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

THE RISEN CHRIST.

WHEN this paper reaches its readers, many in the Christian world will be in full preparation to celebrate "Easter," others to call to remembrance Christ's resurrection, one of the great vital facts of Christianity. But why Christian people should designate a yearly day, set apart for the celebration of that event, by the heathen term "Easter," the name of a goddess of the vernal season, worshiped with rites sensuous and lascivious, we can not understand. No more can we understand why men should set apart a day only, one day in a year, for the honor of an event which pertains to the whole Christian life—the resurrection from the dead of Jesus Christ our Lord.

JESUS THE CHRIST was not born that a day might be set apart to His memory and kept half in gratitude and half in perpetuation of the old Roman-Saturnalia, which it once was, when the sun-worshipers kept the day of the sun's lengthening light, and hailed the great luminary as conqueror over darkness. Jesus was the Word become flesh, that He might in demonstration of His love be God-with-us — Emmanuel — forevermore, and to demonstrate the power of God to overcome sin in sinful flesh. For as the children were "sharers in flesh and blood, He also Himself in like manner partook of the same; that thru death He might bring to naught him that had the power of death, that is, the devil; and might deliver all them who thru fear of death were all their lifetime subject to bondage. . . . Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to suc-

cor them that are tempted." Heb 2:14-18. The birth of Jesus is for all time. In all days of temptation and trial He is a brother beloved, a joy and a rejoicing

Not for one day's celebration did He die. It was not that men might keep "Good Friday," and worship God by fasting because He died one day so long ago. His death upon that day was but the climax of an offering of ages, the demonstration to hu-

manity of infinite love—constant, changeless, eternal. But one thing can rightly celebrate that death "for our sins," and that is to yield our sins to God, to reckon ourselves "to be dead unto sin, but alive unto God in Christ Jesus;" in other words, to be "crucified with Christ," not thru Lent, nor on "Good Friday," not on days of stated fasts, but every day, at all times.

Not for the perpetuation of the heathen festival Easter did our Lord die. Not for that does His resurrection stand. Not with nature worship does it in any way coalesce. "Christ died for our sins according to the Scriptures;" for He Himself did no sin. When He rose from the dead He lived because of the power of His righteous life. He became a brother to man in sinful flesh; but in the flesh of man He triumphed over the sin, and demonstrated that He was the Son of God. For the very Gospel is God's message "concerning His Son, who was born of the seed of David according to the flesh, who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." Rom. 1:1-4. For the power of a righteous life the resurrection of Christ stands, not for an hour, not for a day, but for the whole life, in eternal triumph over sin.

THE manifestation to the world of entrance into the service of Christ is not the celebration of a heathen festival, but it is God's own appointed ordinance of baptism. It is the marriage ceremony by which the believer says to the world that he has cast off the old man with his sins and lusts, and has put on the new man Christ Jesus. "As many of you as were baptized into Christ did put on Christ" (Gal. 3:27), "that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God" (Rom. 7:4); "buried therefore with Him thru baptism into death; that like as Christ was raised from the dead thru the glory of the Father, so we also might



Pluckhorst

THE WOMEN AT THE TOMB OF CHRIST.

"And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus, who hath been crucified. He is not here; for He is risen, even as He said. Come, see the place where the Lord lay. And go quickly, and tell His disciples, He is risen from the dead; and lo, He goeth before you into Galilee; there shall ye see Him; lo, I have told you." Matt. 28:5-7.

walk in newness of life" (Romans 6:4).

For the new life in righteousness, baptism stands; for the power to live that life, the resurrection of Jesus Christ is the pledge. God desires that His children shall "know what is the hope of His calling, what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to usward who believe, according to the working of the strength of His might which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:18-23. All the elaborate forms, all the ornate display of flowers and costumes, are empty mockery if the power of Christ be in the heart and life. The world is waiting to see it. If the resurrection power of God was with His professed people, the denial of that resurrection by an infidel preacher would have little effect. The "power of an endless life" would be daily witnessed upon His people.

"HE GOETH BEFORE YOU."

THESE words were God's message to the mourning, discouraged, yet hoping, disciples as they came to the empty grave on that now far-away resurrection morning.

They had forgotten the Master's words that He would rise again. They had heard that He had arisen, and to the tomb they went, doubting, but found it empty. God recognized the hungry longing of their heart. He sent His messenger to meet them



Hofmann

The Entombment of Christ.

at the sepulcher. He tells them to "be not amazed; ye seek Jesus, the Nazarene, who hath been crucified; He is risen; He is not here: behold, the place where they laid Him! But go, tell His disciples and Peter, He goeth before you into Galilee; there shall ye see Him." Mark 16:6-8.

For centuries the crusaders beat their waves of fanatic zeal against hostile hordes of the hated followers of the prophet, to wrest from their hands the rock-cave hewed out by man, in which the Lord had lain.



The Crucifixion.

Munkascy

Trusting in the empty shell is as futile as were the efforts against the Moslem. He is not there; "He is risen." O how many times are the disciples of Jesus seeking Him in the dead forms of the past. Those forms once enclosed the truth. Man fashioned and shaped and molded them to use for God. Sometimes they distorted the truth placed therein. Sometimes they cramped and limited that truth. Yet, despite all imperfect vision, plans, and methods, God used the men.

These men of God pass on, blessed of God and honored of their fellow men. Others lacking the power of God rise up in their places. They hope to obtain the same power by following the same creeds, forms, plans, methods, and fail. The empty tomb of soulless forms gives back no voice, clothes with no mantle of might, and discouragement and division result.

Some devoted souls hear the voice of the divine messenger: "He is not here: . . . He goeth before you," and they follow on, find His blessed presence, and again build new forms to enclose the living truth of God, which in turn become sepulchers of dead hopes to later generations who seek Christ in them.

God blessed Martin Luther notwithstanding his errors and imperfections; and Ulric Zwingle and John Calvin and John Wesley, and many others. What a pitiful thing it is that there are so many thousands who believe that success will follow by following these men, just emerging from wildernesses of errors, the fringes of the Dark Ages.

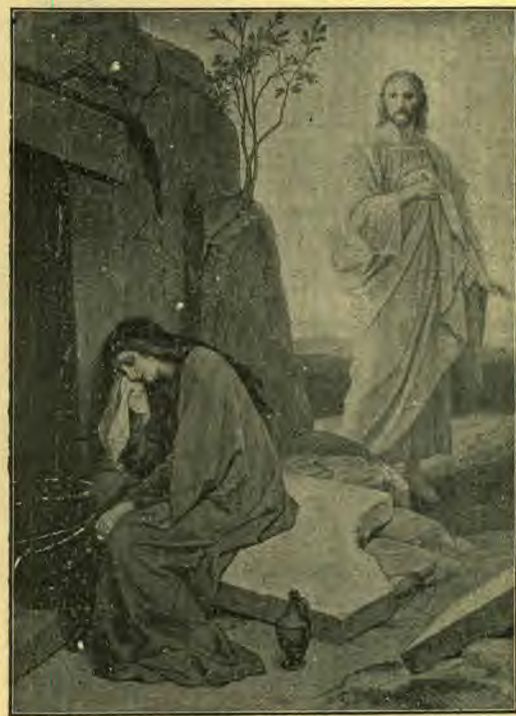
The church of Jesus Christ must be a creedless church so far as humanity may place its molding hand upon it. Truth has

its forms, simple, expansive, filled with the life of God, responding to the new wine of the ever unrolling, expanding word. God's memorial of creative power is His holy Sabbath, guarded by a law which includes all the week, and hence all time. For that power—the unregenerate soul's only hope—man has substituted a memorial day which has neither fitness in nature nor divine sanction in either precept or example, and which is so weak in itself that there is constant demand for human legislation to support its tottering claims.

God's memorial of the resurrection of Jesus Christ is Bible baptism, marking to those without, the believer's life-union with Christ, expanding constantly in the new creation of a fruit-bearing life. Man's substitute for this is the observance of the pagan Easter festival once a year, and a sermon or so at the time, half of the truth of which is lost in the hilarity of the season. Would to God that men might take the simple truth of the word. They would find in the risen, living Christ, in the living, vitalizing truth of the Bible, a broader theology, a grander view, a more vital power, than can be obtained from all the husks of "higher criticism." "He goeth before you," out into the great, needy, dying world with His saving truth; there shall ye find Him.

THE RICHNESS OF THE BIBLE.

IN giving us His word, God has placed us in possession of every truth essential to salvation. The storehouse of the riches of Christ is open to all who come. Thousands of men and women are drinking of the water from the wells of salvation, yet the supply is not diminished. These men have not exhausted the grand and holy themes



Mary Weeping at the Sepulcher.

of the word of God. Thousands more may engage in searching out the mysteries of salvation.

When the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth, and at every fresh attempt to discover truth, something that has never

yet been unfolded will be revealed. The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and, looking to heaven with its unnumbered years, he will exclaim, "Great is the mystery of godliness."

MRS. E. G. WHITE.

Questions

[We are willing to answer all questions in this department that are practical for the department and that would minister to the general good of our readers, but we answer no questions unless the name and address accompany the question. We do not ask this for publication, nor will it be published unless the inquirer so desires; we ask it, however, as an evidence of good faith, and that we may answer by letter if deemed best. Inquirers will please take notice. There is no departure from the rule. Unsigned questions reach the waste basket by the most direct route.]

2029.—The Heathen.

Please give me your ideas as to what will become of the heathen. Does it not say somewhere in the Bible they will be as tho they had not been? Do they not have a chance at salvation? J. E. W.

Every soul that lives in the world, who has come to the age of responsibility, has the opportunity of choice. Ps. 19:1-4; Rom. 10:18; 1:20; John 1:9; 2 Chron. 16:9. Read these texts, compare Psalm 19 with the passage in Romans 10, note what is said in John 1:9, Jesus "lighteth every man that cometh into the world," and that Paul tells us they are "without excuse." All this modern-day delusion that the heathen have not had a chance is contrary to the Scriptures and to God's dealing with men, contrary to the very sense of justice there is in man when exercised toward others. Man holds his fellow men responsible if they have committed wrong toward him; are they not equally responsible when they commit wrong toward God? It is not the amount of light which one accepts which saves him; it is the heart with which he receives it. One ray of light received, to which the life and its purposes are given, will bring men to the great source of light. One may possess all the light of the Bible, however, and reject one ray of light and be lost. The rejection of that ray of light turns him from the source from which that ray emanated, and throws him into darkness; but those who reject God will die, heathen and all, and be as tho they had not been. Obadiah 16.

2030.—The Union of Judah and Ephraim, Eze. 37:16-22.

Will you kindly explain this parable, and state if the Book of Mormon is the word of God as they say it is? P.

The passage in Ezekiel above referred to is simply a prophecy that the Lord would unite all His children again in one fold. He would, however, have done that then and there if they had only yielded to Him. They said that their hope was dried, that they were entirely cut off, that their cases were hopeless. Verse 11. God tells them what He has the power and the willingness to do, that He would bring them up out of their graves, and put His Spirit upon them, and they should live; but all this was based on their turning to Him. See Eze. 33:11. According to the general conditions which the Lord lays down in Jer. 18:7-10, if the nation for whom God speaks would not turn from their evil ways, they would not receive the good which He had spoken for them. Israel failed then and there to yield to the Lord, except in

the slightest measure, after the captivity; consequently that promise and prophecy were conditional. Israel did not meet the conditions; consequently we never will have them fulfilled just as God gave them there. They will, however, in the new dispensation be fulfilled more gloriously, as recorded in Revelation 21, 22; or as our Lord Himself expressed it, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd;" and the one Shepherd is Jesus, and the true children of Abraham are all those that accept Christ by faith. Gal. 3:29.

The Book of Mormon is not the word of God. The one preeminent word which God has given us is His holy book, the Bible. Everything which is contrary to that can be set aside as not His word. "To the law and to the testimony [to God's holy law and to His prophecies]: if they speak not according to this word, it is because there is no light in them." Whether the Book of Mormon or any other book claiming to be the word of God, test it by the Bible, and more especially by God's eternal law.

2031.—The Doom of Ariel.

Kindly explain Isa. 29:1-4.

A. M. P.

We will not quote the scripture as it is quite long. It is simply a prophecy against Jerusalem. "Ariel" is a poetical name of Jerusalem, meaning "the lion of God." In her backslidden condition, while her feasts might be held from year to year and the regular round of religious ceremonies take place, yet destruction would come to her; for God Himself would be against her. He would suffer siege to be laid to her, and her walls brought low. She should be brought very low, so that her very voice would seem as tho it were one whispering out of the dust. That is the import of the prophecy, the great trouble which would be brought upon Jerusalem.

2032.—Playing for Dances.

Is it not as great a sin to play for dances as to dance? INQUIRER.

Mere dancing in itself is not wrong. David danced before the ark of God; children in the exuberance of their spirits dance. Presumably our inquirer does not refer to these kinds of dances, but to the popular dance, the promiscuous gatherings of both sexes, which have been abundantly fruitful of evil. The late hours, the dissipation, the overwrought nerves, the unnatural familiarity, and other things connected with the modern popular dance are corrupting, debasing, and productive of other evils. These dances without music would be of no interest. What justification then can there be for one who may not believe in the dance playing for these dances? To us it would seem there could be no difference. Sometimes there is more madness in the music than in the dancing. We can not understand how one who held scruples against the one could take part in the other.

2033.—Abstinence from Swine's Flesh.

Why do Adventists not eat hog meat? H.

Seventh-day Adventists and thousands upon thousands of others do not use swine's flesh for food because it is unwholesome. That is the very nature of the swine itself; it is a scavenger. If one is ill, it is one of the first foods prohibited generally. In convalescence it is one of the last foods permitted. The strong laborer with strong digestive powers, working in the open air, can use it for years with seeming impunity. With his tremendous digestive powers and good circulation, it does him little harm. It may and will affect his blood, filling it full of humors. The very word "scrofula" itself comes from scrofa,

a sow, a female swine. For its unwholesomeness, God prohibited it to His people anciently. Leviticus 11, Deuteronomy 14. We can see witness to its benefits in the better health of the Jews as compared with every race of people. We can not understand that the Lord did this for mere local or national consideration, but that His people might be stronger, possess better health, and therefore glorify Him. And we have no data by which to conclude that the nature of the swine has changed since the Lord laid His prohibition upon it; and, therefore, among the many good things which God has given us, we have no use whatever for that kind of food.

2034.—Lamech's Complaint. Gen. 4:23.

Will you please explain Gen. 4:23? P.

Read as in the American Standard Revised Version: "And Lamech said unto his wives;

Adah and Zillah, hear my voice; Ye wives of Lamech, harken unto my speech; For I have slain a man for wounding me, And a young man for bruising me; If Cain shall be avenged sevenfold, Truly Lamech seventy and sevenfold."

The thought is this, that some young man in his wrath rose up and smote Lamech, and Lamech slew him. God said that whosoever slew Cain vengeance should be taken on him, yet Cain slew his brother without justification. Lamech was justified in slaying the young man; and if the Lord should avenge one who slew Cain, far above this would He avenge any who might slay Lamech. In other words, Lamech felt that God would justify him in the act that he did, and would preserve his life from any who might avenge him. This is the first instance of poetry we have in the Scriptures.

2035.—Voting.

Does the Adventist vote under this government? J. A. H.

He does if he so desires, and is a citizen of the United States and of the State in which he resides. The government itself makes no discrimination whatsoever in regard to belief. If one fails to vote, he has his own reasons for it. There are many devoted religious people who see no solution to the great problems of society in voting, or any remedy for its ills at the ballotbox. Consequently many of these refrain from voting. There are many other Christians who feel that their citizenship is not here, but in heaven, even as the apostle Paul declares in Phil. 3:20, 21. As citizens of that better country, they do all that they can to win others to the same allegiance. At the same time such as these are always blessings to the country in which they live, because if they heed the words of the Scriptures, they will render to the government all that belongs to the government, and pray for those who are administering it.

2036.—Support of Catholic Schools.

Please state whether this government raises money for the benefit of Catholic schools or not.

For Indian schools, yes. Some years ago the government was supporting Catholic, and the schools of some Protestant denominations among the Indians. When some of these Protestant denominations saw that the Catholics were getting the lion's share, they protested against the principle that was utterly wrong from the beginning. Thru this agitation the support was for a time withdrawn, but it is obtained now in different ways. All the statistics that we had upon that question were burned at the time of our fire, so we can not give exact data. If any of our correspondents can, we should be glad to hear from them. But we understand at the present time that the United States money is used for the religious teaching of Catholics in Indian schools.

THE GREAT SALVATION

By GEO. W. REASER.

GOD'S MESSENGERS.

"It pleased God by the foolishness of preaching to save them that believe."

"And ye shall be witnesses unto Me . . . unto the uttermost part of the earth."

TO human instrumentalities is committed the grand work in which angels would joyfully engage. To men is entrusted the high calling of preaching that Gospel wherein is inherent power to save sinners "to the uttermost," for God "hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as the God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Men who are truly called to the work of saving their fellow men, are cooperating with the other agencies of the plan of salvation, for it is written that "we are laborers together with God."

"The office of an ambassador is one of the highest that can be filled by a citizen. He bears a message from the government—a message to which he may not add, and from which he must not subtract. His person is secured by the power of the nation; his words are the words of the nation. He represents in person the honor and dignity of the nation. The grander and stronger the government, the greater is the ambassador. What, then, must be an ambassador of Christ?"

Such an one is

"A man of God,

The Lord commissioned to make known to men,
The eternal councils in his Master's name,
To treat with them of everlasting things;
Of life, death, bliss, and wo; to offer terms
Of pardon, grace, and peace, to the rebelled;
To teach the ignorant soul; to cheer the sad;
To bind, to loose with all authority;
To give the feeble strength, the hopeless hope;
To help the halting, and to lead the blind.

"Thus by Jehovah chosen and ordained,
To take into his charge the souls of men;
And for his trust to answer at the day
Of judgment—great plenipotent of heaven,
And representative of God on earth—
Burning with love to souls unquenchable.

"Such is his calling, his commission such;
Yet he is humble, kind, forgiving, meek,
Easy to be entreated, gracious, mild.
Deep-learned in the philosophy of heaven,
He searches the causes out of good and ill,
Profoundly calculating their effects,
Far past the bounds of time; and balancing,
In the arithmetic of future things,
The loss and profit of the soul to all eternity."

The true minister will not preach himself, but instead, "Christ Jesus the Lord," and the cross of Calvary, for, in the person of Christ, is found

the Most Magnetic Character

in all the universe, and in the revelation of the cross of Christ, the greatest manifestation of love, and thereby the most potent drawing power known to humanity, and conceivable even to Deity.

The always opportune message of the faithful minister is, "Behold, now is the accepted time; behold, now is the day of salvation." Every opportunity of lifting up the Saviour of men, and pointing to the

"Lamb of God, that taketh away the sin of the world," may be the last for some judgment-bound soul to hear, and prepare to meet his God. How watchful and earnest should the representative of Christ be, lest, at last, there be found upon his hands the blood of souls that will not wipe away.

His Holy Character.

Perhaps no better description has been penned of the characteristics of the faithful minister than the following inspired words: "Giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God,

RESURRECTION.

"And I, if I be lifted up from the earth, will draw all men unto Me."

LIFT Him up, the King of Glory,
O'er sin's clouds so dark and grim;
See! the light from yonder heaven
Floods with gold the cross and Him.

Slowly, gently, bear the Burden
To the tomb, and seal the stone;
Earth and heaven quake with sorrow
As the Son lies there alone!

Lo, the angel, mighty angel,
From the Father draweth nigh.
Deep in sleep so still and death-like,
See, the Roman soldiers lie.

Silvery notes of heavenly music
Palpitating thru the air!
Rarest perfume of sweet blossoms
Steals like incense everywhere.

Hush! The miracle is finished
Twixt the Father and the Son.
In life's marvel—resurrection—
Victory over death is won.

By the grave, unsealed, the women
Kneel before the shroud and board.
Where, O where, the martyred Saviour,
Where, O where, their absent Lord?

Lo, the angel, mighty angel,
From the throne is whom they see:
"He's not here, for He is risen,—
Gone before to Galilee."

Lift Him up, the Man of Sorrows,
Let the vilest sinner see;
Let him feel that Love and Mercy
Crucified on Calvary!

HELEN M. M. PHELPS.

in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known, as dying, and, behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing, as poor, yet making many rich; as having nothing, and yet possessing all things." "For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should

not henceforth live unto themselves, but unto Him that died for them, and rose again."

It is essential in a minister of the word that he believe that which he speaks, as it is written, "I believed, and therefore have I spoken." How weak and inefficient must be the ministry of the one who lacks faith in the message which he delivers. A God-given message, delivered in the full assurance of faith, can not fail to bear fruit, for the record is that "My word . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Another essential to successful ministry is that the saving and keeping power of the truth presented shall first have been experienced by the messenger.

"The teaching of Christ was the expression of an inwrought conviction and experience, and those who learn of Him become teachers after the divine order. The word of God spoken by one who is himself sanctified thru it has

"a Life-giving Power

that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice."

The Minister's Charge.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom: PREACH THE WORD." Nothing else will suffice in the salvation of men, for it is by the incorruptible "word which liveth and abideth forever," that men are transformed in heart and life, and "born again."

How sad that the word is so seldom preached in these days, when the "old-fashioned method" that brought Pentecostal power, is abandoned for the sensational style which is more pleasing to the carnal heart, the worldly-minded. Are not the times upon us when "men will not endure sound doctrine," and have we not herein discovered the secret of a less degree of power than that which attended the preaching of the Gospel in former times?

The Author of the word says of it: "He that hath My word, let him speak My word faithfully. What is the chaff to the wheat? saith the Lord. Is not My word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" The word of God is power in action, and will accomplish its purpose upon responsive hearts. The living word, delivered in demonstration of the Spirit and power, will bear fruit unto eternal life. Even law-students are advised to become familiar with the Scriptures to the end that, in practise, they may employ sacred quotations to emphasize their strongest appeals to human hearts. How much more essential that the professed messenger of God shall speak God's words, and how infinitely higher the motive and grander the results in the latter instance than in the former. In the one, an earthly case may be won, but in the other, a heavenly and eter-

nal victory for souls will be gained. Every Gospel worker should heed the injunction, "PREACH THE WORD."

There is possibility, however, of

Handling "the Word Deceitfully," corrupting the same, and in wresting the Scriptures to the destruction of the dishonest minister. It is always a matter of deep regret to the writer to hear certain scriptures employed to prove a position taken by the speaker, and to know that the quotations so used have no reference whatever to the question under consideration. Such *pseudo* argument, instead of fortifying the position of the speaker, only weakens his whole discourse. There are ample plain proof-texts to sustain every essential point of Christian doctrine. There is, therefore, no need of straining the Scriptures to bolster up even the truth, and the truth itself may appear weak and faulty if irrelevant scriptures are used in an abortive effort to sustain it.

The whole purpose of the ministry is well expressed by the inspired writer when he says, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory."

The preaching of the word places in the hands of the heaven-sent minister

"the Keys of the Kingdom of Heaven,"

but does not give him dominion over the faith of others nor make him a lord over God's heritage. It gives no authority for popery. He should not usurp the place of God, nor seek to exercise authority in the realm of conscience, where God Himself will not intrude authoritatively, but only by the sweet and gentle voice of love and intercession of the Spirit.

"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase," but "let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God."

While it is true that the minister of the Lord of hosts is the servant of the people, even as Christ "came not to be ministered unto, but to minister," yet it is a lamentable fact that in these days of sacrilegious sentiment, and loose convictions, the Lord's messengers are too lightly esteemed even by their flocks, for such should be held "in reputation," and they "who labor in word and doctrine" should be "counted worthy of double honor" (not worship), and should be esteemed "very highly in love for their work's sake," "for they watch for your souls as they that must give account, that they may do it with joy and not with grief."

Who that scans these lines has not listened to the sound of the Gospel as proclaimed by the living messenger? Mayhap some have neglected heaven-sent opportunities of grace in sitting under the sound of the Gospel; but be assured that God has done His part in sending this agency of the plan of salvation, to succor you from a doom of eternal death. The Lord has called you. Have you refused the gracious call? He has stretched out His hands pleadingly, to help you; have you disregarded the proffered help, set at naught His counsel, and despised

all His reproof, in infinite mercy sent? If so, can you blame Heaven when final calamity overtakes you and seals your eternal doom?

Now the Gospel messenger, inspired by the Spirit, wanders to earth's remotest bounds to carry the Gospel, but, by and by, men will wander from sea to sea to hear the glad voice of the messengers of peace, but their voices, once spurned, as they lifted up a sin-pardoning Saviour, will offer terms of peace no more; their lips are silent forever in pleading with men, for stern justice, fully merited, will have taken the throne of sweet mercy.

The Faithful Minister's Reward.

It is written of Jesus that "for the joy that was set before Him," He "endured the cross, despising the shame." That joy was the assured prospect of seeing the blood-bought throng before the throne, saved eternally, and surcharged "with joy unspeakable, and full of glory," and knowing that all this bliss could not have been secured to them, and experienced by them, had it not been for His sacrifice,—the price He paid for their redemption. It is written, "He shall see of the travail of His soul, and shall be satisfied." Also in the joy of Christ will be the joy of every true minister.

As a fitting conclusion for this article, I quote the words of the poet, descriptive of the faithful messenger of heaven, as he stands before the throne to hear the welcome applaudit of his Lord.

"O, who can speak his praise! great humble man!
He in the current of destruction stood,
And warned the sinner of his woes; led on
Immanuel's army in the evil day;
And, with the everlasting arms embraced
Himself around, stood in the dreadful front
Of battle high, and warred victoriously
With death and hell. And now was come his rest,
His triumph day. Illustrious like a sun
In that assembly, he, shining from far,
Most excellent in glory, stood assured,
Waiting the promised-crown, the promised throne,
The welcome and approval of his Lord.
Nor one alone, but many—prophets, priests,
Apostles, great reformers, all that served
Messiah faithfully, like stars appeared,
Of fairest beam; and round them gathered, clad
In white, the vouchers of their ministry—
The flocks their care had nourished, fed, and
saved."

THE THREE SHOUTS.

IN the great day of the coming of the King in the clouds of heaven, three great shouts will be commingled. The first to be sounded will be the triumphant shout of the Saviour Himself, which like a mighty trumpet-blast will be heard in every part of the earth, by every soul. So great will be this shout that it will call from their graves the sleeping saints.

These join with the living saints, and together they shout their welcome to their Redeemer. Their shout will be, "Lo, this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation."

At the same time another shout will be raised, a shout of awful and utter woe and agony. From the throats of the wicked of earth, who can not bear the consuming

glory of the coming Judge of all, will rise the wail of the lost, to the rocks and the mountains: "Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come; and who shall be able to stand?"

All men will hear the first great shout, but O how different will be the effect. One will hear it with joy, the other with sorrow untold. One will meet it with an answering shout of assurance and faith, the other with an agonized wail of woe. All may know with which company they will stand in that day, but only those who know the Saviour now will meet Him then in peace.

MAX HILL.

MONOTHEISM INDIGENOUS.

SKEPTICAL philosophers, the world over, have diligently taught that the human race, in its progress upward from savagery to civilization, has passed thru successive stages of fetishism, idolatry, and polytheism, to belief in one God, supreme and almighty.

When it is shown that the very earliest traces of religious faith abound in evidences of monotheistic ideas, these claims are seen to be baseless.

Professor Draper quotes the following statements from the Rig Veda:

"There is in truth but one Deity, the Supreme Spirit, the Lord of the universe, whose work is the universe," "the God above all gods, who created the earth, the heavens, the waters."—"History of the Intellectual Development of Europe," p. 43.

"The religion of the Vedas knows no idols," says Prof. Max Müller. "The worship of idols in India is a secondary formation, a degradation of the more primitive worship."

Says the Duke of Argyll:

"We have found in the most ancient records of the Aryan language proof that the indications of religious thought are higher, simpler, and purer as we go back in time, until at last, in the very oldest compositions of human speech which have come down to us, we find the Divine Being spoken of in the sublime language which forms the opening of the Lord's Prayer."

The American Encyclopedia, Vol. 6, p. 463, says:

"In the early days, the Egyptians worshiped one only God, the Maker of all things, without beginning and without end. To the last the priests preserved this doctrine and taught it privately to a select few."

Of "the religion of the barbarian Europeans," Professor Draper says that it "was in many respects like that of the American Indians. They recognized a Great Spirit—omniscient, omnipotent, omnipresent."

Mr. Ridpath does not believe in this original monotheism. To him the evidence is not conclusive. He says: "Undoubtedly, there are traces of a monotheistic faith in the ritual and other religious books of the Egyptian priesthood; but such traces are dim, not definite. Without doubt the Egyptian recognized a Creator, and was wont to worship Him as the highest God. A Memphian obelisk now in the British Museum declares Ptah to have been 'the only unbegotten begetter in the heavens and on the earth.' Here there seems to be a close approximation

to monotheistic description."—"History of the World," Vol. 6, pp. 530, 531.

Again he says:

"The study of the mythology of the Aryan nations has led investigators not a few to the belief that the first concepts of the peoples of these races were also monotheistic. Max Müller, perhaps more than any other, has urged this view upon the attention of English-speaking people. His study of the Vedas and general investigation of the laws and phenomena of linguistic change has led him to conclude that the primitive inhabitants of India, as well as those of Persia and Greece and Rome, believed originally in a single Father of heaven, beneath whom all the other powers of nature were set in subordination."—*Id.*, Vol. 5, pp. 307, 308.

Altho this writer, as usual, has recourse to evolution to explain the original monotheism of Peru, he nevertheless admits that in the Peruvian system—which he declares to have been the least decadent aboriginal religious system in America—

"There was one Supreme Spirit, called *Pachachamac*. He was the Creator and Governor, not only of the whole world, but of the heavens. He was invisible, spiritual, supreme. Of Him there might be no image, and to Him—of old time—no temple might be properly erected. Only the sun on high was a fit representative of the great God of the race. The religion of the Incas, thus sublime in its primary concepts, became at length sun-worship."—Vol. 3, p. 564.

All of the writers whom we have quoted seem to agree on these two points: That all nations and tribes of antiquity which have preserved any records—written, monumental, or traditionary—of their early history, were believers in one Supreme God; and that later they still preserved traces of their original monotheistic conceptions, altho adding to their pantheon lesser deities until they eventually became polytheists.

Many other writers of eminence, whom we can not here quote for want of space, confirm these opinions. They all testify to the decadence of religious faith and degradation of original purity, in the mental concepts as well as the moral practise of religionists in ancient and modern times; and we have but to open our eyes to observe this decadence and degradation going on around us.

Since the North American Indians, the Peruvians, the Aztecs, the ancient peoples of northern Europe, Greece, Rome, Persia, India, and Egypt were believers in one God, we have but to accept the evidence of our senses and the testimony of the most competent writers as to the facts of religious decadence, and then prolong the vision backward, and we shall thus see the gradual substitution of polytheism, idolatry, and fetishism, for that original monotheism which Jehovah, in the beginning, established and made indigenous to the soil of this whole earth. And in so doing, we shall effectually banish from our minds the evolutionary hypothesis, with all of its baneful shadows.

ALBERT H. DARROW.

THE RESURRECTION.

WHAT shall the prepared body be? We only know that it will be like His glorious body, that could be gravitated and levitated for walking the water, or rising in air at will, and go thru material doors that were shut.

The learned Chinaman who aided Dr. Morrison in translating the Scriptures into Chinese attained to a sublime oriental adoration of the perfect Man. When he came to the passage, "We shall be like Him, for we shall see Him as He is," he said: "I can not write that; it is too high to be true; my countrymen never will believe it. Let me tone it down to, 'When He shall appear I may humbly hope to kiss His feet.'"

But no man can be allowed to tone down the great word of God. We shall be like His glorious body.—*Bishop Warren.*

THE CHRISTIAN WAY.

(Phil. 3:8-14.)

WHAT things were once a gain to me
For Christ I count but loss,
From worldly praise I would be free
For this is only dross.

Not having my own righteousness
Which is but of the law,
But clothed in Christ's own holy dress
His love will ne'er withdraw.

That I may know Him, and may know
The resurrection's power,
May feel with Him the weight of wo
Of crucifixion's hour.

Forgetting all that is behind
Upon the way I trod,
I ever strive that I may find
The mark, the prize of God.

MAX HILL.

ETERNAL LIFE AND IMMORTALITY.

IN the word of God we read that the "King of Kings . . . only hath immortality." 1 Tim. 6:16. Yet the great majority of Christians believe every human being has an immortal soul.

Immortality is the power of self-existence that which can not be destroyed.

There is a difference between immortality and eternal life, the latter is subject to conditions.

Our first parents had, or experienced, eternal life, on conditions; namely, strict obedience to the word of God. Failure incurred death, not the death of the body only, but the death of the soul, "dying thou shalt die." "Thou," the whole personality of man. Gen. 2:18, margin. "The soul that sinneth, it shall die." Eze. 18:4.

There is nothing in the Bible to show that the words "soul" and "spirit," which are used interchangeably, mean anything but life, and mortal life at that, for no man can enter the kingdom of God unless he is born again. Jesus said: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:3, 5.

The man who has not been washed by the water of the word of God (Eph. 5:26) and born of the Spirit (John 1:12, 13) will finally be as tho he never had been (Obadiah 16); "for dust thou art, and unto dust shalt thou return (Gen. 3:19)."

The Agency of the Word.

The word of God has a creative power when taken into the human heart, and it is "engrafted" into the human heart by the power of the Holy Spirit.

A man may hear the word of God read

and preached all the days of his life, and yet not allow it to take hold of him. Jesus said: "Why do ye not understand My speech?—even because ye can not hear My word." John 8:43.

It is only thru faith in the Son of God that we can obtain eternal life, and "faith cometh by hearing, and hearing by the word of God." Rom. 10:17.

The Son of God and the word of God are one. He is the word personified. John 1:1-14; 1 John 1:1-3; Rev. 19:13. Jesus Christ is the Word incarnate. "The Word was made flesh." John 1:14.

Importance of the Word.

The word of God is one of the most sacred and most vital things in the universe; it is so held beyond our understanding by God Himself, because it is the very essence of His character; for "Thou hast magnified Thy word above all Thy name." Ps. 138:2. He can not change it, because "He can not deny Himself" (2 Tim. 2:13), and because He is "the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17). The only opportunity of eternal life any son of Adam has, is by the power of the word of God, transforming him into a new creature; "therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Cor. 5:17. When the word of God takes hold of a man's heart, it will transform him, and it may be said he is in Christ, because Christ was and is the living Word of God (Rev. 19:13; John 1:14); and that word will transform any man into a Christ-child (or Christian) to the extent that man lays hold of the word of God and allows it to transform him.

Jesus prayed: "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us." John 17:21. "Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2. Mark what it says: "Confesseth that Jesus Christ is come in the flesh." When a man is born again, he will confess by a change of life, and by his words and actions that Jesus Christ is come in *his* (the man's) flesh. That man will not doubt this, because "he that believeth on the Son of God hath the witness in himself." 1 John 5:10. The whole plan of salvation is subverted when we believe we have immortality inherent in ourselves. We even make God out to be a liar (for immortality presumes and demands eternal life), "because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5:10, 11.

Not of Ourselves.

Please note this eternal life is not in *us*, but "this life is in His Son." "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12.

Reasons for Erroneous Belief.

Some have advanced the argument that as the belief in the inherent immortality of the soul is well-nigh universal, it therefore

must be true; but there are no doubt many reasons for this belief; among which let us suggest: (1) that we are experiencing in a limited degree the life that God gave our first parents, the very life He intended to be eternal, and which would have been eternal, but for their disobedience which brought forth death.

2. Another probable reason for the universal belief in our immortality is that our first parents believed in it. Satan said: "Ye shall not surely die" (Gen. 3:4), and they believed him, and multitudes of their descendants have believed him, and it may be said that a great majority of professed Christians to-day believe Him. That lie has been perpetuated thru all the ages, like a well-worn counterfeit bill.

3. It is quite natural for every one who has tasted of life to believe that he will live forever; speaking of the wicked, the word says: "Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; . . . nevertheless, man being in honor abideth not; he is like the beasts that perish." Ps. 49: 11, 12. "He shall go to the generation of his fathers; they shall never see light." Verse 19.

The Belief Condemned of God.

The prophet Ezekiel was told to prophesy against those who fostered the idea of inherent immortality. Because with lies ye have "strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13: 22. In harmony with this, Jesus said: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7: 14.

The Scripture tells of some who have been translated, and many who have been raised from the dead, resurrected (Matt. 27: 52), but the great multitude of the righteous are asleep in their graves. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28.

Some have even suggested that the revelation of eternal punishment is Bible evidence that man has an immortal soul.

Eternal Punishment.

If the being punished is immortal, then his punishment will be felt forever and ever, but the word of God has made the matter quite plain by telling us over and over again that we are mortal and that the wicked are as stubble, "and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

The punishment is eternal and final, and the fire is eternal, but the human beings are consumed and perish.

There is only one door to eternal life, and Jesus said: "I am the door; by Me if any man enter in, he shall be saved. . . . I am come that they might have life, and that they might have it more abundantly." John 10: 9, 10. J. HERSCHEL PARSONS.

Villa Grove, Colo.

THE BREAD OF LIFE.

"And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God."

He sighed for something far away—the glow Of heaven's high banquet-hall—the mingled voice Of myriads upon myriads who rejoice In pleasures that no mortal man can know. He longed for blessedness to come; and lo, Beside him, sitting at that earthly board, Unguessed, the Living Bread, the Heavenly Lord, Waited a present blessing to bestow. Ah! when we gather round His table dear And see the mystic Bread and taste the Wine, May we discern Him (by faith's vision clear That rends the veil of sense) waiting to cheer, With His own presence, real and divine, The souls that hunger for Him—now and here!

—Anon.

WHAT IS TRUTH?

IS this a question which really admits of a positive answer?

Shorn of all superfluities, the actual cry of the great dying world is, "What is truth?" And in reply to the question, which has become almost one of despair, there come from all parts of Christendom a thousand conflicting answers.

The terrible result of this tangled and discordant condition is that mankind everywhere is fast coming to believe that, after all, there is no such thing as truth; that truth, so termed, is but a matter of opinion, at best only relative. It is common, indeed, to hear it said that no one can *know* this or that to be right; he can only *think* himself right; that error to-day will be truth to-morrow and *vice versa*.

Were this true, then every searcher after truth might as well cease further effort and say with those of old, "Let us eat and drink; for to-morrow we shall die." But it is not true.

Truth is as absolute and positive as the personality of God Himself. "*I am the truth*," said Jesus. The I AM of God is the truth of God. "God is;" His truth is. If it is possible to know God, then it is possible to know truth.

Truth is a fact. Truth in the life is an accomplished fact in the life. The great truth-fact of the Gospel of Christ for the believer is "Christ in you, the hope of glory." And just so certainly as one can know his own life as a fact, just so certainly, yea, more certainly, can he know the life of God within him as a fact.

And right here let it be said, it is to be deplored that so many professed followers of God treat the Gospel of Christ as a mere abstraction, as an empty theory to be bandied about in idle discussion, critical argument, or empty declamation. As a rule, he who can glibly argue knows little or nothing of the great fact of truth.

Jesus said, "Ye shall *know* the truth." That divine assurance still stands, and every hungry soul may trust it fully. And the only prerequisite to knowledge of truth is a burden to obey truth when it shall be made known. Here is the word: "If any man will do His will, he shall know of the doctrine, whether it be of God." John 7: 17. Or, as given in the Revised Version, "If any man willeth to do His will, he shall know." To every one longing to do the will of God,

the Saviour says, "Ye shall *know* the truth."

And mark the expression, "the truth." It is impossible that there should be many systems of truth. "There is *one* body, and *one* Spirit, . . . *one* Lord, *one* faith, *one* baptism, *one* God and Father of all." There is but one truth—"the truth . . . in Jesus." In Jesus Christ is summed up all truth, and He is "the same yesterday, and to-day, and forever." Truth is unchangeable.

It is time that we treat the word of God with respect. It may not be regarded, as even some ministers have said, "as an old fiddle upon which one can play any tune he pleases." It is a simple, plain, straightforward presentation of God's thoughts toward men, and only those who would darken counsel "by words *without knowledge*" will speak thus contemptuously. As high as the heavens above the earth, so is God's expressed thought above ours; nevertheless He says: "All the words of My mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge."

God has promised, dear reader, to teach us: "They shall be all taught of God." "The Spirit of truth . . . will guide you into all truth." Our Father, by His Spirit, has many beautiful ways of helping us to know. If we, like the Ethiopian eunuch, are unable to grasp the meaning of some parts of the word, a good friend will be despatched to aid. If, like Daniel, we are *distressed* to know, and the case is urgent, angelic beings will be hastened, and will come quickly to enlighten. And day by day as we pray for light that we may walk in that light, "the Spirit of wisdom and revelation in the knowledge of Him" will rest upon us, and we shall see and know.

Like Pilate, we may well ask, "What is truth?" Unlike the Roman ruler, let us remain with Jesus until the question is fully answered. Let us sit at His feet and hear His word, and thus secure from Him that good part which can not be taken from us.

C. L. TAYLOR.

It is not the form of prayer, but the spirit with which it is offered, that counts before God. It is dictated by a sense of need, and if presented with faith in the name of Christ and in harmony with God's will, it is sure to be heard. It may be crude in man's sight, but if sincere and earnest, it is neither rejected nor despised. All can come before God with their burdens and petitions, for He turns no honest supplicant away empty-handed.—*Herald of Light*.

A MAN makes no noise over a good deed, but passes it on to another as a vine to bear grapes again in season.—*Marcus Aurelius*.

"It is better to dwell in the corner of a housetop than with a brawling woman in a wide house." Prov. 21: 9.

"MANY of our sorrows would die if we ceased watering them."



FRIENDS.

Nor he that counts my errors;
Not he that holds me back
With doubting words to show me
Wherein and how I lack;
Not he that sees my failings,
And seeing them, is free
To take my measure by them—
He's not the friend for me.

But he that learns my virtues,
Who takes me at my best;
Who notes my greater failings
And overlooks the rest;

Who, after I have striven
And have not failed, is free
With words of commendation—
He is the friend for me.

He that forever warns me
Of dangers in my way,
Who doubts my strength to meet them
And ever bids me stay,
May truly seek to shield me,
May wish me well, but he
Whose faith is inspiration—
He is the friend for me.

—S. E. Kiser.

THE PILLARS OF HEALTH

By WILLIAM S. SADLER, M.D.

IV. HOW TO KEEP FROM OVEREATING.

ONE of the greatest and most practical of all problems connected with the diet question is how to keep from overeating. The great majority of people eat too much. Very few eat too little.

This point we have mentioned in the previous article, and have also before called attention to the amount of food needed for each day, and promised in this article to discuss nature's great regulator of metabolism,—the sense of taste.

How can we restore the sense of taste when it is partially lost? How can the taste be made more acute when it has been blunted by strong condiments, hot and cold foods, etc.?

The reader's attention is called to a few simple rules of diet which will assist in gradually restoring the sense of taste and making it a more reliable guide to the food needs of the body.

1. Eating Too Often.—For those who work regularly, it is best that they should eat regularly. Eating between meals has ruined the digestion of thousands of children, and to-day prevents the recovery of many suffering dyspeptics. Ordinary cases of stomach trouble are greatly aggravated by this incessant nibbling. And one is almost sure to eat too much when he eats irregularly or between meals. Whether you have two or three meals a day, you will fare best by eating at regular hours.

2. Eating Too Fast.—Hasty eating is the great mistake of the present generation. When the food is not thoroly masticated, only a portion of its flavor is extracted. And since the nervous system can only take cognizance of the food eaten by means of the flavor tasted, it is evident that it will be necessary to greatly overload the stomach in order to satisfy the appetite.

This tendency to overeat is all done away with when the food is properly masticated, or as we say in honor of the modern advo-

cate of thoro chewing, Mr. Fletcher, thoroly "Fletcherized." We mention this matter here, promising to treat it more fully later.

3. Liquid Foods and Mushes.—These foods, because of their pasty and semi-liquid form, are easily swallowed, very little of their substance is tasted, and so the stomach finds itself full when the appetite is but half satisfied. If it had been thoroly masticated, or solid food had been eaten, when the stomach was full, the appetite would also have been "full"—satisfied.

Besides, mushes and pasty foods are not good for weak stomachs. If eaten, they should be baked in an oven first. Dried foods also produce a superior quality of digestive fluids.

4. Seasoned Foods.—Another great injury which is done the sense of taste is the use of highly spiced, irritating, as well as indigestible foods, such as old cheese, pickles, and fiery spices, but concerning these we will treat another time.

CARING FOR LACE CURTAINS.

SOILED lace curtains do not need to go into the washtub if the dirt on them is only the accumulation of every-day dust, and they can be cleaned and freshened by putting them thru a gasoline bath. When the curtains are removed from the poles, they should be taken out-of-doors and shaken until no more dust will shake off, then they are put in a bucket or small tub, and enough gasoline poured over them to saturate them thoroly, and the only safe place to use gasoline for cleaning is out-of-doors. Let the curtains remain in the gasoline for two hours, then squeeze and press the fluid out and hang them over the line, and they will need no ironing if they are stretched and pulled into perfect shape. Some lace and muslin curtains that are in constant use are kept fresh and dainty-looking without hard rubbing by putting them to soak over night in a light pearline

suds to which a small cup of kerosene oil has been added, and then washing them thru a stronger suds. Then they are carefully rinsed, first in warm and then in cold water.

If the threads are broken in cleaning the curtains, the best way to mend the torn place is to dip a piece of lace net in thin starch, and press it with a warm iron over the broken spot which should be partly closed by being drawn together with very fine thread. Curtains should be taken down and laundered as soon as they show soil, for there is nothing that gives such an air of cleanliness to a room as clean, fresh curtains and shining windows. M. A. T.

WINNING ESTEEM AND FRIENDSHIP.

NO MAN ever won the friendship of others by letting down in his own principles as a concession to them. He may have won their friendship in spite of such a lowering of his standards, but never because of it. If he wins their esteem at all it is because of some other trait or characteristic than that of disloyalty to his best,—for confessed disloyalty never attracts any one. Therefore the first thing that this young man needs to realize is that the dilemma that he thinks he is in does not exist, but is of his own imagining. The best way to make friends is to be a friend; and he can be a friend to his Sabbath-ignoring neighbors better by remaining steadfast in loyalty to his own Christian training and belief than by weakly following their example. And it is far more important that he should be chiefly concerned over how to be a friend than how to get friends. When he has proved himself really a friend to others, on the highest plane, he will not lack for friendly acquaintances. Does he realize that perhaps God has brought him to that community, and given him the moral support and encouragement of his recent Sunday-school election for the sole purpose of raising the standard of Sabbath observance among those people? Bigger changes than that have been brought about by individuals who dared to stand out for a God-ordained principle single-handed. The odds are all in favor of one who is thus single-handed,—if God is his single hand.—S. S. Times.

YOUR BOY AND GOOD MANNERS.

[Margaret E. Sangster, in *Woman's Home Companion*.]

MOTHERS make a mistake if they do not insist on good manners in the family. There is no reason why a boy should be boorish when his sister is polite, that a boy should be grumpy and awkward, ill at ease before strangers, and unacquainted with table etiquette when his sister possesses the *savoir-faire* of good breeding. We are talking about the growing boy. While he is still under your daily care, teach him to take off his hat when he meets you on the street, to rise when you enter the room, to place a footstool for his grandmother, and to carry any bundle or parcel not too heavy for small hands. A little fellow who is permitted to wear his hat in the house when only his

mother and sisters are present can not be expected to take it off because visitors have arrived.

"Freddie, why do you stand there with your hat on?" asks the mother severely, when Freddie thus transgresses propriety, and the minister's wife or the lady from Baltimore or the aunt from Philadelphia is in the room. If Freddie had been taught always to stand bareheaded in the house, if it were his custom to pull off his hat whenever he met a lady or an older person of his own sex out-of-doors, the act would be automatic. Let your boy wait on you. Do not rush wildly to wait on him. Let him button your shoes, put on and take off your rubbers, perform little services at home. If you are wise, you will send him on errands to your friends, give him notes and messages to carry, and otherwise make him at ease when obliged to address some one he knows slightly.

BE HONEST.

Be honest, boys and girls, in all your dealings. Never let the least crookedness enter into your life. Be honest with yourself. Too many people try to deceive themselves. Let there be no dark corners in your heart, into which you do not wish to let God's light. Let there be no secret chamber into which you are afraid to enter to see what it contains.

Young people get the habit of being untrue to themselves, of shunning whatever is painful or unpleasant. They strive to satisfy themselves that everything is all right, yet their conscience troubles them, and they are afraid to look into the matter to see how they stand. A good examination of conscience in God's holy presence would be very helpful in clearing away the cloud that may harbor a great deal of dishonesty. Be honest with your neighbor. In all your dealings be open, clear, aboveboard.—Anon.

DO YOU KNOW?

- That mice live about three years?
- That hares can swim quite well?
- That fish move to deep water in winter?
- That giraffes' tongues are nearly two feet long?
- That mangold-wurzels will poison guinea pigs?
- That your heart beats nearly seventy times in a minute?
- That an elephant isn't "grown up" till it is twenty-four years old?—Selected.

In the adversity of our best friends we always find something which is not wholly displeasing to us.—*La Rochefoucauld*.

"HABITS are soon assumed, but when we try to strip them off, 'tis like being flayed alive."

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"A GOOD conscience, like the eye, is troubled by any speck of defilement that falls into it."



OBLATION.

WHAT of my life have I to give
In thankfulness to God,
Who leadeth me by waters still,
Consoles by staff and rod?

Who hath prepared in realms above
Things tongue can never tell,
Nor eye hath seen, nor ear hath heard,
For those who loveth well.

Are all my thoughts too much to bring,
Or all my time, to give
To Him who spared not His own Son
That I might look and live?

Ah! no, for He would have it all,
And dwell within my heart;
And thus I serve Him day by day
By strength He doth impart.

LILLIAN S. MARDEN.

come with money, may on this account be more easily pardoned, but the diplomat who would win favor can not afford to be indifferent. Much more he who comes as an ambassador of heaven, bearing a message to the hearts of this people, needs to study his avenues of approach that he may not cause offense.

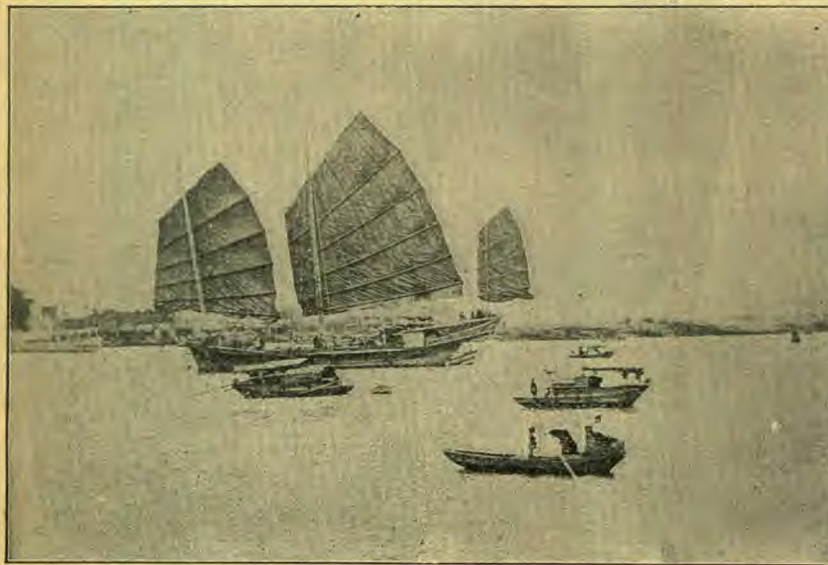
To the Chinese oriental, traditional custom is everything, and perhaps no more common reply to the foreigner's interrogations is given than, This is our custom. Reason there need be none; a better way there could not be; custom has settled it all, and is not to be questioned. This was illustrated in the case of two little girls who often came to our house to play. They were in

one of the finest official residences of the city, with its inmates of more than twoscore of women, most of whom have a fairly good knowledge of characters, and a number of whom in the occasion of return calls have expressed themselves as anxious to study the Scriptures.

Of the Niceties of Chinese Etiquette

it were presumption for a novice to attempt to speak, when by the folding of his note paper, the intonation of voice, the attitude of his person, the movement of his hands, as in a multitude of small things, the host may slight or openly convey insult upon his uninitiated guest, degrading him alike in the eyes of attendants and guests, while to the unsuspecting foreigner he is apparently all courtesy.

One of our number expressed to his teacher, who was also a Christian evangelist, the satisfaction he felt in the consciousness that little by little his tongue and his ear were yielding as he continued the study of the language. "I begin to feel that in the end I shall be able to make myself under-



Old-time Chinese Junk of Marco Polo's Days.



The Town of Kulangsu, Opposite Amoy, China.



III. CUSTOMS, CEREMONIES, AND USAGES.

ONE of the maxims of Confucius runs, "If you visit a foreign State, ask what the prohibitions are; if you go into a strange neighborhood, inquire what the manners and customs are." In this statement the sage has epitomized the social life of China. With the Chinese many of their forms and ceremonies are all but sacred, and custom is of more binding obligation than imperial edict.

While the knowledge of the customs of the people and the etiquette of its society is of advantage to the sojourner in any land, it is a positive necessity to successful intercourse with the Chinese. Disregard of these by the foreigner, either thru ignorance or inattention, marks him a barbarian, and brings a shock to the Chinese senses not easily overcome. The merchant class, who

the habit of laying hands on everything, examining wearing apparel, peeping into boxes and drawers everywhere, much to the annoyance of the family. One day when this general "doing" of our domicile began, they were told *foreign custom* does not permit visitors to handle things about the house. Thus reminded of their breach of manners, the offense has not been repeated, altho the little visitors continue to be frequent callers.

Invitations to Homes.

One of the most delicate tasks is the acceptance of invitations to the homes of the people, but how may one better learn to know them than by association in their homes. Evidently this is part of our ministry, and invitations must not be slighted even tho their acceptance cost us effort and sometimes mortification. A genuine interest in, and unselfish love for, the people for whose sake we have chosen voluntary exile from kindred and friends, will help us in winning our way with a people as truly our antipodes socially as they are longitudinally.

On one occasion the acceptance of an invitation to a certain home led the way to the homes of a large circle of relatives, and finally opened to us the lady's family home,

stood by this people," he said. "Yes," replied the teacher dubiously, "but, sir, do you know you have a much more difficult problem yet before you in the study of the people, their disposition, characteristics, and customs, before you can effectively labor for them?"

The Queue.

Upon one's first arrival in China, one universal custom most strikingly attracts his attention—that of the queue among the men. The head is shaved back to a circle around the crown, where the hair is grown long and plaited into a long, black braid which hangs down the wearer's back. While this is acknowledged to be a troublesome mode, and was in the beginning enforced as a badge of the hated Manchus' supremacy, having once become an established custom, the Chinaman thru many inconveniences clings to the queue. He winds it about his head or stuffs it away in his pocket or tucks it under an outer garment when it becomes too troublesome in the course of his duties, but only as a last resort will the conservative man submit this useless appendage to the barber's razor.

Their hair is said to be a mark of wisdom, and hence one sometimes sees a few pitiful

stray hairs reverently laid together, falling from an almost bald pate; but queue of some sort there must be. In general there seems to be a preference for a heavy braid, and where nature fails to provide abundantly, false hair is braided in, and the sum of both lengthened by the addition of silk thread or cord to suit the wearer's taste.

Among the common classes every man looks just like all the others to the newcomer, the only difference being that some are clothed in blue and others in brown cotton garments, and it is only after some sojourn among them that he begins to single them out as individuals and to realize facial differences.

Foot-Binding.

Altho foot-binding is universally known to be a Chinese custom, the first actual sight of the victim of so ridiculous a practise is sure to bring the exclamation, O, there is a bound-footed woman! Pitiful object, too, she is stubbing along on two dwarfed stumps, more nearly resembling the forefeet of a goat than the natural human members.

In early childhood the foot is bound so firmly that as partial development must take place the heel and ball of the foot touch, the toes being doubled under, and the arch of the foot thrown up in a hideous hump. The entire deformed mass is wrapped much as the surgeon binds a wound with strips of cloth, sometimes of bright colors, wound round and round, and the feet are thrust into tiny shoes, "golden lilies" the wearer loves to call them. Some of these shoes are known to the writer to be not more than two and one-half inches long.

"I was quite disappointed in the little shoes you sent," wrote a gentleman who had made request for some of these small shoes. "I had hoped for some the actual size of those worn by the women of China. I can not believe a woman could stand in such shoes as those you sent." But they can and do, thousands, even millions, bearing thru life the misery of such needless torture. For the shoes sent were given us by one of the girls in our Canton school for girls, and were made and worn by her aunt, who is also known as a visitor there.

One of the teachers in this same school is at present fulfilling her tasks in a pair about the same size. At the first week's end she asked leave of absence for a day with her sister, saying a servant was waiting for her, much as one might speak of horse and carriage. Leave having been granted, the teacher composedly took position on the strong woman's back, and was carried merrily off two or three miles, thru the narrow, crowded streets, to the opposite side of the city. Nor was there anything unusual or undignified in the sight of the Chinese in such a procedure.

This practise, like the wearing of the queue, altho universally condemned, is slow to take its leave. But to the satisfaction of the better thinking people, it is surely losing ground, especially in the southern provinces, where in this present time the percentage of small children continuing the practise is small. And yet we do see mothers, who

themselves have enjoyed the freedom of natural feet, falling back to foot-binding in the rearing of daughters.

"Your own feet are free, why have you bound A'Foon's?" I asked my neighbor.

"Because girls with natural feet do not marry so well in our country village," was the frank reply. This is the real obstacle to absolute reform.

Three imperial decrees have not been able to overcome the hoary custom. Manchus do not practise foot-binding, but while the present dynasty forced the token of the queue upon its male subjects, it has been powerless to loose the feet of its women.

Similar to Scripture Customs.

Some Chinese customs and practises strongly remind us of glimpses of oriental life in the Scriptures, as, when traveling, we pass the public wells at watering time, and see the villagers "come hither to draw,"



A Dispensary Case. A Bound Foot Loosed.

we recall the scene at Samaria's well, or remember the fugitive Jacob, weary and thirsty, by Haran's spring. Here, maidens and matrons, less picturesquely, carry the water home in large wooden buckets suspended from a yoke, or yoke, on the shoulders.

Farther on we stop at an inn. The doors are swung open, and we enter to find ourselves in an open court enclosed by low buildings for the accommodation of travelers. Here also are the mangers for provender, the trough for watering, and the shelter for beasts; and we think of the crowded inn at Bethlehem.

Again, we hear the clanging of discordant music mingled with the wailing of the mourning women. We peep thru the open door to see the family in sackcloth garments, with pieces of the same coarse material tied around the head, sitting unwashed and uncombed, eating, if at all, with their fingers, in exhibition of grief, the food supplied by friends; and we are reminded of scenes pictured in the New Testament of the chamber where Dorcas lay, and the room where the ruler's daughter slept.

Marriage Customs.

Parents negotiating thru go-betweens for the marriage of their son to a girl whom he has never seen, make us wish for a host of Eliezers in China, so that more often it might be said as then, "She became his wife,

and he loved her." Also, in China the whole affair is often one only of pecuniary or social advantage to the contracting families. The bride goes weeping, and instead of a father's blessing, there follow her, as she passes out from under the parental roof in the bridal chair, gorgeous in red and gold, borne by beggars, the wailing voices of her sisters, who mourn her as lost to them. And so she is; for by this transaction of marriage, she becomes the property of the family to whom she goes; and unless the mother-in-law is better than custom requires, or her own obstreperousness of disposition makes her a terror in her new home, her position is but little better than that of a slave in her husband's family.

The number of wives a Chinaman may have is limited only by his desire and his means; and in wealthy families the favorite wife's apartments are sometimes so richly furnished as to remind one of the palace where Esther became queen. "My uncle is a very rich man, he has nineteen wives," a young man said to us sometime ago. "Only the young one lives with him in his new house. The others stay in the old family home inside the city wall." Let it be said, however, in fact there is only one real wife, the first one, women later chosen,—"little wives,"—sustaining rather the relation of concubines. All the children, by fiction of calling it so, belong to the first wife. In some of these homes the trials of Abraham intensified many times over are in process.

The worker for God in China is richly repaid for all the sacrifices he has made as he sees the Gospel breaking down the power of time-honored customs; women are educated and elevated; children are loved and trained; homes are created; distrust and strife give place to confidence and peace in the circle of the church of Christ.

EMMA T. ANDERSON.

OUR WORK AND WORKERS.

BROTHER N. C. BERGERSEN baptized two candidates at Ames, Iowa, February 23.

A GERMAN Sabbath-school has been organized at New Windsor, Colo., with a membership of fourteen.

EIGHT are keeping the Sabbath and a Sabbath-school of thirteen members has been organized at Springbrook, Wis., the fruit of a meeting held by Brethren Samuel Shadel and L. L. French.

THE Northern Illinois annual conference, held at Chicago, February 20-25, closed by a baptismal service, in which Brother L. D. Santee buried eight souls in a watery grave.

FROM Spanish Honduras, Central America, Brother James W. Hamilton writes: "We have finished a little chapel, which is dedicated to the worship of Jehovah. We asked help from the public and received some; so we built and finished the church without help from the mission board, and we thank the Lord."

A GENERAL meeting was held in Calcutta, India, Dec. 28, 1906 to Jan. 12, 1907, the first in two years. Practically all the Sabbath-keepers in India attended, among them nine Burmese, several Santals, a number of Bengalis, besides the English brethren. The mother of three of these Burmese was baptized by Judson. Plans were laid for broadening the work, especially the publishing work. Sufficient type was donated to print in the Hindu language.



RELIGIOUS LIBERTY.

[Excerpts from speech of Elder J. O. Corliss at the hearing before the Assembly Committee of the California Legislature, February 4. We have not space for all this excellent speech.]

MR. CHAIRMAN, GENTLEMEN OF THE COMMITTEE: I appear before you to-day in behalf of the "California Religious Liberty Association." I will here take time to repeat the principles which govern this Association:

1. We believe in the religion taught and lived by Jesus Christ.

2. We believe in temperance, and regard the liquor traffic as a curse to society.

3. We believe in supporting civil government and submitting to its authority.

4. We deny the right of any civil government to legislate on matters of religion and conscience.

5. We believe it is the right, and should be the privilege, of every individual to worship according to the dictates of his own conscience; or not to worship at all, if he so chooses.

6. We also believe it to be the duty of all to oppose religious legislation, and all movements tending thereto; that we and our fellow citizens may enjoy the inestimable blessings of both religious and civil liberty.

To effect a change in the Constitution in order to recognize Sunday laws, appears to many to be a purely religious matter. A civil bill can make provision for only civil matters, but this proposition enjoins the observance of a particular day, the non-observance of which is no incivility to any one. Sunday worship originated in religious worship, and has ever been regarded as a purely religious rite.

CIVIL OFFENSES

are those which invade the rights of property or person; but if one labors on Sunday, he invades the rights of no man, since he robs no one of any property, or of a single right. His neighbor may observe the day if he chooses, just the same as if the other man were doing so. It is not the day on which an act is performed, which makes it civil or uncivil. Whisky has the same effect if drunk on Monday, as if taken on Sunday. It is just as wrong to strike a man on Monday as to do it on Sunday. If it were true that the day itself on which an act were done constituted it a civil offense, then it might be argued that labor on Sunday is a civil offense. But just as soon as the position is assumed that labor is a civil offense (no matter on what day it is performed), then labor of itself is made a crime.

It may be said that labor becomes a crime only when performed on Sunday; but if labor is a criminal offense when performed on one day of the week, it is the same on any and every day of the week, since it is not the day itself, on which a deed is done, that constitutes the crime, but the deed itself (if it be a crime), on whatever day it is performed. So then, if the courts of the State are called to recognize the principle that labor done on one day of the week is a crime, when on all other days of the week the same labor would be lawful, then crime would really be legalized on every day of the week except one.

A MATTER OF THE IMAGINATION.

But, it may be said that Sunday labor is a disturbance to others, and this disturbance is that which constitutes the crime. But why should labor on Sunday disturb one any more

than labor done on any other day of the week, since the act is just the same as tho it were done on other days of the week? Manifestly only because it is **THOUGHT** to be religiously wrong. In other words, such disturbance can only be of a **MENTAL** character. For instance, if one goes into his garden and quietly works, or even goes on the street and works on Sunday, he takes nothing from any man, nor does he deprive any one of his right to keep the day. Then, wherein is the disturbance? Certainly not in the deprivation of rights. It can, therefore, be nothing more than a **MENTAL** disturbance.

On that point, permit me to recite the decision of Judge Walton, of Lewiston, Maine, handed down in 1880, a case to which I called attention when appearing before a committee in Congress, which had the celebrated Breckinridge Sunday Bill before it. The law of the State of Maine is that

"no person conscientiously believing that the seventh day of the week ought to be observed as the Sabbath, and actually refraining from business and secular labor on that day shall be liable to said penalties, for doing such labor on the first day of the week, if he does not disturb other persons."

The case under consideration was that of a man who had drawn cordwood thru the streets of the city on Sunday. In his charge to the jury, the judge said that his impression was that the complaint could not be maintained.

"If the defendant quietly and in an unobtrusive manner hauled a load of wood from his place to the wood-yard, in the vicinity of the settled part of Lewiston, without coming into the immediate neighborhood of any meeting where religious services were being performed, it would not be a disturbance, in the meaning of the statute."

The prosecuting attorney suggested that it might be a disturbance to drive thru the streets of the city with loaded teams when the people were going to and from church; but the judge made answer that

"such disturbance could be only of a mental kind, as a matter of conscience, because they *thought* it wrong, and did not like the looks of it; but this was not the kind of disturbance that the statute contemplates. For my part, I do not see why one driving alone with his load quietly should cause any more disturbance than the thousand other teams that go thru our streets for visiting, pleasure, or for anything else. It only disturbs people, because they *think* it wrong."

A MATTER FOR THE INDIVIDUAL.

We submit that this is the basis of all Sunday legislation. People think Sunday work to be wrong, and are therefore disturbed because some one else does not believe just the same as they do in the matter. But if **MENTAL DISTURBANCE** is made to constitute a civil offense, then the preaching of opinions diverse from those of the majority of people would also be a civil offense, and would legitimately be indictable in the courts of the country. It is thus easy to see that such reasoning would quickly deprive the minority of all their religious rights. Let such an amendment pass, as this bill contemplates, and it would be a positive movement toward making all mental disturbance on Sunday a crime. Then wo betide the man who dared publicly to proclaim any religious views on that day not in harmony with those held by his neighbors. The danger lies in taking the first step in religious legislation. It is every one's right to keep the Sabbath, not as a civil

DUTY, but as a religious **PRIVILEGE**. That is, however, a matter belonging wholly to individuals as a right of conscience, with which the courts have nothing to do, except to protect each one from disturbance in his devotions.

In matters of religion and conscience, I assert with James Otis, of colonial fame, that

EVERY MAN IS AN INDEPENDENT SOVEREIGN,

subject to no law but that divine one written on his own heart, and revealed to him by the Ruler of the universe, thru His infallible word. This right is inherent and inalienable, and can never be justifiably surrendered by any except idiots and lunatics,—who are irresponsible before their Maker. Why then should sane men consent to bind themselves about with human laws which not only deprive them of heaven-born rights, but entail possible oppression upon their posterity. The measure under consideration gives unbounded, unlimited, and exclusive power of legislation on the matter of a weekly rest day to each local community. Place this prerogative in the Constitution, and what appeal is there from any hardship brought to an individual thru religious bigotry? If oppression should follow the adoption of the measure,—as it surely will,—how could such a condition be remedied? The Constitution is too sacred an instrument to be thus made the means of venting religious spleen. We can not afford so to degrade the organic law of our grand commonwealth.

The Constitution of a State is made by **ALL THE PEOPLE OF A STATE**, for the **PROTECTION OF ALL ALIKE**, against any law to their detriment, which might be enacted for political profit. It, therefore, becomes the **FOUNDATION OF ALL LAW**, and the **LIMITING POWER OF THE SCOPE OF ALL LAW**, by which the **RIGHTS OF ALL THE PEOPLE, OF ALL THE STATE ALIKE**, should be safe-guarded. This power of the Constitution is the strength of its dignity, which it is the duty of the Supreme Court to maintain.

SIN AND CRIME.

Civil government can properly have nothing to do with legislating in those matters which belong wholly to God's government. The reasons for this are many. In the first place, the two governments are radically different in nature and methods. The moral Governor of the universe says that when one guilty of violating Heaven's laws shall repent and confess his wrong, he shall at once be forgiven and go free. While this is all right in moral things, the same course pursued in civil government would destroy its authority, and pandemonium would soon reign. For instance, were one to be brought before the courts on the charge of theft, and he should confess himself guilty, he would have to be released to go and steal again, as many times as he pleased, provided he confessed his guilt each time. Sin and crime **MAY** be the same, but not necessarily so. Sin is the violation of moral requirements, and involves the conscience. Crime is a disregard of civil law, in which the conscience is not considered. Consequently, moral government takes cognizance of matters of heart and conscience; but civil government has no power to read the inner man. It has to do alone with outward action, without regard to conscience. For this reason, the punishment for violation of civil law can be only of a temporal nature, while the continued violation of moral law brings eternal punishment. For instance, tho a man be hanged for murder, he has but met the penalty of a civil law against crime, but must be judged again for his sin at the bar of God, and receive the punishment that Heaven's government provides. For these and other reasons which might be mentioned, civil government can not enter the realms of conscience. In attempting to do so, it

assumes the place of God to the individual.

The observance of Sunday having originated in deference to moral requirements, its regulation is beyond the purview of civil government. Yet this suggested amendment proposes to require the observance of Sunday as a day of rest to all, excepting those who "conscientiously" believe that the seventh day of the week should be observed as the Sabbath. This exemption clause clearly shows that the authors of this measure understand it to be of a religious nature. If it were purely a civil enactment, no one by right could be exempted from the penalties to be enforced for its violation. But this measure proposes to exempt from the penalties it provides, those who conscientiously disbelieve that Sunday is the Sabbath. Whether or not this is a sop, held out for the purpose of securing favorable legislation upon the subject, it is not for us to decide; but it seems very clear that such a measure once put in operation violates as much the religious freedom of the first-day Christian as it does the seventh-day Christian, or the Jew. Because the conscience of one Christian compels him to keep Sunday as the Sabbath, it does not deny him the right to object when the Legislature invades his freedom of religious worship, and assumes the power to compel him to do that which he has a right to omit if he please; because religious worship is not made compulsory by the laws of the Most High.

Section 4 of Article 1 of the Constitution now gives seventh-day observers the right and privilege to observe that day, without further legislation, because it declares that the "free exercise and enjoyment of religious worship, without discrimination or preference, shall forever be allowed in this State."

With the religious privileges of seventh-day observers thus safe-guarded by the Constitution, why should a special amendment be added, exempting them from a requirement to observe the first day of the week?

Then, again, this article of the Constitution grants the same freedom of religious worship to first-day observers as it does to all others. Why, then, should they demand that those who do not care to observe a day in common with them, should become subject to a civil penalty for not recognizing the particular religious faith by which their consciences are controlled? It would seem that since seventh-day observers have, by the present form of the Constitution, a perfect right to observe the seventh day, that the proposal to give them this right in an exemption clause, is but a concealed attempt to deprive them of it altogether. To admit the right of the State the power to grant this by special provision, carries with it an admission of their power to withhold such privilege; for, in consenting to the one, we consent to the other. This is merely toleration, and not religious freedom as is now guaranteed by the Constitution.

It will be noticed that the proposed amendment requires that this exempted class must "conscientiously" believe in and observe another day of the week than Sunday. But, from the Constitution, as it now is, they have the constitutional right to rest on Saturday, or any other day, whether they do it "conscientiously" or not, or whether they conscientiously believe it to be the right day to observe or not.

What right has the Constitution of a civil government to require one to have a conscience in what he does? And who is to decide whether one is conscientious in his belief of the observance of the day or not? Were one haled before the courts for working on Sunday, and the charge distinctly made against him of the violation of the law, the burden of proof would rest upon him who makes the claim of conscience, and that proof must be such as would satisfy the court. Since one's conscientious convictions do not

appear to those outside of himself, they are not, therefore, susceptible to proof before judge or jury. Of what avail, then, is an exemption clause to these supposedly TOLERATED persons? One's own affirmation in the matter might be disregarded, or overridden, in every case, and what appears in this measure to be toleration, would become intoleration of the type of the Dark Ages.

It is clear, then, that such an amendment would invade the freedom of religious worship, because it would assume the power to compel a man conscientiously, or religiously, to do that which he has a right to omit, if he pleases. The principle is the same whether the act compels him to do that which he wishes to do, or whether it compels him to do that which he does not wish to do. In either case, the State assumes control of the rights of conscience, and the freedom of every man to worship according to the dictates of his own conscience is gone, and thenceforth all are required to worship according to the dictates of the State.

In a purely civil matter, one's religious belief should not entitle him to any exemption from the penalties provided for violation of the law, but all alike should be held amenable to every clearly civil enactment.

When every one, without exception, shall be required to "render unto Caesar, the things that are Caesar's," and shall also be permitted to "render unto God, the things that are God's," then the State will cease to legislate in behalf of religion, and the church will no longer knock at legislative doors for power to enforce its ordinances and decrees.

When every one is permitted to elect for himself whether he will be religious or not, according to his own conscientious scruples, then the proclamation can truly be sounded forth from one part of this commonwealth to the other, that **IT IS, AND BY RIGHT OUGHT TO BE FOREVER, FREE AND INDEPENDENT OF ALL ECCLESIASTICAL CONNECTION, INTERFERENCE, AND CONTROL.**

J. O. CORLISS.

WHAT CONGRESS DID.

Some of the More Important Measures Passed.

Authority was given to establish an agricultural bank in the Philippines.

New immigration legislation was enacted, altho it was less drastic than the President desired. It gives the President power to exclude Japanese coolies.

Permission was given to cooperate for the prevention of atrocities in the Kongo Free State, the President meantime having grown weary of waiting and taken steps without authority.

An appropriation of \$2,000,000 was made to aid in repairing the Salton Lake dam.

The Santo Domingo treaty was ratified.

A law prohibiting the contributing of money by corporations for political campaign purposes was passed.

A bill granting the government the right of appeal on points of law in criminal cases was passed, but amended beyond all recognition.

A bill was passed limiting the hours of continuous labor for railroad employees, but an eight-hour day was not created for them.

A ship subsidy law was created, but in a vastly modified and reduced form.

National banks were given authority to withdraw an aggregate amount of \$9,000,000 in their notes during one month, instead of \$3,000,000 a month as heretofore.

Two first-class battle-ships were authorized, costing \$10,000,000 each, being double what the President insisted should be allowed.

A material increase was made in the number of men for sea-coast defense service.

Customs receipts may hereafter be deposited in national banks, as are internal revenue receipts now.

Some additional money was allowed for practise marches and target practise.

A reluctant but partial exoneration was given the President in reference to his action in discharging without honor negro soldiers of the Twenty-fifth Infantry, this being accomplished by a coalition of Democrats and Administration Senators. Investigation of case at Brownsville, Texas, ordered and in progress.

One of those participating in the yellow fever experiments was given reward.

The Algieras treaty was ratified.

Law providing for expatriation of foreign-born citizens who return to foreign countries and of American women who marry foreign husbands.

Free alcohol law, giving farmers advantage of manufacturing denatured alcohol.

River and harbor improvements authorized to the amount of \$87,000,000.

Salaries of Senators and Representatives increased to \$7,500, salaries of speaker, vice-president and cabinet officers increased to \$12,000.

General service pension law giving a minimum pension of \$12 a month to all veterans of the Civil War or the Mexican War.

Senator Smoot declared entitled to his seat, after four years' fight against him on account of affiliation of Mormon Church.

Thirty-Seven Messages Received from the President.

A number of reasonably good fights were made by friends of the President to secure favorable action on some of his other important recommendations, but without success. Among these were measures to prevent the employment of child labor in mines and factories and to lease all coal, oil, and asphalt lands. **Some Things the President Wanted, But Did Not Get.**

Authority to appoint a one-man isthmian canal commission.

The enactment of laws for the canal zone.

Legislation to prevent shortage in freight cars.

That Congress approve the reform system of spelling.

A twenty per cent. increase in salaries for all government employees.

To eliminate the "slum" district in the city of Washington.

Authority to discharge officers, in certain cases, without court-martial or other formal process of trial.

An amendment to the Constitution giving Congress authority to deal with the entire question of marriage and divorce.

Increased powers for the Interstate Commerce Commission so as to give it a larger and more efficient control over railroads.

A graduated inheritance tax, and, if possible, a graduated income tax.

THE REMAINING CONCORDATS.

WITH the end of the French Concordat there remain but seven countries that have concordats with Rome; namely, Austria, Bavaria, Belgium, Monaco, Portugal, and Spain, and Ecuador in South America. It is a long stride since Luther, facing Charles V and Rome at Worms, said: "*Ich kenne nicht anders.*" But all Europe, except France, maintains union of Church and State, even Protestant England and Prussia, and our States do practically the same thing when they give appropriations to private charities of various denominations. There should be constitutional amendments forbidding these subventions. Even the pope, who refuses to receive the \$600,000 a year allowed him by the Law of Guarantees, receives indirectly thousands of dollars from the Italian Government in the form of free transmission of his telegrams and despatches. During the Christmas holidays he received countless telegrams from all over the world, and the number increased by the French troubles, and all these were answered, not always in few words, and all franked. The number was so great that the public service was all upset.—*N. Y. Independent.*

The remarkable career of the pseudo-Elijah the Restorer, John Alexander Dowie, was brought to a close March 9 by the hand of death, at Shiloh House, Zion City. Dowie has been before the great American public since 1890, when he went to Chicago where he first started his work. In 1901, Zion City was founded, and in two years reached a population of 10,000, with factories and other institutions to support the inhabitants. His career was a long series of assumption, deception, arrests, dissensions, final break-down, and deposition. He leaves over twenty million dollars, taken in most part from his dupes or the product of their industry.

The prophecy of Habakkuk is a prediction of conditions in the last days, of which his own time was a type. It was a time when ambitious men counted men "as the fishes of the sea, as the creeping things, that have no ruler over them," to be used to exploit and profit the few. Against these does the prophet hurl the divine denunciations. "Wo to him that buildeth a town with blood and establisheth a city by iniquity." It may promise well, but the end will be wo and desolation.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., MARCH 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).

There is a burning Christian zeal for God which is worthy of all praise. It forgets self, regards others, and seeks God's glory.

There is a zeal ostensibly for God, but it is a zeal without knowledge. Great effort is put forth. Great shrewdness is manifest in zeal. Justice toward others is not considered. Sharp bargains are driven for the Lord's sake; and the souls that do it all take great praise to themselves, as did Jehu of old who said, "Come with me, and see my zeal for Jehovah." Of such zeal the Lord has said, "The zeal of thy house hath eaten Me up."

Nothing built on wrong will prosper. We may rear a superstructure above the highest towers of earth; we may name it after our blessed Lord; we may carve upon every stone the name of saint or angel; we may emblazon the walls with Scripture scrolls and flaming words of truth; but if there be unrighteousness in the building of it, it will not only hold down the truth of the Gospel which may be preached therein, but it will come to desolation at last. Better a hovel on the Rock, builded in righteousness, than the costliest structure founded in the sands of injustice.

A Splendid Pen.—If there is any one who needs a good pen, smooth writer, free-flowing, ever-ready pen, it is an editor. Years ago we possessed one. It was a Paul E. Wirt Fountain Pen. We let a friend have it who scribbled till he emptied a full fountain of ink. He was a good penman and voluminous writer. We purchased another, and, after years of using, literally wore it out. Since that we have tried five or six standard makes and highly recommended pens, but never have found any like those first Wirts till the present. The pen used in the writing of this note exceeds them in smoothness and ease of writing; but this, too, is a Paul E. Wirt. It is the best we ever used. There is no scratching or blotting or blank places in its even, delightful work. It seems to us that is about as near the perfect fountain pen as it is possible for man to make. We are not selling them, but we cordially recommend them to one who wants a reliable fountain pen. It is durable and reliable, easily managed, and is made in a hundred different styles and sizes to suit any hand. All pens are guaranteed. Address, Paul E. Wirt Fountain Pen, Bloomsburg, Pa.

Financial Panic.—March 14 witnessed a panic in Wall Street, and stocks went down to a lower price than has been seen in three years. Many speculators were swept to ruin. It would have been a crash to the country if the government had not come to the aid of the market with a \$25,000,000-bond purchase. As it was, it is reported that there was a shrinkage in stocks to the amount of a quarter of a billion dollars. Money rates ran as high as twenty-five per cent. Financiers laid the blame upon the government in its prosecution of the law-breaking railways; others contended that it was a big bear raid by certain financiers. One of these days there will come a panic which the government can not check without imperiling its credit, and the

times of prosperity will vanish as in a night. It certainly is a time for conservative, sane, safe business policy; and it is the best kind of wisdom on the part of God's people to invest their money in the Bank of Heaven, which no financial crisis can affect.

The Weight of Souls.—According to despatches from Boston, five Massachusetts doctors have learned that man has a soul and that it weighs something. They have been experimenting for six years, and have found, after deducting all other known losses, such as respiratory air, secretions and excretions of the body, evaporations, etc., that there is a sudden and measurable lack of weight at the moment of death, amounting to from one-half to one ounce. Both dying men and women have been the subject of experiments. This will, we presume, be used as a proof of the immortality and separate consciousness of the soul; but if it is all it claims to be, it means nothing more than that life is a substance, and its loss can be measured. The word of God likens life to a "vapor" that passeth away. It was given as life; as life it departs. The same experiments on dogs showed no difference in weight.

China Relief Fund.—In response to our little note of a few weeks ago, the following has been received, up to March 1:

Mrs. J. S. Christiansen,	\$ 5.00
C. M. McIlwain	5.00
Ellehn Terris	2.00
I. F. Pullen	1.00
Watertown, N. Y.	5.00
Wm. F. Schmidt75
Happy Hansen20
C. A. Tiffany	2.50

Total\$21.45
We have not felt that we could give so much space to this matter because of our plans in other respects. There are also other strong papers, like the *Christian Herald*, which are making a specialty of this. We do feel, however, that we wish to let our readers know something of the awful ravages which famine is making in China. Last December it was thought that more than a million souls would be affected and thousands might die, but at the present time it is said that fifteen million are affected, with a possibility of four million deaths.

The region affected is in northern China, known as Kianpeh. It means "North of the River," that is, the Yangtse River. A territory nearly as great as the state of Pennsylvania, forty thousand square miles, is affected. All the horrors of the last year, including the great earthquakes, are not to be compared with this awful horror of China; and yet news comes to us that thousands will also die in Russia as the result of prevailing famine there. Any of our readers who wish to contribute to the needy field of China, the physical needs of which are simply the indication of its spiritual needs, may send the money to us and we will forward it for them.

The Springfield "Republican" of March 7 devotes almost two columns to an editorial on the fearful and constant increase of insanity, and tells us that "wherever any careful count is made of this class of persons, both in the public and private establishments and in private families, or indeed where only the insane under public care are counted and classified, as new cases or old, as curable or incurable, this increase is manifest." Among the cases of insanity which are rarely curable, is mentioned syphilitic insanity. French physicians declare that a large increase of the incurable forms come from alcoholism. Dr. Robert Jones, having charge of the largest asylum in England, with more than four thousand patients, declares that with the progress of civilization mental break-down becomes more serious and more frequent, and the form of insanity more frequent and less curable than when life was simple and men were more content. It is stated that the percentage of the incurable insane is growing fast. Massachusetts records as her insane population fourteen thousand, or one for every 225, and the *Republican* estimates the whole United States to have not less than 350,000. One hundred years ago but very little was known

of insanity at all. It might be well to inquire how many of these weak-minded souls are as truly possessed by demons as were the afflicted ones in the days of the first advent of Christ. If we are to believe the New Testament as a record of that time, we certainly know that there were many indeed who were possessed with demons—insane; and there are many evidences at the present time that show that the afflicted now are similarly affected to those who were afflicted then.

"The Circle" for March has a most interesting article entitled "The Adventurous Army of Bible-Sowers," by William George Fitz-Gerald, showing something of the romance connected with the scattering of the Bible thruout the world, and especially in the wilder regions of the earth. It also shows what wonderful labors the translators of the Bible have been thru. For instance Bishop Schereschewsky, a remarkable Bible scholar, well-nigh helpless thru incurable paralysis, for over fourteen years pounded on a typewriter with a solitary forefinger, whose use he retained, prepared every word of both Testaments for his monumental translation into the Easy Wen Li dialect of Chinese, thus making the Bible accessible to scores of millions of people who speak that tongue. The Bishop sat in the same chair for nearly twenty years, working with amazing persistence, and requiring two secretaries to keep pace with him; and yet this grand old man, at the time of his death a few weeks ago was planning twelve years' additional work. There are many other good things in the *Circle*, but every Bible student will feel that this article will repay him. The price of the magazine is fifteen cents.

Investigations of the affairs of Mrs. Mary Baker Eddy are being inaugurated by her son, George W. Glover, and others, who demand a statement as to her financial affairs, and also seek to ascertain her mental condition, which from letters purporting to be from her to her son, seems to be weak. To prove this untrue, her coterie of advisers, four of whom have been served with papers to appear in equity proceedings in Concord, N. H., will be obliged to bring Mrs. Eddy into court, or produce physician's statement as to her condition, both of which proceedings will be distasteful to a Christian Scientist, especially to the venerable founder of the cult.

The March number of "Sunset Magazine" is full of information which almost every reader would like to know. In dealing with the great West, there are three striking articles, one on the Great Northwest, one on Oakland, and one on the Capture of the Colorado River. The last article is of exceptional interest, showing how for three times over man made a fight with the Colorado River before it was restored to its own bed, and thousands upon thousands of dollars saved to the State of California and to Mexico. The article is well worth the price of the magazine.

In Our Issue of March 6, we noticed a little pamphlet entitled, "Recent Researches in the Japanese Slave Trade in California," by those noble women, Elizabeth Andrew and Katherine Bushnell. We said at that time the tract could be procured at Oakland, Cal., General Delivery, as the copy we then had gave no address. Dr. Bushnell writes us that their correct address is Post-office Box 205, Oakland, Cal.

Our steady rain for the last three months has not been pleasant, but it seems to have been exceptional weather thruout the country. There have been fearful floods at the headwaters of the Ohio, in the mountains of Pennsylvania, and in Pittsburg and other towns along the Ohio Valley. Many thousands made homeless for a time. The loss in Pittsburg and vicinity is estimated at \$10,000,000.

The most reasonable thing in the world is to trust in the Most High God. The most unreasonable, is to trust in self, which has failed us a thousand times.