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# SIGNS OF THE TIMES

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## FROM THE OFFICE.

The 5,000 Copies of the Issue of January 23, Printed Extra, Have All Been Called for. The Issue Will Not Be Reprinted.

Every current issue, however, contains something of live interest on Religious Liberty.

This is what one reader says of the issue of January 30:

"I have just finished reading the SIGNS OF THE TIMES of January 30. It is just grand. It is so good I want 100 of these papers to sell. I must give Birmingham a little sprinkle of that paper. I wish I could put out more."

In renewing his subscription which had been let to lapse, another reader says:

"Altho this will be the sixteenth paper I am taking, I can not get along without the SIGNS OF THE TIMES any longer."

## TRUE EDUCATION READERS.

An interesting letter from the Educational Secretary of the West Michigan Conference:

"I wish to say a few words in behalf of our new readers, and the placing of them in our schools just as soon as they can to be used in the class work already organized.

"I recently wrote a personal letter to each of our teachers regarding this series of readers; but, as it is the parents who have the books to purchase, I take this means of reaching as many of the latter class as possible.

"It would be far beyond the limit of this article to attempt to enumerate all the merits of this series of books. I will mention but a few. I consider the method employed the most rational of any devised—the phonetic system coupled with the word method. The books are carefully graded, but few new words being introduced in each succeeding lesson—a fact which will appeal to the most of our teachers. The subject matter has been most carefully chosen and nothing has been introduced but what is true and pure and ennobling. The matter has been chosen, also, especially in the lower grades, with a view of correlating with the the reading, the elements of physiology, geography, nature study, and even number work to a certain extent, thus avoiding the necessity of organizing separate classes for these subjects in the lower grades. The books are printed upon an excellent quality of book paper, in very large, clear type, and substantially bound in buckram.

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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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## CHRIST'S EXAMPLE IN PRAYER

By Mrs. E. G. WHITE.

**W**HEN Christians complain of being in darkness, when they dwell upon their trials

and discouragements, and murmur against God, they virtually say that they are not following the example of Christ in offering to God humble, fervent prayer for grace and strength that they may be fortified for trials and strengthened for duty. Christ's professed followers may be strong in the Lord if they avail themselves of the provisions made for them thru the merits of Jesus.

God has not closed the heavens against the humble prayers of repenting, humble, believing souls. The humble, simple, earnest, persevering prayer of the faithful one will now penetrate heaven, as surely as did the prayer of Christ. Heaven opened to His prayer, and this shows us that we may be reconciled to God, and that communication is established between God and man thru the righteousness of our Lord and Saviour. Christ took upon Him humanity, and yet He was in close, intimate relationship with God. He linked humanity with His divine nature, making it possible for men also to become partakers of the divine nature, and thus escape the corruption that is in the world thru lust.

Christ is our example in all things. In response to His prayer to His Father, heaven was opened, and the Spirit descended like a dove and abode upon Him. The Holy Spirit of God is to communicate with man, and to abide in the hearts of the obedient and faithful. Light and strength will come to those who earnestly seek it in order that they may have wisdom to resist Satan, and to overcome in times of temptation. We are to

order to lead a successful Christian life. He was constantly in communion with His Father, and His life presents to us a perfect pattern which we are to imitate. He appreciated the privilege of prayer, and His work showed the results of communion with God. Examining the record of His life, we find that upon all important occasions He retired to the grove, or to the solitude of the mountains, and offered earnest, persevering prayer to God.

He frequently devoted the entire night to prayer just before He was called upon to work some mighty miracle. During these nightly seasons of prayer, after the labors of the day, He compassionately dismissed His disciples, that they might return to their homes for rest and sleep, while with strong crying and tears He poured forth earnest petitions to God in behalf of humanity.

Jesus was braced for duty and fortified for trial thru the grace of God that came to Him in answer to prayer. We are dependent upon God for success in living the Christian life, and Christ's example opens before us the path by which we may come to a never-failing source of strength, from which we may draw grace and power to resist the enemy and to come off victorious. On the banks of Jordan Christ offered prayer as the representative of humanity, and the opening heaven and the voice of approval assures us that God accepts humanity



CHRIST IN GETHSEMANE.

Hofmann.

overcome even as Christ overcame.

Jesus opened His public mission with fervent prayer, and His example makes manifest the fact that prayer is necessary in

thru the merits of His Son.

Christ was the Son of the Most High God, yet thruout His life He did not seek to magnify or exalt Himself by any of His



works, but sought simply to proclaim the glory of the Father. For thirty years He seemed to be unhonored and unknown, and yet He lived a diligent, faithful life. As individuals we also are not to seek to glorify ourselves, but to keep our souls open to the cheering beams of the Sun of Righteousness, that we may show forth the praises of Him who hath called us out of darkness into His marvelous light. The injunction to each one of us is, "Set your affection on things above, not on things on the earth." The ardent desire of the apostles was to know God, and Jesus Christ, whom He hath sent. Jesus lives; He is before the Father in the heavenly courts, making intercession for those who are still upon the earth in the turmoil and strife of life; for the church militant is not yet the church triumphant.

By communion with God we may constantly have a cultivation in mind and heart and character that will elevate us and direct our thoughts heavenward, that we may become partakers of the divine nature. We are to be human agents that will cooperate with divine intelligences. We are to be quickened under the influence of divine power, that will not only strengthen us, but attract our minds from the dust and rubbish of earth, that will set us free from the polluting, deceiving influences of the world, so that we may contemplate heavenly things. Thru this influence our hearts are to be purified, our affections sanctified, and set not upon earthly things, but upon heavenly things. The treasure of earth will soon pass away, and "what shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" The soul is capable of purification and sanctification, capable of attaining, thru the offering of Christ, the heavenly treasure, even the gift of life that shall measure with the life of Jehovah.

## THE OBJECT OF CREATION.

IN the beginning God created the heavens and the earth." He "created it not in vain," but "to be inhabited." The conditions of the earth at creation indicate that it was the design of the Creator to have it inhabited by sinless beings, willingly obedient to Him, dwelling in righteousness. While "the heavens are the heavens of Jehovah, the earth hath He given to the children of men." Ps. 115:16. "And God said, . . . Let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Gen. 1:26.

That which God designed in the beginning, in the council of the ages, at the result of which "the morning stars sang together, and all the sons of God shouted for joy," has as yet never been realized. Adam lost his estate early in his career, and man has never enjoyed the dominion promised, for sin came in and marred the perfect work of the Master Builder. Tho God "subjected all things unto him [man], He left nothing that is not subject to him, . . . we see

not yet all things subjected to him." Heb. 2:5-8. Man himself is now the subject of another, having yielded himself to the power of the enemy, and "to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey." Rom. 6:16.

Man was indeed lost. All his marvelous knowledge and the capacity for learning and knowing, all his power over the living things and forces of the earth, his companionship with sinless beings, more than all, his association with God,—all were gone. He and his companion, driven from their Eden home, saw only final dissolution before them, a state they could not grasp or realize, for all creation before their transgression had been animated and filled with the pulsing life of God. Death reigned in the earth. Each fading flower and falling leaf told them that a similar fate awaited them. Painfully conscious of their own loss and nakedness before God, they wrapped about them the garments God had given them, and

## LIGHTING THE WAY.

Up from the shades of oppression and gloom,  
Into His glorious day;  
Out where the sunbeams of mercy find room,  
Love is now lighting the way.  
Out from the dungeon, and out from the cell;  
Up from sin's rust and decay;  
Out from the heart's deep'ning shadow of hell,  
Love is now lighting the way.  
Sweet is the song that the little birds sing,  
Oft as the dawning of day;  
Glad are the praises my soul would now bring;  
Love is now lighting the way!  
Out from the age-laden sorrows of night,—  
Far as transgression has known,—  
Love is now guiding us up to the Light,  
E'en to His own love-lit throne.  
FLORA E. YERGIN.

bent to the toil for existence. Strife came into the solitary family, and the sorrowing parents were called to view the dead form of a son, slain by his own brother's hand. Farther and farther mankind wandered in sin, away from God and His love, until the earth was filled with violence.

Not alone was man lost. Sin left its blight upon the animals, on the plants, on the ground itself, which brought forth thorns and thistles. Decay and disintegration added to the unhappy condition, the earth waxing old like a garment, reeling to and fro at the mercy of the elements and perverted internal forces; "for we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

But sad as the condition was and is, a remedy was provided, "The Son of Man came to seek and to save that which was lost." Not alone fallen man, but the whole sin-cursed earth, the one lost sheep among the universe of God, the only one to go astray from the heavenly fold. He came to accomplish the "redemption of God's own possession." Eph. 1:14. The price has been paid. The love and power and justice of God are demonstrated to the world and to the universe. There remains but the completion of the great work of redemption, the

gathering home of the saints, the dissolution of the earth, the making new again from the purified elements, the reestablishment of the faithful in their inheritance; for, "according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:13. Then "the righteous shall never be removed." Prov. 10:30. Then will the plan designed at creation be carried out, and the earth shall fill the place in the universe which it was made to fill. Then, "the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy; and sorrow and sighing shall flee away." Isa. 51:11.

When will this be, this restoration? In connection with the destruction of the earth by dissolving fire, Peter speaks of "looking for and earnestly desiring the coming of the day of God." The only question remaining is, When is the day of God? The "sure word of prophecy" leaves no doubt in the matter. The events foretold by Daniel and John, the conditions described by James and Paul, the signs given by prophets and apostles, and by the Saviour Himself—all these indicate that the earth is in the last scenes of her dark history, soon to be shaken by the trump of God and illumined by His presence. From home and society, from State and nation, from land and sea, from earth and sky, comes the warning cry that sin has nearly run its course. Shall not they who read the signs take up the cry to welcome the coming King, and with Him enter upon the reign of peace?

MAX HILL.

## BEARING THE SINS OF OTHERS.

SPEAKING of the darkness at the crucifixion of Jesus, and the cry wrung from His heart, Alexander MacLaren truly says (*Sunday School Times*):

"For three long hours Jesus hung dying in the dark, and the darkness that wrapped the land was less dense than that which enshrouded His spirit. No eye saw what passed there in that obscurity; but one cry pierced the gloom, 'My God, My God, why hast Thou forsaken Me?' the only evidence that we have of the horror of great darkness thru which He struggled then. That is a cry the full meaning of which we can never reach, but which is utterly unintelligible, unless it was wrung from Him by the crushing weight with which the sin of the whole world pressed on Him. The darkness at once symbolized and hid from human eyes the atoning agonies of the great sacrifice. The voice that came from its midst at once rent and interpreted the darkness."

"As the flower turns to the sun, that the bright rays may touch it with tints of beauty, so will the soul turn to the Sun of Righteousness, that Heaven's light may beautify the countenance with the graces of the character of Christ."

THE flower that follows the sun does so even on cloudy days.—*Sparks from the Anvil.*



## CONSCIENCE AND ITS PLACE

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

By Prof. J. A. L. DERBY.

### II. THE CAUSE OF UNBELIEF.

THERE is in Matt. 13:19 an apparently extraordinary statement. We have been accustomed to think that one can incur moral blame only by refusing to live up to what he *understands* to be right; that guilt is proportional to light, to information. But in this verse, taken from the parable of the sower, we seem to have the loss of eternal life as due to a failure to *understand*, as the salvation depended upon the intellect instead of upon the heart. Says the Master: "When one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in the heart." This looks like hard doctrine, to condemn one for what he does not know. Let us examine the matter further. One text will make the difficulty clearer. It is Eph. 4:17, 18, "Gentiles walk in the vanity of their mind, having the understanding darkened, being alienated from the life of God thru the ignorance that is in them, because of the blindness [margin, "hardness"] of their heart."

Now it is a matter of common observation that mere piety is a poor school in which to inform the intellect concerning anything in the whole range from A B C to metaphysics. Piety will not teach reading, grammar, mathematics, or philosophy. To be instant in prayer is not synonymous with being a giant of intellectual attainment. Nothing is more common than the utter severance of a pure heart from a profound intellect. No, all the collegiate training in the world will not make a person one whit the better morally. Neither can all the piety in the world solve conic sections, nor teach the correct use of English. A prophet may be a peasant.

What, therefore, is the meaning of the word "understanding" in the verse just quoted? It is poor business to interpret the Bible by a twentieth-century dictionary. "Consider what I say, and the Lord give thee understanding." This is the Biblical rule, and from this it is plain that an understanding of the word of God must come from God; that is, the Scriptures must be permitted to explain themselves. What, then, is the Biblical definition of understanding? Job 28:28 gives the answer: "To depart from evil is understanding." Again, Prov. 9:10: "The knowledge of the holy is understanding."

These passages reveal the fact that what God means by understanding is not the intellectual apprehension of mathematical, grammatical, or physical relations, but rather moral discernment, a *recognition and acceptance of conscience and reason*. The essence of all morality is the determination to follow the behest of conscience, in living according to the best light that reason affords. Of course there is no power in man

apart from God to do this. The seventh chapter of Romans makes that clear. But this binds reason to the necessity of diligently and unceasingly seeking material by which to be guided. The first and chief source of this is the Word of God.

Now since all men (except mental incapables) have conscience and reason, all men are responsible for not following them. Responsibility does not rest on educational facilities. Who, then, is ignorant of duty?—He with the hardened, obstinate, sin-loving heart; the man who prefers to indulge his propensities to evil rather than follow his aspirations toward what is right. The unbe-

#### THE GOOD SHEPHERD.

THE shepherd psalms and stories of the everlasting word  
Are a restful revelation of the goodness of the Lord;  
From the "Gates of Eden" onward to the "City without sun,"  
Like the burnished pearls of Orient, in their loveliness they run.

The gentle, patient shepherd, who is watchful over all;  
The sheep that follow freely at his leading and his call;  
The foolish ones that wander from his keeping and depart;  
The lambs upon his bosom, closely nestled by his heart.

The battles of the shepherd for his flock, both night and day;  
The hireling and the robber and the prowling beasts of prey;  
The pastures and the perils, the waters where they throng,  
Have each a place and record in the annals and the song.

Each point becomes a potency for human help, to move  
The souls of men to higher heights and deeper depths of love;  
Each parable a prophecy, freighted, divine, and broad,  
Of the kingdom of "The Shiloh" and the Fatherhood of God.

LLEWELLYN A. MORRISON.

The Adrian, New York, Christmas, 1906.

lieving wayside hearer of the parable, the one that does not understand, is the one that does not *choose* to understand. He is not looking for spiritual or moral truth, and therefore *ignores* it. He may have an intellectual perception of the meaning of an exhortation to surrender to God, to give up his sins, but he will not allow this perception to change the direction of his affections. There is such a thing as holding the truth in unrighteousness. Those that do "not like to retain [A.V., "to acknowledge," margin, R.V., "to approve"] God in their knowledge, God gives them over to a mind void of judgment [A.V., margin]." Rom. 1:28.

What are some of the things that darken the power to discern right?—Love of sin, prejudice, bigotry, self-conceit, pride, worldly ambition, self-importance, love of money, desire for popularity, appetite, and what not. A copper penny can obscure the light of the sun. "I can't see the elephant! O, I can't see the elephant!" exclaimed the little girl putting her hands over her eyes, when she was first taken to view that huge creature. No, she could not; the sight was too unpleasant. There are no *honest* skeptics; or perhaps we should say that *honest* skepticism can not possibly become chronic. God has too much concern for "him that willeth to know His will" to allow him to wander forever in uncertainty. Depend upon it, man "is without excuse." A dishonest *heart*; not an informed *head*, is the cause of unbelief.

### DANIEL AND THE REVELATION.

ALL the books that comprise God's sacred word to mankind are important. Each has its holy mission; each stands in its place like a faithful sentinel; not one is to be slighted. Yet it is an unmistakable fact that in this wonderful code there are two books that stand out most prominently from among the rest. Two books, like brilliant diamonds, like bright stars, shine out in all their marvelous splendor, enlightening, instructing, comforting, filling with awe, and astonishment, and assurance, and unspeakable joy and happiness, those who read.

Daniel and the Revelation! two of the most priceless treasures that a merciful heavenly Father has entrusted to His children of earth; two of the strongest beacon-lights that cast their glowing rays on groping, erring man's pathway.

Daniel and the Revelation! both written by men "greatly beloved" of Heaven; both appreciated in all their fulness by only those in whom this same love is the ruling, actuating power of life.

Both are books especially written for this generation. Given thousands of years ago, they are books designed for our time; books to be read and studied and pondered by men of this our faithless and doubting age. They are books for kings and rulers and mighty men of earth; books for the weak, the common, the lowly; books for the wise of this world, the wise men of modern Babylon (Dan. 2:12), "the magicians, and the astrologers, and the sorcerers, and the Chaldeans" of our day (Dan. 2:2), as well as books for the simple, the unlearned, the children.

Of the greatest historical value, of a most intensely spiritual character, these books deserve our most earnest study. The Book of Daniel! the best, the most concise, the most reliable "History of the World." The Book of the Revelation! the most complete "History of the Church" on record, revealing as no other book has done the steady march of Christ's loyal army to triumphant victory. A Revelation! Yes, repeat it, and emphasize it with the fullest confidence: A Revelation! the Revelation of Jesus Christ, showing us,



in clear, unmistakable language, God and Satan, heaven and hell, Eden lost and Eden regained, the ending of sin and the eternal reign of righteousness—glory forever and ever.

God will aid and richly reward the diligent and prayerful student of these portions

of His Word. Thru the prophet Daniel, the assurance is given: "The wise shall understand" (Dan. 12:10); and John the Revelator is bidden to write the promise: "Blessed is he that readeth." Rev. 1:3. Let us obtain the blessing. G. W. ERFURTH.  
*Mountain View, Cal.*

## THE GREAT SALVATION

By GEO. W. REASER.

### "THE WORLD TO COME."

(Concluded.)

READER, what will it require to fully satisfy the deepest, the most intense longings of your heart? Will a life running parallel with the existence of the eternal God, and this combined with all of the blessings and privileges that the universe can supply, and with the most delightful associations that heaven affords, suffice? The ever-blessed Father has all this "in store" for you if you love Him and cherish purity of heart. He says of those who set their love upon Him, that with long life will He satisfy them, and show them His salvation; and the psalmist, voicing the experience of all the redeemed, says, "I shall be satisfied, when I awake, with Thy likeness."

When the children of the kingdom, now exiled from their Father's house, are finally gathered home, it will be a source of intense delight for the Lord to anticipate and more than satisfy every legitimate longing of the heart. For He says, "Before they call I will answer them, and while they are yet speaking, I will hear." Nothing will be omitted, in that blissful home, to make the happiness of every subject full and complete. Joy is usually of a very transitory nature here, but in the endless cycles of eternity "the ransomed of the Lord shall return, and come to Zion with

### Songs and Everlasting Joy

upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Reader, please recall the most delightful and enjoyable associations that you have ever experienced in this life. Perhaps reflection upon some of these happy days has supplied food for your soul in the lonely hours as less blissful years have been your lot. The sum total of mortal happiness "is not worthy to be compared" with the joy ecstatic and never-ending, which will surely be the portion of those who gain the better world. Indulge your most vivid imagination of delight and happiness supreme,—

"Take room; think vastly; meditate intensely; Reason profoundly; send conjecture forth;"

and yet you *can not* comprehend the bliss that waits the child of God; for "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." The most happy associations in this life are abruptly terminated by the cruel hand of death, or some other calamity common to

this pain-racked, hope-blighting world. Associations, sweet and pure companionship over there, will know no blight, no disappointment, and will never terminate in heartaches and bitter tears.

### New Heavens and Earth.

It will be fitting to invite the One who bestows the gifts of His love upon the redeemed, to describe their glorious home and blissful estate. He sends these words to us, by the hand of the beloved apostle:

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down

### CONFIDENCE.

"My strength is as the strength of ten  
Because my heart is pure;"  
I shall not fear the deeds of men,  
For my Defense is sure.

My innocence is surety,—  
Not law but saving grace;  
Grace of the Lord of purity  
Who doth my sin efface.

My tongue no song of boasting sings,  
Yet from no foe I flee,  
Nor fear, for "I can do all things  
Thru Christ who strengthens me."

MAX HILL.

from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write; for these words are true and faithful. . . . I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all [these] things; and I will be his God, and he shall be My son. . . .

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

"And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. . . . And the twelve gates were twelve pearls;

every several gate was of one pearl; and the street of the city was pure gold, as it were transparent glass."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it. And on either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

"Beautiful for situation,

### The Joy of the Whole Earth

is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

"In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." "And the inhabitants shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity."

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body. All the treasures of the universe will be open to the study of God's redeemed."

"No more fatigue, no more distress,  
No sin nor death can reach that place;  
No tears shall mingle with the songs.  
That warble from immortal tongues.

"No rude alarm of raging foes,  
No cares to break the long repose,  
No midnight shade, no clouded sun,  
But sacred, high, eternal noon.

"O long-expected day, begin!  
Dawn on these realms of wo and sin;  
Fain would I leave this weary load,  
And go to meet my blessed Lord."

### GIVING WHILE IN DEBT.

SOON after I was converted I was plunged into debt by becoming surety for another, and being obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply; my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord soon helped me to decide that His claim on me and my earnings was first, and other creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts and to regain my health. Remember the Lord is first and all things in Him.—*Selected.*



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., FEBRUARY 27, 1907.

Manuscripts should be addressed to the Editor.

For further information see page 2.

MILTON C. WILCOX - - - - - EDITOR.

A. O. TAIT - - - - - ASSOCIATE EDITOR.

## LIVING SPRINGS.

AND thou shalt be like a watered garden, and like a spring of water, whose waters fail not." This is God's assurance to His church if His church will yield to His way, His truth, His life.

LIKE almost every mountainous or hilly country, Palestine abounded with springs. Some of these were wet-weather fountains of water. After the abundant early and latter rains they flowed full and strong. The beasts of the field, the shepherds with their flocks, the weary traveler, all came to them to quench their thirst and to obtain water. After a few weeks' experience, the shepherds and flocks came to love some spring with its abundant flow, and when in its vicinity depended upon its waters. But the long drought of summer comes, verdure fades and dies. The hills become sere and brown. The dust lies thick in the highways. The thirsty, bleating flocks long for water. The dusty traveler and thirsty herdsman bethink them of the flowing spring from which they quaffed a few weeks before. They hasten to drink again from its cool, welling depths. They reach it, weary and worn, thirsty and fevered; but alas, its waters have failed, or as the margin intimates, lied; the spring is dry.

BUT there are other springs. The wet season affects their flow but little. They are not always the largest, most abundant fountains; but away down from the depths well up the cool waters, ever the same. They have tapped the fountains of far-off Lebanon, or, perhaps, the more distant snow-capped Hermon; and they never fail, never deceive.

WHAT likeness are these springs to two classes of religious professors! One class in time of fair weather, revival services, pleasing environments, make loud boastings. They seem to be fountains of water, having abundant supplies. But when the spiritual droughts come, when companions fall away, friends prove false, scoffers scoff and mockers mock, or some professed Christian disappoints them, or their own estimated ability is not recognized, they fail. Men come to them for help and life and cheer, but find nothing but drought and barrenness.

PRAISE God, there is another class. They make no boast; for they feel they have naught of which to boast. They feel that their ability is small, their talents few, their work of little importance. But they are constant. Go to them when we will, and they are ever faithful friends and honest counselors. Meet what trials they may,

they are steadfast. The burning drought of summer licks up moisture, but they flow full. The burdened sinner is pointed to the Lamb of God who taketh away sins. The word of God is opened as the guide book and comforter. Jesus Christ is set before us as the fountain of life to all who believe. Said Jesus: "He that believeth on Me, as the scripture hath said, from within him shall flow rivers of living water." God would not flood with abundant life His children alone. They must use it for others, else they die. If they let flow thru themselves to others God's love and life and power and sweetness, their own heart enlarges, they demand larger draughts of life, and the great perennial Fountain sends forth larger supplies. Jesus said: "I am come that they might have life, and that they might have it more abundantly." The reception of the abundant life in Christ Jesus makes the "living fountains," the springs whose waters fail not.

## THE SECOND COMING OF CHRIST.

### What It Is.

WE learned in our study two weeks ago what Christ's coming is not; it is not death, it is not the outpouring of the Holy Spirit, it is not Spiritism, or Mormonism, or any other ism or theory, or movement. Against all these Christ faithfully warns us. What, then, is it?

Jesus promises, "I will come *again*." John 14:3. Another passage declares: "Christ . . . shall appear a *second* time." Heb. 9:28. Both of these passages imply that there was a first coming.

Of the first coming there is abundance of Scripture evidence. How He should come, when He should come, are both predicted. He came, a Babe in Bethlehem; "the Word made flesh," "born of a woman, born under the law," in "the fulness of time." Here He grew to manhood. He manifested His divine nature in His purity and breadth of teaching, in His blameless life, in His marvelous works, in His death for sinners, in His resurrection from the dead. All this was manifest in the personal, physical Jesus. His disciples knew Him, talked with Him, ate, slept, drank, and walked with Him. Divinity and humanity were united, never to be separated.

Human hands laid Him in the sepulcher. After His resurrection He gave ocular and physical evidence that He was alive. "See My hands and My feet, that it is I Myself; handle Me, and see; for a spirit hath not flesh and bones, as ye behold Me having." Luke 24:39; John 20:26-28.

Then He ascended to God, "and was carried up into heaven." Luke 24:51. "A cloud," evidently of bright angels, "received Him out of their sight." And then two messengers from God gave this testimony: "Ye men of Galilee, why stand ye looking into heaven? **This Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld Him going into heaven.**" Acts 1:9-11.

Listen again: "Behold, He cometh with the clouds; and every eye shall see Him." Rev. 1:7. After warning against false

teachers and false Christs, who would declare something else to be His coming, Jesus says: "Behold, I have told you beforehand. If therefore they shall say unto you, Behold, He is in the wilderness; go not forth, Behold, He is in the inner chambers; believe it not [not thus will He come]. For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the coming [presence] of the Son of Man." Matt. 24:25-27.

One more testimony from the apostle Paul: "For the *Lord Himself* shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God." 1 Thess 4:16.

What, then, shall we conclude?—That the second coming of Jesus is a literal, personal, visible, glorious coming. If His first coming was literal, personal, so will His second be literal, personal, also. Believe it soul. Jesus is coming again.

## WHY WE DO IT.

[Reprinted from the SIGNS OF THE TIMES of 1893, and just as good to-day.]

IT is sometimes said that Seventh-day Adventists protest as they do against Sunday laws and religious legislation (1) because they do not believe that Sunday is the true Sabbath; and (2) because they suffer prosecution under Sunday laws.

As to the first reason we wish emphatically to say that we would just as strenuously oppose a law for the "support," "promotion," or "protection" of the seventh day as for Sunday. In the first place, civil governments have no right to legislate on religious questions, dogmas, or institutions; and in the second place, God does not need the assistance of civil government to compel observance of His laws. The only acceptable observance of such laws is in faith and love, and law can not compel love; it only develops hypocrisy. God will care for His own.

As to the second reason, Seventh-day Adventists do not oppose Sunday laws because they are afraid of being persecuted. They do so because God has bidden those who are bearing "the everlasting Gospel" to the world (no matter who they are), to protest against the worship of the beast or his image, or the reception of the mark of the beast. See Rev. 14:6-12. They can not do otherwise if they are faithful to God. Their natural inclinations would lead them to agree with the majority; their loyalty to God places them on the side of His Gospel, His word. As for persecution, they know it is coming, "know it as God's prophets know;" years ago they knew it. They know it better than the prophet, because what he saw in vision they see in fact in the light of the increase of knowledge promised in the word of God. See Dan. 12:4, 9, 10.

What we knew by faith years ago, we now see in fact, while faith takes larger strides for the future before. We know persecution is coming. We do not invite it; we, in the weakness of the flesh, would fear because of it; but in the strength of Christ we are willing to meet it, bearing faithful warning



against the mystery of iniquity now fast creeping in to nullify if possible the mystery of God. Yes, we know that it will come, but we are assured in the same word by which we are assured of the coming tribulation, that those who keep the word of Christ's patience, He will keep in the hour of temptation, which is coming on all the world to try them that dwell on all the face of the earth. Rev. 3:10.

May God pity and save those who are blindly opposing themselves against the truth, and may He help His people to reveal Christ and His power to those who are longing for light and power in the darkness and weakness of sin.

### "COME UNTO ME."

IT is the call of the Christ of God to all the hungry, weary, thirsty souls perishing in the Desert of Sin. How many there are! How they long for the water of life! How they are deceived by the devil's substitutes! How many there are who quaff from the bowl of pleasure and lust, and grow mad of thirst while they drink! The poison saps their life and fevers heart and brain.

Others drink from the sparkling contents of Ambition's cup, from the goblets of the Circes of Mammon and Power and Fame, and the heavy draughts of coarser Greed; but the drinking of all these creates a fiercer thirst than they relieve, and leaves the poor victim at last to die, longing for a cool, fever-assuaging draught which they can never brew.

On the parched and burning sands of the Desert of Sin lie many souls longing for the waters of life. How fearfully Mr. Maybell has pictured the awful condition on the opposite page. As the once strong man sees the banks and clusters of cloud overhead, all big with promises of great things to dying mortals, his last despairing effort is to hold out his little cup for a few drops of promised refreshment, but all in vain. They are, in the striking words of Holy Writ, "clouds without water."

We need not enumerate or segregate these clouds. None of them promise any other salvation than self-salvation—the salvation of the human. All the good there is in any of them has been borrowed from the living truth of God and perverted and poisoned by the intermixture of error. Man may quaff from their poisoned cisterns for centuries, as have the people of the lands of the Orient, and constantly sink into deeper degradation, into destruction of the human will, into the enslavement of intellect, the endowment of mind, to the destruction of all moral standards. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." That way which seems right is self-salvation, and develops into all the "clouds without water" shown in our picture, which promise much, but perform nothing save to curse with a deception which lures to death.

O soul, dying out on the Desert of Sin, there is One who can help you, and that is Jesus Christ. He is the Fountain of Life.

By faith dig thru the burning sands and tap the artesian streams of living water. They will come to meet you and strength will be given for the digging. Look up beyond the low-hung clouds of human smoke and "ask ye of Jehovah rain in the time of the latter rain, even of Jehovah that maketh lightnings; and He will give them showers of rain, to every one grass in the field." For all the devotees of the false "have spoken vanity, and the diviners have seen a lie; and have told false dreams, they comfort in vain." But Christ "will pour water upon him that is thirsty, and streams upon the dry ground." O soul, turn from the counterfeit clouds and come to the simple, comforting, assuaging Fountain of the word of life. God's invitation is: "Ho, every one that thirsteth, come ye to the waters, . . . without money and without price." "Who-soever will, let him take the water of life freely."



#### 2006.—The Person of God.

- (1) Is God the Father of bodily form?
- (2) Did Christ have a bodily form before He became man? (3) Will the redeemed have blood? (4) Had Christ any blood after His resurrection, since He spilled it on the ground? W. D. S.

From the language of Heb. 1:3 it seems to us that God does have a form, and image. What that is, we do not feel that it is profitable to discuss, but the whole language of the scripture means, if it means anything,—for we can not believe that God intended to deceive,—that while God is everywhere present by His Holy Spirit, He also has a throne and a local habitation where He is as He is nowhere else. It is said of the Son, "Who being the effulgence of His [the Father's] glory, and the very image of His [the Father's] substance;" language were meaningless unless God were a personal being. There are many other expressions in the Scriptures which would indicate the same thing.

2. The language quoted from Hebrews indicates clearly the same thing as regards the Son of God before He came to this earth. See also Isaiah 6, and Psalm 110.

3. It is impossible in the space we have to answer adequately the third question. There are some considerations, however, that would seem to the writer to indicate that man will not have blood in that immortal state. The blood is the life here (Lev. 17:11); the Spirit will be the life there. "The first man Adam was made a living soul; the last Adam became a life-giving Spirit." This also would answer the fourth question. Jesus shed His blood upon the ground, it was poured out upon the earth for guilty man and the sinful earth. Man in the transcendent, immortal state will be a spiritual being, but not the less a substantial being.

#### 2007.—An Unclean Spirit. Mark 5:1-13.

Please explain Mark 5:1-13, especially the ninth and twelfth verses. I. T. H.

The first part of the account is very plain. Jesus meets in the country of the Gergesenes a violently insane man possessed of evil spirits. He sees Jesus, and the faint glimmering of reason that the spirits have not taken away gives him hope. He runs to worship Him, but as he opens his mouth, the evil spirit speaks by his mouth, "What have I to do with Thee, Jesus, Thou Son of the Most High God? I

adjure Thee by God, torment me not." Jesus asks the spirit, "What is thy name?" and the spirit declares, "Legion," that is, many. There were many spirits possessing the man. Then those spirits plead with Jesus that they may not be banished; for they recognize His power, but ask Him that they may enter into the swine, and He gives them leave. To us it is not an unreasonable thing to believe that the very life of these spirits is maintained from the vitality which they draw from others; so they were living upon the life of that poor demoniac. Cast out of him, they besought that they might go into the swine, evidently not knowing the effect it would have upon the swine. It drove the swine insane, and they rushed into the sea and perished. We need not understand by this, however, that the evil spirits themselves perished. This is the simple story. Question may be raised as to the drowning of the swine, but our Lord was not responsible for that, and the Jews themselves who owned the swine were certainly not living according to the law of God.

#### 2008.—The Tower of Babel.

Is it true that there was no such literal Tower of Babel, or was it simply a parable which God gave us in His word of the human heart? L. G. C.

Doubtless there are in many hearts confusion, for that is what Babel means; but there was a literal Tower of Babel, for so the Scriptures declare, so the records in the stone and brick books of Babylon declare; so also one of the idiomatic names of the city of Borsippa, a suburb of the city of Babylon, declares. There are any number of confirmations of the literal Babel; the very mounds of Babylon which have been excavated clearly show that there was an ancient tower, so much so that men have been able to reproduce it in outline from the ruins themselves.

#### 2009.—The Two Comings of Christ.

I read in your paper about Christ coming the second time. Do you mean that when the last day comes, then He will come again? First, He comes in our hearts—that is, when we know the truth, and then on the last day. J. H.

Christ's first coming was when He came a Babe in Bethlehem, when the "Word was made flesh and dwelt among us," when angels sang, "Unto you is born this day in the city of David a Saviour, who is Christ the Lord." When He comes into our hearts, it is not a personal coming of Christ. It is by His Spirit that He dwells in us; but in order that that Spirit may come and dwell in the heart of all His children, it was necessary that He should go away. John 16:7. When He comes again, it will be at the last day. John 14:1-3; 1 Thess. 4:16; Luke 21:25-27, and many other scriptures. Read, "The Lord's Coming," in the SIGNS of February 13 and in this number. Those articles will tell you what His coming is and what it is not.

#### 2010.—What City? Ezekiel 48.

Please explain Ezekiel 48, especially about the city, verse 35, "and the name of the city from that day shall be THE LORD IS THERE." Mrs. P.

It seems to us that the whole of Ezekiel from chapter 36 onward is a conditional prophecy to Israel, in which Israel was exhorted to return to God and give themselves wholly to Him, and receive all the good things that He promised by His prophets. From chapter 40 onward is a description of a city and a sanctuary which would have been built IF Israel had been faithful to God. He gave His prophet the vision; the prophet was instructed to show the vision to his people, "that they may be ashamed of their iniquity," "and IF THEY BE ASHAMED of all that they have done, make known unto them the form of the house," etc. Chapter 43:10, 11. But Israel was not ashamed. Their sins were not put away, and God could not fulfil to them





"CLOUDS WITHOUT WATER." JUDE 12.

the promise of the city, the restoration of the land, and the rebuilding of the temple in the glorious form presented by His prophet. But He will more than make good all of His precious promises to His Israel in Christ Jesus, as recorded in Revelation 22, in the new heaven and the new earth, and the capital city thereof is the New Jerusalem.

#### 2011.—The Guidance of God.

If two persons pursue the same course, search the Scriptures, and seek God earnestly to learn the truth, with minds open for its reception, and will follow it wherever it leads, will they not get the same result? A. S.

They will. God has promised that in His word. One great trouble in men coming to wrong conclusions and different conclusions is previous education, previous bias. Too exalted an opinion of their own knowledge is another thing. They may not be conscious of the influence of these elements in their seeking, and yet the elements are there. For

instance, in the case to which our inquirer refers, he had a special experience that worked out wonderful and blessed results in his life. Some one else who claimed to be truly seeking the Lord set aside that experience as anything supernatural, and declared that it came from mere physical causes. Many are seeking God's word, but they are seeking it thru the theological glasses which their grandfathers wore, or their fathers, or their teachers. They wish to write their consecration, but they are writing it with the dead hands of Wesley or Luther or some other good souls who followed all the light they had, who had not seen beyond their generation. There are others who read and study God's word wanting to know what His truth is, but above all else to have that knowledge of truth conform to their own preconceived opinions. But he who seeks to know and do God's will regardless of what he may have believed or held in the past, has God's promise that he will be guided. "The meek will He guide in judgment; and

the meek will He teach His way." There is no question in regard to it. Jesus met these same difficulties. He has given us a prayer to teach us how to pray. He wanted to escape the baptism of Gethsemane and the cross, and prayed, "Abba, Father, all things are possible unto Thee; take away this cup from Me; nevertheless not what I will, but what Thou wilt." Mark 14:36. He wanted His way, to escape the suffering, and yet above His way was the prayer that the Father's will might be wrought. Now if that is our prayer we may be assured that the Father will guide. He may be able to lead one into the truth faster than He does another. Seed springs from some soil much sooner than it does from others. He may have to lead some by more devious ways than He does others, but He will surely lead to His truth. "The eyes of the Lord run to and fro thruout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9.





## HIS CARE.

God holds the key of all unknown,  
And I am glad;  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.

What if to-morrow's cares were here,  
Without its rest?  
I'd rather He'd unlock the day,  
And, as the hours swing open, say,  
"Thy will is best."

I can not read His future plan,  
But this I know:  
I have the smiling of His face,  
And all the refuge of His grace,  
While here below.

Enough: this covers all my want,  
And so I rest;  
For what I can not, He can see,  
And in His care I sure shall be  
Forever blest.

—John Parker.

## THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M.D.

## II. MODERATION IN EATING.

THERE can be little question that the great majority eat too much. That is, they take into their bodies each day, even tho it be good food, an amount in excess of that which is required to repair the body losses and recuperate the daily expenditure of strength.

Many eat until they are halted by a sense of gastric fulness, or other physical discomfort. Under ordinary circumstances this is an indication that the stomach has been overloaded.

Especially is there a tendency to eat too much proteid, or nitrogenous food, such as meat, beans, cheese, etc. Recent investigations and discoveries in the realm of dietetics have shown that man needs only about one-half the amount of proteid substance that he was formerly thought to require.

Personally, we do not believe in hard and fast rules for diet. Some people need more food than others, owing to the nature of their work, exposure, digestion, etc. But it is a fact that the great majority eat too much food. More than this, those who eat a normal weight of food, as a rule eat too much proteid, and this accounts for so much sick headache, indigestion, constipation, billiousness, etc., among people who are temperate livers, and who are, generally speaking, careful in their diet.

Each individual should find out for himself the amount of food required to enable him to do his daily work, to feel well, and at the same time, not to lose in weight. This would be an ideal diet for any one; and no one is as competent to find that out for you as yourself. In all dietetic experiments in which you are endeavoring to cut down the amount of your food, it is important that you should be weighed regularly so as not to lose in weight, unless in some cases the patient is obese.

Especially will those who are troubled with sick headache, billiousness, languid feelings, tired out in the morning on waking,

and various other symptoms of indigestion, be benefited by reducing the amount of proteids in their food down to normal. As said before, we can not undertake in an article of this kind to give general rules, but simply call attention to the universal error of eating too much nitrogenous food; and then, with the precautions which we have mentioned about watching for loss in weight, it ought to be easy for persons of average intelligence to examine into their own dietetics without inflicting harm upon themselves.

In this connection we would emphasize that it is the duty of every intelligent man and woman to become familiar with food tables, so that they know the heat and strength-producing qualities of the different foods, as well as the various elements that compose the ordinary foods which they eat.

To be practical, take your potatoes, your bread and butter, your beans, or whatever food you eat, and find out their constituent elements, and how many heat units they contain.

In our next article we will give further instruction on food values, also tables of common foods, showing the number of heat units they contain, etc.

[Dr. Sadler will answer all proper questions thru the SIGNS. Those writing him should inclose stamp. Editor.]

## ANSWER TO CORRESPONDENT.

February 7, 1907.

"S. S. H.," care of SIGNS OF THE TIMES,  
Mountain View, Cal.

Replying to your inquiry concerning disinfectant to use after visiting the sick, I would say:

1. The most important thing you can do to keep from contracting a contagious disease when visiting it, is the very thing we doctors depend upon; namely, to keep yourself in good health; sleep in well-ventilated rooms; be careful to avoid attacks of indigestion—you are very prone to catch disease at such times; keep the bowels open, as constipation favors the contraction of contagious diseases; keep the skin warm; drink plenty of water, and keep the

kidneys active. These things, coupled with a quiet, trusting state of mind, free from anxiety and the fear of catching the disease, constitute the best possible means of defense against contagion.

2. As to solutions, medicine, etc., which may be used to disinfect the hands, person, face, etc., after visiting diseases, there are a number of things that can be used, dependent, of course, largely upon the nature of the disease that has been visited:

a. The least that can be done in such cases would be to change the clothing, and take a thoro-going soap bath.

b. The hands, if the person has been touched, may be disinfected in a solution of bichloride of mercury, 1 part to 5,000 parts water.

c. If it is diphtheria or scarlet fever, the throat should be sprayed or gargled with some disinfectant solution. Listerine is good for this purpose.

d. The clothes worn when exposed to contagion, should either be baked in an oven for some time, or exposed to the fumes of sulfur or disinfected by means of formaldehyde fumes.

e. If exposed to the contagion of typhoid fever, or any danger of it, all food and drink used should be thoroly boiled.

f. A fairly good disinfectant, harmless to the body tissues, is peroxide of hydrogen, which can be gargled or used in other ways.

g. Carbolic acid, five per cent. solution, is also of use as a disinfectant or germicide.

h. Tincture of iodine is a most effective germicide, but has the objection that it stains the hands or fabrics to which it may be applied.

i. Sunlight,—the direct action of the sun's rays, will probably kill most of the contagious organisms within half an hour.

W. S. SADLER.

## DISPOSITION TO BE POOR.

[Editor D. S. Phelan, in *Western Watchman*.]

MANY years ago in Belgium they passed a law against public beggary. They made it a crime for any man or woman in Belgium to hold out his or her hand and ask for alms. A society was formed which embraced the whole people of Belgium. The whole people were asked to contribute funds to establish a place where the poor from the streets might be sent, and where they might become self-supporting.

Now I will read for you the latest statistics of this movement. This charitable society, nearly one hundred years ago, purchased lands for the sole purpose of making these poor people self-supporting—tillers of the soil. They purchased lands in four of the provinces of Belgium, and upon these lands they placed those beggars that had been sentenced for beggary in the different cities of the country. In the year 1875, over thirty years ago, we were given the result of that charitable enterprise. It was found that these people taken from the streets, these street beggars, could not be made self-supporting. This charitable society purchased good lands and stocked them, and gave the people every opportunity of becoming self-supporting citizens. But the effort failed. And in 1875 the charitable organization became bankrupt, and the government of Belgium took over two of the four poor colonies.

Now in that year the two government colonies had 2,820 people under their charge, and of these 2,223 were men, 507 were women, 44 were boys, and 36 were girls over 16 years of age. Of these, 1,948 were Protestants, 834 were Catholics, and 38 were Jews.

These people had been taken up from the



streets as beggars; yet, strange to say, of these, 2,071 could read and write, and 2,657 were able to work. For these 2,820 instructed people, areas of the best land in Belgium had been purchased by the government. And they were given an opportunity of making an honorable living. The charitable organization that retained two of the colonies purchased 6,000 acres of the best land in Belgium. They placed these people on this land. They gave to each family seven acres, and charged them a little less than \$25.00 a year rent. Now what is the result?

The two colonies that have remained under the charge of the original charitable society are still dependent upon the charity that brought them into life. And the two colonies that are under government control are not self-supporting yet.

#### BIG CHURCHES.

The following is a list of the great churches of the world. The estimate allows four persons to every square yard of space available.

Milan Cathedral stands at the head, with capacity for 37,000.

St. Paul's, 25,000.

The capacity of San Petronio, Bologna, the Florence Cathedral, and the Antwerp Cathedral is about 24,000 apiece.

That of St. Sophia, Constantinople, is 23,000.

St. John Lateran, Rome, about 22,900.

Notre Dame, Paris, 21,000.

These are the nine great churches of the world.

The Pisa Cathedral comes tenth with a capacity of 13,000.

The Cathedral of the City of Mexico and that of Notre Dame, in Montreal, are the two largest churches in North America, tho they belong to the second class, with St. Stephen, Vienna, 12,000, and St. Dominic, Bologna, 12,300.—*Catholic Mirror*.

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He that riseth late must trot all day, and shall scarce overtake his business at night.  
—Benjamin Franklin.





#### COMMUNION.

LORD, with Thee we drink the wine of sorrow,  
 Lord, with Thee we break the bread of  
 life;—  
 Thy word, the strength with which to meet  
 the morrow,  
 Thy peace the oil upon the waves of strife.

HELEN M. M. PHELPS.

#### CHINA.

##### I. Name, Territory, and General Features.

CHINA as an empire is as distinct in its territorial isolation as it is unique in its civilization, social structure, and national life; the former fact, indeed, is to a great degree the direct cause of the latter.

Cut off from communication with the outer world by the almost impassible Himalayan System in the route thru India, it is likewise sheltered on the western border by the high plateaus, arid steppes, and moun-

with the people themselves, since no trace of a corresponding term is found in the Chinese language. The Malays and Arabians, early traders between the Mediterranean and Canton, knew it as China, and introduced that name into Europe before 1500 A. D.

In the days of Isaiah it was known to the Hebrews as Sinim. The Persian name Cathay is unknown to the people whom it is used to designate, as is also the Roman name Seres, which is probably derived from the Chinese word *sz* (silk.) The term Celestial Kingdom, now so frequently heard, is probably derived from the Chinese Tien Chau, that is, the Heavenly Dynasty, and applies to the kingdom over which the dynasty appointed by heaven rules; but "Celestials," as applied to its people, is of purely Western origin.

The Chinese designate their land by many names, as, *Beneath the Sky*, meaning all the earth under heaven; *The Four Seas*, all

Often the people have chosen to call themselves after a favorite dynasty of rulers. Hence in the north we hear the term Han-jin, that is, Men of Han, while in the south the Tong dynasty is popular and the people call themselves Tong yan, Men of Tong, and their language *Tong wa* or speech of Tong.



A Chinese Workman.

The present Manchu dynasty has styled itself the Great Pure Dynasty, but O, people have rejected the corresponding appellation—Men of Purity.

The term "Flowery Kingdom" is also in use among the Chinese as a fitting designation for the kingdom which they consider to be among the most polished and civilized of all nations; an idea not easily confuted in the light of the history of China's contemporaries.

##### The Extent of the Empire.

A glance at the map of China in its relations to parallels and meridians affords convincing evidence that altho but little known to the outside world, the Chinese Empire comprises no mean territory, for the possessions of the present ruling dynasty from the Amur on the border of Asiatic Siberia, sweep south in one vast extent to the Himalaya Mountains at the border of India and ancient Burma, while from the Pacific Ocean on the east she reaches westward to embrace the table lands, high plateaus, and mountain ranges of Central Asia, thus forming one of the most extensive dominions ever swayed by a single power. It may be stated on good authority that neither Egypt, Greece, nor Rome in their widest extent ever equaled the area of even China Proper.

In 1840, the longest line ever drawn upon its possessions from north to south represented a distance of 3,350 miles, and its greatest breadth was estimated at 2,200 miles, inclosing an area of 5,300,000 square miles. Since that time the cession of Hong Kong to the English has been followed by large partitions to Russia on the north, with Korea and Formosa to Japan, and slices to other European powers, reducing her ter-



A Chinese Fisherman.

tain ranges of the still but partly explored regions of Central Asia, while Mongolian desert and Siberian snows keep sentinel over her northern frontier.

Thus, hedged about on all sides, what wonder that in those days when navigation was confined to sailing, she learned to stay home and be content with the things she had, or could herself produce; or that as time went on she became so self-contained as to regard with superiority or indifference the visitors who in these later years have knocked at her doors.

The origin of the name China is not surely known, but certain it is, it never originated

the territory bounded by the seas; while another, *Middle Kingdom*, is an outgrowth of the popular idea that China is really the great empire of the earth to which all outlying countries are inferior and tributary states. Presents from other sovereigns were accordingly styled "tributes." While this notion has been largely dispelled by commercial and political intercourse in later years, it is still possible to obtain maps of the world with China occupying not only the middle, but monopolizing nearly the whole of the map, while other countries are represented as small islands or single cities around its borders.



ritory by more than one-half million square miles.

The Chinese themselves designate their vast domains under three principal heads rather by the different form of government in each than by any geographical arrangement; namely, China Proper, Manchuria, and the Colonial Possessions.

China Proper is divided into eighteen provinces, each ruled by its own governor appointed by the supreme government at Peking. (These, beginning at the northeast and named in order of an outer circle, are Chili, Shensi, Sheusi, on the north; Kiangsu, Szechuan, Kweichau, and Yunnan on the west; Quangsi and Quantung on the south; Fukien, Chi Kiang, Kiangsu, and Shantung on the east; with Anwhei, Honan, Hupei, Hunan, and Kiangsi in the center. The large island of Hainan lies to the southeast, surrounded by the waters of the South China Sea.) These provinces are not to be considered mere slips of territory, like the countries of England or the principalities of Germany, since they aggregate an area of 1,500,000 square miles, which, if divided equally, would give to each province an average of territory equal in extent to that of the whole of Great Britain, while in parts the density of population borders onto that of England.

## Manchuria.

Manchuria, on the north, embraces three provinces but sparsely settled, and previous to the recent war between Russia and Japan, but little traversed by Europeans. Its location beyond the Great Wall marks it at once as Tartar and foreign. It is the home of the present ruling dynasty of China, and as such, has attained to an importance in the government little less than one of the provinces.

The people are nomadic in disposition and have done but little to develop the resources of their country. In late years the sturdy Cossacks have pushed across the Russian steppes and settled in large numbers along the frontiers, "while the coast districts are now mostly occupied and cultivated by emigrants from the northern provinces of China Proper, who are pushing the Manchus back toward the Amur River, or compelling them to leave their hunting and take to farming if they wish to stay where they were born. The conquerors are being civilized and developed by their subjects, . . . and becoming more comfortable as they learn to be industrious."

In physical features, Manchuria is described as hilly rather than mountainous. The valleys are well watered, but the streams are of but small utility for commercial purposes.

The rivers and coasts abound in fish of good varieties, while the pearl fisheries are sufficiently remunerative to attract many fishermen. The abounding forests shelter many fur-bearing animals. The hills are covered with valuable forests waiting the development of facilities for transportation. Grains of the temperate zone, as maize, wheat, millet, pulse, barley, and buckwheat, are among the principal crops grown. Ginseng and rhubarb are collected, oil and whisky are largely manufactured. Of late,

the cultivation of opium has been greatly extended.

The development of Manchuria's resources has attracted many Japanese merchants and traders who have become the sharp competitors of the Russians. And who shall say that the motive of Japan in becoming the champion of China in the late Russo-Japanese conflict, which brought Manchuria into such sudden prominence, was entirely disinterested and humanitarian?

Mukden, the capital of Shing King province is described as follows: "The streets are wide, clean, and the main business avenues lined with large, well-built shops, their counters, windows, and other arrangements indicating a great trade. . . . Everywhere marks of prosperity and security indicate an enterprising population." It was the seat of the old Manchu, and "the emperors have done everything in their power to enlarge and beautify it." The town of Hing King, otherwise called Yenden, some sixty miles east of Mukden is noted for being the family residence of the Manchu monarchs, and the burial-place of their ancestors. The guards about the imperial tombs comprise most of its present inhabitants.

Perhaps nowhere in China have missionary efforts been rewarded with larger results than in the regions of Manchuria.

EMMA ANDERSON.

## "SHALL NOT GOD AVENGE HIS OWN?"

I BEAR each day a heavy cross,  
And for my toil I gain but loss,  
All I have cherished here is flown,  
But "shall not God avenge His own?"

And when I think the goal is near,  
Within a wilderness so drear  
I tread a thorny path alone,  
But "shall not God avenge His own?"

The enemy doth press me sore,  
But to his power I'll not give o'er;  
For Jesus is my Lord alone,  
And "shall not God avenge His own?"

I journey on with cheerful song;  
For in His strength I still am strong.  
Why should my heart make bitter moan;  
For "shall not God avenge His own?"

Asylum, Neb. ELLA CORNISH.

## OUR WORK AND WORKERS.

AT Rock Falls, Ill., three have begun keeping the Sabbath.

Two recent additions are reported to the New Hope, Ind., church by Brother U. S. Anderson.

EIGHT dollars' worth of papers in one day is the good record of Brother A. J. Olsen and company in Milwaukee recently.

SIXTEEN Union College students were baptized during the school year. The work of that institution is progressing, especially along spiritual lines.

JANUARY 20, the company of believers at Riverside, Cal., dedicated a church building, Brother G. W. Reaser delivering the dedicatory sermon. The church is free from debt.

If you have not seen the January number of Life and Health, send for a free sample, or better yet, send fifty cents for a yearly subscription. This journal will be a valuable help in any home, and should be read and studied by all. Address, Life and Health, Takoma Park Station, Washington, D. C.

SISTER BESSIE L. HANKINS writes from China that in one place where they thought no seed had been sown, one little tract had dropped, and it has already resulted in the conversion of between twenty and thirty.

THE report of the State canvassing agent of Missouri for 1906 contains the following totals: No. canvassers, 50; No. hours put in, 10,333; No. orders taken, 4,204; value, \$14,043.25; rate per hour, \$1.36.

A CANVASSER in Iowa recently found an old couple keeping the commandments of God and the faith of Jesus because of reading "Great Controversy." It is estimated that fully one-third of our ranks were taught the truth by our good books and papers.

THE thirty-sixth annual session of the California Conference was held in San Jose, January 25 to 29. Forty-three churches were represented and nine new churches were received. The gain in membership during the year was shown to be three hundred forty-three. Elder W. T. Knox was chosen president; E. A. Chapman, secretary and treasurer.

THE February number of the Life Boat is filled with its usual encouraging matter, messages of cheer to the fallen, instruction in temperance, healthful living, and Christianity. The April number is to be a special prisoner's number. Send for sample copy. Address, Life Boat, Hinsdale, Ill. The publishers would send it free, but they will use five cents to good advantage.

THE German students of Union College are carrying on an active campaign among the German-speaking people of Lincoln, Neb. Eleven Sabbath-schools, with an attendance of over one hundred, have been organized, two students going to a school each Sabbath. About 425 numbers of the Hausfreund have been sold, the interest being followed up with tract work.

## OUR LITTLE FRIEND.

You will be interested in a letter from our artist in which he outlines the plan for the "Easy Drawing Lessons" he is writing for the children:

"I am writing to tell you that I have already made a good start on the drawing lessons.

"I think I will call them 'Easy Drawing Lessons,' and the series will contain about twenty lessons.

"The first four or five lessons will be on the early artists, or how drawing was first done, fully illustrated and put in a simple and interesting way for the children. This will create an interest first, and show the children that drawing is not simply for past time, but is a part of every nation's history. I will show how that nearly everything we use, and articles that are made, have to be first drawn before they can be reproduced.

"Then if you will find out thru your 'Talks with Little Friends' department what the children would like to know how to draw, I can then instruct them along the lines in which they are most interested. "PEDRO LEMOS."

Does *Our Little Friend*, the best children's paper published, visit your home? Every number this year will be filled with interest and educational value to the little folks.

Its 52 visits cost just 50 cents.

Address,

*Our Little Friend*,  
Mountain View, Cal.

## 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*.





## OUR LONDON LETTER

### AN EVENTFUL YEAR.

THE year 1906 has been an eventful one in British politics. Not only did the people send three hundred new men to Parliament, but they have followed its doings throught the legislative year with unwonted interest. On the whole, this interest has been justified. The House of Commons has been the scene of active, earnest work, and some legislation of importance has been entered on the statute books. Most notable, perhaps, has been the prominence given to labor interests. The Trade Disputes Bill is in many ways the most remarkable and important of the measures that passed into law. Its essential feature is the provision that no action shall be brought against a trade-union to recover damages inflicted by a member of the union. It further abolishes the law of conspiracy as regards trades-unions, leaving these organizations free to do as unions all that an individual may do, without being held responsible as unions. The bill not only permits, but directly sanctions "peaceful" picketing and persuasion.

It may seem strange that the House of Lords, which is by no means noted for its popular sympathies, should pass such a radical measure as this and yet refuse its sanction to an attenuated Education Bill. The reason is not altogether obvious; but most likely the lords were largely influenced by the Conservative Party in the House of Commons, under the leadership of Balfour, which decided to admit the one bill (in order to win the favor of the Labor Party) and reject the other. Labor unions are bound to grow more powerful as a result of the immunities conferred by this bill, which is so radical as to be distasteful even to prominent members of the Government.

### RESULTS OF REJECTION OF THE EDUCATION BILL.

In order to understand the situation created by the rejection of the Education Bill, it will be necessary to recapitulate a little. Readers of the SIGNS will remember that leading clergymen of the various Nonconformist bodies were prominent in the late election. The education situation was then very critical, arrests continually being made of men who preferred imprisonment to paying the rate. Nonconformists felt at the time that they were suffering persecution for conscience' sake, and a new government afforded about the only means of getting relief. They accordingly entered into the fight with great earnestness and enthusiasm, and the ensuing enormous Liberal majority was owing not a little to these strenuous efforts based on religious convictions. Naturally the Government which came into power under such circumstances would feel some obligation to the people to which it owed so much. An Education Bill was accordingly put forward as the chief Government measure for its first legislative year. It was a complicated affair, but by no means lacking in moderation; had it been less insistent on popular control and the abolish-

ing of religious tests for the teachers, it would not have met the minds of the Nonconformists. As it was, the Church party, which is influential in the House of Lords, took a strong stand against the bill, and the opposition in the House of Commons did likewise. Religious feeling ran high; it was felt to be a case of Church against Chapel. The bill of 1902 had favored the Church; now a bill was to be passed penalizing the Church and making Nonconformist ideas to prevail in the country. An American would solve the problem by confining the public schools to secular teaching; but to this neither Liberals nor Conservatives will agree in this country.

We must remember that in England the Church and the Government are linked by

### THE HOUSE OF LORDS.

Naturally Liberal sentiment is strong against the House of Lords; but Sir Henry Campbell-Bannerman, the Prime Minister, is a cautious man who knows to the full the force of that dogged Conservative sentiment which lies at the heart of British politics. It is not at all likely, therefore, that any extreme measures will be undertaken. Possibly the education problem, which everybody, including even the Archbishop, is thoroly tired of, may be solved by skilful administration. Certainly both parties to the controversy are dissatisfied with the present situation, and would be inclined to make some concessions. The House of Lords will probably survive this and a good many more episodes of the kind before its integrity is seriously threatened. As long as the country insists on giving the children religious education in the public schools, it can not but be extremely difficult for the representatives of Church and Chapel to agree as to the nature of that instruction; and, of course, a strictly secular education is hardly in line with the idea of a State-supported church such as the present establishment.



British Parliament Building.

many ties, and the majority of the people still think that an educational system which did not include definite religious instruction of some kind would be unsatisfactory. The Government Bill, while it was intended to redress the grievances of the Nonconformists, also aimed to give justice to the Anglicans and the Roman Catholics; but both these indignantly rejected it.

That which gave some show of color to the attitude of the Church was the fact that it owns practically all the so-called voluntary schools, concerning the taking over of which by popularly constituted bodies the bill had much to say. It is always a delicate matter in such transfers of property to fix upon terms which shall be just and liberal; but to the disinterested on-looker the Government terms certainly seemed reasonable. The clash came in reality over the nature of the teaching to be given the children in these schools. Should they be taught that the Church of England is the only true church, and Nonconformists are schismatics, or should they be taught the Bible on a broad Protestant basis, such as would be acceptable to Wesleyans, Congregationalists, and Nonconformists in general? The Church wanted the first and would not tolerate the second.

### WOMAN SUFFRAGE.

The disturbances raised by certain agitators for woman suffrage known as "suffragettes," form a painful commentary on the times. That women of intelligence and respectability could seriously hope to gain access to the polls by deliberately making a nuisance of themselves at Westminster, and acting in such a way that it becomes necessary for policemen to carry them out bodily like so many maniacs, seems almost beyond belief. A love of notoriety probably had something to do with it. Needless to say, the cause of woman suffrage has gained nothing by such ridiculous methods of propaganda.

### THE SUNDAY QUESTION.

An appeal for the better observance of Sunday was issued at the beginning of 1907, signed by the Archbishop of Canterbury, the Archbishop of Westminster (Roman Catholic), and the President of the National Council of the Evangelical Free Churches. After pointing out the importance of the weekly day of rest from the point of view of man's physical needs, it proceeds to the religious phase in these words: "Under the sacred sanction which attaches to the Lord's day, it is intended that all should have opportunity, in the worship of Almighty God, to escape



from the grip of ordinary cares and occupations into regions of higher thought and nobler aspiration." The newspapers mostly commend the document. They all want "better Sunday observance," but they seem to have rather hazy ideas of what that may mean. Thus one leading daily says that Sunday morning without doubt should be given to church going; but Sunday afternoon should be spent in harmless recreation. To this end the art galleries, museums, and libraries ought to be thrown open to the public so that people may have opportunity to go to some place besides the public house (saloon). The present Lord Mayor of London is President of the National Sunday League, organized to promote Sunday excursions, concerts, the opening of picture galleries, and similar places of public resort, and he has a good body of public opinion behind him. A large, new theater recently opened in North London, within a stone's throw of the place where these lines are being penned, has been hired for Sunday-night concerts under the supervision of this League, and is attracting large crowds. Everything considered, there is no immediate likelihood of Great Britain materially improving the status of Sunday as a day of rest and religious worship. The Puritan element, which exerts a good deal of influence in certain quarters of the United States, is here largely wanting.

The year has, on the whole, been a remarkably prosperous one for England, and the winter thus far has seen less real suffering than any that has occurred for some time. The foreign relations of the country are excellent, and the Government holds the confidence of the people both at home and abroad. The Prime Minister is acknowledged even by the party in opposition to have filled his position with ability.

M. ELLSWORTH OLSEN.

London, Eng., January, 1907.

### PROHIBITION SENTIMENT.

THE Associated Prohibition Press Legislative Correspondence to date shows that an aggregate of over 250 bills relating to the liquor traffic have been introduced in thirty-five different state legislatures since January 1.

Up to Jan. 1, 1907, there were in the United States, three states under full state prohibition law, and six other states rapidly approaching state prohibition thru "county-option," while the people of more than thirty states and territories had no effective legal weapon whereby to abolish the liquor business within their borders.

In less than forty days since January 1, these conditions have developed:

State prohibition, constitutionally established in Maine, Kansas, and North Dakota, referred to as "dead" or "dying" by hostile press and license politicians, and bitterly assailed by all the influence and power which the liquor interests could bring to bear, has, on the contrary, proved extraordinarily alive.

"Resubmission," altho widely advertised in the newspapers, it is now openly conceded has failed to elicit any popular response in either Maine or Kansas, and has been shelved as an issue in both states, while legislation strengthening prohibition enforcement is scheduled for passage in all three legislatures.

A DESTRUCTIVE PRACTISE.—There is probably nothing which is taking the manhood out of the young men more rapidly than cigaret smoking. It is declared that opium enters into the manufacture of cigarets, so that it creates not simply an appetite for itself, but a voracious and ever-unsatisfied appetite. One smokes all the time, or is inclined to. A report from St. Louis recently stated that one merchant was driven from business by insipient paresis as a result of smoking from 100 to 150 cigarets a day. "Cigarets," he said, "did it all. I want to

smoke night and day. I go all to pieces when I haven't a cigaret in my mouth." Yet notwithstanding such warnings as this, the thousands continue to use them, so stupefied by the poison that they can not appreciate the merciful warning and admonitions.

A FRENCH CATHOLIC CHURCH.—A despatch from Paris, January 15, states that a movement is inaugurated to organize a National French Catholic Church. Thus organized, they would accept the Church-and-State separation law enacted by the French Parliament. The leader of this is M. Des Houx, who will publish an appeal to the French Catholics to throw off the yoke of Rome. The nucleus of the new organization will be the cultural associations authorized by law. Archbishop Valatte, head of the strong Catholic movement of Texas, will ordain clergy and bishops elected by the Parisians. The movement will probably not be as extensive as its promoters think. Catholicism is too strong for France to expect a great break.

### SUNDAY IN EUROPE.

The Laws in Many Places Already Rigid, Are Being Enforced.

SIXTEEN years ago Switzerland gave all railway employees fifty-two weekly rest days, seventeen on Sunday, and has gradually extended this privilege to nearly all employees and stopped all Sunday freight and excursion trains.

Eight years ago Belgium stopped nine-tenths of its Sunday freight trains.

Recently Holland stopped ninety-nine per cent. and gave most employees one or two free Sundays a month.

Germany has made great progress in recent years in giving employees Sunday rest, especially in stores and factories. Recently 1,600 commercial houses in Frankfurt demanded stricter Sunday closing. Many Sunday freights have been stopped, and nearly all in Alsace and Bavaria.

The Minister of Public Works in Prussia guarantees railway employees two rest days a month, generally on Sunday.

In Austria no despatch or delivery of freight is allowed on Sunday.

In Hungary all in factories have Sundays free, if practicable, but must have one whole or two half Sundays free each month.

In Norway, saloons are closed more tightly Sunday than anywhere else.

There and in Sweden, employees have one free Sunday in three, and factories are closed entirely. In Sweden no Sunday theaters or dancing are allowed, and no Monday lessons are given for Sunday study.

Canada's new law greatly reduces Sunday freight, and gives all employees on trains and in most factories one rest day in the next six, when necessity compels Sunday work.

France's Sunday law gives nearly all employees a weekly rest day, part or all on Sunday. Paris hotels now give all waiters and clerks weekly rest days. The railway officials met and arranged to grant weekly rest days to all employees very soon.—*Catholic Mirror*.

### A SECULAR PAPER ON SUNDAY.

FROM an editorial in the Birmingham (Ala.) "Ledger" of February 2 we take the following excerpt. After referring to two measures which the Legislature had passed, it refers to a Sunday bill before that body, and thus states its convictions concerning Sunday.

Now comes the question of whether the business of the roads will be stopped on Sunday. That would be bad for the State. The argument that Sunday is the Sabbath established by God, when He rested on the seventh day, will not hold. He "blessed the seventh day and hallowed it." He did not bless

the first day of the week, nor did He hallow it. Again, on Sinai He said, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." He did not say that of the first day of the week, nor is there a word in the Bible to justify any change from the seventh day to the first day of the week. Not one single divine word to justify the change. So there is no sin in failing to keep Sunday as the Sabbath.

The change was made in the early days of the Christian church, but so far as we know it was not by divine command.

We Christians keep Sunday as the Sabbath, but we are not all the people of the world. We have established it as a day of rest and it is observed. We do not have any divine order or sanction for the change. The Bible has been searched many times, but there is no word about it. The only passage that can be found that even bears on the point is one that says, "On the first day of the week let every one of you lay by him in store as God has prospered him." That is taken to mean a recognized change to the first day, but it is not so stated. That is the moral status of the Sunday law.

### EARTHQUAKES AN EARTH DISEASE.

THE following note, taken from the *Christian Advocate*, of New York, issue of January 24, gives some points on earthquakes that merit consideration:

"Professor Angelo Heilprin, of Philadelphia, whose standing is of the first-class, affirms that geologists are mistaken in the supposition that the more intense earthquakes have no connection with volcanic activities. He maintains that instability yet marks the history of the planet. He denies that any regions of the earth's surface may be considered as exempt from earthquakes.

"He directs attention to the fact that in the early part of 1902 there was a fearful earthquake in Guatemala (on April 18), and shortly afterward volcanic eruptions in various parts of Central America, culminating in the cataclysms of the Soufrière of Saint Vincent, on May 7, and of Mount Pelée, on Martinique, on May 8. The distance between the extreme points of disturbance, Martinique and Guatemala, is 2,000 miles.

"He says that when Lisbon fell in 1755, on that very day the volcano of Gotlugia in Iceland, 1,800 miles north, had a fearful paroxysm; and that when—almost exactly, if not precisely—San Francisco was destroyed, a remarkable volcanic eruption took place in the Alaskan group of islands, in which Bogoslov Island No. 3, a steaming volcano, was upthrown from the sea bottom.

"One thing is certain, the phrase *terra firma* is being discredited, and the radical disputes of scientists should be moderate in tone and manner rather than, as frequently, arrogant and savage."

A DESPATCH FROM THE HAGUE dated January 22, declares that the tidal wave which devastated some of the Dutch East Indies, announced January 11, practically engulfed the Island of Simalu, and not only that, but that Simalu has almost entirely disappeared, and that probably fifteen hundred persons lost their lives. These islands are situated off the northwest coast of Sumatra.

JAPANESE laborers will be plentiful in the United States if the present rate of immigration continues. On January 24 the steamer Korea landed 438 coolies who came by way of Honolulu. Several hundred more are reported to be on the way.

"The whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition.—*Macaulay*.

TWENTY Italian miners lost their lives in an explosion of a mine at Primero, Colo., on the morning of January 23. The mine was badly wrecked and few bodies have been recovered.

"Render unto Cæsar the things that are Cæsar's; and unto God the things that are God's—*Jesus Christ*.





MOUNTAIN VIEW, CAL., FEBRUARY 27, 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).

The Scriptures of truth are God's spiritual food, of which we may freely eat and grow. But when we approach this table, let us come humbly, taking the lowest seat; then He that hath invited us will say, "Friend, go up higher."

Earthquake shocks continue in Kingston. One, February 11, was sharp, but did no damage. On the same date a shock was felt about sixty-five miles west of Richmond, Va. In Kingston, more than four thousand people are still camped in the public parks.

The pope acknowledges his appreciation of America's sympathy and interest in the Holy See in the French conflict, and has decided to express his appreciation thru some visiting prelate to the American episcopate, clergy and people. An encyclical issued in the regular way to the American episcopate would, he fears, prove detrimental, because it might create a bad impression on other countries.

Long Island Sound was the scene of a terrible tragedy of the sea, February 12, when the schooner Knowlton crashed into the steamer Larchmont, both sinking at once. Of the two hundred passengers and crews only about twenty were saved, many of the passengers of the Larchmont meeting death in their berths. A freezing gale was blowing, and all the bodies which washed ashore, and many brought in in boats, were incased in ice. No one is able to give the exact cause of the disaster.

Power Comes thru Life.—He who would have additional power must have additional life. Christ is the only One who ever walked the earth, having complete and perfect power over sin, and the result of sin—death. His power was by virtue of the life, or Spirit, of God within Him. If we would have such power, we must have His life; and Jesus died that we might have the "power of the endless life" which is in Him. "I am come," He declares, "that they might have life, and that they might have it more abundantly."

The University of California is feeling justifiably grieved, it seems to us, that more was not appropriated by a Legislature which is appropriating to so many things; \$250,000 was asked for a new library, but nothing was granted; \$250,000 was asked for an agricultural building; this was cut down to \$150,000. Wisconsin gives to its State university this year \$822,000, yet the university in that State asks for \$190,000 more. The University of Illinois asks the State for the next two years \$1,622,500 for running expenses, and for special purposes \$536,000 more. The University of Missouri is asking for \$1,710,600 for the coming year. It would seem that as much good as the University of California is doing the agricultural people of this State, its requests in this respect should have been granted.

The coming Hague peace conference will probably convene June 15, tho it is not definitely settled. The "piece de resistance" of the program is said to be the question of disarmament and the limitation of armaments.

### CALIFORNIA SUNDAY AMENDMENT.

THE proposed amendment to the constitution of California naming the first day of the week as a rest day and giving the various county and municipal governments power to make laws to enforce it, has received hard treatment at the hands of the Assembly Committee. We stated last week in brief what was done at the hearing. Since that hearing the Committee have taken the bill into consideration again, and as one paper reports it, "Grove L. Johnson's Sunday amendment came out of Committee to-day shorn of all religious symptoms. It has been amended so that it merely provides one day of rest each week." It stands now as follows:

"Amending Article XX of the Constitution, by adding a new section thereto, to be known as Section 21, relating to a day of rest.

"The Legislature of the State of California, at its thirty-seventh session, commencing January 7, 1907, two-thirds of all the members elected to each of the two houses of said Legislature voting in favor thereof, hereby propose that Article XX of the Constitution of the State of California be amended by adding thereto a new section, to be known as Section 21, to read as follows:

"SECTION 21.—The necessity of encouraging and fostering the observance of one day in seven as a day of rest, is hereby recognized as essential to the welfare of the State; and to that end, it is hereby provided it shall be unlawful for any person, firm, or corporation, to require or compel, any employee to labor or perform services, for more than six consecutive days in any one week; and the Legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same."

IT WILL BE SEEN THAT NO DAY whatever is set apart, simply that employers should grant to their employees one day of rest in the week. It is very similar to a law which was passed Feb. 27, 1893, and may be found in the California Penal Code, page 722. As above presented it means little. What the Assembly will do with it we do not know. If it should pass the Assembly in this form, of course it will go to the Senate, and may, in order not wholly to offend the advocates of the measure, be passed in the form it comes from the Assembly.

IN A WAY THAT IS ALL that some of the advocates of the Sunday amendment ask for. They made a great plea for the poor laboring man; altho the union labor forces number thousands in this State, and have many able speakers, none of them have appeared to champion the bill. In fact, some of them are directly opposed to it. Yet if the advocates of that measure were honest in their appeal for the thousands who, they contend, have to work because there is no law guarding them in their rights against employers, they certainly ought to be satisfied with this bill in that respect, inasmuch as they contend that the measure they are pleading for is in no way religious.

WHETHER THEY BELIEVE THAT OR NOT, certainly no one else can believe it. They are still pleading for the religious measure. It is the religious day which they want sanctified by civil law, and they will never rest satisfied with a dozen measures of this kind, if it does not recognize the religious day, the first day of the week. This Amendment, if carried and adopted by the people, will be used as a basis for religious legislation. It ought to die; for apart from that it means nothing.

FULL REPORTS FROM THE HEARING did not reach us in time to publish in this

week's paper, but we will have more upon the subject next week. There are some very interesting things to be published concerning that hearing, and we are sure that our readers will be glad to get them. The amended bill or substitute is made a special order for February 18, which we have not yet reached at this writing. We will report to our readers next week as to what is done with it.

Adventism.—A friend sends us the *Gospel Trumpet* of January 3, containing an article on "Adventism," and requests us to answer it, but as we read the article the question comes, Of what use? It is a conglomerate mixture of truth and error and half truth, which is the worst kind of error. Uriah Smith is quoted as authority concerning the condition of things in 1844, and his testimony utterly perverted. Where he speaks of only a branch of the Advent movement, it is quoted as tho it applied to the whole movement. Nor did William Miller, as the writer states, acknowledge that the whole thing was a mistake, nor has the "seventh-day faction" been from time to time torn to pieces by discord, divisions, and confusion. It has always been true, in the very days of the apostles and of Christ Himself, that some disciples go back and "walk no more" with the body. No movements have been started in connection with God's work but what that has been true, and that is all that has been true in connection with the Seventh-day Adventists. There have been those who have withdrawn themselves, and who have fought the movement and its work; but the harder they have fought, the stronger the movement has developed, and greater success and blessing have ever attended the movement after they left. As stated by one of old, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us." The animus of the whole article is shown in the writer's enmity to the Sabbath. That Sabbath is a part of God's holy law, and was kept by Christ Himself and His apostles. The only reason the Bible gives that men do not love it, is that the "carnal mind is enmity against God."

A Cure of Opium.—In parts of Malaysia a plant has been discovered which relieves the terrible pains which invariably accompany an attempt to leave off using opium. It is called *chong hing*. The leaves are simply boiled and the resulting tea is taken as a medicine. Many have tried it with complete success, and the Christian missionaries and many Chinese are making the medicine in large quantities for free distribution among the sufferers, who throng by the hundreds to the places where it is made. The government sales of opium fell off \$30,000 in the month of November, 1906, as a result of the use of the new plant. Another result is that the natives are coming to look upon the missionaries with much more favor, as they are mainly instrumental in supplying the medicine.

Thomas A. Edison announces that he has perfected a storage battery which is half the weight and has twice the power of the common battery. One charging of the battery will carry an automobile one hundred miles, and the matter of running such a machine will be much simplified. The inventor has spent seven years perfecting the new battery.

A Princely Gift.—John D. Rockefeller's latest gift to the cause of education is in the shape of income-bearing securities valued at about \$32,000,000. None of this will go to State institutions, but certain colleges will be selected for donations and endowments, forming a chain across the continent, those making the best use of the help to be favored.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." With regard to the matter contained in this paper, we always desire the reader to search the Scriptures, as did the Bereans, to see whether these things are so.