sabbath day, but inwardly chafing because the statute of Parliament compels them to do so. Even granting that the people of Canada by a large majority are in favor of this bill, we have still to learn that the president of the Lord's Day Alliance is their mouthpiece. Have not minorities also their rights? One man in a minority, espousing a good and righteous cause, is a majority with God.

#### Minorities the Saving Power.

If majorities were always in the right, history would have to be written afresh, and the tide of civilization turned backwards. Never were truer words spoken than that minorities lead and save the world, and the world knows them not till long afterward; and again, that "governments exist to protect the rights of minorities."

The president of the Lord's Day Alliance makes an uncalled-for attack on our co-religionists. We are told that, in his civic experience, we are not the law-abiding, Sabbath-keeping, and inoffensive people we claim to be. This statement is strangely



at variance with many facts and figures, and other authoritative facts, which can be quoted to the contrary. It might be of some little interest to Doctor Hill to learn, as he does not seem to know, that in the year ending June 30, 1903, only three Jews were incarcerated in the Dominion prisons—one in Kingston and two in St. Vincent de Paul—according to the statement of the minister of justice. Whose word is more reliable, Doctor Hill's or that of the minister of justice?

"The trouble with the Jews everywhere," continues the president of the Lord's Day Alliance, "is that in London, as well as in Montreal, the Jew is an anachronism in modern society." That is just what Pharaoh thought, just what Amalek thought, just what Haman thought, just what Antiochus Epiphanes thought, and what all Jew-haters and Jew-baiters since those days have thought. As the palmist puts it, "Come and let us cut them off, so that they may be no more remembered." This good "Christian" divine does not tell us why we Jews are an anachronism. Let us hope that on some future occasion he will enlighten us on this point.

#### The Jew in London.

But he is singularly unfortunate in quoting the Jew of London as an anachronism, for in no city in the world does the Jew hold a higher position, commercially and socially, than in the metropolis of the British Empire. Its most popular of lord mayors and sheriffs have been Jews. Its most public-spirited citizens are Jews. It is an acknowledged fact that the most generous supporters and benefactors of the charities of the city of London are followers of the Jewish religion. Such names as the Rothschilds, the Moeattas, the Goldsmiths, the Montefiores, stand unequalled for loyalty to their country, for charity, for sympathy in the cause of suffering, and for being interested in every movement of public utility. There are Jewish peers of the realm, Jewish baronets, Jewish knights, Jewish members of Parliament, a Jewish under-secretary of state for the home government, Jewish judges, Jewish magistrates, Jewish lawyers, Jewish sailors, Jewish soldiers, yes, and even Jewish governors of British colonies.

And yet we are gravely told that the Jews are an anachronism in modern society. The late Mr. Gladstone did not think so. He quoted the public-spirited Jews of England as a proof that the Jew has justified his claim to emancipation and the right to full civic rights in whatever country he was located. And is the Jew in Canada an anachronism?—Not as long as he discharges the duties of citizenship worthily, and identifies himself with his fellow men in the public life of the country, and mixes with his fellow citizens of other creeds, and unites with them in works of loving sympathy and active benevolence. We in Canada are not ashamed of our record in the past, nor shall we be in the future, with God's help.

#### Behind the Times.

No, dear brethren, we Jews are not the anachronism; but it is the president of the Lord's Day Alliance who is behind the times, who, perhaps, if he had his own way, would again treat us to the unsavory atmosphere of the ghetto, to the hot, but unchristian, argument of the Inquisition, and to the burning argument of the stake. We say to him, "Good Christian brother,"—for we recognize all men as our brethren,—surely you have spoken in haste, or in error, or thoughtlessly, when you tell us we are unfitted for the spirit of the times. In these materialistic days it should make you happy and gladden your heart to behold ten million of your Saviour's people, His kinsmen, fulfilling the mission and the word of that Holy Writ you profess to revere and teach. The waters of baptism could free us forever from the heritage of suffering which has been our portion, and would cause the curtain to fall on the tragedy which Israel has played on the stage of the world's history, but the truth and the Word of God and His promises are dearer to us than the wage of apostasy. Never, perhaps, before did the world need more the salutary lesson, that the satisfaction of conscience is worth any suffering of the body. Then, because we believe and carry out the Jewish faith, and are willing to make the sacrifice it entails, do not call us an anachronism.

Read the Scriptures again; yes, even the New

Testament, tho its writers were Jews, and let your future utterances be more sympathetic, more just, and more tolerant to the people of Israel, who gave you a Saviour; for He Himself declared, "Salvation is of the Jews." Otherwise, Dr. Hill, you yourself are an anachronism.

[It is the unchristian attitude of professed Christian teachers that calls forth such replies as the foregoing, and makes them logical from the Jewish standpoint. If Christianity consists in the enforced observance of days by the power of civil law, the Jewish opposition to the whole fabric is logical. But the Word of Christ does not sustain such "Christianity." It is not Christianity in any sense. The New Testament was all written by Jews, who knew what Christianity means, and every principle announced is against enforced religion in any phase, or the compulsion of any man's conscience.—EDS. OF SIGNS.]

## INTEMPERANCE IN FRANCE.

### The Saloons of Paris.

PARIS has only 17,000 bakers and 14,500 butchers, but it has 33,000 saloons. In the whole of France 160,000 persons are employed in making bread, but 500,000 are employed in saloons. An additional fact is that one-twentieth of the voters of the country are employed in this business. There are saloons for all classes and for all purses, and many in the large cities have become nothing more nor less than gambling-hells in which one may try his luck as merrily as possible. But the greatest evil is that the tavern, the faubourg of the great city of the village, has become a meeting-place for the people; the saloon is no longer a place in which to drink; it is a place in which to spend a large portion of one's time. Thus, little by little, the saloons have become public institutions—institutions which everything conspires to develop, even the apparent interest of the state. For it must not be forgotten that the saloon pays not only the octroi, or city taxes; it also pays a license, the taxes on drinks and alcohol, as well as other charges which indirectly affect all landlords and tenants.

Fifty years ago only three quarts of liquor per head were consumed in France, but to-day we have nine quarts per head. Fifty years ago bitters and absinthe were unknown, but to-day France consumes over 60,000,000 quarts of these beverages. And the evil is so great to-day that private initiative can not check it—we must turn to the state. The only thing that can do away with a portion of the evil is to restrict licenses, remove the saloons from the neighborhoods in which crowds collect, decree that the trade can not be plied by suspicious characters, and bar the road to the tavern so far as incorrigible drunkards are concerned. In addition to this, stringent laws must be passed making drunkenness a punishable offense.—*Translated for Public Opinion from Paris Revue Bleue.*

Alcoholic drink is playing a part in the Moorish question. The introduction of intoxicants has aggravated all sorts of troubles, and a few weeks ago at the Algieras Conference, the Moorish delegate proposed that an almost prohibitive tax be placed upon the importation of alcoholic beverages. The proposal was unanimously rejected "with mingled feelings of amusement and annoyance," so the European papers say. The Christian nations of Europe are, therefore, forcing this alcoholic drink into a land where it is prohibited both by custom and religion. Is it any wonder that Mohammedans and Hindus are hard to reach with the Christian religion?

The Prohibitionists in Canton Vaud, one of the progressive districts of Switzerland, are agitating for a law prohibiting the sale of absinthe. A petition containing 80,000 signatures has just been presented to the Grand Council. The Council has reported favorably on the measure to the council of state. There is some doubt as to whether the project will be practicable, as Switzerland has an "interstate commerce law" that interferes with the cantons protecting themselves against the ravages of drink.

## Question Corner

### 1816.—Apostles Now.

If there is to be a restoration of all the gifts in the church, why do we not have apostles now? A. V. M.

Are you sure we do not? The word "apostle" means "messenger," "one sent." Has not God apostles among His workers, upon whom He has bestowed His Spirit, who are messengers to unopened fields, and through whom God works? Sometimes we do not see God's gifts and blessings before our eyes.

For answer to your second question on Acts 19: 5, 6 write to your conference president or to the *Review and Herald*, Washington, D. C.

### 1817.—Is It in the Future Life?

Please explain Isa. 65: 20, 22. What is meant by the tree in this connection? J. W. S., K. G., AND OTHERS.

1. Isa. 65: 17-25 is a vivid description of the blessed future of God's people who are faithful to Him. It is clothed in the words and language of that time.

2. Verse 17 refers to the new earth, indicating its great superiority over everything men have known here, so much so that we shall never recall them with regret, if at all.

3. The Jerusalem here mentioned is the *New Jerusalem*, which shall come down out of heaven from God. Rev. 21: 1-5; Isa. 62: 1-5; 54: 4, 5, and other scriptures.

4. In contrast with these times, from that day forward "there shall be no more thence [from that earth] an infant" or a failing old man. Why?—Because before that time arrives when the righteous shall enter into rest, those doomed to death will have died.

5. The hundred years there mentioned may be the "little season" after the resurrection of the wicked. Rev. 20: 3, 5, 7-10. During this time those who are young in years and sin can live to the age of the period permitted, and the more aged sinner continues also, doomed at the close of the one hundred years, the little season, to die eternally.

6. Thenceforward God's children will live in peace and joy unutterable. The tree referred to is doubtless the tree of life, in the midst of the Paradise of God. They are the children of God forevermore.

### 1818.—The Highway of Isa. 11: 16.

What is meant by this highway?

A. D. A.

That highway is the way of God's commandments in Christ Jesus, the only way of salvation which the Scriptures offer.

### 1819.—The Hour of Temptation. Rev. 3: 10.

What and when is the hour of temptation? Is the hour symbolical? Also the half-hour silence in heaven of Rev. 8: 1, how long is it? A. D. A.

The hour of temptation, or sore trial, to God's people is when the secular powers of earth unite to give their power to the apostate church, and the power of that union is thrown against the devoted children of God, the only ones who protest against the union and the unscriptural claims of apostasy.

Then the ten horns will unite to give their power and strength to the beast, and the harlot church shall say, "I sit a queen, and am no widow, and shall see no sorrow." See Rev. 17: 12, 13; 18: 10, 17, 19; 3: 10. We believe it to be symbolical time—fifteen days, one twenty-fourth part of a year. Rev. 8: 1 is proportional time.

### 1820. "Sprinkle Clean Water." Eze. 36: 25-27.

In Eze. 36: 25 it reads, "Then will I sprinkle clean water upon you, and ye shall be clean." Does this mean a form of baptism practised in that dispensation before Christ? Or what does *sprinkle* mean? In Heb. 10: 22 it speaks of "having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." Will you please enlighten us through the SIGNS on this subject? J. M. C.

No; the sprinkling there referred to is no form of baptism. The reference is to Lev. 14: 1-8. The sprinkling of water in these ancient ceremonies was an authoritative declaration, a judicial pronouncement, that the person was clean. So God will cleanse His people in no ceremonial way, but by the washing of water by His own pure Word. The form of baptism in pre-Christian times was immersion. The thought in Heb. 10: 22 is the same.





MOUNTAIN VIEW, CAL., MAY 9, 1906.

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

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

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## Publishers

Will our correspondents be especially patient? We are swamped with work, and the ring of hammer and trowel are going on on every side, while the cool breezes blow through yet unrepaired walls. We are doing almost the best that is in us to meet the situation. Our friends, we are sure, would not have us utterly exhausted by the effort, tho we have been pretty near it. But God is good, weather is pleasant, and every one is working hard and willingly.

**Blessings and Losses to Our Sanitarium.**—From Brother L. M. Bowen we have this note:

Please announce through the columns of your paper that the St. Helena Sanitarium is practically uninjured by the late earthquake, and we are receiving patients as usual. The Food Factory also escaped unharmed.

Our work in San Francisco was totally destroyed. The extent of our loss will depend upon the ability of the insurance companies to meet their obligations. San Francisco, San Jose, and Santa Rosa suffered very severely and will have to be practically rebuilt. Yours in the work, L. M. BOWEN.

**Views of the Earthquake.**—Of course we knew, as soon as we thought of it, that friends throughout the East would be glad to get good views of the earthquake. We decided, therefore, at the time of our last issue as the "Earthquake Special" was going to press at 1 A. M. to print on fine paper some of the best views we had obtained of the results of the earthquake, with description of the same. These are now in preparation. There will be more than forty half-tone reproductions, on fine paper, of San Francisco, San Jose, Santa Rosa, Stanford University, and Mountain View. This will include reproductions from the original signatures of three California earthquakes, or seismographic records. The price is twenty-five cents, post free. Address, Pacific Press, Mountain View, Cal.

The paper used in this issue is not, as our readers will readily discern, regular stock. Why?

## THE EARTHQUAKE.

We are saving all our regular stock for our "EARTHQUAKE SPECIAL," and then we shall run short.

The margin on this paper is too close to trim at the top. Please do not complain; it is the best we can do till we get new stock. We have three car loads of SIGNS paper on the way, but just where it is we have not yet learned. We may have to print on manila paper, brown wrapping paper, or wall paper before we get it.

But if the paper looks strange, it is the same old SIGNS OF THE TIMES, still containing the same everlasting Gospel.

## OUR NEXT ISSUE

will be the second edition of our "EARTHQUAKE SPECIAL." We must do it. There are other and later things which we wish to chronicle. There are later photos and facts which our readers will long to see and know. We have a better map of the city to present than we could first secure. We have a much more perfect seismographic record than the reproduction of the poor proof which we printed last week. The date of the Second Edition of the "EARTHQUAKE SPECIAL" will be May 16. Let the orders come in for the Second Edition.

## AN ANXIOUS GENERATION.

THE question that millions of people are asking to-day is, What mean these phenomena of nature so strikingly and so frequently seen on every hand? They have seen the result of cyclones, frequent and increasing; of volcanic eruptions that have spread death and terror and ruin over large portions of populous districts; of earthquakes that have ruined cities, numbering their death lists by thousands, and working hand in hand with the fire fiend to lay low and devastate that upon which men had lavished wealth and art. The thoughtful everywhere are asking, What is the meaning of all this? What place does it all occupy in the economy of this world? Has it any connection with the things of God, and the closing of earth's history? The publishers of this paper believe—they know, for God's Word is sure—that there is the most direct and living connection between these specified phenomena of nature and the closing work of this dispensation. Thus believing and knowing, we have no hesitancy in recommending to our readers a book dealing directly with these things, and also with the social and political problems of the day. That book is "Heralds of the Morning," by Asa Oscar Tait. In this book of 354 pages these questions that are agitating the minds of anxious inquirers are answered in the light of the sure Word of God. Here are some of the striking topics considered: "A Remarkable Century;" "The Prevalence of Crime, a Sign of Our Times;" "Judgment Turned Backward;" "The Earth Filled with Violence;" "The Voice of the Elements;" "The Testimony of the Earth;" "The Nations Were Angry;" "Divine Restraint of the Spirit of War;" "A Time of Trouble;" "Our Refuge and Fortress;" and many other topics of equal importance. It is beautifully printed in large, clear type, profusely illustrated, cloth bound with marble edges—an excellent book for missionary work among friends and neighbors, as well as for home reading. Price \$1.50. Order of this office.

A poem is going the rounds, finding place in the religious papers, entitled, "There Is No Death." This is a quite popular sentiment in these times, and is constantly gaining credence. Nothing could more conspicuously mark the general trend of departure from the Word of God. If there is no death, then the whole Gospel is a myth. Satanic ingenuity could not have invented a shorter cut to a denial of the whole story of redemption. If there be no death, then Christ did not die, nor was there any reason for His death. "There is no death" is simply a repetition of Satan's declaration in Eden, "Ye shall not surely die."

**Possibly Not.**—The vice-president of the National City Bank of New York came to San Francisco immediately on hearing of the great disaster to that city, and confidently proffers help. He says: "In my opinion, Eastern capital in general, realizing that the disaster which has wrecked San Francisco may not be repeated before the end of time, will not hesitate to again invest largely in this city." Possibly such a disaster may not recur until the end of time—in that particular city. But the "end of time" is much nearer than the men who are investing their all in this world's enterprises are aware of. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." 2 Peter 3:10, 11.

Well expressed is the following paragraph from the *Word and Way*:

The attempt to Christianize evolution has been as great a blunder, and has brought to the cause of truth as serious results, as the attempt of Constantine to Christianize by edict the heathen world.

The same can be said of "the attempt to Christianize" the doctrines of immortal soulism and Sunday observance, as these are relics of the heathenism that was nominally "Christianized" by the aforesaid edict. From the former have grown Spiritualism, eternal torment, transmigration of souls, Universalism, saint worship, etc., etc.; while from the Sunday observance principle has arisen the long train of church "holy days," that only gratify the natural desire for display. "Christianized" heathenism has been the worst obstacle with which the church of Christ ever had to contend. Heathenism in Christian garb is tenfold worse than heathenism under its own banner.

**This Paper and the Next.**—The matter in this paper was almost wholly in type before we began on our Earthquake Special. We would be glad to present in this issue many things which we have on hand on the earthquake; but we can hardly do this under the circumstances. But next week we will present more definite statements and more photographs of the great calamity. Especially of the most stricken city, Santa Rosa, has little been said. Next week we will tell you of this and many other things. You will want to read it; your neighbors will.

On the Pacific Ocean, just across the mountain range from Mountain View, is the town of Half-moon Bay. In reporting the effect of the earthquake for the *Leader* of our home town, Mr. H. G. Copeland says: "A peculiar feature of the shake in that section was the cracking of the earth. Hundreds of large crevices opened, through which water was forced, especially in close proximity to the creeks, and the large concrete bridge at the north entrance to the town was destroyed."

The newspapers are saying that "a stream of gold" will soon be pouring in from the East to rebuild San Francisco. There ought to be "a stream of gold" pouring in to carry the message of warning to the world, telling them what these things mean, and what the Word of God says to the people concerning these last days. What is the response of those who have the means and profess to believe these things?

One week after the earthquake in San Francisco there were issued in one day 349,440 rations. This means that about four-fifths of the population ate the bread of charity that day. But even in the midst of such dependence, men are boasting of what the "proud city" is going to do, on the theory that such disasters are seldom repeated in the same place.

Pacific Press, Mountain View, Cal., is ready for business. We can fill orders promptly for books, tracts, pamphlets, S. S. Quarterlies for January, April, and July.