

SIGNS OF THE TIMES

LOVE SUFFERS LONG.

BY FLORA E. YERGIN.

Love suffers long. No pow'r of earth can quench
The working of that living, burning flame
That shines beyond the region where its worth
Is known and seen and sung by angel tongue,
To where they know Him not who bears its name.

Love suffers long. The slowly passing years
Find Love's clear waters still more clear and sweet;
And many hearts have gazed with hopes and fears
At that cool fountain—once they passed with sneers,
And found again—where love and longing meet.

Love suffers long; nor waits until the hand
Is lifted up in sorrow or despair;
A mighty arm from Canaan's glory-land
Now reaches down to Egypt's desert sand,
To gently lead His wand'ring children there.

Love suffers long! until the fevered lips
Have tasted of Love's living, cooling cup;
Until sin's prison-bars are opened wide;
Till starving wand'ers find Love's bleeding side,
Love lives and longs! and can not give them up.

Love suffers long. And what should mortal care
For aught of else, that withers all to-day?
Love lives,—in cooling streams and pastures fair;
In gentle breeze, and angel voices where
They follow even while Love leads the way.

Love suffers long? a year?—aye, tens of years!
Long as the sons of earth shall need of love;
Long as the ages where Hate laughs and jeers;
Long as the heavy heart shall sigh in tears
Shall the Eternal bear—who reigns above!

O weary soul, leave now with Him thy prayer,
And go rejoicing in its answer true;
Ah, self-sufficient, careless one, beware!
He hates the sin that leads thee to despair,—
But listen to His pleading love for *you*.

Onoway, Mich.



"HE LEADETH ME BESIDE THE STILL WATERS"

SIGNS OF THE TIMES



The Home of the "Signs of the Times."
PUBLISHED WEEKLY

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Signs of the Times.

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

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For Terms, See Page 2.

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

"AND AFTER THE EARTHQUAKE A FIRE."

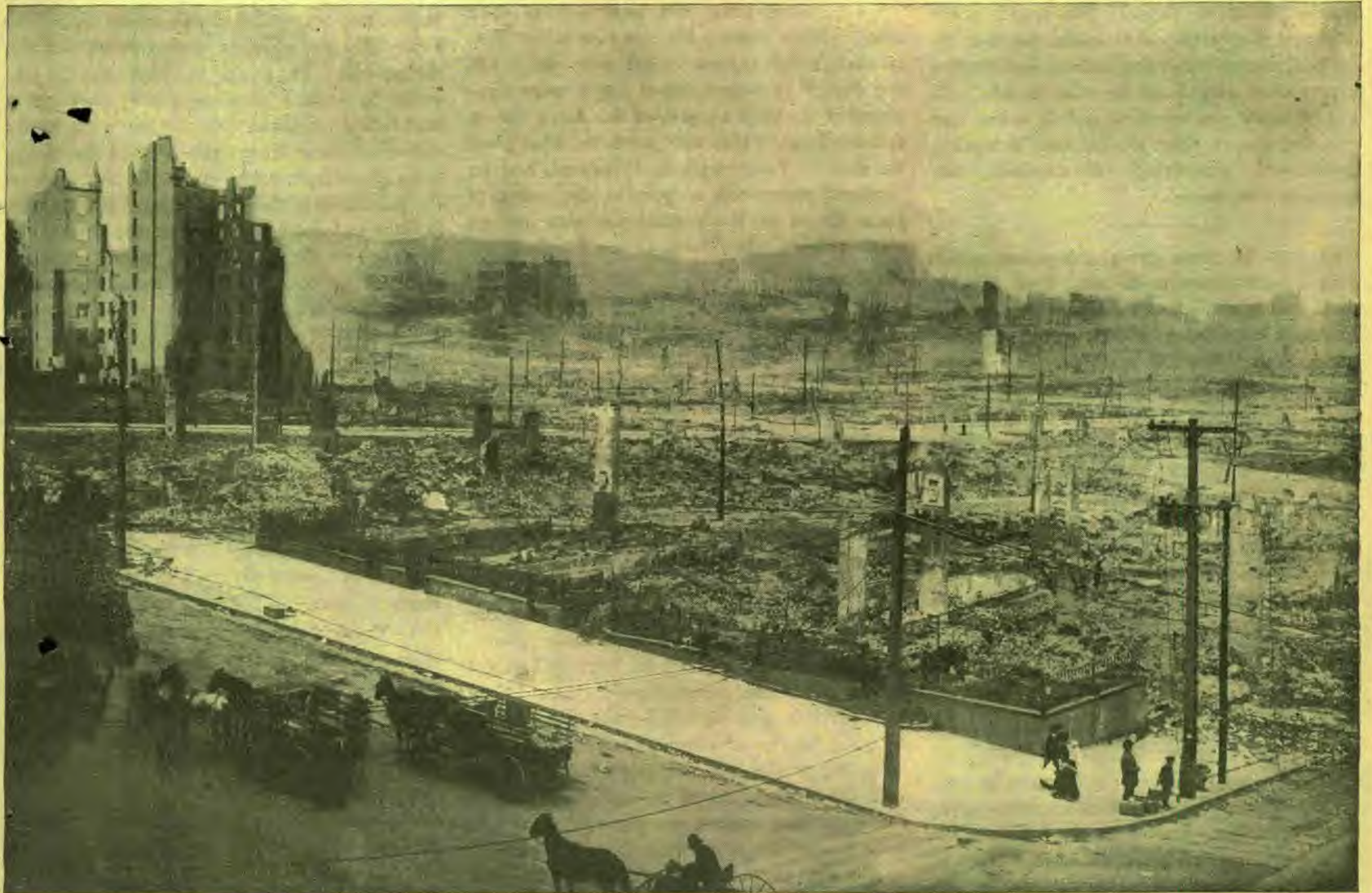
THE above expression from the Scriptures has been twice placed in connection with a fire scene in previous numbers of this paper. There are those who have inquired as to its meaning or application. In reply to these and others, we would say that the text was so used as illustrative of the often close

abundance. Ahab, the king, drives from Carmel to Jezreel in his chariot, but Elijah, the messenger of the Most High, the hardy mountain-dweller, runs ahead of the chariot for twenty-five miles, enters the city before the king, and lies down wearily by the city gate, discouraged at the spiritual apathy of Israel.

FROM his unrefreshing slumbers a messenger from the cruel Jezebel arouses him with this message: "So let the gods do to me, and more also, if I make not thy life as one of them [the false prophets] by to-morrow about this time." Wearied, worn, and discouraged, fear took possession of the fearless prophet who had fearlessly faced the most dreaded

drink of the food prepared by the angel; and in the strength of that food he presses on for forty days and nights unto Horeb the Mount of God. And the story continues:

"And he came thither unto a cave, and lodged there; and, behold, the word of Jehovah came to him, and He said unto him, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away. And He said, Go forth, and stand upon the mount before Jehovah. And, behold, Jehovah passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before Jehovah; but Jehovah was not in the wind;



After the Fire in San Francisco. Looking northward toward the Fairmont Hotel. This was the appearance of square miles after the awful burning.

connection of these agencies of destruction, and to teach a lesson. The lesson is of vastly more importance than the mere aptness of the illustration.

THE passage is found in 1 Kings, chapter 19. The previous chapter reveals the utter discomfiture of the false prophets who were nourished by the corrupt queen Jezebel, and of the slaying of those prophets who had brought such a curse upon Israel. Then Elijah, the prophet of God, prays for rain upon the drouth-smitten land, and it comes in

dangers. He arose and fled for his life. Reaching the southern border of Judah, he leaves his servant, and presses on into the wilderness to die. At the end of a weary day's journey, he casts himself down under a scraggy broom tree of the desert, and moans in his utter discouragement: "It is enough now, O Jehovah, take away my life; for I am not better than my fathers," and in sheer exhaustion he falls asleep.

GOD pities him, sends His messenger, and twice in that night he is aroused to eat and

and after the wind an earthquake; but Jehovah was not in the earthquake; and after the earthquake a fire; but Jehovah was not in the fire; and after the fire a still small voice. And it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And, behold, there came a voice unto him, and said, What doest thou here, Elijah? And he said, I have been very jealous for Jehovah, the God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left, and they seek my life, to take it away. And Jehovah said unto him, Go, return on thy way."

THE text and context clearly indicate that Elijah expected *his zeal* to accomplish Israel's reformation. He had been very zealous, he had wrought mighty things; but now, discouraged, all his work seems a thing of naught, and he stands alone. Then God gave him the lesson. A mighty wind rends the mountains and breaks the rocks, a mighty trembling follows which shakes the very earth; and then a devouring fire sweeps over the ruins; yet God is not in wind or earthquake or fire. He uses them. Before they came "Jehovah passed by." But the prophet seemed not to know it. He shrunk back into the mountain cave, afraid.

YET Jehovah uses even these great destructive agencies. They come in consequence of sin, as the results of perverted law. God permits them, that man may learn how evil sin is, how destructive is its power, what an enemy to mankind it is. God would have man learn his own helplessness and nothingness; how pitifully weak he is before these great perverted forces of nature. He has grown him great crops; the wind, the storm, the tempest, the tornado, destroys them. He erects noble buildings; the earthquake shakes the foundation and the buildings are broken, and the fire sweeps over and licks up what is left. All earthly hopes are wrecked and in ashes, and upon the dreary ruins sits helpless humanity, discouraged, despairing, disconsolate, desperate, or determined.

TO ALL in these great calamities, which come in consequence of sin, God speaks. Again and again in that awful morning at San Francisco, conscience called men to judgment, conscience condemned them for their deeds, conscience aroused within them *impulses* to do better, and nobly many acted on those impulses; not alone in San Francisco the great heart of humanity was touched. It is ever so. In the great forest fires of Wisconsin and Michigan a few years ago, wild and savage beasts herded with the most timid, peaceful, and harmless. In the waters of a lake could be found bear and deer and dog and wolf and sheep and man. The fear of a great power had suppressed for a time the savagery born of sin, and peace reigned. The tornado, the earthquake, the fire, frighten and subdue for the time the sin-born savage in man, and good impulses rise to the surface and bear sway till the fear is gone, the love of self asserts its rule, and the impulse issues in death. Men—even the unregenerate—sorrow as the impulses die and the spirit of fellowship vanishes. Even so are they sorrowing to-day in the city by the Golden Gate.

AT such times as these comes ever the voice of God to every soul the sanctuary of which is not barred and bolted against righteousness. By some almost forgotten sermon, by some word of Scripture learned when a boy, by every and any means which can be used, God speaks to the soul, and bids it, "Come unto Me." He offers forgiveness and cleansing, fellowship and counsel, comfort and strength; healing for every hurt, balm for every bruise; riches of grace and glory which tornado nor earthquake nor fire can destroy, a character which is priceless beyond all rubies, eternally

young and expansive in the everlasting, unshakable, sinless kingdom of God.

To HIS servants Jehovah would teach this lesson: "It is not by might, nor by power, but by My Spirit, saith Jehovah of hosts." It is not the big things in which we pride ourselves that accomplish God's work; it is the uplifting, penetrating power of a life hid with Christ in God. We may not reach Israel by thunder tones or mighty displays of eloquence or force; we may reach them by prayer through the power of the Spirit. We may feel we are all alone; but God still has His own faithful ones who have not, and will not, compromise faith or righteousness on the altars of lust or greed. The still, small voice of God is more than all the might of mere power. The weakness of God is stronger than men. O soul, hide in Him.

THERE IS POWER IN HIS NAME.

THE name "Jesus" means "Saviour." "Thou shalt call His name Jesus; for He shall save His people from their sins." Matt. 1:21. He was also called Emmanuel, which means "God with us." On the day of Pentecost, when many were convicted of sin by the power of the Holy Spirit, and cried out, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost." Acts 2:37, 38.

Shortly afterward Peter and John were called before the council and questioned concerning the healing of a certain man who had been lame from his birth. Then Peter declared that "by the name of Jesus Christ of Nazareth" the man had been made whole. And to this testimony he added the further declaration that "neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:7-12.

Dr. Banks tells of an early missionary to Africa who, for over two years, was at a loss for some expression by which to make known the idea of a Saviour. At last he heard a native tell some others how his master had saved him from being killed by a lion. After listening to the adventure, he asked the man what he would call the one who had saved him from death, when, to his great joy, he found the long-desired and powerful word. At once he told the man about Jesus his Saviour in a way to make it clear to him; and the poor native, having caught the full meaning of the message, was surprised to learn what the missionary had been trying all that time to tell the people.

In telling of his joy because of the discovery and its result, the missionary said: "I spent four years in Africa. For fourteen months I never saw bread; for months I have lived on African beans and sour milk; I have eaten everything from ants to rhinoceri; thirty times I had fever; I have been attacked by native bands, three times I have been attacked by lions, and four times by rhinoceri; but I would go through it all again for the ineffable joy of that moment when I heard the word Saviour,

and saw the light of that man's face at the message it conveyed to him!"

The wonderful power of the name of Jesus, a power sufficient even to forgive sin, is available to every one who will believe in Him and implicitly trust Him. His assurance is: "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, I will do it." John 14:13, 14. The only conditions are that we shall ask believing, (Mark 11:22-24), and in a spirit of obedience (1 John 3:21, 24). It is into this name that the true believer is baptized, thus becoming a recognized member of the heavenly family, with all its privileges and blessings and promises. See Gal. 3:26-29.

"Take the name of Jesus with you,
Child of sorrow and of wo;
It will joy and comfort give you,
Take it, then, where'er you go."

G.

THE LAW BEFORE MOSES.

IT is passing strange that men who profess to love and serve God should be so anxious to evade His law, which is the expression of His divine will. Ps. 40:7, 8; Eccl. 12:13. In order to escape obedience, they persistently maintain that there was no law until it was delivered from Mount Sinai. But the Scriptures give ample testimony to the fact that all the principles of the Ten Commandments were in force and recognized before the formal deliverance on Sinai. We will briefly note the evidence as touching the several commandments in order:

1. "And God said unto Jacob, Arise, go up to Bethel, and dwell there; and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother. Then Jacob said unto his household, and to all that were with him, Put away the *strange gods* that are among you, and be clean." Gen. 35:1, 2. Why put away the "strange gods" if they were not forbidden? "Sin is not imputed when there is no law." Rom. 5:13.

2. These "strange gods" were *images* (Gen. 31:19), and Jacob hid them from his people. Why?—Because Jacob had been taught the law of God. Abraham had obeyed it (Gen. 26:5), and had so taught his household (Gen. 18:17-19).

3. Among the sins for which the Canaanites were destroyed was their profaning the name of God. Lev. 18:3, 21, 27. If that was sin, there was law against it.

4. The Sabbath was established at Creation. Gen. 2:2, 3. Moses reminded the Israelites of the sanctity of the Sabbath day, and renewed its observance, one month before they came to Sinai. Ex. 16:1, 4, 5, 22-26. The Lord said this was a test, "that I may prove them, whether they will walk in My law, or no." And it is a test for all ages.

5. A curse rested on Ham, son of Noah, because he dishonored his father. Gen. 9:20-25.

6. A curse was visited upon Cain because he killed his brother Abel. Gen. 4:8-12. Satan was a murderer from the beginning" (John 8:44); therefore, if murder was a sin from the



MOUNTAIN VIEW, CAL., JULY 11, 1906.

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clones are incident to the ageing of the earth in consequence of the sin-perverted laws in her physical being, and go where we will we can not escape regions of disaster. Therefore as we have said from the beginning we do not consider California any more perilous than any other state or locality and in many respects the Golden State is generally to be preferred to many other sections of the world. The worst foe of any city is its unrighteousness. "By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked." Prov. 11: 11.

EARTHQUAKE AND FIRE SPECIAL.
 "Signs of the Times" Souvenir Edition.

This is our third and last and best edition on the great misfortune which befell the Pacific Coast. It is of much more than ordinary interest; it is the best thing yet gotten out. Let us tell you a few things it contains:

I. In Art and Illustrations.

1. A fire picture of the burning of the city in colors.
2. Two two-page panoramic views—one of the great fire and the other of the ruins, in colors.
3. A portrait of the governor of California, Hon. Geo. C. Pardee.
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5. A whole page (six views) of refugee scenes, camps, etc.
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7. A fine page-view of fire and ruins, looking up California Street.
8. Twenty-four other illustrations of graphic earthquake scenes, seismographic records, ruins of noted places, such as San Francisco City Hall, Palace and Fairmont hotels, eruption near Healdsburg, safe-opening scene, etc., etc., etc., with interesting stories of each. A total of forty-seven illustrations. The six seismographic records alone, including tracings taken in California, New York, and Austria, are worth the price of the paper, as are several of the other illustrations.

II. The Articles.

1. "California: Her Condition and Resources," contributed to this paper by Governor Geo. C. Pardee.
2. An article on Why This Issue.
3. "The Earthquake."
4. "The Queen City of the West in Sackcloth and Ashes."
5. "Oakland, Berkeley, and Alameda." By A. J. S. Bourdeau.
6. "Stanford University." By President David Starr Jordan.
7. "How San Jose Fared." By C. M. Snow.
8. "Mountain View's Experience." By W. N. Glenn.
9. "What Do These Things Mean?" By J. O. Corliss.
10. "Santa Rosa's Sad Story." Mostly from the pen of Mr. Geo. E. Peery.
11. "Some Direct Causes of the Earthquake." From "Patriarchs and Prophets."
12. "A Mighty Ruin—Sure Trust." By C. M. Snow.
13. "Divine Law—Normal and Abnormal." By the Editor.
14. "The Eruption in Alexander Valley." By Prof. L. A. Reed.
15. "Some Graphic Descriptions." A few extracts from Hewitt's and Hopper's articles on the earthquake and fire.
16. An official list of contributions to the Relief Funds up to June 16.
17. Some Disasters of the present year.
18. Increase of Earthquakes, a list of the most destructive.
19. Destructive Fires in the United States.
20. Fire Losses in the United States from 1875 to 1905.

This paper is an issue which you will wish to keep. Twenty-four pages; price 10 cents; in lots of 5 to 500, SIX cents each; 500 and upward, FIVE

cents each. Mailed direct from this office to lists of names furnished in lots of five or more, six cents each. Orders are coming in splendidly. News agents are doing well in selling it. It will be a good seller till autumn. Address, SIGNS OF THE TIMES, Mountain View, Cal.

Another earthquake has strayed from the "belt" in which, according to "science," such phenomena logically belong. This one found its way as far north as the British Isles. A press despatch says that violent shocks were felt throughout southern Wales in the forenoon of June 27. "Houses rocked and many of the cheaper were damaged. Hundreds of chimneys fell, occupants of dwellings were thrown to the ground, and people fled from their houses, shrieking in panic with visions of the San Francisco disturbance before them. Tho there were many narrow escapes from falling chimneys and copings, there were no casualties, as far as known. Earthquake shocks were also felt at Bristol, Ilfracombe, and elsewhere. They were accompanied by loud rumblings. The shocks were felt with particular severity in the collieries, where the men tell of terrific experiences. While underground they were thrown about in all directions like ninepins, and they all left the pits as speedily as possible."

The transitory nature of mere earthly accomplishment is well illustrated in the recent death of George K. Fitch, who spent fifty-seven years in the work of building up the great city of San Francisco, and lived just long enough to see its most valuable improvements wiped out. He came to San Francisco in 1849 as a journeyman printer. It was a time when the best artisans of all trades came to California from every state in the Union. He made an enviable reputation as part owner of the *Bulletin* and the *Call*. Being a newspaper man of the old school, which was characterized for integrity of purpose and independence rather than the pursuit of political influence, he achieved a goodly share of that influence as a natural result of the confidence of the public. It is noticeable that the great fire covered the territory that was improved under the supervision and by the effort of the pioneers, and their labors in this line went down and out while many of them were yet alive. The new San Francisco will be built by other hands. And it is a fitting symbol of all the merely temporal works of man. Why not build for eternity?

Nine Shot.—A report having been published in an Indiana paper to the effect that a woman had been shot by a soldier in San Francisco because she insisted on building a fire in the park, the editor of *Messiah's Advocate* called the attention of General Greely to the matter. That officer replied that there was no truth in the story, adding the following statement: "But nine people were shot during the earthquake and fire period. Of these, two were by the National Guard, two by citizens, the Denicke case which was a complication between marines and a citizen, and the sixth by a police officer, of a looter. As to the death of the three others, nothing is known definitely, but they were not in the localities covered by the regular army. They were all men; no woman was shot, and no man was shot in the park."

Building in San Francisco, while being very much retarded by the dilatory action of the insurance companies, must suffer also from other causes. Among these is the strike of union seamen, and the usual attempts to prevent others from taking their places. A conflict took place on the 16 ult., between strikers and a non-union crew in which one union man was killed and three wounded. The strikers were attempting to board the vessel from a launch.

A cloudburst, the second within a month, occurred June 27, in the mountains near Golconda, Nev. Altho the waters had spread so as to lose much of their force before reaching the railroad, the track was covered with three feet of debris for a quarter of a mile, delaying all trains until it could be cleared away.

"Temblor."—The word "temblor" is a Spanish word meaning earthquake. It is commonly used throughout the Pacific Coast region. Some of our Eastern exchanges get it "trembler," "tremblor," and likewise; but the proper Spanish word is "temblor."

Redeeming Power in Christ Only.—In speaking of the Shaw-White murder a daily paper says:

That this murder will have a great and redeeming effect on the morals of this great city was to-day's positive development in the most sensational homicide which New York has known since the Fisk-Stokes case.

Be not deceived. There is no redeeming power in crime or violence or brutality or war or sin or revelation of corruption of any kind or sort. Persons may be horrified, shocked, awakened; but there will be no true, lasting reform unless men sink out of self and into Christ Jesus. Redeeming power is creative power; and creative power comes to this world through Christ Jesus alone. As long as men hope for reform in the revelation of the need of reform they will be disappointed.

The Greater Dangers; The Greater Enemies.—San Jose was "hit hard" by the earthquake, but she was a long way from being killed. She was hardly stunned, as her noble call for thousands of San Francisco refugees demonstrated. Mountain View was "hit hard" so was Palo Alto, Redwood, San Mateo, San Francisco, and Santa Rosa first of all. And yet to-day we would as soon settle and build in Santa Rosa or San Jose as any other city in the world of equal advantage elsewhere. We do not believe there is worse danger in these cities than there is in any two cities of equal size in the East. The worst foe of San Jose is not the earthquake or the man who tells of it, it is the saloon and the rum-sodden politics which surround it. The earthquakes and cy-

laws. The clause in the Massachusetts Sunday laws freeing a seventh-day person from the Sunday-law obligation is a piece of hypocritical interference, as the clause has no business, nor has the whole Sunday law any business, to be in the statutes of one commonwealth or of the United States.

Under this situation there can be no amendment to allow any religious laws to be in force in any states, so all that can be done is to leave these observations of all religious matters to the conscience of the people of the United States, which was the intention of the framers of the Constitution.

COMPROMISING WITH THE SALOONS.

We are informed that a compromise between the mayor and saloon-keepers of Rochester, Minn., has been concluded. The saloon-keepers "agree and promise as honorable men to close at eleven o'clock Saturday night, and keep closed until five o'clock Monday morning" on condition that licenses be granted them for another year, and the mayor evidently enters into the agreement, as he says that he will see that the pledge is carried out. A local paper is quoted as saying that "it is one of the encouraging signs of the times that saloon-keepers themselves are uniting to close their places of business in compliance with law."

That "encouraging sign of the times" has some queer features. It implies that the saloon-keepers see a danger of losing their licenses altogether, and by offering to limit their trade to six days in the week they win a decided victory. They not only retain their privilege on an equality with ordinary business enterprises, but gain the good-will of many professed temperance people because of the decision to do business in a law-abiding manner. It is no specially good "sign of the times" that men prefer to sell intoxicating drinks only six days in the week rather than to close out. It is no specially good sign to find officials, who have the power to close nests of crime all the time, compromising with dens of infamy on terms offered by the proprietors of such places. It is not a specially good sign of the times to see municipal officers willing to put the crime-breeding saloon business on a basis of legitimacy on condition that its conductors observe Sunday. It is not a good sign of the times to see municipal officials compromising with crime in any sense.

WORSE AND WORSE.

It has been telegraphed all over the world that "a clergyman of the Church of England" denies that Christ ever rose from the dead, while another "clergyman," of the same denomination, has opened a saloon for the sale of intoxicating liquor! The unbeliever proclaims that he is "high churchman wears vestments, and lights candles," and yet denies that the resurrection of the body of the Lord is an article of faith. He even dared to say that in a "careful exploration in Palestine to-day we might come across the sacred tomb and discover within it the precious body of our Lord, or the dim remains of it." He declares that only "the spirit of Christ rose and ascended into heaven." Thus it goes until one is sickened with the silly statements of men who seem to be bereft of their senses. "When the Son of Man cometh, shall He find faith on the earth?"—*Watchword and Truth*.

THE SEED IS THE WORD.

THE ninetieth annual meeting of the American Bible Society, which was held on May 10, in the Bible House, New York City, presents some interesting features. The debt which was reported a year ago has been paid, and the new year opens with a balance of \$27,477 in the treasury. The total cash receipts of the year were \$842,488. The total issues of the year amount to 2,236,755, about two-fifths of these volumes being issued in New York, and three-fifths from the mission presses in China, Japan, Siam, Syria, and Turkey. The figures are by far the largest in the society's history of ninety years. The circulation of the Bible in foreign countries during the past year, shows that China has received over 500,000 copies, and Japan half as

many. More than 100,000 copies have gone to the Philippines, which before the American occupation were absolutely closed to the free circulation of the Scriptures. In Latin America more than 130,000 Bibles and parts of Bibles have been distributed in the past year. The work of the American Bible Society is supported by contributions from nearly all the American Protestant churches, including our own. Its production of cheap and uniform editions of the Scriptures is one of the most efficient factors in home missionary work, and it deserves the hearty support of all the churches.—*Christian Advocate*.

SUNDAY ENFORCEMENT.

It is reported from Elmira, N. Y., that the Civic Federation, composed of professed ministers of the Gospel, recently served notice on the mayor and police board that unless Sunday baseball games are stopped, efforts will be made to have them removed from office. But the Spirit says, "No man that warreth [as a soldier of Christ] entangleth himself with the affairs of this world." 2 Tim. 2:4. Threatening or prosecuting municipal officials is in no sense the work of Christ. Neither He nor His apostles ever engaged in such work.

EIGHTEEN clergymen who recently called upon the mayor of Canton, Ohio, with a demand for the enforcement of the Sunday-closing law, received a promise that he would do all he could to secure an "orderly Sabbath." But he took occasion to censure one of the delegation for turning his church into a hotel on Sunday while demanding that other places be closed. It seems that clergymen and churches (that is, Sunday observers) are deemed to be exempt from the penalties of such laws.

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish, and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine which he is unable or unwilling to discharge, exposes his person to the severities of the law, and his contempt of lighter penalties suggests the use of propriety of capital punishment.—*Gibbon, in "Decline and Fall of the Roman Empire," chap. 37, par. 23.*

HAVING accomplished the suppression of baseball-playing on Sunday, the clergymen of Greenwich, Conn., have announced their purpose to attack Sunday golf also. Some of the wealthy golf-players joined in the crusade against Sunday baseball, but continued their own golf games.

THE Committee on Ways and Means of the Massachusetts Senate has recommended that a special recess committee be appointed to consider and revise the laws relative to the observance of Sunday,—the committee to consist of two members of the upper house and three of the lower.

AT the request of the carriage drivers' union, the mayor of Council Bluffs, Iowa, is said to be moving toward the suppression of Sunday funerals. The mayor has given his own opinion that the ministers of the city should refrain from conducting funerals on that day, and that they do such work in disregard of the Sabbath commandment. Query: (1) What has a secular official to do with enforcing the observance of a religious institution? (2) How does Sunday work do violence to the Sabbath commandment? "The seventh day is the Sabbath of the Lord thy God."

THAT Sunday laws are principally designed to cut off all pretext for not attending church, and everything that tends to a rivalry of church patronage, is frequently manifest in compromises with such rivalry. Such compromises are most frequently met in the action of Roman Catholic churches. It is said that

an arrangement has been made between Priest Waring, of Dyersville, Iowa, and the management of the local baseball team, whereby the Sunday afternoon church services are to be held a half hour earlier and the ball game a half hour later than formerly, so that those who desire to attend both can have the opportunity. The Sunday holiday as a church institution originated in the Roman Church, and it is but logical to expect that authority to set the pace for its observance. It is said that Priest Waring "realizes that Sunday baseball has come to stay," and evidently it is all right with him if it does not interfere with attendance at his church. This is an old-time principle of that church.

PURSUANT to the proclamation issued by Mayor Barth of Louisville, Ky., on May 22, after conference with Governor Beckham, there was strict Sunday enforcement in that city and the county on Sunday, May 27. "Every place except hotels, drug-stores, and railroad and street-car lines, was closed."

A PRESS despatch says that strict Sunday enforcement against all business prevailed at Kokomo, Ind., on Sunday, May 13. Signs were posted in nearly all the retail stores, warning their customers that no sales would be made on Sunday. Even drug-stores and fruit stands were closed, so that it was impossible to purchase even a glass of soda water or other harmless refreshments during the day. The J. G. Leach Ice Company suspended business for the first time since the plant was built, and no deliveries of ice were made in any part of the city.

THE New York *Post* notes that seventeen East Side merchants were recently fined five dollars each for violating the Sunday law. The magistrate declared that he had been trying for years to break up the practise of keeping stores open in this locality, but had not been able to succeed. The defendants were mostly Jews.

A noticeable effect of San Francisco's disaster is the falling off in Chinese immigration. In June of last year, 450 were admitted at that port; for the same month of this year there were less than fifty. Very extravagant reports were circulated in China about the earthquake, giving the impression that it was far more extensive and ruinous than it really was, many believing that the whole country was devastated. This report was confirmed by the large number of Chinese that returned to the Orient immediately after the destruction of their occupations and apparent prospects. However, a reaction is expected in course of time.

THE latest blow at the "trusts" is a decision in the Circuit Court at St. Louis, that a debt for goods bought of a "trust" concern can not be collected by law. A man bought a bill of goods from the Cahill-Swift Manufacturing Company, and afterward refused to pay. He was sued, and his attorney argued that a trust corporation, being an illegal party, could not lawfully collect any bills for its wares. Judge Ryan sustained the defense, and dismissed the case. If such a decision holds good, the monopoly builders will have to try some other scheme than combining corporations in restraint of trade.

A destructive cyclone passed over portions of Oklahoma and Indian Territories June 24. Houses were demolished, live stock killed, and crops (especially corn) badly damaged. A man named Graham was killed by lightning near Roosevelt, O. T., and a Mrs. Tobin was killed at Perry. In Lawton the damage was especially heavy. One family left their house just in time to see it sucked up by the whirlwind and turned over and over. At Snyder, also, the loss is reported to have been very heavy.

A peculiar strike at Tacoma, Wash., is mentioned in a press despatch of June 25. About two hundred Italian laborers for the Tacoma Railway and Power Company, who were on strike for a raise of wages, marched to a point where some Americans were at work and ordered them to quit also. Fifteen of the men obeyed. Each Italian carried a red rose in his hand or teeth, or wore it in his hat or coat. People are wondering what is the significance of the red rose.

A thoughtful charity is that of the "Los Angeles Times Free Tool Bureau" in San Francisco. Its work is to distribute free tools to deserving mechanics who lost their all in the great fire. This is a most practical help in time of need.



MORALITY PERSONAL, NOT LEGISLATED.

[From the Denver, Colo., Camera.]

READ with interest what you said in your issue of Wednesday evening under the caption, "Want Blue Laws," referring to the efforts of the Boulder Ministerial Association to secure a city ordinance prohibiting the giving of entertainments on Sunday.

I heartily approve of the principle of your dissent from this effort. Every student of history knows the evils which have inevitably resulted from all religious legislation, even the undertaken in many instances, no doubt, with the best of motives. The persecution of the Quakers, the banishment of Roger Williams, the burning of witches,—all this and many other misguided movements, have resulted from the notion that it was right for some to dictate to others what they should believe and practise in religious matters. And the first step in such procedures created the necessity for every subsequent act of intolerance.

All amusements that are uncivil, that tend to the degradation of the community, should be prohibited on all days. An amusement that is proper to be given on Monday or Tuesday, is as entirely proper to be given on Saturday or Sunday, in so far as the civil authorities have to deal with the question.

It is certainly the privilege of the minister of the Gospel to warn his flock and the public generally, against desecration of the Sabbath day, but here his duty ceases. It is manifestly wrong for him to attempt to force upon his hearers his notion of things.

The state has to do with civil matters only. By enactment of appropriate legislation, it should regulate the civil relationship existing between the citizens of the state. If a man is uncivil, if his course of conduct is such that it invades the rights of his fellows, if his life is a menace to the civil peace of the community, then it is for the state to exercise its authority in compelling the offender to lead a civil life, whether his incivility is manifested on Sunday, Saturday, or any other day of the week; but no more so if it be manifested on Sunday or Saturday than if it be manifested on Monday or Thursday.

That legislation which seeks to improve the moral tone of the community by prohibiting evils on a certain day, is religious legislation, aimed not against the evils primarily, but designed to afford protection to the day. It is as wrong for a man to steal on Wednesday as it is for him to steal on Sunday. Proper prohibition will prohibit theft on both days and on every day. If it is wrong to sell whisky and operate a saloon on Sunday, it is equally wrong to sell whisky and operate a saloon on any and every other day of the week, therefore Sunday prohibition is but an effort to throw certain barriers around a day. Prohibition which is directed against the liquor traffic, pure and simple, will seek to prohibit it every day and all the time.

While the province of the state pertains alone to civil matters, the church has its field of operations in the province of moral questions. The state deals with those questions affecting the civil actions of men, the church makes appeal to the conscience. Says Christ, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's."

There is seen to-day a sad tendency for the church to enter the realm of politics, and to compel men to do by civil or legal enactment, what they can not be induced to do by moral suasion. It is the right of the Christian to vote, to hold office, and as a citizen to throw his whole influence in favor of good

government. It is right for the minister of the Gospel to exercise his prerogatives as a citizen of his country. But let him keep politics out of his pulpit. As well might the ward politician be found occupying the pulpit, as the minister be found, in his ministerial capacity, doing the work of the politician. When the church as a church enters the realm of politics, when it seeks to accomplish by civil enactment what it can not do with its divinely appointed help—the Holy Spirit—it misses its high and holy calling, and misinterprets its mission in the world.

It is for every citizen to determine before his Maker how he shall spend every day of his life, without any manner of interference from his fellows, so long as he conducts himself as a law-abiding citizen. And so far as his fellows are concerned, it is perfectly proper for him to do on one day what is proper for him to do on any other day.

That which is not uncivil on one day, can not be uncivil on any other day. Every man, so far as the interference of his fellows is concerned, has a God-given, natural right to keep every day as a holy day, or to keep no day at all. And so far as such interference is concerned, every man has a natural right to worship a pagan deity, the one true God, or not to worship anything. God will sometime call this man to account, but the state or his fellowmen have

Schaff, in commenting on the first amendment to the Constitution, says:

"This is much more than freedom of religious opinions; for this exists everywhere, even under the most despotic governments, and is beyond the reach of law, which deals only with overt actions. Freedom of exercise includes public worship, acts of discipline, and every legitimate manifestation of religion."

not this right. They may seek to persuade him, but with that their mission must end. When in the worship of his deity the pagan becomes uncivil, then the state can step in and compel his observance of civil laws. When the professed Christian, in following a perverted sense of right, becomes uncivil, then, likewise, the state has a right to compel civility. But let it be remembered in all this that that which is not uncivil on one day is not uncivil on any other day.

The language of the Gospel is to entreat, to beseech, to implore. If men by moral suasion can not be made religious, they can not be brought to God by forcible measures. One compelled to pray is made a hypocrite, and in God's sight a hypocrite is worse than an open sinner.

I heartily approve of every effort to improve the moral tone of any community when such effort is put forth in Christ's lines. If I believed that any one day was holy, I should deem it my duty zealously to labor to induce my fellows to observe that day in a proper spirit, but failing there, I could not ask the city counsel to compel men to do on one day what the council should not compel them to do on every day.

We need always proper legislation to correct evils in the community, but let the legislation be so broad that it will not favor any cult or church or creed or day, but will be aimed against the evil on whatever day that evil may be exercised.

F. M. WILCOX.

AS IT SHOULD BE EVERYWHERE.

In speaking of his trip to the Orient last year, Mr. John G. Woolley says:

When we reached Japan a great surprise awaited us. I never saw such eagerness to hear and absorb whatever information and facts we had to give them. The war was just over when we arrived there, and thousands of the Jap soldiers were returning from Manchurian battle-fields; but strange as it may seem, there was little or no drinking among them, and for the most part it was as abstemious a crowd as a delegation of ministers in this country en route to some church conference. Our first point in Japan was Nagasaki, a mission colony, where we had a strenuous ten days of it, with two enthusiastic rallies every day. The Japanese young people are most appreciative and sympathetic, and they would listen to what I had to say without any regard as to what time it was when I began or when I might stop. Occasionally they would keep me at it for two, three, four, and even five hours at a time, and were ready for another meeting of the same sort at the first possible moment thereafter.

At Tokyo and Yokohama we had many large and enthusiastic rallies, at which hundreds of university young men were conspicuous by their interest and attention. The whole trend of Japanese thought seems to be in the direction of Western ideas and Western customs. Everywhere the warmest friendship was professed for America and Americans. If there is one thing that stands out above others on this trip, it is that we have the *best people in the world* in this great fight wherever it is being carried on. Nothing could match their hospitality wherever we went, and especially was this noticeable in our final meetings in Japan. At our last meeting in Tokio we were presented with a silk American flag with the Japanese flag fastened indissolubly to it, and this token represented the feeling of our friends throughout our journeying. Best of all to me was the evidence that the Christian people are leading in this great reform. The liquor men are coming to treat the church as synonymous with its persecute enemies, and a head-on collision is rapidly approaching.

THE TESTIMONY OF PRESIDENTS.

HERE is a copy of a remarkable document, said to have been drafted in 1834 by Edward Cornelius Delevan, founder of the New York State Temperance Society. To this document the author personally secured the signatures of twelve presidents of the United States. Following are the testimony and the names of the presidential signers:

Being satisfied from observation and experience, as well as from medical testimony, that ardent spirits as a drink is not only needless, but hurtful, and that the entire disuse of it would tend to promote the health, the virtue, and the happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and of the world.

Zachary Taylor.	Andrew Jackson.
Millard Fillmore.	James Madison.
Franklin Pierce.	John Quincy Adams.
James Buchanan.	Martin Van Buren.
Abraham Lincoln.	John Tyler.
Andrew Johnson.	James K. Polk.

It will be noticed that this is not a pledge, but a testimony, and coming from men whose opportunities for observation extended to all classes of men, it bears unusual weight and is entitled to serious consideration.

RELIGION AND THE CONSTITUTION.

THE Boston *Globe* of April 16 contains the following regarding the freedom of conscience in religious matters under the United States Constitution:

Keeping the Sabbath day is one of the free exercises of religion. Thus the United States Constitution does not prohibit the Christian keeping Sunday as the Sabbath; nor does it forbid the Jew keeping Saturday as such; nor does it stop the Greek observing Monday as a day of rest; nor does it interfere with the Mohammedans keeping Friday as their holy day. Thus, under the Constitution any person has any right to pursue his business on any day; practically there is no legal Sabbath day for all the United States according to this Constitution, because the Constitution wisely declined to make any religious laws interfering with any one; thus the United States, according to its Constitution, is without any religion, and without any religious laws, for the Constitution is . . . non-sectarian.

Undoubtedly the laws enforcing the observance of Sunday are all interferences with personal religious freedom of others who do not agree with these

OUR WORK AND WORKERS.

THE Opera House in Santa Ana, Cal., has been secured by Brother W. A. Simpson for a two months' series of meetings.

A NEW house of worship was dedicated at Perkins, Okla., May 20. The services were conducted by Brethren A. E. Field and J. R. Bagby.

THE following camp-meetings are announced for the Southwestern Union Conference; Alvarado, Texas, August 2-12; Winslow, Ark., August 16-26; Kingfisher, Okla., August 23 to September 2.

AFTER holding a few meetings with the church at Leavings, Alberta, recently, Brother J. W. Boynton had the privilege of baptizing six young converts. The brethren there also voted to establish a church school.

JUNE 16, four converts were baptized in San Diego, by Brother W. M. Healey. We are informed that the seating capacity of the San Diego church is taxed to its utmost to accommodate the Sabbath audiences.

A TEACHERS' institute for Southern California Conference will be held at Fernando Academy, July 30 to August 13. The list of teachers will include Professors W. E. Howell, E. S. Ballenger, and E. D. Sharpe, also Sisters Sarah Peck and Grace O'Neil.

A SECOND series of lectures at Bath, N. Y., by Brother J. S. and Sister Lulu Wightman, is said to be calling out encouraging attendance. They report that sixteen persons have accepted the message. One of these, a talented young lady, is preaching the Word in a union church. They also report the circulation of 200,000 pages of literature, eight subscriptions for the SIGNS, and numerous articles in the papers.

WE have received the Fifth Annual Announcement of the Elk Point (S. D.) Industrial Academy for 1906-07. It is a neat pamphlet of 24 pages, illustrated by views of the buildings and premises, and containing such information as patrons and prospective patrons will desire. The fall term of the school will commence September 26. Address Wm. H. Twining, Business Manager, for copy of announcement, or other business.

BROTHER G. W. REASER, president of Southern California Conference, writes: "The general camp-meeting for Southern California will be held in the suburbs of Los Angeles, August 16-26. It will be necessary for all of our churches to select delegates for this meeting so that we will be prepared to act upon all business matters that may come before the body. Our churches are entitled to one delegate to represent the organization, and one additional delegate for every twenty-five members."

WE have several times noted the missionary spirit of conferences in sending laborers to other fields and paying their salaries, but it remained for South Dakota Conference to part with their highly-prized president in this way. It has been decided to send Brother C. A. Burman to Alberta, Canada, and support him financially in that field. Brother E. G. Hayes, who in his younger days was a canvasser in California, has been chosen president of South Dakota to succeed Brother Burman.

WANTED FOR MISSIONARY WORK.

(Always prepay postage).

LATE, clean copies of the SIGNS, Bible Training School, Watchman, Liberty, Our Little Friend, Life and Health, and tracts. Address, Ella Marie Leach, 819 Eastern Avenue, Connersville, Ind.

CLEAN copies of the SIGNS, Little Friend, Instructor, and Life Boat. Address, J. W. Hicks, London, Laurel County, Ky.

THIS is the thirteenth week of our ad. Some say that thirteen is unlucky. We are not a bit superstitious, but we think that if you have read all of our other twelve weekly messages and have not written us for information about Mountain View or about our banking facilities, that you are the unlucky one. The lucky man is the one who has taken the time to find out about Mountain View. Be one of the lucky number and write to-day. Address

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tight by vacuum, and contents cannot spoil, as no air can leak in. If cap loosens, contents were not cooked enough to sterilize, and can be heated again and saved. The Economy automatically informs you if contents are in proper condition to put away. When ready to use, puncture cap with can opener and pry off lightly. No sprained wrists, no unscrewing, no hands gashed by broken glass. No glass particles in food; no smelly tops; contents fresh and sweet as the day you put them up. CAPS 20c doz.

No separate rubber rings required. The Economy is the jar you will use with comfort and satisfaction year after year. There is absolutely no jar that looks like, works like, seals like, keeps like, or opens like the Economy. Using some other jar cannot give you any notion of what the Economy really is and what it really will do. Try the Economy for yourself. Ask your dealer for it. Send his name and state if he sells the Economy Jar, and we will send you free a book of recipes. Write direct to main office.

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IN CHRIST.

I HAVE a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?
I have a life in Christ to live,
I have a death in Christ to die,
And must I wait till science give
All doubts a full reply?

Nay, rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat,
In gentlest accents, heavenly sweet,
"Come unto Me, and rest;
Believe Me, and be blest."

—John Campbell Shairp.

IN THE INTERIOR OF CHINA.

PREACHING the Gospel to the people in the interior of China presents some problems that are peculiar to the field. While there is but one Gospel, yet its presentation must be adapted to the people. In the first place, the Gospel is a new doctrine to the Chinese, and one that is diametrically opposed to the doctrines that they and their fathers have held for ages.

It is very difficult for them to understand any abstract terms. This is evidenced in their written language, since the characters used show very plainly, in many cases, that they were originally pictures of the thought to be expressed. We find it true in preaching the Gospel, that a picture, or some kind of illustration, is almost indispensable in order to make them understand. The truth must be pictured or acted out before they can comprehend it.

The accompanying picture shows my native evangelist preaching to a crowd in a market place. The subject is a painting showing the broad and narrow way. On the table before him are Bible portions and tracts for sale. The people are always attracted by a picture, and hundreds of people hear the Gospel truth for the first time. An interest is awakened in some, which leads them to buy a Gospel portion or tract, in order that they may learn more of this strange, new doctrine.

The proportion of illiterate people is very large. This is especially true of the working class and tradesmen in both country and city. The women are practically all illiterate, the estimate being that only one in ten thousand can read. Those who become interested in the Gospel, and yet can not read, make very slow progress as a rule; and so it is that, no matter how old they may be, we endeavor to teach them to read.

A glance at a list of Chinese characters will convince you that even for a native to learn to read Chinese is a far different problem from that confronting one who starts to learn to read English. It is encouraging to see that those who accept the Gospel learn to read the New Testament very quickly, in spite of all difficulties. One man of sixty-five who first heard the Gospel here a few months ago, has already learned to read a good portion of Matthew and John; and, in addition, has learned several songs.

A. C. SELMON, M. D.

Siang Ch'eng, Honan.

LETTER FROM PORTUGAL.

THERE is no country about which Seventh-day Adventists ought to know more than Portugal. With its four million inhabitants who can not read the Bible, even if allowed to have one, it needs the fostering care of a people who can give the poor, down-trodden ones a definite, distinct, life-saving message.

To those Protestants in the United States who are seeking to enforce religious ideas by the power of civil authority, to cause all to cease labor and to formally worship God on Sunday, a change from their place to that of the Portuguese Protestant might bring a practical lesson. I will mention three cases, which were well reported in the daily papers, as religious persecution.

Not long ago a colporteur of the British and



Native Evangelist Preaching.

Foreign Bible Society was arrested at the instigation of a priest, in a province of North Portugal. He was kept in prison eight days. The agent for the society here wrote to friends there, as well as to the authorities, and the governor of the province ordered the prisoner to be freed. The Bibles were retained, the complaint being that they contained statements contrary to the state religion. Thus Rome seeks to keep the Bible from the people.

Another case shows what the Catholic Church will do with the believer in the Bible. On the 20th of December an old woman was arraigned before the tribunal for offenses against the state religion. The priestly accuser complained of her because she would not give the usual kiss to the images. Her age was sixty years, yet with her Testament in her hand, she sought to sustain her belief. The judge released her, and took occasion to censure the priest quite strongly.

On this case the *Messenger*, a paper edited by a Protestant minister, says: "Verily the ministers of

the pope are showing very clearly the weakness to which their church has arrived, when they judge themselves so gravely offended by a poor old widow! They themselves are proving to us that, destitute of the Spirit of God, the Roman Church is as a dead body that only helped by the temporal arm can maintain itself on foot." And yet their ministering brethren of the Protestant churches in America and other countries are seeking the same kind of help. The comment is pertinent just now.

I will also note the arrest of two teachers of the Bible, one an old minister of some eighty years, and the other a professor in a school. Both were arrested, and occupied a place in a jail for some time for the crime of singing and reading and preaching sentiments subversive of the state religion on the occasion of a funeral. They gave bail to the amount of four hundred dollars. Now these men can sympathize with honest Christian souls in other countries who believe in following the Bible in keeping God's holy Sabbath and working on the first day of the week, and yet are thrust into prison with common criminals on account of their religion.

In a number of places here men are striving to bring the Sunday rest-day before the public, partly on a business basis and partly because of religious bias. Before such measures are enforced by law, we are desirous that these people may receive the light of "present truth." We have published three

thousand copies of No. 5 of the "Family Bible Teacher." Some of these have gone to Brazil, Bermuda Islands, and China. Elder Morrow, of Hamilton, Bermuda, wrote us saying that twenty persons, mostly grown people, have begun the observance of the Sabbath there. We should like to see from among them recruits for Portugal and Brazil. If Brazil shares with her mother country in sending a Portuguese worker, she should have help to feed the hundreds of thousands who go to her from Portugal. We should be able to load them up before they go there.

We are now publishing another Bible-reading on the "Signs of Christ's Coming," and as I am now able to do effective work in giving Bible studies in the native language, together with the *Arauto da Verdade*, which is being much improved, we hope to see souls embracing the truth in this part of the Iberian Peninsula. I have learned that there are thousands of Portuguese in California, and believe that those of our Sabbath-keeping Portuguese in that state might help Portugal by scattering our literature among their countrymen there. Those in turn will carry or send the truth back to their home country. Readers of the

SIGNS OF THE TIMES residing in east Massachusetts would also do well to send for some of our Portuguese literature to distribute among the Portuguese people there.

We have some friends who are studying the points of our faith, and others who are learning the first principles of Bible study. Once a week, twenty or thirty children and grown people come to our home to learn the hymns. Mrs. Rentfro has had a good privilege of breaking prejudice and winning hearts by nursing cases of sickness.

Pray for poor Portugal.

C. E. RENTFRO.

NO WRITERS, from the invention of letters to the present time, are equal to the penmen of the Old and New Testaments in true excellence, utility, and dignity.—*Dr. David Hartley*.

THERE is no book like the Bible for excellent learning, wisdom, and use.—*Sir Matthew Hale*.

ones? Are we anxious to train them up for His service, or for a place in the most fashionable society?

I am sure if we always go to that Source where, for the asking, we shall receive the needed wisdom—liberally and without any upbraiding—we shall be enabled to speak the right words and sow the right seed very early in life. Let us try to make them happy. It is the little things we do that have a far more lasting influence than the many greater deeds.

The little opportunities that come to us day by day, and that are fleeing so rapidly, must be seized upon to reach the deficiencies of the child's nature if we would cultivate refinement and delicacy of feeling and tenderness, thoughtfulness, and make those natures wide, and deep, and broad.

Many children are stunted and dwarfed for want of these little attentions; and the deeper feelings of love, gratitude, respect, and reverence lie dead or unawakened, and they grow up cold and indifferent—worse even than that—stony-hearted unbelievers.

Above all, send the children to bed happy. Never let them sleep with a threatened punishment in anticipation. Settle all such things before dark, that the child may go to rest with a sense of forgiveness and peace in its heart. They will not be children long; let them be as free from care and pain as possible these few short years. Send them to rest with a smile and a good-night kiss as your last act.

Yes, tuck them in bed with a gentle good-night; The mantle of shadows is veiling the light, And maybe—God knows—on this little face May fall deeper shadows in life's weary race.

Drop sweet benedictions on each little head, And fold them in prayer as they nestle in bed; A guard of bright angels around them invite; The spirit may slip from the mooring to-night.

—Mail and Express.

LITERARY NOTICES.

The Failure of the Higher Criticism of the Bible. By Emil Reich, Doctor Juris. Cloth, 204 pages; price, \$1.00 net. Jennings and Graham, Cincinnati, Ohio; Eaton and Mains, New York.

Doctor Reich is well qualified to discuss the subject upon which this book treats. He is the author of "Græco-Roman Institutions," "Atlas of English History," "Select Documents Illustrating Mediæval and Modern History," "Imperialism," "Success among Nations," "General History," etc. But it may be safely said that none of his works is of more importance than his last, which is the outgrowth of two articles which appeared in the *Contemporary Review* in 1905, and three lectures given in Edinburgh, London, and elsewhere. The entire book is the result of a historic study of Higher Criticism extending over a period of many years. He tells us that he is not a clergyman, and has no intention of becoming one. He writes to serve the ends of no ecclesiastic party. Many years ago he fully believed in the "scientific character" of "Higher Criticism;" but in his deeper, wider researches "he has come to the conclusion that Higher Criticism is bankrupt as a method of research, and pernicious as a teaching of religious truth." He discusses the subject under five heads, as follows: "The Argument from the Masai Legends;" "The Argument from the Border Nations;" "The Argument from the Method. The Inquisitorial Principle;" "The Argument from the Theory of Names, of the Foreigner, and of the Myths;" "The Argument from the Prophets and the Theory of Personality." All that we need to say is that Dr. Reich has done his work thoroughly and well. His arguments are learned, trenchant, conclusive. He has certainly in this little work demonstrated that "Higher Criticism stands condemned by history fully as much as by true religion. It is neither true nor helpful. It is the distortion of historic truth, as well as the desecration of true religion." We advise all clergymen among our readers to purchase and read the book.

Songs for Service in Church and Home. By Charles P. Whitford. Published by Southern Publishing Ass'n, Nashville, Tenn. Board bound, 252 pages; price 50 cents, or \$5.00 per dozen.

We take great pleasure in commending to the readers of this paper the above-named song book. A close examination of the work shows that it contains very many excellent songs, mostly new, and all singable. There is a refreshing absence of that striving for originality which runs into difficult composition, and makes so much of the new music impracticable for church, Sabbath-school, and home singing. While some of the musical critics may deem some of the compositions common-place, the lover of sacred song will take them up and sing them with a will. To such we freely recommend this little book.

What a Young Boy Ought to Know. By Sylvanus Stall, D.D. Vir Publishing Company, Land Title Bldg., Philadelphia, Pa. Cloth, 193 pages; price, \$1.00 net.

This is the revised edition of a book which tells in simple, chaste, and plain language those mysteries of life concerning which the majority of children have been kept in ignorance to their own lasting hurt. This delicate subject is treated in a most delicate manner. The book should be in the hands of every parent. It will enable father or mother to answer in a manner at once satisfactory and beneficial to the child the questions which he is sure to ask—first of them and then (if not satisfactorily answered) of some playmate whose own mind has been corrupted by impure companions. It is a book which can be advantageously placed in the hands of the growing boy himself if the parent feels incapable of conveying to him the instruction which it contains. As showing the importance which thinking parents attach to these books of the "Self and Sex Series," they have now been translated into fourteen different languages.

Forty Years an Advertising Agent. By Geo. P. Rowell. Published by Printers' Ink Publishing Co., 10 Spruce St., New York City. Cloth, 517 pages.

This is a series of fifty-two papers by Mr. Rowell covering his experiences with newspapers, and especially newspaper and magazine advertising, during the past forty years. Mr. Rowell is an easy writer, and all his reminiscences are full of interest, even to a person not particularly interested in the advertising business. To those who are, however, this book will afford much more than entertainment. It will be found full of helpful suggestions to the advertising man.

The Uncompahgre Valley and the Gunnison Tunnel. By Barton W. Marsh. Published by Marsh and Torrence, Montrose, Colo. White cloth, 151 pages; price 65 cents, post-paid. Address the author.

There has been much said concerning the wonderful fertility of the Uncompahgre Valley in Colorado, since its opening for settlement by the government. This little book gives a history of the valley, of the irrigation project which made it cultivable, of the great Gunnison Tunnel project now under way to furnish sufficient water for the irrigation of the entire valley, and tells just what the homeseeker would wish to know concerning productiveness and price of land.

"**Outlines of Modern Science and Modern Christianity.**"—We would like to commend to our readers the book with the above title by Prof. George McCready Price. We are sure that those who read it candidly will see more of a harmony between true science and the Bible. It may be obtained of this publishing house. Price, cloth, 75 cents.

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Address PUBLISHERS OF THIS PAPER.

**BE PATIENT.**

THEY are such tiny feet!
They have gone such a little way to meet
The years which are required to break
Their steps to evenness, and make
Them go
More sure and slow!
They are such little hands!
Be kind—things are so new, and life but stands
A step beyond the doorway. All around
New day has found
Such tempting things to shine upon, and so
The hands are tempted oft, you know.

They are such fond, clear eyes,
That widen to surprise
At every turn! They are so often held
To sun or showers—showers soon dispelled
By looking in our face;
Love asks, for such, much grace!

They are such fair, frail gifts!
Uncertain as the rifts
Of light that lie along the sky—
They may not be here by and by;
Give them not love, but more—above
And harder—patience with the love.

—Selected.

INFLUENCE AND RESPONSIBILITY OF MOTHERS.

V. TRAINING TO HABITS OF NEATNESS AND ORDER.

NOW, see here," sighs Mrs. Sanctimonious, "you'd far better let this subject alone. If I bring my children up in the fear of the Lord," she continues, wiping her eyes on a corner of her soiled apron, "it's all that ought to be expected of me. There isn't a single thing said about order nor neatness in the Lord's Prayer, nor in the Ten Commandments; and you must not forget that it was pride that cast Lucifer out of heaven." Then Mrs. Sanctimonious sighed softly and looked very virtuous.

But we must not forget that God's law is exceeding broad; and I suppose the apostle was inspired when he exhorted, "Let everything be done decently and in order."

"O well, but that refers to work that is done especially for the Lord; I don't believe it refers to common family affairs."

Don't you? but it says "everything;" and if the bringing up of the children is not work done for the Lord, I am sure it ought to be; at least parents are commanded to bring them up in the nurture and admonition of the Lord. Did you ever think how particular the divine Leader of ancient Israel was with His chosen people? He even told them how to make their clothes, and how to clean house. I tell you if the housewives of to-day were obliged to clean their houses as thoroughly as the ancient Israelites were instructed to do, they would think it a great hardship. O, the fight against the deadly microbe was carried on more remorselessly than it is now.

"But how are we to train our young children to be neat and particular?" asks some conscientious, tired little woman. "Now, I'm not like Mrs. Sanctimonious. I believe we ought to teach them these things, but I don't know just how. Johnny will insist on making mud pies, and he just covers himself all over with dirt. He enjoys it so well I hate to stop him, but if it is—"

Why, bless the child! let him make mud pies if he wants to, there are a lot of things he

might do which are much worse, and indeed, mud pies are less harmful than some other kinds. But there are *times* when Johnny ought to be clean. When the high chair is placed at the table, and the little owner is seated therein, do you not agree with me that every suggestion of mud pie ought to have been removed from face, hands, and apron? But if Mary is allowed to come to the table with a dirty face, and Jimmie is placed in his high chair unwashed and uncombed, are you not setting them an example of untidiness, the bad effects of which it will take a long time to overcome? I have seen little ones at table whose appearance ought to bring a blush to the mother's cheek; and I have seen those mothers hurry with a broom and dust-pan to remove the remnants of food from the floor, which the heedless child has scattered about his chair. Now I am of the opinion that it is easier to teach children to be careful and neat, than it is to follow them about with broom and dust-pan.

Then there is the matter of washing the hands. The children will be particular in this respect if they see that mother is. I think this thing should be made a matter of conscience.

"What makes you wash your hands so many times every day, mama? they don't look dirty," questioned little Edna, to whom the wash-bowl and towel were an offense.

"No, dear, I suppose they do not," replies the mother, "but I know they should be washed, just as tho the dirt were quite visible to everybody." The little one thought for a moment.

"Mama, do you s'pose God would know,—and would He care?"

"I am sure He would, my child."

This may seem to be a small matter; but that mother had taught her child a most important lesson in conscientious neatness, and had illustrated it by her own example. Would you like to eat a meal prepared by another, whose hands were unclean? Then you can not afford to smother the voice of conscience in this respect, and do the same thing your-

self. The children must be taught to realize that the eye of God is always upon them, and that even in the humblest affairs of life He requires a conscientious application of the Golden Rule; that He sees whether the rugs are well shaken, or whether the dirt is hidden away in some dark corner; whether Mary hangs her jacket up carefully upon its own peg, or throws it carelessly in a heap on the floor; whether Jane mends her stockings neatly, or whether she puckers the holes together in the easiest way, because the shoes will hide them; He knows whether Susie combs her hair smoothly and neatly, or whether she hides the tangles under a big bow until mama gets time to straighten them.

If John notices that his father brushes old Brindle carefully before sitting down to milk, so that the milk will be clean and sweet, he will be very apt to do the same when he gets large enough to attend to the milking himself. If James sees that his father and his older brothers brush and fold their own clothes, he will naturally imitate them, instead of leaving the work for his tired mother to do; and if father takes the trouble carefully to wipe the mud from his boots before entering the house, it will be an easy matter to teach James to do the same.

And so, my friends, it is all a matter of example. We can not teach order and neatness to a child, and be untidy and slovenly ourselves. MRS. L. D. AVERY-STUTTLE.

IN THE HOME LAUNDRY.

IT may save the economical house mother some trouble and annoyance to know that the color may be set in cotton fabrics and the goods shrunk at the same time by pouring a strong, hot brine over the goods, and allowing it to stand until cold. The goods must be taken out of the salt bath and pinned on the line evenly so as not to wrinkle the fabric.

It is a good thing to keep a bottle of alcohol in the house, as it will remove grass stains, and fruit stains of every sort may be removed if they are wet through and through with alcohol before going into the wash.

Spirits of salt may be used on colored as well as white cloth for removing iron rust. Hold the cloth over a bowl of hot water, dip a feather in the spirits of salt, and lightly touch the spots; then rinse well before washing in suds. Pretty gingham and percale dresses may be kept fresh and new looking by washing them quickly through a warm pearline suds, and then rinsing carefully through clear, warm water, using starch of the same temperature.

In hanging colored garments on the line, they should always be hung wrong-side-out, then they should be ironed on the wrong side, and with a little care a wash dress can be kept looking new until it is nearly worn out.

M. H.

MOTHERS AND CHILDREN.

WHAT part of the household deserves more careful thought and attention than the children? Truly, childhood may well be likened to a beautiful spring morning, to the glistening of dewdrops on the grass, the chirruping of songsters in the forest, a scent of blossoms in the air, and sunshine over all; and how strange and cold and dark the world would be without the sunny eyes and joyous voice of the young!

Do we realize the responsibility that is upon us when God lends us one of these dear little

Perhaps these statements may suffice to give the general underlying principles, which form the basis of the arguments for the return of the temporal power. These principles are manipulated and woven together according to the necessity of the case; but the Catholic position always remains the same. C. E. MILTON.

[The next article will consider some of the Arguments against the Restoration of the Temporal Power.]

THE ONE WAY.

ADAM and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. "Your iniquities have separated between you and your God, and your sins have made Him hide His face from you." Isa. 59 : 2, margin.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."

"And He that sat upon the throne said, Behold, I make all things new." "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." "There shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him." "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." "They shall see His face; and His name shall be in their foreheads."

Thus reads the record, the two witnesses to God's truth and the facts of human history to the end. Man was, is not, yet may be and abide, in the actual presence of God. Man saw, sees not, and yet may see, His face and live. Tho there be "one God and Father of all, who is above all, and through all, and in you all," still the Creator was and is no part of the creature, nor ever will be.

"The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." He speaks, and it is; breathes, and it lives; radiates His ceaseless activity and power, but retains all He is without loss or lesion. He reveals what He is by what He does, and still Himself continues the same throughout eternity. Giving doth not impoverish, nor withholding His hand enrich, the eternal God. No friction, no waste, no want. Furthermore, "we can do nothing *against* the truth, but for the truth." O, the mystery!

Of His crowning creation we read that the first Adam was made "upright." Moment by moment God gave him power to overcome everywhere, at all times, in every experience.

The wise man says (Eccl. 7 : 29), "God hath made man upright," literally Israel, "he will rule as God." An Israelite, an overcomer, God made him to be and remain, that humanity and the Lord God might dwell face to face in the same perfect home, united in heart and life, always. What God did, and planned for man to do, by no possibility could be better. The very law of God's own being permeated and connected with Himself, man, made in His own image, so that he, man, might be a prince with God and "rule as God."

"But they have sought out many inventions." From love of God to love of self; from Godlike prince to servile slave; from plenty to penury; from priceless peace with God to direful death and destruction; a change

from the love of the law of God to the love of a brief life lived in the face of self and Satan, the prince of "inventions,"—these be fruits of human inventions against the plan, the purpose, the law of God, ordained unto life.

Your "iniquities" have separated. "Your sins have made Him hide His face from you." God's foreordained plan will prevail. His Word shall not return unto Him void. The law of life remains the same—supreme love to God, and love of thy brother man as if he were thyself. "He that overcometh shall inherit all things; and I will be his God, and he shall be My son."

Still to the overcomer runs the assurance that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish"—might not suffer complete separation from the source of life in lawlessness—but "live by means of Him" (Syriac) in lawfulness. "We [sons of God]

A HYMN OF PRAISE.

I THANK Thee, O Most High,
For that most wondrous, grand, and glad existence,
That home beyond the sky.
'Tis shrouded by the veil of cloud and distance,
But O, 'tis drawing nigh;
And waiting hearts repeat the thrilling story,
That Jesus, in the sky,
Will come to give His children life and glory.

I thank Thee, gracious Lord,
For all the promises Thy love has given,
For Thy unfalling Word,
Which tells us that our feet shall rest in heaven;
And while time's surges roll,
And wrathful winds lift high the heaving billow,
Sweet peace pervades the soul,
E'en tho' the head may press affliction's pillow.

We have not long to wait,
Not long to bear life's burdens and its crosses,
For soon the "pearly gate"
Will recompense us for the toils and losses,
And starry crowns shall glow,
And hands redeemed shall clasp in joyous meeting;
And friends of long ago,
Shall then embrace in glad, ecstatic greeting.

L. D. SANTEE.

Dixon, Ill.

know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Mark well: "I delight to do Thy will, O my God; yea, Thy law is within my heart." "O how love I Thy law! it is my meditation all the day." "Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart." "I will never forget Thy precepts; for with them Thou hast quickened me." "Thy law do I love." Delight in the law is the mark of discipleship, Christian rectitude. "Let Israel hope in the Lord; . . . and He shall redeem Israel from all his iniquities." "Unto you first, God having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." "Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (transgression of the law, lawlessness). "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." "I will put My laws into their hearts and in their minds will I write them; and their sins and iniquities I will remember no more." "Who gave Himself for us, that He might redeem us from all iniquity." "The remnant of Israel shall not do iniquity, nor speak lies."

But "his iniquities shall take the wicked himself, and he shall be holden by the cords

of his sins." "Thou hast hid Thy face from us, and hast consumed us, by the hand of our iniquities" (margin).

This is our lesson: In all ages, iniquity and sin, transgression of God's law, at the last bring death and destruction—complete separation from God. So in all ages, love of God and love of His law shown in the keeping of it all through Christ, delivers from iniquity and sin, and restores to Paradise and life eternal in the presence of the Lord God, face to face. There is no other name under heaven nor any other way given, that can give liberty to the captive. M. S. BABCOCK.

THE GOSPEL GRAIN FIELD.

1. *What is the scope of this field?*

"The field is the world." Matt. 13 : 38.

2. *Who is the sower of the good seed?*

He that soweth the good seed is the Son of Man." Verse 37.

3. *What is the good seed?*

"The seed [represented by wheat, Matt. 13 : 25] is the Word of God." Luke 8 : 11.

4. *In what does the sowing and growth of the good seed result?*

"The good seed are the children of the kingdom." Matt. 13 : 38.

5. *Who sows the evil seed?*

"His enemy came and sowed;" "the enemy that sowed them is the devil." Verses 25, 39.

6. *What is the evil seed called? and in what does it result?*

"His enemy came and sowed tares among the wheat." "The tares are the children of the wicked one; the enemy that sowed them is the devil." Verses 25, 38, 39.

7. *Will the evil be rooted out from among the good?*

"Nay; lest while ye gather up the tares, ye root up also the wheat with them." Verse 29.

8. *How long will these two classes exist together?*

"Let both grow together until the harvest." Verse 30.

9. *What is the harvest?*

"The harvest is the end of the world [age.]" Verse 39.

10. *Who are the reapers?*

"The reapers are the angels." Same verse.

11. *What became of those represented by the tares?*

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth." Verses 40-42.

12. *How will it be with the "children of the kingdom?"*

"Then shall the righteous shine forth as the sun in the kingdom of their Father." Verse 43.

I CAN easily conceive why the Bible was one of the four volumes which always lay on Byron's table; and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators, and poets have rendered to the most thought-suggesting Book in the world.—*Hamilton.*

tain way, at a certain time. Now if the child does the thing cheerfully, in the way directed, but fails to do it at the time indicated, then it is not complete obedience, and that feature omitted many times will prove very serious. And if the obedience is promptly on time, but is not performed willingly, or with exactness, in either case it is sadly deficient. True obedience would be to do the right thing cheerfully, at the right time promptly, and in the right way exactly.

The Lord commands the children of men to "remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work." To obey this command, the time—the seventh day—is so important that there is no obedience without it. The seventh day—all of it—is to be kept holy.

Man can not make a day holy; and if God has not made it holy, we can not keep it holy. The reader will observe that God does not say, "Remember the Sabbath day to *make* it holy," but "to *keep* it holy." Now if we knowingly and wilfully make choice of another day that God has never *made* holy, we are knowingly and wilfully disobedient. If we would obey God, then let us not think to offer Him a substitute for the day He has hallowed and enjoined. And if we would render prompt obedience, we must remember to make the necessary preparation on the sixth day, that we may keep the Sabbath day according to the commandment.

Then we should make the Sabbath a delight. Our obedience should be rendered in love, and with a joyful heart. "For this is the love of God, that we keep His commandments; and His commandments are not grievous;" 1 John 5:3. If our obedience is grievous to us, then it is defective and not pleasing to God.

And last of all, but not least, we should study to know how to employ the sacred hours with conscientious exactness. They should not be wasted in idleness. To keep the Sabbath in an idle manner is the Sabbath of horses and oxen. To pass it in a jovial, pleasure seeking manner is the Sabbath of the golden calf, when the people sat down to eat and drink, and rose again to play. To keep it in surfeiting and wantonness is the Sabbath of Satan, the devil's holiday. Jesus said it was lawful to do good on the Sabbath day. Works of necessity, mercy, charity, or love, are proper.

Furthermore, we should delight our souls in the worship of God, and in the earnest study of His Word. Whatever we may do for our spiritual growth, and upbuilding, or for the salvation or edification of our fellow-men, would be to the glory of God, and in harmony with the letter, spirit, and object of His great Sabbath law. And let us remember to do all of God's commandments in the letter and spirit of truth, for only in this way can we render acceptable obedience to God.

H. A. ST. JOHN.

THE fear of God turns other fears out of doors; there is no room for them where this great fear is; and, being greater than they all, yet it disturbs not as they do; yea, it brings as great quiet as they brought trouble.—*Leighton*.

"BE conscious of the importance of your work; God esteems it more honorable and important than any other, and so it is. If you feel this, you will act accordingly; and others will be so impressed."

TEMPORAL POWER OF THE PAPACY

Current Arguments for the Return of the Temporal Power.

AS one may readily imagine, the current arguments in favor of the return of the temporal power of the Papacy are those that emanate from Catholic sources; and therefore in the main they are but a repetition of the arguments that have long been in vogue in the Catholic Church. They were largely formulated by Thomas Aquinas whose theology is the basis of almost all Catholic teaching. The old saying which we repeat so often that "the church never changes" is a truth easily susceptible of verification here at Rome. In fact one who is now a teacher of truth, while a professor in the Catholic seminary, objected to some of the teachings of the church as being out of harmony with the spirit of the times. To which the head of the seminary responded that "the

could be no discipline and consequently no progress. Then it would follow that one could not have a discipline without some punishment attached, and some authority to enforce such punishment when the case should demand it. Consequently, the church claims that it must occupy a position in society where it is subject to no government, and yet have secured to itself at the same time the power to make laws for the furtherance of its God-given work, and also the authority to see that its commands are obeyed. Therefore, Catholics claim that they are entitled to a government of their own where they can be independent to do the work assigned them according to the best interests of the church.

2. The church is a regularly constituted institution, established in the midst of society by God. As every society has the right to make



Plaza and Fountain in the Vatican.

church is founded on God, and as God never changes, so the church never changes." It is from all testimony clearly evident that their position remains always practically the same, and differs only in the statement of it.

The Main Arguments.

The main arguments employed by the church to sustain its claims to the temporal power may be reduced to a few statements:

1. The Catholic Church claims to have received from God the commission and the authority to teach men the right way to live. As they are invested with the authority to teach individuals, they claim that this authority extends itself over the state likewise, for a state is only a collection of individuals. Therefore to exert this authority it is necessary that the church should occupy a position which is independent of the state. If the church were subject to the state it could not exert its authority over the state; for the teacher must occupy a position superior to the one taught; or otherwise, there

laws for the furtherance and protection of its interests, the Catholics claim such a right for their church. Therefore, they also insist that by the nature of the case they are entitled to a position where they can protect their own interests, and where they can deal decisively with such as are trying to break down their institutions. Thus persecution is simply their attempt to stamp out the enemies of their society and those that are plotting against the best interests of their church.

3. The moral capability of the pope to rule. As the pope is the vicar of Christ on earth, and has been appointed by God to rule the church, why should not such a person be also a splendid ruler for the state? And after all the state that has a good moral basis is more sure to succeed than the one which is irreligious and corrupt. As the pope is morality personified, according to the Catholic conception, his rule would certainly be preferable to that of kings and emperors who often make no pretensions to religion.

1:23. When the individual stands before the mirror and sees his defects, if there are spots of uncleanness, the glass tells him to obtain soap and water, remove those stains, and come back to see the condition of himself. In the first place the glass says unclean, unclean. After the water and the soap have been applied, the same mirror says the spot has been removed; you are clean. Even so it is with the law, with Jesus Christ. That law says we have sinned; we have come short of God's glory; we are unclean. Rom. 3:9, 19, 23; Isa. 64:6. We feel our need of soap and water. Hence we read: "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap." Mal. 3:2. "Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him, and He would have given thee living water." John 4:10. Then Jesus Christ is our soap and our water. We go to Him, and, bless God, He cleanses us from all our sins.

After we are all cleansed, we again return to God's great mirror, and now that same law which condemned us before declares we are approved of God. "There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

Not only was the law of God in the heart of Christ, but the life and character of Christ is in the law. The very traits of character that the Bible gives to Jesus the Son of God are the same as the attributes given to the law:

The Law of God. The Character of Christ.

- | | |
|------------------------------|-------------------|
| 1. Love, Ps. 119:97. | Rom. 8:35, 39. |
| 2. Truth, Ps. 119:142. | John 14:6. |
| 3. Delight, Rom. 7:22. | Isa. 42:1. |
| 4. Perfect, Ps. 19:7. | Heb. 2:10. |
| 5. Sure, Ps. 19:7. | Heb. 7:22. |
| 6. Righteous, Ps. 19:9. | 1 John 2:1. |
| 7. Eternal, Ps. 119:89. | 1 John 1:15. |
| 8. Spiritual, Rom. 7:14. | 1 Cor. 15:45, 46. |
| 9. Peace, Ps. 119:165. | Eph. 2:14. |
| 10. Holy, Rom. 7:12. | Acts 4:27. |
| 11. Unchangeable, Ps. 89:34. | Heb. 13:8. |
| 12. Liberty, James 2:10-12. | 2 Cor. 3:17. |
| 13. Good, Rom. 7:12. | John 10:11, 14. |
| 14. Just, Rom. 7:12. | Acts 3:14. |

See also "Practical Lessons," Chapter 11, and Explanatory Notes.

Then to love Christ is to love the law; to do the precepts contained in the law is to have that new heart which loves Jesus. "If ye love Me, keep My commandments." John 14:15.

South Lancaster, Mass.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

THE BIBLE TO BE UNDERSTOOD BY ALL.

THE Bible, with its precious gems of truth, was not written for the scholar alone. On the contrary, it was designed for the common people. The poor man needs it as much as the rich man, the unlearned as much as the learned. It is a great mistake for ministers to give people the impression that they can not understand the teachings of the Word of God, and should be content with the interpretation given by those whose business it is to proclaim the Word of God. Ministers who thus educate the people are themselves in error. To him who loves the truth, the Word of God

those who follow their own judgment instead of the plainly revealed will of God. A single text has proved in the past, and will prove in the future, to be a savor of life unto life to many a soul. As men diligently search, the Bible opens new treasures of truth, which are as bright jewels to the mind.

If the unlearned are not capable of understanding the Bible, then the mission of Christ to our world was useless; for He says, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

The command to search the Scriptures, Christ addressed not only to the scribes and Pharisees, but to the great multitude of the common people, who crowded about Him. If the Bible is not to be understood by every class of people, whether they be rich or poor, what would be the need of the Saviour's charge to search the Scriptures? What profit would there be in searching that which could never be understood? What would be the consistency of this command, if the searching of the Scriptures would not dispel the clouds of error, or lead to an understanding of the revealed will of God?

Let every one who has been blessed with reasoning faculties take up the Bible and search its pages, that he may understand the will of God concerning him. In this Book divine instruction is given to all. The Bible is addressed to every one—to every class of society, to those of every clime and age. Every one should read the Bible for himself. Do not depend on the minister to read it for you. The

Bible is God's Word to *you*. And Christ has made this Word so plain that in reading it, no one need misunderstand. Let the humble cottager read and understand the Word given by the wisest Teacher the world has ever known, and among kings, governors, statesmen, there is none greater than He.

ACCEPTABLE OBEDIENCE.

ACCCEPTABLE obedience to the Gospel of Christ and the law of God will constitute us the sons and daughters of the Almighty, now. There is no higher calling in this world, and it will result in our being called much higher in the world to come. Now, true and acceptable obedience to God must consist of three things, namely, promptness, cheerfulness, and exactness. If either of these characteristics are lacking, the obedience is defective.

No parent ought to be satisfied with the obedience of a child if that obedience is lacking in either of these particulars,—for instance, if a child is told to do a certain *thing* in a cer-



The Hall of Justice, San Francisco, on Kearney Street, between Clay and Washington Streets, facing Portsmouth Square. Note the skeleton dome.

is as a light shining in a dark place, pointing out the path so plainly that the wayfaring man, tho a fool, need not err therein.

The uneducated man, in earnest desire of soul, may in humility and simplicity reap from the Bible far greater consolation than the more highly educated man. He may never be able to present the same evidences of the inspiration of the Word that a learned man could, but he can bear in his life a testimony that will have greater power than any other testimony in convincing men and women of the power of the truths of God's Word.

A Sure Guide.

It is God's purpose that the poor and uneducated shall have, in His Word, a sure guide in the path of righteousness. If they are sincere, and desire earnestly to know the will of God, they will not be left in darkness. It is the privilege of every one to understand the Word of God for himself. The great truths necessary for salvation are made as clear as noonday; and none need mistake and lose their way except



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

VII. THE LAW IN CHRIST; CHRIST IN THE LAW.

SIN not only brought misery into the world but it also enslaved the human race. Man was bound; he was brought into bondage, and needed emancipation. 2 Peter 2:19. He lost his home; he lost his life; he lost his mind. Sin changed man's whole condition; he lost his normal state; he became natural; he became carnal. 1 Cor. 2:14; Rom. 7:14.

The New Man Christ Jesus.

Having gotten into this state, which was practically a species of insanity, before he could obey the will of God and meet the requirements of God, he must have a new mind. Of the carnal mind we read: "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. While the same God was Ruler, with the same law as it existed before the fall of man, there must be a different man with a different mind in order to please the same God. Hence we read: "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second Man is the Lord from heaven." 1 Cor. 15:45-47. Jesus Christ, the Son of God, became the Son of Man, but He was the new man, the spiritual man, the new creation. So of Him we read: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Luke 1:35.

The Will and Pleasure of God.

While the patriarchs, prophets, priests, and kings saw Him by faith all through the Old Testament, different persons at different times had been commanded of God to write con-

cerning His personal appearing and His work. So in Ps. 40:6-8, we have the following utterance: "Sacrifice and offering Thou didst not desire; Mine ears hast Thou opened; burnt-offering and sin-offering hast Thou not required. Then said I, Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God; yea, Thy law is within My heart."

This the writer to the Hebrews plainly says refers to Christ. Heb. 10:5-7. Therefore His coming into the world was to do the will of God. We are told, however, that this will is the law of God. It is furthermore stated by the Saviour Himself, that His great mission in the world was to always do those things which pleased God. John 8:29. But the prophet



Temple El Emanuel, the great Jewish Synagogue, where Rabbi Voorsanger presided. In the ruins of this temple the Supreme Court held its first-sitting after the fire. A suggestion of the justice of the old God-given Hebrew laws.

Isaiah declared what it was that pleased God: "The Lord is well pleased for His righteousness' sake; He will magnify the law, and make it honorable." Chapter 42:21. Then the great reason why God sent Jesus into the world was that Jesus might perform God's will. The reason the Saviour says He came into the world was to please God. But God tells us that His will is His law; and the Saviour declares that that which pleases God is obedience to His commandments. "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15:10. Therefore the pleasure of God and the will of God are one and the same thing; and both are declared to be the law of Jehovah.

The wise man tells us that out of the heart

are the issues of life. Prov. 4:23. But in the heart of Christ was the law of God. Then the one vital issue of the life of Jesus our Lord was to reveal to men in living, daily acts what the law of God really is. The law of God was in the Lord Jesus Christ. He was the law lived out in the flesh.

God Revealing His Law.

This was the third exhibition of God's law since Creation. First, God gave it to man orally in the Garden of Eden. Man lost the knowledge of the law and the law itself on account of sin. Again, God gave His law amid the thunders of Sinai, and handed it over to men on two tables of stone. Again man lost the knowledge of God's law. The third time God gave His law to man. Neither orally as at Creation, nor in words as at Sinai, but in the living personality of His own dear Son. He, Jesus, was the living law. He was God's law lived in human flesh. He was manifested to take away sin, which is "the transgression of the law." 1 John 3:5, 4. What men could not understand by what they heard from father to son, what they could not understand from the lips of their teachers, they were to see lived out in the flesh of man, the Man Christ Jesus.

The law being spiritual, it was necessary for the man who should keep that law to be spiritual likewise; for only a spiritual being could obey a spiritual law. Consequently Jesus Christ was born of the Spirit. So that in order for any man to obey God and to keep His law, it was and is necessary that the individual shall be born again. John 3:1-7. He must have a new mind, he must have a new life, he must become a new creature. "Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5:17.

Christ in the Law.

While it is true that the law was in Christ, it is equally true that Christ is in the law. This was the desire of God for man all through the ages, that Jesus Christ, the Son of God, the Saviour of men, should be seen in God's law. Not that the law was merely so many words or precepts, but that they were truths which, in order to be obeyed and lived out, must furnish divine and regenerating power. It is a living law, potent with the very life of Deity. If rightly comprehended, by the new man with the new mind, every command would teach the soul the need of Christ to obey its injunction.

The Law a Mirror.

As was noticed in article five, the law of God is compared to a looking-glass. James

beginning, the law forbidding murder must have existed, as "where no law is, there is no transgression." Rom. 4:15.

7. Adultery was sin in Abraham's time (Gen. 20:1-9); and would have brought dire punishment upon Abimelech, tho committed unwittingly. It was sin in Joseph's time also, Gen. 39:7-9. The "sin" of Sodom and Gomorrah was "very grievous" (Gen. 18:20), and Peter ascribes to them "unlawful deeds" (2 Peter 2:8), while Jude specifies the sin of fornication (Jude 7).

8. God punished theft in Abraham's day (Genesis 14), and it was deemed a heinous offense in the time of Jacob (Gen. 30:33; 31:26, 27) and of Joseph (Genesis 44).

9. False witnessing was a sin when Potiphar's wife brought a false charge against Joseph. Gen. 39:7, 12-18. Christ charges Satan with being the father of lying. John 8:44. If that was sin, the law forbidding lying must have been in force when Satan told his first lie.

10. If Eve had not coveted the forbidden fruit, she would not have partaken of it. If Abimelech had not coveted Abraham's wife, he would not have taken her for himself. If Jacob had not coveted Esau's birthright and blessing, he would not have taken the unrighteous course he did to secure them. As covetousness is idolatry (Eph. 5:5) it was included in the acts of those who transgressed the first and second commandments.

Inasmuch as God is perfect (Matt. 5:48), and the law is perfect (Ps. 19:7); inasmuch as God is holy (Rev. 4:8), and the law is holy (Rom. 7:12); inasmuch as Christ is the truth (John 14:6) and the law is the truth (Ps. 119:142); and inasmuch as, under the everlasting covenant, the law is placed in the hearts of God's people (Heb. 8:8-13), it follows that the principles of the law are suitable to the divine administration in all ages, under all circumstances. G.

"Whose Glory Is in Their Shame."—Boasting is generally deemed foolish, even when one has something apparently worth the while; but to boast of being a saloon-keeper, and of saloon-keeping lineage, is something rarely heard of. As a rule, men in that business, when outside of their immediate environment, would rather not have their business known. A noted exception, however, is that of a San Francisco supervisor. A correspondent of the Palo Alto *Citizen* reports a discussion in the board of the saloon-license question, from which we cull this item:

Supervisor McGushin, who was strenuously opposed to high license, stated in making his speech against it, that he was a saloon-keeper, and that his father was a saloon-keeper before him, and he was proud of it. He went on to say further that in his opinion they "should be lenient with saloon-keepers in this matter because of the fact that every man in the room owes his election to the saloon-keepers."

It is a sorry prospect, morally, for a city when the saloon element can wield sufficient influence to choose administrative officers. It had been demonstrated, even to the minds of the saloon-elected supervisors and mayor, that the saloon could not be tolerated during the recent crisis, yet as soon as matters begin to settle, they instal the wicked thing again as a necessity—to their own future political prospects.

"WHATSOEVER things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Question Corner

1844.—Pentecost.

Why was Pentecost kept after Christ's resurrection, when it was a part of the ceremonial law, which was done away at the cross? N. B.

As the sacrifice of Christ was the fulfilment of the Passover, as His resurrection was of the wave offering; so that Pentecost of Acts 2 was of the feast of weeks, the feast of first-fruits. See Lev. 23:4, 5, 11, 15-17. The type was there met in antitype.

1845.—Resurrection, Angel, Spirit. Acts 23:8.

Explain Acts 23:8, the point of angel and spirit and resurrection. N. B.

It is a mere statement as to the belief on a certain point between the two great Jewish sects. The Sadducees were the "higher critics," the religious skeptics and infidels of their time. They professedly held the books of Moses and rejected the later prophets. They did not see that Moses taught the doctrine of the resurrection, hence they believed in none. So also they did not believe in the existence of angels, spirit beings. By "both," the apostle evidently classed "angel" and "spirit" together, as other intelligent beings than man. The other one of the both was the resurrection. There is no reference in this to the spirit or soul of man.

1846.—"Never See Death." John 8:51.

Does not John 8:51 teach the immortality of the soul? N. B.

Not at all. If the soul were immortal, it would never taste death, whether it kept Christ's sayings or not. Jesus bases continuation of life on the keeping of His Word. See John 3:36: "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." The thought of John 8:51 is that the obedient, faithful child of God will not die the death of the sinner. He may sleep in Jesus, but he "shall not be hurt of the second death."

1847.—In and Out of the Body. 2 Cor. 12:2.

Please explain who the "man" is. 2 Cor. 12:2. What does "in" and "out of the body" mean? N. B.

The man was Paul. Paul declares in other words that he did not know whether he was actually caught up bodily to God, or whether he merely saw a vision. "In the body," here as in every-day life; out of the body, caught up to heaven in the spiritual body. Paul did not know. Do we? The other question you ask was answered not long ago.

1848.—Meats Clean and Unclean.

Please explain 1 Tim. 4:1-5.

M. L., C. P. O., AND OTHERS.

The text reads as follows in the American Standard Revised Version:

"But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving; for it is sanctified through the Word of God and prayer."

Note the following points in the study:

1. It is not a last-day text, as many affirm. It refers to later times than the apostle's day. "Later seasons" (Rotherham); "subsequent seasons" (Emphatic Diaglot). The word *leusteros* rendered "later," is in Matt. 21:29 rendered properly "afterward." The apostasy began even in Paul's time. See 2 Thess. 2:7; Acts 20:29, 30. And everything mentioned in this scripture has been manifest in the apostasy through the Dark Ages.

2. Those who are thus led astray are those who fall away from the faith, who make salvation to depend on schemes of men rather than by the faith of Jesus Christ.

3. They yield to seducing spirits and doctrines of demons, various phases of Spiritism, manifest in the various forms of pretended communication with the dead.

4. These things will be taught through hardened hypocrites, who have departed from the faith.

5. Among the things they teach is not counsel not

to marry, or more care and deliberation and prayer as to so important a step, but marriage is forbidden by them. Witness various free-love cults and the celibacy of priests.

6. They command to abstain from meats. This does not necessarily mean flesh meats; but food of any kind. "Foods," Rotherham has it. Our English word meat formerly applied to food of any kind. It is a perfectly understood command when the English farmer tells his man, John, feed the horses their meat—that is, hay and grain. We use it of the kernel of the nut. The Greek word is *bromatos*, food of any kind. See Matt. 14:15; John 4:34. The command to abstain from food, then, is the enjoining of arbitrary fasts from foods of any kind.

7. We can well believe that God would have us receive with thanksgiving all food that is good for us. He has told us in Leviticus 11 and Deuteronomy 14 some kinds that are not good, that are unclean. These scriptures do not make these prohibited beasts unclean or clean; they are so in the very nature of the case, and this the Lord tells the people whom He would have holy like Himself. Lev. 11:44, 45.

8. "Every creature" is limited by explicit instruction elsewhere, just as "every day" in Ex. 16:4 is limited. "Every creature" does not include beasts which infinite wisdom has declared unfit for food, else snakes and worms and cormorants and buzzards are good. "Every day" did not include the Sabbath day. Nothing of all God has given for food is to be rejected if needed.

9. These are two things necessary to make the food what it ought to be: (1) It should be "sanctified" [separated, set apart] through the Word of God. Surely that will exclude that which God has declared to be unclean and abomination; He declared this not as arbitrary law, but as vital fact. (2) It should be received with thanksgiving and prayer; and true prayer always seeks to know God's way in order that God may be glorified. 1 Cor. 10:31.

1849.—"Whatsoever Thy Soul Desireth."

Kindly explain Deut. 14:26.

A. C. M.

The whole text and context presumes that God's people are faithful, earnest, loyal, devoted. They would not, therefore, lust after the things He forbade, as recorded in this very chapter. The whatsoever is limited by their presumed loyalty to God's specific prohibition. As to the "strong drink," it may be said that Israel knew nothing of distilled liquors; and God forbade drunkenness. See Deut. 29:18-20; Proverbs 23.

1850.—What Kind of Darkness? Rev. 16:10.

Please explain Rev. 16:10, 11. Does the darkness refer to literal darkness, as in the plagues of Egypt? or does it refer to the time when the people and kingdoms who have been deceived by the beast shall turn against the beast? Rev. 17:16, 17. L.

We see no reason why these plagues should not be regarded as literal. The physical darkness is but the outer symbol of the black darkness which comes by rejecting light. It includes every kind of darkness which men have invited by rejecting God. Rev. 17:16 brings additional calamity, tho not necessarily darkness.

1851.—Easing Souls in Sin. Eze. 13:18-23.

Will you please explain Eze. 13:18-23? A SUBSCRIBER.

The passage is the Lord's condemnation under striking figures of those who are easing the consciences of souls in sin, and seducing others to sin. The root of the matter is given in verses 19, 22, 23. "Pillows to the armholes," or "elbows," or "joints of the hands," doubtless refers to customs with which we are not well acquainted.

1852.—Is the Soul Deathless?

J. W. P.

It depends on the way you use the term. If by "soul" you mean "life," as it is used in Matt. 16:25, 26, of course life is deathless, as death is lifeless, an assertion which would be gratuitous and tautological. If by soul is meant the whole man, as in Gen. 2:7, "and man became a living soul," it is not true; for the man died. "The soul that sinneth, it shall die." Eze. 18:4, 20. This is also true where the soul is used of mind and faculties. "Bless the Lord, O my soul."