

Signs of the Times

Contained in this Issue.

KADESH-BARNEA.
(A Lesson for Lazy Christians.)

THE CALIFORNIA CHRISTIAN
ADVOCATE ON THE SUNDAY
AMENDMENT.

QUESTIONS.
(Birds in Water, The Letters "U" and "V.")

THE GREAT SALVATION.
(Divine Revelation.)

MIRACLES, MARVELS, MYS-
TERIES.
(The Miraculous Element of the Bible.)

IS IT A CHRISTIAN MEASURE?

THE SUPREMACY OF THE PRE-
VIOUSLY WRITTEN WORD.

NOT A CALIFORNIA NEED.

LET IT GO.

CALL AND RESPONSE.

A VISIT TO MOUNTAIN VIEW.

Poetry

Souls Wanted.

A Song in the Tempest.

Ours to Make Them Thine.

Bethel.

Our Home.

SIGNS OF THE TIMES

PUBLISHED WEEKLY

(Entered Sept. 15, 1904, as second-class matter at the Mountain View, Cal., post-office, under Act of Congress of March 3, 1879.)

C. H. JONES - - - CIRCULATION MANAGER.

Per Year, post-paid\$1.50

Six Months, 75 cts. Three Months, 40 cts.

To Foreign Countries, per year, \$1.75

WORDS OF CHEER FOR 1907.

"I have decided to renew my subscription to the **SIGNS OF THE TIMES**. I thought of dropping it for a short time, but you speak of making the paper more valuable to its readers. The paper has been very valuable in the past, but as there will be some articles in the **SIGNS** this year which will be interesting to me, please send it on to my address from the first of the year. Enclosed find P. O. order for \$1.50."

"Enclosed find money-order for \$2.25 for which please send **SIGNS** six months to —, also **SIGNS** one year with two back numbers to —."

"The **SIGNS** is an excellent paper. I would hardly know how to get along without it."

"Enclosed please find \$1.00 for which send the **SIGNS** three months to —, and to me for three months, with seven copies of the Thanksgiving Number. Finding the **SIGNS** so full of comfort, and such a duty reminder, makes me long to see all my friends and neighbors reading it, and tho giving them away as fast as they arrive, there is room, much room, for more."

"I enclose my renewal and one new name, and hope I shall not miss a paper. If you give the same rates, I will try and get a few more names as soon as I can see my friends."

"Am hardly able to take the **SIGNS**, but can't get along without it. It is the best paper of its kind."

"Some one has sent me the **SIGNS** this last year, and I do enjoy reading it."

"I can't afford to be without the **SIGNS** as long as I am able to pay for it."

We have a few each of the first issues of this new year.

Perhaps you would like to take advantage of our \$1.00 rate on four or more new yearly subscriptions and send in at least this number to begin with the very first issue in the year.

Regular subscription price, \$1.50.

Four or more new yearly subscriptions by one person at one time, \$1.00 each.

Address your tract society, or **SIGNS OF THE TIMES**, Mountain View, Cal.

COOPERATION CORNER.

"Enclosed I send two dollars for Cooperation Corner fund. —"

"I am glad to be able to help in a worthy cause, and send you a money-order for \$1.50, with which to furnish back numbers of the **SIGNS** for the reading-rack in the southern city."

Other donations for this fund will be gladly received and used judiciously. Address,

SIGNS OF THE TIMES
Mountain View, Cal.

Ready Once More!

Our fire consumed every trace of the Signs Leaflets—stock, electrotpe plates, drawings, and engravings. Fortunately a duplicate set of electrotpe plates had been shipped to Washington, D. C., for use on the Atlantic Coast, and from this another set of plates for our use have been made. These have been received, and we have printed a 50,000 edition, and are ready to fill orders.

This series of Leaflets covers vital phases of Bible truth for this time, and are condensed to the last degree. Each Leaflet has an especially engraved heading, and consists of two well-filled pages of matter. The titles are as follows:

1. The Sure Word of Prophecy.
2. Prophetic History of the World.
3. Second Coming of Christ.
4. Signs of Our Times.
5. The Sanctuary.
6. The 2,300 Days.
7. The Law of God.
8. The Sabbath of the Bible.
9. The First Day in the Bible.
10. Who Changed the Sabbath?
11. The Great Threefold Message.
12. The Seal of God and the Mark of the Beast.
13. Church and State.
14. Life and Immortality.
15. The Great Judgment Day.
16. The Home of the Saved.

Sold only in full packages of 100 of a kind, or in pound packages containing about 18 of each of the 16 kinds. The prices are as follows:

100, all one kind	\$0 15	post-paid
1,000, 100 each of the ten kinds	1 30	" "
1,600, 100 each of the 16 kinds	1 95	" "
1 lb., about 18 of each kind	50	" "

Address your Tract Society or the Publishers,

PACIFIC PRESS PUBLISHING CO.,
Mountain View, Cal.

1109 E. 12th St.,
Kansas City, Mo.

285 Salmon St.,
Portland, Ore.

REVIEW & HERALD PUB. CO.,
Takoma Park, Washington, D. C. Battle Creek, Mich.

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."

Vol. 33, Number 5
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, JANUARY 30, 1907.

Weekly, \$1.50 per year
Single Copies, Five Cents.

Manuscripts should be addressed to the Editor.

For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR
A. O. TAIT, - - - - - ASSOCIATE EDITOR.

KADESH-BARNEA.

A Lesson for Lazy Christians.

IN the cultivation of the oasis and desert and mountain region before us?—Not at all. Doubtless it would take industry to thrive there; but our lesson is not on the physical cultivation of the soil of this Eastern Arabah, however promising or unpromising the picture. There are plenty of lands nearer home which promise better. What is the lesson then?

with the things of time and sense. Poor and miserable and unrepresentable as they were, they were still God's remnant in the earth.

—o—

THREE million or more of men, women, and children filed out of Egypt, in charge of the shepherd Moses, led by the strange phenomenon of a pillar—like a cloud by day, like a gleaming fire by night. A poor, motley, ignorant mass were they, just out of the swathing bands of slavery, where hard masters had thought for them. Doubtful, idolatrous, fleshly, they murmured at the scant fare and ill prospects of their desert wanderings. God must teach them ere they were fitted for the Land of Promise.

milk and honey," "of corn and wine," "of olive yards and vineyards," of cities already builded, of provision abundant, of waters an everlasting supply, of homes,—free, happy homes,—the yokes of bondage buried by the Red Sea! *Only eleven short days*, and the journey of the Wilderness of Sin is over forever, and all God's call and promise is demonstrated.

—o—

SURELY, we would call that a lazy family which, supplied with food and water and clothing, and strong and well, would take one year, or even one month to make the eleven days' journey. The Hebrews were not physically lazy. That has never been laid to their charge. Presumably they were



Kadesh-barnea, on the Southern Border of the Promised Land.

DID you ever hear of the nation of Israel? of God's calling them out of the darkness, the idolatry, the bondage of Egypt into a land of liberty, of plenty, of gladness? About thirty-four centuries ago the call was given. "Moses, the man of God," held the high commission to bear it—to Israel as God's invitation, and to Pharaoh as a plea for justice in letting his slaves go. The Israelites responded to the call. Pharaoh was compelled by justice to do what would have proved to him the blessing of salvation had he willingly responded.

—o—

JEHOVAH did not call the Hebrews because they were the greatest of peoples, or the wisest, or most learned, or most refined or cultured. It was Jacob and Esau over again. They were a people who longed for God, while the world had rejected Him. They had a desire for the better things, while the other peoples of the world were satisfied

They must learn by the daily manna that Jehovah could supply bread where no grain grew. They must learn that He could furnish abundance of water in desert wastes knowing neither rain nor stream! More than this, they must learn that, above all things else, character was enduring, and the only right character was that taught by the precepts of the Decalogue, and amplified, impressed, and enforced by the object-lessons of the sanctuary and service of God. Two years were spent in the shadow of Sinai, in the vicinity of Horeb "the mount of God," in learning the law of the Most High.

—o—

AND then Kadesh-barnea. Where was Kadesh-barnea?—Right on the southern border of the Land of Promise. How far from Horeb was Kadesh-barnea?—"It is eleven days' journey from Horeb by the way of Mount Seir to Kadesh-barnea." Deut. 1:2. *Only eleven days!* And then "the land of

at Kadesh-barnea eleven days after the Pillar started out to lead them from Horeb to the goodly land. They reached Kadesh-barnea safely, but they did not cross the border. They had been industrious enough to build a gorgeous center of worship,—the tabernacle,—and to gather their food, and care for their camp, and repel hostile invaders for two years. There were no sick ones among them. Physically, they were in excellent condition, and made good progress. But they had failed, failed in learning the great lesson that true progress in God's school is not the mere ground surface passed over, or the length of journey taken, measured either by years or leagues, but the proximity of character to God's character, the growing likeness to the Master, the pruning away of unholy, fleshly excrescences, the rounding out of strong moral character.

—o—

It is only the spiritually industrious which

make progress. The lazy are ever lagging. The trees of the heart remain unpruned, and the principal thing upon the tree is leaves. The soil of the heart is untilled, and it soon becomes grown over with weeds. The eyes of the traveler are not kept upon the goal,—the perfect standard of God,—and therefore the feet wander out of the way. Ease calls to rest, and the westering sun finds the pilgrim, not only no further on his way, but discouraged and complaining. Instead of betaking himself to prayer, he complains. Instead of searching his own heart, he finds fault with the shortness of the way. Instead of fixing his eyes upon God's promise of the good land before, he looks back and longs for the flesh-pots of Egypt. Even while his feet journey onward in the path of life with God's people, his heart is in Egypt and his soul is starving. If admitted to the goodly land, he would still long for the leeks and onions and garlic and flesh-pots of slavery.

—o—

EVEN so did Israel. They reached Kadesh-barnea. That God's word might be confirmed to them, twelve spies were sent forward to search the land and report. The spies went and returned. They confirmed all that God had said of the goodly land, but ten of them declared that they could not conquer the people. That is, the God who had overthrown mighty Egypt, had opened the Red Sea, had shaken the earth by His glorious presence, had supplied daily food and drink by miraculous power, this God had suddenly become weak, and could not save His people in Palestine!! The miracle-lined and wonder-paved road from Egypt was suddenly to sink in a black morass, and the people left to perish! So ten of the twelve spies thought. So the mass of the people believed. And therefore they could not enter. God could not uproot even the vile Canaanites for a people so spiritually lazy, so slothfully unbelieving, that their hearts could not keep pace with the physical journeying of the women and children. The journey to be taken by their feet, the lapse of time ere they entered Canaan, must now be measured not by days or leagues, but by heart-progress in character-building. So God turned them back to their wilderness wandering; and while it took but *eleven days* from Sinai to Canaan's borders, it took *thirty-eight* long years to cross that border.

—o—

WHAT a heart struggle it must have been for "the man of God" to turn back into the wilderness! Little wonder that in his impatience he committed the sin that he did in bringing the water from the rock to the rebellious people. What a heart struggle it must have been for the two faithful spies, Caleb and Joshua, to turn back to the desert again after having tasted the fruits of the Land of Promise! But they conquered, having "wholly followed" God from the beginning, they followed in all the devious windings of the wilderness wanderings till once again they crossed the border of the swelling Jordan into the goodly land. But they had this to cheer them—they knew the way would end in the Promised Land. They were God's remnant, they were of His remnant, and He

was mindful. What a sadder thing still it must have been for the great mass of those strong men to turn back to the desert, and there wander and die, wander and die, till all of them had fallen by the way! O, if the heart had but kept pace with the feet, what a different ending there might have been.

"Of all sad words of tongue or pen,
The saddest are these, 'It might have been.'"

—o—

JEHOVAH led His remnant who were loyal and true, in the days of Elijah. Only seven thousand, unknown to men, but known to God. He led His remnant in the days of the apostles, among whom were "not many wise after the flesh, not many mighty, not many noble." Yet were they truly God's remnant, and He was leading them. Even so in the last days God will have His remnant, gathered out from all lands and peoples and conditions, gathered to His one standard of character, His holy law, His one means of salvation, faith in Christ Jesus. As of old, they will have nothing to recommend them in the learning or wisdom of the world, in its wealth or power, in number and influence, yet are they still the remnant of God, bound for the Holy Land of God's immutable promise.

—o—

They are a motley crowd of all tongues and educations, yet God is leading. There are and will be those who keep step with the feet, but the heart is still in Egypt or Babylon or Edom. They gather the spiritual manna, but do not appropriate it; for they still long for "the leeks and onions and garlic" and "flesh-pots" of Egypt. They have turned back the congregation of God into the desert wanderings, and are prolonging the journey to Canaan's bright shore; yet that congregation is still God's remnant, and will ever be as long as they follow His truth, His Pillar, wherever it may lead. To the remnant of the latter day, has God given the warning of the former day. Lust not "after evil things, as they also lusted. Neither be ye idolators as were some of them." "Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us make trial of the Lord, as some of them made trial, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of example; and they were written for *our admonition*, upon whom the *ends of the ages are come*." See 1 Cor. 10:1-11. Do rapid work spiritually. Expect great things of God. Take the eleven days' journey and enter the land. Learn daily the lesson of Kadesh-barnea. God is able to give you victory. Are you willing?

—o—

The great question of religious legislation ought to be entirely apart from the question of which day is the Sabbath. The Sunday people, if they are true Protestants, ought to contend that Sunday should in no wise be made a matter of legislation. The Sabbath-keeper should take the same stand. No intelligent, true Protestant can take any other

position. No true disciple of religious liberty can take any other stand. Religious liberty is the right of the other man to think for himself.

THE CALIFORNIA CHRISTIAN ADVOCATE AND THE PROPOSED SUNDAY LAW.

THE *California Christian Advocate* of January 10, referring to the California Special SIGNS OF THE TIMES, on the proposed Sunday-law amendment to the Constitution, has the following editorial, which we print in all its courteousness:

"Against the Sabbath.

"Our friends, the Seventh-day Adventists, are circulating a counter petition against the proposed amendment to the constitution providing for a day of rest in California. The SIGNS OF THE TIMES, the official organ of that denomination, objects to the movement because the 'measure is religious,' and proves its contention by saying, 'This is evidenced by the proposed exemption of persons who conscientiously believe that the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day.' It is evident that the Seventh-day Adventists do not want any civil Sabbath. That paper goes on to argue at great length that such a law would interfere with religious liberty. It contends that the Constitution of California grants life, liberty, and the pursuit of happiness to all people, that everybody 'is free and independent' to run saloons, run horses, to run rabbits, to run anything their fancy may want to run, and nobody can interfere with their personal liberty. This is a fair specimen of its entire special edition, gotten out to head off the amendment: 'Man has the right to work seven days in the week if he wishes, . . . providing he doesn't interfere with the rights of others. But the rights of others need no Sunday law to guard them.' The whole plan is to fill the air with dust and furnish an excuse to the Legislature for no action, based upon the fact that the religious elements of the State were not agreed among themselves. This has been successful in all previous attempts to procure from the Legislature a recognition of one day in seven as a day of rest. These are the same people who appeared in 1899 at Sacramento and tried to defeat the amendment providing for the exemption of church buildings and church lots from taxation. When they came before the Judiciary Committee they showed up their real weakness. The way to corner all this bluster about 'personal liberty' etc., is for the friends of this measure to get a hearing before the Judiciary Committee and let the Seventh-day Adventists state their case. The Adventists can make the most out of nothing in arousing the cranky contingency of the community, and at the same time, they make the weakest appeal to men of intelligence and judicial temperament. The hope of the Adventists in this case is that they will be able to appeal to all the evil contingency of society and turn it to their own purpose. They do not want to encourage evil, but they would rather join with the evil element in society than to seem to sacrifice the distinctive argument for the seventh day. Of course they think the first thing to do is to break down all legal supports of the Christian Sunday. So strongly is this mixed into their feelings and thinking that they can not see any moral good which ignores their contention. Their working principle is essentially fanatical. There is no chance to appeal to reason. No one can break thru the defense of fanaticism. Given that Saturday is the Lord's Sabbath, and nothing which contravenes that presumption can influence the mind possessed by it. The weakness of their contention shows up in the midst of a thoughtful and judicial atmosphere. The plea they made thru their best representative in 1899 broke down in a broad smile, and he retired in great confusion and shook the dust off his feet at the Judiciary Committee of the Assembly, and was never seen afterward. There was not enough in what he said to make a farce.

It was simply a childish whimper. The friends of this measure should go carefully forward and let the Adventists do their worst."

We note briefly some of the statements and observations of our contemporary, some of which are new, some of which are true, and some of which are neither new nor true.

1. The measure is *religious*, altho its framers have attempted to disguise the fact. The same class pushing the Sunday measure were behind the Sunday Bill in 1899. At that time they threw off all disguise, and evidently honestly presented just what they wanted. The preamble of that bill thus reads:

"An Act to Prevent Sabbath Desecration, and to Secure a Weekly Rest Day.

"Whereas, 'Christianity is the common law of the land;' and as the people of the State generally regard the **Christian Sabbath**, or the first day of the week, as sacred to religious worship, and because the best interests of the State are conserved by **Christian morality**, which is inseparably connected with the proper observance of the Sabbath."

There is certainly no disguising the fact that the measure upon which the California Legislature is importuned to act is religious in intent and purpose.

2. There is no such thing as a "*civil Sabbath*." That is not the thing demanded. They would not consent for a moment that Wednesday or Thursday should be substituted for Sunday, or that to each man should be secured a weekly day of rest sometime during the week. The *rest* day must be the *religious* day. The Sabbath in its origin and history is wholly religious. The chief apostle of Sunday legislation (W. F. Crafts) declares: "A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation." But when the religious obligation is recognized, there is no need of civil legislation. If Sunday legislation is not religious legislation for a mistaken religious purpose, there never was any. It is not the *non dies* that is wanted; it is the positive religious legislation. And note that the *Advocate* does not attempt to reply to the averment that the Sunday law "would interfere with religious liberty." It knows that it would. It believes in religious liberty—for Sunday-keepers.

3. The **SIGNS OF THE TIMES** believes that so far as the civil law is concerned, it has no right to make criminal on one day what is not criminal six days. The law already protects men from disturbance in worship, whoever they are. This is proper. It will do it on Sunday or Wednesday or Saturday. It does not do this for the worship's sake, but for the man's sake. Some men prefer to work rather than worship, or to worship by working. They have the right seven days in the week, and the law ought to protect them in it. Some prefer to spend the day in pleasure. If that pleasure is allowable by the State six days, the State has no right to say that it shall not be allowed on the seventh day, whenever that day comes.

We do not believe in saloons or horse-races or theaters. We believe it would be infinitely better for the human race if such institutions did not exist. Some of them ought not to exist at all. But if they are civilly

right one day in the week, they are civilly right all days. But we have no right to demand that our opinion should become law for those who may not agree with us. Just as truly as the man Methodist has his rights, the man Catholic or Jew or Unitarian or no religionist has *his rights*, common and equal to all.

Are Sunday-law advocates alone in the right? If they are, ought not they to be willing to defend that right by argument, reason, and persuasion, and so let right prevail in the convictions of men, rather than seek to compel men to yield feigned respect or sullen, resentful acquiescence? Granting that Sunday is divinely holy, is it *Christian* to compel its observance? Jesus the Christ said: "If any man hear My words, and believe *not*, I judge him *not*; for I came not to judge the world, but to save the world." Has the *Advocate* another commission than this? The attitude of the *Advocate* is the same as that of all the religious persecutors of the past.

4. Who is filling the air with dust? Who is putting forward "civil Sunday laws," and laws for the poor working men, and "temperance" laws, and "health" and "hygiene" laws, when the whole category are all in the interests of a *religious* day? We are trying to clear the atmosphere. Let the whole matter stand on its merits for what it is. Let the nature and genesis and history of Sunday laws and all religious legislation be set before the people and the Legislature for just what they are. Let the advocates of these measures tell us just what they want, that the people may know. Then such laws would by honest, Christian, fair-minded American men be forever repudiated.

5. Our contemporary is grievously mistaken when it says: "These are the same people who appeared in 1899 at Sacramento, and tried to defeat the amendment providing for the exemption of church buildings and church lots from taxation. When they came before the Judiciary Committee they showed up their real weakness," etc., etc. *Seventh-day Adventists had no representative before the Judiciary Committee in 1899*, nor did they enter public protest before any committees of the Legislature to protest against the measure named. *They sent no one there. They had no representative stationed there who then appeared.* The *Advocate* says that "he was never seen afterward." We never saw him before nor afterward. There were, however, two representatives of this paper before the Committee on *Education and Public Morals*, in 1899, when the *Sunday Bill* of that year was considered. Both of them made a few remarks, and were assured by the chairman of the committee that the committee was in accord with them. The *Advocate* knows what became of that measure. It died in the house of its friends. So much for the *Advocate's* veracity or knowledge.

We may remark in passing, that we should be only too glad to have a representative before the Judiciary Committee, or any other committee to which the Sunday amendment proposition may be referred. We will agree

beforehand to present before that committee no other principles than those uttered, approved, and endorsed by such men as Jefferson, Madison, Washington, the Presbytery of Hanover, Va., the Baptists from time immemorial, the Congress of the United States in 1829 and 1831, U. S. Grant, the Supreme Court of California, and many others.

6. All the readers will bear us witness that we made no appeal in our Special for the seventh day; we did not discuss the day of the Sabbath at all. We would as strenuously oppose any legislation to promote, protect, or support the seventh-day Sabbath. We do not believe that God's institutions need such support. It looks to us an insult to God to offer it. It would be like the weakest cripple a lazar house ever saw offering to carry home an able-bodied, strong-limbed, perfectly sound, well man. Sunday now has no "*legal support*" in California. If it is of Christ, it does not need it. If its devotees believe that it is of Christ, they ought not to ask it. Why do they not seek legal support for baptism and the Lord's supper? They ought to be observed.

7. And finally, dear *Advocate*, why not discuss the question on its merits. How does it help the question to talk of "fanaticism" and dust-throwing and "bluster"? Is the Old Book of any worth?—Use it. Is the Decalogue superseded by tradition?—Show it. Is Christ's example and teaching worthless? Is the old Protestant doctrine of the non-interference of the civil magistrate in religious matters a dead letter? On what grounds does our contemporary stand?



1989.—Birds in Water.

In your Question Department, 1953, you say: "Many have been studying for years and years how birds lighter than the same bulk of water can sink in water and remain so for hours, and how they can rise to great heights and maintain a long flight for days even." Do you mean to say birds can live under water for hours, and then come up, rise to great heights, etc.?

B. P. S.

No; we mean that there are birds which will submerge their whole body, their head only visible above the water, and so remain for hours. The bodies of these birds are much lighter than the water they displace. How do they do it? Other birds, like geese and ducks, will rise with no apparent effort and take long flights far above the earth for many hundreds of miles. What makes it possible?

1990.—The Letters "U" and "V."

Please tell me thru the columns of your paper where I can substantiate the fact that the letter "V" was used interchangeably with "U," and that "V" had with the Romans a numerical value of five.

C. B. W.

"The International Encyclopedia" under the letter "U" says: "Originally U was the uncial and cursive [writing] form, and V the capital form. The two were differentiated about the fifteenth century a.d., when V was limited to represent the consonant sound. Before the fifteenth century, small v and u were used interchangeably." In such case, of course, both had the same value as V now has, namely, five, as they were the same letter.

THE GREAT SALVATION

By GEO. W. REASER.

DIVINE REVELATION.

"It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

THE great theme of all the Scriptures is salvation. Were it not for the revealing of this, God's one purpose toward the children of men, they need not, and would not have been written. Consider the infinite pains taken to make the plan of salvation successful. It required the preparation and preservation, by the Creator, of the most wonderful Book that the world has ever known.

"Hast thou ever heard
Of such a Book? The Author, God Himself;
The subject, God and man; salvation, life
And death—eternal life, eternal death—
Dread words! whose meaning has no end, no bounds.
Most wondrous Book; bright candle of the Lord;
Star of eternity; the only star
By which the barque of man could navigate
The sea of life, and gain the coast of bliss."

—Pollock.

What hopelessness, what blackness of despair would be the lot of mankind were it not for the revelation of the plan of salvation, as found in the Bible. The future would be a blank, the tomb without a ray of light, the termination of life an uncertain leap in the dark, were it not for this light of life. The darkness in which the world is enshrouded—the gloom of sin spread over the face of the whole earth—would inevitably result in the blackness of the night of eternal death, were it not for the light of the glorious Gospel of Christ, as revealed in the Bible, which banishes darkness and lights up the tomb.

Purity of Teaching.

"The Bible presents a religion of purity and holiness far above man, while it gives to every one who desires that purity with his whole heart the power to reach it. The teaching of the word of God calls man ever onward and upward."

The Unity of the Scriptures.

"Its different parts were written all the way from 1500 B.C. to 98 A.D.. They were written by men in every phase of life, by the lowly herdsman, Amos; the priest, Ezekiel; the warrior and man of God, Moses; the royal psalmist, David; the wisest of men, Solomon; the prime minister and prophet, Daniel; the fisherman, Peter; the physician, Luke; the learned Jew, Saul of Tarsus; the beloved John; and many others. It was written by the lonely waters of Euphrates, in Persia's royal city, in Jerusalem the city of the great King, among the mountains and vales of the Holy Land, in the tents of the Idumean emirs, on rock-ribbed and ocean-bound Patmos—written by all these, in all these various places, at all these different times, under different circumstances and influences, yet the same unity, the same Spirit, pervades the whole. It is not alone many books; it is one. It addresses men as they are everywhere; it reveals the same dis-

ease, sin; it shows the only remedy, the blood of Jesus."

Its Impartiality.

"Had it been the work of priests, or the work of kings, or the work of any in high position, it would have glossed, and excused, and palliated, and utterly hidden their sins and crimes. But it does nothing of this. It reproves faithfully and fearlessly prophet and priest, king and noble, prince and peasant, soldier and citizen. The very ones reproved often record their own fall and reproof. Is it David the great king, or Solomon the wisest, or Moses the man of God, the reproof of God is given with even more sternness than to the humble in station. It espouses the cause of the poor, the meek, the defenseless; it knows no caste, differing in these respects from all other religions in the world, and proclaiming loudly that 'God is no respecter of persons.'"

"Its Comprehensiveness

is likewise proof of its divinity. It takes in

SOULS WANTED.

AND heaven wants souls—fresh and capacious
souls;
To taste its raptures, and expand like flowers,
Beneath the glory of its central sun.
It wants fresh souls,—not lean and shriveled
ones;
It wants fresh souls, my brother,—give it thine.
—J. G. Holland.

every phase of human life—all the woes, the infirmities, the vicissitudes, the dangers, the weaknesses, the needs. It is adapted to all minds, to all grades, to all classes and conditions. There is counsel, warning, encouragement, instruction, condemnation, and approval for each one according to his needs. There is balm for every bruise, healing for every hurt, cleansing for every stain, the great storehouse for all blessings. No other book can show such unity in connection with such many-sidedness and comprehensiveness. All that would minister to men's curiosity, God has omitted. But in that which He has given, He has stored and piled such mighty and far-reaching truths that an eternity of study upon them would not exhaust their meaning, their fulness, their richness, their power. . . . Men have endeavored to write books and creeds and evolve religions thru all the past, but not one book, not the excellencies of them all, can compare in number and fulness with the excellencies of the 'Book of Books' "

"The Bible is a Book which has been refuted, demolished, overthrown, and exploded more times than any other book. Every little while somebody starts up and upsets this Book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it, it is right side up, and when you overturn it again, it is right side up still."

"They overthrew the Bible a century ago,

in Voltaire's time—entirely demolished the whole thing. 'In less than a hundred years,' said Voltaire, 'Christianity will have been swept from existence, and will have passed into history.' Infidelity ran riot thru France, red-handed and impious. A century has passed away. Voltaire has 'passed into history,' and not very respectable history either; but his old printing-press, it is said, has since been used to print the word of God; and the very house where he lived is packed with Bibles, a depot for the Geneva Bible Society.

"Thomas Paine demolished the Bible, and finished it off finally; but, after he had crawled despairingly into a drunkard's grave in 1809, the Book took such a leap that since that time more than twenty times as many Bibles have been made and scattered thru the world as ever were made before since the creation of man."

"This Book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. And then, after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it."

[This article will continue in our next, presenting the "Power and Life of the Scripture."]

"For God sent not His Son into the world to condemn the world; but that the world thru Him might be saved." John 3: 17.

MIRACLES, MARVELS, AND MYSTERIES. IV.

The Miraculous Element of the Bible.

WE find, then, that life and energy are manifested in four distinct realms. Let us enumerate and briefly consider them.

1. **The Realm of Matter.**—In the mineral kingdom, we find the workings of that mysterious and universal power, gravitation. We are baffled in our study of the mysteries of chemical affinity, molecular attraction, light, heat, electricity, radio-activity, etc. These manifestations of energy, while diverse, are all found to have much in common, which fact bespeaks a common origin, a single source. For instance, light, heat, and electricity are regarded as practically the same, simply diverse manifestations of the same principles of molecular vibration.

2. **The Realm of Botany.**—The vegetable kingdom is another great channel of life proceeding from the throne of God. There is that wonderful intelligence, that mysterious selection shown by plant life, which can not be explained by any hypothesis that ignores the mystery of life. But it must not be forgotten that the vegetable life is limited to the vegetable channel. It operates in no sphere either above or below the botanical realm. True, it is life, but it is equally true that it is *vegetable* life.

3. **The Realm of Zoology.**—In the animal kingdom we find another life; we might rightly say a higher life, embracing all the wonderful and vital activities of the life

found in the vegetable kingdom, but, in addition, exhibiting the mysteries of mind. The animal can think and feel. It has a central nervous system, with branches to every part of its being. This is another distinct and separate channel of life proceeding from the great Life-giver. True, its source is common to all other forms of life and energy; and true, it is life in common with vegetable or cell life, but in differentiation from the vegetable, it is *animal* life,—thinking, willing, and acting.

True, these lives and energy are one in source and origin. Their difference, so far as man knows, consists in two important features; namely, (a) The different and distinct channels thru which they are distributed; (b) The laws governing, and the conditions determining, life are distinct for each realm.

4. The Realm of Morals.—The kingdom of heaven presents to our view another channel, another stream of life, flowing from the great Fountainhead. While the life of a Christian man embraces all the marvels of botany and the mysteries of zoology, it likewise reveals the "mystery of Godliness,"—"Christ in you, the hope of glory." And this kingdom of heaven is a separate and distinct channel of life from animal life. The life of the animal is secured by natural birth; but the heavenly life, the spiritual life, is obtained by the supernatural, the "new birth."

By right of natural birth, man is reckoned in the animal kingdom; but, said the Lord of heaven and earth, Ye must be born again, or ye can not see the *kingdom of heaven*.

Matter, since its creation, has exhibited its energy in the form of gravitation, heat, light, electricity, etc., according to the laws ordained for its conduct. Plant life, likewise, has continued on, perpetuating itself by the law of life implanted in the seed. The animal world, also, has existed according to the laws governing that channel of life, while to obtain the *spiritual* life, mankind must be "born again,"—become subject to the higher laws of life and love, governing and controlling the abundant life of the Eternal.

So, if we stand in the place of the world-scientist and the materialist, and look with the eye of the flesh from beneath up thru the mineral kingdom, the vegetable kingdom, and the animal kingdom, all will appear to be materialistic and physical; but if, with the eye of faith, having been translated out of darkness into light, we look from above, from the standpoint of an adopted child, in the realm of the heavenly life, looking down thru the animal kingdom, the vegetable kingdom, and the mineral kingdom, we see all from the standpoint of the spiritual; we see Christ holding all things together by the "word of His power," and God, the One who is "all, and in all," the Maker and Upholder, the Personal Guide and Protector of all the manifold and mysterious and infinite operations of the vast, created universe.

W. S. SADLER, M.D.

"If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world."—*Jesus Christ*.

IS IT A CHRISTIAN MEASURE?

THE Sunday-law amendment proposition to be laid before California's Legislature, and for which petitions are now being asked, is, in its very nature, unchristian. As Christians we protest against its passage.

I do not in this refer to the question of days. I will not open the controversy as to whether the seventh day or the first day is the Sabbath of the Lord our God, and obligatory upon every soul. That is a matter purely religious, to be decided by every soul; and with that soul, conscience, the Bible, and God must guide, even as the soul must meet the record in the day of judgment. Whether the first day of the week is wrong or right does not affect this question before the Legislature. If it be the true

BETHEL.

So VAST the space from heaven above

To sinful earth,

We marvel what can span

And stretch a saving bridge across

To erring man,—

It is the grace of Christ to me,

It is my simple faith in Thee.

And as o'er mountains cold and steep

The Master sought His wandering sheep,

So now to-day He seeks me still,

Forgives the flesh and takes the will,

And by the grace of Christ to me,

Accepts my simple faith in Thee.

Judge not, O thou who judgest, for

God is *thy* Judge; do *thou* the law.

Seek not the mote, the beam is nigh,

For all have sinned beneath the sky.

Stretch, still, that blessed Bridge of Light,

From mansions fair to Egypt's night;

At Bethel send Thy grace to me,

By which my faith may rise to Thee.

HELEN MAUD MERRILL-PHELPS.

Jan., 1, 1907.

Sabbath for which law is demanded, they have no business to legislate upon it, for it does not need it, and it is a religious question. If it be a spurious sabbath, they have no right to legislate upon it, as it is also a religious question, and no amount of law can make truth error. No civil tribunal has the right to decide between the divergent religious beliefs of its subjects; in other words, it has no right to assume the judgment seat of God. It is unchristian.

Civil Can Not Enforce Spiritual.

It is not Christian to ask State aid that any religious institution may be "promoted," "protected," "fostered," "preserved," or its "desecration" prevented by civil law. Christ's work is *spiritual*. Christianity is a *life*, not an outward form. God is Spirit, and those who worship Him must worship in spirit and in truth. John 4:24. His "law is spiritual." Rom. 7:14. Only those who have the Spirit of Christ can observe the spiritual law. Rom. 8:4. That the Gospel may be effectual in man, it must be received through *faith*. Rom. 1:16. The power in His Word is His *Spirit*. Acts 1:8. The method is that of *teaching* and *moral suasion*. 2 Cor. 5:11. "We *persuade* men." The weapons are "*not carnal*," but *spiritual*

and *mighty*. 2 Cor. 10:4. The *motive* forces in performing duty are *faith* and *love*. In this realm, civil law can only make hypocrites, and persecute those who are honest enough and brave enough to follow conscience and God rather than men.

God or Cæsar.

When the sticklers for Church-and-State union came to Christ, and asked, "Is it lawful to give tribute to Cæsar or not?" the Master replied by saying, "Show Me the tribute money." They brought a denarius, a Roman coin. He asked, "Whose image and superscription hath it?" and they reply, "Cæsar's." And He responds, "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." See Matt. 22:15-21; Mark 12:13-17; Luke 20:20-25. "Whose image and superscription" hath the Sabbath? It is God's. Render it therefore to Him, not to Cæsar. Cæsar—civil government—has naught to do with it.

"Judge Him Not."

He who sets himself up to decide religious controversies, and place men under condemnation in consequence, exalts himself above Christ and usurps the place of the final judge. Said Jesus:

"If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to *save the world*. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

Christianity, in the words of Jesus Christ, grants to every soul the right to believe or not to believe, answerable to no tribunal but that of God in the last day.

The Church Needs No Aid.

We protest against this mixing of politics with religious dogma, and enforcing religious dogma at the demand of the church. God espoused the church "as a chaste virgin to Christ." She takes His name and character. From Him she receives "all power" to do her work. See Rom. 7:4; 2 Cor. 11:2; Eph. 5:31, 32. When the church turns from Christ to seek the influence and power of civil government to aid in her work instead of the promised "all power" of Jesus Christ, her lawful Spouse, she becomes guilty of fornication. James 4:4; Rev. 18:3. But this very thing the church is doing in asking support for a church institution. Would God she might return to the Husband of her youth! She would find in Him more power for righteousness than all the parliaments of earth could give.

"Not of This World."

Jesus Christ said, when charged with treason against the Roman government: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence, . . . I am a King. . . . For this cause came I into the world, that I should bear witness unto the truth." John 18:36, 37.

The ultimate enforcement of civil law demands the sword; not so the kingdom of Christ. Peter thought so. There are many

Peters who still think so. Jesus says to each and all: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26:52. Fighting with carnal weapons may bring temporal deliverance; leaving it with God brings from the very grave eternal life and victory.

Force Versus Persuasion.

Civil law is operative among sinful men, and must often resort to force to maintain civil government. Its ambassadors are clothed with the authority and physical force of their government to "make good" its demands. Not so with Christ's cause. "Preach the Word!" There is no other way. "Knowing therefore the terror of the Lord, *we persuade men.*" "We pray you in Christ's stead be ye reconciled to God." 2 Cor. 5:11, 20. "Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24. "Neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:3. "What have I to judge them also that are without?" "Them that are without [outside the church] God judgeth." 1 Cor. 5:12, 13. The Sunday law is not of persuasion, but of force, and is therefore anti-Christian.

The Golden Rule.

For the Christian's, and therefore the church's, conduct between man and man, Jesus has given us the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. 7:12.

If we were in China where no day is observed and idols are worshiped, we would not for a moment admit the right of the Chinese to compel us to work or coerce us into worshiping idols. We would that he should let us observe unmolested our own revered day and worship the one God as we desired. *Do ye even so to them.* Would they worship their own gods?—The Golden Rule demands that you should let them. Would they work upon your "holy" day?—The Golden Rule declares that their work shall be allowed. Would you that men grant you fullest religious liberty?—"Do ye even so to them." The Sunday law is not in harmony with the Golden Rule of Christ; therefore it is not Christian, but anti-Christian.

As Christians we protest against all Sunday or Sabbath legislation, because it is unchristian. California has the enviable and proud distinction of being the one great State that has expunged from her statute book the Sunday law, and wiped from her escutcheon this blot of the Dark Ages, this relic of Puritan Blue Laws. Let men in their ignorance call liberty license because it will not bind others to the chariot wheels of intolerant creeds, but let not Californians yield to such clamor. Whatever lust or greed has done, let not religious legislation dim the grand luster of the Golden State. Let her not bind about her fair neck a yoke to which is attached the chains of endless strifes and persecutions. Let California remain free for men and women of every religion and creed, and let the best win by its

own innate worth. In perfect freedom and fairness the fittest will survive; and with the Arbiter of all, men may safely leave results.

ABDIEL.

"My kingdom is not of this world; if My kingdom were of this world, then would My servants fight; . . . but now is My kingdom not from hence."—*Jesus.*

THE SUPREMACY OF THE PREVIOUSLY WRITTEN WORD.

Two Classes.

TO-DAY, as in all past ages, there is an important issue dividing Christendom into two distinct classes, tho not necessarily along specific church lines. Nevertheless it is an issue so clear and vital, and exerting so important an influence on the decision of all religious questions that the respective representatives of these classes can not long travel the same pathway. I refer to the position accorded the previously-written word of God by its avowed friends.

One class gives to the Bible the place of undisputed supremacy. To them its utter-

OURS TO MAKE THEM THINE.

STRONG Son of God, immortal Love
Whom we, that have not seen Thy face,
By faith and faith alone embrace,
Believing where we can not prove.

Thine are these orbs of light and shade;
Thou madest life in man and brute;
Thou madest death; and lo, Thy foot
Is on the skull which Thou hast made.

Thou wilt not leave us in the dust,
Thou madest man he knows not why;
He thinks he was not made to die,
And thou hast made him; Thou art just.

Thou seemest human and divine,
The highest, holiest manhood, Thou;
Our wills are ours, we know not how;
Our wills are ours to make them Thine.

—Tennyson.

ances are authoritative and conclusive, and by its standard all church discipline, spiritual gifts, and the utterances of its ordained representatives are tested.

The other class is composed of all those who, while admitting the sacred character of the Scriptures, have for various reasons given them a secondary position, and have made supreme their own personal judgment, or the supposedly infallible decisions of church councils and popes, or the unquestioned authority of an earthly priesthood, perpetuated by a fleshly succession from some other human being believed to have been heaven-appointed.

The testimony of the ancient prophet of God states an important truth affirming the impotency of man to successfully direct his own feet in the way of life. Jer. 10:23: "O Lord, I know that the *way of man is not in himself; it is not in man that walketh to direct his steps.*" "He," therefore, "that trusteth in his own heart is a fool" (Prov. 28:26); for "there is a way that seemeth right unto a man, but the end thereof are the ways of death."

Since man can not be guided by any

resource within himself, it must necessarily follow that He who has thus created man must also provide a standard outside, and independent of man's own wisdom, desires, impulses, and passions, to which in safety to his own soul he must yield implicit submission.

The psalmist in pursuance of this same thought says: "Wherewithal shall a young man cleanse his way?" Note the inspired reply. It is not by consulting his own highest conception of right, nor yet his emotions or desires; neither is he recommended to follow the highest standard of the cultured age in which he lives; but he cleanses his way "by taking heed thereto according to Thy word." Ps. 119:9. "Thy word is a lamp unto my feet, and a light unto my path." Verse 105.

The Word Recorded for Future Generations.

Much of the Scriptures, perhaps the greatest portion of them, were prophetic in their character, and had specific application, not alone or mainly to the generation in which it was written, but to the peoples who were to live in the distant future. They outlived future events and revealed the dangers and deceptions that were to be avoided by God's faithful children. Thus to the king of Babylon it was declared that the vision was given to make known "what shall be in the *latter days.*" Dan. 2:28. The vision of the eighth chapter was stated by the angel Gabriel to apply to the time of the end, and Daniel himself was commanded to seal up the vision "to the time of the end." Dan. 12:4.

The apostle Paul confirms this vital truth by the sweeping declaration that "whatsoever things were written aforetime were written for our learning, that we thru patience and comfort of the Scriptures might have hope" (Rom. 15:4); and we are admonished to give heed to these ancient writings "as unto a light that shineth in a dark place, *until the day dawn.*" 2 Peter 1:19.

Speaking by the Holy Spirit, Stephen declared that the ancient fathers had "received the lively oracles" from God, not to be superseded by more modern commands, but to be preserved and delivered unto us—the church. Acts 7:38. Paul testifies that "all scripture is given by inspiration of God," and is not to become a dead letter, obsolete in the practise of the church; but is to continue to be a living authoritative standard of doctrine, profitable for "instruction in righteousness." 2 Tim. 3:15-17; 4:1, 2.

After quoting several verses from the fortieth chapter of Isaiah, Peter, so far from affirming its obsolete character, testifies that it lived still and would abide forever. 1 Peter 1:23-25. W. A. ALWAY.

[The concluding part of this article will be published next week. It will deal with "Christ and the Previously Written Word."]

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press."—*U. S. Constitution.*

"Knowing, therefore, the terror of the Lord, we **PERSUADE** men."—*Paul.*

NOT A CALIFORNIA NEED.

(By the late William Newton Glenn, written a few days before his death, Dec. 1, 1906.)

IN a recent sermon, a Fresno clergyman gave utterance to the following sentiment:

"One of California's greatest needs to-day is a Sunday law. We need it to save the commonwealth from utter moral decay, if not overthrow. Witness the awful moral condition of her chief metropolis. Corruption and crime rampant, moral senses dead, and the whole State under the blight of the curse. But aside from this general need, the man most interested in a rest day is the man who toils. He needs it, as we have already seen, for the same reason that every other man needs it, and for this additional reason: That he may recuperate his wasted physical energies, that his life of service may be prolonged to himself and to the State. The commonwealth of California owes it to itself to enact a law that will guarantee to every man one day's rest in seven, that the best interests of the State may be conserved. How may such a law be secured? Largely, as it seems to me, through two channels—the Church and the Labor unions, not ignoring, of course, or making secondary the newspapers and the influence of the general public."

As to the "awful moral condition" of California's "chief metropolis," we ask, What about the moral condition of great cities where there are Sunday laws? There is nothing in San Francisco, even in this most unsavory time, that has not been experienced in Chicago. That city has experienced its great upheavals of crime—social and political—that stirred its people from center to circumference. At times they have arisen and attempted to throw off the spell, and to this end evil-doers have been punished, and crime has been compelled to hide its head for a moment. They have a Sunday law in Illinois, but whatever of reform has been periodically enforced has been by vigorous application of civil law, rather than through the influence of the Sunday law. Has the Sunday law done for Chicago what it is claimed such a law will do for San Francisco?—Hardly. What has it done? A few years ago it put some honest, industrious, Christian men in prison for doing innocent work in the country on Sunday, and that in spite of an exemption clause; but we have no evidence that moral conditions are generally any better throughout Illinois than in California.

And what of New York and Pittsburg with their strenuous Sunday law? The greater part of the laboring men in California do not now work on Sunday, and no one can compel any to work; yet complaint is made by certain zealous classes because they choose to take recreation in their own way. The pleasure excursion is a common mode of diversion; also hunting and fishing in the seasons for such pastimes; and many people go to church. It is not enough, however, that men do not work. Altho the plea of needed rest and recreation is made the pretext for a general Sunday law, that is not what is wanted. The men who are urging such a law want also to stop the recreation. They have not enough of the Spirit in their churches to draw the people as they would like, and it is desired to make conditions such that the people will not have anything else they can do to while away the idle hours.

Nor would the votaries of a Sunday law be satisfied with their own plea for a statute

"that will guarantee to every one one day's rest in seven," unless that rest be on Sunday. However much they pretend to believe such a law necessary, not one of them would agree to such a general rest day on Monday or Wednesday, or on any other day but Sunday. The rest is not the point with them, notwithstanding the pretense to that effect. The aim is to compel everybody to observe Sunday. This is proved at every turn of the wheel.

But, according to sentiment quoted at the beginning of this article, the hope of the Church in this matter is hanging largely on the cooperation of the labor unions. This is another case of the Church yoking up with an institution of the world in order

A SONG IN THE TEMPEST.

I DREAMED I was lost on a mountain
In a tempest fierce and wild,
And I cried in my bitter anguish,
"Hath the Father forgot His child,
O, why am I left to wander
Alone in the pitiless storm,
While others bask in the sunshine
So beautiful, bright, and warm?"

Then I heard sweet voices singing
Afar on the mountain's brow,
And the echo of that music
Is with me even now,
"Tho some must walk in the shadow
While others dwell in the light,
Yet the Father leadeth His children,
And sunrise follows the night."

I looked toward the mountain's summit,
Lo! the first faint gleaming dawn.
Still veiled in the mist the hillside,
But the blackness of night was gone.
The furious storm subsided,
The light o'er my pathway shone,
And I knew that a loving Father
Was guiding me to my home.

But the day seemed long in coming,
'Twas a perilous road and drear.
Then oft when my courage faltered
Rose the echo sweet and clear,
"Tho some must walk in the shadow
While others dwell in the light,
Yet the Father leadeth His children,
And sunrise follows the night."
And I scorned my dismal fancies
And steadily pressed along,
Cheering my weary footsteps
With the memory of that song.
Soon I reached my Father's threshold,—
Lo! the radiance o'er me shone;
Kind hands stretched forth in welcome,
There were light and joy at home.

'Twas a dream. I awoke and the sunrise
Illumined both field and glen;
Still lingered the low, sweet echo,
It floats to me oft as then,
"Tho some must walk in the shadow
While others dwell in the light,
Yet the Father leadeth His children,
And sunrise follows the night."
—Selected.

to have its tenets enforced upon those who do not accept them willingly. The labor unions will not federate with the Church unless those churchmen who make the bargain concede support to the principle of unionism and agree to maintain the union cause. The unions have a purpose in maintaining the Sunday-law clause, and it is not heart concern for the welfare of laboring men in general.

For the great majority of laborers are not in unions, excepting in the large cities. Union men would, of course, prefer to see this majority forced into the union if possible, in some cases even denying the privilege of work any day if they refused. By siding with the churchmen in this matter,

these radical ones hope to secure for the non-union man the antagonism of the Church. And that is where the Church places herself when she federates with one of two antagonistic classes for any purpose whatever. The Church will hardly win the large non-union laboring class to Christ by confederating with their common enemy, nor will she gain the respect of the best union men. The laboring union forces must see in the Sunday law something advantageous to them in the labor struggle, or they would not throw their influence in that direction.

The Sunday law is not a friend to any one; it is a delusion even to advocates. It is not one of California's needs in any sense. California's greatest need is men, honest, capable men, to execute the right laws in a right manner which she already has on her statute book, and which amply protect the one man in his recreation or labor, and the other in his worship, on all days.

Religion is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—James Madison.

THE FOOLISH ONES.

THEY tell us that when ostriches are hunted in Africa, they always afford to the hunter a good and long day's sport. The ostrich can outrun the fleetest race horse. But that bird, too, becomes exhausted. After he has left horse after horse far in the rear, after the rider in succeeding mounts finally overtakes him, in his exhaustion he buries his head in the sand and feels secure.

So man, pursued by the evils of time and the fears of eternity, the evils that reason conjures, and the evils that faith dreads, runs madly away from them, until, in sheer exhaustion, he buries his head in the ground; buries his thoughts, buries his reason, in the things of earth, in the interests of time—and then fancies himself secure. Men have run this rapid course of life; like this poor, irrational bird, they flee from the shadow of every danger, run from every fancied enemy; and when surrounded by evils, without hope of escape, bury their minds in the ground, bury their reason in the earth, and think they are secure.

The man that does not fear God is a man that buries his reason. The Preacher of old said, "The fear of God is the root of wisdom; the fear of God is the fulness of reason." The men who have feared God in every age have been the reasoning men, the wise men. The men who have not feared God have been the fools. Our Saviour has called the man who had succeeded in all his worldly enterprises, and had forgotten his God, a fool. "Fool," He says, "dost thou not know that this night thy soul will be demanded of thee? Then whose will all these things be?"—Western Watchman.

THE greatest efforts of human genius have been made where the nearest approach to free institutions has taken place.—Edward Everett.



OUR HOME.

OUR Saviour has gone a place to prepare,
In that far better country, the land bright and fair;
His Spirit He's promised to send to us here,
That will guide us in truth till the day-dawn appear.

He will come yet again; send abroad the glad cry;
As He went will He come; and His coming draws
nigh,
To gather His people, forever made free,
With Christ in His kingdom forever to be.

And when Christ comes again His own to receive,
Made ready because on His word they believe,
To their long-promised home He will bear them on
high,
Where illness ne'er comes, where His people ne'er
die.

The city of gold forms a great perfect square,
There His people shall dwell who His sorrows did
share,
In beautiful mansions which will never grow old,
Where the streets of the city are purest of gold.

In that earth made new death will never be known;
All meet in glad rapture around His great throne.
Then forever with Christ, with our trials all o'er,
We will meet lost and loved on that beautiful
shore.

J. M. CARTWRIGHT.

LET IT GO.

WE may let go discontent. In all the eternal years there is no word of murmur from any restless heart. In its vast silences how trivial would sound the complainings of our harassed days! In its great songs of praise how our frettings would be overborne!

In life one thing makes for discontent. It is lack of harmony with one's environment. A congenial environment is not one of the essentials of life; present opportunities, if rightly used, are as great as the soul may ask. Which of us can sit down at the close of a day and say, "To-day I have done all that was in my power to do for humanity and righteousness"? Ah, no! We look for large things, and forget that which is close at hand! To take life "as God gives it, not as we want it," and then make the best of it, is the hard lesson that life puts before the human soul to learn.

One's environment may be very disagreeable. It may bring constant hurt of heart, mortification, tears, angry rebellion, and wounded pride, but there is a reason for that environment. To become strong, the soul must needs fight something, overcome something. It can not gain muscle on a bed of eider-down. A great part of the strength of life consists in the degree with which we get into harmony with our appointed environment. So long as we are at war with our town, our relatives, our family, our station, and our surroundings, so long will much of the force of our lives be spent uselessly, aimlessly. A good way to get into harmony with environment is to try to adapt ourselves to it as far as may be possible. Rather say, God put me here among these people, these opportunities, these duties. He is neither absent-minded nor incompetent. This is exactly the place where He means me to be; the

place I am capable of filling. There is no mistake. I am in my proper setting now. The setting will change as I grow and grow forever.—*Anna Robertson Brown.*

IN EVERYTHING BY PRAYER AND SUPPLICATION.

THERE is told a story of an old Scotchman, who, many years ago, was on his way to a meeting of the people of God held in a tent, or some such temporary structure.

The old pilgrim was poor and ill clad, and partly deaf; but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind a hedge and have a little praying before they entered the meeting. They did so, and the old man, who had learned "in everything by prayer and supplication" to let his request be made known to God, presented his case in language like the following:

"Lord, Thou ken'st weel enough that I'm deaf, and I want a seat on the first bench if Thou canst let me have it, so that I can hear Thy word. And Thou seest that my toes are sticking thru my shoes, and I don't think it so much to Thy credit to have Thy children's toes sticking thru their shoes, and therefore I want, Thou knowest, a pair of new ones. And I have nae siller, and I want to stay there thru the meeting, and therefore I want that Thou shouldst get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," he said, "and I am weel acquainted wi' Him, and He's weel acquainted wi' me, and I take great liberties wi' Him." So they went on to the meeting together.

The old man stood for awhile in the rear of the congregation, making an ear-trumpet of his hand to catch the words, until some one near the pulpit noticed him, and beckoning him forward, gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he arose, a lady who had noticed his shoes said to him, "Are these the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very sune."

"Come with me after the meeting," said

the good lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I'm a stranger in the place, and I have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that He had given him all the three things he had asked for; and while the younger brother's reverence for the Lord was right and proper, it is possible that he might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace to find all needed help in every trying hour.—*Baptist Weekly.*

INTEGRITY.

Moral.

THAT man is to be credited with moral integrity whose rule of life is to do nothing he believes to be sinful or vicious, and who, if overtaken in a fault, repents promptly, and makes all possible reparation; such a one will and should be trusted by those who know him.

But he who does only what pleases him or what he wishes to do, or what will be to his advantage, whether right or wrong, or who does only what he dares to do, who may tell the truth or a falsehood when it helps him, and who, when exposed in his iniquities, or disastrously entangled in his own webs, or detected by the vigilance of others, will lie, will not and should not be trusted by those who know him. Even the professed repentance of such a man is open to suspicion.

Some deny that perfect moral integrity exists. By such a statement they condemn themselves, for if they possess it, it exists; if they have it not they are simply bolstering themselves up as being no worse than others. Tho this idea is erroneous, most good men who rigidly inspect their conduct sometimes find occasion for self-condemnation and repentance.

Intellectual.

That man is to be credited with intellectual integrity whose reasoning faculties naturally come into action whenever any subject arises in his own mind or is presented for consideration, or who uses the scales of judgment to determine the essential quality of things, the fitness of things, the truth of any proposition, or the morality of any single act or line of conduct. But to possess perfect intellectual integrity one must not merely perceive and estimate, he must act according to his judgment. Leaving out moral questions, a man who reasons and concludes and acts against his own judgment or ignores it, can not be held to have a well-balanced mind. In writing of moral integrity or of intellectual integrity we are not dealing with what are popularly called moral sanity or insanity, or mental sanity or insanity, but with the average normal mind and con-

science and the variations they are capable of without furnishing ground to suspect disease.—*The Christian Advocate.*

HIS EYES BLINDED.

IMPURITY sees only impurity, and doubts the very existence of God. Selfishness does not believe that there is such a thing as unselfishness in the world. Dishonesty questions every man's motive, and says there is no disinterested benevolence. Hate refuses all offers of sympathy and aid. These malign feelings and affections carry with them their own sad sting and curse. Sin thus degrades a man in his own eyes and in the eyes of the slaves of sin, and impoverishes him. It robs him of true fellowship based on mutual confidence. It robs him of self-respect. It robs him of peace.—*Bishop E. R. Hendrix.*

STUBBORN audacity is the last refuge of guilt.—*Dr. Johnson.*

Overland Limited

Chicago 68 Hours

Electric Lighted Equipment
World's Events Telegraphed, Train Daily
Unexcelled Dining Service
Observation---Parlor---Cafe Cars
Drawing-room---Stateroom Sleepers
Through without Change
Across Great Salt Lake and High Sierra
by Daylight
Fastest Time---Most Direct Route

VIA

Southern Pacific

If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

Address _____

Bank of Mountain View

Mountain View, Santa Clara County, California

FERRY'S SEEDS

have stood the test for over 50 years, and are still in the lead. Their absolute certainty of growth, their uncommonly large yields of delicious vegetables and beautiful flowers, make them the most reliable and the most popular everywhere. Sold by all dealers. 1907 Seed Annual free on request.

D. M. FERRY & CO.,
Detroit, Mich.

Winter in California at the California Sanitariums

Where the charm of country life at a high-class health resort, with your comfort and perfect rest, is the aim of the management. Medical attention if desired. Rates, \$15.00 per week.

ST. HELENA SANITARIUM (Napa County)



Reached by Southern Pacific Railroad from San Francisco or Oakland. Write for free booklet 16. Address, St. Helena Sanitarium, Sanitarium, Cal.

LOMA LINDA SANITARIUM (Redlands)



On main line Southern Pacific Railroad, near Redlands. Write for free booklet "A." Address, Loma Linda Sanitarium, Loma Linda, Redlands, Cal.

GLENDALE SANITARIUM (Los Angeles)



Take electric car at Pacific Electric Building, Los Angeles. Write for free booklet "A." Address, Glendale Sanitarium, Glendale, Cal.

PARADISE VALLEY SANITARIUM. (San Diego)



Reached by Santa Fe to San Diego or National City. Write for free booklet 23. Address, Paradise Valley Sanitarium, National City, Cal.

Where the same methods are used as at the Boulder, Colo., Portland, Ore., Melrose, Mass., Battle Creek, Mich., and nearly a score of other successful sanitariums. Christian physicians and employees attend to the needs of each guest.

Open Every Day in the Year

ST. HELENA SANITARIUM TRAINING SCHOOL.

The next class for training missionary nurses begins April 1, 1907, and offers a very thoro course in this line of work, and extraordinary advantages in the way of practical experience. We shall be pleased to correspond with all interested persons who desire to devote their lives to this branch of the Master's work. For circulars and full information, address, St. Helena Sanitarium, or Dr. H. F. Rand, Sanitarium (Napa Co.), Cal.

WANTED.—Work with S. D. A. people in California. Qualified to engage as farmer, carpenter, teacher, clerk, or bookkeeper. Family. Property in College View, Neb., to exchange or for sale. W. H. Campbell, Route 1, Box 81, Whittier, California.

WANTED.—Young woman between 20 and 30 years of age, of good Christian character, to take the nurses' course. Exceptional opportunity for the right party. For information, address, Santa Barbara Sanitarium, 118 W. Figueroa St., Santa Barbara, Cal.

NEW YORK AND PHILADELPHIA, VIA NIAGARA FALLS.

An attractive way is via the Grand Trunk-Lehigh Valley Route; double track; solid trains. Write Geo. W. Vaux, A. G. P. & T. A., Grand Trunk Railway System, 135 Adams Street, Chicago, for particulars.

GIPSY SMITH'S MISSION HYMNAL

Including CHURCH HYMNS and GOSPEL SONGS. The newest Sacred Songs, the famous Welsh Revival Songs, and 400 others used by the Great English Evangelist. Boards \$25, Cloth \$30 per 100; 30c and 35c by mail. THE BIGLOW & MAIN CO., - - New York or Chicago



MY SONNET.

DEAR Lord, in grief I gaze upon Thy face
 Writhed in agony, yet divinely fair.
 I hear Thy cry upon the dark'ning air!
 And 'neath Thy crown of thorns, sweet love I
 trace.
 Thou Son of God! Thou Saviour of the race!
 What son of man hath heart to breathe Thy
 prayer?
 Can mortal love with that of Thine compare?
 Thou Christ, revealer of redeeming grace.
 Teach me to understand my ransom price,
 Let my sad heart bleed till its cost I learn.
 Teach me the worth of blood-bought paradise.
 Give me, O Christ, the wisdom to discern
 The true import of Thy great sacrifice;
 For this, dear Lord, make me forever yearn.
 —Charles E. Martin.

CALL AND RESPONSE.

A CALL of far greater importance than that to an official position of trust, in conference, State, or nation, is the call of Jesus Christ to an ambassadorship in His work on earth, to which every true Christian is called. The heavenly King holds every ambassador responsible to properly represent Him and each of His interests on earth. "If riches increase, set not your heart upon them," but each soul should rather hold himself in readiness to distribute of the means the King of Heaven has made him steward over, as the interest of His work may require from time to time.

We are not our own, are we? We are "bought with a price." Our money is not our own, is it? Only stewards of the Lord's means for a time, and He is thereby testing each of us as to the use we will make of it. The gold and the silver, and the cattle of the valleys and upon the many hills are His, but He permits us to gather from His earthly storehouse to hoard up, or to expend as we will. As stewards over His means, and as representatives of His work on earth, the



Pacific Press Building, Closing the Last Gap in the Roof.

Lord will require an impartial report of our expenditures, and of the varied interests of the ambassadorship.

A Fund of \$150,000.

There has never been a time when some department of our Father's cause did not need financial help. But just now it is in special need. At the recent council of the

larger number of local conference presidents, union conference presidents, and General Conference Committee, together with many other leading men among us, held at Washington, D. C., it was decided to ask the people to contribute to the varied interests of the Lord's cause \$150,000, as follows: To the Southern work, \$50,000; Washington Sanitarium, \$50,000; Review and Herald, \$10,000; British school, \$10,000; Academy in Nova Scotia, \$2,000; Sanitarium in Denmark, \$2,000; work in the West Indies, \$4,000; Chilean printing-house and school, \$2,000; and the Pacific Press, \$20,000.

All the interests herein referred to are in actual need of help now. Those of us

work. "Whatsoever He saith unto you, do it." "Quench not the Spirit."

The spirit of liberality will come upon God's people. One man living in California just sent five hundred dollars to the California Conference office to be applied on the one hundred and fifty thousand dollar fund. Both large and small amounts of money will be gladly received and greatly appreciated.

Much has already been said in reference to the financial need of the various interests involved in the \$150,000 call, so I will not dwell upon them in this article, only to say that the Pacific Press people are still confined to the enlarged bicycle shed for their factory; which is, to say the least, very unsuitable and unsatisfactory during the rainy weather for the past several weeks. However, the new building is now enclosed. It is in its appearance and reality an ideal, modest factory. There is not, to my mind, the least semblance of show. It was planned and constructed with the one thought only in mind—service for God in extending to all



The Pacific Press Nearly Completed.

who are subscribers to the *Review and Herald* and the *SIGNS OF THE TIMES* are conversant with the straightened circumstances of these varied interests of the Lord's work at the present time. The work in the Southern States should have help at once. The Washington Sanitarium should have means to complete its structure already under process of erection, and to equip and furnish it. The Review and Herald Company lost heavily at the time of its fire in Battle Creek. The Pacific Press lost its entire plant, with all its stock of books and material for printing. It is also greatly in need of help.

Identifying His People with Himself.

Our God is a mighty Deliverer, and has thus proved Himself to be many times in the past. His plan for helping His work on earth is thru His people. His plan to help these interests in a financial way is to put it into the hearts of the people to give of the means He has placed in their hands. His Spirit, "the still, small voice," will speak to your heart to give for their relief, as He has prospered you, when you hear of the straightened circumstances of these institutions and departments in His

the world His last generation message. I am sure you would be pleased with its simplicity if you could see it.

The press is a great factor in the hand of God for disseminating light and truth. Let each one help all he can, and the work of God will soon triumph gloriously.

If you have a preference, state plainly where you desire your gift to apply, and it will be so placed, otherwise, it will be divided *pro rata* among the various interests mentioned in the \$150,000 call.

H. W. COTTRELL.

A VISIT TO MOUNTAIN VIEW.

THURSDAY, Jan. 10, 1907, we visited Mountain View. This was the first time we had seen the new publishing house. Elders Cottrell and Wilcox conducted us all about the building, and we were pleased to meet some of our old friends from Battle Creek, and some whom we first met in Switzerland thirty years ago.

We were pleased with the new publishing house, and with the spirit of sacrifice of the workers in the building of it. Some who might obtain five dollars a day in other

places on the coast are working for one dollar a day and their board. The work is progressing nicely. The building is covered with corrugated iron and the walls are of the same material, only of a different pattern. The building is one story high, and the simplicity of the structure, and the architectural design will commend itself to every believer in the third angel's message. Not one cent is expended for show. The whole arrangement is both practical and useful.

So all institutions in God's work should be erected with the work they have to do in view. His people will rally to sustain them. We could but think this was one reason why such sacrificing labor was performed by the workmen. It seemed like old times when such men as Elders James White, Uriah Smith, Joseph Bates, and others felt they were amply sustained on seven dollars a week.

There was power in the message then that touched hearts. The leading thought then was, How can we best scatter the truth to the best advantage? We long for the same power again to revive the hearts of this people.

Let none of our brethren feel there is extra expense in the erection of the present building, for that is not the case as far as we could see. We are sure all of the friends of the cause will contribute for this work, even if it be at a sacrifice on their part.

We understand that the tithe of the church at this place, notwithstanding losses from the earthquake and fire, was over \$5,000 last year, and their donations were in proportion.

Happy are such a people, whose God is the Lord! If those who are connected with the work of publishing the truth have the same self-sacrificing spirit as is now manifested in the erection of the building, it will beget in the hearts of the people the same spirit, and the influence of the brethren and sisters on this coast will be felt, as in former times, thruout the world. S. N. HASKELL.

FOREIGN MISSION WORK AT HOME.

THE last message to all people is the Threefold Message of Rev. 14:6-15, with its kindred truth. To say that the time has come for these truths to be given to the world is true, but this would hardly express the facts as they are. As we examine the prophecies we are forced to the conclusion that these messages must be given to this generation now living upon the earth, and by a more careful study of the word we find ourselves a long way down in the generation to which these messages are due, and that but a short time remains to finish up the work.

This being true, we know that the time has come for every Seventh-day Adventist to be working somewhere in the Master's vineyard. Let us not begin to make excuse and say, I am not fit to preach. It is true God has not called every man and woman to be a preacher by word of mouth, and yet none are excused from doing their part in carrying the Lord's last message. All the world is to be warned, every nation, kindred, tongue, and people. The world in their blindness do not seek after salvation; it must be brought to them.

So if we can not go forth and preach the word, get a good supply of papers, books, pamphlets, and tracts, and scatter them among

the people like the autumn leaves after the frost has nipped them. They will do the preaching for you in a quiet way, and if any one gets angry at what they preach and throws them down, they will take the abuse without retaliating, and when they are picked up again, in a quiet way they will preach the same thing over again; and so men and women will be brought to a knowledge of the truth for this generation.

Remember, also, that America is a country made up of all nations. There are in the United States alone nearly 31,000,000 people speaking foreign tongues, and nearly half of these can not speak the English language. They must hear it in their own tongue, and as our brethren and sisters speaking a foreign language are anxious to have their American neighbors hear the glad message of a soon-coming Saviour, and provide them with English reading-matter, will not our American brethren and sisters everywhere look about them and see if they have not neighbors speaking other languages, learn of what nationality they are, and provide them with such publications as they are able to read? But you may ask, Where can we get literature in different tongues? Get it from your tract societies. State plainly in what language you desire the books or other reading-matter, and if your tract societies do not have them, send direct to the International Publishing Association, College View, Neb. Tell them what you want and it will be sent you at once.

The joy of our Lord is to see many souls saved in the kingdom of God thru His labors and sufferings, and if we would enter into His joy (Matt. 25:21-23), we must do something for others, to win them to the kingdom of our God. Then shall we enter into the same joy that fills the Master's heart.

H. SHULTZ.

OUR WORK AND WORKERS.

A NEW church has just been dedicated at Ute, Iowa.

BROTHER W. E. BIDWELL baptized four at Camden, Ohio, recently.

ELDER R. C. PORTER has been elected president of the Southwestern Union Conference.

FOUR have been lately baptized into the truth in Chicago, two Americans and two Swedes.

IN Minneapolis, Brother H. Steen reports the baptism of two who have accepted present truth.

BROTHER SCOLLES recently organized a church of twenty-five members and baptized five at Washburn, Ark.

BROTHER CLAUDE McDONALD reports one baptism and two additions to the church at North McAllister, I. T.

BROTHER E. R. WILLIAMS and wife have been conducting meetings at Englewood, Ill., in which four have accepted the truths presented.

FOLLOWING the week of prayer readings at Healdsburg, Cal., sixteen, thirteen of them from the church school, went forward in baptism.

TWO PERSONS, a mother and a grown daughter, have accepted the truth at Birmingham, Ala., thru the labors of Brother and Sister C. C. Webster.

FOLLOWING a stirring sermon by Prof. Frederick Griggs at South Lancaster, Mass., recently, nine students of the academy were buried with their Lord in baptism.

EIGHT besides children are keeping the Sabbath at Alazan, Texas, where a Sabbath-school of nineteen members has been organized. Brother J. I. Taylor gives the report.

BROTHER CHAS. F. ULRICH's labors in East Waukegan, N. H., have resulted in bringing a man and his wife into the truth. A Sabbath-school of eleven members has been organized.

THE people of India are hearing the truth. Six are keeping the Sabbath in Colombo, Ceylon, having been taught the truth by Brother Owen. The interest is good in many other places.

AT the close of a tent-meeting at Pana, Ill., Brother J. B. Locken organized a Sabbath-school of fourteen members, which has increased to thirty-one. A number have accepted the truth.

EASTERN TIDINGS, a little paper published in Calcutta, tells of the baptism of four at Simultala by Brother W. W. Miller. These are Santals and have been taught the truth by Brother W. A. Barlow.

AN eight-page paper has been started in the Tahitian language. It is called *Te Maramarama*, meaning "The Light," and gives articles on present truth, besides the Sabbath-school lesson for the natives.

BROTHER C. J. KUNKEL writes in the Northern Union Reaper: "Our tent effort in Winnipeg has been an experience long to be remembered. The Lord has blessed us with the fruit of ten souls who rejoice in the present truth."

BROTHER G. W. CAVINESS, after several years of labor in Mexico City, is beginning to see the fruits of his efforts. At the close of their conference just held in that city, seven were baptized by Brother Caviness, several of them converts from Catholicism.

ONE man converted and others much interested, is the result of placing our papers in a mail-box on a public road. A neat sign was placed on the box, "Religious Literature—Free," and soon the brethren had to call on others to help supply papers to fill it.

RELIGIOUS liberty is a live issue in New York. Brother and Sister John S. Wightman have conducted a series of meetings along these lines at Elmira, N. Y., and early in January another series of lectures was begun in the city hall, Watertown, granted to them free, heated and lighted.

WORD comes that the main building of the Bethel Academy, at Bethel, Wis., was burned January 1, with a loss of \$13,000. There was an insurance of \$4,500. No lives were lost and practically everything was saved from the building. The school work will continue. Our friends there have our sympathy.

THE fifth annual session of the West Michigan Conference was held during the holiday season at Cedar Lake, Mich. An interesting and profitable session is reported. One hundred delegates attended the conferences, representing forty churches. A. G. Haughey was elected president; S. M. Butler, vice-president; secretary and treasurer, E. A. Merriman.

THE Manitoba Conference was held at Winnipeg the last week in December instead of in June as heretofore. Brother A. G. Daniells was present from Washington, D. C. It was a very successful conference, and was well reported by the local press. The following officers were chosen: president, W. M. Adams; vice-president, C. J. Kunkel; secretary and treasurer, Mrs. J. L. Adams.

AT the beginning of the year, Prof. Frederick Griggs resigned the principalship of South Lancaster (Mass.) Academy, which he had held for seven years, to give his whole time to the Department of Education of the General Conference. Prof. Benjamin F. Machlan, who for some years has been principal of the Beechwood (Ind.) Academy, has assumed the position as principal of the South Lancaster Academy.

ANNUAL MEETING OF THE CALIFORNIA-NEVADA CONFERENCE.

THE thirty-sixth annual meeting of the California-Nevada Conference of Seventh-day Adventists will convene at San Jose, Cal., January 25, 2:30 P.M., at their church near the corner of Colfax and Delmas Ave., continuing until January 29, 1907.

Each church should at once elect their delegates at the ratio of one delegate for the church and an additional one for every twenty members.

A full delegation at this session is earnestly desired.

W. T. KNOX, *President*,
E. A. CHAPMAN, *Secretary*.



THE PRICE OF THE WORLD'S PEACE— \$1,389,859,374.

THE most expensive blessing that the world enjoys is peace, armed peace. "No person knows what the various nations of the earth, constantly eyeing each other in watchful suspicion, like bulldogs in leash, pay for the maintenance of peace thru the preparedness of war." There are sources of great expenditure that are secreted and never publicly known. But for their armies and navies alone, eight of the principal powers spent last year the enormous total of \$1,389,859,374.

It is difficult to grasp the immensity of such gigantic figures. Diverted to the channels of commerce, one year's cost of peace would build the Panama Canal five times over, with enough left to operate the waterway nearly seventy years. For the education of their children and the development of agriculture,—the greatest safeguards of future peace,—seven of these eight nations spend in the aggregate something more than one-third the cost of armies and navies, or \$532,163,049.

Staggering under the enormous load, the world is continually adding to it. Each year witnesses a greater demand for the armament of nations. In 1890, only sixteen years ago, the total was \$786,888,350. To-day it is nearly twice that sum. At the present rate of increase, Europe alone, ten years from now, it is estimated, will be spending \$10,000,000,000 to preserve its peace and insure seeming good-will among men.

Should not these figures alone disclose the fallacy of the doctrine of the spiritual peace dreamers that the nations are about ready to beat their swords into plowshares and to learn war no more, and that the world is getting better—just entering the dawn of a millennium of peace and flowery beds of ease? If this were the case, should there not be some signs of the disarmament of these so-called civilized nations? Yet, to the contrary, the most civilized nations are making the greatest preparations for war.

In 1903 the United States had arisen to be the greatest exporting nation on the globe. It sold to foreign buyers products of its fields, mines, and factories to the value of \$1,392,231,000. Yet all this industry of its farmers, miners, mechanics, and artisans resulted in but little more than enough to keep the armies of the world ready to fly at each other's throats, the navies manned and afloat. Such is the cost of armed peace. Neither is it a stationary cost; it is on the continual increase.

1890 and 1906 Compared.

France, Great Britain, Austria, United States, Germany, Russia, and Italy in 1890 spent upon their land and naval arms the grand total of \$786,888,350. By 1898 these figures had grown to \$1,028,644,150, and this year to \$1,358,153,689. (Figures for Japan are not included, as they are not available for the earlier periods, altho they are included in the grand total for eight nations this year.) The increased cost, then, during the first eight-year period was \$241,755,700, or an average of \$30,219,450 a year. For the second eight-year period the increase was \$329,509,719, an average of \$41,188,614 a year. Think of the enormous total aggregate for this sixteen-year period alone, and then the added expense of several great wars during this same period, and you have the grand total of

\$17,732,401,732 for army and navy expenditures alone, without the immense war expenses of the war between Russia and Japan, England and the Boers, and the United States and Spain.

For What Purpose?

And now stop and think! For what purpose did these nations expend over seventeen billions of dollars during the last sixteen years? President Roosevelt answers this question in his last message to Congress by saying that the condition among the great nations was such to-day that this way of conducting affairs was the only avenue left to us in saving the nation from being wrecked and devoured by the other great military powers. Thus it is plain that, instead of securing peace, they have created a condition of fear, insecurity, and incapacity among themselves, in the discharge of national and international affairs, that there is now "upon the earth distress of

as the resources of the people will not increase in proportion."

This striving to keep its head above water as a principal power of the earth is responsible for the terrific debt of France, amounting to nearly \$6,000,000,000. The immensity of this sum is difficult to grasp. The authority quoted above states that if it were converted into 100 sou pieces—a sou is about one cent—there would have to be to carry it 62,000 heavily laden carts, drawn by three horses each. But as other nations are constantly adding to their navies and the efficiency of their armies, France must do likewise. Her greatest strain has been in maintaining her place as the second naval power. In 1890 she spent \$39,207,560 upon marine protection; eight years later this drain on her purse had grown to \$57,391,389, and the present year witnessed a demand for \$65,007,443. Germany has been even more lavish in her orders for new vessels and equipments and in maintaining the navy. In 1890 her naval budget was \$3,658,720; in 1898 it jumped to \$29,293,092, and last year to \$60,216,916.

National Pride.

"The influence of navies on the fate of nations has been growing year by year," states a recent annual of the United States Navy. "Now, no nation, whatever has been its military power or its geographical position, can fight as a great world-nation unless it be strong upon the sea. For some, of course, this strength is more important than for others. To England it is life. But no matter what the country, if it falls behind in the race for naval supremacy, it falls behind in the race for greatness." This explains why seven of the great nations, which spent \$181,833,015 on their navies in 1890, had increased this to \$313,650,416 in 1898, and to \$503,194,510 this year.

One would imagine that such enormously increased expenditures for warfare alone would arouse the people of the various countries to strenuous protest and abject humility. Yet the people of the world-powers take great pride in the efficiency of their navies and armies to destroy human life and property, and are constantly clamoring for greater preparedness of death-dealing missiles to



The Genius of War Summoning the Nations to Arms. See Joel 3: 9-12.

nations, with perplexity," and "men's hearts failing them for fear, and for looking after those things which are coming upon the earth."

All Europe Is a Vast Military Camp

staggering under its fearful load of soldiers and sailors, of fighting ships and modern guns, the maintenance of which is drying up its resources and sapping the very vitals of its subjects beyond endurance. "In 1865," states a French authority, "the military budget of Europe was represented by \$55,000,000; in 1886 it was \$700,000,000; in 1905 it was nearly \$1,500,000,000. Should it continue to increase at the present rate, in 1915 it will be \$2,000,000,000, and in 1945 [should time last] it will amount to \$3,500,000,000 which will mean national annihilation for Europe,

use in the bloody race for national greatness and military supremacy. It appears as if the very demons of destruction have gone forth to the rulers and councils of all nations, inspiring their deliberations thru their satanic deceptions, making them believe that peace can be maintained thru superiority of carnal weapons, when eventually it will mean the utter overthrow of these great military powers.

Every nation in Europe has many enthusiastic workers employed in an effort to work up a fighting spirit among the people. To insure peace, for example, the German Navy League has forty men employed in the Berlin office headquarters alone, distributing literature, furnishing information, and working to increase the sentiment for greater naval growth. England persists in the belief that

in order to protect herself and her possessions she must be equal in naval strength to any other two nations. Her navy alone in 1890 cost \$63,180,000; in 1898, \$104,250,000; and in the past year it jumped to \$175,390,935.

Japan proposes to spend \$135,000,000 during the next eight years for naval expansion alone, in addition to the regular annual cost of maintenance. They propose to build eight battle-ships of the "Dreadnaught" type, two armored cruiser squadrons of eight ships each, and three fast cruiser squadrons of four ships each.

But the United States

has opened the eyes of the world by her gigantic naval strides during the last sixteen years. Congress appropriated to the navy alone for 1890, \$25,881,180; for 1898, \$58,823,958; and for 1906, \$118,000,000. And now the United States proposes to build three "Dreadnaughts," even larger than any yet proposed, in a single year, each of which is to cost about \$7,000,000. These mighty, modern moving-fortresses of the sea are the costliest "doves of peace," and yet within a moment's time these mighty and costly battle-ships may be reduced, thru the submarine destroyers, to a worth much less than so much junk.

C. S. LONGACRE.

The writer is indebted to the editor of the *Pittsburg Despatch* for several of the comparisons and statistics in this article.

[The remainder of this striking article will be found in our next week's issue. It deals with "The Meaning" of these war preparations, to the nations and to the world.—ED.]

PROPOSED SUNDAY LAW.

(From the *Woodland Democrat*, city official paper, of January 15, Mr. Ed. E. Leake, editor.)

WE understand that a constitutional amendment has been prepared and will be submitted to the Legislature, the purpose of which is to reenact the old Sunday law which was in force many years ago, but which was repealed by the Legislature of 1883. The state has got along very well since that time without any Sabbatarian law, and we have heard of no good reason for any change at this time.

There are certain religious denominations who are opposed to a Sunday law, and ours is a government in which every man should be permitted to worship God according to the dictates of his own conscience, so long as he leaves others to enjoy the same rights unmolested.

The Sunday law was a dead letter when it was on the statute books. The law was evidently intended to restrain citizens from a direct, free and full exercise of their religious opinions, and was therefore hostile to the principles and traditions of our form of government. It was for these reasons that but feeble efforts were ever made to enforce it.

A similar law has been on the statute books of Massachusetts for many years, but until recently nobody paid any attention to it. A defeated gubernatorial candidate attempted to enforce its observance with the result that some of the very best citizens of the Bay State have been put under arrest for the most trivial things.

It resulted in putting a stop to all Sunday recreations, and outdoor amusements, closed up livery stables, news stands, and all places of business, and the spirit of it is to prevent travel by rail or otherwise, and encourage a spirit of intolerance and the enactment of blue laws.

One of the most pious ministers we ever knew appealed to the young people of his congregation to attend church every Sunday morning, after which there was no objection to decent and orderly outdoor amusements and recreations. And that is the prevailing sentiment among a very large majority of the people of California.

There is no question but that the practise of observing one day in seven is of divine origin, but the attempt to enforce Sunday observance by civil decree is unauthorized by any civil law now in existence, and any attempt to enact such a law

is a violation of the inherent rights of every citizen to act conscientiously in such matters so long as he does not interfere with the right of others to do likewise. The Legislature should not attempt to interfere with religious matters.

THE CHURCH TROUBLES IN FRANCE.

It is almost impossible to get anything like an accurate account from the general newspapers of the church troubles in France. Roman Catholic influence on the press of the country renders what ought to be an agent of publicity practically nugatory on anything affecting the Roman Catholic Church and its principles. Practically all the great papers on the coast have admitted articles from Roman Catholic prelates, and these prelates have each time assured the public that the people in this country are entirely ignorant of the conditions in France, that we know nothing about it, and that they are the only true source of information; and yet the simple fact is that France is doing the very best it can to affect a separation of Church and State.



Church of Sacred Heart.

But France can not take the same position that America does.

Roman Catholics say we have no objection to conditions in America. Catholics have their church property, and hold their church property, without any let or hindrance on the part of the State, while France proposes to hold that property itself, or allow the church to form secular or cultural associations for holding it. The church rejects this because, they tell us, it is too humiliating to it. But would the United States take the ground that it does if it had been to the expense of contributing to all these various buildings, and maintaining their worship for centuries?

France feels, and it seems to us rightly, too, that she has a property right in connection with these buildings, and yet she is willing that these buildings should be used for religious purposes if the Roman Catholic Church will comply with the law. This Rome objects to doing, and hence the trouble. The Roman Catholics call it persecution, simply and solely because they are placed on the same footing as all other religious denominations.

They will contend in America that they do believe in separation of Church and State. In France it is another thing. From all the information which has come to us, we can not see but what France is in the right and that she is doing the church no wrong in the very liberal terms which she is offering.

The San Francisco "Chronicle" of December 18 closes an editorial in these words, "The Catholic Church in France is fighting a real battle for liberty of conscience and deserves the moral support of the world." Those who stand on the other side of the question in France, and have met the opposition of that church to everything outside of that church in the hundreds of years which she has dominated France, would hold that it is not the Roman Catholic Church that is fighting for liberty of conscience, but France.

We wish to keep this one thought before our readers that no person in the world believes in liberty of conscience if he does not believe in it for the other man. It is not true religious liberty that demands freedom for ourselves alone, but freedom for every one.

IN RESOLUTIONS ALLEGING THAT "SUNDAY FUNERALS require much work on the Lord's Day on the part of the cemeteries and liverymen, and claim a large part of the day that should be their own for other uses, and also tax the strength of clergymen on a day already fully occupied with regular services," the ministers' association of Utica, N. Y., on October 29, expressed its "disapproval of holding funerals on Sunday on all ordinary occasions," and declared it to be its judgment that "when it seems necessary that a funeral should be held on Sunday, it should be private, not a church service."

FIGURES fail to give an adequate idea of the immense sum which is said to represent the wealth of the United States. The total valuation of the wealth of the country is estimated to be \$107,000,000,000. If this sum could be converted into dollars and these could be laid with their edges touching, it would cover a pavement twelve and one-half feet wide around the world, with a little to spare. Or if used in paying off the national debts of the world, there would be four times enough.

THE steamer *Mongolia*, which was stranded at Midway Island last September, carried 70,000 pounds of tea which was damaged by salt water. According to the law in the matter, this tea would have to be destroyed or exported, but an arrangement was made with the Treasury Department to land it and sell it to a tannery, at about two-thirds the price of the uninjured tea. Now the tea will be used to tan skins instead of the stomachs of the consumers.

FRANCE has six large battle-ships in course of construction at the present time, all of great displacement. Admiral Fournier advocated large flotillas of torpedo-boats and submarines as better suited to the defensive purposes of France, but the government officials take to the larger ships. It is a constant strife among the "great powers" to keep up to the standard in death-dealing military and naval inventions.

MAUNA LOA is pouring over its crater a stream of lava which flows down the mountain to the sea at the rate of seven miles an hour, covering a distance of thirty miles. The only damage has been to the grazing lands in the path of the stream.

AN unusually heavy snow for California fell during the first two weeks in January. It is a rare treat to Californians, many of whom made excursions to the snow-covered hills to enjoy the sports attendant upon a snow-storm.

A COAL famine is the prospect before the cities of San Francisco and Oakland, owing to the grasping spirit of the coal trust. Coal which costs the combine only \$2.60 a ton is sold for \$12.00, and the supply is very low.

THE University of Chicago received a New Year's gift of three million dollars from John D. Rockefeller. This brings his total benefactions up to \$19,416,922.

ONE hundred lives were lost on the island of Leyte, Philippine Archipelago, January 10, in a typhoon, the worst that has occurred in ten years.



MOUNTAIN VIEW, CAL., JANUARY 30, 1907.

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

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James") or "Authorized" 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 almost invariably from the American Standard Revised Version (Thomas Nelson & Sons, Publishers).

Remember this, whoever you are: Christ Jesus stands ready to save you from sin and sinning, if you wish to be saved. Do you? Do you not hate the sins which enslave you? Then go free in Christ Jesus. "If therefore the Son shall make you free, ye shall be free indeed."

Our brethren in Bethel, Wis., have our heartfelt sympathy in the loss of their school buildings by fire, noted in another column. We wish they had let us know of it at the time. The news was slow in reaching us. May God guide and lead and bless them.

A Good Governor.—It seems to us that every good citizen will regret that George C. Pardee's term of office as governor of California has closed. We believed he would make a good governor; and we have not been disappointed. He leaves the office without a stain upon his administration morally, and with many and splendid evidences of efficiency. He may not have pleased the politicians; we believe he pleased the people, and we are one of the people. We hope that Governor Gillett will do as well.

The California Sunday Constitutional Amendment was introduced in the Assembly, January 14, by Hon. Grove L. Johnson, and was referred to the Committee on Constitutional Amendments. We hope that the committee will study the Constitution. If they report this Johnson measure favorably, they ought to bring in another bill to repeal Sections 1, 3, 4, and 11 of Article I; for if the Amendment should become a part of the fundamental law, these sections can not exist with it in operation. If California can not grant liberty to her citizens, let her do away with all pretensions.

Is there any relationship between the two acts that the same one who introduced the Sunday Amendment to the Constitution in the lower house of the California Legislature was also responsible for delaying the passage of the bill providing for an investigation of the fuel conditions in San Francisco and vicinity, where thousands are suffering, and schools are closed for want of coal, of which there is plenty in the mines with direct communication by rail or sea with those in need. The first act for the suppression of liberty, the last for the suppression of life.

God's characteristics of His people in the last days—these days—are not miracle-working, speaking with tongues, healing the sick, and doing other great signs and wonders. These are, however, characteristic of Satan's agents, who will work thru them with "all power and signs and lying wonders," and who will say, "Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works?" and they may have done all this; but the Lord will answer, "Then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." See 2 Thess. 2:9; Matt. 7:21-23. These are the marks of identification which God places upon His remnant: "Here

is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. And to do this is miracle-working. But the power is of God.

There are some poor souls who leave Christianity and turn from Christ because professed Christians have done wrong. Why should they join the ranks of infidels and of worldlings? Do they find them living up to their profession? Then when they leave Christ, they all go to some worse condition. Why not choose something better than Christianity? Where will they find it?

The striking firemen on the Southern Pacific System have returned to their former positions, an agreement of arbitration having been signed between them and the roads. A board of three will determine whether or not the Southern Pacific abrogated its contract with the firemen when it signed the new contract with the engineers, May 1, 1906.

A score of people killed and many injured in a collision between a passenger and freight train near Fowler, Ind.; eight killed in a church in Lodz, Russia, because a priest would not bestow his blessing upon two men killed in a street fight, is the record of Sunday morning's paper of January 20.

ANOTHER GREAT CALAMITY.

JANUARY 16 brought us the news that the earthquake army had made its first wild charge in 1907 in the city of Kingston, the capital of the island of Jamaica, in the West Indies. The island has an area of about 4,200 square miles, and a population of about 650,000, nearly 500,000 of whom are black; 122,000 half-breed; 15,000 white; 10,000 Indians, and a few Chinese.

Kingston is situated in the southeastern part of the island. It has a splendid land-locked harbor, which the largest ships can enter, and is strongly fortified. Its population is about 55,000. But even the British Government can not fortify against earthquakes. When the earthquake of January 15 struck the city, it toppled and fell, a mass of ruins. Despatches of January 16 declare that at least 1,000 are killed and thousands injured. The business portion of the city is burned, and the fire is still burning. The churches, the public houses, the hotels, are all gone. "Not only was almost every house in Kingston destroyed, but all the houses within ten miles were injured." Of the 2,000 foreigners in the city, many are reported killed, but few names are given. Among these is that of Sir James Ferguson. Forty soldiers were burned to death in one hospital.

The first shock came at 3:30 P.M., Monday, the 15th. The day had been sultry with an unusually high tide. There were no premonitory symptoms. The first shock was the worst, followed quickly by others, some of which were felt thruout the island. There were many British officials on the island at the time, and hundreds of tourists. Our own people were holding a district conference at the time also, and delegates were present from America, and from other islands of the West Indies. Thousands are suffering from lack of food, and the dread guests, Famine and Fever, are awaited with trembling of heart. It is said that in Kingston and vicinity 10,000 are homeless. The money loss is estimated at \$25,000,000. Relief ships are rushed to the rescue, this government sending six war-ships. It is feared that the extinct volcano, Portland, sixty miles south of Jamaica, on St. Thomas, in the Danish West Indies, may again become active.

Later reports say that the bottom of the harbor is sinking, and it is feared that the city itself may sink. Each day makes the calamity more serious.

London, January 16.—Professor Belar, the great seismologist and chief of the Laibach Observatory in Austria, reports a general unrest of the earth's surface. Proofs thereof, the professor asserts, are shown by the recent numerous earthquakes, hail-

storms, and falls of rock in various mountainous places. The Laibach instruments recorded the Kingston earthquake Monday at 9:40 P.M. The disturbance was recorded during a continuous earth unrest which still continues. There is an intimation in Professor Belar's report that further earth disturbances may be expected.

Naples, January 16.—Professor Matteucci, director of the observatory at Mount Vesuvius, reports increased agitation of this volcano coincident with the Kingston earthquake. "The earth shall wax old like a garment," the Lord says. She is nearing her end.

Prof. Linden Wallace Bates, a competent engineer, one who has received the grand prize and decoration from the French Government for distinguished services to science, who has been a contracting and construction engineer of mammoth works for years, declares that the plans for the Panama Canal are altogether insufficient; that the design of the great Gotun dam can not be built; that the clay rock can not be excavated with dredges as proposed; that estimates on the locks are mere guesswork; that the locks are too small even for present needs; that the contract system itself paves the way for the wholesale steal of the nation's funds; that the appropriations are inadequate to complete the work at the progress now being made; and that, finally, the canal might be constructed at the expenditure of less time and money. The simple fact is probably that some of the very ones connected with the canal are not anxious to see it built. That is especially true of railroad men.

The Real Test.—In all the great religious questions before the world at the present time, there is one great one which lies back of all others. Many get to thinking that many of these questions are mere matters of terminology, questions of little importance. And some of them may be. But with others it is not so. It makes a great difference what we say and believe, as New Thought and Christian Science teach that Christ is in every man, good or bad, and that the only thing he needs to do is to recognize this, or whether we say that Christ comes into the heart by faith, and brings with His presence a power of which the unbeliever knows nothing. The Sabbath question to some is a mere matter of days, but faith in the word of God is more than time. The Sabbath is a memorial of God's power to save. Sunday exalts nothing save human tradition.

Worse than earthquake, even the worst yet, is the famine which is gnawing into the very vitals of some portions of central China. A report from Shanghai, dated January 16, states that at Sing Kiang, where many refugees are gathered, a quarter of a million are doomed to die, while 300,000 have been turned back to their destitute homes. At Antung it is said that at least 400,000 are doomed. To the horrors of famine is added that of small-pox. Relief work is being pushed forward, but thousands will die before it reaches them. How all these calamities ought to wean men's hearts away from this world with its sin and disappointments to the righteous standard, righteous life, and the righteous inheritance of the saints of God. The Red Cross Society say that \$3,000,000 is needed quickly to do any practical good. Any funds sent us for China's suffering will be forwarded.

To meet the big Pullman and Armour trusts it is said that there are many indications that the railroads are preparing to take over for themselves the business of the sleeping-car, refrigerator car, and express companies on their lines. Nearly all the refrigerator cars in the United States are owned by the Armour Company of Chicago, and the sleeping-cars by the Pullman Company. The Harriman lines have ordered thousands of fruit-cars. The Rock Island has formed an express company, capitalized at \$25,000,000, and the St. Paul has formed one with a capital of \$30,000,000.