

SIGNS OF THE TIMES

The Mountains of God

IT is good to get away from the earthquake and fire, beautiful as they are in picture and interesting as they are in fact, out into the great cool mountains of God, with their pure air, clear skies, long reaches of distance, and sweet awesomeness of strength. God met with His children in the mountains. "Come up to Me into the Mount, and be there;" He said to Moses His servant, "and I will give thee the tables of stone, and the law and the commandment, which I have written, that thou mayest teach them." "O thou that tellest good tidings to Zion," He tells His Gospel herald, "get thee up on a high mountain." And then—"Lift up thy voice



with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." The psalmist, looking upon the mighty snow-capped Lebanon, lifts his thoughts to God and exclaims, "Thy righteousness is like the great mountains. . . . How excellent is Thy loving-kindness, O God! therefore the children of men put their trust under the shadow of Thy wings." "The strength of the mountains are His." He "by His strength setteth fast the mountains, being girded about with might." So, dear reader, let us look away to the great evidences of God's strength and goodness, trust in His power, and rest in His love.

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SIGNS OF THE TIMES



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A View of the San Francisco Fire
The San Francisco Bread Line
What the Earthquake Did on East Street
Three Seismographic Records
The Wreck of the New Stanford Library Building
Panoramic View of San Francisco April 18
Agnew's Insane Asylum, in which 117 persons were killed
Stanford Memorial Chapel
The Pacific Press Building, the morning after the earthquake
Santa Rosa Court House

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Mountain View, Cal.

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 HOPE BOTH SURE AND STEDFAST."

HOPE is desire accompanied by expectation, a combination of wish and expectancy. Hope is the boon companion of

Faith and Love, and is one of the three abiding Christian graces. It is the one thing which keeps the heavy, hungry, helpless, human heart from despair, and bids it push on despite the failure and defeat. It has been well said: "Hope springs eternal in the human breast."

HOPE is often counterfeited, even as is faith. In the place of faith men put presumption, and in the place of hope the mere longing for the thing desired. But presumption ends in defeat and disaster, and "the hope of the hypocrite shall perish."

FAITH is based on the Word of God, whether of precept or promise. Hope is based on God's promise. Faith pertains to the *now*, and makes the things of God realities. It brings the soul into harmony with God. Hope pertains to the coming better things wished-for by the heart and promised in the Word of God. That is presumption and not faith which attempts to lay hold on God's promises, but ignores His precepts, His conditions. That is mere longing and not hope which expects the better things and ignores genuine faith. On the foundation of true Faith, Hope may build; and in the superstructure of Hope, Love may make a beautiful and delightful dwelling.

MANY indeed are the beautiful figures used in the Bible to illustrate hope and its assur-

ances. The writer of Hebrews, referring to God's promise and oath declares that "by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to lay hold of the hope set before us; which we have as an anchor of the soul, a hope both sure and stedfast and entering into that which is within the veil; whither as a forerunner Jesus entered for us." Heb. 6:13-20. This is but one of its phases. An anchor holds the ship from drifting, so hope holds the Christian steady

sweep, the wild blasts blow, the tides surge, the waves run mountains high, God's throne is stedfast, and Hope's

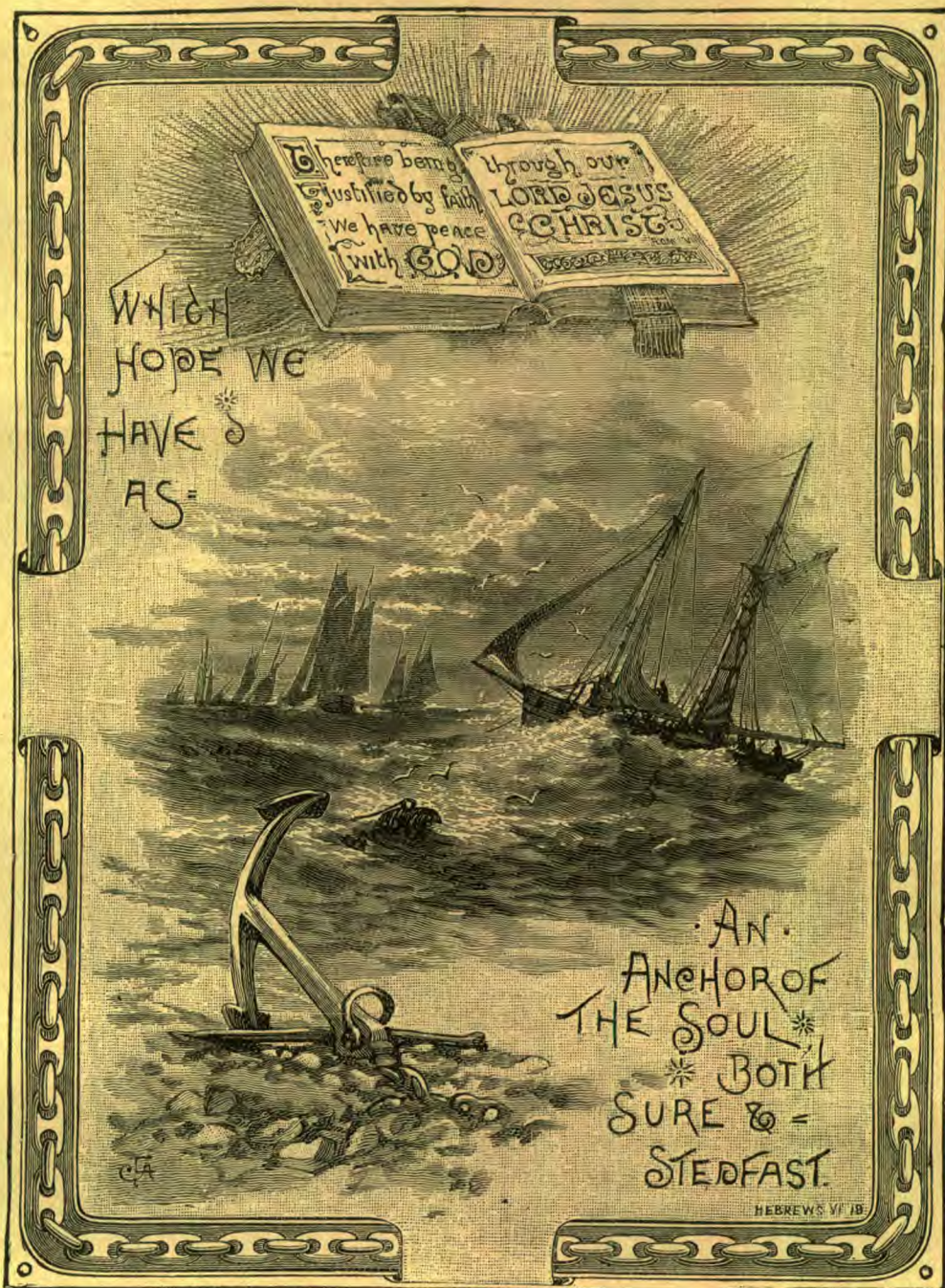
"Cables passed from His heart to thine
Can defy the blast through strength divine."

The Rock of Ages is secure. The wild waves waste their strength in beating against its base. Blessed is he who is anchored in its everlasting strength.

HOPE is likened to a helmet. The helmet was the ancient piece of armor which covered the head and preserved the seat of the intellect, the brain. More people in this world lose their reason from discouragement and despair than from any other cause. Hope cheers, comforts, and confirms. Many persons are hopeful when they *feel* like it,—the smoker after a pipe, the drinker after his dram, the housewife after her good cup of tea, many because some others are cheerful, the superficial Christian after an exuberant service. Hope is based on feeling with all these. In their armor hope ought to be over the heart, the seat of the affections. But God has not placed it there: "For a *helmet* the hope of salvation." God wants His children to have an intelligent hope, based not on man's feeling, not on appearances, not on human conditions or environments, but on the immutable promises of God. Reader, put on God's helmet.

HOPE is likened to a door opening out of trouble. So He promises Israel: "I will allure her, and bring her into the wilderness, and speak

comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope." Hosea 2:14, 15. Unbelieving Israel found no vineyards in her wilderness wandering. "Achor" means "trouble," and the allusion is to the defeat of Israel because of the sin of Achan. Sorely defeated, Israel was humbled; sin was among them; the guilty party was found; his confes-



amid all the storms of life. But how unlike human anchors it is! There is nothing in men's anchors which will save a ship from going down. The anchor will hold from drifting, but it will not make buoyant nor lift the barque above the breakers. But the Christian anchor lays hold on the eternal and immutable promise and oath of God. He is anchored up and not down. Let the treacherous currents

sion came too late, and he was slain. The place was called the Valley of Achor, or trouble. Yet the Lord declares that He will make such a place as this, a time of the revelation and putting away of sin, "a door of hope." Even so it may be to those who are passing through trouble to-day. Is there aught between them and God? Let them humble their hearts, put away the sin, and enter the door of hope in Christ Jesus.

BLESSED be the hope which God has given. It is "the hope of eternal life;" it is "the blessed hope, the glorious appearing of the great God and our Saviour Jesus Christ;" it is "Christ our hope." In hope is there encouragement amid discouragement (Ezra 10:2); there is joy and rejoicing amid the sorrows of earth (Prov. 10:28; Rom. 5:2; Heb. 3:6); there is strength in hope (Ps. 27:14; 31:24); there is patient endurance in hope (1 Thess. 1:3; Rom. 5:4; 8:24; 15:4). Yes, there is persistency, salvation, reward, in hope, because in Christ dwells all the fulness of the Godhead. "Be of good courage, . . . all ye that hope in Jehovah."

"TO OBEY IS BETTER THAN SACRIFICE."

A Lesson from Saul's Apostasy.

THE commandment to King Saul to utterly destroy the Amalekites and all they had, was his second great test as to whether he would honor and obey the Lord, who had so highly honored him. And it was his final test. In this he showed that he had "turned back from following" the Lord; his apostasy was complete and settled. The Lord knew that his heart was incorrigible; therefore his probation was closed. The example of Saul, as well as that of the Amalekites, shows that it is possible to pass the line of hope and of divine forbearance while in the full vigor of life, and that the Lord withdraws His Spirit when that line is passed.

THE good spirit of Samuel is manifest in his grief over the downfall of King Saul. It will be remembered that Saul was made king because the people had rejected the government of God as administered by Samuel, and had demanded a king. Had Samuel been a mere politician, actuated by a desire for worldly honors, he would have rejoiced to see the fall of one who had been set upon the ruins of his own rejected administration. But he was grieved to see the once humble young man, whom he had anointed king by command of the Lord, and whom the Lord had so signally blessed and honored, recklessly throwing away, not only his own bright prospects, but also those of his family.

SAMUEL reminded Saul of His humble disposition when anointed king. The prophet had anointed him while he was out hunting for his father's asses, and when he went home he told about seeing the prophet, but made no mention of his having been anointed king. And when Samuel called the people together to show them who the Lord had chosen for them, Saul hid himself and had to be hunted out from his hiding place in order to be presented to the

people as their king. Such was the humility which the Lord chose to honor and bless, and had Saul remained humble and obedient the blessing of God would have abode upon him and upon his family after him. But "pride goeth before destruction, and a haughty spirit before a fall."

ALTHO in his heart Saul had utterly "turned back" from the Lord, he still professed to keep His commandments. "The heart is deceitful above all things, and desperately wicked; who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:9, 10. Men may pass the limit of probation while professing faith in God. The self-deception under which many people will be found laboring when the Lord comes is thus expressed by the Saviour Himself: "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." Matt. 7:22, 23.

WHEN Saul was confronted with the evidence that he had not obeyed the commandment of the Lord, but had spared of the sheep and oxen of the Amalekites, he laid the blame upon the people. It is very seldom that a backslider does not find excuse for his apostasy in the action of some one else. Self-defense is always the resort of the unregenerate heart when brought face to face with its faults. It is a poor defense, one on which even the righteous dare not rely. David says, "The Lord is my defense;" and of the heathen Joshua said, "Their defense is departed from them, and the Lord is with us."

THE pretext that the sheep and oxen taken from the Amalekites were for a sacrifice to the Lord was exceedingly lame. The Lord had given express command that all these be destroyed, which was positive evidence that He did not want them. Moreover, it would be an offering by the people of that which did not belong to them, and could not properly be called a sacrifice. The real design was to have a great jollification to glorify their own achievement.

SAUL's spirit of selfish obstinacy was manifested when he insisted that he *had* "obeyed the voice of the Lord," and showed the live king of the Amalekites as proof, when the Lord had told him to destroy every person and every thing. But his attitude arose to the point of defiance when he said to Samuel that the people had taken the sheep and oxen "to sacrifice to the Lord thy God." This was a bold denial of the God of Israel, and showed that the Lord had judged rightly when He told Samuel that Saul had "turned back" from following Him.

GOD has not commanded offerings and sacrifices because He needs anything. They are tests of loyal obedience. No sacrifice can take the place of obedience. Grace rejected by disobedience can not be purchased by unholy sacrifice. Jer. 6:18-20. God demands obedience first and all the time, and nothing else can take its place. In the spirit of obedience

we have the highest example in Jesus Christ, who "became obedient unto death, even the death of the cross." Phil. 2:8. He could say, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8.

DISOBEDIENCE is rebellion, and "rebellion is as the sin of witchcraft." The sin of witchcraft was punishable with death in Israel (Ex. 22:18); and from the Lord's rebuke of King Saul we may know how He regards the disobedience of His commandments. We also learn from Mark 7:9 that those who hold to the traditions of men thereby reject the commandments of God.

G.

WHAT SHALL WE PREACH?

THE answer of the Spirit is very explicit, "Preach the Word." The command of the Master Himself is equally plain, "Go ye into all the world, and preach the Gospel to every creature." Yet the strong tendency of the present time is to substitute something more sensational, more in the line of the world's affairs. A San Francisco clergyman once expressed it in these words:

Yes, the pulpit has a duty, a practical duty, and if the supervisors go astray, it is the duty of the pulpit to call them back.

This is on the erroneous supposition that the pulpit is set for the judgment and correction of the official acts of "the powers that be" in the realm of the world's affairs. If this be true, then Paul must have misunderstood the duty of the pulpit. He visited and preached in the greatest cities of his time, cities fairly teeming with political corruption, yet in no instance do we read of any "municipal reform" movement on his part, or by any of his contemporary laborers. Corinth was a very wicked city, and Paul lived and labored there at one time for a year and a half, but he made no direct effort at municipal reform. Writing to the brethren afterward, he said:

"I determined not to know anything among you, save Jesus Christ, and Him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:2-5.

The minister of Christ who will have his preaching accompanied by the Spirit and power of God, must give his attention to the one grand theme of "Jesus Christ, and Him crucified." If he will preach Christ faithfully, he will have no time to devote to the regulation or reformation of the governments of this world, municipal or national; for Christ has expressly said that His kingdom is not of this world. And Paul, with all his diversified gifts, had the one purpose in view, from which he never deviated. That purpose is expressed in these words, "I press toward the mark of the prize of the high calling of God in Christ Jesus."

The minister of Christ is an ambassador (2 Cor. 5:20), not to civil officials as such, but to individuals as sinners, endeavoring to reconcile them to God. If this purpose can be accomplished, the individual so changed will be a more faithful person in every capacity consistent with Christian duty. But the commission of the Gospel ambassador contains no prerog-

ative to compel any one either in religious duty or civil function. His message to sinful man is, "We pray you in Christ's stead, Be ye reconciled to God." He can do nothing further *in Christ's stead*, for Christ Himself went no further than to offer salvation to those who would accept it. We have no record of His endeavoring to compel civil officials to perform their duties.

The apostle Paul is also very emphatic in regard to the duty of the minister to continue the work of the Gospel on the principle enunciated by him. Writing to the churches in Galatia, he says: "There be some that trouble you, and would pervert the Gospel of Christ. But tho we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other Gospel unto you than that which ye have received, let him be accursed."

It is the Gospel of the kingdom of God which the ambassador of Christ is to preach, and not the patching up of the corrupt governments of this world, which are soon to be broken in pieces and consumed by the coming and kingdom of our Lord Jesus Christ. This sin-cursed earth and its sin-laden governments are soon to pass away, and "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." The only legitimate correction the Gospel minister may have for the civil officer is to warn him as an individual sinner before God; to reason with him, as Paul did with Felix, of righteousness, of temperance, and the judgment. With the regulation of civil office, the "pulpit"—the Gospel ministry as such—has no legitimate concern. "Let the dead bury their dead; but go thou and preach the Gospel." G.

HOW CAN THEY DO IT?

THE Word of God clearly teaches that good and evil shall exist in this world till Jesus Christ shall come again. This is clearly taught in every great line of prophecy, in the parables of the wheat and tares and the fish net, and in many other declarations of the Scriptures.

Added to this we have the condition of the world at the present time. Note the revelations of such articles as the "Treason of the Senate," by Philipps, in the Cosmopolitan. View the picture drawn in the April issue of the leader of the Senate. This is one revelation among a score of others. Most of the men who do these things are closely affiliated with religious institutions, oftentimes honored, if not honorable, members of a Christian denomination, yet guilty of crimes of such stupendous magnitude, crimes so utterly and absolutely selfish at the core, that the world stands aghast at the audacity and boldness of them. Courts and juries and legislatures are purchased by wholesale, and the professed church of Christ, whose ministers ought to be faithful sentinels for God and righteousness, protests but feebly against the iniquity, and condones it if it happen to strike near home. And yet out of this evil is coming good, the self-called "optimists" would have us believe! "But is it not possible for all these to become converted?" asks one. It is; but the power

of regeneration lies in Jesus Christ and His Word, and these are ignored, rejected.

Man never regenerated himself. No people ever regenerated themselves. It can only be done by the supernatural power and life of God in response to humble faith; but faith in the great mass is so enfeebled as to be accounted dead, beaten to a senseless pulp by the bludgeons of Higher Criticism and Evolution. Yet God still lives and His Word is still potent; but men will not have His salvation. Above it all God reigns. Those identified with the selfish unbelief will perish with it. Those who believe in Christ will rejoice at His coming.

THE LACK OF EVIDENCE FOR SUNDAY.

SUPPORTERS of the Sunday-sabbath are wont to refer triumphantly to *one* instance of the disciples' having held a religious meeting on the first day of the week. This, it is argued, establishes the transfer of the Sabbath to that day. The instance referred to is noted in Acts 20:7-11, and occurred at Troas, on the occasion of Paul's passing visit as he journeyed from Macedonia to Jerusalem. But holding a meeting on a certain day does not establish a weekly sabbath. Paul tarried with the brethren at Troas *seven* days, and it is more than probable that there were meetings every day. Did they all become sabbath days?

But it is urged that they met that day to "break bread." Verse 7. That was the last meeting Paul was to hold with the church there before continuing his journey, and it was fitting to celebrate the ordinances with them. But even that did not imply that it was the Sabbath day; for we read in Acts 2:46 of the disciples at Jerusalem, that "they, continuing *daily* with one accord in the temple, and *breaking bread* from house to house, did eat their meat with gladness and singleness of heart."

The reference to the meeting at Troas as proof of a Sunday-sabbath only proves an utter lack of legitimate evidence. There is not in all the Word of God one command, or recorded incident or example, or expression giving warrant for unprejudiced inference, upon which to base the claim that the Sabbath of the Lord, established at Creation, ever has been changed. Not a reference to the first day of the week, or to any other day, is of such a character as to warrant the assumption that "one jot or one tittle" of the law of God ever has been changed or abolished. "The law of the Lord is *perfect*, converting the soul." Ps. 19:7. G.

Question Corner

1831.—Judging Others. Matt. 7:1.

"Judge not that ye be not judged." Are we judging when we know a fact to say so? or when we only think it to be so from all appearances, and then repeat it as a fact? E. M. H.

Judging does not pertain to facts, but persons. We have the right to say that an act of stealing is wrong; but the judging of the man who did it does not rest with us. The judging prohibited by Christ pertains to person, not act. "Condemn not and ye shall not be condemned." Say the act is wrong if need be, win men from the wrong deeds, but leave the condemnation to Him to whom it belongs.

1832.—Soul and Breath. 1 Kings 17:21.

Does "soul" in 1 Kings 17:21, "Let this child's soul come into him again," refer to spirit? E. M. H.

"Soul" here simply means the breath of life. Verse 17 declares, "There was no breath left in

him." Elijah prays that the breath, the life, may come back. The record does not say that the child came into his body again, but that the soul or life of the child came into the child again. Breath in verse 17 comes from *neshamah*, defined by Strong, "a puff, wind, vital breath, animal, blast, breath, inspiration, soul, spirit." Soul in verses 21, 22, is from *nephesh*, a breathing creature, animal, vitality, breath, life, etc.

1833.—Self-Devouring Reasons for Sunday-Keeping.

How would you answer this kind of an argument? "I keep Sunday because of Christ's resurrection. The Lord commanded us to keep as the Sabbath one day in seven, none in particular. Every day is a holy day with the Lord." But here is the principal point that troubles me. They say that they believe the resurrection to be greater and of far more importance than Creation. Therefore they keep the first day of the week in honor of Christ's resurrection.

Can you help me out of this? Why should we keep the day of Christ's resurrection any more than we should the day of His crucifixion or any other day? Does it not say somewhere in the Bible that His death meant more than His resurrection? H. C. P.

1. It can readily be seen that the first three positions are self-devouring; for if only a seventh part of time is required, merely one day in seven, it does not matter which day, and Sunday has no special holiness. And this is also true if every day is a holy day. To the first alone we may well inquire in the words of the Lord, "Who hath required this at your hands?" If tradition requires it, it is well to remember that tradition is one of the unsafest guides, and often, as in this case, makes void in its keeping the commandments of God.

2. God commanded not one day in seven, but "the seventh day is the Sabbath of the Lord thy God." He rested on and blessed a particular day. He could not rest on no day in particular. He commanded the observance of the same day on which He rested. Gen. 2:2, 3; Ex. 20:8-10.

3. God only can make days holy. He has hallowed but one—the seventh. He reproves His people because "they have made no distinction between the holy and the common, neither have they caused men to discern between the unclean and the clean, and have hid their eyes from *My Sabbaths*, and I am profaned among them." Eze. 22:26.

4. Resurrection is recreation. Only God can create; only God can recreate. It is the creative power of God which regenerates. Eph. 4:24. Over and over we are taught that it is the creative power of God which redeems and saves. See Isa. 44:24; 45:17-19; Col. 1:14-20. So God gave the Sabbath as a memorial of Creation (Ex. 20:8-11), and to His people it becomes a sign of His power to sanctify (Eze. 20:12).

It was not a wonderful thing that the Father should raise His Son from the dead; but it was a marvelous thing that He should give Him to die. And we are redeemed by His blood. Eph. 1:7; Rev. 1:5; 5:9. Moreover this work of redemption will not be finished till Christ comes. Luke 21:28.

If, therefore, man should set apart a day as a memorial of redemption, ought it not to be the day when Christ was crucified? But the crucifixion, the resurrection, and the ascension were all necessary. Should there not be a day for each event? God, however, has commanded none of these; and for us to add to His words is to set ourselves above Him.

5. Nowhere does it say in the Bible that Christ's death is more than His resurrection. Every act in our Lord's work was important, infinitely so, and to faithful souls will come the merit of each and all.

6. God has given us a memorial of Christ's death in the Lord's Supper, and of His resurrection in baptism. 1 Cor. 11:23-26; Rom. 6:3-6. And death to sin and the new life in Christ ought ever to be manifest in His followers in the world.

1834.—Was Jesus a Jew?

Was Jesus a Jew? I know He was a Hebrew, but was He not of Jewish descent? P. K.

The word "Hebrew" came from Eber, an ancestor of Abraham. Gen. 10:21. Hence Abraham is called the Hebrew. Gen. 14:13. From Abraham sprang Isaac; from Isaac, Jacob; from Jacob, Judah; and from Judah came the term Jew. And the earthly lineage of Jesus is traced through Abraham, Isaac, Jacob, Judah, etc. Matt. 1:1, 2. Hence Jesus was a Jew, and moreover He declares that "salvation is of the Jews." John 4:22. He came unto His own, and His own received Him not." John 1:11. These are simple Bible facts.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

IX. WHAT SHALL WE READ?

THE enemy knows that to a great degree the mind is affected by that upon which it feeds. He is seeking to lead both the youth and those of mature age to read story books, tales, and other literature. Those who yield to this temptation soon lose their relish for solid reading. They have no interest in Bible study. Their moral powers become enfeebled. Sin appears less and less repulsive. There is manifest an increasing unfaithfulness, a growing distaste for life's practical duties. As the mind becomes perverted, it is ready to grasp any reading of a stimulating character. Thus the way is open for Satan to bring the soul fully under his domination.

Works that do not so decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the study of the Bible. This Word is the true manna. Let all repress the desire for reading matter that is not food for the mind. You can not possibly do the work of God with clear perceptions while the mind is occupied with this class of reading. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat?

Question your own experience as to the influence of light reading. Can you, after spending time in such reading, open the Bible, and read with interest the words of life? Do you not find the book of God uninteresting? The charm of that love-story is upon the mind, destroying its healthy tone, and making it impossible for you to fix the attention upon the important, solemn truths that concern your eternal welfare.

In order to have a healthy tone of mind, and sound religious principles, we must live in communion with God through His Word. Pointing out the way of salvation, the Bible is our guide to a higher, better life. It contains the most interesting and most instructive history and biography that was ever written. Those whose imaginations have not been perverted by the reading of fiction will find the Bible the most interesting of all books.

Resolutely discard all worthless reading. Such reading will not strengthen your spirituality, but will introduce into the mind sentiments that will pervert the imagination, causing you to think less of Jesus, and to dwell less upon His precious lessons. Keep the mind free from everything that would lead it in a wrong direction. Do not encumber it with trashy stories, which impart no strength to the mental powers. The thoughts will be of the same character as the food provided for the mind.

The Bible is the book of books. If you love the Word of God, searching it as you have opportunity, that you may come into the possession of the rich treasure that it contains, and be thoroughly furnished unto all good works, then you may be assured that Jesus is drawing you to Himself. But to read the Scriptures in a casual way, without seeking to comprehend Christ's lessons or to comply with His requirements, is not enough. There are treasures in the Word of God that can be discovered only

by sinking the shaft deep into the mines of truth.

The carnal mind rejects the truth; but the soul that is converted undergoes a marvelous change. The books that before were unattractive, because they revealed truths that testify against the sinner, now become the food of the soul, the joy and consolation of the life. The Sun of Righteousness illuminates the sacred pages, the Holy Spirit speaks through them to the soul. To those who love Christ, the Bible is as the garden of God. Its promises are as grateful to the heart as the fragrance of flowers is to the senses.

Let those who have acquired a love for light reading now turn their attention to the Word of God. Let them begin to study with fresh interest the sacred records of the Old and New Testaments. The oftener and more diligently the Bible is studied, the more beautiful it will appear, and the less relish will there be for light reading.

phantic, half-hearted Christians may strive to eliminate Him from His works, and relieve Him of responsibility for His actions, but the Scriptures and the events of history will ever confound and rebuke them. "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father." The grass and flowers of the fields are precious in His sight. "The very hairs of your head are all numbered."

The highest authority thus emphasizes the Father's solicitude and great love for His children. How then are we to reconcile these declarations of Omnipotence with the actions of that power that tossed and shook our stricken city until, first amazed, then in awful helplessness, she was borne to the ground in magnificent but terrible grandeur. Why were the ordinary safeguards—the water mains—destroyed? Why should the horrors of Sodom fires complete this mighty devastation?

Brother, the king of great Nineveh proclaimed a fast at the preaching of Jonah's sermon embodied in a single sentence of less than a dozen words. Even the beasts were deprived of food while the king and his people prayed in sackcloth and ashes. Not so in San Francisco. They laughed, jeered, and gibed.



Dynamiting the Great Central Lodging-house, Third and Mission Streets, San Francisco.

WARNING AND JUDGMENT.

A FEW weeks ago a servant of God delivered an important message to the people of an Eastern city. Among other things, he told them of the wickedness of San Francisco. Unlike Jonah, who loved not the Ninevites and would have evaded duty, this man, filled with the Holy Ghost, solicited the prayers and offerings of his brethren in behalf of a people among whom he had lived and labored, and who were endeared to him by the most sacred ties. His zeal and devotion along all lines fitly attested the sincerity of his affection for their every welfare in long, well-spent service.

God is long-suffering, slow to anger, and plenteous in mercy and kindest forbearance toward His erring children. But least of all will He tolerate presumptuous sin, and sinners are growing bolder and more defiant every day. Science, so called, unbelief, and sycophancy,

Representative bodies drew up resolutions; the press, and even some of the ministry, took Bishop Hamilton to task and almost threatened him in the discharge of duty divine. Nineveh humbled herself, repented, and was saved. San Francisco scoffed, and ere the ink was dry in the self-righteous editorial columns of a leading daily on that ever to be remembered morning of April 18, the beautiful city by the bay was plunged headlong to her doom.

In speechless grief our hearts are bowed in humble submission, while the mangled, charred remains of loved ones are gently lowered into the trenches. Let us hope that prayer was heard, that all were saved who passed from us in that hour. The beautiful spirit of brotherhood, as shown by humanity everywhere, will ever be among the richest treasures of memory. The world beholds with admiration the sublime courage and optimism manifested by many while passing through this fiery furnace, but,

O beloved brethren, is there no other consideration than the mere "rebuilding of our city more beautiful and grander than ever before"? Would to God that the Holy Ghost might prevail toward the rebuilding of His own temple, that the Holy Spirit would leap from heart to heart as fire among dry stubble, until not only San Francisco, but California and the world be brought to the Lamb of God, to the glory of His adorable Son Jesus, whose second coming without sin unto salvation is even now at the door.

T. R. GRIFFIN.

Berkeley, Cal.

THE GREATEST EARTHQUAKE.

APRIL 18, 1906 has been rendered memorable by the great earthquake on that day on the Pacific Coast. Millions upon millions of property have been destroyed, and hundreds of precious lives lost, and the end of sufferings and deaths is not yet.

If this is the voice of God speaking to this hitherto fortunate and prosperous people of this American Gold Coast, how many will rightly interpret the voice, and profit by this great lesson of bitter experience? Will there be a turning to the Lord by embracing with all the heart the everlasting Gospel, and thus preparing for the greatest earthquake, as also the last, that this earth will ever know, which, by the way, is not far distant, or will there be a maddening rush to build for *time*, instead of *eternity*?

The *Ten Words* of the *first* great sermon on the mount were made most terribly emphatic by an earthquake. In speaking the Ten Commandments from Mount Sinai to more than six millions of souls at the foot of the mountain, God's voice shook the earth, and the mountain quaked greatly. Ex. 19: 18; Heb. 12: 26. Could that people who had been delivered from abject slavery and made a free and independent nation only about three months before, ever forget the presence, majesty, and power of the *living God*, or the importance and holiness of the *living oracles* thus revealed to them on that memorable day? God was about to establish a true theocracy among that people, and hence the wonderful phenomena and great glory manifested in the proclamation of the *constitution* of that theocracy. But that people did thereafter become backslidden and rebellious, and hence the Lord at times visited them "with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. 29: 6.

Now sin, all sin, is the transgression of that holy law of Ten Commandments uttered by the Lord from the summit of Sinai. But all have sinned, and thus come short of the glory of God. But God so loved the world that He gave His beloved Son to die for us, that we, through His death, might obtain everlasting life, becoming, through Christ, loyal subjects of the government of God.

When Christ cried with a loud voice, bowed His head, and died on Calvary's cross, there was a great earthquake. The solid rocks were rent, and graves were opened. Thus the event of the Lamb of God presenting Himself as the great sin-offering to take away the sin of the world, was made emphatic by an earthquake.

And this same Jesus said of the period between His going away and coming again, There shall be "earthquakes in divers places." Matt. 24: 7. These prophetic words of Jesus

have been most fully demonstrated many times, "Earthquakes in *divers* places." It is now frequently observed by those who know best that no country on the earth is exempt from earthquakes. They may occur in any place at any time. Twelve or thirteen earthquakes every year for centuries past, in different parts of the world, with varying degrees of intensity, loss of life and property, demonstrate the certainty of the fulfilment of all the prophecies of Jesus. It is estimated that not less than 13,000,000 people have lost their lives by earthquakes alone. The Lisbon earthquake of Nov. 1, 1755, came at about the right time to meet the requirement of Rev. 6: 12. That was indeed a great earthquake, extending over a very large part of the earth and destroying the lives of more than 60,000 human beings in the city of Lisbon alone.

But earth's *mightiest* earthquake is the *last*. It begins at a point of time immediately preceding the coming of Christ in all His glory, with all the holy angels, to raise the sleeping

up from all over the earth, from kings, captains, mighty men, rich men, and all classes, "Mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 16, 17.

Now the reader will be interested to read the prophecy of Jesus relating to this last great earthquake yet to come, and that, too, in the near future. Here are the portentous words: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell. . . . And every island fled away, and the mountains were not found." Rev. 16: 17-20.

Thus, when Jesus and the redeemed leave the earth, it will be completely broken down, made empty, turned upside down, utterly destitute of all its living inhabitants (Isa. 24: 1-6), and will thus remain, dark, moving, trembling, shaking, empty, and void (Jer. 4: 23-27), till Jesus comes at the end of the millennial reign of the saints in heaven. Then Jesus will plant His feet upon the Mount of Olives; it will part asunder, become a great plain (Zech. 14: 4, 8, 9), the place for the location of the holy city, the Paradise of God that comes down from God out of heaven. Rev. 21: 2. The wicked raised from the dead will go into perdition in the earth when it shall burn as an oven. Mal. 4: 1. When the great controversy is ended, God will make a new heaven and a new earth. 2 Peter 3:

7-13. No more sin, suffering, or death, no more curse, no more earthquakes. The saints, with Jesus as their King, will take possession of the kingdom of glory, to dwell therein in perfect bliss forevermore. They receive "A KINGDOM WHICH CAN NOT BE MOVED." Heb. 12: 27, 28.

H. A. ST. JOHN.

THE miracles of Christ's life prove the genuineness of the miracle of His birth; and the miracles of Christ's religion as contrasted with all other religions prove the genuineness of the miracles in the life of its founder.—T. H. Nelson.

In the Bible there is more that finds me than I have experienced in all other books put together. The words of the Bible find me at greater depths of my being.—Coleridge.



Breaking Open of 17th Street, San Francisco, by the Earthquake, April 18, 1906.

saints, to transform all the blessed and holy, in a moment, from mortality to immortality, and to change their vile bodies and fashion them like unto His glorious body. They will then be withdrawn from the earth, caught up to meet the Lord in the air.

This innumerable host of redeemed and glorified ones will be the only refugees of a doomed world that will be saved from the awful wreck and ruin of that great earthquake, earth's mightiest and last. Not a soul of all the inhabitants of the earth will escape alive in that fearful time except those who are accounted worthy of eternal life, and are, by the power of God, taken from the earth, evermore to live with the King of saints. So terrible will that day be to the unprepared everywhere, that the involuntary cry will go



BY F. C. GILBERT.

(A Hebrew Christian.)

IV. WHAT THE JEWISH CHURCH DID WITH THE LAW.

AFTER the Lord had delivered to Israel His law and they were now organized into a people (Ex. 19:3-6), and into a church (Acts 7:38), Moses received command to take the law of Jehovah and to place it in the ark of the testimony. Deut. 10:2; Ex. 25:16. This instruction Moses carried out. 1 Kings 8:9; Ex. 40:20, 21. But God did not intend to leave them without any further instruction upon the subject, as He well knew how easily and how quickly the people would depart from His divine precepts. Yet there was ever to be kept before the minds of the people the immutable, eternal, and unchangeable character of God's law.

Laws of Ceremonies, or By-Laws.

Consequently, the Lord gave to Moses

But Israel was the chosen people of God, the people through whom the knowledge of God was to extend throughout the earth. Deut. 4:6-8. They were to be as a light to the other nations surrounding them; and the course they pursued was to reveal to all other people what it meant to be a member of God's government, and of God's people. The same law that was for them was for every other person of whatever race or nationality. Ex. 12:19-49; Num. 15:15, 16. While, therefore, the Ten Commandments constituted the Constitution of the government of Israel, there were given to them also a great many by-laws in the form of ceremonies and instructions, to make plain to them the meaning of the greatness and depth of the organic law.

Leaders Raised Up.

To make it as plain as He could for them, the Lord did not even give these laws to be

idolaters. Eze. 8:16. This they did when Moses left them for but forty days. The same thing was repeated soon after the death of Joshua; so that a good share of the time for four hundred years they suffered afflictions and punishments at the hands of the Philistines and other nations for engaging in their idolatrous worship.

God raised them up seers and prophets, the first of whom was Samuel. 1 Sam. 9:9. Israel for a time had respect for the law of God. 1 Sam. 7:3, 4. Then, to assist them still further, God ordained all over the land schools, which became known as the "schools of the prophets." Samuel was the general superintendent, and he made tours to all these places every year, to see that the people were following the teachings of God. 1 Sam. 7:15-17. Other prophets were raised up, and Israel went along fairly well till the time of Solomon, when, as a result of his leaving the ways of God and turning to idolatry, he sowed the seeds of evil which were not effaced for centuries. The result finally was that the division came; then there were the ten tribes and the two tribes. In a very short time the ten tribes went into the deepest idolatry, and the battle was finally fought on the summit of Mount Carmel over the second commandment. God sent fire down from heaven and showed that He was the true God, and all the images and teraphim and ashera were nothing. 1 Kings



A Scene in Santa Rosa after the Earthquake and Fire April 18. At the right of the street in which the men are standing stood "The White House," the first store in Sonoma County. All the business part of the city was ruined by the earthquake. The fire completed the work.

added instructions from time to time which he was commanded to write in a book (Ex. 24:4-8) and to frequently rehearse them to the people; and the people in turn were to instruct their children. Deut. 6:6, 7. As a result we have almost the entire matter of the books of Leviticus, Numbers, and Deuteronomy comprising instructions. Deut. 31:22-24. But all these laws, rites, services, and ceremonies, were to explain the real meaning of the law which was given to them on Sinai, how they were to be kept from transgressing, and what they were to do should this law be violated. Deut. 4:9-13. This Decalogue was the basis of their natural as well as individual life. In other words, the law of Jehovah was the Constitution of the government of Israel.

administered by the people themselves. He chose special men—Moses, then Joshua, then judges, then prophets—and these special persons were given the endowment of the Holy Spirit. Num. 27:18-20. They were to be to the people the instructors of the commands of God. Everything possible that could be done for the people was furnished; and the Lord did all in His power to make Israel a special people, to preserve the knowledge of His truth through them, for all the inhabitants of the earth. Isa. 5:4. Yet, again and again they left God, they became idolaters, they turned from the truth, they became almost like the heathen. 2 Kings 17:8-11. If they were left to themselves for the very shortest time possible, they forsook God, and became sun-worshippers and

17:18. They finally were carried away captives. 2 Kings 17.

The two tribes continued for a time longer, till they refused to receive the instruction God sent them; they turned their backs on God's law, became gross idolaters, committed all the abominations of the heathen, until there was no healing for them, and for seventy years they were in the land of Babylon. 2 Chron. 36:14-18. While here God did not entirely forsake them, but occasionally manifested His power in His own behalf, and for His own name's sake. Still Israel kept forgetting His law and His truth, so that when the people returned from captivity their domestic and social conditions were of such a character that much

of the priesthood even was corrupted. See Ezra 2:61, 62; Nehemiah 13.

The People in Bondage to Tradition.

God raised up several men such as Ezra, Nehemiah, Mordecai, and others, to instruct the people in the way of the Lord; and Ezra in turn associated with him a number of men, and these men became the teachers of the people. The great burden of these teachers, however, was to instruct the people in the law of God, and to show them the right way, that they might nevermore become idolaters or ever forsake God's law again. But a very short time elapsed until there had arisen a great system of ecclesiasticism which developed into a great despotism, with the result that instead of the masses getting a true knowledge of God's law, and the meaning of those by-laws which were to make plain the original law of Jehovah, they had again almost entirely lost the knowledge of the law of Jehovah. Tradition had been put in the place of the truth. Man had been put in the place of God. The synagog had been put in the place of true worship. The sayings of men had been substituted for the Word of God; and the true God and the knowledge of His truth was again lost to the church and the world. See "Practical Lessons," chapter 2.

This is what the Jewish church had done to the law; this was the condition of the church when the blessed Lord Jesus had appeared in person in this world. Men had for centuries again been in bondage to man, not in the bondage of a physical servitude as were their ancestors in the days of Pharaoh, King of Egypt, but in the bondage of spiritual slavery, while their masters, the rabbis, stood over them with the lash of anathema and excommunication, until the whole people were again crying unto God for deliverance from spiritual slavery. God again heard their cry, and sent them a Deliverer. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people." Luke 1:68. Jesus Christ came to deliver the people; for if the Son shall make you free, ye shall be free indeed. John 8:32-36.

KINDNESS BROKE HIS HEART.

[G. E. B., in *Herald of Light*.]

A FEW years ago a poor, dirty, ragged, dissipated tramp found his way into the Bowery Mission in New York. On that particular morning the pianist was absent and the singing done by that motley crowd was anything but good. After several failures, Mrs. Bird, the leader, asked for a volunteer to play the piano. The young "hobo" in the back seat heard the request and volunteered. Amid the jeers of those assembled, he rose, slouched along the aisle, ascended the platform with bleary eyes and tousled hair, and seated himself at the piano. Every breath was held, every eye strained.

Then a new light suddenly came into his eyes, the hopeless look passed away. As the dirty fingers fell upon the keys his entire being was changed, his whole frame quivered with emotion. The piano itself seemed to undergo a subtle transformation. When it was all over, Mother Bird spoke such kind words to the poor tramp, that they broke his heart. He became a Christian, and was presently appointed organist of the mission. His fame spread far and wide. Many churches offered him splendid positions, but he remained true to his Bowery friends. Some of the most

beautiful Gospel songs of recent years are from his pen. He was one of the mission's most successful speakers. He died a martyr to his incessant toil for his suffering fellow men. A beautiful tablet erected in the mission to his memory reads, "Victor H. Benke, died July 15, 1904. The men of the Bowery loved him."

"A word spoken in due season, how good is it!" Out of Mrs. Bird's heart, which was warmed by the love of God, came the words that rescued this poor, hopeless man, and gave the world one of the most beautiful characters of these last days. "Thou shalt love thy neighbor as thyself."

THE CITY OF LOVE.

"Glorious things are spoken of thee, O city of God." Ps. 87:3.

In the bright heavens above, in the sunland,
Lieth the city by mortals unseen,
Home of the soul, 'tis the only, the one land
Where pain enters never, or clouds intervene.
Wrought without sound of the hammer of labor,
None of its dwellers e'er languish or moan,
Lovely as Christ the Redeemer has made her,
Glory-gilt walls built on rainbows of stone.
Light, as a nimbus of glory shall cover
Heavens bright fountains, where streets are of gold;
Fragrant the arbors where angels shall hover,
Thrilling with gladness that never was told.
Lips so long silent, now wake into smiling,
Waking to life that is endless and sweet,
Harpings and song are the bright hours beguiling,
And welcome the rest to the journey-worn feet.
Sweet is that life with an exquisite gladness
With the redeemed on fair Eden's bright shore,
No falling tears, and no echo of sadness,
While the bright years roll in joy evermore
Brighter than brightest of all earthly stories,
Purer than joys ever known by the world,
Is the glad vision of heavenly glories,
Where banners of love are forever unfurled.
Dixon, III. L. D. SANTEE.

EARTHQUAKE NOTES.

THE fire is supposed to have caused almost infinitely more damage to property in San Francisco than the earthquake. Why is it, I wonder, that not one in a thousand, in rehearsing the experiences of April 18 and 19, mentions the fire at all? All, all, speak of the earthquake, "the dreadful earthquake."

"Well, doctor," said one man to another on a Fillmore Street car May 14, "Are you here and alive?" The "doctor" was surprised to meet his friend. (He looked more like a rough-and-ready base-ball player than he did like a doctor.) Sport tho he was in every appearance, he spoke timidly, almost reverentially: "I survived the shock; am here as you see; tho I lost everything—diplomas and all. I surely thought the end of the world had come." (And then in a tone that suggested a fear that it might come in the not-distant future), "But it hadn't, I'm glad of that."

Two days later, on the same car-line, three ladies were talking. It was the earthquake, only the earthquake. Each was impressed that the end of all things terrestrial had come. One—the leader in the conversation—had read a prophecy from the pen of a French seeress. She (the clairvoyant) had predicted this cataclysm, and still prophesied of future troubles. "There are to come," said she, "other earthquakes, fires, tornadoes, tidal waves—destruction upon destruction. I learned that a continent is to rise out of the Pacific Ocean, and that the American continent will, or may, become submerged. Then, after that, things will go smoothly for a time."

ALLOW me a comment: Here is some truth and much falsehood. There is a Book tested and true.

Why not turn to that? Am I interested to learn the future of this planet? Hear John the disciple of Christ:

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. . . . And the cities of the nations fell. . . . And every island fled away, and the mountains were not found." Rev. 16:17-20.

"And the heavens departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the dragon?—No, "the Lamb; for the great day of His wrath is come, and who shall be able to stand." Rev. 6:14-17.

PETER, your testimony is also wanted. Men are saying, "Calamities are not increasing." "Nothing new is happening." "All these things have been before." "There is no evidence to us of an approaching end."

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His [Christ's] coming? For since the fathers fell asleep, all things continue as they were from the beginning of the Creation. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished. [Surely all wise (?) men are ignorant of the fact of a flood of waters such as God describes in the Book.]

"But the heavens and the earth which are now, by the same Word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . The Lord is not slack concerning His promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance.

"But [solemnly, brother], "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. . . . Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:3-13.

This is the way, and not the manner predicted by a sorceress or a scientist. "Prepare to meet thy God." E. J. HIBBARD.

RELIGION IN PUBLIC SCHOOLS.

THE Baltimore *American* of March 18 contained an editorial on this subject, from which we take the following in advocacy of principles of a total separation of church and state, upon which this government was founded:

The home is the place for the inculcation of religion, and the church must co-operate with the parents or bring its beneficent influence to bear upon them. It is useless to ask the state to do what it should itself do. There is no wiser provision in the Constitution than the absolute separation of church and state. It is scarcely too much to say that it has been the salvation of the nation. Anything which tends to confuse the issue, no matter on what specious ground it may be urged, is vicious and may become dangerous. The church has its sphere, and within that sphere it is most gladly welcomed by all good men, whether they be church members or not; but the political institutions of America are by definite provision of law and by tradition and custom, exempt from religious interference, not because of any prejudice against the church, but largely out of consideration for its interests. Experience has shown, and experience is showing, that both the church and the state are better off when they move along parallel lines and do not come in contact with each other.

At Moss Landing, near Monterey, after the recent earthquake, it was noticed that a large sand dune near the bay shore had sunk sixty feet below the sea level. This phenomenon was reported to Governor Pardee by Rev. R. M. Mestress, of Monterey. It is also stated that thousands of strange fish, unknown to the fisherman of that locality, had appeared in the bay.

**SLAVERY.**

Who is a slave, but he that's bound
By habits strong that he has found
Hold him in chains
While discord reigns?

'Tis sin that makes a man a slave
And leads him on into the grave,
No light to cheer,
Darkness and fear.

But there is One who'll freedom give
And make the soul despondent live.

His love complete,
His service sweet.

Then rise, O soul by sin oppressed,
Arise and find the blessed rest.
Seek Christ to-day,
Put sin away.

Be free in God as bird on wing
And with the feathery songsters sing,
Christ is the Door,
Be slaves no more.

ELIZA H. MORTON.

TALKS TO YOUNG MEN. No. 4.

SUNSHINE.

HOW the earthquake broke things up, not only out in California where men and things in the dreadful power of its clutch felt the strength of its mighty thews; but it gathered the attention of the whole country and beyond the country, and focused it almost wholly on one city on the Pacific Coast. It aroused sympathy, touched hearts, opened pockets, loosed purse strings, and sent money and means flowing to the city by the Golden Gate. It demoralized railway transportation, affected telegraphic communication, and depressed the financial and commercial markets.

The earthquake did this and more. It wrecked hopes and families, it took life and reason, and has left many a mourner throughout the entire land. It clutched the office in which this paper is printed and its walls crumbled. That is why, I suppose, these talks have not appeared more regularly. But what a lesson has it been to us of the puny strength of man matched with the mighty forces of a perverted nature.

But this week we were to talk a little about sunshine, a thing which we ought to let talk for itself.

There is life in light. The strongest, hardiest things which grow, grow in the sunlight.

We will not take time to attempt to analyze this potent agency of health. We do not need to know it in detail scientifically to realize its benefits. Demonstrations of its blessings are on every hand.

How frail and sickly are the plants which grow beneath a floor in the dark? This is measurably true when grown where it is light, but having no direct rays of the sun. But how hardy and strong they are when grown in direct sunlight!

The fiber of a tree which grows in the dense forest is much softer and less coherent than that of a tree which grows where the full sunshine bathes it from the topmost twig to root. Men are much like trees. Take the young people who are working in mines and factories and compare them with those who spend their days out-of-doors. What a contrast in complexion, in brightness of eye, in

clearness of skin! The one lives in physical gloom; the other in sunlight.

Let the sunlight into your rooms. Sit in it; bathe in it. It is the mightiest germicide in the world. "It fades carpets and pictures and furniture." Let them fade. They are of little worth compared to the growing youth. Get just as much of sunshine as possible in the fresh open air. It is utterly impossible for some of the worst germs to live in it any great length of time. But men thrive on it.

Dr. Sunshine is among the best of physicians. Employ him; use him, constantly.

Sunlight is beautiful. In its fulness it is pure white. But that pure white is broken by the spectrum into seven different colors,—red, orange, yellow, green, blue, indigo, violet. Let it shine into your physical being till its beauty shall be as manifest in brightness of eye, clearness of skin, rosininess of cheek, as in flower and tree. There is no tariff or duty on it; there is no monopoly of it. The poor can have it as well as the rich. It treats unionist and non-unionist alike.

"Blest power of sunshine—genial day,
What balm, what life, is in thy ray!"

ABDIEL.

SUCCESSES OF YOUNG MEN. NO. 4.

FROM Alexander our thoughts go naturally to the more recent military hero,

Napoleon Bonaparte, who was at the height of his power a hundred years ago, emperor of France, practically of Europe, and not yet forty years old. While there is much to condemn in his life, especially the later years, there are some things to be commended. Born in 1769 on the island of Corsica, which then belonged to France, the only claim he had to being a Frenchman (for his parents were Italian), he was placed at an early age as a sort of a charity pupil at Brienne. Here the first great trials of his life came to him, for his poverty made him the laughing stock of the other students, all better provided for than he. But he soon gave evidence of superiority, becoming a great reader and a diligent student, and on his merit was transferred to a military school in Paris at the age of fifteen. There he remained only a

year when he was appointed lieutenant of artillery. During that year he was obliged to practise the greatest economy, and suffer the abuse of the other students as in the former school. But as before he worked and studied hard.

France at this time was stirred with the mutterings of a revolution which soon burst forth in fury, and Napoleon Bonaparte and his older brother Joseph took the side of popular liberty, joining with the Republican faction in the Revolution, sacrificing all and risking their lives in the cause of liberty. Their zeal for France led them on, and Napoleon especially was called to lead in different enterprises, in 1793 being made general of brigade in the artillery to protect France from threatened Austrian invasion; in 1796 taking command of the army of Italy, from which country he soon drove the Austrians. In 1798 he was in Egypt, where he entered Alexandria and Cairo, after the famous battle of the Pyramids. But at sea he was defeated, and an expedition against the Turkish army in Syria failed; soon word came that Italy was lost to France, invasion of Austrians and Russians threatened, and the government itself tottering. Leaving everything, Napoleon hastened to Paris just in time to assume control, being made dictator of France Nov. 9, 1799, at the age of thirty. Sending one army against the Austrians, he went against Italy, bringing them to speedy submission. England herself came to terms in 1802.

"Now we must rebuild, and, moreover, we must rebuild solidly," was the work, which he told his brother Lucien, lay before him. That he was a statesman as well as a soldier is evident from his success. The bank of France, an adequate system of taxation, public works of all kinds, schools, increased manufactures, all attest to his ability. England still gave trouble, breaking her treaty in 1803, and that same year, against the strong opposition of his brothers, he sold the Louisiana Territory to the United States, for he thought that by so doing he gave to the United States a power that would one day humble the pride of England.

With England the great nations of Europe, Russia, Austria, and Prussia, were united against France. These nations were incited by England to take action against her, so in order to defeat England, his greatest rival, Napoleon found it necessary to overcome these powers. In 1805 the campaign proper was begun. Gradually he pushed his way into their borders, fighting desperately, not always victorious in battle, but always successful in a campaign, by brilliant advances and brave attacks, till Austria made peace in the close of the year 1805. The next year Prussia ran to Russia for protection; but early in 1807 the indomitable warrior forced the Russians to sue for peace, and as one has expressed it, "He met the emperor of Russia and the king of Prussia, and the map of Europe was made over!"

Still he thirsted for greater conquests, but he had reached the height; the young man had accomplished more than the middle-aged man could sustain. Tho for years he kept up the struggle, the united forces of Russia, England, Prussia, Spain, and Sweden were too strong to be resisted. For a time the French were victorious, the grand army was gradually cut down, and in 1814, Paris itself capitulated. Napoleon was made ruler of the Island of Elba, where he remained less than a year, when he crossed to France with a small force,

placed himself at the head of the army, and established himself as emperor, one of the most audacious events in history. But his triumph was short-lived, for the Royalists as well as the Liberals, soon regained their confidence, and the war with England was on within a few months, resulting in the complete defeat of Napoleon's last army in the battle of Waterloo, July 18, 1815. Surrendering to England he was exiled with but three companions to the Island of St. Helena, where he lived until his death in 1821.

His self-denial, his perseverance, his oneness of purpose, if placed on the side of peace, would have made him a power for good. Connected with overweening ambition, they wrought ruin to thousands and to himself. These qualities are those which every Christian young man should possess, but let him not pervert them to selfish ends.

MAX HILL.

QUESTIONS FOR IDLE MOMENTS.

"To understand a proverb, and a figure, the words of the wise, and their riddles."
Prov. 1:6, A. R. V., margin.

WORD SQUARE.

A son of Samuel, A name in 1 Esdras 5, A niece of Abraham, A name in 1 Esdras 5, A Jewish sophist.

BIBLE ENIGMA.

I am composed of twenty-eight letters.

My 1, 11, 18, 16, 12 was a king of Judah.

" 2, 5, 4, 8 was a hairy man.

" 3, 4, 25, 27, 7 is a symbol of the Spirit.

" 6, 4, 20, 9 was one of David's strong men. 2 Samuel 23

" 10, 19, 12, 14, 20 is the name of a noted city.

" 13, 27, 28, 25, 23, 10 is the name of a New Testament king.

" 22, 8, 4, 15, 25, 17, 5 is the name of a Roman brother.

" 21, 18 was a Benjamite. 1 Chronicles 7.

" 24, 28, 23, 26 is a grandson of Jacob. Genesis 46.

My whole is what was done to Christ for us.

ANSWERS TO PUZZLES OF LAST MONTH.

Bible Enigma: Thomas, Solomon, shave, feet, seethe, kind, stain, saw, coat, K. "The Son of Man is come to seek and to save that which was lost."

Word Square:

PAUL
AURA
URIM
LAMB

We received a good many answers to the puzzles of last month, but all had one or more errors. In solving word squares and diamonds, be sure you get the idea contained in the definition before writing down the word.

PRACTICAL LESSONS FROM THE EXPERIENCE OF ISRAEL FOR THE CHURCH OF TO-DAY.—By F. C. Gilbert, a Hebrew Christian. The prominent thought is to present Jesus Christ as He is,—Saviour, Messiah, Prophet, Priest, King,—which was the specific mission God had for the Jewish nation. The condition of the Jews at Christ's first advent on the earth and their refusal to accept Him as the Saviour are presented in a very practical way. Many of the customs of the Jews existing at the time of Christ are vividly portrayed. 400 pages; illustrated. Cloth, plain edges \$1.00
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OUR WORK.

LORD, when we pray, "Thy kingdom come!"

Then fold our hands without a care
For souls whom Thou hast died to save,
We do but mock Thee with our prayer.

Thou couldst have sent an angel band
To call Thine erring children home;
And thus through heavenly ministries
On earth Thy kingdom might have come.

vince us that we have placed our feet in a strange country.

Tho Indians are not historians and have scarcely written a page of history, preferring rather to delve into philosophy and write credulous tales and questionable legends, India has, we all know, *made* many volumes of history.

When our forefathers were uncivilized,

is 1,559,603 square miles, or more than three-fifths of the United States, not including Alaska; comprising fully one-fifteenth of the habitable part of the globe.

Forming its northern boundary are the lofty Himalaya Mountains, whose many snow-covered peaks appear to the beholder as a wall of snow mounting into the heavens. The grandeur and beauty of this range of mountains can not easily be surpassed. Their lower slopes have a wealth of vegetation, which to the eye of the traveler is beautiful to behold. To go up into these cool refreshing mountains, from the monotonous burning plains is a delightful pleasure to the European, who possibly for several months has been sweltering in the heat of the plains. Not only are the Himalayas a retreat from the heat for the multitudes of India, they are also her great fortress in the



THE GREAT BANYAN-TREE OF CALCUTTA.

This tree, in the Botanical Gardens of Calcutta, is known to be about a century old. Its main trunk is forty feet in circumference, and there are 230 additional trunks six to ten feet in circumference. The tree sometimes covers several acres. One of these trees has been described as having no fewer than 350 stems, equal to large oaks, and more than 3,000 smaller ones, covering a space sufficient to contain 7,000 persons. The vegetation of the banyan seldom begins on the ground. The seeds are deposited by birds in the crowns of palms, and send down roots which embrace and eventually kill the palm. As the banyan gets old it breaks up into separate masses, the original trunk decaying, and the props becoming separate trunks of the different portions. The wood of the banyan is light, porous, and of no value. The bark is regarded by the Hindu physicians as a powerful tonic. The white glutinous juice is used to relieve toothache, and as an application to the soles of the feet when inflamed. Bird-lime is also made from it. Gum-lac is obtained in abundance from the banyan-tree. It bears a bright scarlet fruit, about as large as a cherry. Some see in it a symbol of the tree of life. Rev. 22:1, 2.

But since to human hands like ours
Thou hast committed work divine,
Shall not our eager hearts make haste
To join their feeble powers with Thine?

To word and work shall not our hands
Obedient move, nor lips be dumb,
Lest through our sinful love of ease,
Thy kingdom should delay to come?

—Helen G. Rice.

INDIA.

LANDED in India, we are surrounded with a new life in a new world. Wherever we turn our eyes, we are greeted with things never seen before. An array of different faces, a chatter of strange voices, a land covered with a new and varied vegetation, with multitudes of men and women and children, differing in color, clothes, and customs, con-

Aryans had governments, laws, and schools, and encouraged art and literature. The book of Esther mentions India. Scholars in the dark ages divided the world into three parts, of which India was said to be one. Peter the Great of Russia appreciated her and her wealth. In his will, he said: "Take every possible means of gaining Constantinople and the Indies, for he who rules there will be the true ruler of the world. Advance to the Indies which are the great depot of the world. Once there we can do without the gold of England."

This mighty empire, for such it may well be called, comprises Asia's south central peninsula, and extends some distance into the Indian Ocean. From the Himalayas in the north to Cape Comorin in the south is a distance of 2,000 miles; and from Quetta in the northwest to the southernmost point of Burma, a province of India, is about 2,500 miles. The area of India

north. Russia might easily have swept down upon the quiet people of India, had not these many mountain monarchs in the north presented an insuperable barrier. There are passes here and there among these mountains, and it is in these that England has placed fortifications, and stationed men at great expense to prevent invasion. All India is benefited by these mountains. When the monsoon winds blow across the peninsula and strike the mountains, their moisture is condensed and sent back to the plains in refreshing showers, which causes a wealth of tropical vegetation to spring forth and grow.

On the west of India lies the Arabian Sea, which together with Baluchistan and Afghanistan form its western and northwestern boundary. Stretching eastward a distance of more than 2,000 miles across the Bay of Bengal and the province of Burma, we come to China, which is

the eastern boundary of the Indian empire.

The three most important rivers of India are the Indus, from which India gets her name; the Brahmaputra, which in Sanskrit means the son of Brahma or god; and the Ganges. These with many of their tributaries have their sources in the Himalaya Mountains. The Indus and Brahmaputra rise not far from each other, and flow almost in opposite direction, emptying, one into the Arabian Sea, and the other into the Bay of Bengal.

In the rainy season, the rivers of India are filled to their utmost capacity. Along the Ganges, the heavy rains cause the river to break from its bed. Many times a poor farmer sees a beautiful crop taken from him, and the very ground itself washed away, and his small farm become the river bed, while on the other side a fellow farmer adds to his land as the river changes its channel. Perhaps in no place in the world is there so heavy a rainfall as in parts of India. Cherra Punji, in Assam, has an annual rainfall of 523 inches. In the year 1861, as much as 805 inches is said to have fallen. Such pouring rains make the clouds very heavy. We have been in Darjeeling, a hill station in the mountains, which has a heavy rainfall, when the clouds were so low and heavy for days that we could almost dip water from them.

If there were even distribution of rain there need be no famines in India. As a whole the land is productive, and where rain is plenty crops are large. To be sure the implements for farming used by the natives are crude and primitive. When the rain begins to fall in Bengal, the farmers with their poor wooden plows begin to stir the mud in their paddy (rice) fields. Round and round with a yoke of sawny oxen and wooden plow, the Indian ryot wades through mud, stirring his muddy soil preparatory to planting rice. The westerner watches almost with disgust such seeming child play. Unmindful of the white man's deriding smile the Aryan muddles on in his muddy mud. In a few weeks the rice is planted, and miles and miles of the beautiful green rice appears, which, with an abundance of rain, yields a bountiful harvest.

It is not that India lacks in natural resources that her people are poor. The wealth of India is immense, and the 40,000,000 who are said to go to bed hungry every night, might have plenty if the tillable land were cultivated. Nearly one-fourth of the land lies idle, which if cultivated, would produce two and three crops a year. Among the chief products are: rice, wheat, cotton, oil seeds, sugar cane, indigo, tobacco, and tea. The fruits are many and varied, and some have a delicious taste. Any one visiting Calcutta will see perhaps as large and varied display of tropical fruits as can be seen anywhere in the world. Oranges, pomelos, mangoes, pomegranates, guaras, kalas, limes, bales, custard apples, leaches, and many other varieties of fruit, come each in their season to satisfy the craving for fruit in the tropics.

The reader may ask why it is, with rich soil and land uncultivated, there should be so much poverty. We need not look far for the cause. Hinduism probably more than anything else has brought the multitudes of India to their present condition of woe and misery. Departing from God, their foolish hearts have become darkened. Useful employment such as tilling the soil is looked down upon as degrading, and is left almost entirely to poor ignorant ryots. Mann's code, which has some of the chief in-

junctions of Hinduism, contains the following:

"83. A Brahman (the highest caste) or even a Kshatriya (a high caste) when living for a life (enjoined) for a Vaisya should carefully avoid agriculture (as it) causes great pain (and) is dependent on other (creatures)."

Dr. Murdock's conclusion that according to Mann, the Hindu people ought to starve is not wide the mark. In fact, if the woes of the Hindu people were summed up, their troubles could largely be spelled in the one word Hinduism. Known only to God are the results of this fatalistic philosophy. It has brought a cry of hunger in the land and downright poverty is on every hand. No power of man can free these millions from the Hinduistic shackles which bind them. Nothing but the Gospel of Jesus Christ can bring freedom. "Christ, only Christ" can break the bands of idolatry and raise these people to the liberty there is in Jesus Christ. We are thankful that some have turned to Christ. When we look back over a hundred years in Christian missions and see what God hath wrought, we have every reason, as followers of Christ, to be devoutly thankful. There are now more than 3,000 missionaries of different societies working in India where a hundred years ago there were scarcely a dozen. We are not speaking of impossibilities when we say that the final Gospel will go to all these people in this generation. Those who are watching the hand of God among the heathen can see many and manifest evidences that Providence is going on before and preparing the way for a short and speedy work among these people.

J. L. SHAW.

OUR WORK AND WORKERS.

A CAMP-MEETING has been appointed for Oakland, Cal., July 19-29.

THE Montana state camp-meeting will be held at Basin, June 21 to July 1.

THE Wisconsin Reporter notes the baptism of six candidates at Oshkosh, May 19.

THE West Michigan Conference has placed two new Gospel tents in the field this season.

THE permanent headquarters of North Pacific Union Conference have been located at Spokane, Wash.

In the Southern Illinois Herald, Brother E. L. Cardy, reports the baptism of ten persons at Herrin, May 5.

BROTHER J. F. POGUE, one of Minnesota's experienced workers, has gone to Tennessee to engage in labor.

THE Welcome Visitor notes the baptism of twelve candidates at Columbus, Ohio, by Brother W. H. Granger.

A DANISH camp-meeting is announced for "the last part of June and first two days of July," at Milwaukee, Wis.

AMONG a number who recently took their stand for the truth at Ponsford, Minn., are three former Roman Catholics.

THE addition of seven members to the church at Sheridan, Mont., is reported in the Bivouac, by Brother W. F. Martin.

THE Religious Liberty Bureau has made arrangements with the various conferences by which the monthly journal, Liberty, will be supplied to every legislator in the country.

A NEW church building was dedicated at Fayette, Ark., May 19. Brother Clarence Santee, president of Southwestern Union Conference, and Brother U. Bender conducted the exercises.

THE addition of seven members to the church at Corsicana, Texas, is noted in the Southwestern Union Record by Brother D. U. Hale. A building is in progress for church and school purposes.

A NEW house of worship was recently dedicated at Independence, Kansas. The services were conducted by Brethren E. T. Russell, president of Central Union Conference, L. F. Trubey, and J. W. Lair.

BROTHER GEORGE M. BROWN, superintendent of the Mexican Mission, reports that they are now printing 3,500 copies of our missionary paper, *El Mensajero de la Verdad*, and 1,500 copies of the health journal, *La Salud*. Our colporteurs are having increased success.

In circulating religious liberty literature remember that the Watchman of May 1 is still a live issue on that topic. It contains an excellent symposium comprising a variety of articles on various phases of the subject. Single copy, 5 cents; reduction for quantities. Address your tract society, or The Watchman, Nashville, Tenn.

A REPRESENTATIVE in Congress from Kansas writes to Brother A. R. Ogden concerning the Sunday bills now pending in that body, and says: "I doubt if these proposed laws will get out of committee. If they are reported to the House I do not think they will receive favorable consideration. As I understand the matter, I am opposed to such legislation." Another member writes: "I note fully what you say regarding certain pending bills before Congress on religious questions. I quite agree with you in what you say in this matter, and do not see the necessity for such legislation."

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OUR GERMAN PAPER.

ON the first of April we changed our German missionary paper, the *Christlicher Hausfreund*, from a 16-page weekly at \$1.25 to a 20-page semi-monthly, including the cover, at \$1.00 per year. Our purpose will be to make it more saleable, so that our workers in our large cities can sell it.

We have also changed our German church paper, *Deutscher Arbeiter*, from a small 8-page monthly at 25 cents to a larger 8-page semi-monthly at 50 cents per year. These two papers will be issued alternately.

The *Hausfreund* will contain the senior Sabbath-school lessons, as before, while the *Arbeiter* will contain the intermediate lessons. Thus both papers will be a help to every family, and we believe our German brethren and workers will appreciate the change.

Order of your tract society, or of the International Publishing Association, College View, Neb.

LAST CALL OF THE TEXT-BOOK COMMITTEE.

THERE will be a meeting of the General Conference Text-Book Committee at College View, Neb., during the week preceding the Educational Convention. The object of this meeting is to complete the examination of text-books and manuscripts, and to prepare a report for the Convention. The date for the opening of this meeting is June 22.

The addresses of the committee are as follows: C. C. Lewis, M. E. Kern, B. E. Huffman, all of College View, Neb.; M. E. Cady, College Place, Wash.; Sarah E. Peck, Sanitarium, Cal.; Fannie Dickerson Chase, 222 North Capitol St., Washington, D. C.; Mrs. Sara J. Hall, South Lancaster, Mass.; Mrs. N. H. Drullard, Madison, Tenn.; Mrs. Flora H. Williams, Battle Creek, Mich., Industrial Academy.

We hope the most, if not all, of the members of this committee will be present at the special meeting of the committee June 22. If there are still any persons who have manuscripts of text-books which they would like to submit to the committee, or if any have information or counsel which might be of assistance to the committee, they are invited to correspond with any member of the committee.

C. C. LEWIS, Chairman,
M. E. KERN, Secretary.

ANNUAL MEETING NOTICE.

THE ninth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Wednesday, June 20, 1906, at 12 o'clock M.

E. E. PARLIN, Secretary.

L. M. BOWEN, President.

WE contracted to take this space for a year, and our idea was to give the readers of the *Signs of the Times* a chance to get acquainted with the

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EUROPEAN LETTER.

The "Father-in-law of Europe."

THE European powers have one well-known, tho peculiar, feature, that is, they constitute really but one family, notwithstanding the fact that they form ten or a dozen different and rival nations. The ancient custom, already practised by Solomon, of marrying some princess of royal blood, is one of the most stringent rules of good conduct in reigning families. To depart from it is a sufficient indication that one has forfeited the throne. Such is the case with Oscar Bernadotte, son of Oscar II. of Sweden, who has taken, and is still taking, a personal part in mission work at home and abroad.

The fact just mentioned is vividly illustrated by the family of Christian IX., the good old king of Denmark, who died recently at the age of 88, and who was known as the "father-in-law of Europe." One of his daughters is the wife of Edward VII., king of England; another was the wife of Czar Alexander III.; one of his sons is king of Greece; one of his grandsons recently ascended the throne of Norway, while another is sitting on the tottering throne of Russia.

This very fact is one of the leading features which identifies the kingdoms of modern Europe with the "ten kings" mentioned in the prophecy of Daniel as the last link of universal history before the establishment of the eternal reign of Christ on earth: "And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." Dan. 2:43; 7:24.

Affairs in Russia.

The most unfortunate of European monarchs at present is no doubt the grandson of this deceased king, the czar. "The internal situation of Russia," says the *Bibliothèque Universelle*, "is not growing better. On the one hand, there is no more safety for persons or property. The police are powerless in repressing the many cases of assassination, especially of government officials, occurring daily in all parts of the empire. Cases of robbery are more numerous still, most of the robbers being allowed to escape unpunished. On the other hand, the political reaction is complete. The autocracy of the czar is being affirmed and confirmed more than ever. Elections for the Douma (Congress) are vitiated by the interference of the police, and many men that are likely to be elected, and whose influence the government has reason to fear, are sent to jail." What will be the end of this would-be movement for liberty in Russia? and how soon will a similar state of anarchy ripen in more favored lands?

Bad Symptoms in France?

The great disaster at Courriere, which has thrown 1,200 French miners into a sudden and horrible death, has shown that there are sympathetic hearts for suffering humanity. Perhaps the most touching case was that of the German miners' rescue band who came, uncalled, to lend a helping hand to an unfriendly but afflicted neighbor. On the other hand, a Paris journalist remarks with surprise and sadness that no signs of sorrow could be detected on the public showing of a national cause for mourning. The eventful quarter which France has just passed through, he says, has left no serious impression on the minds or faces of the people. The

frightful misfortune at Courriere was, however, laid to the separation of church and state, by the Catholics, the same as was done by the pagans against the early Christians when some earthquake or famine occurred.

Churches Learning Self-Support.

Since the first of January, both Protestant and Catholic churches are trying hard to look calmly into the new situation made for them and to learn self-support. What a pity that these self-styled churches of Jesus Christ should have waited to be forcibly cast out by their worldly consort, instead of asserting with joy their God-given liberty to rule and support themselves! Rich Catholic parishes have but little to do to adjust themselves to their new situation. Accustomed as they are to make charges for many church ceremonies, such as bap-

tizations provided for by the law, and to be organized immediately upon its enforcement. While these new church societies are being formed, this property, some of which has great artistic value, is liable to loss or ruin. In view of this, the law asked the government to extend over these church valuables a paternal protection. Hence the inventories. Catholics and their political leaders took advantage of the unpopularity of the new law to raise the cry of robbery and persecution. Of course there was no lack of fanatics who were ready to fight for their faith. But this was not all, this opposition was successful in causing the fall of the cabinet.

The new cabinet is as decidedly anti-Catholic as the former; but how long will it last? This depends on the kind of majority brought as the Palais Bourbon by coming elections. Will it be clerical or anti-clerical? This is the question which politicians are asking themselves with great concern. The anti-clericals have now enjoyed a long reign. They have well improved their time. They have decatholicized the French Government and disestablished the Catholic Church. And they fear lest they may not enjoy their triumph very long. The elections! universal suffrage! Here is where the Roman church can take her avenger. Here is the means whereby she can hope again to rule the realm of politics and then undo all that has been done against her in the past. The church herself boasts of this. Careful lookers-on see it, and call this pos-



Palace of Paul I, Czar of Russia, Assassinated 1801.

tismus, funeral services, etc., some of them raise as much yearly as 60,000 and 100,000 francs; whereas each parish was entitled only to 900 to 1,200 francs. But this paltry sum was the main support of poor country priests. Special funds are being created to help these. The diocese of Paris has just decided to establish a system of proportional taxes in all rich parishes with that end in view. This new era into which Protestant and Catholic churches are entering is well calculated to infuse a new life into their dormant energies. Will it be a life from above or below? The future will show.

Riots in Churches. What Shall the Future Be?

The wild scenes which accompanied the inventories of church property made by the government during the last few months would seem to indicate on the part of Catholics a spirit of blind hatred. These inventories were a simple and necessary measure. They were but a consequence of the law and a part of it. The separation having put an end to all public church establishments, their property is to pass into the hands of new church organi-

sibility "a great disaster" which would "make the future of France look dark and threatening." One writer speaks of the coming elections as follows:

"Never, perhaps, have the French people been called upon to decide questions so vital as to its future." Who knows but we are to see the pendulum take its swing backward, and "the earth and them which dwell therein," France included, "worship the first beast, whose deadly wound was healed"? Rev. 13:12.

Algeciras and the European Conflagration.

The famous conference has come and gone. It succeeded in forestalling a European war. But the situation is only patched over for a little while; the causes of conflict have not been removed at all. France has decided to wait for better days, when her cherished plans on Morocco can be carried out; and Germany has received little comfort and no real help for her distressed situation. Under the significant title, "Frenchmen, Englishmen, and Germans Facing the European War," an able writer in the *Revue* of Paris says some startling

things which seem quite self-evident. He shows that Germany's world's colonial policy—which seems to her a necessity for its economic prosperity and even its very existence as a nation—has been recently brought to a stop through two political coalitions, the secret Anglo-French alliance, and the open Anglo-Japanese alliance. Germany is thus confronted with the dire dilemma of ruin or war. And this war can only be a "starvation war" (*hungerkrieg*). This is the outlook as the kaiser considers it.

One year ago at this time, when he threw his gauntlet at France by his visit to the sultan of Morocco, the German nation was not ready to follow its emperor. The people did not see the reason for a desperate fight for bread. Since that time, the education of the nation has been going on, and the fears entertained by the most patriotic of rulers have become the fears of his people. And when all are agreed that the time has come to choose either one of two horns of this lamentable dilemma, there is little room for doubt as to which choice will seem more in accordance with the temperament and pride of the great Teutonic nation. At any rate, William II. has made his choice—war before hunger.

"The imperial policy," adds the writer quoted above, "considered from the standpoint of German national welfare, has been logical, tho, so far, unpopular. Historical reasons drive that policy toward the general conflagration. . . . Notwithstanding the clamors of the peace-loving multitudes, the inexorable course of events seems to lead us toward bloody adjustments of affairs."

And here again we are confronted with prophetic fulfillments which belong to the final consummation, and the ushering in of the glorious reign of our Lord Jesus Christ. Rev. 16:12-16. May we be among the happy lot who shall be found looking for His coming!

JEAN VUILLEUMIER.

Gland, Switzerland, April 20, 1906.

FIRST-FRUITS OF INTER-CHURCH FEDERATION MOVEMENT.

A SUNDAY-LAW observance convention was held in Columbus, Ohio, May 1 and 2. The official announcement of it said in part:

"The objects of the convention will be to voice the sentiment of the Christian people and other friends of the Lord's day in defense of our American Sabbath and to form a permanent state organization with an auxiliary in every county, that the entire state of Ohio may be united in support of our beneficent laws and in preserving the people's rest day from desecration."

Bodies that have been requested to send one or more delegates are—

Presbyterians, synods, conferences, associations, evangelical alliances, or federation of churches, national reform associations, ministerial meetings, congregations, Christian Endeavor, and other young people's societies; Women's Christian Temperance unions, Young Men's Christian Associations, labor unions, and all other bodies, associations, and unions that favor "the preservation of the American Sabbath as our great national day for physical rest and mental and spiritual culture."

This convention and its results will be a specimen of some of the first-fruits of the gigantic Church Federation movement. Time will reveal what the final harvest of this movement will be. It is not strange that the enforcement of the Sunday institution should be the objective point of this federated organization; for it is the one issue upon which they all can agree. The Roman Catholic Church would doubtless gladly lead their forces on in the defense of the Sunday institution, of which they have the honor of being the author and also promoter by civil legislation, as the blood-stained history of the Dark Ages will bear witness. K. C. RUSSELL.

WOULD MAKE WORK A CRIME.

In the Canadian Parliament recently, Mr. Fitzpatrick essayed an explanation of the Lord's Day Bill, claiming that it was greatly misunderstood. Among other things he said: "In my judgment, it is always desirous to abstain from placing the individual in the position of being obliged to choose between his honest religious convictions and his personal gain." Yet this is just the position in

which the Lord places every man. No man ever can or ever will, form a character based on a principle of righteousness without being placed in the position where he must choose between temporal gain and his eternal welfare. The Christian's life experience is one of choosing between the service of God and the service of the flesh. The attempt to take him out of that position is an attempt to thwart the purpose of God. "Choose ye this day whom ye will serve" is a continual exhortation.

Again the gentleman explained that "this bill is not intended in any way to facilitate or encourage Sunday amusements. On the contrary, it is intended to increase our regard for Sunday observance. It will be found, however, that its provisions will in no way affect the right of any man to spend the Sunday in the open fields, or in the woods, or in public parks, and the facilities which now exist by way of steamer, electric railway, or by ferry, may still be utilized for that purpose. But that which the bill is intended to prevent, that which I sincerely hope it will prevent, is the *open shop*, the exploitation of the public by organizers of excursions, which in too many instances are little less than carousals, and also the opening of places of public amusement for entrance to which a fee is charged. Legitimate recreation and amusement are in no way interfered with, but the *business* of amusement will be prevented, and I am not aware that such a business deserves more or greater consideration than any other business. . . . With respect to amusements, ball, lacrosse, or any other game will be just as lawful as they are now, and pleasure parks as such, not run as a business and for gain."

As the bill prohibits ordinary labor, and ordinary shop-keeping, and ordinary amusements only so far as business is concerned, it appears that this so-called Lord's Day Bill is especially designed to make industry a crime, while amusement is to be recognized as legitimate. If the first day of the week were really the Lord's Day (which of course it is not), are we to suppose that worldly amusement would be more pleasing to God on that day than honest labor?

A HOPELESS TASK.

ELEVATING the "moral tone" of a "burlesque theater" is a new idea to us. We never supposed that such institutions had any moral tone that could be "elevated," until we received a formal request to assist in the work of elevating. We had always supposed, and still think, that the vaudeville class of shows should be ignored and frowned down, from a Christian standpoint. But we have received an urgent request from "The Christian League of Philadelphia" to help the society in its work; a special feature for the time being "to elevate the moral tone of the burlesque and vaudeville theaters of this city" (Philadelphia). The purpose to "purify the billboard advertisements" is all right as far as the billboard advertisements go; but the idea that eliminating the alluring character of these will make the shows themselves any better is somewhat delusive.

This Christian league, eight of whose twelve directors are clergymen, has "secured the privilege of examining these [bills] before being posted," therefore whatever advertisements of the vile places are posted throughout the city are so displayed by the formal sanction of a "Christian League." This does not necessarily make the shows themselves any better, but it does give them the *quasi* endorsement of a "Christian League," because they have consented to cover their real character from public view. This is on a par with licensing saloons and "regulating" other dens of infamy.

The League representatives have adopted "a policy of direct co-operation with the management of these houses," and "a very general and cordial response has resulted." Think of Christian ministers consulting with the managers of "burlesque and vaudeville theaters" as to the kind of advertisements they may circulate! and think of such a concession on the part of such ministers that "a very general and cordial response resulted"! Now it is safe to conclude that the managers of such shows will not give

"a very general and cordial response" to a proposition that will materially hurt their business. It would not require overly shrewd perception to see that advertising a burlesque show in a manner to secure the approval of leading Christian ministers is not a bad business idea.

Like the saloon and its kindred evils, the burlesque and vaudeville are wholly bad, and any kind of compromise with them is only to encourage them by the prestige of some species of indorsement. And the very worst indorsement is such treatment by Christian ministers as is met by "a very general and cordial response." Anything that will give to the proprietors and managers of evil dens a recognition of their business as in any degree respectable, or profitable to the public, or as something that *can not* be abolished utterly, will always meet a cordial response.

But of all the calamities that can befall the Christian religion, and hinder its influence for good, the worst is to have its ministers assume the prerogative of administrators of the civil law, or monitors of its accredited executors. That is a fundamental principle of the Papacy, and is a sure precursor of religious tyranny, as history fully attests. Allowing all due credit for some features of good work, and for much good intention, the trend of such societies as this "Christian League" is indicated in its circular by the expression, "When our requests are ignored, we call upon Mayor Weaver to use his authority." That is just what the church of Rome did in her palmiest days—claimed the right to call upon the secular powers to enforce her "requests."

The motto of "The Christian League of Philadelphia" is, "The law and the Gospel;" which evidently means, The civil law and such a gospel as can be enforced by the power of civil law. The Founder of the Gospel of Christ never made appeal to the secular power for the enforcement of His reformatory work, and He has provided a far higher power for the use of those who are commissioned to carry on that work until He return to gather the fruits. That power is His Holy Spirit, and to turn to any human source for power is to reject the Spirit and ignore its office. G.

MASS CELEBRATED IN A BAPTIST CHURCH.

THE Boston *American* of April 17, contains a report of a Roman Catholic mass being held in the Elmhurst, N. Y., Baptist church, over which Rev. William J. Noble presides. It appears that there were a number of Catholics in Elmhurst with no place of worship, and Father Heafy had come to organize, so they occupied the Baptist church. The report adds:

When Father Heafy began his services there were 200 worshipers at the two masses. The priest had a portable altar erected over the immersion font, and there were the usual candles burning while the masses were held. The Baptist organist played music suitable to the Catholic service. When the second mass was over the Catholic vestments and altar were removed. . . . "We're getting along splendidly," said Rev. Mr. Noble. "There's plenty of room here for both congregations. You see I've always preached brotherly love, and I believe in it."

Circumstances of this kind are becoming more frequent as the spirit of true Protestantism is departing. Who remembers an instance when a Baptist, or any other Protestant congregation, has been invited to conduct services in a Roman Catholic Church? This is but another illustration showing how the professed Protestants are drifting Rome-ward, and that they do not think the distinction so great after all between the Catholic and Protestant churches. Straws show which way the wind blows.

"Commercial Thralldom."—In an address before the State University, at Columbia, Mo., May 4, on "The Independent Press," Mr. Samuel Bowles, editor Springfield *Republican*, said:

"Am I inaccurate in asserting that the political thralldom of the American press has been succeeded by a commercial thralldom more insidious and more dangerous to the welfare of society?" And it is true. And more and more evident it becomes as the great graft corporations are made to reveal their secrets.



MOUNTAIN VIEW, CAL., JUNE 13, 1906

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Mr. C. F. Marvin, chaplain of the Glendale Sanitarium, near Los Angeles, visited us recently. He found here old associates and fellow workers in the *Review and Herald*. When he came to California several years ago, his health was very precarious. Now he is well and doing yeoman work. He reports excellent patronage at the Glendale Sanitarium. It has also a promising nurses' training-school. May God bless this fellow laborer and the institution with which he is connected.

No man need fear aught of the ills of earth if he is only where duty calls. When the darkness spread over the day of May 19, 1780, and men thought the end of the world had come, the Connecticut Legislature was in session. One member moved that the assembly adjourn; but Abraham Davenport rose and said that whether it was the Lord's great day or not, he would be found doing his duty, and so he moved that candles be brought and the house proceed to business. "Simple duty hath no place for fear."

THE WEST—THE EAST.

LET us say in the beginning that we believe the West to be as safe a place to live in as the East. At the same time we do not propose in the interest of real-estate dealers, or anybody else, to minimize the mighty earthquake and its effects. We felt its terrible tremor, its relentless grip. We have no remembrance of fear. We knew it was an earthquake; the sensation was not wholly strange, but uniquely terrible. As it gripped the strong two-story house in which we slept, foundation and superstructure, it seemed that no house ever built by man could endure. It rocked and twisted and rotated and pounded; but, thank God, it stood. Plaster was somewhat cracked, chimney broken, but neither plaster nor chimney fell.

Earthquake effects are seen outside of fire limits, as well as inside. They are seen on made land and over old sloughs; they are also written on highlands. Over the mighty shaking, wood and brick and stone structures collapsed like cardboard houses. Yet, again, some of the frailest structures were hardly damaged. The earthquake was as freaky as a middle-West cyclone.

Yet notwithstanding all its violence we have no desire to change to the East. We would advise no one to go East because of earthquakes, or to stay in the East because of earthquakes. We would as quickly risk California to-day, as regards earthquakes, as New York, Michigan, Illinois, or any other state.

In 1811 a mighty earthquake occurred in Missouri. In 1886 a quake shook South Carolina, and nearly ruined Charleston. The next one may occur in Chicago, Detroit, or St. Paul, all scientific supposition to the contrary.

All these increasing evidences of uncertainty in the old earth ought to turn men's minds to the "continuing city" of God and the new heavens and new earth, which abide forever, because founded in everlasting righteousness. Till then, wherever duty calls is the safest place, and no brave and devoted Christian will choose any other.

CONTRIBUTIONS TO INDIA.

HOW NATURAL it is, to be moved by the things close at hand. With the natural heart it is me and mine, my town, my city, my country. And this is well.

But the Christian heart goes out to all the world. Not the Jews and their needs alone stirred the heart of Jesus; "other sheep I have which are not of this fold. Them also must I bring." He labored and longed that His own nation should help Him in reaching the world.

Paul the Jew, who had imbibed the same spirit, said, "I am debtor both to the Greeks and to the barbarians, both to the wise and to the foolish."

Even so the great Christian heart of to-day goes out beyond its own home and land to the millions in the darkness of error and superstition. It throbs in sympathy with the starving in Japan or China, with the poor child widows and caste-enslaved Aryans of India.

And so, dear reader, we can not, even amid the earthquake and fire sufferers of the Pacific Coast, forget the needs of our India mission in the hill country, which has been proposed by Prof. J. L. Shaw, a mission in the center of millions needing the Gospel of Christ, a recruiting station to which those in the deadly, miasma-laden lowlands can resort and find rest and vigor while they labor among the hill tribes in the life-giving atmosphere of the lower Himalayas. This we must not forget, and we know that there are hundreds among our readers who will be glad to give. Thus far the following has been received:

Reported in our issue of April 18	\$2,022.05
Mrs. W. H. Dufin	1.00
A Friend	1.00
Emma Gregory	.50
Cathrine Elford	50.00
C. A. Tiffany	1.50
John Beron	5.00
Mrs. S. A. Fitch	1.00
Mrs. E. J. Johnson	5.00
W. S. Anderson	5.00
Mr. and Mrs. E. H. Little	2.00
Franklin Hess	3.25
Mrs. L. L. Amm	3.00
J. N. Loughborough	10.00
Reported by Professor Shaw to May 22	
A Friend in Denver	200.00
Friends, Longmont, Colo.	12.00
Mrs. Standish	10.00
Friend, Kansas City	5.00
Elsie Northrup	2.00
Nina Johnson	5.00
To June 1, 1906	\$2,344.30

May God bless the donors. The cause is a worthy one, and the means will be worthily and faithfully used.

The Sure Word of God.—No human scientist's predictions come so surely as those of God's Word. John, in foretelling what came to pass in later centuries, says: "I beheld . . . and, lo, there was a great earthquake; and the sun became black as

sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6:12, 13. Our Lord had foretold the same phenomena (Matthew 24). In fulfilment of these prophecies, the greatest earthquake known to history occurred in 1755, the Lisbon earthquake; the predicted phenomena of the sun and moon occurred in 1780, and that of the "stars" (falling meteors) in 1833.

Following these and before the coming of the Lord, it is just as plainly and just as surely declared that "the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:29, 30. John describes the remainder of his vision—that which is yet to come—in this way: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Then follows the condition and actions of men, as this "great day of the Lord" is ushered in. Read it all in Rev. 6:12-17.

Democracy Can Not Bear It.—The following from a series of thoughtful articles on "The Spirit of Democracy," by Charles Fletcher Dole, in the *Springfield Republican*, sets before us the results which are sure to follow the assumptions of a ruling nation:

Every form of industrial or political management in which a group, a caste, or a race is made to take the place of superiors, by force of arms and incidental violence, over another group, or servile caste, or race of men, who must be looked down upon as inferior people, is inhuman and works evil accordingly. The more highly developed the stronger race is, the more subtly dangerous becomes the arrogance which is inevitable to such a relation. As slavery hurt men's character before they found out that it was wrong to hold slaves, so the relation of the "superior" and imperial nation involves a fatal pride. Assyrians, Romans, and Greeks could not endure the degradation incidental to playing the part of a ruling people. A democracy can least endure this aristocratic relation without blunting the edge of its moral sensitiveness and deadening its own love of liberty; for the relation of superiors to inferiors is tainted with suspicion and breeds enmity. The only secure and permanent relation of the strong to the weak, or of the educated to the ignorant, is that of sympathy, helpfulness, humanity, and good-will. The one relation works by force, the other by persuasion.

Official Assumption.—According to the *Philadelphia Recorder*, "the city marshal of Portland Me., has decided that any one may keep his store open on Sunday if he keeps any other day in the week as sabbath. Citizens may pick out their own sabbath and observe it in their own way." Who gave a city marshal, or any other human official, the right to grant or to withhold religious privileges? According to the assumption of this particular marshal, a municipal officer may set up a religious condition upon which certain citizens may do what the Constitution already permits without condition. If such an officer can regulate constitutional privileges on religious conditions, he may deny them as well as to permit their exercise. But any kind of official assumption is possible where religious legislation is in vogue. Where any kind of enforced religious observance begins, religious liberty and fundamental republican principle end; and where religious liberty is limited by arbitrary conditions, there civil liberty becomes an official toy.

Is That the Effect?—Because we have said that there are greater earthquakes to come to this old sin-burdened earth we have been told that we are frightening nervous people and unsettling minds. But, friends, this is not the effect of the truth of the Bible. There were no people on the entire Pacific Coast who were less alarmed as a whole than those who believe just the things which the SIGNS teaches regarding this earth and its future. The frightened ones are those without hope. The earth's quaking took away their hope in this world; they have no hope for the next. God would not hide from us the revelation of the evil to come; but He ever points us to the sure refuge.