

SIGNS OF THE TIMES

GOD'S TRAINING FOR SERVICE.

(Written by the Editor, and read on the occasion of Mr. C. M. Snow's farewell, June 23, 1906.)

BEHOLD yon beetling crag cloud-crowned,
Sun-kissed, storm-conquering, tempest-rent,
Defying every blast that sweeps it round,
A brother to the blast, with power blent,
Enrobed in cloud, enswathed in mighty storm;
Alone in mighty solitude supreme,
Above the vales and hills it lifts its form,—
The rugged, beetling crag beside the stream.

And yet upon that lone and mighty rock
The eagle bold doth build his lonely nest,
And there in path of wildest tempest shock,
He bids his mate and birdlings brood and rest;
Aye, rest and grow 'mid endless storm and strife,
And thunder-roll, and lightning's fiercest glare;
And so the king of birds has studied life,
And so he rears his tender eaglets there.

And when the time is ripe to bid them go
From parent nest, the place of food and care,
He takes them on his wings, tho' tempests blow,
And casts them forth upon the ambient air.

They fall; he bears them up on pinions strong,
Then leaves them there alone, on untried wing,
And screams exultant, till his triumph song
Makes e'en the eaglet's heart with triumph ring.

Then speeds it on across the chasm deep
To other crag below the parent nest,
And there it lights awhile, yet not to creep,
But stretch its fledgling pinions after rest.
Once more the mighty bird casts off its young,
And now the rocks and hills echo its scream;
The eaglet revels now the crags among,
A prince of birds o'er vale and crag and stream.

So God in goodness, seeming cruel oft,
Disturbs our nest, and leaves us oft alone,
From our loved eyry, sure and safe aloft,
He casts us down to vale and stream and stone;
But never leaves us, ever upward bears
On mighty pinions where our weakness fails;
He sees, He knows, He loves, He works, He cares,
Would make us strong with heart that never
quails.

Would by his triumph song cheer fainting heart,
Would by His wondrous grace true wisdom
give,
Would give us shield to turn the tempter's dart,
Would teach us how to strive and how to live.



SIGNS OF THE TIMES



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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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THE ABIDING WORD.

ABRAHAM had two sons, Ishmael and Isaac. Ishmael was the son of a bond-woman, the fruit of human scheming to fulfil God's promise. God had declared that Abraham's seed should be blessed, should be a blessing to all nations, and should become too numerous to reckon. God showed the old patriarch the blue vault of heaven, luminous with shining stars, and declared, "So shall thy seed be."

the very nature of things the lads could not live together, nor their mothers, and so Hagar and her boy Ismael were sent away.

DISAPPOINTED, angry, and despairing, with bread and a bottle of water, the Egyptian woman goes forth into the wilderness of Beer-sheba. There she stays and nurses her grief till the bread is gone and the spent water bottle mocks her thirst. The lad grows weak and faint; she places him under one of the shrubs of the desert, and removes to a distance that she may not see him die, and in her sorrow and misery, she lifts up her voice and weeps.

THEN God came to her relief. The angel calls: "What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where

shall be against every man, and every man's hand against him; and he shall dwell over against ["in the presence of," A. V.] all his brethren." Gen. 16:11, 12.

NEARLY 4,000 years ago the words were uttered by the angel. Nearly 3,500 years ago they were recorded by Moses. Centuries have rolled their round. Ages have passed away. Nations have waxed and waned. The beginning of Ishmael was not strong. For many years his people, the Ishmaelites, were weak. They could never be considered a united nation with a central government. The Ishmaelites are the wandering tribes of the Arabian and Syrian deserts. They are against every man, and every man is against them. They live by the booty, the plunder, they gather from pass-



HAGAR AND ISHMAEL

BUT how? was the question which puzzled Abraham and his wife. Sarah was old and barren, and of course there could be no heir from her. Then came the suggestion that Hagar should bear for her, and Abraham made the Egyptian his concubine. Ishmael was born; and upon Ishmael was set the father's heart as his son and heir, the promised seed.

GOD corrects the error of his servant and tells him that Sarah would bear a son. Barren she might be according to all human ideas, yet the power of God was sufficient to accomplish His word, and Isaac was born. Of course, in

he is. Arise, lift up the lad, and hold him in thy hand; for I will make him a great nation," because he was Abraham's seed. See Gen. 21:8-21. And in the wilderness he grew up, became an archer, and the leader of wild tribes who gathered to him.

A PRAYING boy he was when he left his father's tent; but he drank in the hatred of his mother's teaching, and thus fulfilled the prophecy which God had given at his birth: "Thou shalt call his name Ishmael, because Jehovah hath heard thy affliction. And he shall be as a wild ass among men; his hand

ing caravans and travelers, or by levying backsheesh on those whom they dare not openly rob or kill. How literally true the Word of God has spoken as to character!

AND Ishmael has dwelt in the presence of his brethren. Israel, a weak people numerically, has persisted. Scattered, peeled, divided in his own house, sold into slavery, pushed to the ends of the earth, he still lives, and his holy city is still Jerusalem, his land Palestine. And in his presence, the sheiks of the Syrian and Arabian deserts with their wandering hordes, dwell the seed of Ishmael.

Both peoples exist, and stamp upon their progeny their own characteristics.

GOD said they would so persist. Not so with other nations. Where are the Assyrians? Where are the Chaldeans? Where are the Sidonians? Where are the Medes? the Philistines? the Egyptians? the Hittites? the Jebusites?—Gone, all gone. The very existence of some of them has been questioned, and would be still if the very stones and bricks had not borne mute but faithful witness to the truth of God's Word.

THE lesson to us is that God's word endures. What He has said of nations and cities and peoples has been demonstrated true times without number. What He has said as to our condition as sinners, our need of a Saviour, of the coming of that Saviour, are all true. We may despise His word; we may treat it lightly; but just as truly as that word was fulfilled in Ishmael, so truly will it be fulfilled in any other particular. Our only hope is to be in harmony with the eternal, living Word.

HOW THE WORLD IS TO KNOW.

AN important fact too often overlooked is that the instruction of the Scriptures is largely given to the Lord's people—to those who profess to believe in Him. Of what value would instruction be to an unbeliever? It was not till after God had a regularly organized church that the Scriptures began to be published. These were primarily for the use of those who at least professed to believe in the true God. How, then, could they be of any benefit to the outside world?—They could benefit the world only as they were practically carried out in the church.

Here is the manner in which the Word was to be operated for the benefit of the world: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should *do so* in the land whither ye go to possess it. Keep therefore and *do them*; for this is your wisdom and your understanding in the *sight* of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deut. 4:5, 6.

The Lord's people are to walk by *faith* in His Word—such a faith as will be manifested in the *doing* of His Word; and their walking by faith will demonstrate to the *sight* of the unbeliever that there is something of practical value in the service of the true God. The unbelieving world walks by sight; the natural man is actuated by what he sees, or is able to comprehend by means of his natural senses. Hence the believer is to show him the truth by the object-lesson of a life guided by faith in the Word of God, which is the Gospel of Jesus Christ.

When Christ came into the world, "He came unto His own," that is, to the church. They were terribly backslidden, but they were His recognized people, and it was essential that there be first a work of reformation amongst them in order that the heathen might see something to induce them to accept salvation. As a body the Jewish people rejected the Messiah they had so long looked for and

talked about; but Christ found enough who would accept Him and His message to form the nucleus of a church that would illustrate the principles of the Gospel to the world by means of actual life.

To this "little flock" He gave the practical instruction which they were to receive by faith and *show* to the world: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Then the world is to know God, and to know the Saviour Jesus Christ, by seeing the effect His Word has upon those who believe it. And those who profess to believe are responsible to God for the influence their conduct has upon the world. By failing to "keep the commandments of God, and the faith of Jesus" in the sight of men, they bring reproach upon the cause they profess to represent.

When David became backslidden in heart, and did violence to the law of God, the Lord's prophet told him that by so doing he had "given great occasion to the enemies of the Lord to blaspheme." Thus the Lord gives the world credit with having sufficient discernment to know whether we live up to our profession or not.

A leading characteristic of the Gospel of Christ is unity; therefore when we preach the Gospel of Christ to the world, the people naturally expect to *see* the principles of love and harmony manifested in our lives. Knowing the essential means of influence upon the world, Jesus prayed to His Father that there might be a spirit of unity amongst His disciples; not only with His personal followers, but for all time. "Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us; *that the world may believe that Thou hast sent Me.*"

How, then, can the professed disciples of Christ expect to do effective missionary work in the world without such a condition of harmony among themselves as will not only give the Gospel a certain note, but will commend to the world its effect upon the lives of those who truly accept it. James tells us that all wars and fightings among Christians come of selfish lusts. It is also true that the corruption that is in the world comes in through lust (2 Peter 1:4), from which the disciple of Christ is counseled to "abstain," which is to be "crucified" with all fleshly affections. Whatever will hinder a perfect union with Christ will hinder such a harmonious condition among disciples as would commend the religion which we profess and proclaim.

The boldness of faith on the part of Peter and John on the occasion of their arrest after healing a certain lame man, convinced the people "that they had been with Jesus." This is the kind of testimony that the life and work of every Christian should bear to the world. And all who are thus intimately connected with Christ will also manifest a spirit of love toward one another, and thus fulfil the commandment of Christ (John 15:12). This is the universal badge of recognition of discipleship: "By this shall all men know that ye are My disciples, if ye have love one to an-

other." John 13:35. Where this badge is in evidence, Christians will be known by their works, and their profession will not be questioned in the world. Their light will be on a hill, and, like their Master, they can not be hid.

G.

FALLING FROM GRACE.

YEARS ago this subject was frequently and warmly discussed. Many people held to the opinion that a person once in grace was always in grace. Altho not so often a matter of contention, the doctrine is not by any means abandoned; it is still the cause of false encouragement to the backslider. As long as he indulges the idea that because he was once converted to Christ he can not be finally lost, he will be content to take his ease spiritually, and to cater to the lusts of the flesh that have drawn him away from the Lord. He will do so under the vain impression that in time the Spirit of the Lord will bring him back to the fold even against his inclination.

To those who are led by this delusion the apostle Paul says, "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12. And this warning is predicated on the "ensample" of those Israelites who came out of Egypt "of faith" (Heb. 11:29) and were baptized "in the cloud and in the sea" and "drank spiritual meat," and drank "spiritual drink," drinking of "that spiritual Rock that followed them," which "was Christ." Yet they tempted Christ by murmuring, and were "destroyed of the destroyer." They perished in the wilderness, and were not permitted to enter the promised land.

A like warning is given in the third chapter of Hebrews: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." This warning is also predicated upon the failure of those Israelites who came out of Egypt by faith, but fell in the wilderness.

The Scriptures also give us other illustrations. Balaam was a prophet of the Lord, but he fell away through a natural desire for this world's honor and riches. By his fall he became a common soothsayer, or diviner, after the manner of the heathen, and was eventually slain in battle, having joined the Midianites in their opposition to Israel. See Num. 24:15-25; 31:7, 8; Joshua 13:22, margin; 2 Peter 2:15.

Another striking illustration is the case of King Saul. Of his genuine conversion there can be no question. Saul was out hunting his father's asses, and stopped at the house of Samuel the prophet. Before parting with him the next day, Samuel anointed him to be king over Israel, and told him what should come to pass on his way home. Among other things Samuel said: "Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophesy; and the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be *turned into another man.*" 1 Sam. 10:5, 6.

"And it was so, that when he had turned his back to go from Samuel, *God gave him another heart*; and all those signs came to pass that day." Verse 9. And the record goes on to state that when Saul met the company of prophets, "the Spirit of God came upon him, and he prophesied among them."

But after Saul became king he departed from the Lord, and the Lord rejected him. He was not only rejected as the head of the royal line in which the Messiah should be a lineal descendant, but the Spirit of the Lord was altogether withdrawn from him. After the death of Samuel, Saul was confronted by a Philistine army and was much afraid. He inquired of the Lord, but the "Lord answered him not, neither by dreams, nor by Urim, nor by prophets."

Then he sought a witch, contrary to the express command of the Lord (Ex. 22:18; Lev. 19:31; 20:6), and took counsel of her. He had so far departed from the Lord that he could not return; he had sinned away his day of grace; the Lord would have, could have, nothing more to do with him. In the battle that followed, Saul's army was defeated, and, to avoid falling into the hands of the Philistines, he committed suicide.

The life and experience of King Saul form a complete refutation of the deceptive dogma of "once in grace, always in grace." Such a delusion is altogether out of harmony with the Word of God. The words of Jesus are, "He that endureth to the end, shall be saved."

G.

Question Corner

1853.—The One Hour of Rev. 17:12.

Some say that the "one hour" of Rev. 17:12 should be translated "at the same time;" and that the word from which "hour" is translated is not the same as in Rev. 9:15. Does the hour end before or during the pouring out of the seven last plagues. If during the seven last plagues, at what time. Does Jacob's trouble come before or during the plagues.

L. G. L.

(1) The word rendered hour is *hōra*, and is the word from which hour is translated in every place in the New Testament save 1 Cor. 8:7, rendered "until now" by the A. R. V. (2) We have not space in this department to discuss at length this subject. To our mind the "one hour" comes right in connection with the close of probation. See Rev. 3:10; 18:10, 17, 19.

1854.—Duty to Our Brother.

If a brother says something that I know to be false, or think I have the best evidence to believe is not true, and he also says something that his actions plainly show that he did not mean or think at heart, is it plainly my duty to talk with him about it, according to Matt. 18:15-17? If I neglect to do it, do I hereby cut myself off from God by disobeying that scripture? Is it applicable in such a case? Am I debarred from praying and taking part in the ordinances according to Matt. 5:23, until I follow out these instructions? Do I endanger the other person's salvation if I do not follow out these scriptures? Supposing the other person did not know or realize that he did any wrong. Are the scriptures referred to above applicable in the same cases? Is such loose talk serious enough to take up in that way, or should it be dropped without further notice? I desire clear principles.

INQUIRER.

Matt 18:15 reads: "If thy brother sin against thee, go, show him his fault between thee and him alone; if he hear thee, thou hast gained thy brother." If he will not hear, further instruction is to be followed. Some of the most ancient MSS. omit "against thee." Matt. 5:23, 24 reads: "If therefore thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

The first scripture refers to our brother's wrongs;

the last refers to our own wrong-doing or what some one feels is our wrong-doing. The latter does not apply to the case in hand unless the words spoken are reflections upon the inquirer.

As to our duty when we see a brother sin, read what the Word says in Lev. 19:17; Gal. 6:1. But it requires the wisdom of God filled with love for the brother's soul to reprove, correct, or restore effectually. "Ye which are spiritual restore such an one," "considering thyself." Perhaps you did not understand him aright; kindly ask him when alone. Do it alone, almost invariably. Sometimes the best reproof to idle, silly, vapid, loose talk is a dignified silence.

"Is it always duty to reprove?"—Yes, if so God's Spirit bids you, if the salvation of a soul is at stake. "Quench not the Spirit." No man can point out your duty in such things. You must know from God. Seek Him; He will guide if your heart is right. But if you seek to reprove or correct, do it in humility, in meekness, in kindness, in private, unless very rare circumstances demand otherwise. As to the last question, it depends on the talk, the manner, the effect. Seek God to know.

1855.—Commanded to Kill.

Please explain why the Lord told Moses to kill the women children, and the cattle of the other nations. Did they have a chance to learn and obey the Lord? Some say they don't believe that was what the Lord told Moses.

M. G.

If our querist had read fully the records he would have found the reason. In Numbers 31 is a record of the command to destroy the women of Midian, not because of their corruption alone, but because of their power and purpose to corrupt others. It was much better that they should die than that many should be corrupted by them. In the records given by Moses in Deuteronomy, chapters 2 and 3, the great leader doubtless felt that only corruption and evil could come by preserving alive those who were wholly given over to evil. This was also true of Amalek. 1 Samuel 15. The judgments executed against the nations of Canaan were because they had utterly shut away God notwithstanding His efforts to save them by the sojourn of His faithful servants among them, such as Abraham, Isaac, etc. These judgments are typical of what will come upon the nations of the world, the people of which utterly reject God. We see so little of some things, know so little of God's reasons, that it is not for us to pass judgment. Sometimes death is the greatest blessing that can come to the wicked. He ceases his own sinning, and will not corrupt others.

1856.—Instruction to Servants. Eph. 6:5.

Please explain Eph. 6:5. Are we to fear before our wicked masters? I never knew we were to fear and tremble before any of our fellow men who might be our masters.

W. A. H.

The word "servants" in the text means "bond-servants" or slaves, as many Christians were then and have been since. According to civil law they were the property of their masters. He must use no wrong method to be free. 1 Cor. 7:20-24. But tho a slave, let the Christian serve God with fear and trembling; not fear and trembling before his master, or on account of his master, but serve Christ in serving that master. Let him regard his service as service to Christ, since God permits him to be a slave, and then serve in fear and trembling, doing service as to the Lord, "as unto Christ." Phil. 2:12. He who feared simply his master would do eye service; but he who feared God would do service from the heart.

1857.—The Man of Sin. 2 Thess. 2:3, 4.

Please explain 2 Thess. 2:3, 4.

W. J. C.

The Scripture reads as follows from the American Standard Revised Version: "Let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God."

Note (1) that the previous verses refer to Christ's coming and the gathering of His people (see also 1 Thess. 4:15-17); but that God's children were not to be troubled in believing that that coming of Christ, or the day of the Lord, was imminent in their

day. The apostle did not teach that Christ was coming in his day. His epistles were written for all time.

2. Before that day came, whatever men might say, there was to come the great falling away predicted; and that apostasy would be revealed as a professedly Christian power, sitting in the church of God, and yet opposing God and undermining His worship.

3. This falling away is predicted in Daniel, from which these very words are taken. See Dan. 11:36, a specification parallel with Dan. 7:20; 8:23-25, and which applies in every particular in its full development, to the Papacy, and to no other. For (a) the Papacy began in apostasy, in exalting human philosophy and tradition of men as equal to the Word of God; (b) in interpreting that Word by the philosophy of men; (c) and finally exalting a class of men as the head of the visible church, so that the head of the system sat in the temple, or church, of God, declaring himself to be God.

4. All this apostasy resulted in attempts to change God's law and the exaltation of that change as the test of loyalty. This was manifest, and still is, in the exaltation of Sunday as the Sabbath of the Fourth Commandment. Thus this apostasy became, not where a sinful man or woman could fitly represent it, but *the* man of sin, the son of perdition, or destruction; sin upheld by law.

1858.—"Let." 1 Cor. 14:34.

Does the word "let," in 1 Cor. 14:34, have a permissive or a mandatory significance? If the latter, why is it openly violated by Seventh-day Adventists each week in the year?

C. R. B.

If these are the apostle's words we would say that "let" was advisory, neither mandatory nor permissive. But we are inclined to believe that the words are the words of an objector which the apostle quotes; because (1) Paul has before told us how women ought to appear who prophesy or teach (1 Cor. 11:5), a thing which he certainly permitted them to do under proper circumstances; (2) Paul commends women who labored in a public or semi-public capacity, placing Priscilla before her husband (Acts 18:2, 26; Rom. 16:1-3); (3) the prophecy declares God would use women (Acts 2:17, 18), and history demonstrates its truth (Acts 21:8, 9). Elsewhere the apostle refers to what objectors say. See 2 Cor. 12:16-18; 10:10. Read 1 Cor. 14:34, then, as the words of objectors: "Let your women keep silence in the churches; for it is not permitted unto them to speak; . . . for it is a shame for women to speak in the church." And here is the apostle's rebuke to them: "What? was it from *you* that the word of God went forth? or came it unto you alone?" And then he tells us to heed his teaching to earnestly desire to prophesy, to forbid not to speak with tongues; but let all be done decently and in order.

1859.—Pool of Siloam. L. P.—We do not know how the waters were troubled, no more than what the text says. The last half of John 5:3, beginning with "waiting," and all of verse 4, is omitted in some of the earliest Greek copies. See Revised Version.

1860.—John the Baptist was permitted to preach, it is supposed, about three years.

1861.—Foreordination, Eph. 1:3-14. See "Bible Election," Bible Students' Library, No. 67, price, post-paid, four cents. The whole subject is discussed in this tract.

1862.—Ps. 69:22-28 is the Spirit telling what will become of the incorrigibly wicked. As they have despised God's goodness to the utmost, He will let come upon them the harvest they have sown for. Consider the Psalm as God's Word. There is no more contradiction between that and Romans 12 than between the first part and last part of Ps. 136:15, 17.

1863.—For hardening of heart see tract referred to in No. 1861. God always hardens hearts by withdrawing His Spirit, the pleading of which men reject.

1864.—"When shall we forgive; before being asked?" Luke 17:3, 4.—Yes, before forgiveness is asked; and whether forgiveness is asked or not. "And when ye stand praying, forgive, if ye have aught against any, that your Father also which is in heaven may forgive you your trespasses." Mark 11:25.

1865.—What was the end of Nebuchadnezzar?—He died. From Dan. 4:1, 2, 37 it seems very clear that the old king became a converted man. The resurrection will reveal this.

1866.—Between Old and New Testament. This period, from the time of Malachi to the birth of Jesus, was about 400 years. The definite time of Malachi's prophecy is not clear, but fully 400 B.C.



BY F. C. GILBERT.

(A Hebrew Christian.)

CHRIST THE END OF THE LAW.

IT is very generally accepted among the masses of Christian people at the present time that when Christ came to this world one feature of His mission was to fulfil the law, in the sense of bringing it to an end and to introduce a new era, known as the reign of grace. Many passages of scripture are misused to show that this is the purpose of the Gospel and the personal appearing of Christ. But if the believer in such teaching would stop long enough to consider what is involved in such an idea, its bearing in general upon the law of Jehovah, its relation to the real purpose of Christ's coming, and its meaning to the Jewish people to whom Christ came in fulfilment of the Scriptures, it would be apparent that its tendency is to destroy faith in God, in His law, and in the mission and salvation of Jesus Christ. John 5:39, 45-47.

Why the Saviour Appeared.

The mission of the Saviour had been predicted all through the ages by the different prophets. Luke 24:27, 44. When the fullness of the time had come, however, God sent forth His Son into this world. Gal. 4:4. As He was about to appear, there came from heaven these testimonies by the angel Gabriel, "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. "And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11. "And she shall bring forth a Son, and thou shalt call His name JESUS; for He shall save His people from their sins." Matt. 1:21.

One feature, therefore, of the coming of Jesus was to save His people from their sins. But we learn from the Word of God that "sin is the transgression of the law." While it is generally conceded and believed that the mission of the Saviour was to save the whole world, it is also recognized that at His coming He came to His own, and His own received Him not. He said Himself that He was not sent but to the lost sheep of the house of Israel; and He exhorted His disciples not to go in the way of the Gentiles, but to rather go to the lost sheep of the house of Israel. 1 John 3:4; John 3:16; 1:11; Matt. 15:24; 10:5, 6.

The coming of the Saviour, then, must have had a direct bearing on the law of God, inasmuch as He came into the world to save people from sin, which is a violation of God's law. He came, therefore, to save people from violating the law, not to permit them to annul it. What effect, therefore, would such a belief have upon the Jews who devoted their whole life and energy to the law of God and to its teaching? It is just at this point where Gentile philosophy, or rather gnostic philosophy,

has become misled concerning the real purpose of the mission of Christ as related to the divine law of Jehovah.

Christ's Position on the Law.

The law was understood and accepted by the Jews only as interpreted by the rabbis. They had no mind of their own, and believed only as the law was expounded to them. John 7:46-49. As has been mentioned in previous papers, the result was that the people were slaves to the bondage of rabbinical ideas. Matt. 15:1-9. But of Jesus it was prophesied that He should exalt and magnify the law. Isa. 42:21. Therefore, in His first public address at the beginning of His ministry, He took His position as regards the law, as is seen in the Sermon on the Mount. Matthew 5-7.

While He was teaching the people, the Jewish rabbis started the accusation against Him among the people that He was breaking down the law, and that His doctrines, if accepted, would throw aside the whole law of Jehovah, the oracles, and the words of the prophets. The Saviour, knowing the minds of these men, placed Himself on record as to how He viewed the law. He therefore said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. The word "fulfil" in the Hebrew has many synonyms. One, for instance, is *Ma-lay*, literally, "to satisfy." Another Jewish rendering of the word "to fulfil" is *Ma-koo-yum*. But this latter word also means "to make straight."

So Christ wanted the people to understand that He came to satisfy the law in all its bearings. He came to fill it full, that all its fullness might be seen, and that it might be seen in all its fulness. The result of the work of the rabbis and teachers had been to make the law crooked by the many traditions they had heaped upon it. He came to straighten out all these kinks, so to speak, and to make the law erect as God intended it to be.

How truly the Saviour did this. He immediately started in with the definitions of murder, adultery, etc. Matt. 5:21-28. Murder was not merely to take a weapon, or some other object, outwardly, and by force take the life of the individual. It was all this, but it was much more. Murder was a condition of man's heart. A man is a murderer if he be angry without a cause. A man may be a murderer by abusing his fellow man. A man who has evil and hateful thoughts in his heart is a murderer. 1 John 3:11, 12. A person who has an evil eye, or impure thoughts, is an adulterer. A person who professes to love God, yet conforms to the world, is an adulterer. James 4:4. One who advocates erroneous teaching is a thief and a robber. John 10:1, 2. Thus did Jesus Christ illustrate what He meant by not abrogating, but fulfilling, the law. He gave it its rightful position. He exalted it to its proper place. He showed men their need of a new life in order to obey its sacred precepts. He removed the crooked

things which men had attached to it by their teachings, and gave it its proper foundation. Thus the law was a schoolmaster to bring us to Christ. Gal. 3:24.

When He had exalted its meaning and lived it out in His own daily life, then He paid the penalty for its transgression by dying the death the sinner ought to die who violated its claims. 1 Cor. 15:3; Rom. 6:23. Thus in Jesus Christ God could be just, yet the justifier of all them who believe in Jesus. Rom. 3:24-26. O bless the Lord, what a wonderful Christ, a wonderful God, and a wonderful law we have!

What Is the End of the Law?

Yet the query will arise, Does not the Bible say that "Christ is the end of the law for righteousness to every one that believeth"? Rom. 10:4. Indeed it does, and indeed He is. But we see from His own conduct and teaching that this could not mean the law had come to an end or had been done away. What does it mean then?—It is simply this: The law had a purpose, an objective, and Christ is that purpose or end. This is true not only with the Decalogue; it is equally true with the oracles and ceremonies. Especially did Paul want to show them what was involved in those ordinances which the Lord gave Israel. They all had a point in view. They were not given merely for outward observation, they were to show the people their object, they were a means to a great end, and Jesus Christ is that end. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

The law of God has all its fulness illustrated in Jesus Christ, and He is the great purpose of it all. The Gospel of the Lord Jesus announces to men what is in that law as it is revealed in the life, in the character, in the death, of Jesus Christ. See "Practical Lessons," chapter 11.

The Law and the Gospel.

The law is the Gospel infolded; the Gospel is the law unfolded.

The law is the Gospel inclosed; the Gospel is the law disclosed.

The law is the Gospel concealed; the Gospel is the law revealed.

The law is the Gospel-fulness delayed; the Gospel is the law-fulness portrayed.

The law is the Gospel in minimum; the Gospel is the law in maximum.

The law is the Gospel contained; the Gospel is the law maintained.

The law is the Gospel sighted; the Gospel is the law lighted.

The law is Christ designed; the Gospel is Christ enshrined.

F. C. GILBERT.

NOT GOD'S FAULT.

GOD will always reveal the absolute truth as to present duty to one who seeks Him in accordance with His expressed will. We have God's promise as to this. One reason why there is such a wide divergence of views among good men as to truth, is that good men so often undertake to get at the truth of matters which have nothing to do with their present duty, and concerning which God has never promised to reveal the truth.

There are other factors in the situation, also, prominent among them being the arch-enemy of all truth, the father of lies, whose business it is to swerve good men just a little from living

in accordance with God's will, knowing that he is thereby effectually blocking them in their endeavor to see the truth. But it is eternally true that whatsoever a child of God needs to know, and earnestly seeks to know, turning to God the Father only as the ultimate appeal in all truth-seeking, that child of God will be shown by God the Father. If we can not believe that, the universe is a blind, groping chaos.

To say that because good men differ in their theological or religious beliefs, therefore God either can not or will not reveal needed truth to a child of His own creating, is an argument that will not appeal to any one who has tested and experienced God's abundant, truth-revealing bounty. Whatever failure exists among Christian men to arrive at a common understanding of needed truth is whose fault, God's, or men's?—*Sunday-School Times*.

HIGHLY EXALTED WITH CHRIST.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man." Heb. 2:9.

TRULY the Father hath highly exalted His Son to a place at His right hand, to a seat upon His throne, and there is no exaltation above this in all the universe. The human mind can not conceive of the glory, honor, power, and exaltation conferred upon the Lord Jesus by our Father in heaven. And when we remember that this exalted One is our Prince and our Saviour, having an interest in our present and eternal welfare and happiness, measured only by His infinite capacity to love, wisdom to devise, and power to execute, it is then that we may feel to implicitly trust Him for time and eternity.

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time." 1 Peter 5:6. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." Luke 14:11. So we see that an exaltation is promised the humble; and such an exaltation as can alone be conferred by Him who has Himself been exalted above every other creature in the universe. The humblest and most lowly of all the sons of God will have the right and privilege of sitting with Jesus upon His own throne of glory.

And the best of all is it is not a transient lifting up, to be followed again by a fall, or humiliation; but it is an exaltation to be perpetuated throughout eternity. Happy, eternally happy, is the man whom God shall crown with glory and honor, and exalt to reign with His beloved Son in that kingdom of glory which He shall give Him in that day when the King of Kings and the Lord God Omnipotent shall reign, and all opposing rulers be cast down.

Given a New Name.

God also hath highly exalted Him, and given Him a name which is above every name." Phil. 2:9. "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they. For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? And again, I will be to Him a Father, and He shall be to Me a Son?" Heb. 1:4, 5. We have never heard

of a person who has received so many names and titles as Jesus; and all of these are honorable, praiseworthy, and precious in their signification to the sons of God. What is to be the new name of Christ, we may only conjecture, perhaps, until our heavenly Father chooses to reveal it. If Jer. 23:6 answers our question, and gives us the new name of Christ, it is certainly one entirely worthy to be used by the redeemed in this world and throughout eternity in the world to come. Thus it reads: "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS."

It will be proper and true and meet for the sons of God to call Jesus their righteousness, for such He truly will ever be to them. Hence this name is an exceedingly appropriate one, and would be a constant reminder of all that Jesus had done for them.

Even now sinners may come to Jesus and exchange their filthy garments of sin, their

WHEN JESUS COMES TO REIGN.

THE years so swiftly passing;
The buds on every tree;
The mighty works of darkness;
The storms on land and sea;
The cry of "Peace and Safety,"
By Wisdom's enemies,—
All tell of Jesus coming back
to reign.

Not long shall Earth be burdened
With such a weight of sin;
Not long—till God's own chosen
A crown of life shall win;
For shall not God avenge them
Who've cried so long to Him?
Ah yes! for He is coming back
to reign.

Not as an infant stranger
In Bethlehem's manger born;
Not as a smitten outcast,
His visage marred and worn;
As Kings of Kings He's coming,
No trace of cruel thorn,
On that fair morn when Jesus
comes to reign!

FLORA E. YERGIN.

Onoway, Mich.

rags of self-righteousness, for the beautiful robe of Christ's righteousness; and they may wear it in this life. All the sons of God will wear the wedding garment furnished by the Master of the marriage feast. They will have on white robes, washed and made white in the blood of the Lamb, to go to heaven in. These robes of righteousness, in which the saints will be arrayed, will even add to the brilliancy and glory of the city of God, which is in itself "the perfection of beauty." The inspired penman says that the holy city will be adorned by the shining ones.

And the sons of God, too, will each receive a new name. Thus saith the Lord: "He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. This new name will not be known by the receiver until the promise is fulfilled. But when sinners are made new creatures in Christ Jesus they are called to a new name, to be the chil-

dren of God, the sons and daughters of the Almighty.

But when at last, as saints, they are made new creatures by having their vile bodies changed and fashioned like unto Christ's glorious body, and they go to inherit all things made new, they will receive in full that new name, appropriate and befitting their new relations and surroundings. When Jesus appears the second time, having on His head many crowns, He will bear His new name which no man knoweth but He Himself. Again we see how the sons of God follow the Son of God, even in all His steps of honor, exaltation, and glory in the glory life beyond.

H. A. ST. JOHN.

WORK FOR SOULS.

Go to work! Nothing is more salutary to the human soul than the direct work of saving men. There is a basis of fact. There is the next ground for action. Whatever your theory may be of this or that doctrine, there is a man dying in his need, and there is a power which you may apply for his transformation. Therefore go to work upon men, and with men.

And let me tell you, there is nothing you can do that would be more satisfactory to your own soul. I speak what I do know when I say there is nothing which brings men back from the desert of sandy and arid speculation, nothing which brings a man in again to the shore from the cheerless ocean of doubt, nothing which gives us such faith and certainty, as laying aside all reasoning and engaging in the practical work of the Gospel.

I know that there is restorative influence in that work. I know that, whatever doubts I may have, once let my heart and hand join together in working with men for their salvation, and my doubts disappear; I know in whom I believe; I know the work to which I am appointed; and the sweetest that I ever had of God came to me in the act of laboring for my fellow men. The most glorious views I ever had of man's interior life and of essential, divine truths were ministered to me when I was working for the salvation of others.—H. W. Beecher.

"AFTER—DAYS."

[Mrs. Ghosn-el-Howie, a resident of Syria, in *S. S. Times*.]

"AND it came to pass about eight days after these sayings." Luke 9:28. In Mark 9 it says, "After six days," that is, after the happenings described in Matthew 16:13-28. The Latin New-year's day is thirteen days earlier than the Greeks', and the Syrians date their letters, documents, etc., in accordance with either reckoning; but the major part of the people do not wait to think, and can give you no exact answer as to how the thirteen days are to be reckoned, and yet the matter gives them no trouble. A friend left us on Sunday, and said he would return "after three days." This may mean that he would return on Thursday after an absence of three clear days, but he may return on Tuesday. In that case, the day of going and the day of return would be counted to make up the three days. It would be possible to understand Mark's "six days" as clear days, while Luke adds the day on which "these sayings" finished and the day on which they started for the mount, and so he got his eight days.

TEMPORAL POWER OF THE PAPACY

CURRENT ARGUMENTS AGAINST THE RESTORATION OF THE TEMPORAL POWER.

Love of a United Italy.

THE most potent argument brought against the return of the temporal power is the one that deals with the effect that such a change would have upon the present united Italy. With the surrendering of Rome to the Papacy, and the loss of this strong capital, it is believed that the kingdom would fall to pieces again. The hope of continuing Italy as a united kingdom rests on retaining the city of Rome as the home of its central government. Therefore the Catholics who would otherwise be in favor of the return of the temporal power are unwilling to grant it at such a price. And, consequently, thus far a love for a united nation has overbalanced their desire to listen to the plea of the church for a return of the temporal power.

Then there are many that contrast the government of Rome as it exists to-day, and as it existed under the Papacy, and they are persuaded that the present aggressive government is far superior from every point of view. Under the papal government the city was neglected, the streets filthy, disease was very prevalent, and business was continually interrupted by the numerous church-days in which all business was suspended. In other words, the people are generally well satisfied that the Papacy ruled more to its own interests than to those of the people. However, the question is ever kept agitated from both sides, and there do not lack those of the clerical party who are continually sighing for the return of the temporal power, and who recall the days of yore as a golden dream of the past. Every calamity that befalls the people or the slightest difficulty that besets the city is quickly ascribed by them to the absence of the pope's blessing. For under the pontifical government the pope passed through the streets of Rome imparting his blessing to the people and the city, which is not permitted at present. The people are carefully taught by the priests that the lack of this blessing on the part of the pope causes a great curse to rest upon the city, and consequently calamities and difficulties can not be averted.

These are, and have been, in main, the arguments current for some time on the point, but of late

The Affair Has Taken on a New Form

which has tended to revolutionize the whole question. This attempt has come from within the church itself, and is very interesting as determining the present attitude of the papal government on the position taken. The new attempt at solving the question has come about largely as a result of the separation of the church from the state in France. As all of Europe has looked on with much interest and attention at what has recently been accomplished in France, many have speculated as to what would be the outcome as regards the interest of the church. Some argue that the church will lose, and others that it will gain, by the separation.

As a result of the agitation, a bishop has revived the question in Italy, in a discourse

given in the large cathedral in Cremona. This address has been very extensively commented upon by the public press. He suggests that the Roman Church also in Italy would profit by a separation from the state. His ideas of the separation of church and state are well developed and define the correct position splendidly. I quote as follows from his definition of what ought to constitute a separation of church and state:

Separation of the state from the church is the perfect indifference or entire neutrality of the state in regard to religion and worship. The state in clear terms says: I, civil society, as civil society, have not, do not wish to have, can not have, and ought not to have, any religion; however I am neither for nor against religion. The religion as religion has nothing to do with me. I do not fight it, defend it, nor judge it; if I should do so I would violate the limits assigned to me and would become a usurper. I, as state, must not favor any religion, but maintain re-

is atheist. The men that compose the government as citizens can have the religion that they desire, and it is well that they have it; but as to the government, it ought not to make any distinction between one and the other.

I have given this definition thus at length that we may see just in what terms the question has been put, and thus the attitude of the Papacy on this point can be better appreciated. This declaration of the relative positions that the state and church should occupy seems all that could be asked on the subject, even by the most advanced advocates of the total separation of church and state. Therefore the Papacy has had a chance to commit itself with a very clear statement of the case before it. It might be interesting to inquire if the bishop himself accepts his position as desirable for the church in Italy. In answering this query allow me to quote from his own words as follows:

Yes. The church does not demand this change and would not provoke it, as it does not wish to be the first to break with the conditions of the past; but if it comes, as everything seems to predict, the church will accept it, relying confidently upon its own forces. It seems to me that God addresses



Santa Maria Maggiore, Rome.

spect for all religion without distinction; and if under certain conditions I shall wish to take part in any holiday or demonstration of a religious nature, I shall do so solely for the purpose of honoring certain individuals or celebrating certain great events that have brought glory to the country, but never for the purpose of professing any belief of which I have none. In such a case I would make use of the Catholic worship if the Catholic religion be in the majority, or the Protestant, or the Russian, or, if need be, also the Jewish, because to me they are equal, politically and patriotically considered. I ought to have but one aim, and that is, to make good laws, and govern wisely the public instruction, the public trusts, justice, the army; promote industry, commerce, agriculture, the arts; maintain public order; lead the citizens to a better condition materially and morally, and to that earthly happiness that is possible, without paying any attention as to whether they practise the Christian Catholic religion, or the Protestant, or the Turkish, or the atheistic. Religion is a matter of conscience, and pertains to the inner man and also to the outer, but in the limits fixed by the law. To me the citizens are all respectively equal, and I, the state, am duty bound to give all justice and guarantee to all their rights. The state is not the church; it has not for itself any religion. In other words, we may say that the state

these words to the church which were spoken to Abraham, "Get thee out of thy country and from thy kindred, and come into the land which I shall show thee." Get thee out from the chains with which you are bound by those that call themselves your children; loose yourself from

The Legal Shackles Which Hinder You,

and which have made the past difficult; enter into the immense field of liberty and there, in the full light of the sun, develop all your forces, which are divine, and fear not. The victory will be yours, and those who have thought to kill you with liberty will have prepared for you the most magnificent triumph. And this advantage of the separation, I believe, will turn out more glorious for the church than otherwise.

All know and see that the other churches, religions, without exception, are not only unconnected also fused with the state under which they are found. It is sufficient to observe that the supreme representatives of these churches, as the Russian, the Lutheran, etc., and of those religions, as the Turkish, and Buddhist, are themselves also heads of the state; and the life and power of those churches and religions are derived from the civil power. To the unbelieving and skeptical world is reserved this flaming proof of the divine origin of the church; a

church deprived of material force, which lives under powers very diverse, and yet does not need them, and does not ask of them either a penny or a soldier. This will be a new and miraculous spectacle, and one that will gather to the church the real sympathy of all men of heart, because it will live its own free life in the midst of the people. And then, perhaps, those that rule the people will be glad to ask of her the moral help of which they shall feel the need, and she, ever generous, will be pleased to concede it.

As I have already said here, the question is well launched, and the Catholic Church has presented before it the way to a sure triumph along the right lines. In passing, we might observe that the bishop has evidently overlooked the fact that in America we have already practised these principles for many years; for we have prosperous churches that have never received a penny from the government.

C. E. MILTON.

[How the Vatican regards the separation of church and state will be considered next week.]

FAITH.

NOW this may seem an old subject, and well it is. But I want to consider some of its phases in perhaps new settings, and see if the gem does not shine more brightly than ever before.

The Creator of the heavens and earth, inspired the statement that "faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1.

Let us note the first clause, "Faith is the substance of things hoped for." The thing above all others that we hope for is eternal life. In John 3:36 we read, "He that believeth [hath faith] on the Son hath everlasting life;" but "he that believeth not [hath not faith in] the Son shall not see life;" he hath not eternal life. Hence we perceive that in this present world, faith is the substance.

Now taking up the last part of the text, with its subject (faith) and copula (is), we have, "Faith is the evidence of things not seen." So Paul affirms: "I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." 2 Tim. 4:7, 8. Again, in 1 John 3:2 we read, "We know that, when He [Christ] shall appear, we shall be like Him; for we shall see Him as He is." Thus we see that faith is the evidence of things not seen as yet.

Surely faith is a gem of greater brilliancy than the diamond; of deeper hue than the emerald. It is not affected by climatic conditions or changes. Therefore the first, most important thing we need is faith, without which we are unable to please God; for we must believe that God exists, and will reward those who diligently seek Him. Heb. 11:6.

The merciful God has given to every individual the privilege of believing, and the power to believe.

The way to obtain more or greater faith is: First, by the study and doing of God's Word, as "faith cometh by hearing, and hearing by

the Word of God" (Rom. 10:17); second, ask for it of its Author (Heb. 12:2), Jesus Christ, who "giveth to all men liberally, and upbraideth not." James 1:5.

Some may say that they do not understand certain portions of scripture; that they do not understand how this or that statement can be true or is just. If we take such a position we simply try to measure the infinite God by our puny, finite knowledge.

We can not explain, because we do not fully understand, the workings of the X-rays, the telephone, the phonograph, wireless telegraphy, the teleautograph, and many other things; yet we know that these things exist, and we know their use. We have to accept the word of men that such persons as George Washington, Oliver Cromwell, Julius Caesar, Alexander the Great, and others really existed and performed the acts with which they are accredited.

The centurion, a Roman officer, who came to Christ to have Him heal his servant, in

operation of the gates. Instantly that which I had read in school years before came to my mind, and was understood. So time and experience will give us understanding, if faithful, of the Word of God which we now accept simply by faith.

How important, then, that we immediately adopt and "earnestly contend for the faith once delivered unto the saints," even the faith of Jesus (Jude 3); knowing that of the remnant church it is said, "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

S. H. CARNAHAN.

WILD FIRE.

SUPERSTITION is not dead in England or anywhere else in the world. At a revival in a district remote from large cities the people lost all self-control. They held a prayer meeting which began at seven o'clock in the evening and continued till eleven o'clock the following morning. During



THE ERUPTION IN ALEXANDER VALLEY.

This is about five miles from Healdsburg, Cal., as the crow flies; eleven miles by wagon road. The eruption has been called a "slide." But several things are necessary to a slide: (1) The underlying stratum on which the slide takes place is usually of rock or some harder substance than the mass which slides; (2) the soil which slides is usually saturated with water; (3) the hill or mountain must be sufficiently steep to admit of the slide; (4) the mass which slides breaks easily from that which remains. None of these features was present in this catastrophe. The disturbed portion of the hill, about 2,000 feet by 600 is the same dry, ashy soil all through, which looks as tho it had burned out in some fierce volcano fire long ago. In the deepest part of the central pit, 75 feet say, the foundation rock is broken up. The soil is dry, very dry, inclined neither to slide nor roll. The hill is not steep, and was covered with trees, some of which were 100 feet and more high. These point in every direction, some of them wholly or in part buried. The mass which moved did not slide away, but broke away; in some places the side walls are twelve to twenty feet high. After the eruption the mass went tumbling, sliding, rolling, down the hill to the creek which flows near by, some of the masses of rock being thrown to the other side of the stream. The section marked 1 is a wall of volcanic, ash rock. Figure 2 is down in the center of one of the two great pits. The photograph here reproduced was taken by Prof. C. H. Hinchey, of Healdsburg High School.

some way understood the power of God's word and said to Jesus, "Speak the word only, and my servant shall be healed." When Jesus heard it He said to them that followed Him, "I have not found so great faith, no, not in Israel." Matt. 8:8-10.

When but a boy, about thirty years ago, the writer read in a school reader about the opening and shutting of the gates at a street crossing on the railroad. It said the gates closed when the train came in sight, and opened after it passed by. The teacher did not explain how it was done, and I did not understand it; but about twelve years later, for the first time, I beheld in Spokane the

these hours remarkable scenes occurred. Men and women tore their hair, threw themselves on the ground, and prayed with intense fervor. At Carmel, a young woman, reported to be in a religious trance, was visited by hundreds of people. It is claimed for her that she is endowed with supernatural power and that she has cured several people of various diseases. The inhabitants of the village regard her with awe, and declare that she will yet raise the dead as a sign for unbelievers. These proceedings are entirely contrary to the explicit directions of Paul where he says, "God is not the author of confusion [the Greek meaning really tumult] but of peace, as in all churches of the saints." "Let all things be done decently and in order."—*Christian Advocate*.



TAKE CARE OF YOUR BOYS.

PARENTAL affection is stronger than most other affection; yet too many fathers and mothers are careless about the welfare of their children; not about the inheritance which shall go to them, not about whom they shall marry, and not about their social standing; but about the formation of habits and the determination of permanent character.

In every city there are hundreds of traps for young men; and it is as dangerous for a girl to have no Christian care in a center of civilization as to be lost in an African forest. Worldliness, ambition, appetite, passion, are more destructive to the young people of our country than the wild beasts that are so rapidly disappearing.

Parents, when their boys go to school, should ask themselves the question, Is my child safe? or are they training him or her there for the theater, for the gambling-hell, for the saloon, or for the brothel?

When the parents are at church, they should ask, Where is my child? Where is he when the parent is in the parlor, or retiring? If the boy leaves the house as soon as the evening meal is eaten, where does he go, what society does he meet, and what is his employment?

While the parents should not annoy their children by frequent and unnecessary reproof, they should know what are their occupations and associates, and that they are right. If the child is unwilling to reveal these things, it indicates that his associations or pursuits are probably evil, or that his spirit is not right toward his parents. Unless curbed, the chances of such children for honor, health, and usefulness are very poor.

Is your child safe?

God has created no one too young to be good. Do not imagine that while your child is getting the upper hand of you, that you will later be able to turn him about and make him properly respectful. His habits of mind, as well as of body, will become fixed.

Train your child to religion. The command of God is in accord with nature: "These words which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children."

The commands of the Bible to religious training are emphatic and plain: "Train up a child in the way." Bring up your children in the nurture and admonition of the Lord. Tell them that God commands, "Remember now thy Creator in the days of thy youth." God says, "They that seek Me early shall find Me."

Do not imagine that the last utterance we quoted means that if you allow your child to cultivate the habits of sin, that you can the more easily win him later to the ways of righteousness.

Jesus, "looking on the young man, loved him." He said, "Suffer the little children to come unto Me." Paul wrote to Timothy that he had "known the Scriptures from his youth up." If your boy learns the language of the

card table instead of the Scriptures, in later life he will probably not be willing, even if converted, to regard the words of the Scriptures as of great value. He will know better what "stand pat" means than what "Our Father" means.

Let your child start for the kingdom on high, even before he knows the way. Let your hand lead him. Let the language he hears be the language of Canaan. Let the

"BESIDE THE GOLDEN GATE."

[Robert McIntyre, in Los Angeles Times.]

THAT fateful day the sea did take
His silver trumpet up to wake
The Mistress of the Keys,
His beauteous bride, who sleeping lay
Beside the door that guards the bay,
Amid her argosies.
And blew one long, sweet-cadeuce call
Far echoing from Sierra's wall:
"O Favorite of Fate!
The April dawn is in the skies,
The world hath need of thee; arise!
Beside the Golden Gate."

She rose; a song upon her lips,
And looked upon the lordly ships
Which round her lay at rest,
Which brought o'er many a thousand miles,
From far-off continents and isles,
The wealth of east and west;
And this she sang: "I take my toll;
All roads that run, all waves that roll,
Their tribute, soon or late,
Shall bring to heap around my knees
The store from all the lands and seas
Beside the Golden Gate."

Stalwart she stood, in splendid bloom,
When on her fell the stroke of doom;
Her song unfinished died.
She saw her strong foundations rent,
An earthquake, like blind Samson bent
The pillars of her pride.
Her tallest turrets rocked and reeled,
Her staggering bellfries clamorous pealed,
While flames in fiendish hate
Flogged thousands with their fiery scourge,
Chanting the burning city's dirge,
Beside the Golden Gate.

But far above that fierce uproar,
From every clime, from every shore,
Rang out one clarion cry:
"Spoke all the switches, spin the wheels,
Speed all the steamers, steer the keels,
Lest San Francisco die."
Loaded with friendly help, they flew
O'er tracks of steel, o'er tides of blue,
From every town and State.
She heard, and raised her bleeding head,
"Thank God for human love," she said,
Beside the Golden Gate.

sights he sees be those of the church. Teach him to pray before he learns to swear. Teach him the doctrines of the Gospel before he learns the duplicity of mankind. Teach him that the "Young America" idea does not produce "old fogies," because the "Young America" fellow does not live long enough to be an "old fogy;" because God has made the commandment read: "Honor thy father and thy mother, that thy days may be long." Teach your boy that long life depends on the principles imbibed in honoring a virtuous parent, that if he enters God's house he must honor his heavenly Father, God will have no one else there.

But still we know that our children may die while young. They should have learned to serve God while young; that they may be familiar with the principles of heaven before they go there. Youth is the time to serve the Lord. Youth is the morning, the springtime, the planting-time of life; the worst part of life to throw away, and the most valuable part to improve; the time to choose good or evil, life or death.

Lead your child to God while he is young. He belongs to God. Man is a child of God by right. Death entered the world because of the enemy, sin. That is an intruder. God breathed into man's nostrils the breath of life, and man became a living soul. He belongs to God. You should make your boy understand this. Do not be afraid to talk of the law of God, when "thou liest down, and when thou risest up; when thou walkest by the way, and when thou sittest in thy house." When thy boy is away from thy presence sinners will talk to him, with little hesitation, unless they know that he is fixed in the right. But if thy influence has been strong and good, thou hast made thy boy's character so clean that when he may approach a group of sinners telling each other their vulgar stories, they will hush their vile talk, just as in the presence of an honored woman or a pure girl.

Parents, take care of your boys.—*Herald of Gospel Liberty.*

A TRIUMPH OF NEWSPAPER MEDICINE.

THE medical editor of one of the New York dailies used often to say that medical journalism was played out, for a journal published only once a week or once a month could never compete with the daily papers; at best it could only republish in more elaborate, if less sensational, style what the lay press had printed days before. In view of a tremendous "beat" scored by the *Sun* last week, we are inclined to think the medico-lay editor was very nearly right. This enterprising journal published an interesting and circumstantial account of an operation for renal calculus, performed at one of the hospitals by a well-known surgeon of this city. All the details of the operation were graphically and, as it appeared the next day, quite accurately described. The point of special interest in the article was that the operation which it described was not performed until about twelve hours after the article had been published. "If you see it in the *Sun*, it's going to be so." —*The Medical Record.*

WORDS SELDOM USED.

A PHILOLOGIST was talking about words. "There are over 225,000 words in the English language," he said, "but we only use a few thousand of them. The extra ones are no use to us. Any man could sit down with a dictionary and write in good English a story that no one in the world would understand. Here, for instance; can you make sense of this?"

And the philologist pattered off:
"I will againbuy the atabal. I am weyed? Yet this is no blushet's bobance, nor am I a cudden, either. Tho the atabal is dern still will I againbuy it."

Then he translated:

"I will recover the drum. You are amazed? Yet this is no young girl's boasting nor am I a fool, either. Tho the drum is hidden, still will I recover it.—*Louisville Courier-Journal.*

SPARING HER PASTOR.

A MAN who once talked with a Baptist minister from New England was much impressed with the varied and unusual experiences which fall to the lot of the country preacher. One thing especially appealed to his imagination.

"It isn't an easy life," he said. "You'd be surprised to hear how some country people treat their ministers. Why, this man said that one cold winter night he was hustled out of bed by a woman he didn't know, and ordered to come right away to her house two miles off, because her son was sick."

"But I don't know you," the minister grumbled. "Are you a member of my church? Am I your pastor?"

"No," said the woman. "I'm a member of Mr. McWade's church. Mr. McWade is my pastor. I don't care about calling him in, tho. My son's case is contagious."

TWO GENTLEMEN.

ONE gentleman was little and the other one was large. The large one was very tall and very straight. He wore a suit of fine broadcloth, and in his polished linen shirt front a great diamond sparkled like a star. His boots were of patent leather, and so bright you could almost see your face in them. He had on new brown kid gloves, and carried an elegant silk umbrella, with a silver handle on which was engraved his monogram.

The little one was very short and very crooked, with a hump on one shoulder, and a limp in his gait. His clothes were threadbare; his cap was ragged; his shoes had holes in them; his little hands were bare, and red with cold. He held a clumsy newspaper bundle in his arms.

The two stood side by side upon the curbstone of a crowded street, waiting for a chance to cross. The little one looked up at the large one with admiration. "What a fine gentleman!" he thought. Suddenly a poorly-clad old woman, carrying a great basket of clothes, came from the opposite direction. As she neared the sidewalk, she dodged suddenly, to avoid a cart that was passing, and stumbled against the tall gentleman, her basket of clothes knocking out of his grasp the umbrella with the monogram on the silver handle. With an angry glance and a muttered oath, he gave her a rough shove to one side, while he stooped to recover the umbrella. The little one had seen it all.

He threw down his newspaper bundle, while with one hand he caught the old woman, and with the other kept her basket from being overturned in the gutter.

"You're a gentleman—that you are!" she said fervently, putting one of her hands with tenderness on the threadbare coat which covered the poor misshapen back.

But the tall one did not hear. He had crossed the street. And the little one was surprised.—*The Outlook.*

HEARTLESS CRUELTY.

"ONE of these people, a woman, met another woman, who is elderly, yesterday."

"Now this is pleasant," said the elderly woman, after a few minutes' chat. "You haven't seen me for eleven years, and yet you know me at once. I can't have changed so dreadfully, can I?"

"I recognized your bonnet," said the first woman.

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Or some sweet corn on the cob, as juicy and creamy as the day it was plucked, or green peas, or—

Say—a dish of brook trout—Or some other article of food of which he is particularly fond, but which can not be obtained for love or money, out of season?

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The next time the man of the house brings in a basket of trout or game, just put up some of them in an **ECONOMY** Jar. Then, without saying a word to him, set them out for his dinner some day next winter. They will be as sweet and wholesome and appetizing as the day they were put up. The treat will be like a vacation day in the woods or mountains. A single dozen **ECONOMY** Jars will prove this to you. Get them at your dealers.

Sit down right now and write us your name and the name of your dealer and state whether he sells the **ECONOMY** Jar, and we will send you (FREE) a booklet of recipes—tell you all about preserving the **Economy** way—tell you where you may buy the jars, and all about "pleasant ways to surprise the man's palate," without a penny of cost to you or any trouble further than writing us one short letter.

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KING ALI'S QUEST.

[Annie M. L. Hawes, in *Youth's Companion*.]

THERE came a priest into the court one day,
And standing by the throne with unbent knee,
He cried, "Great Allah bade me come and say,
'O king, thy brother hath sore need of thee.'"

"Our brother?" quoth the monarch, wondering,
"Know we are Ali, last of our race."
"Thy brother hath sore need of thee, O king,"
The priest replied, and vanished from the place.

At night the great town slept beside the sea,
But on his pallet restless tossed the king,
And heard, "Thy brother hath sore need of thee,"
Through all the palace chambers echoing.

Till, when gray morning through the window crept,
Forced by the summons pleading at his door,
Ali went forth, while all his sentries slept,
And took a way no king had gone before.

He went through fetid lane and alley dim,
He saw in prison foul the young child lie;
He heard by stake and cross the martyr's hymn,
He saw in lazar-hut the friendless die.

In vain they called him to his crown and throne;
He laughed that such poor playthings yet should be;
And answered all, "I find, at last, my own,
I know the brother that hath need of me."

If tomb King Ali had, it is unknown,
His palace columns razed by Time's rude hands,
For ages lost, his scepter, and his throne,
His ashes mingled with the desert's sands.

Yet down the chill wind of the past is blown
Like breath of roses o'er a wintry sea,
These words of love, "I find, at last, my own,
I know my brother that hath need of me."

REASONS FOR A MISSION IN THE MOUNTAINS OF INDIA.

THERE are some important reasons for establishing a mission in the mountains of India, and we are anxious that the readers of the SIGNS OF THE TIMES should know fully why funds are being solicited for such an undertaking. We believe as the reasons are better known a very generous response will follow.

Let us first briefly consider the climatic conditions of India in the different parts of the country. A bird's eye view would reveal the fact that India is divided into three regions which are as follows:

1. The Himalaya region, which includes the southern portion of the lofty Himalaya Mountains and their offshoots.

2. The second comprises the land stretching southward from the Himalayas, and includes the valley-plains of several large rivers which find their rise in these high mountains.

3. The third region is a triangular table-land comprising the southern half of India. It is frequently called the "Deccan."

The Himalaya region lies between 30° and 35° north latitude, and the climate is cool and refreshing. The lofty peaks of the Himalayas, many of which are more than 20,000 feet high and covered with perpetual snow, exert a cooling and invigorating influence over this whole region. Blankets are always acceptable at night in the summer time, and during the day in the house it is always comfortable, while in the winter snow falls in many of the hill towns.

In the river-plain region, where our mission work is almost all located, the climate is in many places very unhealthful, especially in Bengal where the elevation above sea-level is little and the country malarious. About Calcutta the fever districts are many and the climate is such that few missionaries from the north can long endure climatic conditions without a change, and some are not able to endure them at all.

The hot season in the river-plains region begins the latter part of March and continues until the first of November. During this time the thermometer registers anywhere from 90° to



The graves at Karmatar, of Evangelists D. A. Robinson and G. M. Brown, who died in 1900 of smallpox in labor for others in India. If it had not been for long depleting labors, these noble workers might have survived this disease.

140° and the heat is incessant day and night. So great heat for so long a time is very enervating and depressing to those of northern birth.

Because of these conditions it seems to the Mission Board and the workers in India that a foothold should be secured in the mountain regions, where there are many souls who know nothing of Christ and where climatic conditions are more favorable. There are at least three reasons for locating a mission in the mountains, which are as follows:

1. To carry the Gospel and a knowledge of

the principles of present truth to the mountain tribes, of whom many, yea, multitudes, know nothing of Jesus Christ and of salvation through His name and merits.

2. For the benefit of our missionaries working in various parts of India where the heat and season is intense and protracted and the climate unhealthful. A mission in the mountains will serve as a retreat for worn laborers to regain health and strength.

3. As a training center where native converts may be trained for work among their own people living in unhealthful districts where our missionaries from the north can not work.

India's sons and daughters, we believe, are to be reached largely through those of kindred tongue and tribe who accept the light and go forth to their own people.

These are, in brief, the reasons for raising funds for a mission in the mountains of India, and we believe as the readers of the SIGNS OF THE TIMES know the purposes of the fund many more will esteem it a privilege to donate. About \$3,000 has thus far been raised. Thank God for this and for the generosity it shows.

But more money is required. It will take at least \$5,000 to buy land and put up necessary buildings, etc.

For the sake of Christ's work in India, and for the sake of His faithful missionaries, who are now working in the heat and the sun to bring men and women to Christ, this appeal is made. A lighthouse in the mountains will spell progress to the cause of Gospel truth in India. Those who give, and make a sacrifice to give, will be sharers in the reward to be pronounced upon those who have wrought for India and her millions. There are souls at stake. Let us give and give freely.

J. L. SHAW.

RAILROADS IN AFRICA.

UNDER the above caption, Missionary L. E. Glenn, of the Pentecost Band, writes to the *Herald of Light* as follows:

"A great barrier to mission work on the Upper

Nile and in Central Africa has been overcome by a new railroad just opened in January, from the Red Sea to the Nile. You will no doubt feel that the Lord's hand is in it when we tell you that this line of 325 miles of railroad was built under a tropical sun and in spite of great obstacles, in just fourteen months. The distance from the Red Sea to the Upper Nile can be covered in a few hours. Heretofore it has been a long, wearisome trip of about five days and nights from Alexandria to Khartoum by way of Nile Valley and part of the distance the trip was made by Nile steamers.

"Now all the great Western Sudan is in close touch with the outside world by this miracle of

English engineering and enterprise! Another line will soon be constructed in the Sudan which will make in all, over 1,200 miles of railroad in that neglected district. Do the missionary people need a stronger challenge than this? We can not excuse ourselves to the Lord if we carry not the Gospel to every creature. What means this rapid opening of mission territory but that the Lord wills to give these wandering tribes a chance for salvation before He returns to take away His people."

"Send Us a Preacher."—Miss Russell tells of a written petition from a city one hundred miles from Peking, to which seventy names were signed, asking for a preacher or teacher. Similar requests from other quarters are coming to our missionaries in China, from cities or villages in which there are now no permanent Christian laborers. These communities have heard something of the truth, perhaps from missionaries while on their tours, and they are coming to know from the light which has been diffusing itself over China within the last four or five years, that the Christian religion, which is allied in their minds with Western enlightenment, is worthy of being studied, even if they have not gone so far as to decide that it ought to be received. This is the day for seed-sowing in China.—*Missionary Herald*.

OUR WORK AND WORKERS.

AN institute for church-school teachers will be held at Maple Plain, Minn., August 14-18.

THE East Michigan Banner notes the baptism of five candidates at Saginaw, by Brother Wm. Ostrander.

THE Welcome Visitor notes the baptism of six candidates at Massillon, Ohio, June 16, by Brother H. H. Burkholder.

ANY of our S. D. A. literature sent post-paid to Eld. H. Clay Griffin, Chester, Ark., will be used to good purpose.

FIVE converts are reported in connection with the labors of Brother C. D. AcMoody and Anna M. Jensen, at Sparta, Wis.

IN the Wisconsin Reporter, Brother F. F. Petersen notes the baptism of seven candidates at Eau Claire, Wis., June 9.

THE city churches of both Cincinnati and Toledo, Ohio, have purchased meeting tents for use in those cities by the conference.

THE annual session of the Utah Conference will be held in connection with the camp-meeting in Salt Lake City, August 16 to 25.

THE academy at Harvey, N. D., has secured the services of Prof. N. W. Lawrence, who has been principal of Mount Vernon College, Academia, Ohio, for a number of years.

FROM Chester, Ark., Brother H. Clay Griffin writes of a good interest and several keeping the Sabbath. He was to move his tent to Winslow on the first inst.

IN the Northern Illinois Recorder, Brother F. J. Harris reports the baptism of seven candidates at Aledo, June 2. Four others had commenced to keep the Sabbath, who were to be baptized at a later occasion.

THERE was an addition of two members to the new church at Longview, Texas, at the last ordinance occasion. A half-dozen others have accepted the faith and are keeping the Sabbath, but have not yet united with the church.

IN connection with meetings at Chatham, Ont., June 16 and 17, a new house of worship was dedicated. The sermon was by Brother E. K. Slade, president of East Michigan Conference. Brethren Isaac Sandborn and A. O. Burrill also took part in the exercises.

THE camp-meeting at Oakland, Cal., will commence on the 19th inst., and continue until the 29th. A large outside attendance is expected, because of the large number of fire refugees in and about the city with no special occupation. The camp will be located at Grove and Forty-First Streets.

AT the late session of Minnesota Conference, officers were elected as follows: President, H. S. Shaw; vice-president, J. F. Anderson; treasurer, C. M.

Everest; secretary, Wm. Asp; Sabbath-school and mission secretary, Ella E. Merickel; educational secretary, W. W. Ruble; field secretary, F. F. Fry, religious liberty secretary, O. O. Bernstein; medical superintendent, Dr. E. P. Hawkins.

THE office of the Pacific Union Conference has been moved from Oakland to Mountain View, into the new headquarters building. The California Conference office will be moved to the same building after the Oakland camp-meeting, or about the first of August. The presidents of both conferences, Brethren H. W. Cottrell and W. T. Knox, have their homes here. In this connection we also note that the Pacific Union Recorder will be published in Mountain View hereafter.

A PRETTY little booklet recently received, is replete with information about our Paradise Valley Sanitarium, in San Diego County, Cal. It is illustrated with a number of views of the buildings and premises; also of the surrounding country, of the bay, and the Pacific Ocean. A description of the climate is accompanied by a temperature diagram, showing interesting comparisons with other localities. Persons desiring information regarding the sanitarium and its advantages should send for a copy of this little souvenir. Address, Paradise Valley Sanitarium, National City, Cal.

NO ONE should lose sight of the fact that circumstances are accumulating that will make it harder and harder to disseminate the Gospel message. One or two more such disasters in our country as has just befallen California would create a very stringent condition in the money market. We have not yet seen the full result of this calamity. Noting the things that make it necessary to redeem the time while circumstances are comparatively favorable, the Gospel Herald (Nashville, Tenn.) says: "Turning to the financial world, we see indications of changes there that may make it much more difficult to secure means for carrying forward our work than it has been in the past. We can not expect that the prosperity that has attended this country for a number of years past will continue indefinitely. We must, in the very nature of things, pass through a period of financial stringency in the very near future. Only a few days ago, a panic was very narrowly averted in Wall Street, and the reason for it no one could tell. Turning to the industrial world, we find a state of unrest that is a harbinger of serious labor difficulties in the near future, with all the attendant evils which result from such a difficulty."

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DENVER SUNDAY ORDINANCE
SUSTAINED.

THE *Times*, of Denver, Colo., bearing date of May 9, contains portions of an opinion rendered by Chief Justice Gabbert, which was concurred in by all the justices of the court, making the decision unanimous in support of the ordinance closing the Denver barber shops on Sunday. We note the following expressions:

The experience of centuries has demonstrated the necessity of periodical cessation from secular labor. This rule of conduct with respect to secular pursuits is recognized by the entire civilized world as essential to the physical and moral welfare of society. Sunday ordinances are therefore sustained as constitutional, upon the theory that for the purpose of promoting the general welfare of the inhabitants of a city it is necessary that their usual and ordinary avocations, except those of necessity or charity should be suspended upon the Sabbath day, and that for this reason such ordinances are within the domain of the police power of the municipality enacting them. - This is settled by a practically unbroken line of decisions.

The business of carrying on a barber shop is in every respect lawful and respectable; it is in no sense objectionable from any point of view, but these are not the tests to be applied to the ordinance in question.

The business is purely secular, and not a work of necessity or charity.

To this the *Times* adds that officers of Journeymen Barbers' Union No. 205 of Denver have expressed their thanks to the ministers and others who have helped in the contest to uphold the ordinance.

Should there exist a lingering doubt in the minds of any that Sunday laws are religious in character, the foregoing opinion of Chief Justice Gabbert would remove it. The justice frankly says, "The business of carrying on a barber shop is in every respect lawful and respectable; it is in no sense objectionable from any point of view."

What! a business which "is in every respect lawful and respectable," and "in no sense objectionable from any point of view," considered a crime if performed on Sunday! All can plainly see that it is the religious character of the day that renders "lawful," "respectable" work which is "in no sense objectionable from any point of view," a crime on Sunday.

This opinion emphasizes the idea that the reason the work of a barber is unlawful on Sunday is because it is "secular." Secular means worldly, pertaining to the world. Thus again it is seen that this decision pertains to things which are heavenly or sacred, and are therefore religious.

The justice says further that "the experience of centuries has demonstrated the necessity of periodical cessation from secular labor." That people should refrain from secular pursuits on one day in the week is not the only thing that "the experience of centuries has demonstrated." Experience has proven it a necessity, for a man's spiritual good, to pray, go to church, get baptized, and partake of the communion. But because centuries have proven the necessity of these things, shall the state enforce by civil enactment these things which are necessary to one's spiritual good? An opinion requiring the recognition of these Christian duties would be just as consistent as the foregoing opinion concerning Sunday observance.

Another thing which the experience of centuries has also demonstrated is that, as the result of the opinion of civil magistrates, of which the chief justice of Colorado is typical, we have had as the fruitage the union of church and state, with all its baneful bigotry, oppression, and persecution, which has stained the pages of history with the blood of countless martyrs who have dared protest against such an opinion.

K. C. RUSSELL.

ANOTHER PHASE OF SAN FRANCISCO'S CALAMITY.

JUST after the fire in San Francisco, two leading political rivals were said to have agreed that, for the purpose of united action in rebuilding the city, there should be no more politics in connection with the city's administration for ten years. But there are evidently some parties who are not abiding by the dictum of these two "bosses." The millions of dollars in the relief fund now being distributed, and to be handed for the next year or more, is a tempting bait for experts in the manipulation of public funds.

It is now stated that three chief financiers have been appointed with salaries of \$6,000 a year each—equal to the salary of the governor of the state;

Lot," which the Lord cites as samples of the condition of the world at His second advent. See Matt. 24: 37-39; Luke 17: 26-30. These great calamities are great developers, both of human sympathy and of human cupidity and depravity.

STILL BLIND TO THE LESSON.

A SAN FRANCISCO journal says that New York estimates that by 1920 she will have a population of 8,320,000 within a twenty-mile circle centering at the City Hall. By 1913 San Francisco will have 750,000, is the prediction of the same journal. Thus we see that despite the fact that the cities are the centers of crime, of epidemic, of political corruption, and of disaster, the world's idea of progress and prosperity is phenomenal city-building. There is hardly a degrading, degenerating, demoralizing drawback to true civilization that does not find its chief impulse and cultivation in these great aggregations of extreme wealth and extreme poverty. Every effort is employed to concentrate men into heterogeneous masses to prey on one another, while the millions of fair acres of land in the country are idle or half cultivated.

In summarizing the disasters of the present century, a secular press correspondent says, "The god

The Call=Chronicle=Examiner

SAN FRANCISCO, THURSDAY, APRIL 19, 1906.

EARTHQUAKE AND FIRE: SAN FRANCISCO IN RUINS

DEATH AND DESTRUCTION HAVE BEEN THE PATE OF SAN FRANCISCO. SHAKEN BY A TIMBREL AT 5:15 O'CLOCK YESTERDAY MORNING, THE SHOCK LASTING 8 SECONDS, AND SCOURGED BY FLAMES THAT RAGED DIAMETRICALLY IN ALL DIRECTIONS, THE CITY IS A MASS OF SMOULDERING RUINS. AT SIX O'CLOCK L.A. "VENUE THE FLAMES CEAS-
INGLY PLAYING WITH INCREASED VIGOR, THREATENED TO DESTROY SUCH SECTIONS AS THEIR FURY HAD SPARED DURING THE EARLIER POP " BUILDING THEM
PATH IN A TRIANGULAR " FROM THE START IN THE EARLY MORNING, THEY JOCKEYED AT " THE DAY WANDERED LEFT THE BUSINESS SECT " ENTIRELY CO-
VASTATED, AND " RECTIONS TO THE RESIDENCE PORTIONS AP " AD MADE THEIR WAY OVER " SECTION AND "END
"WED OUT ALONG THE SH" "ORE "THE HILL "ED, THY

Democrat-Republican

SANTA ROSA, CAL. TUESDAY MAY 1, 1906

San Francisco News

San Francisco, May 1.—Street lights were burning in San Francisco early in the first

different companies to their hands, the Fire Underwriters' Adjusting Bureau at its meeting this morning in Reed Hall passed resolutions aimed to dis-

Supply Train Wrecked

Incen, A. T., April 30.—A west-bound fast freight on the Southern Railway wrecked by a broken wheel of Benson fast freight.

What the earthquake and fire did for rival papers—temporarily. The *Call*, the *Chronicle*, and the *Examiner*, of San Francisco, have been bitterly antagonistic at times through all the years. The next morning after the earthquake they together issued a four page edition of which the above is a facsimile of the title and scare heads. It was printed in Oakland. The Santa Rosa *Democrat* and *Republican* so combined. It is a pity that such comity could not last.

that each of these has an assistant on high salary, at least one receiving \$5,000 a year; and many other helpers are being paid at political rates for services requiring only the ordinary political energy. Where there are so many good, capable, trustworthy people in the ranks of those who are temporarily out of employment, it would seem that the people's donations might be handled a little more economically. Such administration, together with the speculative sale of donated flour, and the attempted theft of hundreds of donated blankets by an ex-convict who succeeded in getting a position as chief of a relief camp, is calculated to check the flow of popular sympathy toward the stricken city.

It does seem almost incredible that the avarice of men who move in respectable circles should lead them to prey upon the charities of the public and the donations to the needy at any time, much less in the face of such cumulative suffering and want. But it is a sign of the times, an indication of the downward trend toward a general moral collapse, as "in the days of Noah," and "in the days of

of disaster seems to have taken demoniacal delight in laying his blighting hand on our centers of population." Well it could hardly be otherwise; few of the recognized *great* disasters could have occurred unless there had been abnormal concentration of people and property. But men refuse to learn the lesson, of which the pages of history overflow with examples—from Babel and Sodom to San Francisco.

The recent conflagration in San Francisco was the seventh of those that have been rated as "great fires." Each was so reckoned at the time of its occurrence. In December, 1849, about fifty houses in the business center were destroyed, with an estimated loss of a million dollars. This was a heavy loss considering the size of the town. The second "great fire" occurred in May, 1850. Three hundred houses were destroyed, entailing a loss of three and a half million dollars. The third fire occurred in June of the same year, when property in the business portion of the city was burned to the extent of four million dollars.

The fourth "great fire" came in September following. More ground was covered, but the houses being of a cheaper order, the financial loss was not so heavy. The fifth in the list destroyed most of the business part of the city, involving a loss estimated at twelve million dollars. It occurred in May, 1851, and brick, stone, and iron buildings deemed fire-proof were swept before the flames. Shipping was saved by cutting away the wharves. Many lives (the number never was definitely known) were lost in this catastrophe. The sixth great fire came in the latter part of June, the same year, and destroyed about five hundred wooden structures, mostly one-story. The property loss was placed at three million dollars. It will be seen by this statement that the Queen City of the West had a long respite (nearly fifty-five years) from extensive fires.

VIVISECTION.

TO THE EDITOR OF THE SIGNS:—It seems incredible that in this enlightened age and in connection with one of our higher educational institutions, there should, from day to day, be committed acts of barbarism which rival in their cruelty the most fiendish plots of the Dark Ages; but such is the case. The daily press reveals the revolting practices perpetrated in the name of science by a certain professor in the University of Chicago.

This man does not scruple to experiment upon live animals, without even the employment of anesthetics, in the following fashion: He severs the spinal cord of a cat, he probes into the brain of a dog and scalds his feet. These inoffensive creatures are thus made to endure indescribable agony to demonstrate the most common experience of everyday life—the reflex action of the nervous system.

Such acts of barbarism in the presence of a class can not but tend to destroy every instinct of humanity in the breasts of those who are compelled to witness such outrages. This is not the kind of education our young people need. It is not the unfortunate animals alone who suffer. Every such cruelty has a "reflex action" upon ourselves.

"I would not enter on my list of friends . . . the man who needlessly sets foot upon a worm."

THORO HARRIS.

RETURNING TO THE WALLOW.

JULY 5 was the date set by the supervisors of San Francisco for reopening the saloons. The license fee has been fixed at \$500 a year. Until further notice the saloons may open only from 6 o'clock A.M. to 8 P.M. No bars will be permitted in connection with grocery stores. No saloon will be permitted within 150 feet of any church or school. Licenses will be issued only to citizens, or persons intending to become citizens. Saloons will be open Sunday, the same as on other days.

Senator Wolfe appeared in behalf of the grocery stores, in opposition to the prohibition of bars in such stores; but he incidentally spoke against high license because it put "merchants" out of business, and thus would not increase the revenue. In speaking favorably of the traffic, he said that the lack of drunkenness in the city was not entirely due to closing the saloons; but that "the earthquake and the fire had put the fear of God in the hearts of the people, and caused them to realize that they should not continue in their old ways. If the citizens had wanted to drink during the past two months, they could have gone to Oakland."

This was a very lame argument. The awful drunkenness and debauchery of the first day or two of the fire, until the liquors were destroyed by the fire and the authorities, showed that the panicky fear and dread caused an extraordinary resort to strong drink. It is a fact, too, that many did go across the bay for drink, until it was necessary to close the saloons. But, if the fear of God has been the cause of the sobriety in the prohibition city, is the restoration of the saloons an indication that this fear is departing? or that the official advocates of the traffic are desirous of seeing it depart? Surely nothing will so conduce to that end as the restoration of the drinking-houses and their natural adjuncts.

The Presbyterians, after a three years' effort, have adopted a prayer book entitled the "Book of Common Worship." We have not seen it, but the *Sabbath Recorder* says of it that "considerable struggle has taken place over the introduction of such a book of worship; but the majority of Presbyterians represented in the General Assembly ordered it." Also that "the book is in many respects similar to the 'Book of Common Prayer' of the Episcopal Church." Such disasters as recently befell San Francisco are happily provided for in the following petition:

Almighty God, who art a very present help in time of trouble; let not the heart of Thy people fail when fear cometh, but do Thou sustain and comfort them until these calamities be overpast; and since Thou knowest the cause and reason why this grievous disaster of earthquake and fire hath fallen upon men, so do Thou heal the hurt and wounded, console the bereaved and afflicted, protect the innocent and helpless, and deliver any who are still in peril, for Thy great mercy's sake. Amen.

To people in this vicinity it would almost seem that this prayer was prepared for the special occasion, but the compilation was a previous work, and no doubt there will be occasions for its use in other localities in the future. We are in the time of "earthquakes in divers places."

Sunday Closing versus Temperance.—A correspondent says that the city council of New Ulm, Minn., has refused the request of the majority of the saloon-keepers of that city to enforce the Sunday-closing laws. Why such a request should come from that class of men is not stated, but the action of the council is to be commended. If the saloon-keepers want to close their own places, the council is surely not compelling them to keep open on Sunday; and if the request was to have legitimate business places closed on that day, the purpose could not have been a benevolent or unselfish one. The liquor traffic does not run in such lines. The fact that the Sunday-closing movement finds favor with saloon-keepers is evidence that there is something in it that is not in harmony with temperance. Such action as that above noted ought to forever settle the point, which we have long maintained, that enforced Sunday observance can not be reckoned as a temperance measure.

Homestead Land.—The register and receiver of the land office at Redding, Cal., have received notice that a tract in this district, hitherto in temporary forest reserves, is thrown open to settlement, but can not be filed on until due notice has been given by ninety days' advertising. The homesteader can settle upon the land now, establishing a squatter's right, tho he can not make a genuine filing until the advertising is completed. The land lies in the Lassen Peak, the Klamath and Trinity reserves, and is situated in eastern Shasta, eastern Tehama, Trinity, and Siskiyou Counties. This area contains considerable rocky and brushy hills, of little or no value for agriculture, and fit only for grazing. The climate is excellent.

Unwitting Admission.—While the newspapers of San Francisco have endeavored to make it appear that the earthquake of itself was really an insignificant affair, and would have caused but little loss but for the fire, they sometimes forget, and stultify their positions. For instance, the *Chronicle*, in noting its return to its old home, is inclined to boast a little about its substantial building, and says: "The *Chronicle* building was among the few in the city that was entirely unharmed by the earthquake. The shock that humbled so many of the proud buildings of the city to the ground, shook the solid walls of the *Chronicle* building in vain." Now if there were so few buildings unharmed, and so many of the "proud buildings" humbled to the ground, surely the earthquake was no light affair.

The recent outbreak and massacre at Bialystok, Russia, indicates that conditions in that ill-fated empire continue almost indescribable. The loss of life is estimated at about three hundred, mostly Jews. Not only were people killed, but they were horribly mangled, showing that veritable demons

must have inspired the onslaught. One correspondent says he personally counted 290 Jewish corpses, while but six of other races were noted as killed and eight wounded. Anti-Jewish riots were also reported at various places in the provinces of Gioudz and Lomza. Several Jews were also killed at Grajewo, in Russian Poland, and at Starcheltz all the Jew's shops have been destroyed. A correspondent at Bialystok says that he saw both soldiers and officers engage in the murder of defenseless men and women.

Evidence of an extensive revolutionary spirit in the Russian army has been discovered by the authorities. All doubt of a military revolutionary league's operations have been quelled by the discovery of the seal and official documents with soldiers attached to staff headquarters at Vilna. Martial law was proclaimed at Odessa on the 3d inst., because of the ferment among the troops there. An incipient riot is reported to have occurred among the Cuirassiers of the Guard at Tsarskoe-Selo, where they had been ordered not to read the newspapers. Officers of the guard who were questioned on the subject declared that the severity of the measures taken to prevent the spread of the revolutionary propaganda among the troops is arousing such intense resentment among the men that the lives of the officers themselves are endangered.

Another Phenomenon.—It is reported that Chrystle Peak, near Verdi, Nev., has undergone a wonderful change recently. A prospector tells that he came across enormous rents in the side of the hill, varying in width from two to twelve feet, and extending far up the mountain. In some places the trees were torn up and broken. Parties who went out from Reno to see for themselves report that from one large fissure a vapor resembling steam was issuing. As the people of that region did not experience any quaking of the earth, the cause of the conditions there is yet a mystery.

Cloudbursts have been generally experienced in mountain regions, but a remarkably heavy one occurred in the vicinity of Lincoln, Neb., on the night of the 1st inst., causing heavy damage to property. A current report says that "in the business streets of Lincoln the water was more than two feet deep. The sewers overflowed, and the water ran into the basements of most stores. The city pumping stations were flooded, and the water supply was cut off. The damage in the residence portions of the city was heavy." It is also stated that all the streams of southeastern Nebraska were out of their banks.

The president of Venezuela declines to participate in the Pan-American Congress at Rio de Janeiro because he suspects that the United States Government will seek to use the convention as a means of obtaining control of the South American republics. Our government's encouragement of the Panama secession from Colombia, and getting control of the canal zone, was the cause of much suspicion that there were further designs in the south not entirely benevolent.

The Italians are not at all to blame for barring out canned meats from the United States, after the official reports of inspection of the great packing houses by the government. But some of the newspapers are suggesting retaliation. It would seem that refusing to buy the polluted preparations is the only effective means of enforcing cleanliness in the preparation of the stuff, which is bad enough at best.


A "union exposition" is being arranged for by representatives of the American Federation of Labor, to be held in Minneapolis, probably in November next. The object is to celebrate the achievements of union labor in every branch of industry.

A tornado passed over West Station, Texas, twenty miles north of Waco, on the 2d inst., and blew down a score of residences. Mrs. Mary Allen and a man named Adams were severely injured.

To assist in the rebuilding of San Francisco, the sum of \$10,000,000 is to be deposited in the national banks of the city by the government, with the city's bonds as security.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., JULY 18, 1906.

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

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

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"Perfect love casteth out fear." He who has such love for the Maker of heaven and earth will not live in constant dread of earthquakes. He will say in the language of the psalmist, "I will trust, and not be afraid."

Gov. John M. Pattison, governor of Ohio, died at his home in Milford, June 18. He was elected on the Democratic ticket, but was a pronounced Sunday-law advocate. Lieutenant-Governor Andrew L. Harris, who now becomes governor, was elected on the Republican ticket. He has been three times elected lieutenant-governor.

Glad to Be Agreed.—*Messiah's Advocate* says: "One of the greatest trials of our people in this state is our being confounded with the S. D. Adventists, as many persist in doing." We feel about that way, too, when we have time to think about it. There are so many wide, vital distinctions between commandment-keepers and antinomians that we are glad to agree in one point.

Earthquake Special No. 2.—We have still on hand a few thousand of Earthquake Special No. 2, which retails at 5 cents a copy, but which many news-dealers have sold at 10 cents. It has sold splendidly. California, north of Tehachapi, has sold 128,198 copies of this issue. Individuals have sold from 200 to 500 copies a day. To close out quickly we will furnish this in quantities of from 10 to 1,000 copies at *two and one half cents* a copy; 1,000 or more at two cents a copy. At an average sale of 150 copies a day an agent will clear \$4.50. While the supply lasts we will be glad to furnish them to any who are interested in advancing the great work for which the SIGNS OF THE TIMES stands. Order from the SIGNS OF THE TIMES, Mountain View, Cal.

JAPANESE FAMINE FUND.

WE have omitted this in past issues because of press of work and other important matter pressing for recognition. Up to date it is as follows:

Previously reported, \$429.15

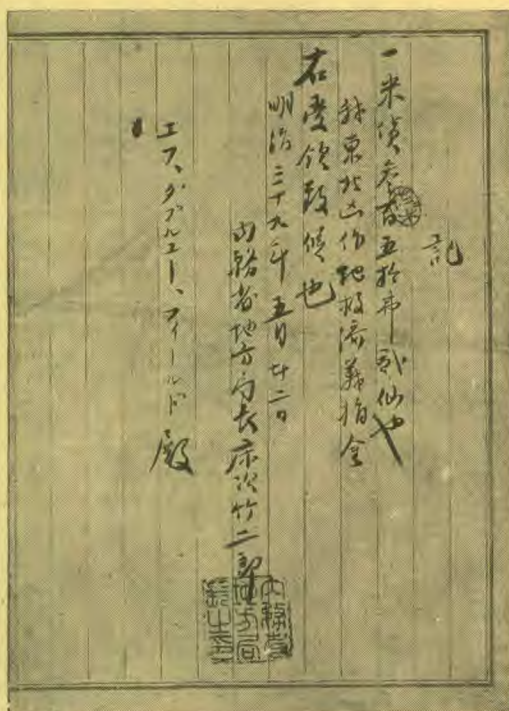
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Scotia	4.00	Luman Ferris	1.00
W. H. Hall	12.79	Mrs. Francis Cramer	1.00
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J. A. Dye	1.60	Mrs. Emma Emmonds	1.00

Total (June 1)	\$567.20
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Sent April 22, F. W. Field
May 31, " "

The receipt has not come as yet for the latter remittance. We give below a facsimile reproduction of the Japanese official receipt of the first remittance. The beginning is at the right, and it reads from the top down.

It may be of interest to our readers to learn through Mr. Field that the government department of affairs in the provinces, says



Official (facsimile) receipt for our first remittance
of \$350.02.

that while the money was needed, and has been used for the needy, that the accounts published in American papers were often greatly exaggerated. There has not been the great loss of life reported. The great distress is now over, and there is a fair prospect for crops.

We will give receipt for second remittance as soon as it comes.

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:

1. 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.
4. A whole page (seven views) of Stanford University buildings before and after the great temblor.
5. A whole page (six views) of refugee scenes, camps, etc.

6. A page on areas covered by earthquake and fire, including a relief map of San Francisco, with burned district in red.

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. 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.

South Lancaster Academy's "Twenty-fifth Semi-annual Announcement, 1906-1907," has come to our table. It is a very neat production, and is accompanied by a neat calendar for the year from June 1906 to May 1907 inclusive. The calendar contains scenes of beautiful South Lancaster, one of the prettiest places in Massachusetts, which abounds in them. The school is a good one. A list of its graduates is given as far back as 1888. No center of information is given. Address the president, Prof. Frederick Griggs, South Lancaster, Mass.

A ship canal across the Isthmus of Darien is the latest canal proposition. The project is being agitated by the Colombian Government, and is said to have the assurance of co-operation by other South American republics. It is claimed that the work can be done in six years, at a cost of \$70,000,000, and be a sea-level thoroughfare. It is assumed that \$50,000,000 can be secured from European capitalists. If the enterprise should be successful it would prove a shrewd retaliation against the United States for encouraging the Panama secession.