

# Signs of the Times

CONTAINED IN THIS ISSUE.

LESSONS FROM CALVARY.

THE MEEK WILL HE GUIDE AND TEACH.

"CALIFORNIA CHRISTIAN ADVOCATE"  
AGAIN.

QUESTIONS.

1999.—Christmas; 2000.—Begotten not of Blood,  
John 1: 13; 2001.—The Second Tithes; 2002.—  
Angels and Wings; 2003.—Salvation of Chil-  
dren; 2004.—The Wicked Dead, Mark  
9: 43; 2005.—God's Working, John 5: 17.

CONSCIENCE.

SUBMISSION TO THE SIN-CONDEMNING  
WORD VERSUS CEREMONIALISM.

THE GREAT SALVATION.

The World to Come.

MISSING THE MARK.

COME.

SEASONABLE HEALTH HINTS.

OUR EYES AND THEIR PERILS.

ANNUAL MEETING OF THE PACIFIC  
PRESS PUBLISHING COMPANY.

SENATE REPORT ON SUNDAY OPENING.

THE CLOSING OF SALOONS ON SUNDAY.

WHAT CATHOLICS EXPECT.

ASKING IN FAITH.



POETRY.

God Knows.

Peace, Perfect Peace.

Lest We Forget.

Just to Be True.

A Noble Discontent.

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# SIGNS OF THE TIMES

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### FROM THE MAIL.

*"Sedalia, Mo., Jan. 20, 1907.*

"My dear People:

"Let me have sample copy of your publications. I have just run across an old paper, SIGNS OF THE TIMES, dated Nov. 29, 1899. I am interested in it. Thanking you for early reply, and oblige."

"Surely the signs of the times are ominous indeed, and I feel that we all 'need to be about our Father's business,' now and on and on. May God bless you all, and the editors especially, who have and need and appreciate His blessings and power. 'May this year—1907—be a glorious one for you and for your work.

"I read with special interest, this morning, the SIGNS of Jan. 2, 1907, and observe and like the new things indicated, new dress, new type, etc., and 'more is coming,' I see. I have said and hereby repeat that 'The SIGNS is better and better all the time.' I am much pleased with the Thanksgiving number, and took fifty extra thru our tract society. I enjoyed the 1906-1907 number, December 26."

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226

### THE GOOD SHEPHERD

NEW PHONOGRAM

LESSON BLEND DRILL

eth	call' eth	put' teth	strān' gēr	hīrē' ling
	lēad' eth	gō' eth	Shēp' hērd	thêrē' fōrē
	tāk' eth	flē' eth	scāt' tēr eth	eāch' eth
	lēav' eth	sē' eth	fōl' loŵ	eār' eth



1. The Good Shepherd calleth His own sheep by name, and leadeth them out.
2. When He putteth forth His own sheep, He goeth before them. The sheep follow Him, for they know His voice.
3. A stranger will they not follow, but will flee from him, for they know not the voice of strangers.
4. Jesus said, "I am the Good Shepherd. The Good Shepherd giveth His life for the sheep.
5. "An hireling, and not the shepherd, fleeth.

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# SIGNS OF THE TIMES



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

For Terms, See Page 2  
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For further information see page 2.

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

## LESSONS FROM CALVARY.

**W**HAT unpromising places God has chosen for the revelations of great world-molding truths! Not so would men choose. If the Czar of Russia wished to promulgate some far-reaching and

spised, did God choose, . . . that no flesh should glory in His presence." When He would save the race from the waters of the Flood, He used a single boat builded by man to ride upon the tempestuous waters. When He would preserve His truth to the world, He used a nation of slaves. When He would instruct them in the essentials of saving truth, and the fundamental law of His government, He sent them, not to the universities of Babylon or Egypt, but to the bare, dry, desolate heights of Horeb, and

From Sinai blazed forth in glory insupportable the awful purity and holiness of God's character, in the light of which man's utter sinfulness, depravity, and hopelessness in himself stand revealed. From the quaking, flaming mount in the desert was revealed that law, the completeness and perfection of which has been the wonder of the centuries. "The law of Jehovah is perfect." From its gleaming heights, handed down thru Moses, came the law of types and symbols, greatly elaborated, pointing to



"Calvary," from a painting by J. L. Gerome.

The crucifixion is over. The bodies hang still upon the crosses, and the westering sun throws their black shadows on the bare earth. A company of soldiers have done their work, and are wending their way back to the Roman Castle of Antonio. Those in the rear seem to be mocking and blaspheming. The black cloud which at first overhung the cross has lifted (for the Sufferer has borne the last test), and is settling over Jerusalem. It is a symbol of the wrath that she invited, when her children said, "His blood be on us, and on our children." "He came unto His own, and His own received Him not."

important decree, he would do it in all the pomp of sovereignty. If a world-reformer wished to lay before the public some new scheme of reforming the world, he would, if able, secure the best hall in the greatest city; he would gather about him all the influential men whose help he could obtain. Those efforts would seem necessary to insure success. Yet, after the grand display of power and pomp, either or both might fall dead upon the hearts and minds of those who listened or read.

—o—

Not so in God's plan. "The base things of the world, and the things that are de-

illuminated its vast stretches of barren solitude with the glory of His presence.

—o—

WHEN He would reveal to man the climax of His love, in His providence it was done on some barren knoll outside Jerusalem, called Golgotha in Hebrew, Calvary in Latin, in common English, a skull. There died the Son of God who all His ministry had been saying, "God loves you," but who in His death on Golgotha proclaimed, "Behold how much God loves you!" The barren, rugged, saw-toothed peak of Sinai met its complement in the barren, rounded knoll of Calvary. On both God revealed His love.

Christ, the complete Sacrifice. Those who there confessed their sins and manifested by appointed offerings their faith in the saving, healing mercy of God, stepped into the shadow of the cross and were shielded from the burning glory of God which ever consumes sin.

—o—

THE shadow of that cross reached back to lost Eden and comforted the souls who fled from Paradise, fearful of the burning glory of the visible cherubim. Christ was the Lamb slain from the foundation of the world. Calvary marks no new degrees in God's love, no new impulse in the divine

Heart. "I have loved thee with an everlasting love" was as true when Sinai blazed with His visible presence and Jeremiah sobbed his pleadings with apostate, broken Israel, as it was when Jesus Christ died upon the cross. It was only another step in the cumulative evidence of God's love to man. It was the complete pledge of fulness of love to which poor, weak, and sinful man could ever turn with hope, and know that the very Being against whom he had sinned loved even him with a love beyond all human expression. For "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things." Rom. 8:32.

BUT Calvary excuses no cherished sin. Mighty as is the love, it will not, can not, possess the heart that cherishes among its dwellers the enemy of Christ. O soul, do you know that transgression of God's law put Christ to death—your transgression, our transgression? for He died to save us from our sins, to "redeem us from all iniquity." Unavailing is that love to us if it do not win us away from all transgression of God's law, the very Personification of which died upon the cross. Will you not let Love remove the sin, and place within your heart the spirit of love, so that you can say forevermore, "This is the love of God that we keep His commandments, and His commandments are not grievous"?

#### THE MEEK WILL HE GUIDE AND TEACH.

SUCH is His promise: "The meek will He guide in judgment; and the meek will He teach His way." Ps. 25:9.

This scripture is not only a blessed assurance, but it is an implied definition of meekness. Nay, more, it is a test to reveal to the froward heart when the grace of meekness is wanting.

The meek man is the man willing to be guided. If he knows humanity, if he knows himself, he will say with the prophet: "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

Believing that God's revelation of His own ways is correct, he will also believe the divine testimony concerning God's ways: "Jehovah is righteous in all His ways, and gracious in all His works. Jehovah is nigh unto all them that call upon Him, to all that call upon Him in truth." Ps. 145:17, 18.

Believing this, the meek man will not seek to justify His ways, will not seek to compromise ways with God, will not seek to shape God's ways after the human, but will seek God's ways. He knows they are right; he knows all other ways are wrong.

Such a man as this God will guide; for he is a teachable man. He delights in the word of God. "Thy word," declares he, "have I hid in mine heart, that I might not sin against Thee." Ps. 119:11.

Such a man, tho teachable and guided of God, is not swayed by man from the right path. Humble and yielding before God, he will stand immovable as a rock when the

tempter seeks to turn him from the right way, when he would induce him to compromise principle.

Such a one was "Moses the man of God." Even so was Jesus Christ, the "meek and lowly of heart." Pride, haughtiness, self-sufficiency, is sure to meet with disaster and defeat, and prove an effectual bar to progress in the right knowledge of God.

#### CALIFORNIA CHRISTIAN ADVOCATE AGAIN.

##### A Comedy of Errors.

WE are very sorry that our hitherto seemingly friendly contemporary in the university town of Berkeley is so deeply stirred, so manifestly tantalized and embittered, so much so, in fact, that it seems willing to make statements that have neither a semblance of truth nor fact in them. For instance, in its issue of January 24, it begins an editorial this way:

"The marvelous activity of the Seventh-day Adventists in opposing the enactment of any sort of a Sabbath day is only natural. Their working principle, working contention, is the declaration that Saturday is Sunday."

We want the *Advocate* to explain that second sentence. Seventh-day Adventists do believe in a Sabbath day, most thoroly; they believe in the Sabbath day instituted of God, commanded of God, and kept by the Lord Jesus Christ. They believe that for the same reason that they believe in Jesus Christ; they get their information and authority from the same Book which tells of Jesus Christ and His salvation. They there read that He is all-sufficient to His church, that all power is His, and that that power is given to His church, and that He would be with her to the end; while, on the other hand, His church should be, not the fulness of the civil law, but the fulness of Him who filleth all in all. Therefore they believe that to ask civil power either to embody in statute law that which He has Himself commanded or to place a substitute in its place is contrary to Christianity. Why should they not be active in opposing such a monstrosity as that? Why should not the *Advocate* stand with them in this?

We have been asked many times by those ignorant of the Bible, "So you believe that Saturday is Sunday do you?" Of course we explain to them just as kindly and simply as we can that such a thing as that is an utter impossibility. No Seventh-day Adventist ever made such a declaration, or ever used it, only as repeating it after some one ignorant of the simple Biblical and historical facts. We are astonished at an intelligent editor of a Christian paper making any such statement as that. Why he should do it is something that we can not understand. Does he regard Sunday as a holy thing? a divine institution apart from any day of the week? Such a declaration could be made sensibly only on such a supposition, but if he has read anything of Seventh-day Adventist literature or claims, he knows that they make no such declarations nor believe any such thing. Saturday is Saturday. Sunday is Sunday.

They do not believe Sunday to be the Sabbath, neither do they believe that Saturday, the civil day, is the Sabbath, but that the Bible Sabbath begins just where the Bible places its beginning, at sunset Friday night, and ends at sunset Saturday night; consequently covers a part of two days. Surely, if they supposed that, it would be an absurd supposition, but, dear editor, they suppose no such thing.

Again the *Advocate* declares:

"You can not argue with an Adventist. He is impenetrable. It is safe to say that when any person falls into that logical trap he can not be extricated by any process of reasoning."

But if it be "logical" what kind of a process of right arguing would extricate him from it? We have this proposition to make to Dr. Bovard: If he will come down here and visit us, or tell us when we can find him at home, we shall be glad to meet him and argue this question just as kindly and Christianly as it is possible for men to argue, on our side. We are not challenging to a debate. We are willing to do it alone in the privacy of his own office.

The editor further says:

"If the contention [that is, against Sunday] had any ground in ethics or in propriety or common sense, we might be willing to come to Saturday or Monday, or any day of the week, in order to have one day of rest, but to come to Saturday would be to rehabilitate a sheer mercantile religious despotism."

No, Seventh-day Adventists would not have one single soul come to the seventh day unless he so desires. Above all things else we ask everybody to "be fully persuaded in his own mind." If it were in our power to compel every soul in California or in this broad earth to keep the seventh day, by the turn of a hand or the signature of a pen, we would not do it. God's Sabbath can be kept acceptably only by *freeborn spirits*, and we could not even think of a law compelling seventh-day observance. We would oppose it just as strenuously as we oppose first-day observance. We do not believe in the religious despotism that seeks to bind anybody's conscience by any laws whatsoever. God's "law is spiritual," and only the spiritual can keep it, and no civil enactment whatsoever can in any wise help it or enforce it. It has within it the life of God Himself, and tho all men should rebel against it, yet it will live. Has not the editor a Sunday established in his own heart? Does he need a California law to do that? Is not that true of every one who loves Sunday, and who believes and observes Sunday? Then why a law to compel somebody else to act just as he and his friends are acting when he does not believe it?

As regards saloons and race-tracks, gamblers and drunkards, sometime, according to God's prophecies and in the logic of events, the editor of the *Advocate* will find himself with all of them, seeking only selfish aims. When the Sunday-law regime gets strong enough they will swing to that side of the question. Just now their desire for freedom is opposition to religious tyranny. But not knowing true Christian liberty the same selfish motive will lead them to the wrong

side of the question, just where the *Advocate* now stands. We most earnestly hope by that time the editor of the *Advocate* will see enough of Christ and Christianity in the simple word of God and the power of the Gospel to come over on the right side, even tho he has helped to pass a law to persecute him when he does.

## Questions

1999.—Christmas.

Is Christmas not the birthday of Christ? Will you tell me why you do not observe it?  
J. H.

It is admitted by all Christians, even Catholic authorities, that December 25 is not the birthday of Jesus. This is also shown from the Scripture record itself, which tells us that at the time Christ was born, shepherds were keeping their flocks by night in the fields. Yet we know that the winters are too cold for this purpose in Palestine, so that in the last of December the flocks are folded. For a time, a day in the early part of January was kept as the birthday of Christ. December 25 was evidently adopted because it was a great day among the heathen. As a clipping in the "Woman's National Daily" says, that day was celebrated as the birthday of Saturn, Theseus, Bacchus, and Buddha, who, it is said, were born on that day, and the half-converted Christians thought it would be easier to win the heathen by bringing Christ's birthday on the same day as these other gods and heroes of antiquity. The evidence seems very clear to us that Jesus was born in the autumn. He was baptized in the spring just before the spring Passover. He was thirty years old at the time when He entered on His ministry. He began His ministry about six months before that Passover. That would bring His birthday about September or October. But of this we have not Scriptural authority, no scripture mentions the making of any day His birthday. The Lord never designed that one single day should be observed to celebrate the birth of Christ, any more than He did that any single day should be celebrated in honor of the resurrection. The whole life of a Christian ought to be a celebration of both events.

2000.—Begotten not of Blood, etc. John 1: 13.

What good reason can you give why the "Word," Jesus Christ, is not the antecedent of the word "which" in the expression, "which were born," or as the new translation gives it "begotten," in John 1:13? In other words, may we not place the noun in the place of the pronoun and read, "Jesus Christ was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God"? Why should "His own" be taken as the antecedent, rather than the Word whom John is introducing and giving a biography of? If John does not here refer to the immaculate conception of Jesus, then he does not mention it? And why should he omit so important a matter? If those that believe on His name were begotten of God, then how is Jesus the "only-begotten of the Father"?

J. C. K.

The very text seems to us to demand the translation that is here given. "His own" is not taken as the antecedent of "which" of verse 13 (R.V.), but "THEM THAT BELIEVE on His name" is the antecedent. He was God's Son; "as many as received Him, to them gave He the right [or power or privilege] to become the children of God." He THE SON of God, they SONS of God; that is, those who believe on His name are born or

begotten "not of blood, nor of the will of the flesh, nor of the will of man, but of God." That is the very climax of Christ's coming into the world. He came into the world to bring God into human flesh in all its perfect power to overcome sin. To those who believe on Him, He gives the same power. The very language itself demands the construction that is placed upon it; in fact, it seems to us so plain that it admits of no construction whatever. Whether John mentions the miraculous conception of Jesus would have nothing to do with the reading of the text. We may not ask why the Lord did this or that, because He never stops to satisfy our curiosity; and yet it seems very clear to us that the fourteenth verse shows the very truth that our inquirer feels is omitted, "the Word became flesh, and dwelt among us." The aim of the book of John is not to give the nativity of Christ, but to give the power of His life in humanity. Christ was not begotten in just the way in which men are. He Himself declares, "I proceeded forth and came from God." John 8:42. Just how this all is we do not know, but we do know this, that He was THE Son of God in a sense that no other was, because He was God; and yet just as truly are those who believe in Him begotten of God and become His children. 1 John 3:1.

2001.—The Second Tithe.

Is the second tithe, as a part of the tithing system, obligatory upon the remnant church? Please give proof from the Bible.  
C. H. R.

We do not know of any Bible proof that is satisfactory to us that the second tithe as a part of the tithing system is obligatory upon the remnant church. Many have thought that there is an advantage in the use of the second tithe to support the various funds and necessities of the church, using that for all these various purposes, such as church schools, missionary offerings, etc.

2002.—Angels and Wings.

Why do you in picturing angels represent them with wings?  
J. A. T.

We do not make the pictures ourselves or many times we would make them very differently. We get the best that we can, those which will in some way teach some lesson. Like all human work, there is more or less imperfection in them. Sometimes angels appeared in the form of men, generally so. Isaiah 6, however, would seem to indicate that the seraphim, an order of angels, had wings, "Above Him stood the seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly." See verses 2 and 6. There are also other passages which would seem to indicate the same thing.

2003.—Salvation of Children.

Does the scripture, "Suffer the little children to come unto Me, and forbid them not," include children who have not yet reached the age of understanding? What of children who live to be but a year old?  
Mrs. C. F. C.

The Bible is not written to satisfy our curiosity. Its precepts, its warnings, its proffers of mercy and forgiveness, come to responsible men and women. Those who are not responsible we may leave with God. Children that are not old enough to believe or repent, innocent little ones, we may leave with Him, and may know that it will be all well with them. Christ died to redeem man from the consequences of Adam's sin. Children die because they are children of Adam, but having no conscious sin of their own, we do not know why they will not be saved. There are precious promises that come to parents, such as Deut. 30:19: "Therefore choose life, that both thou and thy seed may live." The bereaved

and believing parents can safely leave all those things with God and know that it shall be well.

2004.—The Wicked Dead. Mark 9:43.

Do the wicked dead sleep? If not, in what condition are they? Please explain Mark 9:48, "Where their worm dieth not, and the fire is not quenched." A. F.

Of the dead we read in Ps. 146:4, "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And again in Eccl. 9:5, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. As well their love, as their hatred and their envy, is perished long ago; neither have they any more a portion forever in anything that is done under the sun." And in Job 14:21, "His sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." So thruout the fifteenth chapter of First Corinthians, death is spoken of as a sleep. See also Dan. 12:2. The passage in Mark above quoted does not refer to immediately after death, but to the judgment. The word rendered "hell" in Mark 9:42, 45, 47 is from the word "Gehenna," which is the Greek form of the Valley of Hinnom. The Valley of Hinnom was just outside of Jerusalem, celebrated anciently, according to Jeremiah, for the sacrifices which were there offered to Moloch. The altars in it were afterward destroyed and it was made a place of refuse for the city of Jerusalem, the Valley of Tophet, where were cast bodies of malefactors and the offal of the city. Constantly, worms preyed upon this pestilential mass, and to consume the remainder of it constant fires were kept burning. Therefore the Valley of Hinnom became a symbol for absolute and utter destruction of all that was cast into it. "Where their worm dieth not" simply means that the thing cast under its power would not escape; "where the fire is not quenched" is that the fire would be unquenched till it burned up what was cast into it. See Isa. 51:8, where it is said of man that "the moth shall eat them up like a garment, and the worm shall eat them like wool," that is, utterly destroy them. Compare 2 Chron. 36:19-21 with Jer. 17:27. These scriptures show that Jeremiah's fire which should not be quenched was the fire that was not quenched until it burned the house of God in Jerusalem. Of course, then it went out. The same thought is clearly expressed in Matt. 3:12, where the wicked are likened unto chaff. It is declared, "He will burn up the chaff with unquenchable fire." The whole thought of the entire figure is absolute and utter destruction, and the inability of man to stay these destructive agencies until they have done their work.

2005.—God's Working. John 5:17.

Jesus said to the Jews, "My Father worketh hitherto, and I work." There are those who say that God Himself worked. How is this?  
P. F. H.

Did not Jesus say that "God worketh hitherto"? Is it possible for life to do anything else than work? God is continually pouring out His life for the inhabitants of the universe, caring for them by His infinite power, nurturing them by His love. Many things, of course, the father does thru others. For instance, He created the world thru Christ. He sends messages of love and power and sympathy and help thru His holy angels. He works thru men that are consecrated to Him. And yet it is the power of the Godhead by which Christ wrought, and it is by the power of His Spirit that the deed is wrought by angels or men. Surely, the great God of heaven works for all His creatures and thru all His creatures, and all those who truly acknowledge Him will work with Him.

## CONSCIENCE AND ITS PLACE

In Three Parts: "Conscience;" "Cause of Unbelief;" "Thinketh No Evil."

By Prof. J. A. L. DERBY.

### I. CONSCIENCE.

THE word "conscience" does not appear in the Old Testament; it is found thirty times in the New. The former fact illustrates how God can do His work in man, or any other work, for that matter, by means for which man has no name, or different names. There can be no question, especially when we read such records as the thirty-eighth and fifty-first Psalms, that conscience was quite as active under the old dispensation as under the new.

This conclusion is likewise reenforced by a study of the basis of conscience. Conscience is universal, and, therefore, has a universal foundation. A brief consideration of this strange power of the mind may not be useless.

#### Conscience Is Primarily a Feeling.

It is uniform thruout the human race. But what do we mean by uniform?—That it tells all men what actions or thoughts are right in themselves—objectively? Not at all. One man bows down to an idol, or subjects himself to a penance; the Hindu mother throws her child to crocodiles; the suttee burns herself on her husband's pyre; the devotee of Juggernaut is crushed beneath the wheels of his car; the devout Catholic prays to the virgin Mary: all are results of conscience, or may be. On the other hand, the consciences of others lead them to abhor all the actions just mentioned. Yet the function of conscience was and is uniform in all. It is the same in one particular, and one only—it commands to do *right*. But what is right it does not and can not of itself determine. Why?—Because it is a *feeling* and *not intellect*. It gets its information from the latter. It makes its decisions in accordance with what by the aid of our evidence we judge to be right or wrong. What we think to be right may be diametrically contrary to the will of God, as the actions noted above, yet conscience will command us to do them if they constitute all the light we have. If we know no better, this powerful monitor gives us no alternative. Thus we are brought to the important question,

#### Is It Right to Disregard Conscience?

Must the heathen perform his barbarous and often cruel rites? He has no guide but conscience, and this says, "Do it or sin." As surely as conscience is the highest monitor he knows, so surely must sin lie at his door unless he obey. What? Offer human sacrifice, perhaps, or sin?—Ay, so great is his need of Gospel light. This is not a mere logical dilemma; it is the teaching of Scripture. Let us study the whole matter as the Bible reveals it.

#### Love

is the essence of all God has commanded. Matt. 22:34-40. In this scripture *love* to

God and *love* to man are not two different things; they are simply two different manifestations of the same thing. The reduction to a *single* principle is further made in the Golden Rule: "Therefore 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*." Here *love to man* is made the sole test. The reason is that no one can love his fellow men unless he does love God. Love of God is immortal in love of man. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20. "Love is the fulfilling of the law." Rom. 13:10.

But what is love?—It is self-surrender for the service of universal well-being. This is what it is, tho few that follow its law have ever defined it. Definition is practically quite unnecessary.

Now it is certain that even the heathen have the light of this law. To this Paul refers in Rom. 2:14, 15: "For when the Gentiles, which have not the [written] law, do by nature the things contained in the law, these, having not the [written] law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."

Of course the heathen know not the details of this law. They do not, for instance, know that the observance of the seventh day is required by it. All they have is the *intent* of the law—its principle or essence—love, in the sense of an impulse toward justice and kindness. Thus God has "left not Himself without a witness." In other words, God has placed in every man a sense of the eternal fitness of what reason *approves*.

#### Conscience Enforces Reason.

It is the *feeling* that the reasonable is right. It is a *sense of oughtness*, which arises in connection with what our best judgment affirms to be proper in thought, word, or action. In our dealings with our fellow men it comes in a dumb appeal to put ourselves in our neighbor's place and see how we should like the treatment we accord him. It is not strange, therefore, that Confucius, or any other thoughtful pagan philosopher, should discover the golden rule.

It is this *living up to one's light* that Paul is talking about in Romans 14. The chapter is too long to be discussed here in detail, but all who have puzzled over it will be glad for this suggestion, and will turn and read it anew. Charity on the part of those that are broadly informed toward those that are less enlightened is the essence of the chapter. All any man can do is to live in accordance

with the evidence he has. To do otherwise is to throw the whole mental and spiritual life into anarchy.

What, then, when we feel that the evidence is not complete? "He that doubteth is damned if he eat." Conscience must always have the benefit of the doubt. He that doubteth is condemned if he do any doubtful thing.

This chapter is especially interesting because of its unique implied definition of faith. "He that doubteth is damned if he eat, *because he eateth not of faith*; for whatsoever is not of faith is sin." Here "faith" can mean nothing but full, free, and perfect conviction, in view of all the information, evidence, light, attainable. The question is not, Can the thing be proved to be wrong? but, Are you clearly convinced that it is right? Conviction is an affair of evidence, which no doubt may be even a divinely-given *impression*. But religion of impression is too likely to be religion of emotion, and is an exceedingly dangerous sort. But conviction, of whatever sort, is an affair of evidence; evidence is an affair of reason and judgment; reason and judgment are an affair of *honesty of heart*, love of truth, sincerity of purpose. There is no escape from the conclusion that a man must, from the moral standpoint, do what his conscience demands, even tho it be murder. To state it with the bold, blunt addition of this last clause quite shocks one's first ideas; but if we content ourselves with the "glittering generality" of the first clause, omitting the specific illustration, we shall command undivided assent. Still the illustration in no way changes the principle. "Whatsoever is not of faith [any failure to live up to one's light] is sin."

Let us notice this principle in connection with Paul's experience. Paul was simply following his "good conscience" when he consented unto the death of the early Christians, giving his vote in favor of it, and holding the raiment of those that stoned the first martyr. There has been much misunderstanding of the apostle's case. It has been thought that the words addressed to him at the time of the celestial vision on the way to Damascus referred to Paul's conscience: "It is hard for thee to kick against the pricks." The simple fact is, this has no reference to Paul's conscience at all. Years after this we hear him saying, "Men and brethren, I have lived in all good conscience before God until this day." This was not an oratorical or rhetorical trick. It was the plain truth. Paul never allowed himself to have a bad conscience even when he "persecuted this way unto the death." He was always perfectly honest and sincere. But he was so encased in his shell of bigotry that God Himself could crack it only with a revelation.

"'To kick against the goad' (Revised Version) does not imply, or remotely suggest, the presence in his mind of compunction or inward opposition to the work in which he was engaged. It was a proverbial expression, signifying that he was embarked in a futile enterprise, one that would not avail to crush the cause of Christ, but would, the longer he persevered in it, harm himself the more. The metaphor was taken from the conflict

of oxen with the driver behind them, and their vain attempt to resist him by kicking against the goad."—*G. P. Fisher, "Manual of Christian Evidences," p. 100.*

Paul lived always up to all his light, for he labored always to have a "conscience void of offense." His murdering of Christians was pardoned, "because," as he declares, "I did it ignorantly in unbelief." 1 Tim. 1:13. It may be that such works as Paul wrought are included in the kind mentioned in 1 Cor. 3:15: "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." But to decide that is not the present purpose.

Now while it is certain one is morally obliged to follow his light,—which depends on his information,—no matter what it requires, there is the further certainty that God will not long leave in ignorance of His will one who is honestly living up to his opportunities. Let a man live in densest heathenism, slavishly offering service to his fetish, if he honestly strive to live up to the best he knows, God has pledged Himself to see to it that such a one shall be led into a knowledge of Christian truth. 2 Chron. 16:9. The fact probably is, however, that with no other incentive than an ill-informed conscience, the motives for right-doing are too weak to be the actuating motive of very many of the heathen. The real inspiration of heathen rites seems to be *fear*. Heb. 2:14, 15.

We are not, therefore, relieved of our responsibility toward the heathen. A proper understanding of the subject of conscience accentuates that responsibility. How happy and how thankful to us an honest-hearted pagan would be if we were the means of delivering him from the bondage of his superstitions! But, after all, what is the difference between such a one, living up to the best he knows, and a civilized Christian? Just a difference in information, merely a question of degree. Who knows but in God's sight we are as imperfect as is the heathen in ours? And yet both may be equally accepted. "To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand," notwithstanding his lack of information and his "weak" conscience.

Thus summarizing, we conclude:

1. That conscience must always be obeyed.
2. That actions we think right will depend upon our information.
3. That we feel we ought to do things which are in reality wrong.
4. That a dishonest (wicked) heart is responsible for an unenlightened conscience.
5. That, in view of all this, there is laid upon us the most solemn responsibility to grow, not only in grace but in the *knowledge* of our Lord and Saviour Jesus Christ, as exhorted by the apostle Peter, in the last verse of his second epistle.
6. That the word of God should be our constant study and meditation.
7. That since conscience must work with such material as it has, and the heathen have practically no proper material, we are under obligation to supply them with the motives,

inspiration, enlightenment, and help, afforded by the Bible.

[The next article is "Cause of Unbelief."]

#### GOD KNOWS.

I WILL not murmur when small things go wrong,  
When plans of mine, long cherished, weaken, fall;  
When hushed upon my lips is life's glad song!  
When joys long sought have vanished past recall—  
God knows—God knows.

I will not weakly weep the hours away,  
Tho' Marah's waters flow around my feet,  
Tho' life's fair sky be shadowed leaden gray,  
Tho' rue be mine instead of roses sweet—  
God knows—God knows.

I will not drop from weary hands, toil-worn,  
The task unfinished, tho' a burden sore;  
Tho' earth's fair pleasures from my grasp be torn,  
Tho' sorrow's keenest pain my cup brim o'er—  
God knows—God knows.

—A. J. McDougall.

#### SUBMISSION TO THE SIN-CONDEMNING WORD VERSUS CEREMONIALISM.

THERE has ever been a tendency on the part of mankind to trust in the performance of a succession of set ceremonies or church rites for salvation, rather than the constant inflow of the divine life by a sincere submission to the full demands of the sin-condemning word of God. Read Isa. 1:11-18.

It is so much more in harmony with the dictates of the fleshly desires than to surrender the cherished appetites and lusts of the flesh everywhere required by the word of God. 1 John 2:15-17; Gal. 5:24. If, for example, the impure, blasphemous, or intemperate man can feel assured that thru submission to the set forms of the Gospel, administered by one who has, thru some equally legal method, obtained unrestricted authority to execute these saving rites, he may secure absolution from the guilt and penalties of his sins, he is inclined to choose it as a possible means of escape from the necessity of the daily crucifixion of these propensities. For, if it be conceded that to certain men has been delegated unlimited authority to administer certain ordinances possessing inherent saving power, it is clear that when these ordinances have been administered by these men, then salvation is insured to the sinner. And when all these ceremonies have been fully performed, then salvation has been fully realized, and since salvation is in, and realized thru, the ceremony, it necessarily follows that he who believes that will ever point to their performance as the witness of his acceptance with God.

#### When Only Ordinances Are of Worth.

Is it, therefore, conclusive evidence that I am right with God, or that I am accepted by Him as His child, because I am able to point to a complete round of church rites which I have performed, even tho' they are in exact accord with the Scriptures, and administered by one whom I believe to be sent of God? I fully believe it is not; for it is not in the performance of a few selected ceremonies, even tho' they are right, that I obtain life, but by submission to every word that proceedeth out of the mouth of God.

Ordinances have no saving value only as they become the test of the submission of the soul to the sovereign word of God. The Gospel ceremonies are given *not* to be the end of obedience, but as the *beginning* of a *life of obedience*. They stand as a public testimony that I have renounced the "hidden works of darkness," and have been renewed in the spirit of true holiness unto the "obedience of faith," not in respect to a few rites of the church only, but in the forsaking of the world with its sinful lusts. With the poet I will say:

"Love so amazing, so divine,  
Demands my life, my soul, my all."

#### Divinely-Appointed Ceremonies

are of great importance when used as their Author intended, but when magnified to take the place of the "weightier matters" of the law, they become a snare to the soul. Ceremonial obedience, so far from being the test of a godly life, is itself dependent upon the conformation of moral rectitude in the life, in order to save it from the stigma of hypocrisy. A man may submit to all the ordinances of the Gospel from insincere or selfish motives, but no man can choose the pathway of daily crucifixion to self with its fascinating lusts, pleasures, and affections and not possess a true allegiance to God.

#### Mere Form an Abomination.

In Isa. 1:11-18 we have a graphic portrayal of ceremonial righteousness without this accompanying proof of its genuineness. Altho' all these forms and ceremonies in which Israel was participating were divinely appointed, yet Jehovah declares them all to be an abomination to Him, which could not be endured. Said He, "Your hands are full of blood," and with all their ceremonial exactness they were moral lepers, whose defilement could alone be washed away by living faith and submission to the precious promise, "Tho' your sins be as scarlet, they shall be as white as snow; tho' they be red like crimson, they shall be as wool." Verse 18.

So with the Pharisees in the time of Christ. They were exceedingly particular in respect to ceremonial purity. Circumcision, divers washings,—all that God Himself had required, with a multitude of ceremonies of their own devising,—these external signs of their relationship to God they observed with great care. When pressed hard by the burning messages of reproof for sin and moral weakness from the lips of Christ, they would point to their fleshly relation to Abraham. Did they not bear in their flesh the unmistakable evidence that they were his children, and therefore were not "in bondage to any man."

Dear reader, if you have ever been tempted to hide a deformed life of moral weakness behind this fig-leaf of ceremonial righteousness or church membership, then mark well the reply of Christ: "If ye were Abraham's children,

#### Ye Would Do the Works

of Abraham; but now ye seek to kill Me; . . . this did not Abraham. . . . Ye are of your father the devil, and the lusts of your father ye will do." John 8:39-44.

"He that committeth sin is of the devil."  
1 John 3:8.

### The Seal that Guards

the unfailing foundation of the kingdom of God is composed of two parts. 2 Tim 2:19. The first infallible evidence is "the Lord knoweth them that are His." This is the Lord's part. Man has ever been desirous of knowing and doing that which it is the Lord's prerogative to know and do. In attempting to decide this difficult question and make it possible for *man* to know who are the Lord's, men have often transferred the primary proof of man's relation to God from an internal to an external basis, from the spiritual and moral which is measured by the motives of the soul and known only to God, to the ceremonial which is incorrectly measured by the exactness of outward forms. This perversion of God's arrangement was well illustrated in the Jewish nation at the time of Christ. They had transformed the fleshly rite or ceremony of circumcision given to Abraham as an outward sign or seal of the righteousness which he already had, yet being not circumcised (Rom. 4:9-11), into that very righteousness itself. They then proceeded to condemn as dogs all outside of the ceremonial line.

But Paul makes clear how impotent was their trust in circumcision while lacking that inward conformity to the moral precepts of God, when he said: "For circumcision verily profiteth if thou keep the law; but if thou be a breaker of the law, thy circumcision [or God-appointed ceremonies] is made uncircumcision." Thus it is clearly seen that divinely-appointed ceremonies are valuable only as they are the external witnesses of a life in harmony with the character of God or His divine law.

This brings us to the second or

### Man's Part of the Seal,

by which we may be confident that "the foundation of God standeth sure." If I were to ask one who relies upon a code of set ceremonies how he knows that he is in the only right way of salvation, I would doubtless receive the following answer: "Why, I don't believe, I simply *know* that I am in the right way; for I have been baptized by one holding the authority of the Melchizedek priesthood, and have had hands laid on me for the reception of the Holy Ghost." But I do not find this evidence as a part of the seal described by Paul. "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ *depart from iniquity*." The evidence, dear reader, of your union with a sin-hating God is the willingness on your part to separate from the revealed sins of your life. Are you in secret league with self, pride, lust, avarice, blasphemy, worldly pleasure? Would it take almost the crash of doom to shake you loose from the lusts of this world? If so, then, tho you were baptized a thousand times by an angel from heaven, yet would your iniquity remain in its deepest crimson dye.

W. A. ALWAY.

## THE GREAT SALVATION

By GEO. W. REASEE.

### THE WORLD TO COME.

#### Hope of a Permanent Gain.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

ONE of the chief inspiring motives to mankind to endure hardships, deprive themselves of comforts, luxuries, and congenial companionship for a period of time, is the hope of permanent gain in the end, both to themselves and to those who are dear to them. Many have imperiled their lives and toiled unceasingly, denying themselves all comforts, and even the essentials to healthful living; have exiled themselves from friends and fondest companions, in eager quest of golden treasure, that they might return and join their loved ones and enjoy the comforts and luxuries which wealth is able to secure.

"Gold many hunted—sweat and bled for gold;  
Waked all the night, and labored all the day."

Multitudes have boldly challenged death upon the battle-field, for the protection of their homes, the preservation of freedom and of happiness. Admitting the universal principle of present endurance of hardship for future weal, we find that this incentive enters into the experience of even the children of God. While it is true, and freely conceded, that the highest inspiring motive to live to the glory of God is love (prompted by the deepest sense of gratitude which it is possible for the human heart to experience), and from the desire to *be* right and *do* right for the pure love of that which is right; to be loyal to God because it is the essence of all right being and doing to be loyal to Him; to live by principle, because it is the only true ideal of living, and because anything short of this is injustice to our fellow mortals as well as to ourselves; yet the very fact of living in a world made imperfect by sin, where pain, death, destruction, sad partings, and tearful eyes are everywhere distressingly present, causes the human heart to reach out after, and to joyfully grasp

#### The Hope of a Better Condition;

a perfect world, a sinless, woless, painless, tearless, and, best of all, a deathless state. The natural desire of every heart is for a permanent home, a place of undisturbed peace, of alarmless safety, of unalloyed happiness, of unbroken friendships.

How forcefully is this thought expressed by the sacred writer, when he says: "We that are in this tabernacle do groan, being burdened; not for that we would be unclothed [die], but clothed upon, that mortality might be swallowed up of life. Now He that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit." "For we know that the whole creation groaneth and travaileth in pain together until now. And not

only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope."

It is not death, the condition of being "unclothed," that the members of the human family long for, but, as long as we possess mortal flesh, subject to pain, sickness, sorrow, and death, there will be a natural longing to be "clothed upon with our house which is from heaven," to possess immortality.

#### The Blessed Hope.

It is probable that not a single member of the human family would endure the fierce struggle against the world, the flesh, and the devil, which, successfully fought, will insure to the victor eternal life, were it not for that "blessed hope," which is "an anchor to the soul, both sure and steadfast," and which also constitutes "the helmet of salvation." To this hope God has given all possible strength, being "willing more abundantly to show unto the heirs of promise the immutability of His counsel, [He] confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."

To further assure us of the stability and eternal reality of this hope, which is made to us in and thru Christ, He has given us "the first-fruits of the Spirit," the earnest, pledge, or partial payment in advance, of the full possession. By this means we have a sweet foretaste of the things which "eye hath not seen," and of which "ear hath not heard," but which are reserved in heaven for us, who are kept by His power "thru faith unto salvation, ready to be revealed in the last time." This hope will not vanish or fade away at the moment when we are ready to possess it,—as the entrancing lake continually recedes from the approach of the weary and thirsty desert traveler,—for it is incorruptible, a living reality.

#### Abraham and His Seed.

Many centuries ago, God made promise of all this to Abraham, who knew full well that its glorious fulfilment was not contemplated by the Giver in this present life, but nevertheless he received the promise, saw it afar off, embraced it, "looked for a city which hath foundations, whose builder and maker is God," and "confessed that he was a stranger and a pilgrim in the earth." All who wholly accept Christ are partakers with Abraham in this promise, for, says the Saviour, "Blessed are the meek, for they shall inherit the earth." Again it is written, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If God should bring "the father of the faithful" forth from the tomb, and not have this home, with its grand capital city, in readi-



ness for him and his "seed,"—thru Christ, —He would be ashamed to be called the God of Abraham; but no blush of shame will come to the face of the loving Father, "for He hath prepared for them a city."

This promise to Abraham embraced the whole earth, purified, cleansed from all sin, and redeemed from every effect of the curse, for it is written that "the promise" was "that he should be heir of the world." Instead of disappointing him and the redeemed who are heirs with him of the same promise, in any particular, in all respects, the actual possession of that which God has in store for His children will far transcend in beauty and glory our most vivid imaginations, and will exceed the utmost longings of the soul as the glory of the rising sun surpasses the shining of the silver moon. With all this in prospect, and fully assured to us by Him who "worketh all things after the counsel of His own will," we can, with the apostle, safely "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

#### His Coming and the Resurrection.

But this hope can not be realized by God's people who are resting in their graves, awaiting the life-giving voice of the Son, without a general resurrection of the righteous; nor by the living saints who are to be translated without tasting death at the "revelation of Jesus Christ," without a reunion with their loved ones who are "sleeping in Jesus." Hence the hope of all the true Israel of God has always been centered in this glorious event,—the second coming of Christ and the resurrection of the righteous dead—when that creative power will be exercised which formed man in the beginning, and by which both the resurrected and translated are immortalized. Concerning this living hope, I quote the following

#### Words of Inspiration:

"If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first-fruits of them that slept."

"If a man die, shall he live again?"

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."

"But we would not have you ignorant, brethren, concerning them that fall asleep; that ye sorrow not, even as the rest, who have no hope. For if we believe that Jesus died and rose again, even so them also that are fallen asleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"This is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life; and I will raise him up at the last day."

"Jesus said unto her [Martha], I am the resurrection, and the life; he that believeth in Me, tho he were dead, yet shall he live."

"For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

"I am He that liveth, and was dead; and, behold, I am alive forevermore; amen, and have the keys of hell and of death."

"I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction."

"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

With the joyful estate of the redeemed in the "world to come" realized, the numerous words expressive of the ills, woes, and sorrows of humanity in this present life, will have no place in the vocabulary of heaven. They will have become forever obsolete with the passing of this vale of tears, for there sorrow will be turned into rejoicing, weeping into innocent mirth, anguish to gladness of heart, grief to fulness of joy, distress to happiness, tears to smiles. Loneliness here will be lost in blissful companionship there; weariness will be forgotten in sweet repose; broken hearts will be healed, no more to be pierced thru with many sorrows; the thirsty will slake their thirst at the river of life, flowing full, free, and refreshing from the throne; the hungry will partake of the tree of life and be satisfied.

#### PEACE, PERFECT PEACE.

PEACE, perfect peace, in this dark world of sin! The blood of Jesus whispers peace within.

Peace, perfect peace, by thronging duties pressed? To do the will of Jesus, this is rest.

Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe and they.

Peace, perfect peace, our future all unknown? Jesus we know, and He is on the throne.

Peace, perfect peace, death shadowing us and ours? Jesus has vanquished death and all its powers.

It is enough; earth's struggles soon shall cease, And Jesus call us to heaven's perfect peace.

—E. H. Bikersteth.

#### MISSING THE MARK.

SIN is the translation of a New Testament word signifying literally the missing of a mark. This suggests that other familiar word of Latin derivation, "transgression," which denotes a stepping over a bound, or limit, somewhat in the manner of a trespasser.

It is perfectly evident that there is in the world a great deal of missing of the mark. The marks are of all kinds, and they are set by various hands, and for various purposes.

Man has his little marks everywhere. Many of these are the mere arbitrary chalk lines drawn here or there at the instance of an arbitrary whim, but some are goals and bounds set at the further end of life's race-courses to incite the ardent runner to the utmost efforts to obtain the coveted prizes there bestowed. Many, alas! quite miss the mark in life, stumble and fall in the race, or wander off from the arena altogether. Failures are numerous, misfits are observable everywhere. Humanity finds difficulty in keeping itself up to regulation

standard, even when the form is simply that of a social etiquette, a conventional morality, or of current ethics.

There is a mark which vastly transcends these petty by-laws and "do's" and "don't's" of men, tho it may include some of them, and that is the law of a Sinaitic holiness, the pure prescription of the absolutely righteous commandment of Jehovah. When now it is man's little mark that is missed, we call it "bad form," or a "great mistake," or perhaps a "misdemeanor," which is the word of the statute books. But when it is God's great mark of holiness that is missed, there is no term for it but that little, awful monosyllable, "sin," compact with infinite terrors, fraught with endless consequences, which is the word of the Bible. Sin brings in the idea of a wrong committed against God, of an offense which is not a contempt of court in the earthly sense, but which strikes at Heaven, a crime against the Creator, a failure to attain the goal of that perfection on which God rightfully insists.

There are many earthly marks and standards of which, if a man fail, no great harm is done. . . . The emphasis, after all, is not on man's mark and man's prize, but on God's high, shining mark of holiness. None can afford to miss that mark. To miss that mark is sin. To continue to miss it is eternal condemnation.

No life can be a failure that meets the demands of the divine law thru the merits and grace of the Son of God, but human speech can not describe the terror of disappointment and remorse which is certain to pursue those who, in the presence of all God's pleas and promises, deliberately and steadily miss the mark of His will.

Moreover, this terror deepens into keenest anguish as he who misses the mark of the divine will realizes that not only does God not will his failure, but, rather, desires his success in reaching the mark. Does God not indeed, stand ready to give him power to become a child of God? While it is true that God warned Israel that the sinning soul must die, He also told Israel, when he persisted in sinning, that he was self-destroyed. —*New York Observer.*

#### OUR ADAPTABLE ENEMY.

SATAN is never fastidious. Any way of gaining his end is good enough for him. He is not particular how he enters your life, so long as he gets in. And he never lets his feelings stand in the way of his success. You may knock him down nine times, but he does not bear that up against you if you will let him score on the tenth. Indeed, one half suspects that the devil lets himself get beaten sometimes for the express purpose of throwing his man off his guard.

We are always in danger from him, and most of all after a victory. The gain of a whole series of victories may be wiped out for us by a single disastrous and unexpected defeat. The outlook would be a discouraging one, but for the fact that One is fighting on our side, with us and for us, who has never yet been defeated or even tricked by the devil, and who never will be. Only when we desert that Ally do we fall.—*Selected.*



## LEST WE FORGET.

It rains, it rains, the crystal drops  
Come pattering 'gainst the window panes;  
O'er dusty streets, the farmers' crops,  
The meadows parched, and waiting plains.

It rains, it rains, the chickens run  
And haste to coop or sheltering tree;  
The ducklings gray enjoy the fun,  
While tree-toads chirp with noisy glee.

It rains, it rains, the teamsters speed,  
Umbrellas pass you widely spread;  
The auto rushes without heed,  
Alas! alas! the mud ahead!

It rains, it rains, the farmer's hat  
All dripping on the nail is seen;  
Erewhile he smiles o'er verdant flat,  
And crops of corn, and meadow green.

Aye, aye, it rains, full soon the sun  
Is radiant over hill and plain;  
He sends our blessings, every one,  
Who sends the sunshine and the rain.

His blessings fall on one and all,  
Alike on evil and the good;  
Impartial, too, His heavenly call,  
"Come unto Me," for aye hath stood.

It rains again and we complain,  
There's too much rain, or too much sun,  
Forgetful in our folly vain  
Who sends the other or the one.

And we forget, aye we forget,  
And live as tho' all time is ours;  
And doth He send the earthquake shock,  
Reminder 'mid the sun and showers!

Can we forget? Alas, forget  
That He who went will come again?  
Sun, moon, and stars in sign have met,  
Soon "He whose right it is shall reign."

L. C. HUTCHINS.

## "COME."

IT is wonderful what a word or two can accomplish. I realized this as I heard of an old man, recently, who had a special liking for the word "Come." The reason was that this little word had led him to Christ.

It happened on this wise: He was but a child when he lost his parents. A kindly aunt adopted the little fellow, to bring him up, but she did not find the right way. On the Sabbath she would say to him, "John, go to meeting;" or when a missionary came and lectured about his work among the heathen, she said, "Go, and hear him."

But John usually felt no great desire to do so, and then she called him a wicked boy. Thus he grew up to manhood without any taste for the word of God.

But there came a change, when a faithful, godly wife—his Mary—stood by his side. How did it come about? In a very simple manner: When Sabbath came, Mary said to her John, "John, come, I would like to hear a sermon to-day; come along, I am sure you, too, will like it."

On Wednesday evening, she often said, "John, I see you are very tired, but to-night is prayer-meeting, how nice it would be for us to attend. Come, let us go; you will come back so refreshed." Or, at night, after the table had been cleared off, and John was sitting in his comfortable chair, she said, "Come, John, I have a very interesting book; if you would read to me out of it, I could sew while you read."

Occasionally she would hand him her Bible, which, at their wedding, they had received as a gift to be a friend upon their life's journey, saying to him, "Come, read a chapter." John usually could not resist the wishes of his Mary, and willingly did her the favor. One night, when John read in the Gospels the text, "Come unto Me, all ye that labor," etc., he called out: "Mary, the Bible is just like you, and you are like the Bible, and now I see it all, and feel that I can believe, and that I can love it from the heart."

"John, John, this makes me unspeakably happy," said Mary, arising, and throwing her arms about his neck. "But what do you mean when you say that I am like the Book, and that you see it all?"

"You see, Mary, you are not like my aunt who raised me. She always said, 'Go.' But you say, 'Come,' and the Bible says the same. Now I see it all. You have learned your 'Come' from the Bible. This is the reason I love it now."

"John," said Mary, with shining eyes, "this is not the only 'Come' in the Bible. Everywhere you will find 'Come.'"

Taking the Bible from his hand, she opened to Isaiah 1, and read, "Come now, and let us reason together." Further she read: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

In the Gospel, the Lord tells those that are bidden: "Come, for all things are now ready." From the last chapter of Revelation she read: "The Spirit and the bride say, Come. And let him that heareth say, Come." "But, John," she said, turning over the leaves, "here is the best 'Come' yet, which I like best of all; may it one day be said to us both: 'Come, ye blessed of My Father, inherit the kingdom.'"

Mary has long since been sleeping in the grave. As often as John reads in his beloved Bible the little word "Come," it seems to him as if he hears his Mary saying, "John, come," and to his child he does not say, "Go," but, "Come." Does not the cause of many a failure in Christian training lie in the fact that too much of the training has been with "Go," and too little with "Come"?—*Christlicher Hausfreund*.

## SEASONABLE HEALTH HINTS.

MOTHERS should never forget the famous doctor's axiom that when the feet are kept warm and dry the whole body is safe; and if the shoes have been wet, do not let the child wear them stiff and hard. They may be kept soft by the use of ordinary kerosene oil. Wipe them clean, then rub them briskly with a soft cloth upon which are a few drops of the oil, and continue the rubbing until the leather is soft and pliable. Rubber overshoes will not only look better, but will last longer if they are rubbed frequently with a little vaseline.

Many unexplained colds and attacks of rheumatism may be traced to bed coverings which are too small. All coverings should be long enough to tuck in well at the foot, and come up well over the shoulders at night, and coverings for children's beds should be made of the softest, lightest materials.

Not the least of the winter annoyances are the coughs which the children are sure to contract, and there is nothing better for a sore throat than a gargle made with a solution of boric acid. For a cough allow a small borax crystal to melt in the mouth, allowing it to dissolve slowly. Such simple remedies will often save much pain, and the service of a physician.

Ten drops of the oil of wintergreen essence taken on sugar is a good remedy for rheumatism, and should be taken twice a day. The common kerosene oil is another excellent remedy for rheumatism. Take five drops of the oil on a lump of sugar every evening, or, if one prefers, the oil can be taken in capsules, and this is a perfectly safe remedy.

A. M. H.

## OUR EYES AND THEIR PERILS.

THE eye is the sense of the intellect. So said a great Frenchman, and Christ used it as His most solemn figure. "If thine eye be single, thy whole body shall be full of light." Both the natural and the spiritual eye have foes in these days.

Leading oculists met recently with the Illuminating Engineering Society—an unparalleled combination. One definite conclusion was reached, namely, that *brilliant electric lights in direct vision are harmful*, and that glare does not mean beneficial illumination. One of the engineers stated that the time is not far distant when dazzling lights so placed that they strike the eye directly will be prohibited by law. This speaker said: "You can sit in the depot in Boston, and the arrangement of arc lights will give you a headache in half an hour." Dr. Percy Fridenberg, President of the Harlem Medical Association, declared that the heat from incandescents used at desks has a harmful effect, drying the lids just the same as the heat from fire would do. He maintained that public buildings, hotels, and libraries are too brightly lighted. As much light as possible should be given, but the source should be concealed.

This, we think, is a most valuable suggestion. Dr. Hepburn, of the Manhattan Eye and Ear Hospital, declared that people

who live in countries where there are many cloudy and foggy days have stronger vision than those in bright and sunny countries. He testified that subdued light gives better results, and the yellow flame is better than the white. He affirmed that for that reason many people have gone back to gas jets and lamps. The lighting of that hall had been done especially for the oculists. The speakers' stand was without a single incandescent or other kind of light. The audience sat in the light from overhead, with no lamps in their line of vision. It was declared that merchants do not show their goods as well with unshielded arc lights and incandescents as when diffused light is cast from a hidden source.

All the oculists agreed that for students to keep a strong light on the page while the rest of the room is in darkness—a system used in many libraries, public and private



A Court in Pompeii, exhumed from the ashes of Vesuvius, which covered it in A.D. 79. About one-half of the city has now been excavated. Many works of art have been found. About 2,000 of its inhabitants perished. As light ashes covered the city, filling all empty spaces, it did little harm, practically sealing over the whole town, and preserving its contents.

—is injurious. The pupil has to be narrowed in reading and then when the eyes are lighted and meet the darkness the pupils must be suddenly enlarged.

This is a most important question to writers, readers, stenographers, telegraphers, bookkeepers, students, literary people, and all inclined to nervous headaches or suffering from any sort of eye strain.—*The Christian Advocate.*

“THERE are many who are crying out for the living God, longing for the divine Presence. Philosophical theories or literary essays, however brilliant, can not satisfy the heart. The assertions and inventions of men are of no value. Let the Word of God speak to the people. Let those who have heard only traditions and human theories and maxims hear the voice of Him whose Word can renew the soul unto everlasting life.”

THE doctrinal nuts that are the hardest to crack often have nothing but dust inside.—*Ram's Horn.*

## JUST TO BE TRUE.

I CARE not for triumphs and glories of earth,  
Let them be many or let them be few,  
Of all that life offers, the one thing of worth  
Is just to be true.

The world is so hollow with pretense and sham  
When the poniard of honor pierces it thru,  
That I pray I may seem never more than I am,  
But just to be true.

In the effort to conquer, be strong and be free  
In all that I hope and in all that I do,  
Whatever confronts me, the one thing for me  
Is just to be true.

To the friends that I love wherever I go,  
Let them be old or let them be new,  
The best I can offer, the best can bestow,  
Is just to be true.

And often I think when the heavenly day  
Its glories shall ope to my wondering view,  
Forgiven my sins if at last I can say,  
I have been true.

—Anonymous.

him on the neck, and talked persuasively, all without result. By this time four cars were stalled. Somebody suggested oats, another kerosene, a third a patrol wagon. Another held a burning newspaper under the horse. Still it didn't move.

At last a girl of about thirteen pushed her way thru the crowd and said, “Say, mister, if you'll ring the bell twice the horse will think somebody just got off, and he'll go ahead.”

The conductor pulled the bell and the passengers had to run to catch the car.—*Our Dumb Animals.*

## 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.

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## AS BAD AS ANANIAS.

THE man of fifty thousand dollars who brings five dollars, twenty dollars, or one hundred dollars, to the altar of God and says, “That is all I have to spare,” if he does not lie to God, Ananias never did. Tens of thousands are living in luxury, spending millions for pride, vanity, gluttony and sensuality, submitting a mere bagatelle to the uses of the Holy Spirit, and yet flattering themselves that they are on the way to heaven and sure of glory. Beware lest a worse fate than Ananias' overtake you!—*Bishop Wilson, in Arkansas Methodist.*

## LITTLE GIRL SOLVED THE PROBLEM.

A STREET-CAR horse on the Ninth Avenue line balked at Forty-sixth Street last night. A crowd collected, and the passengers got out of the car. The driver brought his whip down across the horse's back without effect. A stout man who had just stepped off the car said, “Don't do that; I'll get him started.” He rubbed the horse's nose, patted



### A NOBLE DISCONTENT.

WHY with majorities consent to sing with them their song?  
 There is a noble discontent can spur a man along  
 To rise and with a few unite who heed no taunting throng,—  
 To raise what they believe the right, and battle down the wrong.  
 Tho such a contest years may take, yet truth will never cease  
 To call until it answer wake and manhood's ranks increase;  
 And show that powers that slumbered still can animate the soul  
 With highest purpose, and the will that turns things to control.

Lynn, Mass.

GEORGE BIRDSEYE.

### ANNUAL MEETING OF THE STOCKHOLDERS OF THE PACIFIC PRESS PUBLISHING COMPANY.

THE Annual Meeting of the Stockholders of the Pacific Press Publishing Company was held in our new, tho unfinished, building, January 30, 1907. Coming immediately after the conference in San Jose, there was a large representation, and a larger number of shares of stock were represented than at any meeting for years, much of the stock being held by the Pacific Press Publishing Association.

The president, H. W. Cottrell, presided, and opened the meeting with appropriate remarks referring to the special meeting that was held September 10, at which quite full reports were given of the fire and the loss which came in consequence, and stated that the financial and industrial condition of the institution would be shown by the reports which followed.

The treasurer, H. G. Childs, rendered a very full and complete report of the financial condition of the institution, which, notwithstanding earthquake and fire, showed a working profit of 991.60.

The manager presented a very full report, only a synopsis of which we give on account of lack of space.

After a warm greeting to those who were there gathered at the thirty-second annual session of the stockholders of the company, he referred to the events of the past year which have been fully set before the readers of this paper, and the telegrams and letters of condolence and expressions of sympathy and offers of help that came from every quarter. He also referred to the special meeting of September 10, at which it was decided to rebuild the Pacific Press, altho the inventory showed a deficit of over thirteen thousand dollars.

Alluding to the \$150,000 fund which the General Conference is now raising, it was stated that \$20,000 of this is to go to the Pacific Press, altho it is really felt that we need from \$50,000 to \$100,000. Of our insurance, \$72,500 was realized. Not only was the factory destroyed, but the entire stock of books, printing-paper, etc., was consumed, entailing a net loss of about \$200,000. The insurance was used in the rebuilding and in the purchase of new machinery.

Referring to the factory, he said it was a building 127 by 171 feet, one story high, covered and lined with rolled steel, or corrugated iron. The building has a wood floor on concrete, giving no place in the entire building

for the storing of material to make a fire trap, the concrete foundation also making a splendid base for machinery.

The strictest economy has been used in the building, and the convenience of the factory is much greater than that of the one which was burned.

He also referred to the splendid spirit of sacrifice that has been manifested, not only on the part of those who had charge of the work, of which Brother A. O. Tait was superintendent, but other employees, both in the factory and upon the building, had worked for much less wages than they could have received elsewhere.

Much of the machinery that seemed after



Stockholders' Meeting in New Building.

the fire fit only for the junk pile has been repaired with comparatively little cost. The large SIGNS perfecting press is ready for operation.

Since the fire, business has been carried on in the temporary structures, at a great disadvantage, and yet two presses and two linotypes have been constantly at work, printing in the last few months, since the temporary factory started, 553,000 copies of the SIGNS OF THE TIMES, and 476,000 copies of "Our Little Friend." Besides this, 45,500 copies in the aggregate of fourteen different books have been issued, ranging all the way from 108 pages to 772 pages, each in editions varying from 1,500 to 5,000; and tracts and pamphlets to the number of 451,000 copies have been printed, besides a large amount of booklets, circulars, advertising matter, etc., for our various institutions and tract societies. Twenty-five thousand copies of books have been issued by our branch office in Kansas City. Twelve books, ranging in size from 128 pages to 736 pages are under way.

The office has decided to take charge of issuing publications in the Spanish, and "Coming King," "Christ Our Saviour," and "Gospel Primer," are ready. "New Testament Primer" in Spanish will soon be issued.

The responsibility of printing school textbooks for our church schools and colleges has been undertaken, and a graded series of readers is now in hand, three of which are ready

for delivery, having received the highest commendation from leading educators.

The chairman referred to the greater cost of material and the necessity of raising prices on publications so that they could be issued at a fair profit to those who handle them.

No work has been done commercially since the fire, and the entire office force is giving its time and attention to religious work. All the employees of the institution are throwing their whole heart into it, and laboring most earnestly, faithfully, and successfully.

Thru the sale of our property in Oakland, the interest-bearing debt of the institution has been materially reduced, and this reduction we hope to continue. Last September our balance sheet showed a deficit of \$13,000. Thru the reclamation of machinery that seemed to be worthless at that time, advance in the price of real estate, cash discounts, etc., the deficit has been reduced to about \$1,000. Notwithstanding the fearfully inconvenient and discouraging circumstances consequent upon the earthquake and fire, the treasurer's report showed a balance on the right side of the ledger of \$991.36. Our branch offices have done well. Our Kansas City Branch made the

best record in its history. There was also a gain in our Portland office. When the new plant is installed in our new building, laboring under much better environments and advantages, we hope to make a material gain in operating expenses all around.

Earnest efforts are being made to increase the weekly circulation of the SIGNS OF THE TIMES to 100,000 copies. This is a great thing to accomplish in one year, and we would feel that it was utterly beyond us were it not for the cooperation that is being manifested on the part of our friends thruout the entire field.

The majority of the shares of the stock of the old Publishing Company which have been so scattered by the death of the older stockholders, has been transferred to the new association organized to conduct the business of the company as soon as the transfer can be made. And the chairman suggested that urgent, well-directed steps should be taken within this year to complete the transfer, if possible.

The manager expressed his appreciation, personally, of the harmonious relations that had existed in the Board of Directors, and for their help and hearty cooperation during the trying ordeal thru which we have passed. "And above all do we wish to return praise and thanksgiving to our kind and loving heavenly Father, who, thru all these trying circumstances, has never left nor forsaken us, and who, thru His kind providence, is already

turning this calamity into a great blessing. It is our prayer that God may guide in all the plans that may be laid at this meeting, and that the coming year may be one of great prosperity."

Committees on plans and nominations were, by vote of the stockholders, placed in the hands of the chairman, and duly appointed. The report of the committee on plans was presented in a series of resolutions covering the following topics:

Thanksgiving for God's help and blessing which has been with us from the time of the fire; for the kindly sympathy and spirit of true helpfulness manifested by those outside of our people, as well as those among us; for the progress which has been made in the erection of the building, notwithstanding the abnormal conditions of transportation; for the spirit of earnest zeal and sacrifice on the part of our employees; for all the omens of good, and the spirit of cooperation from the great field.

Action was taken instructing the Directors that inasmuch as all outside commercial work had been eliminated from the factory, they work to the end of placing all our publications on a fair margin of profit to the publishing house.

The stockholders expressed themselves heartily in favor of the plan of raising the regular circulation of the SIGNS to 100,000 copies, and pledged their hearty cooperation to the work; and not only that, but to do all in their power to circulate religious publications of every kind to meet the great need of the world at the present time.

In accordance with legal advice, a resolution was adopted giving the Directors power to transfer the entire plant of the corporation to the new corporation which had been organized, the Pacific Press Publishing Association. It is hoped to bring this about within the present year. The new association at its meeting, passed a complementary resolution to purchase the plant of the Pacific Press Publishing Company. Most of the known stockholders of the old company have already transferred their stock, and it is believed that the remaining ones will do so soon.

As to the new factory, the stockholders expressed themselves in this resolution:

"Resolved, that we express our hearty approval of the substantial and economical manner in which the new factory is being built, and rejoice in the prospect of having a convenient, comfortable building at moderate cost."

Upon this experts and good judges of building expressed the most hearty approval, and felt that the building was in every way worthy of its design.

A resolution of respect was also passed upon the death of Elder W. N. Glenn, which has before been published in the SIGNS.

Committee on nominations reported the following names for Directors: H. W. Cottrell, M. C. Wilcox, C. H. Jones, H. H. Hall, A. O. Tait, E. A. Chapman, and H. G. Childs. The organization of the Board was given in our last issue, the first named as president, the third, C. H. Jones, as vice-president and manager; secretary and treasurer, H. G. Childs.

Never, it may be said, has a more harmonious meeting of stockholders of the Pacific Press been held. The year of calamities thru which we have passed has brought hearts closer together, and bound them in stronger bonds for the prosecution of the Master's work. The Directors of the company look forward hopefully to the year to come, determined persistently to use the same faithful, Christian economy in the Master's work, and the same untiring diligence in the propagation of the message for which the office was founded. For these things we ask the prayers of our readers.

## ASKING IN FAITH.

A MOST encouraging incident has come to us from the after-experience of the earthquake in Kingston.

In the opening of the meeting that was held in Kingston at the time of the earthquake, Brother Strickland arose and stated that the believers in Kingston had set their hearts on one hundred accessions to the Kingston church as the result of the union conference meetings held there. He asked the brethren to pray for this and work for it. They began their meetings in the evenings for those outside, but with no special interest, and began to be quite discouraged.

Then the earthquake came. After the few days of confusion, Brother Strickland desired to erect a tent and hold meetings, contrary



Church in which Elder Strickland was holding service when the earthquake came.

to the advice of some of his brethren. The tent was immediately filled with refugees seeking for a place of shelter, so it seemed almost impossible to go ahead and hold religious service. Yet he decided to go ahead.

At one of the first services there were only about fifty to talk to in the beginning, but before the sermon was over there were at least four thousand people surrounding the tent. The meeting continued for several days, and when a call was finally made for those who would "keep the commandments of God,



Rear View of the S. D. A. Church after the Earthquake.

and the faith of Jesus," there were just one hundred who responded, and the Kingston church has that many new converts. These are made up of substantial people, many of whom had heard the truth before, but were unable to make up their minds to obey.

The Lord laid the burden upon these workers and the Lord met their faith. Of course there may be additional souls before the work is done. That is to be developed. What is needed is a heart so in sympathy with God that it will respond to His call, whatever it may be, and a faith that will lay hold of His promises.

The truth of the Bible can not be learned by simple study alone. We must approach the Book with a right spirit, with heart meek and humble, with a desire to know and do the truth. To the froward God will show Himself froward, but the meek will He guide in judgment and teach His way.

According to the religious statistician, Dr. H. K. Carroll, the gain of the Catholic Church during the last year was 125,778, making a total membership of 10,879,930. Catholic membership, however, is made up in a different way from that of other denominations. The number of communicants is estimated on the basis of population. Eighty-five per cent. of the Catholic population is taken, deducting fifteen per cent. for infants and children not admitted to communion. This, it seems, is a pretty small per cent. The total number of communicants in all Protestant churches is given as 32,283,658; the number of ministers, 159,503, the number of churches, 207,707. The *Christian Advocate* gives as the total number of Adventists in the United States, 95,437; Seventh-day Adventists, 60,471. This, however, is at least ten thousand too low. They must number full seventy thousand in the United States, with about twenty thousand outside. Roman Catholics have gained more than fifty per cent. in the last ten years. Next to Roman Catholics come Methodists with a membership of six and one-half millions, and the great Baptist family has a membership of over five millions.

## OUR WORK AND WORKERS.

TWO SISTERS have accepted the truth in Atlantic City, N. J., and united with the church at that place.

AT Hampton, Iowa, two were recently added to the church, one thru an interest awakened by Sabbath-school work.

THE East Michigan Banner of January 30 was called the "Adelphian Academy Souvenir Edition," and was devoted entirely to the interests of the school at Holly, Mich. The contents of the paper and the work done upon it represent student thought and labor. The academy has been conducted two years, and good work has been done.

A YOUNG man from Union College, H. A. Peebles, who has charge of a printing office at Lacey, Spanish Honduras, writes as follows: "During a little rest from the printing, I have been canvassing with good success. Four days in Parvenir gave me one hundred dollars; about five days here in Lacey, between ninety-five and one hundred dollars; and eight days spent on mule-back, up and down the coast, one hundred and thirty-five dollars. The book sales are about equally divided between Spanish and English."

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## ANNUAL MEETING NOTICE.

THE tenth annual meeting of the California Medical Missionary and Benevolent Association, for the purpose of electing four or more members of the Board of Directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa County, California, on Wednesday, March 13, 1907, at 12 o'clock M.

L. M. Bowen, *President*,  
E. E. Parlin, *Secretary*.

## ANNUAL MEETING NOTICE.

THE fifth annual meeting of the Sanitarium Food Company, for the purpose of electing directors, and transacting any other business that may properly come before the meeting, will be held at Sanitarium, Napa Co., Cal., on Thursday, March 14, at 12 o'clock M.

L. M. Bowen, *President*,  
E. E. Parlin, *Secretary*.



### SENATE ORDERS REPORT ON SUNDAY OPENING AND BUSINESS OF POST-OFFICES.

Washington, Jan. 13, 1907.

**T**HE adverse report, during the last session of Congress, of the Senate Committee on Post-offices and Post-roads on the Crafts' Sunday bill "to prevent Sunday banking in post-offices in the handling of money-orders and registered letters" has not ended for the present Congress the matter of "Sabbath desecration" in the postal department of the government so far as the Senate and Mr. Crafts are concerned. On January 9, Senator Burkett, of Nebraska, submitted the following resolution (Senate Resolution No. 215, 59th Congress, 2d Session) in the Senate, which was immediately considered by unanimous consent and agreed to:

"Resolved, That the postmaster-general be directed to inform the Senate by what authority post-offices are required to be kept open on Sunday, together with the regulations of Sunday opening, as to the extent of the business that may be transacted, and also what provisions are made for clerical help, and whether postal clerks or carriers are required to work more than six days per week."

The form of this resolution does not leave in doubt the attitude with respect to the Sunday opening and Sunday business of post-offices which inspired it. Not only does it require the Postmaster-General to make the matter of the Sunday opening and Sunday business of post-offices the subject of a special report to the Senate, but it virtually challenges him to defend the practise upon which he is ordered to report. The form of the resolution is such as to imply that post-offices are required to be kept open on Sunday without proper authority. That this resolution of implied censure of the Postmaster-General for the Sunday opening of post-offices, which was presented by a Senator who is not a member of the Committee on Post-offices and Post-roads, is inspired from the same source as the bill "to prevent Sunday banking in post-offices," which for years has been one of the "moral measures" which "Christian lobbyist" Crafts and his Church-and-State lobby at Washington, the "International Reform Bureau," have sought to get through Congress, and which in their literature is termed the "Penrose-Sibley Bill," these gentlemen having been its introducers respectively in the Senate and House for a number of Congresses, may be inferred from the fact that Senator Burkett, if not identified with, is in close and sympathetic relations with the Church-and-State element represented by Mr. Crafts and his lobby.

The Senator was a speaker at a "Christmas Chautauqua on Reforms" held by this element at Pittsburg, Pa., from December 16 to 23, and at a "Reform Bureau Institute" presided over by Mr. Crafts and held at the headquarters of the "International Reform Bureau" in Washington from December 10 to 14, and from which those in attendance proceeded directly to the Pittsburg convention. It was given out as a special feature of the Pittsburg meeting that Senator Burkett would attend it and deliver an address. So there can be little doubt as to the source from whence the Senator's resolution was inspired. His bill having been "turned down" by the Senate Committee on Post-offices and Post-roads, Mr. Crafts, with that unabashed and untiring persistence which characterizes him in the pursuit of his Church-and-State aims, now seeks in another way to get at the "Sabbath

desecration" in the postal department of the government.

In this latest move can be discerned the ultimate and real aim of Mr. Crafts in this matter. The measure which he has sought for years to get thru Congress, but which was disapproved by the Senate committee at the last session, went no further than to prevent "Sunday banking" in post-offices, as the handling of money orders and registered letters was termed in the measure. But it is evident from this resolution of Senator Burkett's that the prevention not only of "Sunday banking," but of SUNDAY OPENING OF POST-OFFICES AT ALL is desired and aimed at. A Washington newspaper remarks with refer-

There can be no question but that the purpose here ascribed to Senator Burkett is the purpose which is behind not only his resolution, but which all the time has been behind Mr. Crafts' "Sunday banking" bill. But of course Mr. Crafts knew the hopelessness and impolity of demanding at the outset the entire closing of the post-offices on Sunday. He knew that the wise way to reach this end was to commence by demanding the suppression of that feature of the Sunday postal service which is most commercial in its character, and which many people could be persuaded was an unnecessary feature of that service, and then when this was suppressed by an act of Congress and the precedent of legislation against the Sunday postal service was established, the way would be prepared for going on to further restrictions and the ultimate end and aim of the entire suppression of the postal service on Sunday.

The adverse report (Senate Report No. 1426, 69th Congress, 1st Session) of the Committee on post-offices and post-roads of the Senate on the bill (S. 1653) to prevent Sunday banking in post-offices, was presented



From a Photograph of Vesuvius in Action.—The world-renowned volcano, 10 miles from Naples, Italy, which has covered so many towns and cities with ashes, notable among which are Pompeii and Herculaneum, in A.D. 79. The former was buried 20 feet in loose ashes; the latter was covered with mud. The following years are noted for outbursts: 203, 472, 512, 685, 983, 1066, 1631, 1779, 1794, 1822, 1855, 1865, 1872, 1878, 1880, 1895, 1906. In 1822 it lost 800 feet of its height, the top becoming a great crater 3 miles in circumference and 1,000 feet deep. It is still active and disturbed, especially during the recent earthquake disturbances.

ence to Senator Burkett and his resolution that "legislation will be enacted to close all post-offices in the United States on Sundays if it is within the power of Senator Burkett to accomplish it," and adds that "he holds that carriers and clerks are entitled to rest on that day; that business communications are not acted upon until the day following, and that most of those who hasten to the post-office on Sunday are silly girls looking for letters from sweethearts."

in the Senate by the chairman of the committee, Senator Penrose, on February 21, last, and was headed "Handling Money Orders and Registered Letters on Sundays." At the time, it was reported in a Washington newspaper that "the committee was almost unanimous in saying that THERE COULD BE NO GOOD REASON FOR CLOSING THE POST-OFFICE DIVISIONS AFFECTED BY THE BILL while permitting other divisions, such as mail deliveries and the sale of stamps, to

remain open," and that "THERE HAS BEEN NO DEMAND for the closing of these public conveniences," but the committee report itself merely stated that the committee, having considered the bill, "report thereon with a recommendation that it do not pass." But appended to, and made a part of, the report were "the views of the Post-office Department," as the committee termed it, in the form of a letter from the Postmaster-General to the chairman of the committee. This letter of the Postmaster-General expressing the views of the Post-office Department in the matter of the Sunday postal service, which, so far as the writer is aware, has never been published except in the committee report, is particularly pertinent in view of the adoption by the Senate of the Burkett resolution. The letter was written from the office of the Postmaster-General under date of Feb. 7, 1906, and reads as follows:

"My dear Sir: I have the honor to acknowledge the receipt of your letter of December 30, 1905, with which you enclosed a copy of Senate Bill 1653, entitled, 'A bill to prevent Sunday banking in post-offices in the handling of money-orders and registered letters.' You ask my opinion upon its merits.

"In reply I beg to state that the present regulations do not require postmasters to accept mail matter for registration, or to deliver registered matter, or to issue or pay money-orders on Sundays. They are left to exercise their discretion according to the needs and best interests of their respective local communities.

"When consideration is given to the fact that the operations of the postal service are almost as extensive on Sundays as on other days; that letters are written, postage stamps sold, mail matter received and delivered, collections made from street letter-boxes, and other use made of the facilities of the service, it would seem that such an absolute prohibition as that proposed in this bill might in many instances occasion hardship to the public.

"Such service as now rendered in the matter of receiving and delivering registered mail and in the issuance and payment of money-orders, in the discretion of postmasters is performed without the employment of any additional clerks beyond those required to be present in the post-office for the regular delivery of Sunday mail. The department does not encourage the extension of Sunday service in those branches.

"Very respectfully,  
"GEO. B. CORTELYOU,  
"Postmaster-General."

It will be observed from this letter that the views of the Post-office Department do not coincide with that of the Sabbatarian theorists who are seeking to restrict and suppress the Sunday postal service. It will be observed also that in this letter, written about a year ago, and of which Senator Burkett and those behind his resolution are no doubt perfectly cognizant, he and they already have from the Postmaster-General substantially the information which they have succeeded in getting the Senate to order him to furnish, and likewise, that in this letter which was embodied in the report of its committee last February, the Senate already has from the Postmaster-General substantially the information which it has now ordered him to furnish it with. It will be interesting to see what response the Postmaster-General makes to the resolution.

The fact that the Sunday-law men continue to push their fight against the Sunday postal service of the government notwithstanding the attitude of the Post-office Department, and the defeat suffered in the action of the Senate Committee on Post-offices and Post-roads last February, shows how persistent and determined they are and will probably continue to be in the matter. And now that the Senate has in a measure lent itself to this fight by the adoption of the Burkett resolution, it has a standing, dignity, and importance which it has not hitherto had, and which will no doubt greatly encourage and accentuate the zeal and persistence of the misguided men behind it. It should have the effect also of accentuating the zeal and activity of those who are opposed to theocratical legislation.

JOHN D. BRADLEY.

## THE CLOSING OF SALOONS ON SUNDAY.

THE Los Gatos "Mail" of January 10, in speaking of the proposed Sunday Amendment to the Constitution of California, and our Special thereon, refers to the object of the Amendment as "regarding Sunday as the Sabbath or legal day of rest from all labors." The "Mail" is in favor of the Amendment, and the editor speaks truly as to its object; it is to make Sunday the legal Sabbath, the religious day of the week, supported by civil law, a thing contrary to primitive Christianity, primitive Protestantism, primitive Americanism.

Regarding the position of Seventh-day Adventists, the "Mail" says:

"As a matter of course this sect would oppose any legislation making Sunday a day of rest, when bars, saloons, race-courses, stores, workshops, banking-houses, and other places of business, of any class or calling, shall not be open on the first day of the week, altho the same proposed amendment claims to exempt 'persons who conscientiously believe that the seventh day of the week should be observed as the Sabbath,' etc."

The position of Seventh-day Adventists is entirely apart from saloons, horse-races and similar places of resort. The SIGNS OF THE TIMES does not believe in religious legislation whether that legislation pertains to the Sunday or the Sabbath, Good Friday, or any other religious institution, right or wrong. And if we believed Sunday to be the Sabbath by divine authorization, we should oppose the legislation just as strongly and vigorously. If the proposed amendment should include the seventh day, we would just as persistently oppose it, and consistently we could not do otherwise. We are old-fashioned enough to believe that the Decalogue is not superseded; but we would oppose with all our power an amendment making that wonderful code a part of the Constitution or statute law of California.

We would do this for the simple reason that civil law can not enforce morality and spirituality, which are matters of motive and conscience, any more than it can determine by all the courts within its jurisdiction whether man "conscientiously believes that the seventh day of the week should be observed as the Sabbath." To endeavor to determine such questions as this, the Inquisition came into existence. Legislating upon religious questions will again bring in religious judges and tribunals and the Inquisition. Does the "Mail" want it? Has it thought into the question that far?

We believe in the closing of saloons, but the closing of saloons in this connection is a mere excuse. No Sunday law is a temperance measure. If there is temperance sentiment and vote sufficient to close the saloon one day, that same sentiment and vote could close it every day. Why not? If the saloon is evil one day, it is evil seven days. If it is evil for the community, the county, the State, one day, it is all days. To say that we will close it Sunday is to elevate the religious day, and say to the tempted youth, The saloon is all right six days of the week, only do not patronize it Sunday. There are purely economic reasons why the saloon should be legislated out of existence forever. It would be infinitely better for all peoples, all classes, all towns and cities, and the State or county or town could better afford to pay the saloon-keeper for his loss of business, which the license system has fostered, and banish the saloon, than it could to foster the saloon and take its toll from its ill-gotten gains.

We have no objection to a man's keeping Sunday. If that is what he desires to do, the right is his. If he wishes to close his place of business on that day, that is his right. If he wishes to keep that place of business open, he has that right. And we would be unchristian and unfair if we sought to limit

him in these rights. He has the right to believe or not to believe. He may agree with us, or he may disagree. No human tribunal may pass upon his right. God reserves judgment to Himself at the last day.

The "Mail" admits that Sunday is as well observed here as in Eastern states where they have Sunday laws. It is. Every religious duty is a matter of heart and conscience. Why should we seek by civil law to make men law-breakers or hypocrites? Again the "Mail" observes:

"Such laws are not a union of Church and State."

Not a union of some one church with the State, granted; but a union of religion and religionists with the State which will, if operative, lead to as decided a persecution as any purely Church and State government ever knew. Let the Sunday-law regime obtain. Let it become as active and operative as our Sunday-law friends desire. Let the prosecutions go on galore. The courts would have to decide as to how Sunday should be kept; as to whose conception of Sunday should obtain, the Roman Catholic or the Puritan—to church service Sunday morning with sports and recreation in the afternoon, or church and quiet all day. Where would be the end? The more of law our Sunday-law friends obtained, the less of Gospel they would have; and this would develop, as it always has developed, into a religious tyranny, and the ruin of both Church and State. All these evil results are in the Sunday-law seed. Does not the "Mail" wish to keep the baneful weed out of California soil?

## WHAT CATHOLICS EXPECT.

The "Western Watchman" of December 13 prints an interview with Archbishop Farley, who has recently visited Europe, and especially Norway, Denmark, and Scotland. He tells us that he has hope of Northern Europe soon becoming Catholic.

The Catholic Church in America is rapidly drawing to itself the best element in the country, and that if Catholics were only true to themselves and the precepts of their religion, the day is not far distant when the mission of the Catholic Church will be filled thruout the length and breadth of this republic.

Rev. Father Robert, one of their missionary workers, also says that "I used to count our converts by the hundred in the early days of my missionary life. I have stopped that system of computation long ago, and now count them by the thousand."

This one thing is favoring Catholicism, not only in this country, but in all the world,—they have a positive belief. They stand somewhere. They present something with the assurance of conviction, while Protestants have emasculated the Word of God thru higher criticism, and have nothing definitely positive to offer the soul that is seeking salvation.

Men thruout the Protestant ranks are decrying dogmatic Christianity. Of course there is danger of too much dogma and dogmatic preaching, but it would be the greatest blessing to Protestantism that could come to her if she could be able to say in the language of the Scriptures so often repeated, especially by the beloved apostle, "FOR WE KNOW," and that is the assurance that God desires His church shall have.

It is reported that the shah of Persia, Muzaffar-Ed-Din, died January 8, and that his son Mohammed-Ali-Mirza, has succeeded him. Muzaffar-Ed-Din took the throne in 1896. During his reign there was promise of considerable progress and development thruout the kingdom.

The American Bible Society has reestablished the office of recording secretary, and the place has been filled by Henry O. Dwight, LL.D., who has had a wide experience in various foreign missions, especially in Turkey.

# THE SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 20, 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).

**Numbers Do Not Affect the Truth.**—All the world save one may hold to a doctrine or a theory, but that does not make the theory true. The one regarded by all the world as wrong may be right. He certainly is if he is on the side of God and His truth. This is the standard. Let us be careful to know, not what men say of the truth, but what the truth says; not what men say God means, but what He says, "rightly dividing the word of truth."

One of our watchful readers refers to a mistake in the SIGNS of January 23, which was corrected in the most of the edition. It was the line of poetry under the first illustration, "Christ or Diana." It should have read this way:

"Steadfast she looks to heaven, and breathes the sacred Name,  
Unmoved by lover's plea, or sword, or rack, or flame.  
O holy hope of God! O fearless faith divine!  
Undimmed by death, or time, or tears, immortal and sublime."

**The Hearing at Sacramento.**—As intimated in our last, the hearing before the Assembly Committee on Constitutional Amendments was held in Sacramento, Cal., Monday afternoon, February 4, on the proposed Sunday-law amendment to the constitution. That committee was composed of the following gentlemen: H. W. A. Weske, chairman, Miguel Estudillo, Chas. P. Cutten, A. M. Drew, E. W. Forbes, J. J. Wyatt, John M. Eshelman. But four members of the committee were present. Chairman Weske was very courteous, stating that the time had been divided between the proponents and opponents of the measure. Bishop Moreland was the chairman of the committee of Sacramento ministers who had the matter in charge advocating the measure, and C. M. Dunn, Esq., the framer of the measure, led out and took charge of the ministers who appeared in its behalf. One hour was given the proponents of the measure, one and one-fourth hours to those who opposed it, and one-fourth hour to the advocates of the measure in which to close. We had hoped to be able in this issue to lay before our readers some of the more important arguments on either side. This we shall have to postpone until our next. We have the verbatim notes, however, of the speeches on both sides. Suffice to say the advocates of the measure made their strongest appeal over two points; first, that it is not a religious measure, simply advocating a day of rest, which every one ought to have to do what he pleases with; and secondly, that thousands among the poor working-men were deprived of their liberty for lack of just such a law. It was also contended that the history of Sunday laws shows that they had been beneficial; that the Eastern and older States had them, and a higher degree of civilization existed in them; that California and Idaho are not yet emerged into that degree of civilization characteristic of the East. The attitude of these advocates indicates that they were glad to get anything if it could be called a Sunday law, seemingly, contending that it ought to be presented to the people so that they could have an opportunity to pass upon the Amendment to the Constitution. On the other hand, it was held that

it is not a proper subject of legislation, and should not be legislated upon, according to American principles. We will deal with this more fully in the future, and we will present some of the strong, cogent arguments that were given in opposition to this un-American measure.

**The Indian Senator.**—An Alameda, Cal., correspondent, Mr. Milton Hess, writes us a kind letter, correcting an item in the SIGNS OF THE TIMES of February 6, concerning Hon. Charles Curtis, of the Senate of the United States. The SIGNS stated that he was the first full-blooded Indian to sit in the Senate, but our correspondent, who seems to be well acquainted with the facts, tells us that he has very little Indian blood, that his father was a white man and his mother a quarter Indian. But he does tell us that Mr. Curtis began life a poor boy and worked himself into a self-made man. We are thankful for this correction, glad that we have critical readers. We took the item from current news despatches.

"The only proper objects of civil government are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizen; and to restrain and encourage the virtuous by wholesome laws equally extended to every individual; but the duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves, and to engage in the exercise of religion agreeably to **THE DICTATES OF OUR OWN CONSCIENCE**, is an inalienable right, which, upon the principles on which the Gospel was first propagated, and the Reformation from popery carried on, can never be transferred to another."—*Declaration of 1776, Presbytery of Hanover.*

Liberty of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter, is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.—*Dr. Philip Schaff.*

**Sunday Law in Idaho.**—Report has it that a strong effort is being put forth in Idaho to secure a Sunday law, and that a great majority of the citizens of that State are in favor of it. That same argument is put forth there as in California, that Idaho stands practically alone with a lower degree of civilization than the East, that the civilization there will be greatly elevated by placing a Sunday law upon their statute books. We wonder what the friends of religious liberty are doing in that State to enlighten the people, and show them just what a Sunday law means; to let them know what every good citizen ought to know, that the Sunday law will in no wise help civilize or lift the morals of the State to any higher plane. Religious laws of every kind have invariably and inevitably pressed the country adopting them back toward the age of cruelty, intolerance, and barbarism, unless it be that the sin of the people has been such that the laws themselves have proved dead letters, and then the laws themselves are a farce.

**Hair-splitting Laws.**—The Hon. Grove L. Johnson, who introduced the Sunday amendment in the Legislature of California, seems somehow wedded to the strange idea that the particular time at which a deed is done affects its criminality. He has introduced a bill which declares that a robbery between the hours of sunset and sunrise, or by means of a deadly weapon or any other means likely to do great injury, is robbery of the first degree. Of course the violence and assaults with deadly weapons should be dealt with; but any kind of robbery between sunset and sunrise is no worse than the same kind of robbery between sunrise and sunset. The proposed act provides that a man convicted of

robbery in the first degree shall suffer death or confinement in the State prison for life. Just think of it! There might be robbery of very mild form, almost justified, considering the dire need of family necessities; with no intention to wrong any one on the part of the criminal, but simply the saving of the life of loved ones in mind, yet being performed between sunset and sunrise, it is robbery in the first degree and subject to death. It is a fit parallel to some of the Sunday laws in existence.

**Sunday-law Revivals.**—A despatch from Boston, of January 12, declares that the old Sunday laws have been revived with a rigor hitherto unknown, and that the police have been told to most rigidly enforce them. The first day after this order, one thousand arrests were made by the police. People of every sort and kind of trade were held up. Men having to do with the street-car tracks, oiling the switches, sanding the tracks, waiters in restaurants, boot-blacks, a Chinaman who was restoring to a man a collar that had been lost from the laundry bundle, men washing windows, a man driving an undertaker's wagon with a casket inside was held up, a young man driving a motor car,—in all about a thousand persons were called to account for doing some harmless thing that somebody else thought they ought not to do. And that is the character of the Sunday laws generally. Older states are enforcing them with bigoted religious zeal; new states are following after, yet claiming that they want no religious rest day.

It is difficult to understand our fiery contemporary, the *Western Watchman*, of St. Louis. Not long ago it advocated the absolute separation of Church and State. In its issue of January 10, it declares, "The union of Church and State, each being superior in its own legitimate sphere, is the ideal relation. All good men should be united in a good thing. Our Church and State should be distinct, but not separate, any more than the body and soul should be separate." But the trouble is that the church calls itself the soul, and that it is the duty of the body to absolutely submit to that soul, practically leaving it without any independence at all, and that is the Roman Catholic idea of Church-and-State relationship.

**A Falling Away.**—A correspondent sends us a report of the new Jewish synagog in New York, called the Free Synagog, of which a Rabbi Wise is in charge. He holds very lax ideas in regard to the Sabbath, and seems really to prefer Sunday, because he can get at all of his people at that time. Our correspondent writes us that he did not know that the Jews had so far departed from the Sabbath as that. We would say in reply that they have been departing for a good many years. Infidelity has simply honeycombed Jewish religion and traditions, as in the days of Christ, and has made void the law of God.

**The Gospel of Self.**—A number of papers have been sent us containing extracts or reports of sermons of Dr. Algernon S. Crapsey, recently separated from the Episcopal Church. He may be expected to say startling things, heretical things, and all sorts of things. It affects not the truth of God either way whatever he may say. Just now he seems to be preaching Dr. Crapsey and not the Gospel. The Bible is nothing to him, unless it agrees with his own views.

It is not a spasmodic faith or submission which develops Christian character; it is the constant, abiding trust in God. The one may bring forgiveness, for God is ever merciful; but the other puts Christ into the character. Let the prayer be, "Create in me a clean heart, O God; and renew a constant spirit within me." Ps. 51:10, margin.

**Loyalty to God** and the unchangeable principles of His truth is demanded now as never at any other age of the world. Men can never be helped by compromise of truth, or integrity. Let God and truth be first, and then they are our helpers.