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SIGNS OF THE TIMES



FUNDAMENTAL PRINCIPLES. No. 8.

From Virginia's "ACT for Establishing Religious Freedom." 1785.

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SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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"THE JOURNEY TO THE CROSS."

MEN so designate the passing of our Lord from Pilate's judgment hall to the elevation of ground on which He was crucified, called Calvary. Just where it was, we do not know, the probable site seems just north of Jerusalem, through the Damascus gate, the distance of a half-mile or more from His place of trial. It matters little, tho

hours He had been passing through the greatest anguish of soul for His disciples, His people, and the world. That agony was intensified by the awful thought that He might fail. This He must not do; and the trial of Gethsemane with its bloody sweat bears mighty witness. Through all the remaining hours of the night after His arrest, He had been dragged from pillar to post; He had been thorn-crowned, struck, beaten, scourged, till human nature could bear no more; the cross was evidently too heavy, and the Man of sorrow and suffering sank under it. Meeting Simon of Cyrene coming from the country, the father of two young disciples, the soldiers impress him into service, and he bears the cross of

their sympathy because of His physical suffering. That is all they knew or saw. They did not see that the cause of His suffering would bring still greater trouble upon the nation. They saw His present sufferings, and they wept. Jesus looked beyond that. Turning unto them, He said: "Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry?"



ON THE WAY TO CALVARY.

men warred for hundreds of years to obtain possession.

AFTER Pilate's sentence, Jesus was again mocked, ridiculed, smitten, spat upon, by the mad rabble and soldiers, till they grew weary of mocking. Then they removed, in no tender manner, we may well believe, the gorgeous garments with which they had clothed Him, placed upon Him His own garments, and led Him out to be crucified. Upon His own shoulders was laid the rude, heavy cross. But human nature was too weak to bear it. For

Christ after his Master. Blessed is he that beareth His cross without compulsion.

THE pitiful condition of Jesus as He walked along the way touched the hearts of the mothers and sisters who beheld Him. They doubtless thought of how it would be if He were their own son or brother. They were touched by more than mere curiosity. A great many of the women who followed "bewailed and lamented Him."

It need not be said that Jesus appreciated

THEY did not know that the deeds then being done would come back upon them a hundredfold. The leaders, and the people led by their leaders, did not know that the wind they were sowing would be reaped by them in a whirlwind. They did not know that in leading to His death the Anointed of God, who came to take away their sins, they were allying themselves with all the sins of the past, and were joining hands with the primal revolter who sought to overthrow the throne of God. If they would weep for themselves and Jerusalem now, for the awful sin of striking at the

very throne of God in the slaying of His Messenger, they would save the weeping by and by.

THERE is another thought in this last instruction of our Lord. Over and over in the Scriptures with which the Jews were familiar is God called the Rock, the Refuge of His people, the Shelter in the time of storm, the Shade in the weary land. It was their privilege to hide in that Rock; but they refused. They would not see the refuge, the shelter, the shade, the hiding-place. They would not be cleansed by the blood of the Lamb. But the time was coming when they would say to the material, insensate crags and rocks, "Fall on us," "cover us," "hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of their wrath is come; and who is able to stand?" Rev. 6:16, 17.

THESE things in which Jesus was the central figure, were a judgment upon sin. The Innocent suffered the punishment of the guilty, the Righteous One for the sinner. The time would come when every incorrigible sinner must bear his own sin. If this awful penalty of death so falls in awful judgment upon the Innocent, upon the green, fruitful tree, bearing only the sins of others, what will that punishment be when it falls upon the incorrigibly wicked at the destruction of Jerusalem, or at the great antitype of that destruction, the judgment of the last day? How awful, how solemn, the warning!

THE great journey of Christ to the cross did not begin at the Roman Prætorium. It began when He gave Himself for a lost and sin-marred universe, the Lamb slain from the foundation of the world. Every step from that time till He was nailed to the cross of Calvary was a step in "the journey to the cross." From the time He entered His earthly ministry, He could see the cross on before, and every step was a pace nearer the consummation of His infinite sacrifice at Golgotha. And when He died and rose again, His people took up the journey with the cross and to the cross of suffering for the sake of others, to fill up what is behind of the sufferings of Christ. Well has Lowell sung:

"We see dimly in the present what is small and what is great,

Slow of faith, how weak an arm may turn the iron helm of fate;

But the soul is still oracular, amid the market's din,
List the ominous stern whisper from the Delphic cave within.—

"They enslave their children's children who make compromise with sin."

"By the light of burning heretics, Christ's bleeding feet I track,

Toiling up new Calvarys ever with the cross that turns not back,

And these mounts of anguish number how each generation learned,

One new word of that grand *Credo* which in prophet hearts hath burned,

Since the first man stood God-conquered, with his face to heaven upturned.

"For humanity sweeps onward; where to-day the prophet stands,

On the morrow crouches Judas with the silver in his hands;

Far in front the cross stands ready, and the crackling fagots burn,

While the hooting-mob of yesterday in silent awe return

To glean up the scattered ashes into history's golden urn."

"Count me o'er earth's chosen heroes,—they were souls who stood alone,

While the men they agonized for hurled the contumelious stone,

Stood serene, and down the future saw the golden beam incline

To the side of perfect justice, mastered by a faith divine,

By one man's plain truth to manhood, and to God's supreme design."

BOLDNESS IN THE FAITH.

IN writing to the church at Rome, Paul declared, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." As a matter of fact no man is ashamed of power; that is just what every one most desires—power to do the things he would like to have accomplished. Then why should any one be ashamed of that which puts him in living touch with the greatest of all power—the power of God?

Paul had realized to his great sorrow that he was bound to a body of death (Rom. 7:24), and had cried for deliverance from his "wretched" condition. Having found deliverance through Jesus Christ, why should he be ashamed of that which had been the means of his salvation? or why should he be ashamed to proclaim it to others who are under condemnation of death?

When we consider what Paul had attained through the power of the Gospel, it seems not surprising, but the height of reason and logic, that he should determine "not to know anything . . . save Jesus Christ, and Him crucified." 1 Cor. 2:2. He had experienced a wonderful manifestation of the power and mercy of God through the Gospel of Christ.

After leading a most cruel crusade against the disciples of Christ in Jerusalem, Paul was journeying to Damascus for the purpose of continuing his work of persecution. As he neared that city, the One whose children were being hunted by the destroyer suddenly appeared in the heavens. Just one flash of the power and glory of His majesty was sufficient to lay the proud persecutor prostrate upon the ground. One word from the mouth of the hated One, and one breath of His Spirit upon the hard heart of the tyrant, was sufficient to transform him into a humble suppliant. "Trembling and astonished," the self-righteous Pharisee inquired of the once humble Nazarene, "Lord, what wilt Thou have me to do?"

Then follows the honor that fell to a humble disciple in Damascus. Jesus says to Paul, "Arise, and go into the city, and it shall be told thee what thou must do." So a disciple named Ananias, one of those whose life was sought by the persecutor, was the one chosen to instruct his would-be executioner as to what he must do to be saved. Such is the power of God unto salvation. It is a power mingled with love and mercy; a power that is ever used with the primary purpose of saving rather than of destroying. The power that creates is also the power that saves. The Creator of men became the Saviour of men when they fell under condemnation of death through arraying themselves against His law. This Saviour humbled Himself to the condition of sinful men, in order that He might exert His wonderful power in the exercise of mercy toward those who would accept it by believing on Him.

The merciful and forgiving Spirit, combined with the power of God, is also manifest in the

Lord's immediately taking the penitent one into His confidence, and making him a co-worker in the greatest cause in the universe. When Ananias hesitated to visit Paul, knowing of his purpose in coming to that city, the Lord said to him, "Go thy way; for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel."

Thus Paul, who had sought and secured authority from the Jewish high priest to destroy men's lives, became imbued, through the Gospel of Christ, with power from on high to save men. He had not been ashamed of his former authority and work, then why should he be ashamed of the higher calling and greater power? And his privilege of being vitally connected with "the power of God unto salvation" is open to "every one that believeth." Why, therefore, should any one be ashamed of such an attainment?

The trouble in this connection is not that men are ashamed of the power, but they are ashamed of the Gospel, and of the humiliating process through which the power is attained. They are ashamed to confess sin, and ashamed to come out from the world and stand with the "little flock." The worst part of this trouble is, many even of those who have made the profession of faith are ashamed of some of the requirements of the Gospel, and seek compromise with the ways of the world. This sad condition comes of a lack of faith in, and appreciation of, the power of God.

But right here is a vital point. The Lord puts us squarely to the test on this issue: "Whosoever therefore shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of Man be ashamed, when He cometh in the glory of His Father with the holy angels." How much better, then, to stand out here in the strength of the power of God, to be found in the keeping of "the commandments of God, and the faith of Jesus," than to be subjected to the scorn of Him who shall gather the jewels for the everlasting kingdom.

Shall we not rather say also with the apostle, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord?" G.

ATTRIBUTES OF GOD'S REMNANTS.

WHEN sin is in a human soul, that soul is bound to Satan by just so much.

When God translates an individual, He translates no sin along with him; He translates nothing but that which is His own. The individual who is translated from this earth at the second coming of Christ, will, through the power of God, have squared and trimmed his life in accordance with "the pattern shown in the mount;" that is, the law of God, the expression of the character of God. That pattern, given to man on Sinai, has never been revised, because the character of God has never changed. He is "the same yesterday, and to-day, and forever."

Satan owns man by just so much as there is sin in man. Sin in man is the product of Satan's campaign against God. Righteousness in man is the product of the eternal purpose of God. "Let not sin therefore reign in your mortal bodies," is the admonition of the Word; for the reign of sin is the reign of

Satan. Every day of our life we are choosing our master in the deeds we do, the words we speak, and the thoughts we think.

When sin is entirely cleansed from our souls, God can place His hand upon us and say, This is all Mine; come up to be with Me. That is no ordinary experience; and the trials borne by such souls are no ordinary trials. God found such an one in Enoch, the seventh from Adam. He found another such one in Elijah the Tishbite. He will find many in the very closing days of this dispensation when the fiery trials of Satan's focused wrath have proved unable to overthrow God's remnant in the earth.

It is necessary that we measure our own lives by God's great standard of righteousness. Is there enmity in our soul? God disowns that attribute. He will not take into His kingdom that which is the antithesis of His own character; for He is love. He will not take us to His eternal abode bearing that bannicle of iniquity, to plant again the seeds of another rebellion.

Is there covetousness there, a spirit of taking that which is not our own? That, too, is unlike God. That brought disruption in heaven, and cast Satan and his angels out of their former abode, to enter again no more.

Is there the lust of the eye and the pride of life? They are foreign to God's purpose; they are weeds and tares that will choke out of your soul the very shoots of eternal life. God can not lay His hand on you and say, This is all Mine, while such thorns and thistles are cultivated and thriving in your heart.

Is there envy and jealousy in your heart? Satan was jealous of God,—envied Him His throne,—and what God could not permit in Lucifer, the Light Bearer, He can not permit in you. If God could tolerate those things in you, He would not have expelled His own covering cherub for holding them.

When Christ was ready to be offered, He said, "The prince of this world cometh, and hath nothing in Me." If Satan could have found any of his attributes in Christ, the work of Christ in our behalf would have been a failure. There is a deep significance in the expression, "hath nothing in Me." Christ would have been Satan's in just so far as He possessed the attributes of the evil one; and had Jesus Christ possessed a single evil attribute, God could not have claimed Him as His wholly. Christ was free from all such evil contaminations, all such evil ownership.

Why, then, was He not translated without seeing death, even as Enoch and Elijah?—Because He had another work to do, not for Himself. All that was done in His life. There can be no reason given for the death of Jesus Christ, save the reason that He Himself gave—"a ransom for many." He died to free us from the mortgage that eternal death held upon us; died that He might have a right to unlock the tombs of all who believe on Him and accept the release purchased by His blood.

Of those who are redeemed and permitted to "follow the Lamb whithersoever He goeth," this is said: "In their mouth was found no lie; they are without blemish." Rev. 14:4, 5. This also is said of them: "Here is the patience of the saints, they that keep the commandments of God, and the faith of

Jesus." Rev. 14:12. When God points to a people and declares that they "keep the commandments of God," it means something. It means more than a mere formal obedience. It means a life separate from sin; for He claims that company as His, and He can not and will not claim ownership of sin.

If we expect to dwell with God in that kingdom where righteousness rules and sin has no abode, we must begin now, by God's help, if we have not already, to pluck up out of our lives, one by one, the roots and shoots of sin, and cast them to-day into the burnings of God, lest to-morrow they should carry us with them into the burnings that will consume them and us. S.

Question Corner

1794.—Destroying Soul and Body. Matt. 10:28.

Please explain Matt. 10:28.

A. J. W.

The text reads, "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." The text means just what it says. All that man is able to do is to kill the body; the soul, the life, is still with God; and that is all the word "soul" here means, "life." Jesus Christ has power over death and the grave, "and all that are in the grave shall hear His voice, and shall come forth." But if at that time we are not His, we shall come forth to condemnation, and that means the destruction of both soul and body. If we are found His, we shall have His life through all eternity.

1795.—Is Saturday the Seventh Day of the Week?

How can you give Bible proof that Saturday is the seventh day of the week, or, in other words, do you know from the Bible alone that Saturday is the seventh day, any more than we know that Sunday is the seventh day? D. C. E.

Such questions as these are to a certain extent catch questions. It is very easy to prove from the Bible as to which the seventh day is, but we must depend on authentic history and other corroborative evidences this side of the Bible. The Scripture canon closes with the close of the first century. Since that time we must depend on other things. This question has been answered in the SIGNS often before, but we give, in brief, these facts:

1. God in the beginning set apart the seventh day. Gen. 2:2, 3. Certainly men knew then what day the seventh day was.

2. When He called His people out of Egypt, He marked the seventh day by a threefold miracle by the fall of the manna for forty years. Exodus 16. Men certainly knew then which day was the seventh day and the Sabbath.

3. He commanded that same seventh day from Mount Sinai. Ex. 20:8-11.

4. From that time to the time of Christ, there is no candid Christian scholar but what freely admits that the Jews preserved the knowledge of the seventh-day Sabbath, and those faithful to God kept it.

5. Jesus Himself observed the Sabbath (Luke 4:16), and at the time of His death the holy women who had been with Him in His ministry also observed it "according to the commandment." Luke 23:56. That was the seventh day, for the very next was the first day of the week, and that Sabbath was the Sabbath "according to the commandment," and the commandment taught the seventh day. The first day of the week was the day after the Sabbath.

6. The Jews, scattered all over the world, have preserved the knowledge of that same seventh day to the present time. There has been no dispute among them in regard to the matter.

7. As apostasy came in, Sunday and Sabbath became sister days in the church. They are so recognized in Abyssinian churches to-day.

8. All histories and all the various churches recognize that Sunday is the first day of the week, and many of them keep it in honor of Christ's resurrection on that day.

Now all these things show just as clearly as any evidence can show that we have the same seventh day of the week in order from the Creation to the present time. Do you not think so?

1796.—Keeping Business Open on Sunday.

If a man is arrested for keeping his business open on Sunday, should he keep his store open after his arrest on that day, or should he close it according to the law of the land? F. H.

This is a question almost wholly of conscience, and is for the proprietor himself to decide. It is to be hoped that he has a principle in the thing that is not moved by mere arrest or non-arrest, or from any sort of defiance to legal authority. Under God, if he has kept the Sabbath day, he certainly has a right to work six days. If he does this quietly and unobtrusively and his family is needing his income, certainly we do not see why he should not go on keeping his store open; but let him be careful and his advisers be careful that it is not done in any way to spite his enemies or to defy the authority, or in any way bring reproach upon the cause of Christ. God is willing to lead and guide in all these things. Seek Him for guidance to do just right.

1797.—Three Days and Three Nights. Matt. 12:40.

"As Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth." We are told in the Bible that Christ was buried Friday evening, and early Sunday morning the women came to the sepulcher to anoint Him, and they found that He was risen; so it seems that He could have been in the grave but two nights. Please explain. C. S.

1. The term "night and day" as used in the Bible simply means day, because the day was composed of darkness and light, so that a part of a day is counted as a whole day.

2. Matt. 12:40 does not even intimate that Jonah was absolutely seventy-two hours in the sea monster, but he was in the monster for a certain period called "three days and three nights," which might have been simply a part of two days and one whole day. This would be, according to the language of the Scripture's reckoning, three days and three nights.

3. Matt. 12:40 does not say that Jesus was to be in the *grave* during that time. It is a purely arbitrary interpretation which says that "the heart of the earth" means the *grave*. Could we not just as truly say that it means the very powers of the earth which were at that time in the hands of the Romans? In speaking of the three days, Jesus invariably associated with His crucifixion and burial the betrayal. Take, for instance, Matt. 16:21 in which suffering the many things of earth may be included in the three days implied in the passage. (Mark 8:31, and other passages.) We also learn that at the very close of the third day, in which Jesus rose on its morning, His disciples themselves say, "It is now the *third* day since these things came to pass." Luke 24:21. To the mind of the writer, the third day began when Jesus was delivered into the power of the authorities. Until that time came, His work was not done. No man laid hands on Him; but when that time came He said, "When I was daily with you in the temple, ye stretched not forth your hands against Me, but *this is your hour*, and the power of darkness." That was on what would be Thursday night, or in the Bible reckoning, sixth-day evening. There would be all of the sixth day, the seventh day, and a part of the first day, that He would be in the hands of the powers of darkness, or in the heart of the earth. At the end of that time God's glorious power was demonstrated in His resurrection.

1798.—Matt. 12:31, 32; 1 John 5:16.

Are the sin against the Holy Spirit and "the sin unto death" one and the same?

The words would seem to indicate that they are both unforgivable sins. Of course in that case they would be the same. They are unforgivable because they are unrepentable. The Spirit of God is the means by which the Lord touches hearts and conscience, but he who persistently refuses to listen to that Spirit finally becomes so hardened that that Spirit can not touch his heart and can not make it repent. Certainly it then must be the "sin unto death."



CHURCH AND STATE.

FRANCE, the great European republic, claims to have separated the church from the state; but in the new cabinet, which has grown out of the throes of separation, it has been found necessary to retain the office of minister of public worship. The most disastrous scheme that Satanic cunning ever injected into the affairs of men is the union of church and state. It is Babylonian, whether actual and formal, or merely virtual the unprofessed. The Reformation under Luther was a protest against this principle, but even Protestants never were able to entirely shake it off. And so insidious are the workings of the delusion that nearly every denomination growing out of the perversion of that Protestantism are now influenced by it—we might say, practically committed to it. The Lutheran Church itself is a state church wherever such a consummation is possible.

Even in the United States, where separation of church and state is a fundamental principle of the government, we have Sunday observance, a religious institution, enforced by law in nearly all the states and territories.

We have religious teaching sustained by the general government.

We have a religious lobby established at the national capital, for the avowed purpose of influencing legislation and securing the enactment of religious laws; and this "bureau" has secured the free use of the mails for the circulation of large quantities of its peculiar literature.

We have a National Reform Association, encouraged by nearly every nominal Protestant denomination, whose fundamental purpose is to "place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

We have also, as a crowning movement, the Federation of Churches, recently formed—including about thirty religious denominations—whose main purpose is to wield a political influence in the government. This federation has received the encouragement of federal and state officials, including members of the Supreme Court, senators, and even the President.

Thus the nominal Christian church in America is about as prominent in the manipulation of politics as are any of the state churches of the Old World. And the trend is onward toward formal official recognition—the full-fledged "image" foretold in Revelation 13.

So long as the adversary of Christ can delude professed Christians with the idea that it is their business to influence earthly governments through political power, or to control them in any way, just to that extent he can hinder true Gospel effort. G.

SUNDAY LEGISLATION IN MASSACHUSETTS.

ACCORDING to a report in the *Boston Globe*, the enforcement of Sunday observance by law, and incidentally the movement to put religious education in the schools and to form a federation of the Protestant churches, were all vehemently denounced as perils to the liberty of the republic at a "Religious Liberty Day" meeting of Seventh-day Adventists in Lorimer Hall, Boston, on February 24. The purpose of the meeting was to protest against the Sunday bill before the Massachusetts Legislature, a hearing upon which had just been given by the Legislative Committee on Probate and Chancery. The speakers were Rev. L. S. Wheeler, pastor of the church, and Prof. P. T. Magan, for-

merly of the Battle Creek (Mich.) College. The *Globe* quoted Mr. Wheeler as follows:

This country was the first in the world to build its government on the foundations laid by Christ, of civil and religious liberty, with the complete separation of church and state. Jesus Christ proclaimed this principle when He said to the people, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

In this government from the very beginning, the church and state have been separate; but within recent years there has grown up a party seeking to unite church and state. The effort has been made to enforce religious teaching in the public schools. The effort has thus far been unsuccessful, but if it succeed, it means that some religion, whether Catholic or Protestant, Jewish or Mohammedan, must be taught by the force of the government. Religious instruction can not be enforced without prosecutions and persecutions.

Another great effort which has come from this recent movement has been one to have the observance of Sunday enforced by law. Here in New England we have the Sabbath Protective League, whose work is to lobby the legislators of this state and to worry the members of Congress into the passage of laws which will put the power of the state back of religious observances.

The government has no more right to enforce



Faneuil Hall, Cradle of Liberty, Boston, Mass.

Sabbath observance than it has to enforce the observance of baptism, or the Lord's Supper, or any other religious institution. The Lord is Lord of the Sabbath, and He does not ask that His Gospel shall have the protection of human governments.

I believe God has raised us up to give warning to the people of the danger which confronts their liberties in the passage of these religious laws. The people are sleeping when they ought to be awake to the danger; and while they are sleeping, the enemies of liberty are planning to drag them back into the bondage of domination by the church.

Professor Magan was quoted as follows:

If the people could realize what these subtle movements mean to their future liberties, they would not tolerate them for one moment. Passage of Sunday-observance laws will bring into this state what has been experienced in other states, such as the prosecution of a poor woman for buying five cents' worth of ice to cool the feverish brow of her dying child. The passage of Sunday legislation will bring about the destruction of the church which attempts it. The moment you get a confederation of churches in this country, that moment Revelation is realized in the appearance of the false prophet of the West. Out of a movement to force the people by law to an observance of religious rites, will come scenes more terrible than the world has ever yet

seen, and in comparison with which the events of the French Revolution are insignificant.

Events in this world are moving rapidly toward that day of judgment foretold in Revelation. To-day hardly a merchant can buy or sell his goods without the consent of the trusts. At the same time on every hand come the mutterings against them, come the wrath and the fury of public investigations, and the culmination of all those terrible things which will mark the closing days of this world. For the sake of the truth that has been given us, let us turn to with all our might, and proclaim to every one the truth, and the way to liberty and life.

NOT PRECEDENT, BUT JUSTICE.

In a communication in the *Minneapolis Journal* of February 25, Mr. Joseph E. Pierce, of Neenah, Wis., discusses the subject, "Wherein the Sunday Law Is Not Right." After making reference to the Minnesota Sunday law, the writer continues:

In "Elements of Right and the Law" (section 520), Mr. Smith says: "It is a well-established principle of the American law that an act of Congress in excess of the constitutional powers of the federal government is absolutely void; and so far as the direct infringement of private rights is concerned, this principle is in fact enforced by the courts; but in questions merely political there is in general no practical means of restraining the execution of the law. Nevertheless, such a law is void, and not only affords no legal justification to any one seeking to enforce it, but every subordinate officer, and indeed every private individual, has the right to disobey it, and will be vindicated in so doing by the courts."

Under the Constitution of the United States, the individual retains his natural rights, and government is limited accordingly. And as every individual equally has the natural right to worship whom he pleases and on what day he pleases (as long as he interferes not with this same liberty in others), or to refrain from worshipping altogether, any human law interfering with this right is, under our constitutions, void; it matters not whether it be a Sunday law, a law to compel him to attend church, or a law requiring any other religious observance, if it interferes with the right of a single individual, it is unconstitutional and absolutely void.

It is true that our judiciary have not always had a clear conception of this principle, and numerous decisions are flatly contradictory. But this is because in some cases precedents have been followed, not principle. Law, by some, has been regarded as a bundle of previous decisions, rather than as science founded, like other sciences, on the immutable law of nature. The erroneousness of such a view must be obvious to all who have given it any reflection. "The law of England," Lord Mansfield observed, "would be an absurd science were it founded on precedent only," and Lord Coke repeatedly declared that the law "is the perfection of reason." "Reason," said he, "is the life of the law; nay, the common law itself is nothing else but reason." And should our judges and legislators incline more to justice and reason and less to the precedents dictated by bigotry, our government will become more liberal, and that relic of the Dark Ages, the Sunday law, will go the way that similar laws have gone before it.

In order to fulfil the objects of government, every man must be insured "the fullest liberty to exercise his faculties compatible with the exercise of like liberty by every other man." This is the principle asserted in the Declaration of Independence when it says, "All men are created equal," and the repeated departures from it in our religious laws which discriminate against the Sabbatarian and the Jew are a standing reproach to our government and a constant travesty on justice.

"THE LOW-WATER MARK."

THAT is what the *Catholic Mirror* calls the colored supplement to the large Sunday editions of the daily papers. In part it says:

While the illustration of books and magazines has developed a high degree of artistic excellence, both in subject and treatment, the illustration of the daily papers—especially as it relates to the comic element,

on which these journals lay great stress—grows constantly worse in every particular; and the colored supplement denotes its low-water mark.

Who has not watched, on a pleasant Sunday morning in some country village or watering-place, the arrival of the train or boat, bearing these fell messengers of a crude civilization? A crowd listlessly awaits their appearance, and when they come, the crowd becomes a mob for their possession. There is a distinct preference for the hideous yellow, red, green, and blue splotches which form the prevailing "color-schemes" of these corrupting sheets. Long before a merciful twilight comes with its effacing touch, the sidewalks, piazzas, the rustic seats, are strewn with these diseased windfalls of the press. It is impossible to describe the vulgarity and insanity of their drawing and coloring; and it can not be that the editors, who must be men of some ability, however devoid of scruples, approve of their own mischievous work.

Even readers whose time is so valueless that they can afford to waste more than a glance at a Sunday paper must realize how worthless pictures of this sort really are. It is the children who suffer, for they absorb unconsciously the unsavory quality of such efforts to amuse, and are thus the involuntary victims of voluntary and responsible corruptionists. At a time when this country is seriously trying to impart knowledge of, and stimulate a taste for, better things, artistic and esthetic, through exhibitions in museums, libraries, and even in Sunday-schools, it is not a little disheartening to realize that every step in this direction gets a weekly setback through these colored atrocities.

We are the most humorous, if not the wittiest, people on earth, and yet we maintain the colored Sunday supplement, while other nations, the quality of whose humor is displayed in art incomparably better than ours, get along very comfortably without them.

And it is all true and more. The power of our much boasted "press" is often used to corrupt and vitiate taste, and hence morals.

Back to Rome.—The *Watchword and Truth*, of Boston, in speaking of the Federation of Protestant Churches, says:

"If the union proposed had in view greater efficiency in the God-appointed work of the church, it would, indeed, be a matter for rejoicing. But when it proposes to control 'all matters affecting the moral and social conditions of the people,' and when political and civic relations are included, we call a halt. This is the very thing which Rome aspires to accomplish now. . . . Moreover, this purpose may promote hypocrisy by making it desirable for politicians to have the backing of 'the combined influences of the churches' on election day. This promises to bring us back to the days of Roman supremacy, when, in the words of Milman, 'The moral authority of religion, and consequently of the clergy, might appear legitimately to extend over every transaction of life, from the legislation of the sovereign, to the domestic duties of the peasant.' We fear that this will lead to many evils, and not the least will be the destruction of every barrier between a witnessing church and a government state. It will make the state a piece of machinery through which the church may accomplish her arbitrary will. It may not be that the Protestant attempt at this rôle in the future will be productive of anything better than the sorrowful persecution of the church of Rome in the past. Be careful to render unto Cæsar the things of Cæsar, and to God the things of God."

SUNDAY OBSERVANCE NOTES.

It is reported from Mankato, Minn., that the ministerial association, composed of the leading Protestant ministers, has put a stop to Sunday performances at the theater.

A DRUGGIST of Portsmouth, Ohio, was recently fined \$50 and costs in the mayor's court for selling beer on Sunday.

A SUNDAY-OBSERVANCE society has been organized at Washburn, Wis., with over a hundred members. Of course it is political, and the purpose is to sound candidates for municipal office, as to their positions on enforced Sunday observance.

AN Evangelical Conference at Easton, Pa., February 24, adopted a resolution upholding the so-called "Christian Sabbath," and condemning those corporations that conduct business on that day.

FOR years theaters have been closed in Duluth, Wis., excepting for concerts and lectures. But one manager has recently defied the ordinance, with the intention to test its validity in the courts.

THE board of public safety of Louisville, Ky., having issued an order to close theaters on Sunday, arrests of managers and actors of three playhouses followed, on February 25. At two of the places, ticket-sellers and door-keepers were arrested, as well as the actors and managers of the houses and companies. In the police court the next day Judge McCann dismissed the cases, holding that the singling out of three theaters was discrimination. The judge stated that he was not passing upon the validity of the Sunday-closing law, as that question was not before him, but that if it was to be enforced, there must be no discrimination against a certain class of alleged offenders.

THE absolute enforcement of the Sunday law was recently inaugurated at Oxford, Ohio, by the mayor. Druggists, confectioners, restaurant-keepers, and hotels were notified to sell no cigars, nor anything save necessities. Liverymen were forbidden to rent vehicles on Sunday, news agents were told to bring no more Sunday papers to Oxford, and even the postmaster was cautioned against opening the post-office on Sunday. Thus the executive of a little city assumes authority above that of the federal government. But that is the spirit ever engendered by religious legislation. It is the same spirit that actuated the Papacy to assume superiority over kings and emperors. Religious legislation by a civil power is always the fruit of religious bigotry, and must ever result in more assumption, as it is an aggressive policy that knows no limit, save as its opportunity is limited by public sentiment.

A RESOLUTION asking the mayor to enforce the Sunday law was adopted by all the ministerial associations of Philadelphia on February 26. This action was taken at the instance of the Philadelphia Sabbath Association, which prepared the resolution and sent representatives to the various ministers' meetings to secure its adoption. The resolution was passed by the Baptist ministers at their meeting in the First Baptist church only after considerable opposition, the ministers not desiring to endorse a movement for prohibiting the sale of necessities. When Rev. A. F. Williamson had finished reading the resolution, the expressions of opposition were strong. Questions as to whether the sale of ice would be prohibited on Sunday and trolley cars stopped, and other forms of necessary labor interfered with, were asked. When it was explained that no such radical steps were intended, a resolution was finally passed adopting the paper from the Sabbath Association. Evidently the Philadelphia Sabbath Association is moving in the direction of another such Sunday-enforcement campaign as it waged in Philadelphia two years ago, when it hounded and persecuted the small dealers until public sentiment compelled a cessation of the crusade.

Surprises.—A San Francisco journal, *Gleason's Horizon*, notes the source of the current flood of social remissness in the following terse paragraph:

We have thought that our troubles would take the form of a revolution of the working classes against the industrial lords. We have feared the red flag, and the red hand of Socialism. We have trembled only for what might come rumbling up from below, like volcanic disturbances. And lo! here rises this monstrous form of moral anarchy in the political and civil world, this deep shadow of dishonesty in the business world that is just now boasting of phenomenal prosperity! And the striking feature about it is that the evil is most conspicuous in the upper crust of the social world, among men who rank high in the social world.

But a greater surprise—to many who are following Socialism—will come when its leaders shall have come to be the "upper crust," their expectant goal. It is not what Socialism is now that is so much to be dreaded as what it will be when it gets the upper hand. It is safe to predict that as the Socialist boat nears the prospective shore, the "upper crust" politicians, infected with the views of moral anarchy, will be piling in, and as it enters the haven, the shrewder ones will be seen at the helm.

That the "deadly wound" of the church-and-state "beast" power is in process of healing, and the consummation is near at hand, is receiving confirmation from all sources. A good witness in the case is Cardinal Gibbons. Referring to the terrible reverses following the outbreak of the Reformation, he says: "Ireland alone, of all the nations of Northern Europe, remained faithful to the ancient church." Then, as to the restoration of that church's power and influence, he continues (the *Catholic Mirror* of Jan. 13, 1906):

Let us now calmly survey the field after the din and smoke of battle have passed away. Let us examine the condition of the old church after having passed through those deadly conflicts. We see her numerically stronger to-day than at any previous period of her history. The losses she sustained in the Old World are more than compensated by her acquisitions in the New. She has already recovered a good portion of the ground wrested from her in the sixteenth century. She numbers now about 250,000,000 adherents. She exists to-day, not an effete institution, but in all the integrity and fulness of life, with her organism unimpaired, more united, more compact, and more vigorous than ever she was before.

Standing for Principle.—William J. Bryan was president of the Illinois College of Jacksonville, his Alma Mater, and the oldest educational institution west of the Alleghany Mountains. Mr. Bryan assisted it to the extent of \$5,000 a few years ago, and was made president. The board wished to profit by Mr. Andrew Carnegie's gift to colleges, and Mr. Bryan felt that the accepting of such a gift would have the effect of blinding the eyes of the college directors to economic truth, and convert the college into an ally of plutocracy. He feels that the college can not serve God and mammon. After entering his protest unavailingly, he felt called upon to resign. Now the right or wrong of this we do not discuss, but we honor the man who will stand for principle, tho he may be unwittingly wrong. Better a Saul persecuting the church because he believed it to be his duty, than some weak-kneed politician who trims his sails for all winds. There is more hope for the former wrong than for the latter right. Lowell has well said:

"I honor the man who is willing to sink
Half his present repute for his freedom to think;
And when he has thought, be his cause strong or
weak,
Will risk t'other half for the freedom to speak."

The world needs honest, single-minded men. God can bring such men to his truth, and He will if it takes a sevenfold brightness to check their mad career, as it did that of Saul of Tarsus.

In more ways than one it would pay people to heed the advice of Holy Writ and avoid contact with soothsayers, wizards, necromancers, charmers, consultants with familiar spirits, etc. In these days they are known as mediums, fortune-tellers, clairvoyants, hypnotists, etc. A mere passing incident is noted in a recent press despatch from Syracuse, N. Y.: "Mrs. Carrie E. Merriam, widow of Thomas Merriam, a wealthy manufacturer, has complained to the police that Professor Ross Edwards, after placing her in a trance, induced her to go to a bank and draw out \$4,000 with which, she declares, he departed. Professor Edwards, a clairvoyant, came to this city recently with his wife and a niece. Mrs. Merriam called on him to have her fortune told." If it were only money that people lose by patronizing these Satanic agencies, it would not matter so much. It is the loss of soul which comes of tampering with these forbidden associations that constitutes the greatest loss. Even if one should "gain the whole world" through advice of such counselors, it would not pay for the consequent loss of soul.

The Christian life is not a weak substitute for the life of the world; it is a new and more abundant life, different in aims, in objects, in nature, from the old. He who has it is "born from above."

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

III. THE INCARNATE WORD.

SHOULD the angel Gabriel be sent to this world to take upon himself human nature, and to teach the knowledge of God, how eagerly men would listen to his instruction. Supposing that he were able to set us a perfect example of purity and holiness, sympathizing with us in all our sorrows, bereavements, and afflictions, and suffering the punishment of our sins, how eagerly we would follow him. What exaltation he would receive. Men would desire to place him on the throne of David, and to gather the nations of earth under his banner.

If, when this heavenly being returned to his home, he should leave behind him a book containing the history of his mission, with revelations regarding the history of the world, how eagerly would its seal be broken! How anxiously men and women would seek to obtain a copy! Thinking people would store up the precious instruction for the benefit of future generations. Thousands from all parts of the world would copy the words of this book. With intense interest they would read and re-read its pages. For a time all other interests would be subordinated to a study of its contents.

One Above the Angels.

But one surpassing all that imagination can present came from heaven to this world. Nearly two thousand years ago a voice of strange and mysterious import was heard from the throne of God, "Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me. . . . Lo, I come . . . to do Thy will, O God."

A prophet said: "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Of Himself Christ declares, "Before Abraham was, I AM." "I and My Father are One." "As the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son."

As Paul beheld Christ in His power, he broke out into exclamations of admiration and amazement: "Without controversy great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him. And He is before all things, and by Him all things consist. . . . For it pleased the Father that in Him should all fulness dwell."

The Voice of the Infinite.

The Bible is God's voice speaking to us, just as surely as if we could hear it with our ears. If we realized this, with what awe we would open God's Word, and with what earnestness we would search its precepts. The reading and

contemplation of the Scriptures would be regarded as an audience with the Infinite One.

Christ reproached His disciples with their slowness of comprehension. They were influenced by maxims and traditionary lore, so that the truths spoken by the greatest Teacher the world has ever known were often lost truths to them. Christ led them to realize that He had put them in possession of truths of which they little suspected the value. After His resurrection, as He was walking to Emmaus with two of the disciples, He opened their understanding, that they might comprehend the Scriptures, so explaining the Old Testament to them that they saw in its teachings a meaning that the writers themselves had not seen.

Life and Light in the Word.

Christ's words are the bread of life. As the disciples ate the words of Christ, their understanding was quickened. They understood better the value of the Saviour's teachings. In their comprehension of these teachings they stepped from the obscurity of dawn to the radiance of noonday.

So will it be with us as we study God's Word. Our minds will be quickened, and our understanding enlarged. Those who receive and assimilate this Word, making it a part of every act, of every attribute of character, grow strong in the strength of God. It gives vigor to the soul, perfecting the experience, and bringing joys that abide forever.

THE GIFT OF GIFTS.

JESUS is not only the Servant of servants, the Prince of princes, the King of Kings, and Lord of Lords; but He is also the Gift of gifts. In the beginning, when the Lord made the world and all things therein, He constituted man the ruler of the beautiful dominion. Adam, together with Eve his lovely wife, was crowned with glory and honor. While the form of government was theocratical and kingly, it was also paternal in the highest sense.

The first human pair were enjoined to multiply and replenish the earth. Hence, the subjects of their kingdom, scattered abroad over all the beautiful earth, would have been the legitimate offspring of the king and queen, and for any of them to go to Paradise to see the king in his beauty and glory would have been simply a visit to the old homestead to visit father Adam, and mother Eve. And who can imagine a world thus governed, and thus peopled. It would be but one vast family, all dwelling together in love, and in the purity of holiness. All governed by the one great law of life, namely: "With love serve one another."

God's Plan Perverted.

This glorious plan was early thwarted by the sin of the first pair. But through Jesus, the second Adam, the grand purpose of God with relation to this world will eventually be accomplished. Immediately after the failure of Adam the first, Jesus, the beloved Son of the Almighty Father, gave Himself for the redemption of a lost and sinful world. At the very gates of Paradise Jesus began to reveal

Himself as the unspeakable gift of God to man. For four thousand years the gift of the Son of God was manifested in type by priests and sacrifices. And His manifestations for the salvation of man were continually seen in the many revelations of His will through holy men and holy angels.

At the end of that long period of giving His life in glory for man, we come to the mystery of incarnation, at Bethlehem, when Jesus laid down His life in glory, and took upon Himself the form of a servant, and in sinful flesh humbled Himself as a man. Then, through infancy, childhood, youth, and manhood, He gave His entire life for man. We may be enabled by the grace He giveth, to do the works that He did, teach the Gospel of salvation that He taught, and live the life that He lived. It is thus that the gift of His life in mortal guise is made of infinite value to us.

The Crowning Act of the Gift.

Then on Calvary Jesus laid down His mortal life for us. As our great and good Shepherd, He then and there laid down His life for the sheep.

On the third day Jesus took up His life again. But it was a glorified life, in the glory that He had with the Father before the world was. Now He is in the presence of God for us. Even in glory, at the right hand of the eternal Father, He is ministering His life for us. Through the instrumentalities of holy truth, holy angels, and the Holy Spirit, Jesus is freely giving us all things that pertain unto life and godliness, all things necessary to our moral redemption.

The Eternal Reign.

At no distant day His life of mediatorship, and intercession for us will end. He will deliver up His priestly work for sinners, and lay down His life as Priest-King, which life has been given freely to us, a gift which will bring eternal loss to all who reject it, and eternal gain to all who have accepted it. But when Jesus leaves His mediatorial throne, He will immediately enter upon a reign of greater glory and exaltation. His Father will give Him dominion, glory, and a kingdom, and seated upon His own throne of glory, He will begin His eternal reign in Paradise restored, the New Jerusalem. His kingdom and dominion will embrace the whole earth made new. It will be the first dominion as given to the first Adam, recast, redeemed, and glorified. No more curse, hence, no more sin, sickness, or death. This glorious reign of Christ as King of Kings in the kingdom of glory, will be without end. But that kingdom, together with its all-glorious King, will be given to the people of the saints of the Most High.

For the last time, and for all eternity, Jesus, as the Morning Star, will give Himself to His people. In that eternal state it will be seen that Jesus, the second Adam, has a great multitude of children who have been made His by being "born again," "born from above," and thus becoming new creatures in Christ Jesus. He is their "everlasting Father," and with this innumerable host of redeemed ones He has replenished the new earth. Then forevermore it will be the supreme joy of our adorable Redeemer to give Himself to all the heavenly family in the ministration of life, and knowledge, and peace, and bliss, without alloy, through the endless cycles of eternity. Jesus, the Gift of gifts, is ours, all ours. Let us accept and cherish the Gift; then, with Him, we shall receive all good things. O, how can we keep from singing! H. A. ST. JOHN.

TEMPORAL POWER OF THE PAPACY

BY ONE ON THE GROUND

A REIGN OF CORRUPTION.

Wealth of the Papacy.

"Attached to the great temple [St. Peter's] is the palace of his successors. A palace of some 11,000 or 12,000 rooms, or chambers, and containing enormous wealth and untold treasures, it is not unworthy for the successors of the greatest of kings and the mightiest palaces of the emperors of old Rome; such is the Vatican."

THE above quotation from a recently-published book, altho somewhat exaggerated in its account of the number of rooms which the Vatican contains, yet gives a good idea of the papal palace. If history has taught us anything, it has surely established this fact, that great luxury and riches go hand in hand with corruption. That the Vatican is no exception to this rule, we shall endeavor to show in the present article; and being a point quite well conceded, our task will be rendered more easy.

Constantine's Influence.

For the first three centuries of the Christian

but wholly from a material, point of view. And as political honors also became associated with the profession of the Christian faith, the statesmen and politicians vied with each other to do homage to the new religion. As a consequence, the influence and friendship of the bishops and priests were greatly sought after, and these persons grew in importance and riches by leaps and bounds. The bishop of Rome, being in the capital of the empire, exerted an extraordinary power in the affairs of the state, and consequently "became a prince of the empire, and lived in a style of luxury and pomp that awakened the envy and just indignation of the heathen writer Marcellinus. He rode through the streets of Rome in a stately chariot, and clothed in gorgeous attire; his table was supplied with a profusion more than imperial; the proudest women of Rome loaded him with lavish donations, and followed him with their flatteries and attention." Is it any wonder that a heathen exclaimed, "Make me bishop of Rome, and I will be a Christian"?

didates, Ursicinus and Damasus, who had been elected to the bishopric of Rome, and the contest for the supremacy lasted for several years, until finally the latter succeeded in taking undisputed possession of the See. But during this time "churches were garrisoned, churches besieged, churches stormed and deluged with blood." And Damasus himself, who is recognized by the church of Rome as a prominent pope, "at the head of a gang of gladiators, charioteers, and laborers with axes, swords, and clubs, stormed the church [of Liberius]; a hundred and sixty of both sexes were barbarously killed." And yet this pope has been canonized, and is among the so-called saints to whom the Catholics pray.

Thus we see that the papal chair became, early in its history, the object of contention and bloodshed, and it continued to be so for centuries. More than once, therefore, in its history the Catholic Church has beheld the spectacle of two popes reigning at once, and has seen even five popes at one time that endeavored to preserve the papal continuity.

Some Pages of Papal History.

As the subject under consideration is very vast, and our space is limited, we shall only take some incidents here and there throughout the papal history, and let them serve to give an idea of the epoch from which they are



The Basilica of St. Peter and the Vatican from the Tiber.

era there were no edifices dedicated solely and expressly to church purposes. During this time the Christians were largely subject to persecution, and therefore were not able to erect permanent buildings for worship. Hence we read, in the Bible, of churches held in private houses; and even at Rome, the capital of the empire, the church met in the house of Acquila and Priscilla. But with the so-called conversion of Constantine to the Christian religion, and the union of the Roman state with apostate Christianity, there began for the church a period of great material prosperity. The original edifices of the largest churches of Rome, such as St. Peter's, St. Paul's, St. John Lateran, St. Lorenzo, etc., were founded by Constantine himself.

Constantine not only caused numberless churches to spring up in Rome, but wrote letters offering both political and financial reward to the other cities of the empire, proposing to build them churches at public expense, and give them large sums of money for the maintenance of the poor if they would forsake the pagan religion. The heathen were not slow to take advantage of these offers, not from a religious,

Luxury and Corruption, Strife and Violence.

This pomp and luxury carried with it a flood of corruption and immorality, so that merely to name the dark and debasing sins committed in private life, and the terrible abuses practised in public life, by these self-styled successors of Peter, would fill volumes. I shall endeavor, therefore, to stir up but slightly the murky and slimy waters of the pontifical history, in order not to contaminate the air too much with the horrible stench and poisonous fumes of the bottomless pit of papal corruption.

As we have already noticed, the bishopric of Rome carried with it great influence, luxury, and riches, and hence it became a position highly sought after by ambitious and corrupt men. As a consequence, the election of the pope from very early times was an occasion of bloodshed and riot on the part of the different factions that supported their aspirant to the papal chair. The same bloody scenes that in the time of Pagan Rome were enacted on the occasion of the election of the consuls were repeated in the election of the popes. As for example, in the year 366 there were two can-

drawn. Having considered the corruption existing at the beginning of the union of church and state, let us open a page of the papal history of the ninth century. Without stopping to speak of John VIII., who rewarded with gold the bishop of Naples,—a man that, after putting out the eyes of his own brother, sent him to be imprisoned at Rome because he was allied to the Turks;—and passing over the account of this pope's order to the same bishop to decapitate twenty-two Neapolitan prisoners, allies of the Turks, together with the captains of the Saracens, let us speak of Stephen VII., who ascended the papal throne in 896. This pope hated Formosus, one of his predecessors on the papal throne, because he had hindered him from ascending earlier to the pontificate. But Formosus was dead. As Stephen could not wreak his vengeance upon him in life, he attacked his corpse. The body of Formosus was disinterred, placed on trial, and adjudged guilty of simony, the head was then cut off, and also the three fingers with which he had blessed the people; and the poor corpse was thrown into the River Tiber,

and all the pontifical decrees enacted by Formosus were annulled.

The historian comments thus on this incident:

A very strange example of cruelty and revenge from which one can see that the wrath of the priest wreaks vengeance even on putrid flesh, and his ire reaches even beyond the tomb.

The friends of Pope Formosus, greatly indignant at such horrible proceedings, arose in rebellion and strangled Stephen VII. And thus perished two of the so-called infallible guides of the Roman Church.

A Female Pope-Maker.

Shortly after this time the power in Rome lay largely in the hands of a woman, by name Marozia, who, together with her son, Alberic, elected and deposed popes according to her will. She caused her son to be elected pope, who assumed the title of John XI. "After the death of John, Alberic caused to be elected successively the popes, Leo VII., Stephen IX., Marinus II., and Agapetus II." And when he was near his death, he made the nobility swear that they would put his son on the papal throne when the ruling pope should die. And, in fact, when Agapetus died, the son of Alberic succeeded to the pontificate under the name of John XII. He was only a youth of eighteen years when elected pope, and he "devoted himself wholly to hunting, reveling, and women." "He made use of his power to satisfy every wickedness and vice; so much so, that during his pontificate the women of other cities had to refrain from visiting the tomb of the apostle for fear that the successor of Peter might violate their honor and virtue." I might observe in passing that it is evident the Holy Spirit had no part in electing the popes, as the Catholic Church claims. For, as we see in this instance, there were at least six popes put into the papal chair by a harlot, assisted by her son, a corrupt nobleman.

During the reign of this last-named pontiff, the emperor of Germany came against the city of Rome, and the pope fled from the city. The emperor instituted an inquiry into the affairs of his pontificate, and he found it corruption personified. "It was found that there were riotings with women, and practises of incest, to the extent of reducing the Vatican to a brothel. The pope had caused to be mutilated, blinded, and killed, bishops and cardinals; he had made a child of ten years old bishop, and had drunk in honor of the pagan idols and of demons." To cut the account of his reign short, we shall mention that on his return to Rome he visited cruel vengeance everywhere, but was finally killed by a citizen who surprised him in the outskirts of the city in illicit relationship with his wife. And thus perished another self-styled successor of Peter.

A Page from the Fourteenth Century.

Let us pause by this seat of corruption no longer, but open a page of papal history of the last part of the fourteenth century. Dante, the great Italian poet, has described the Papacy of his time in clear words as follows: "O the day that the church of Rome, uniting in itself two powers, fell into the mud and be-daubed itself and its load!" And again the same poet represents Peter as saying, "Those that have in earth usurped my place, have rendered it devoid of the presence of the Son of God, have made my tomb a pool of blood and stench, where the perverse one who fell from Paradise to earth finds himself consoled." This expression reminds one of the fact that

"the dragon gave the beast his power and seat and great authority."

The poet further likens the Papacy to a beast "that has a nature so wicked and malicious that it can not satiate its evil desire, and after its repast has more hunger than before." And, in fact, he even goes so far as to compare the Papacy to the woman seated upon the scarlet-colored beast of Revelation 17, as follows: "Your avarice has made the world sad, treading down the good, and elevating the depraved. Of you, shepherds, did the evangelist prophecy, when she who sits upon the waters fornicating with the kings, was seen by him." Again he says, "You have made yourselves gods of gold and silver, and in what do you differ from the idolators, if not in that where he has one, you adore a hundred." The famous poet Petrarch, writing of the same period from Avignon, where was then situated the papal throne, writes: "I am in the land of Gaul; the western Babylon, a place more contaminated than which the sun does not look upon; and the cruel Rhone, which resembles the boiling Cocytus and the Tartarean Acheron; where the head of the fishermen, poor at one time, and now in a marvelous way forgetful of his principles, possesses a kingdom which he says he has by heredity. It amazes one to think back upon the apostles, and then to look on these loaded down with gold, clad in purple, proudly adorned with rich spoils which they have robbed from princes and people."

And of the moral condition of the time, the bishop of Orvieto, writing concerning Rome in 1362, says: "I believe that in no city has there ever been so many fallen women as there are in Rome in our days. Here are gathered from far and near those that are married and those that are nuns, consecrated to God; here they are maintained, nourished, and defended as fallen women, and recognized as such, because from these they derive benefit, advantage, and an enormous revenue." The bishop concluded by saying that "one understands that the papal government does not want sheep without wool." These are strong words regarding the papal corruption, especially coming from a bishop of the same church.

Rome, Italy.

C. E. MILTON.

(To be continued.)

I COME.

Just as I am, Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O blessed Lord, I come.

In this glad morn of life's brief day,
My life to give, my vows to pay,
With no reserve and no delay,
With all my heart I come.

Just as I am, young, strong, and free,
To be the best that I can be
For God and right, for truth and Thee,
O Lord of life, I come.

For Thy dear sake to win renown,
To take the conqueror's glorious crown,
And at Thy feet to cast it down,
O Jesus, Lord, I come.

MARIANNE HAERN.

THE whole company of saints is like to a well-tuned instrument, the strings whereof, tho not all of one note, but some higher, some lower, yet all together make a sweet harmony, nor can the loudest be without the smallest.

—Jenkyne.

PRESENT TRUTH AND PRESENT DUTY.

"Wherefore I will not be negligent to put you always in remembrance of these things, tho ye know them, and be established in the present truth." 2 Peter 1:12.

WITH present truth comes at the same time a present duty,—a duty to give it to others. We can be well posted on present truth, yet not necessarily be well established in it. It is quite possible, even, to be thoroughly well posted in all the theories of the Third Angel's Message, while being but poorly established in it. It is one thing to hold truths in the mind, but a totally-different thing to have those truths so much a part of one's character that in our daily lives may be seen their purifying and sanctifying influence. Not only should we be able to give a reason for the hope within us, but our lives should actually be such as will lead our associates to recognize that we have been with Christ and have learned of Him. In these perilous times, those alone who, knowing the truths for these times, become thoroughly established in them, can reasonably expect to triumph with the present truth.

Who can measure the power that would accompany this truth if in the life of every individual professing to accept and follow it, there could be seen a manifestation of the truth equal to his knowledge of it? Instead of endeavoring to practise what we preach, would it not be better were we to preach what we practise? The Master Himself said "I must work the works of Him that sent Me, while it is day; the night cometh, when no man can work." Not alone must His disciples work, but the Saviour Himself recognized that He must work, too. O that every one of us would realize his responsibility to work the works of Him who has sent us! And we must work along Christ's lines, while the day lasts, for the time is rapidly approaching when "no man can work."

If our lives were flavored with the spirit of truth, and our time were occupied with wisely-directed efforts to lead others into the light, God's Spirit would prepare the way for us, and open the hearts of honest seekers after truth, for the reception of the rays of light and the seeds of truth we could take to them. We have been entrusted with a great message, a solemn and vital truth, which the world is sadly in need of just now. This light and truth we know is due to the world, and it is our bounden duty, our solemn obligation, to carry to those who sit in darkness, who are in the very shadow of death, that message which has been entrusted to us. Shall we neglect this duty?

"Freely have ye received; freely give," said Christ. Those words apply to us to-day. We have been made debtors to the world for every ray of light, every bit of truth, that we have received. And there is no way of discharging our debt, other than by faithfully giving to those around us, that which we ourselves have received. Paul said, "Wo is me, if I preach not the Gospel." Every soul who knows the stirring truths for these last days, yet fails to pass them along, will sooner or later become lukewarm and indifferent; it is certain to come.

How to Become Established.

We can not become established in the present truth unless we have the experience and make the effort to give it to others. If we would avoid being shaken and tossed about by every wind of doctrine that blows we must become firmly established upon the firm foundation of truth. Surely those who have bravely taken their stand for the truth for the present

time, are not those who will turn their backs upon the duty that comes with it. Every individual who has accepted the Third Angel's Message, has a duty to perform in spreading the truth and warning the world. We must do the work Heaven left for us to do. Christ is spoken of in the Bible as being represented by a man who took a journey into a far country, and left "to every man his work." So, whether we be ministers, Bible workers, medical missionaries, or none of these, each of us has a part to perform that we alone can do. And if we are willing to do our part, the Holy Spirit will be ready to show us what we are to do. So let us all, with cheerful heart and willing mind, do what our hands find to do, and set about it without delay.

Now is "the accepted time," to-day is the day to begin. We can not learn how to work for souls by waiting. Ask God earnestly for the wisdom He promises to those who seek it; walk in all the light you have; and God will bless and give force to the words you speak, publicly or in private, and send home to the hearts of your listeners the words of truth and the seeds of righteousness. God's Spirit will accompany and bless every honest, humble effort put forth to spread the truth and to save souls for the kingdom. A ship that is standing still can not be steered. But start the vessel, and the captain can steer it aright. Far better is it to be doing something, even tho it may be marred by some mistakes, than not to do anything, and be standing idle when there is much to be done in the vineyard of the Lord. If we have first a willing mind, and a humble heart, with sincere and earnest purpose, the One at the helm will guide our little bark aright, even tho we may have started in the wrong direction.

Have you some truth or light that your neighbors have not yet found? That fact is in itself your commission to go and tell them about it. What it has done for you, is the best proof of its genuineness, and constitutes the credentials of Heaven that you are warranted in giving it to those who know it not. While we may not have many great or wonderful opportunities for proclaiming the truth, yet all around us, on every hand, are small openings for the dissemination of truth, and the scattering of seeds of heavenly light. Let us pray for faithfulness and wisdom that we may know how best to improve these opportunities and step into the openings that come to us; for if we are faithful, we may be sure God will attend to our being successful. The Word says, "Well done, good and faithful servant."

How Begin?

A natural question which is likely to be asked is, How can I begin? Reader, it is difficult to answer this question, for the work of seeking souls, and doing heart to heart soul-winning, is so diversified, that no set rules can be given. But at the very outset, one thing is of vital and all-important necessity—that we have the missionary spirit. None but those who have such a spirit can ever become truly successful soul-winners. Nor is this missionary spirit to be obtained by months of theoretical study of books, or a certain period of years spent in some college. It comes as a gift from Him who was the world's greatest Missionary. Are we actuated by this spirit, the true missionary desire and longing to bring sinners to Jesus? Then our lives will be absorbed by the restless desire to see souls saved. Brother, sister, do you really want to possess this desire, if you do not at present? Ask God for it, and

He will grant it to you. Ask Jesus to give you for a moment one glimpse of the misery and wo of earth's multitudes, and your heart will be so touched that nothing will content you other than that your life shall be devoted to laboring for your fellow men. How very true it is, that "the whole creation groaneth and travaileth in pain." Could we but behold the darkness, the suffering, and the sorrow of this old world to-day, we should surely want to use all our energy of mind and heart in an effort to seek and save the lost.

Is there not enough power in present truth to enable us to see our duty regarding it? Surely the privilege of taking light and truth to those who have it not but need it greatly, is one of the grandest ever given to fallen man. Angels are to help us in this work. God's Spirit is ready to direct our minds and to soften and prepare the hearts of those for whom we labor. Let us go forth, then, in the Spirit's power, to practise this truth, to teach it, to carry it to the homes of the people. Feed their hungry souls, enlighten their darkened minds. If every individual who loves this present truth, were endued with power from on high, and working earnestly to spread it, the time would be hastened when the work would be finally closed, and those who had been true to their trust would triumph gloriously with it.

Missionaries are made by doing missionary work; that alone will give the essential experience which constitutes the practical soul-winner. And if we expect ever to become a missionary, we must begin some time. To-day, the Master says, to all who are not actively engaged in His vineyard: "Why stand ye here idle?" Let us answer, willingly, gladly, "Here am I; send me;" then, having consecrated all our energies to Him, labor, and watch, and pray.

W. S. SADLER.

OBSERVING DAYS.

"Ye observe days, and months, and times, and years." Gal. 4:10.

THE Christian who has become convinced of his duty to observe the Sabbath of the fourth commandment, is quite liable to have this text quoted to him by people who judge him to be guilty of the fault of the Galatians. Let us see if this scripture does not apply even more forcibly to those Christians who observe Sunday.

In the Roman Catholic Church the following events in the life of our Saviour are commemorated: The time of His incarnation, His birth, the visit of the wise men, the circumcision of Jesus, the forty days' fast, the institution of the sacrament, Christ's entry into Jerusalem, His agony in the garden, His death, resurrection, and ascension.

In honor of the virgin Mary, the following six events are commemorated. Her conception, birth, purification, presentation at the temple, her visitation, and her death.

The angels also are remembered in Michaelmas Day, the apparition of St. Michael, and the Day of our Guardian Angels.

Reckoning Sundays and the feast days of the various saints, and about one hundred fifty fast days in the year, the Roman Church observes 217 days in the year.

Not one of these days is of divine appointment.

And some Protestants observe in some way over two hundred days annually, all of which are also of human origin, 178 being the same as those observed by Rome.

The Jews observe forty-three days, not reckoning the Sabbath.

Seventh-day Adventists observe only the weekly Sabbath, fifty-two days in the year, and these are of direct, divine appointment—from the beginning of earth's history. The foregoing facts show that they are hardly to be deemed the class to whom the apostle's reproof applies.

A. CARTER.

COMPULSORY RELIGION.

RELIGION is chiefly, as it ought to be, a matter of compulsion. The flesh and the devil urge us to let life be controlled by our feelings. God gives us a will, and says, Use your will to compel yourself to do right whether you feel like it or not. The devil sees to it that we do not "feel like it" a large part of the time. Of course good deeds ought to be done "willingly"—that is, as the result of our will. To be willing to do right is to will to do right; and we must often will to do what we do not want to do.—*Sunday-School Times.*

OWNERSHIP OF THE EARTH.

1. *To whom does the earth belong?*

"The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1.

2. *To whom did the Lord promise the world?*

"The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4:13.

3. *Who are the seed of Abraham?*

"They which are of faith, the same are the children of Abraham."

"If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:7, 29.

4. *What special character do the future possessors of the earth manifest?*

"Blessed are the meek; for they shall inherit the earth." Matt. 5:5.

5. *Why will not the present land monopolists and their heirs continue to hold possession?*

Because "evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

6. *By what process will this great change be brought about?*

"The heavens and the earth, which are now," are "reserved unto fire against the day of judgment and perdition of ungodly men." At the coming of the "day of God," "the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Because of this purifying process, "we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3:3-13; also Rev. 21:1-5.

7. *With what spirit should believers look forward to their inheritance?*

"Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." James 5:7, 8.



THE ROAD LEADS HOME.

O PILGRIM, as you journey, do you ever gladly say,
In spite of heavy burdens and the roughness of the
way,
That it does not surely matter—all the strange and
bitter stress,
Heat and cold, and toil and sorrow—'twill be healed
with blessedness,

For the road leads home?

Home! the safe and blissful shelter where is glad
and full content,
And companionship of kindred; and the treasures
early rent

From your holding shall be given back more pre-
cious than before.

O! you will not mind the journey with such blessed-
ness in store,

When the road leads home.

O! you will not mind the roughness nor the steep-
ness of the way,

Nor the chill, unrested morning, nor the dreariness
of the day,

And you will not take a turning to the left or to the
right,

But go straight ahead, nor tremble at the coming of
the night,

For the road leads home.

And often for your comfort you will read the Guide
and Chart,

It has wisdom for the mind, and sweet solace for the
heart;

It will serve you as a mentor, it will guide you sure
and straight,

All the time that you will journey, be the ending
soon or late—

And the road leads home.

—*The British Weekly.*

CHINA DURING THE PAST YEAR.

STILL another year—a most eventful year—has been added to the millenniums of Chinese history. It is marked by tremendous events which definitely and solemnly predict great consequences affecting the spiritual and material well-being of this race. The world at large has experienced mighty changes during the past year, but in a pre-eminent sense China must be looked upon as having been the world's storm-center where a few very troublesome world problems have been settled, at least temporarily. In it all, let us believe and be thankful, men and nations have unconsciously been fulfilling the purpose of Him who "ruleth in the kingdom of men."

The War.

The great outstanding event in the far East during the past year has been the fierce struggle between Russia and Japan. No well-informed person can seriously doubt that in the final analysis China was the real cause of this war, she was the apple of discord, the bone of contention. The seat of the war was not only within the limits of the empire, but in the very home of the reigning dynasty. The grave fears entertained by many that China herself would be involved, were by no means fanciful or unnatural. This serious eventuality was, however, in the overruling providence of God, ward off; and while it is true the war spirit

did in some instances assert itself, yet it remains a fact that outside the immediate theater of war operations, all business interests and missionary activity went forward without serious interruption.

For the present, the war clouds have passed out of the political heavens of the far East, and tranquillity again prevails after the furious storm. Humanly speaking, the after effects of this terrible struggle seem to promise peace, at least for the time being. By a series of unbroken successes, granted in the wise purpose of God to Japan, emphasized by the overwhelming defeat of the Russian arms at Mukden, and later by the annihilation of the Baltic fleet in the straits of Tsushima, the whole world has come to realize that new forces are at work in the Orient, and that new voices must be heard in the councils of the great powers. However it may effect the world commercially, it seems clear that politically China's integrity

engendered by the foreigners, either consciously or unconsciously. A wide-spread and bitter boycott against American goods, having its origin in Honolulu, if reports are reliable, has swept over large portions of China, especially along the seaboard, and is still vigorously prosecuted in some parts. No doubt, this is one of the after effects of the late war, and in a large measure indicates the spirit and aim of the Chinese people. China, deep down in her heart, wishes to be free of all foreigners.

Of calamity and distress, arising from natural causes, China has, during the past year, as in all the past ages, had her full share. Drought, floods, storms, have brought waste and destruction of property and life in different parts, tho perhaps not in a greater degree than in any former years.

Modern Ideas.

The past year has witnessed the passing away of China's age-honored educational system. That which more than any other one thing has made China what she is, has as it were been swept away with a single stroke of the imperial pen. No longer will literary degrees based upon the wisdom of the ancient sages entitle a man to civil or military office. A few years ago this change would have been looked upon as a sure step to the complete downfall of the entire Chinese economy. So essential a part of China's civilization was this



Hankow Bund and Shipping, China.

and the world's equilibrium are guaranteed for some time. The Russian advance has been checked, China has been saved politically, and Japan has assumed the leadership of the far East. And all these results are made secure by the Anglo-Japanese alliance which followed close upon the termination of the war.

General Status of China.

The internal state of China has been that of general tranquillity, tho some local disturbances have taken place, arising from a variety of causes; in the main, however, evincing an anti-foreign spirit. The most serious of these was the massacre of five American missionaries at Lienchow, in the province of Quangtung, October 28. Riots at Amoy and Shanghai, in which something like a score of Chinese lost their lives, are painful reminders of the ill will

educational system. But in these days of China's awakening, this whole matter has quietly been displaced by modern educational methods and subjects; and that, too, with the apparent consent of all classes. Examination halls, temples, and other buildings are fast being made over into public schools, conducted along modern lines both as to method and matter. Nor is this in one province or two, but in all the provinces of the empire. No less than thirteen, out of the eighteen provincial capitals have now colleges of Western learning. Not less than 10,000 Chinese students are in Japan pursuing advanced courses, while the coast ports have thousands of Chinese boys and young men all bent on the same object. These are facts full of meaning, and require no comment.

Foreign Literature.

Foreign literature as never before is in demand throughout the entire empire. Journalism in China is of recent years, but at present no less than 150 daily, weekly, and monthly periodicals are issued in the ports; and inland cities are fast adopting this modern way. The literature pouring forth into China can indeed be called a veritable flood, which is exerting a mighty influence in leavening this great mass of humanity. The last report of the Defusion Society puts the figure at 2,361 as the actual number of different books issued within the last year. These books, let it be remembered, are modern, and deal with foreign subjects as contrasted with things purely Chinese. One thousand of these, published by Chinese houses as a commercial undertaking, deal solely with secular subjects. Of this thousand, 120 deal with the subject of war, being the largest number devoted to any one subject; 299 are by the Roman Catholics and deal mostly with religious topics from their own point of view; more than 600 are by missionary bodies or societies of allied purposes. China is a land of books, and now that she is casting aside the old, and eagerly turning to the West for something better, she should have a literature laden with the mighty truth of God. Here is a door of almost infinite opportunity swung wide open to us.

New Forces.

The hitherto latent energies of this race are asserting themselves in a variety of ways. The *Times* (English), in its issue of September 6, has the following editorial statement: "The war between Japan and Russia, its immediate and tangible results, and its probable and possible consequences in the future, are without parallel in the record of mankind." This war seems to have let loose a multitude of new forces. This is seen in the founding of military schools and academies, in the rapid extension of railways and the postal system, in the anti-foot-binding crusade, the increasing demand for modern education, and, perhaps most of all, in the pronounced efforts of Japan to conquer China commercially and intellectually. Very active Buddhistic propaganda is being carried on in several of the provinces of China under Japanese influence; and a large Japanese literature of very questionable character has recently found its way into China. Within the last year the Chinese Government has come to see as never before the value of railways, and, largely through the influence of the merchants of Hunan and Quantung the concession for the Hankow-Canton Railway, originally given to the Americans, but afterward practically bought up by the Belgium Government, has been redeemed by China for £1,350,000. By imperial edict a commission of Chinese is visiting Japan and western countries to study the government system and political economy of those nations, that China may intelligently advance with the modern world. Still another edict refers to an intention on the part of the Chinese Government to establish a representative parliament in some twelve years' time, and with this in mind a Chinese commission is to make a tour of the world to study the parliamentary systems of other countries.

Mission Work.

Fortunately this awakening on the part of China is not confined to material and worldly interests. The past year has witnessed an increased interest in the things of God. Missionaries of large experience testify that much of

the prejudice of former years is fast passing away, especially among the official and educated classes. A constant stream of Christian literature is flowing to the different parts of the entire empire.

Manifestly this is a critical time for China by reason of the deep intensity that has laid hold upon the whole nation. The new forces that struggle for recognition have within themselves tremendous possibilities either for good or evil. This is China's day of visitation. The opportunities for carrying the truth are simply unbounded. How long this door of entrance will remain open no one can say. Every opening providence invites us, and every sign warns us, to enter upon this work without delay, and with no divided heart. What have you done, and what are you now doing, to answer this call?

J. N. ANDERSON.

OUR WORK AND WORKERS.

REPORTING to the Visitor, Brother G. Medairy notes the organization of a church of thirteen members at Waynesburg, Ky.

A CONFERENCE district meeting was held recently at Coshocton, Ohio. The city hall, heated, was granted to the brethren for meeting purposes free of charge, through the kindness of the mayor.

WRITING from Grove, Ky., Brother E. L. Sanford reports that a two-weeks' series of meetings, held in a private house, has resulted in six new Sabbath-keepers. These are the husband and wife in three respective families.

FROM a private letter from College View, Neb., we learn of the death of Prof. August Kunze, about March 15. He was instructor in German—including rhetoric, Bible, and history—and New Testament Greek, in Union College. We have not learned particulars.

THE Pasadena (Cal.) Evening Star gives liberal notice of the meetings held in that city by Brother Wm. W. Simpson. On Sunday evening, March 13, the Y. M. C. A. Auditorium was packed, and a thousand people were turned away for want of room.

BOTH the Sentinel and the Democrat, of Sedalia, Mo., give liberal space to the advocacy of religious liberty. The former quotes from our new quarterly, Liberty, published at 222 N. Capitol Street, Washington, D. C., and the latter admits a contribution from Brother W. A. Theo. Miller.

IN the Southwestern Union Record we notice reports that six members were added to the church at Douglas, Texas, in connection with meetings held by Brethren N. V. Willess and W. L. Brandon. Also, that two converts had responded to the labors of Brethren C. W. Miller and H. Schmidt, among the Germans of Henrietta, Texas.

THE South African Missionary gives an encouraging report of Cape Colony Conference, as presented at the late annual session. There were added to the conference the past year four churches. There was also an increase of funds from all departments of the work. Officers were elected as follows: President, W. S. Hyatt; secretary and treasurer, T. J. Gibson; secretary of Sabbath-school Department, Mrs. I. J. Hankins; auditor, A. H. Mason; executive committee—W. S. Hyatt, I. J. Hankins, J. M. Freeman, E. A. Ingle, J. J. Wessels, A. H. Mason, George Thomason, M. D.

THE officers of the new North Pacific Union Conference are as follows: President, W. B. White; vice-president, A. J. Breed; educational secretary, M. E. Cady; religious-liberty secretary, A. J. Breed; auditor, W. C. Railey; executive committee—W. B. White, A. J. Breed, M. E. Cady, and the presidents of the several local conferences in the union. In the distribution of labor it was arranged that Brother E. L. Stewart act as president of British Columbia Conference; Brother F. M. Burg, president of Western Washington Conference, and Brother W. F. Martin, president of Montana Conference.

THE recent session of the Northern Union Conference, held in Minneapolis, is said to have been marked by a spirit of courage and united action.

Many citizens attended the meetings, which were marked by deep spirituality. It was decided to publish a union conference paper, to be called the Northern Union Reaper. Officers of the conference were elected as follows: President, R. A. Underwood; vice-president, C. A. Burman; treasurer, C. M. Everest; missionary and recording secretary, C. L. Emerson; educational secretary, which will embrace the work of the young people and general Sabbath-school interests, O. J. Graf, of Union College; field secretary, J. S. James; religious liberty secretary, E. G. Hayes; auditor, L. E. Koon.

REPORTING a visit to the Heisterbach church, in the Orange River Colony, South Africa, Brother I. J. Hankins says: "The Heisterbach church numbers thirty-seven, twenty-five having been added the past year. They pay about £50 tithe per quarter. Two were baptized during our meetings. Four Zulus were received into the church. These speak Sesuto and Dutch. They are men of Christian experience, and quite intelligent in the truth. They are working among their fellow natives, and are anxious to fit themselves to be missionaries to their people. I found the brethren very appreciative and very hospitable. The Lord blessed us in our study of His Word and work. Miss Sutherland is having an interesting church school in which I spent a pleasant forenoon."

OUR brethren in Canada have secured over fifteen thousand signatures to a petition against the enactment of a Dominion Sunday bill now being considered by the Dominion Parliament. The petition contains the following proclamation, issued in 1858 by Queen Victoria:

Firmly relying ourselves on the truths of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.

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HEALTH; HOW TO FIND IT WHEN IT'S LOST; HOW TO KEEP IT WHEN IT'S FOUND.—Written by B. Franklin Richards, whose long and careful study of the subject of health in its different bearings has well fitted him to answer the questions propounded in the above title.

After showing from reliable statistics the appalling fact that we are fast becoming an eyeless, toothless, and stomachless race, the author considers the details of such practical, everyday questions as good foods, food combinations, influence of stimulants, advantages of vegetarianism, how to avoid consumption, care of the teeth, office of the skin, value and proper use of the bath, home remedies, etc.

To illustrate and make all these points perfectly plain, more than a dozen carefully-prepared tables are introduced. These tables alone are worth more than the price of the entire volume. It contains 222 pages, and is so thoroughly indexed as to enable one to instantly refer to any passage. Well bound in cloth, price \$1.00

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HOME.

THERE lies a little city in the hills;
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea,
Comes as a white, soft hand, and reaches o'er
And touches its soft face most tenderly.

Unstirred and calm, amid our shifting years,

Lo! there it lies, far from the crash and roar,
With quiet distance blurred, as if through tears.

O heart, that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end,

Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into the infinite love will lead thee home.

—Edward Rowland Sill.

INFLUENCE AND RESPONSIBILITY OF MOTHERS

II. TRAINING TO PURITY.

IF you were to ask me which is the most beautiful and perfect emblem of purity that this sin-cursed planet can produce, I would answer, By all means, an innocent child, a sinless babe. And the problem which is ours to solve is of tremendous import: How shall we keep pure and spotless those sweet buds of promise which Heaven has graciously given? What ought parents to do? and what ought they to refrain from doing, in order to bring about this most desirable result?

"Susie asks me so many questions," says one mother, "that I must confess I don't know how to answer them. Sometimes I just feel obliged to *fib* a little, you know. Really I can't help it, 'twouldn't do to tell her the *truth* about *some* things—now would it?"

Well, my friend, I think the truth is always better than a lie; and if you tell a lie to your innocent child, please don't think he will not find it out. You may deceive him for a time, but he will discover the deception, and then you will stand condemned and guilty in his sight. And how natural it will be to retaliate by deceiving you. O, it is productive of nothing but mischief. On the other hand, a wise mother can cleverly and tactfully turn the susceptible mind of her child into other channels of thought, until he shall be old enough to comprehend the explanations you must make, and the questions which must some day be answered. Let me tell you what I consider the three greatest enemies to the purity of innocent childhood—Bad books, flashy newspapers, and bad companions.

"But what *can* I do?" some one asks. "I must keep informed of the passing events of the world by reading the newspapers, and, of course, if I have them in the house, the children will get hold of them."

My sister, does it make you a better-informed woman or a more intelligent one, to spend an hour or two every day reading a minute description of some wretched scandal or horrible murder? what if it *is* a fact?—which thing you can't be at all sure about,—does it make you a better mother, to know all the revolting details? Bad newspapers prepare the

way for bad books, and bad books for bad companions, for vile words and vile stories.

It seems almost an unneeded caution to speak of the harmful effect of a single vile story or an obscene word or a questionable joke, upon the mind and heart of a pure child. My sister, your innocent child should be as carefully shielded from such soul poison, as from the deadliest drug, and more so; for it is more terrible to poison the soul than the body.

And, O ye fathers, does it not seem strange and appalling that a description of the latest prize-fight or ball-game appeals to you more than a report of the foreign missions? And still we wonder at the perverseness of the children, and fail to understand why we can not keep them pure and innocent. "Can one go upon hot coals, and his feet not be burned?"

"But how can we teach purity to our children, when our own hearts are filled with impurity and evil thoughts?"

The question is pertinent. It can not be done. The first thing in order is to cleanse our own soul-temples, and when the fountain becomes pure, the stream will be pure also. "But our thoughts come unbidden; how can we control them?" How? Thank God, it is possible to bring into captivity *every thought* to the obedience of His will.

"But," you say, "I have tried and tried; it is of no use. The evil thoughts will come; I *hate* them, but they will come."

Well, but there is a remedy. Surely you can never train your children in the paths of purity while your own souls are smirched with sin. My brother, my sister, ye whose hearts cry out for purity, *this do*: Go to your chamber, and on your bended knees plead for the victory. He who made man's heart has complete power over it when it is surrendered to Him. **He knoweth our frame.** Tell Him all about your trouble; tell Him you can never do this for yourself. Tell Him of your vain and fruitless efforts. Repeat to Him his promise, and He will respect His own word, that He will "cleanse us from all unrighteousness." Go to the Strong for strength, and to the infinitely Pure for purity. The suggestions of Satan can not stay in your hearts when you have given free entrance to the mighty Spirit of the living God. "Let the wicked

forsake his way, and the unrighteous man his *thoughts*, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." Cry mightily unto Him who has said, "Blessed are the pure in heart," and He will surely answer you; He will *wipe* the evil thoughts from your heart, as a "man wipeth a dish."

Then you are able, in His strength, to teach true purity to your children.

LILLIE D. AVERY-STUTTLE.

FATHER'S KNEELING-PLACE.

SOME children were playing "hide the handkerchief." We sat and watched them a long while, and heard no unkind word, and saw scarcely a rough movement. After a while little Jack, whose turn it was to hide the handkerchief, went to the opposite end of the room, and tried to hide it under a cushion of a big chair. Freddie immediately walked over to him, and said in a low, gentle voice, "Please, Jack, don't hide the handkerchief there; that is father's kneeling-place."

"Father's kneeling-place!" It seemed like sacred ground to me as it did to little Freddie; and by-and-by, when the years roll on, and this place shall see the dear father no more forever, will not the memory of this hallowed spot leave an impression upon these young hearts, that time and change can never efface, and remain as one of the most precious memories of the dear old home?—*Selected.*

THE LITTLE BOY'S QUESTIONS.

THERE were pictures of firemen and fire-engines in the book that the little boy had found, and he carried it directly to his elder sister and began to ask questions about them. She could not tell him all he wished to know—only the chief of a fire department could have done that; but she explained the pictures as well as she could, carefully choosing words that the child would understand, and he went away at length, wiser and happier.

"I thought you were in a hurry to finish that dress," said a girl friend, who had looked and listened with amazement. "Why didn't you tell him you didn't know, or put him off in some way?"

"If I were set down in a strange country, where I wasn't very well acquainted with the language or the customs, I'd expect people to be patient with *me*," the boy's sister answered. "Harry has been in this world only seven years, you know, and he sees and hears many things he can't comprehend. Isn't it natural that he should ask questions?"

"I am not very wise, but since he pays me the compliment of thinking that I am, I feel as if I ought to be polite at least. If I lied to him in order to get rid of him, his confidence in me wouldn't last very long. If I put him off with an excuse—well, I think it's just as mean to starve a growing mind as it is to starve a growing body.

"Really, the easiest way is to answer him as fully as I can. That gives him something to think about. Then he isn't half so likely to chatter about a dozen different things, and he learns more, too.

"I didn't intend to preach a sermon, Katie," the girl added, smilingly, "but I studied this out for myself when little brother began to find his tongue, and I'm sure I'm right. I asked questions when I was his age, and I still re-

member the answers to many of them. Early impressions are lasting, you know, either to help or to hinder. I want Harry to recall me always as a sister who was honest with him and willing to help."—*Youth's Companion*.

THE HEALTH OF SCHOOL CHILDREN.

A VERY important investigation has just been completed by the health authorities of this city. The information obtained a short time ago, when an inquiry was made regarding the number of children who came breakfastless to school, was so surprising that a more extensive investigation of the general health of children than has hitherto been made, was planned. Four schools of the primary grade were selected from the poorer quarters, but not from the worst sections, in order that fairly representative results might be obtained. One hundred inspectors were detailed to examine the children of these schools, and the results announced show a startling state of affairs. The exact number of school children examined was 13,941, and of this number 6,294 are described as requiring medical attention. Defects of vision and swollen cervical glands were the most prevalent defects, the number affected in this way being in each case over 3,000.

Bad as this showing is, it is more than paralleled by recent studies of a similar nature made in Great Britain. Two years ago a medical census of the school children of Edinburg revealed the fact that 70 per cent. of them were actually diseased, and in London the conditions were found equally deplorable. The question is being taken up in earnest by the New York health department, and far-reaching plans are being made for the extension of the system of examination, and for attempts at improvement of the health of the city's vast child population. The records of the examinations are entered in a card index, and the parents of each child are to be notified of the abnormality noted, and advised to obtain medical advice. At the end of a month the child is to be re-examined, and if it is found that the parents have not consulted a doctor, a health inspector or a nurse will visit the family and find out why not.

This work is one of exceeding importance for the welfare of the coming generation of New Yorkers, and the health department should be seconded in its efforts to ameliorate the existing evils by the financial aid necessary to prosecute so extensive an undertaking.—*The (New York) Medical Record*.

RULES FOR HANDLING BOOKS.

- NEVER touch a book with damp or soiled hands.
- Never pull a book from a shelf by the binding at the top, but by the back.
- Never open a book farther than to bring both sides of the cover into the same plane.
- Always place a large book upon a table before opening it.
- Always open a large book from the middle, never from the ends or cover.
- Never hold a small book with the thumb pressed into the binding at the lower back, but hold it with the thumb and little finger upon the leaves and three fingers upon the back.
- Never hold a book near a fire.
- Never drop a book upon the floor.
- Never lean or rest upon an open book.
- Always mark your place with a thin book-mark.
- Never close a book with a pencil, pad of paper, or anything else between the leaves.
- Never rub dust from books, but brush it off with a soft, dry cloth or duster.

Never touch a book with a damp cloth, nor with a sponge in any form.

Never attempt to dry, by a fire, a book accidentally wet, but wipe off the moisture with a soft, dry cloth.

Always keep any neatly-bound, borrowed book covered with paper while in your possession.

Never cut the leaves of a book or a magazine with a sharp knife, as the edge is sure to run into the print, nor with the finger, but with a paper cutter or ordinary table knife.

Never turn leaves with the thumb; always, turn leaves from the top with the middle or forefinger.—*Selected*.

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

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China.—We call especial attention to the article on China in our Missions department. Brother Anderson has given us much instruction and a cheering report. He portrays before us a new China, arousing from her lethargy of centuries, fast becoming imbued with the modern spirit of war and commercialism. He also reminds us that behind the scenes is the hand of God opening doors for His missionaries and His message. For that, we thank God, and pray that many laborers may go forth. We have much other interesting mission matter on hand.

Observing Days.—Paul told the Galatians: "Ye observe days, and months, and seasons, and years. I am afraid of you, lest by any means I have bestowed labor upon you in vain." Gal. 4: 10, 11. It is assumed that these were days observed by the Jews; but it is pure assumption, the context does not warrant it. Admitted that certain Judaizing teachers had gone down to Galatia, and taught the new converts that they were saved by their works. These Galatian Christians would naturally endeavor to do works of supererogation, and think that God would be glorified, and they saved more abundantly if they took their own ancient heathen customs and brought them over into Christian practise. And so the teaching, instead of making them Jews, would drive them back to heathenism. And this is just what it did. Listen to the two verses preceding the one quoted above: "Howbeit at that time [when unconverted], ye were in bondage to them that by nature are no gods; but now that ye have come to know God, or rather to be known by God, how turn ye back again to the weak and beggarly elements, wherunto ye desire to be in bondage over again." Now, one can be in bondage in striving to keep the Decalogue, but that was not what these Galatians did. They went back again to the service of the gods which were no gods; and the evidence

of this is, that they began to observe the days and months and seasons of years of Paganism, or heathen worship. Even as early as this the pagan customs, chief among which is "the wild solar holiday" of all pagan times, began to come into the Christian church.

"Temporal Power of the Papacy."—It is with no feelings of joy that we print the series of articles under the above heading. Roman Catholics are no worse as men and women than other children of men. There are many faithful, loyal souls to Christ in the Catholic Church, not because of the system, but in spite of it. It is not the people we condemn; it is the system; balefully evil it is, and the temporal power régime gave it opportunity to reveal itself. It would make of men of any class or people who adhere to it, just what it has made of its adherents in the past.

JAPAN FAMINE FUND.

There have been the following responses to our last-page note of two weeks ago.

M. Elliott	\$10.00
F. I. Oaks	1.00
T. G. Cady	20.82
Friends in Bakersfield	.65

These receipts are up to March 21, 1906. As all the letters do not come to this department, without extra trouble, the editor will receipt them as above.

A word of explanation: The advertising department have, through misunderstanding, accepted a full-page advertisement from the *Christian Herald*, appealing for funds for relief in north Japan. The advertisers wanted the last-page position, which we could not grant. In fact, our refusal covered the entire paper. The advertisers understood that it referred to last page only, and so forwarded by express their electro. It was our preference to make our appeal free.

Now to the donors: Those who respond to our appeal, apart from the advertisement, please send the amounts direct to us, designated "For Japan Famine Fund." Whoever responds to the advertisement, remit as the advertisement directs.

Japan's need is great. Many have already perished of starvation. Thousands are eating anything which promises to keep soul and body together. A little from the plenty of other nations will help Japan's starving ones to tide over the two months or more before relief can come.

Temptations versus Sin.—There is many a poor soul who, when tempted, feels as did Christian when passing through the Valley of the Shadow of Death; there were dinned into his ears and suggested to his mind so many evil things that he came to think they all welled up from within, when they came from the devil without. "Each man is tempted when he is drawn away by his own lust and enticed;" but the Enticer is Satan or his agent. It is the cherished thought that is sin. Temptation to the greatest sin in the universe is not sin; it is when we invite the temptation to tarry, when we allow it to fasten upon the hooks of fleshly lust. When we do so parley, compromise, cherish the temptation, we sin. When by God's grace we put it away for something better—the only better thing which will effectually do it, is the Word of God—then we win. Thus by the sword of the Spirit we put to death the deeds of the body. Do not be discouraged because assailed by the enemy; cherish no sin, then, upon which he can hook his temptation. Then shall we say with Jesus, "The prince of this world cometh, and hath nothing in me."

The uncertainties of life, in a sinful world are daily brought to mind in some unlookedfor disaster. A despatch from Helsingfors, Finland, of the 4th inst. says: "It is feared that eight hundred fishermen, with their families, who are afloat in the ice in the Gulf of Finland, are doomed to perish. A fortnight ago about one thousand persons, who had with them their horses, were fishing off the East Land when the ice parted and was driven by a storm into the Baltic Sea. Later the ice split, the wind changed to east, and yesterday a block on which there were 200 persons came ashore at Frederick-

shaon. The fate of the others is unknown." But this is only an incident in the history of earth's changing career. Yet men in general refuse to heed the lessons thus brought before them. The fast-approaching culmination of it all is that it will be "burned up." 2 Peter 3: 9, 10; Zeph. 1: 14. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?" 2 Peter 3: 11, 12. Wisdom admonishes us to heed the daily, hourly lessons of disaster, and to prepare for a permanent home. The disciples of Christ, the true learners from His Word, can say in faith, "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness." Verse 13.

Grounds for Envy and Hatred.—Of course the only true way for any man who trusts God to feel when others are prospered more than himself is to rejoice in their prosperity and God's blessing to them; but that is not natural to the selfish heart, and most of mankind have a natural heart. It is well, however, on the part of those who flaunt their riches before the world, to consider for their own sakes the effect that their actions are having on the discouraged and unsatisfied elements of society, some of whom are doubtless in real want. Take for instance the coming of a young woman in society in Philadelphia recently. Two balls, according to the *North American*, were given in her honor, which cost respectively twenty thousand and twenty-four thousand dollars. The decorations in the way of flowers and plants are estimated to have cost ten thousand dollars; the hotel rent for one night, one thousand; cost of supper and wine, twelve thousand. Such lavish display of wealth can but arouse in the hearts of natural man, many of whom are suffering; envy and hatred which may lead to things very much worse. It would be well for the wealthy to take into consideration such prophecies as James 5 and Habakkuk 2.

Waiting for the Water.—We are told that the United States is about to fertilize, through irrigation, something like 250,000 acres in the Klamath Basin, of northern California and southern Oregon. It has splendid soil and climate; it lacks only the irrigation. It will convert the desert to fertile farms, and certainly prove a great blessing. What a likeness this is of God's church at the present time, dry and sterile, wanting only the fertilizing, life-giving power of the Spirit of God. The earth longs for rain. When men will long for it as they should, they may realize the blessed promise, "I will pour water upon him that is thirsty, and streams upon the dry ground. I will pour My Spirit upon thy seed, and My blessing upon thine offspring." "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

Healdsburg College.—At the last meeting of the California Conference it was decided to close the school at Healdsburg at the end of the school year in June. But it is not proposed to drop the school. That will open next autumn as a training college, somewhere near San Francisco Bay, which shall have for its ultimate, permanent scope, grades thirteen to sixteen. It will have a normal department for the training of church school teachers, and will also give a course in ministerial and Bible work training as well as in the sciences. Till permanently established, provision will be made to prepare the higher of the lower grades taught in Healdsburg for the work of the training college.

A most terrible railroad wreck occurred at Adobe, Col., on March 16, in a collision between two trains. Three engines and eight cars were destroyed. In five minutes after the collision the wrecked engines and cars were a seething furnace, in which about fifty persons perished.

All Jews have been ordered to leave Vladivostock immediately.