

36/5  
THE PROPOSED CALIFORNIA SUNDAY LAW

OF THE  
SIGNS OF THE TIMES

United States Senate Report

1829

On the Question of Sunday Mails

"Render unto  
Caesar the  
things that  
are Caesar's,  
and unto God  
the things that  
are God's."

Mark 12:17

EXTENSIVE religious combinations to effect a political object are . . . always dangerous. This first effort of the kind calls for the establishment of a principle which . . . would lay the foundation for dangerous innovations upon the spirit of the Constitution and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence."

"If any man  
hear My say-  
ings, and keep  
them not, I  
judge him  
not."

John 12:47



# Question Corner

## 2717.—The Law and the Prophets.

Would you please explain through your good paper Luke 16:16? The law and the prophets were until John. From that time the Gospel of the kingdom of God is preached and every man entereth violently into it. A READER.

There is an ellipsis in our Lord's statement, which, if not taken into account, may mislead us, but which, if we had no wrong conception, would not in any wise be misleading. The law and the prophets were preached until John. From that time the Gospel of the kingdom of God is preached; and then we have the parallel between the two parts of the sentence. That is, until the time that John came, God's prophets and teachers and priests preached the law and the prophets. That was the burden of their message,—the instructions that were given through the law and the prophets; but when John came, a new feature was added to the great Gospel message. The law and the prophets were still binding, as our Lord Himself again and again teaches, but the great burden of the message then was, "the kingdom of God is at hand." And it demanded very earnest, persistent faith in order to grasp the message then, and avail themselves of its blessings.

The thought of games or sports may have found place in the figure which the Lord uses. "Every man entereth violently into it." That is, he gives himself to the obtaining of that kingdom with eagerness, intensity, agony, just as Jesus says in another place: "Strive to enter in at the straight gate;" literally, "agonize to enter in." The next verse shows that the law is not to be done away because the Gospel of the kingdom of God is preached; for the Gospel confirms the law. "It is easier for heaven and earth to pass away than for one tittle of the law to fail." The Gospel brings us to that place where we can keep God's law and rightly serve Him. Those who teach that the law and the prophets there came to an end, many times teach us that they continue to the Crucifixion when they were nailed to the cross. If they continued to the Crucifixion they certainly did not cease three and one-half years before when John began his preaching. The thought of the text is not that the law of God then came to an end. The thought conveyed is the change which took place in the burden of the message when John came.

## 2718.—The Preaching of the Gospel.

Has the Gospel been preached to every nation? J. A. H.

To some degree it probably has. According to Ps. 19:1-6 and Rom. 10:18, the Lord preaches His Gospel by His own created works: "For the heavens declare the glory of God, and the firmament sheweth His handiwork." But His own blessed Gospel as given in His book has been published at least in most nations, and now, so far as we know, the door of every kingdom and government is open to the Gospel of our Lord Jesus Christ, so it will soon be preached more fully according to the prophecy of our Lord in Matt. 24:14, and then will the end come.

## 2719.—No Man Hath Ascended into Heaven.

If Enoch and Elijah were translated, and Moses raised from the dead and taken to heaven, please explain John 3:13. L. J. S.

John 3:13 is not so difficult of understanding if we will remember the context. Jesus is telling not of things earthly, but of things heavenly. He says in the 12th verse, "If I told you earthly things and ye believed not, how shall ye believe if I tell you heavenly things?" and then verse 13: "No one has ascended into heaven," that is for the purpose of ascertaining heavenly things, and brought them back again to earth, but "the Son of Man which is in heaven." That does not mean that no one has ascended into heaven and stayed there, but no one has gone into heaven and brought those things back to men. Christ Jesus is God's revealer of His Gospel, and He descended

out of heaven and brought it to a dying world. To put the thought in the simplest language, no one has ascended into heaven to obtain God's message and bring it back to mankind. The only one who gives us that message is He who descended out of heaven. The message is from heaven just as the birth must be. Men must be born from above; the message comes from above; the life is received from above.

## 2720.—Isaiah 65:20.

Will you please explain Isa. 65:20? C. A. R., W. O., R. E. C., and others.

This is one of the difficult texts for many. It is not a particularly profitable scripture, and we wonder many times why so many people are anxious to have it explained. There are other texts which seem to us vastly more important which are hard to be understood and worthy of great study; but to the text. Please notice first the context. Verse 17 predicts the new heavens and the new earth in which there shall be no such conditions as we see now. Verse 18 points forward to that New Jerusalem that shall be created a rejoicing and her people a joy. Verse 19 declares there shall be no more thence the voice of weeping and the voice of crying; consequently there shall be no more death. Verse 20, there shall be no more in that great realm of God an infant of days, or an old man that hath not filled his days. There is no one to die; no one shall be born in sorrow and trouble, as in this world. Then the last part of the verse tells us the reason of that; the time is past when the infant dies and the sinner is passed away. "The child shall die a hundred years old, and the sinner being a hundred years old shall be accursed."

Now that expression can not refer to the new earth, and the New Jerusalem, because there shall be only there the voice of gladness and joy and rejoicing. To what time does it refer? There are those who believe that there is a real connection between that and Rev. 20:3 in which it is declared that Satan shall be shut up, and shall deceive the nations no more till after the thousand years, and then he must be "loosed for a little season." During the thousand years, according to verse 5, the wicked dead are in their graves. When the thousand years are finished, verse 7, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth. This will take some time. All the earth must be deceived and gathered together. They must be armed and equipped and drilled. How long this period is we do not know from the passage in Revelation. The text in Isaiah, if it applies to that time, would indicate that it was a hundred years; that during that time when the wicked dead were raised, children who had reached the age of accountability were brought again to life. The Lord would permit them to live during that period of time; a little season as compared with all the other time with which it stands connected.

During all this six thousand years of earth's history Satan has endeavored to make man believe that his salvation was in himself. In the beginning it was told to man: "Ye shall not surely die; ye shall be as God," and every false religion of earth has endeavored to exalt man to that position. One of the great errors of the present day is that man has God within himself; that faith is but the recognition of that fact, and that all man needs to do is to exert the God within himself and live; yet on the other hand Christ has told us that no man shall come to Him except the Father draw him; that if He is lifted up He will draw men to Himself; that by nature men are alienated from the life of God, without hope, and without God in the world; that the only hope in the world is by living faith to grasp God's promises, God's life, and God's regeneration. Those who do this will be saved. Those who do not do this shall remain condemned and God will in the period which follows the thousand years demonstrate the truth of His word to all the universe in the negative as well as in the positive. In the

negative He will show that the great mass of the wicked will in and of themselves have no desire whatever to worship Him or do His truth. On the contrary, they will be deceived by Satan into believing that the city of God can be taken, that God Himself can be dethroned, and they rule in His kingdom. Yet at the end of that time the great white throne will be seen, the great majesty of God will appear, and in the glory of that presence they will perish. He will demonstrate His truth in a positive way in the fulfilment of all the blessed promises that He has given to the redeemed. This, it seems to us, is in brief the meaning of Isa. 65:20.

## 2721.—Superfluous Words.

Please explain Matt. 5:37.

W. G. T.

"But let your speech be Yea, yea; Nay, nay: and whatsoever is more than these is of the evil one." We have quoted from the American Revised Version. Please notice the context. The admonition is against unnecessary oaths. There are those who are so anxious to make their words emphatic that they use all kinds of adjurations. How frequently one finds this in ordinary conversation as well as in books. The Lord forbids all this. We should swear neither by the heaven, nor by the earth, nor by Jerusalem, nor by our head—by absolutely nothing. If we are asked concerning anything, let our words be simple, truthful words. After a while people will learn that they are. All effort to do more than this does not come from God, but are suggestions of the evil one.

## 2722.—Came to Fulfil.

In Matt. 5:7, we are told that Christ came to fulfil the law and the prophets, and in Matt. 7:12 we are told that the Golden Rule is the law and the prophets. How did Jesus fulfil this? C. K.

Jesus fulfilled the law by living it. He was the Law of God personified, the law in living character. He was the Golden Rule in just the same way. What is meant, however, by the expression in Matt. 7:12 is this, that all that is taught in the law and in the prophets concerning man's duty to man is summed up in the Golden Rule. Jesus fulfilled the prophecies that went before on Him in meeting in His own life and mission just what was predicted.

## 2723.—Tithing.

I am mixed on the tithes. Shall I pay tithe on my feed and what we eat? For example, I have one hundred bushels of corn and ten tons of hay. I feed that to my stock, and then pay a tithe of the income from the stock. I work my team and pay a tithe from what I make. Is it right to take tithes on what you eat, or just on what is sold? F. P. A.

If your corn and hay were fed to your stock you would pay tithe on the income which you received from the stock. If you work your team and receive an income from the team, you would tithe the products of that. If you bought enough for your team, however, and did not tithe the feed, you would deduct from your income the cost of the feed. As to the food which one eats, it seems clear that this should be tithed. One can get a better idea of this, perhaps, if he would consider how it is with many of his brethren and fellow workers. Here is one man who has a farm, and raises nearly all of his provisions. Many times he does not tithe what he himself eats, only just what he sells, but here is a brother who is living beside him, who works for wages and buys all that he eats; but he tithes his wages when he receives them and purchases for himself and family with what is left after the wages are tithed; that is, with nine tenths of his wages.

The better way always to decide these things is to put ourselves in just such a place as that. That will help us in other positions to decide more readily.



# Signs of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15  
Vol. 36, Number 5

Mountain View, California, February 3, 1909

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

## The Law Magnified

By J. O. Corliss

**T**HERE can be no question as to the personage introduced by the prophet Isaiah in the forty-second chapter of his book. He who is there set forth, and upheld as Jehovah's "elect" servant; He who was then spoken of as commissioned to "set judgment in the earth," and given as God's "covenant" "for a light to the Gentiles," can be none other than the Lord Jesus Himself. Matthew recognized in Christ this fore-ordained One. Matt. 12: 17-21; 3: 17. Paul acknowledged Him to be the servant from heaven foreshadowed by prophecy. Phil. 2: 5-9. Indeed, His entire course among men proclaimed loudly that Christ was indeed God's earthly representative, sent to fulfil Heaven's eternal purpose in redeeming the lost.

There is, however, one predicted work of this heavenly Messenger which has a bearing upon His claim of loyalty to the service assigned Him. In verse twenty-one it is said that He would "magnify the law and make it honorable." That the law here cited is that of the Ten Commandments, there is no ground for dispute. It is clear that the law of ceremonies ended by limitation, because of being merely a "shadow of good things to come," the substance of which was Christ Himself. All well understand that when a shadow is traced to the body that reflects it, the shadow ends in the substance itself. So Christ being the body which was typified in the law sacrifices, when He died a sacrifice for all, the sacrificial ceremonies ended.

Not so with the moral requirements. The Saviour said of these: "Think not that I am come to destroy [literally, to 'loosen down'] the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass,

one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. This, then, is the law which the Saviour was to magnify, or enlarge,—the one which stands above every other law, and

old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." Matt. 5: 21, 22. It seems from this that the Jews, after the true Oriental custom, thought that no moral responsibility attached to personal indulgence of anger, even tho threatening demonstrations accompanied it, if only murder were not actually committed. But by these words the sixth commandment is so magnified, or enlarged, by the Saviour as to cover those passions of mind which under severe strain lead one to commit the crowning sin of murder.

One or at most two other statements from the Saviour must suffice to illustrate the point under consideration. Said He: "Ye have heard that it was said to them of old time, Thou shalt not commit adultery. But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." Verses 27, 28. These words introduced a feature of the seventh commandment which had not usually entered into the consideration of the Jews in regulating their sexual conduct, because they did not see in the law that which was intended to appeal to spiritual discrimination. The Saviour, however, so magnified that part of the law, that its spiritual features appear, to control and regulate the thoughts in a holy trend. This of course enlarges the

scope of the law, and makes the commandment "exceeding broad" to those who are really desirous of proving loyal to Heaven's government.

This expansion of the law to meet the needs of darkened minds made it possible, and even expedient, for the Saviour to answer as He did the young Jewish ruler who came to Him to learn the way of salvation. The direct question asked by this dignitary was: "What good thing shall I do, that I may have eternal life?" The answer was



which was orally proclaimed from Sinai's top amid storm and tempest, and lightning glare.

### How Did He Magnify the Law?

But in what way did Christ enlarge this law, which had been so long held by the Jews, and is now regarded by many Christians as restricting merely outward acts of the physical man? Listen to the Son of God in this, and the answer is soon received: "Ye have heard that it was said to them of



given in few words: "If thou wilt enter into life, keep the commandments." The questioner evidently was astonished, because obviously he supposed that he had lived up to all moral requirements, and so he asked to which commandments Christ referred. Upon a portion of the Ten Commandments being quoted, he justified his past course by saying that he had ever kept all those requirements. "What lack I yet?" he asked. Matt. 19:16-20.

The Saviour's answer to this was an enlargement of the law never before revealed to the young man. By it he saw that his heart had been closed to the needs of others, and consequently he had hoarded for himself this world's goods, while others were in want. Looking steadfastly in love at the apparently earnest inquirer, the Lord said: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me." At this requirement, the young man went away sorrowful, not willing to let the golden rule in the law control his heart. Here the law again was magnified by the Saviour, in an effort to reach the consciences of men. Alas, how few to-day are willing to yield their all to the law's demands. Many indeed, like the young man, have some feature of the law newly revealed to them, requiring a sacrifice on their part, from which they but turn sorrowfully away.

## The Law a Heart-Searcher.

Little do such realize that the heart has ever been the object of search by the law of God. The lack of this knowledge was why the Jews never derived comfort in the outward observance of the law's precepts. Paul had reference to this when he said they did not submit themselves to the righteousness of God, as the reason why they did not attain to the law of righteousness. Rom. 9:31; 10:3. He did not deny their zeal; but he said that it was exercised without knowledge, which ought to have revealed God's righteousness in the precepts He had given them. He then sums up the whole matter by saying that "Christ is the end [design, object] of the law for righteousness to every one that believeth." Verse 4. In other words, whatever *Christ is* to the believer the law was *designed to be*.

As the Saviour said to the young ruler, so Paul reiterates thus: "The man which doeth those things [required by the law] shall live by them." Verse 5. But because men do not see the Spirit of Christ in the law, and receive its benefits by faith, they "loosen down" (Greek of Matt. 5:17) the law, and so practically lead barren lives in God's service. The fact is, "the law was ordained to life" (Rom. 7:10), and is therefore "holy, and just, and good" (Rom. 7:12).

When a certain lawyer questioned Christ about salvation, in order to test Him, the Saviour's reply was: "What is written in the law? How readest thou?" Luke 10:26. In his answer to these questions the lawyer revealed that he knew the inner meaning of the law, which feels for the heart pulsations. When he had answered correctly what the moral rule of God's government would lead men to do, the Saviour closed the interview

by saying, "Go, and do thou likewise." Verse 37. So now, the question most pertinent to be raised concerning God's law is, *How do you read what is written therein?*

Is it in the light of your own desires, or with the earnest desire to see Christ and His ways revealed in it? Again it may be asked: "How readest thou?"

## The Test of Faith and Sincerity

By Mrs. E. G. White

**R**IGHTEOUSNESS is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine.

It is not enough for us to believe that Jesus is not an impostor, and that the religion of the Bible is no cunningly devised fable. We may believe that the name of Jesus is the only name under heaven whereby man may be saved, and yet we may not through faith make Him our personal Saviour. It is not enough to believe the theory of truth. It is not enough to make a profession of faith in Christ and have our names registered on the church roll. "He that keepeth His commandments dwelleth

Christ declared, "Do not ye after their works; for they say, and do not."

Self-righteousness is not true righteousness, and those who cling to it will be left to take the consequences of holding a fatal deception. Many to-day claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, "I go, sir." They do not cooperate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church they have pledged to receive and obey the word of God, to give themselves to God's service; but they do not do this. In profession they claim to be sons of God, but in life and character they deny the relationship. They do not surrender the will to God. They are living a lie.

In the command, "Go work to-day in My vineyard," the test of sincerity is brought to every soul. Will there be deeds as well as words? Will the one called put to use all the knowledge he has, working faithfully, disinterestedly, for the Owner of the vineyard?

## The Heavenly Ladder.

The apostle Peter instructs as to the plan on which we must work. "Grace and peace be multiplied unto you," he says, "through the knowledge of God, and of Jesus our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

If you cultivate faithfully the vineyard of your soul, God will make you a laborer together with Himself. And you will have a work to do not only for yourself, but for others. In representing the church as the vineyard, Christ does not teach that we are to restrict our sympathies and labors to our own numbers. The Lord's vineyard is to be enlarged. In all parts of the earth He desires it to be extended. As we receive the instruction and grace of God, we should impart to others a knowledge of how to care for the precious plants. Thus we may extend the vineyard of the Lord. God is

### My Guide.

I KNOW not the way I am going,  
But well do I know my Guide!  
With a childlike trust do I give my hand  
To the mighty Friend by my side;  
And the only thing that I say to Him,  
As He takes it, is, "Hold it fast!  
Suffer me not to lose the way,  
And lead me home at last."

As when some helpless wanderer  
Alone in some unknown land,  
Tells the guide his destined place of rest,  
And leaves all else in his hand;  
'Tis home—'tis home that I wish to reach,  
He who guides me may choose the way;  
And little I care what path I take  
When nearer home each day.

—Anon.

in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us." "Hereby we do know that we know Him, if we keep His commandments." This is the genuine evidence of conversion. Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness.

In the Sermon on the Mount Christ said, "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven!" The test of sincerity is not in words, but in deeds. Christ does not say to any man, "What say ye more than others?" but, "What do ye more than others?" Full of meaning are His words, "If ye know these things, happy are ye if ye do them." Words are of no value unless they are accompanied by appropriate deeds.

### Saying and Doing.

This is the lesson taught in the parable of the two sons. In the parable the son who said, "I go, sir" represented himself as faithful and obedient, but time proved that his profession was not real. He had no true love for his father. So the Pharisees prided themselves on their holiness, but when tested, it was found wanting. Of them



watching for evidence of our faith, love, and patience. He is looking to see if we are using every spiritual advantage to become skilful workers in His vineyard on earth, that we may enter the Paradise of God, that Eden home from which Adam and Eve were excluded by transgression.

## Service to Our Father.

God stands toward His people in the relation of a father, and He has a father's claim to our faithful service. Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be. The obedience that Christ rendered, God requires from human beings to-day. He served His Father in love, with willingness and freedom. "I delight to do Thy will, O My God," He declared; "yea, Thy law is within My heart." Christ counted no sacrifice too great, no toil too hard, in order to accomplish the work which He came to do. At the age of twelve He said, "Wist ye not that I must be about My Father's business?" He had heard the call, and had taken up the work. "My meat," He said, "is to do the will of Him that sent Me, and to finish His work."

Thus we are to serve God. He only serves who acts up to the highest standard of obedience. All who would be sons and daughters of God must prove themselves coworkers with Christ and God and the heavenly angels. This is the test for every soul. Of those who faithfully serve Him, the Lord says, "They shall be Mine, . . . in that day when I make up My jewels, and I will spare them, as a man spareth His own son that serveth him."

## Opportunity to Develop Character.

God's great object in the working out of His providences is to try men, to give them opportunity to develop character. Thus He proves whether they are obedient or disobedient to His commands. Good works do not purchase the love of God, but they reveal that we possess that love. If we surrender the will to God, we shall not work in order to earn God's love. His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments.

There are only two classes in the world to-day, and only two classes will be recognized in the Judgment,—those who violate God's law, and those who obey it. Christ gives the test by which we prove our loyalty or disloyalty. "If ye love Me," He says, "keep My commandments. . . . He that hath My commandments, and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. . . . He that loveth Me not keepeth not My sayings; and the word which ye hear is not Mine, but the Father's which sent Me." "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love."

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"No man can praise God who preys upon his neighbor."

## Some Fundamental Principles of Scripture Interpretation.

[THE following is from a little tract which came to us signed W. E. S., published in Philadelphia at Faith Tabernacle. It presents some good principles.]

1. We should approach the Bible with common sense.

"Come now, let us reason together, saith Jehovah." Isa. 1:18.

To reason means to consider intelligently and sensibly. We should expect to find in the Bible a plain statement of truths which are capable of being understood by common people. To create an air of mystery about it, or to seek some other meaning than that which is obviously conveyed by the plain statement of facts, is neither sensible nor just.

2. We must have the teaching and enlightenment of the Holy Spirit.

"Howbeit when He, the Spirit of truth, is come, He shall guide you into all the truth: for He shall not speak from Himself; but what things soever He shall hear, these shall He speak: and He shall declare unto you the things that are to come." John 16:13.

He who inspired its sacred utterances is surely the best interpreter; and only as we

### The Way, the Truth, and the Life.

O THOU great Friend to all the sons of men,  
Who once appeared in humblest guise below,  
Sin to rebuke, to break the captive's chain,  
And call thy brethren forth from want and wo,—

We look to Thee! Thy truth is still the Light  
Which guides the nations, groping on their way,  
Stumbling and falling in disastrous night,  
Yet hoping ever for the perfect day.

Yes; Thou art still the Life, Thou art the Way  
The holiest know; Light, Life, the Way of Heaven!  
And they who dearest hope and deepest pray,  
Toil by the Light, Life, Way, which Thou hast given.

— Theodore Parker.

depend upon Him will we rightly comprehend God's word. 1 Cor. 2:10-12; 1 John 2:27.

3. We should lay aside our preconceived ideas, and accept the word as it is written.

"As new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation." 1 Peter 2:2.

We should believe and obey literally where it speaks plainly upon any subject. This will cause us to discard many denominational traditions that conflict with its sacred truths.

4. Never spiritualize unless plainly indicated in the passage, or clearly shown by connecting passages of Scripture that it is not intended to be interpreted literally. This practise of spiritualizing literal truths has been the cause of much erroneous teaching, and of explaining away the real truth of the Bible.

5. Try to ascertain the meaning intended by the author: (a) *By using various translations.* Especially helpful is the American Revised Version. It enables the reader to grasp many truths that are not so plainly brought out in the old style English which prevailed 300 years ago when the Authorized Version was translated.

(b) *By accepting the most obvious sense.*

Many seemingly prefer to accept a strained or far-fetched meaning rather than that which is plainly indicated by the Scripture. The words of a little child are very appropriate in this connection: "If Jesus didn't mean what He said, why didn't He say what He meant?"

(c) *By interpreting in the light of the context.* Many passages can not be properly understood unless taken in connection with surrounding scriptures.

(d) *Comparing scripture with scripture.* Scripture is its own best commentary; and by looking up parallel passages with the aid of the marginal references and a concordance, we are better able to ascertain God's full meaning.

6. Distinguish between inference and fact. Great loss has resulted to the professed people of God through laying aside plain statements and fundamental teachings, for mere inferences. **One plain Scriptural statement outweighs a score of inferences.** . . . Theology is the science of inferences, while the Bible is a statement of facts.

7. Give due weight to each truth or doctrine presented. "Rightly dividing the word of truth." 2 Tim. 2:15. Satan will seek to get us to exalt a non-essential, and neglect a vital truth if he can.

For instance, repentance, pardon, and cleansing from sin, divine healing, consecration, sanctification, temporal trust, divine guidance, the baptism of the Holy Spirit, the second coming of Christ, etc., are taught in the word with considerable emphasis; and yet the adversary has blinded the great majority of Christians to one or more of these essential truths.

8. Regard the Bible as a harmonious whole, expecting each passage or doctrine to fit into its proper place in the beautiful temple of truth, without conflicting with, or supplanting, any other passage or doctrine. We have found this to be the case when the blessed word is properly interpreted and understood.

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## Being Right or Doing Right.

No man can determine what he is except through what he does. He can not set up for his ideal a certain kind of man, then persistently do things that are utterly out of accord with that ideal, and expect to become the kind of man that his ideal represents. For it is his doing that determines his being. Hence it is that the Bible says little or nothing about what we ought to be, except in terms that we can translate into action. It would be a discouraging book if it told us chiefly what we ought to be, and left us to decide for ourselves what we ought to do.

Yet a prominent English preacher actually makes the following statement—or misstatement: "In the manifesto of the King not a single blessing is pronounced upon . . . doing. All the blessings are upon being." From Matthew to Revelation, the New Testament controverts this error, and is crowded with promises of blessing upon those who do what they ought to do.

Jesus acknowledges as His brother and His



sister those who "do the will of My Father;" He says, "Blessed is that servant whom his lord when he cometh shall find so doing;" He pronounces wise "every one therefore that heareth these words of Mine, and doeth them;" and in the last chapter of the Apocalypse, John is told, "Blessed is he that keepeth the words of the prophecy of this book."

Trying to *be* is a discouraging, self-

centered, hopeless task. Our only hope lies in turning from all thoughts of what we are, or even of what we may become, and in *doing*, with all our might, the will of the Master. He will see to it, then, that we are what we ought to be.—*Sunday School Times*.

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"WHEN a young man starts out to 'see life' he may see death instead."

## Strong Delusions

By T. E. Bowen

"Even Him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thess. 2:9-11.



ERE it is plainly revealed that God will not permit men and women to be deceived by strong delusions from Satan until they have had opportunity to receive the truth. It is only when men turn from the truth that strong delusion overtakes them so that they are led to believe a lie.

The simple truths of God's word have been shining forth for more than a half century with special clearness. Copies of the Bible have been multiplied as never before in the history of the world, and thus opportunity given those into whose hands it has fallen to know the truth.

We have reached a time when to an alarmingly great extent contempt is being heaped upon the word of God. That blessed rule of life is counted as an obsolete volume, unreliable, and of little value in this day of great enlightenment and scientific progress (?).

It is quite remarkable to note that when by a large class the Bible has been set aside, put out of sight — one of the most cherished schemes of the arch-enemy of God — at this time delusions are multiplying and apparently wonderful events taking place in the spiritualistic world. The time is here for the delusions mentioned by Paul to be manifested, and, true to the predictions of the word of God, they are appearing.

In a recent issue of the *Washington Times*, Doctor Hausmann, a noted Spiritualist, sets forth that the phonograph will be used in the near future to form another link in the connection with the spirit world, so that a beautiful song from a Jenny Lind, or a soul-stirring speech from some great orator like Daniel Webster, may be given the public. "There is nothing astonishing to me," Doctor Hausmann goes on to say, "in this thing, and the use of the talking-machine in recording what our spirit friends say. It is as logical as a problem in mathematics. The materialized voices of spirits have spoken to us for years past. I myself have had conversations with Homer in Greek. Of course we can not always make selection of the spirits who will talk to us, and make phonographic records. For instance, I attended a seance recently with my phonograph,

hoping to secure some message from my own dear departed ones, or from some great and good person. I was only successful in get-

### The Ten Commandments.

DOWN the ages long departed,  
For a moment look and wonder;  
Listen to the Ten Commandments,  
Louder far than Sinai's thunder;  
Hear a voice which speaks to thee,  
"Thou shalt have no gods but Me."

See the clouds are round about Him,  
And the awful trumpet soundeth,  
While the Lord upon the mountain,  
His unchanging law propoundeth;  
"Jealous is thy God, and thou  
To an idol shalt not bow."

Lo! He rides upon the tempest!  
Death and hell themselves do fear Him!  
All the worlds He hath created!  
When He speaketh let us hear Him!  
"Never shalt thou take the name  
Of the Lord thy God in vain."

Standing by the quaking mountain,  
All the hosts of Israel tremble!  
In the presence of the Holy  
Who can trifle or dissemble?  
"Thou shalt mind the Sabbath day,  
Keep it holy," hear Him say.

King of Kings, Jehovah-jireh!  
Thou art God, there is no other,—  
From of old we hear Thee saying,  
"Thou shalt honor father, mother,  
That thy days full long may be  
In the land God giveth thee."

Awful words from Sinai sounding,  
Who shall question or gainsay them?  
Perfect laws forever binding,  
Who shall dare to disobey them?  
There "Thou shalt not kill" was writ,  
"Nor adultery commit."

Lo! He looks through all disguises;  
Tears each flimsy veil asunder!  
Like the lightning are His glances  
And His voice is like the thunder!  
And to us He doth reveal  
This His will,—"Thou shalt not steal."

"No false witness 'gainst thy neighbor  
Shalt thou bear: and thou shalt never  
Covet aught that he possesseth,"  
Saith the Lord who lives forever.  
The great God who, from on high,  
Waits to judge thee by and by.

MRS. E. M. H. GATES.

ting a record from Sir Henry Morgan, the buccaneer, who, as you are probably aware, was not quite a blameless character."

To thus produce the actual voice of Abraham Lincoln, or Grant, so that some now living who heard these men speak can recognize and identify their voices, is considered to be an undisputable testimony to prove that these men are alive, and still able to think, talk, and, in fact, enjoy themselves beyond death. This would be considered a great achievement in the Spiritualistic realm.

And no one can successfully dispute these

claims, if he admits the one premise that the dead *are* conscious after death. But when one believes the simple statements of God's word upon this vital subject, takes the instruction from God, who has been pleased to tell us just how it is, who can not lie, and has sworn by His holiness not to deceive men, there is no need of getting into difficulty over these new discoveries. "The living know that they shall die," says the Lord, "BUT THE DEAD KNOW NOT ANYTHING." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

No man can believe this scripture and at the same time believe that messages handed through some Spiritualistic medium come from departed friends — no, not even tho a voice purporting to be that of so distinguished a person as Abraham Lincoln, or U. S. Grant, or Grover Cleveland, be reproduced so accurately on a phonograph that even those who in life were closely associated with these men can plainly recognize the familiar tones of voice. The Doctor Hausmann mentioned above is reported to have said that the late President Cleveland wrote to him within twenty-four hours after his death, giving him his picture in crayon, and sending good wishes. A Mr. Randall is purported to have returned with the astonishing note that he had seen "the obsequies with mine own eyes over my own useless remains. O! O! what a remarkable incident."

But these are not messages from those who have died. It is the work of cunning, lying, wicked spirits which have gone forth to deceive those who do not cling to the truths of God's holy word. The Lord says when a man dies he has no portion in *anything* that is after that done in the earth, nor in any place lighted by the sun. Angels have voices. They talk, and sing, and live, and act. Good angels do these things, and so do the bad, fallen angels. It is quite easy to mimic the tones of another. Even professional men can train themselves so closely to imitate another voice that it would be very difficult indeed to detect the deception. Let us not think that angels who once were in heaven itself, who still possess intelligence and wisdom (altho perverted), are not able to personate those who once lived among us, even to the handwriting and tone of voice. This is the very pith of deception.

How comforting that it is after the working of the enemy, "with all power and signs and lying wonders," that Jesus will come in the clouds of heaven, in all the glory of heaven, to gather unto Himself His faithful waiting people, that forever they may be with their Lord, delivered from these deceptions of the wicked one!

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### The Federal Council and True Union.

We can not express our heartfelt regrets that the basis of true union in Christ was entirely ignored by this great council — "The keeping of the commandments of God and the faith of Jesus." It is only too true that



the vast majority of professed Christians will reject the simplicity and the unpopularity of this platform and perfect union. But let it be borne in mind that the "little flock" of which the word of God speaks so solicitously — the remnant church — will be loyal to all of God's commandments and will be perfectly at one in matters of doctrine. Reader, are you a member of the man-made union of churches called "Protestant" in the twentieth century, or do you belong to the true church of Christ which is united in all its parts?

W. H. HECKMAN.

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## Becoming and Living a Christian.

**T**HE apostle Paul in giving his Christian experience said: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

This is the experience of every true, intelligent Christian. He may not know just how or when or where the work was done, only he knew that Christ died for him and rose for him. By faith he accepted Christ's death for his death, because death comes by sin, and on Christ were laid the sins or iniquities of us all. He who thus chooses Christ yields to Christ all his sins. He keeps none himself. Christ "gave Himself for our sins" (Gal. 1:4), and we yield the sins to Him who thus purchased and bore them. By faith we are crucified with Him, by faith we die with Him for the sins.

But this crucifixion is not a theory, but a fact. We renounce all sin, we separate from that in which we formerly walked, from the old man, to whom we were once married; the old man, the body of sin, dies and is buried forever, or should be. We rise with Christ to walk in the new life; for He not only gave Himself for our sins, but He died for us, that we might *live* through Him. "He was delivered for our offenses, and was raised for our justification," our righteousness. In His death we die by faith. In His life we live by faith. His death was for our sins. His life is for our righteousness.

Christ's life was one of willing, faithful, perfect obedience to all of God's commandments. He "did no sin," because He kept His Father's commandments. Knowing them in their fulness, because He knew the Father in His fulness, He kept those commandments — God's righteousness (Isa. 51:7; Ps. 119:172) — in their fulness, and so possessed a character complete in the righteousness of God. And He did all this that He might save mankind. All this is abundantly taught in Christ's own life and in the epistles to the Romans, Philippians, and Colossians, and elsewhere. "For it pleased the Father that in Him should all fulness dwell." "For in Him dwelleth all the fulness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power." It is "Christ the power of God, and the wisdom of God," and "the righteousness of God," and to them who accept Him by faith He is "wis-

dom and righteousness and sanctification and redemption," "the way, the truth, and the life."

All this Christ is to those who yield all to Him, and accept Him for all to them. They have then of "His fulness;" and He bears their infirmities. Such will esteem it a *privilege* to put on their Redeemer before the world. "For as many of you as have been baptized into Christ have put on Christ." Baptism is the marriage bond before men between the saved soul and Christ. "Wherefore, my brethren, ye also are become dead to the law [to its transgression, sin, Rom. 6:2, 11] by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God." Rom. 7:4. The old man is slain and buried; we die, and rise, and are planted with Christ. As a prince, who is not prevented by a human morgant law in taking a peasant for his wife from the lower walks of life, bestows on her all his own royal prerogatives and privileges, so Christ does to every soul who will yield to Him. He gives them His righteousness and His life. They walk in newness of life, and therefore they bring forth fruit unto God. As before their union with Him they brought forth sin, or transgression of God's law, unto death, united with Him they live His life and bring forth righteousness, or obedience to the law. Rom. 6:16-23. He kept God's commandments (John 15:10), so will they (1 John 5:3). They will walk as He walked (1 John 2:6), if Christ dwells within. They can not do otherwise, because they have no desire so to do.

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"You can not attain eminence by climbing on the fence."

## Let in the Light.

**I** WAS in a train and heard a remark made by a gentleman who I concluded was building a house. It was made to his architect or carpenter, who asked him what rooms of the house he should wire for electric lights. The answer went back as the train drew out of the station: "Wire every room in the house. Wire every closet." O, "Thy kingdom come;" but when it does come, every room in the house of the soul will be illuminated by the light of Christ. There will be no part of our lives that will not be bright. That man wanted to have an electric bulb put in every china closet, in every wardrobe, in every part of the cellar, and every portion of the attic, so that no part of his mansion should be without illumination. Wire your whole house! Wire your whole soul! And let the light of God's love shine into everything that you do, into all you think, into every influence which you exert over other people. There should be no night here.—*Russell H. Conwell.*

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WHAT is done is done; has already blended itself with the boundless, ever living, ever working universe, and will also work there for good or evil, openly or secretly, throughout all time.—*Thomas Carlyle.*

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THE essential elements of giving are power and love — activity and affection — and the consciousness of the race testifies that in the high and appropriate exercise of these is a blessedness greater than any other.—*Mark Hopkins.*

## Our Bible Reading

### The Second Advent—The Manner of It.

1. How definite is the assurance that Christ will return to earth?

"If I go and prepare a place for you, I WILL COME AGAIN, and receive you unto Myself." John 14:3.

2. This is in harmony with the plan of salvation.

"So Christ was once offered to bear the sins of many; and unto them that look for Him shall He **APPEAR THE SECOND TIME** without sin unto salvation." Heb. 9:28.

3. How early in the history of the world did prophets speak of His coming?

Enoch, "the seventh from Adam, prophesied of these, saying, Behold, **THE LORD COMETH** with ten thousand of His saints" [literally, "His holy myriads"]. Jude 14, 15.

4. What description is given of His coming?

"This same Jesus, which is taken up from you into heaven, **SHALL SO COME IN LIKE MANNER** as ye have seen Him go into heaven." Acts 1:11.

5. How did He go into heaven?

Being assembled together with the disciples at Bethany, "He lifted up His hands and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into heaven." "While they beheld, He was taken up; and **A CLOUD RECEIVED HIM** out of their sight." Luke 24:50, 51; Acts 1:9.

**NOTE THAT AS HE** was taken up into heaven, personally, on a cloud, in the sight

of men, so, will He come again, personally, on a cloud, in the sight of men.

6. How sure was Job concerning this event?

"I know that my Redeemer liveth, and that **HE SHALL STAND AT THE LATTER DAY UPON THE EARTH; WHOM I SHALL SEE FOR MYSELF**, and mine eye shall behold, and not another." Job 19:25-27.

7. How did the Saviour Himself describe His coming?

"They shall see the **SON OF MAN COMING IN THE CLOUDS** of heaven with power and great glory." Matt. 24:30.

"He shall come **IN HIS OWN GLORY**, and in His Father's, and of the holy angels." Luke 9:26.

8. How will His appearing be heralded?

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and **WITH THE TRUMP OF GOD.**" 1 Thess. 4:16.

9. How widely will His coming be known?

"Behold, He cometh with clouds; and **EVERY EYE SHALL SEE HIM.**" Rev. 1:7.

**NOTE.**—Not "in the secret chamber," "in the desert," in some great movement, in some cult or "ism," in some local, human agent, or at the hour of death,—not in any of these ways will the Saviour appear; but "with a shout" which will call forth the sleeping dead, attended by all the angelic hosts of heaven, with the glory of all the universe, "and every eye shall see Him." H.





MOUNTAIN VIEW, CAL., FEBRUARY 3, 1909.

Manuscripts should be addressed to the Editor.  
For further particulars, subscription rates, etc., see page 15.

## In Our Lord Jesus Christ.

THE only means of salvation is Jesus Christ. No works of men can avail. "By the deeds of the law shall no flesh be justified in His sight," "for all have sinned." Rom. 3:20, 23.

God's law is the standard of His righteousness. It comprehends in its exceeding breadth of spirituality all righteousness and goodness, and condemns all sin. The fulness of its righteousness is the fulness of the righteousness of God's character. God is love; His law is the law of love. As it is impossible for finite man to comprehend infinite righteousness and love, it is impossible for him to comprehend the requirements of God's law to the full. Therefore he can not intelligently do the law.

This would be true of man if he had never sinned. When he sinned he unfitted himself even more for obedience. He became the slave of sin. His very impulses to good are brought into grievous bondage by the power of sin within him. He can not rescue himself from his cruel master, because he has within himself only the power of self to do it, and self is the very thing which brought him into bondage. He by himself can not lift himself above himself, or out of himself. His case in himself is absolutely "without hope," because he is "without hope."

Here meet us the wonderful condescension and love of God; "for when we were yet without strength, in due time Christ died for the ungodly." And He "died for all." He "came to save sinners." He "died for the ungodly."

How does He do this?—In a way so simple that all may partake of the blessing; it is simply faith. God asks no more. "Abraham believed God, and it was reckoned unto him for righteousness." Gen. 15:6; Rom. 4:3. "Now it was not written for his sake alone, that it was reckoned unto him; but for our sake also, unto whom it shall be reckoned, who believe on Him that raised up Jesus our Lord from the dead, who was delivered up for our trespasses, and was raised for our justification." Rom. 4:23-25.

Simply faith! God asks no more. He does not say, "Wait till you are better before I accept you." No, indeed. "Come now, just as you are, all laden with iniquity, all covered with filth, all filled with the leprosy of sin, deceitful above all things, and desperately sick. Come, and I will undo the heavy burden; I will cleanse you from filth; I will heal your disease; I will give you a new heart and new spirit; I will clothe you with My spotless robe of righteousness; I will call you by My name. I have bought you as you are; I will take what I purchase, and make it to the praise of the glory of My grace." This is our Lord's message to you. Will you not believe Him and yield all to Him? If not, why not?

## Life — Christianity.

OF how few men do we read that in all their dealings with their fellows they were true and honest in every detail.

Of how few business men do we read that they were Christian business men, men whom their fellows recognized as Christians, and who were described by them as such. How many public men are recommended for their Christian integrity and uprightness?

Yet should it not be thus? A very large proportion of the men in commercial work, in public life, before the world in a thousand different capacities, are church-members, professed Christians. Should it ever be necessary to inquire whether they are Christians? Should it not be demonstrated by their lives and dealings that they are followers of the meek and lowly Nazarene? Righteousness should be a part of the life, demonstrated by every detail of dealing with those about us. A living, actuating principle of righteousness should and does characterize the Christian.

Where there is the least ground for criticism on the score of dishonesty or crooked dealing, there is the strongest possible ground for the conviction that such a one is not what he professes to be. The man who allows himself to be angry and tyrannical, who "flies all to pieces," even in extreme provocation, lacks the real Christian spirit. It is no sign of Christian spirit that one keeps his temper on all ordinary occasions; the real test comes when a real trial presents itself, when human nature would naturally lose control; then the spirit of the Master comes to the rescue, and the Christ-spirit is seen in the one who wins the victory. The world is full of men and women who are "only strong for lack of test"; the world needs more whose righteousness is a part of their lives, who are loyal to their profession in the severest stress of life.

H.

## A Constitutional Amendment.

Proposed Invasion of the Natural Rights of the Citizens of California.

ON Jan. 8, 1909, there was introduced in the assembly of the Legislature of California a proposed amendment to the constitution of this state, the leading portion of which reads:

"The necessity of encouraging and fostering the observance of one day in seven as a day of rest is hereby recognized as essential to the welfare of the state, and to that end it is hereby provided: (1) That the keeping open of bars, saloons, race-courses, and coursing grounds on the first day of the week is prohibited; and the Legislature shall provide penalties for the violation of this provision, and for the proper enforcement of the same. (2) That the Legislature may provide that stores, workshops, banking-houses, and other places of business, of any class or calling, shall not keep open on the first day of the week, and shall provide penalties for the violation thereof."

The majority of the people believe that it is right to give a certain regard for Sunday because they have been taught from infancy that it is a sacred day and that it is not right to perform common labor upon it. And with this education in the mind it is perfectly natural to think that we ought to have a law to compel men to be quiet and refrain from labor on Sunday. But consider one great fact that lies right at the very threshold of this proposed amendment, and that fact is stated in the "Declaration of Rights," which prefaces

the Constitution of California, the same thing being stated in substance in the declaration of rights of the National Constitution, and also of the constitutions of the other states of the Union. The words expressing it are,

"All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety and happiness."

The foregoing is one of the many forms of stating a great fundamental principle of government that has been recognized in this nation ever since our fathers of the Revolution cemented that principle with their own hallowed blood into the corner-stone of this the greatest and the grandest republic that has ever been builded among the sons and daughters of men. That declaration of an inalienable right recognizes that a man is born to enjoy not only liberty, but life itself. Life and liberty are an intertwined pair that can not be separated without destroying them both. You may take away a man's liberty, and still leave him breathing, but the fire and the sentiments of manhood are all gone, and he is nothing more than so much driftwood floating aimlessly along to the sea of oblivion.

Now just as soon as it is admitted that it is a governmental right that one seventh of our time may be prescribed and bound about by civil law, a great bulwark has been swept away, and we are still further compelled to admit that if one seventh may be taken, then two sevenths may also be taken and so on until a man is made an abject slave to the state. His time is not his own, and he must worship the state as his deity.

All that slavery ever did anywhere was to compel men to surrender their whole time to some master. This proposed amendment asks us to become at least one-seventh part of a slave to the state by surrendering to it one-seventh part of our time. There is no avoiding the conclusion that we can not separate our life from our time. Whatever takes any part of our time takes just that much of our lives.

Liberty must be clear-cut and absolute or it is no liberty at all. No man can admit that any portion of his time can be appropriated contrary to his wishes without allowing himself to become a slave. For if we are put in bondage on one day of the week we are to a certain extent in bondage all the time. It is well to think of these things, for the fathers thought these principles of enough importance to embody them in our great national declaration of rights, from which they have been drawn with most becoming propriety by so many of the states of the Union.

There is another provision in this proposed amendment that should have due attention. It reads:

"Provided, however, that any law or ordinance passed or adopted under the second or third subdivision of this section shall not apply to persons who conscientiously believe that the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day."

Why single out for exemption only those "who conscientiously believe that the seventh day of the week should be observed as the Sabbath, and who actually refrain from opening their places of business on that day"? The great majority may have a certain regard for Sunday, and a large part of this majority may have a conscience concerning its observance. A small minority observe the seventh day. But what about the intermediate class that do not regard any day? Are they to be considered as having no rights? Must they surrender one-seventh part of their time when they desire to use it for themselves?

There are several thousand Seventh-day Adventists, a small number of Seventh-day Baptists, with the bare possibility that there



may be some Jews, in California who conscientiously keep the seventh day. But these are far outnumbered by those who are absolutely indifferent to any day, and who want their time that they may spend it in the way that brings them the most pleasure. Are we to say that these shall have one seventh of their time taken and no regard paid them?

The man who conscientiously keeps the seventh day as a period of rest and worship does so voluntarily because it is his desire and his joy to do so. The man who keeps Sunday in the same spirit also takes his rest voluntarily and receives his reward in the consolation that it brings to his conscience. But the great class who have no respect for any day are asked to help hedge themselves about, not by a mere statute of the Legislature, but by constitutional enactment, so that their pleasures and privileges for one whole seventh of their time shall be handed out to them on the prescription of the civil state. Such a procedure is unbecoming, unjust, and unchristian.

But in saying all this in regard to an amendment to the state constitution the right to keep Sunday or any other day is fully recognized. If men desire to observe a day of rest and worship, it is their privilege and their exalted right. But if there is just one lone man in the state who chooses to regard no day at all, it is his equal right, and he should be fully protected in it. For just governments are not instituted for the purpose of allowing an overwhelming majority to ride ruthlessly over a weak minority, but to protect that minority in its rights, just because of its weakness.

The fathers of the republic recognized these principles as so fundamental that they voluntarily laid their lives upon the altar to establish and sustain them. Shall we, their children, throw away such an invaluable heritage? T.

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**THERE ARE SOME DISEASE GERMS** which are found almost everywhere in civilized lands, like the bacteria of tuberculosis, for instance. They are quite harmless so long as people where the germs circulate are normally well. But let the people live below a health standard, with life force non-resistant, and they become a prey to the deadly bacteria. The church-and-state disease germ has been prevalent in this world since sin entered. At various times when spiritual life is at low ebb, the disease has become epidemic, thousands have died in consequence, and both church and state have been ruined. There are remedies for prevention and cure of most diseases; there are also for the church-and-state phobia. But the remedy must be applied early, thoroly, repeatedly, emphatically, drastically, let the consequences be what they may. The most effectual remedy in California just now for the Sunday-law fever is to let it and its zealous promoters entirely alone. Let it die of inanition. It does not belong to the sphere of the legislator or statesman. Let him not seek to warm into life such a serpent.

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**WE PLEAD NOT** for liberty for ourselves, but for each and every man,—for our neighbor, be he infidel or believer, Protestant or Catholic, Jew or Gentile. As long as the liberty of the individual is secured, the liberty of all is safe.

## The California Sunday-Rest Bill.

**P**ERHAPS it ought to be called the Tufts bill, as the Rev. G. L. Tufts is, it is said, proud to be known as its author. It was introduced into the assembly by Mr. Grove L. Johnson, who favors it. It was introduced into the Senate by request. The Bill reads word for word, line for line, as follows:

### ASSEMBLY BILL.

No. 37

INTRODUCED BY MR. JOHNSON OF SACRAMENTO,

JANUARY 8, 1909.

REFERRED TO COMMITTEE ON PUBLIC MORALS.

### AN ACT

TO AMEND THE PENAL CODE BY ADDING A NEW CHAPTER TO TITLE IX OF PART I THEREOF; TO PRESERVE ONE DAY IN THE WEEK AS A DAY OF REST, AND TO PROMOTE HEALTH, MORALS AND THE PUBLIC WELFARE.

*The people of the State of California, represented in senate and assembly, do enact as follows:*

SECTION 1. A new chapter is hereby added to Title IX of Part I of the Penal Code to read as follows:

#### CHAPTER VI A.

#### OF OFFENSES AGAINST HEALTH, MORALS AND THE PUBLIC WELFARE.

Every person, firm, association or corporation who shall keep open on Sunday any shop, store, building or place of business where goods, wares or merchandise are sold or kept for sale, or who shall engage in any business, trade, or sale of goods, wares, or merchandise, shall be guilty of a misdemeanor and, upon conviction thereof, shall be fined not less than twenty-five dollars nor more than one hundred dollars, or shall be imprisoned in the county jail not to exceed thirty days; *provided, however,* that this section does not apply to hotels or restaurants in furnishing lodging or meals, to livery stables or garages, to bath or boat houses, to the sale of medicine or sick room supplies between the hours of 9:00 and 11:00 o'clock in the forenoon and 5:30 and 7:30 o'clock in the afternoon, except in cases of emergency, to the quiet sale and delivery of daily newspapers, or to any other place of business necessary to work as herein-after provided for.

300. Any person, firm, association or corporation who employs any employee, apprentice, servant or other person to labor or to engage in any trade, calling, avocation or business, except works of necessity, mercy, or charity or requires them to engage in such work or labor on Sunday, shall be guilty of a misdemeanor and, upon conviction thereof, shall be fined not less than ten dollars nor more than two hundred dollars or be imprisoned in the county jail not to exceed thirty days and upon each subsequent conviction by both such fine and imprisonment; except, however, in case of corporations the penalty of imprisonment when imposed shall be imposed upon all officers or agents in the state committing such offense or causing the same to be committed; *provided* that this section does not apply:—

(a) To persons, firms, associations or corporations owning or operating telegraph, telephone or electric light plants; boats, vessels, vehicles, cars, or regular trains for the transportation of passengers, live stock or perishable freight, and the continuance to their destination of trains and vessels in transit when Sunday begins, or the collection and delivery of baggage for the same; but nothing herein shall legalize special Sunday excursions.

(b) To such manufacturing establishments or industrial processes as must be kept in continuous operation to prevent serious loss.

(c) To unavoidable work essential to the protection of mines or property in imminent danger of destruction or serious injury.

(d) To the sale and delivery of milk.

(e) To any person who regularly observes some day during the week other than Sunday as a day of rest. But *provided* further that, except in cases of emergency, said employee, apprentice, servant or other persons shall not be employed on Sunday unless allowed twenty-four consecutive hours without labor during said week.

301. Every person, firm, association or corporation who shall keep open on Sunday any bar, saloon or dramshop, or any place of any kind or description, where spirituous, malt, or fermented liquors or wines, or any admixture thereof, are sold, given away or served, or kept for sale; or who shall sell, give away or serve any spirituous, malt, or fermented liquors, or wines or any admixture thereof, on Sunday, shall be guilty of a misdemeanor, and, upon conviction thereof, shall be fined not less than thirty dollars nor more than two hundred dollars, and be imprisoned in the county jail not less than five nor more than ninety days, and upon a second conviction, in addition to said fine and imprisonment, any license which may have been granted for opening and maintaining such place of business shall be void and shall not be renewed within two years next thereafter for said place or to said person, firm, association, or corporation.

301A. Every person, firm, association or corporation who shall keep open on Sunday any place of public amusement to which an admission fee is directly or indirectly charged; or who shall conduct or take part in any said public amusement shall be guilty of a misdemeanor and, upon conviction thereof, shall be fined not less than five dollars nor more than one hundred dollars, or be imprisoned in the county jail not to exceed thirty days, and upon a second conviction by both such fine and imprisonment.

301B. It shall be the duty of the prosecuting attorney, sheriff, constable, city or town marshal, or any and all public or peace officers in this state to inform against and diligently prosecute any and all persons guilty of the violations of the provisions of this act either upon credible information or upon reasonable cause to believe that there has been any such violation. Any said officer who shall refuse or wilfully neglect to inform against and prosecute said offenders against this act, shall be deemed guilty of a misdemeanor and, upon conviction thereof, shall be punished by a fine of not less than fifty dollars nor more than five hundred dollars and the court before which said officer shall be tried shall declare the office or appointment held by the said officer vacant, and said officer shall not be re-elected or appointed to fill said vacancy.

301C. All fines collected from the violation of sections 299, 300, 301, 301A, 301B, of this Code shall be paid into the common school fund of the county.

It is not our purpose to enter into an extended discussion of what can be done under the proposed law by one class or another. That is a secondary matter. It is the principle underlying such legislation. This bill is but the small end of the wedge. Yet it may be of

interest to present just what the author of the Bill, Mr. G. L. Tufts, has to say. He writes to the **SIGNS OF THE TIMES** under date of Dec. 3, 1908, as follows:

### "What An Adventist Might Do On Sundays Under the Proposed Law."

"The rights of every Seventh-day Adventist are just as dear to him as those of any other class of men, and they should be just as sacred in the eyes of the law, which is not supposed to discriminate against any citizen however humble. A law that affects one-seventh of our time is a matter of considerable interest to all. What would those who observe Saturday as their day of rest and worship be permitted to do on Sundays without violating the proposed Sunday rest law?

"They could work in a hotel, restaurant, livery stable, or garage. They could be employed in the fire or police department, in operating trains, electric lines, boats, stages, or delivering baggage to the same. They could work in a telegraph or telephone office, in an electric light plant, a sugar plant, an oil refinery, or pumping the mines. They could engage in selling medicines, milk, daily papers, or run an ice-cream parlor. They could attend to their office work, or do any kind of work on their ranches or about the home the same as other days of the week. In short, any kind of private employment would not be under the ban of the law, or any work of necessity.

"The bill does not propose any union of church and state, and in no sense is it 'religious legislation.' If it were, it would be unconstitutional and the courts would so declare it. In religious matters, all stand on a par before the laws of the land.

"Neither is it against 'personal liberty,' unless it can be shown to be unnecessary for the public welfare. Our Federal Court declares it to be the chief province of law 'to promote the public health and the public morals.' These are the two prime objects of the proposed legislation, and the history of nations proves that a civil statute for a weekly rest day is essential to secure these ends. Whatever, then, is for the public welfare is no infringement upon personal liberty. The law is to prohibit crimes against men.

"G. L. TUFTS,  
"Author of the Sunday Rest Bill."

Mr. Tufts truly says that "a law which affects one seventh of our time is a matter of considerable interest to all."

He also says that "the bill does not PROPOSE any union of church and state, and in no sense is it 'RELIGIOUS LEGISLATION.'" Let us see.

1. THE BILL PROPOSES RELIGIOUS LEGISLATION. It proposes not only to make a legal weekly rest day, but to make a RELIGIOUS day the legal weekly rest day.

Mr. Tufts' letter-head is that of the "International Reform Bureau." That letter-head declares:

"We fight four great sins—intemperance, impurity, Sabbath-breaking, and gambling."

The very term "Sabbath" is religious, and it is religion which deals with SIN. Civil law can deal only with CRIME. Further, that letter-head of the Bureau to which Mr. Tufts belongs declares concerning the four sins named above:

"We fight these evils by four means—legislation, letters, lectures, and literature."

In other words, Mr. Tufts fights SABBATH-BREAKING with LEGISLATION. Again: Mr. Tufts is reported in the Sacramento "Bee" of January 11, as saying the previous Sunday in the United Brethren Church of that city:

"Instead of a holiday Sunday we should have a hallowed Sunday, when men would remember the Sabbath day and keep it holy. It should be the kind of a Sunday that the Puritan fathers brought with them on the 'Mayflower.'"

It is needless to say that the Puritan Sunday was both RELIGIOUS and CIVIL as far as intolerant civil enactment and more intolerant civil enforcement could make it. Therefore according to Mr. Tufts he is working for religious legislation. Unfortunately, Mr. Tufts' proposed legislation, letters, lectures, and literature do not agree. Furthermore,

(Continued on next page.)





# THE OUTLOOK

"Watchman,  
what of  
the night?"

## A Great Disaster in India.

(From Our Own Correspondent.)

[This article on the great Hyderabad flood was written by Elder Geo. F. Enoch, formerly editor of the *Caribbean Watchman*, before the great earthquake in Italy. The awful catastrophe at Hyderabad was dismissed with a mere paragraph in our newspapers. We will better know its awful horrors after reading this article.—EDITOR.]

**I**N the wail of wo arising from great modern disasters, no country is omitted. Even the most distant lands join the sad chorus. On the 27th and 28th of September, the city of Hyderabad, the capital of the native state of the same name, was overtaken by a disaster which is doubtless the greatest of all disasters of recent years in India.

Hyderabad is a Mohammedan state, whose chief ruler, called the Nizam, reigns with all the glory of a Mohammedan Oriental. It has occupied no small place in India's history. When the great Mogul Empire, whose kings ruled at Delhi, began to go to pieces, the territory now occupied by this large native "state" was one of the first to make itself independent. For a long time a three-cornered contest with the Delhi kings on the north, the Mahrattas on the west, and Mysore on the south, was carried on with international alliances, sometimes with England, again with France. Fortunately for their existence as a separate state, the Nizam reigning at the close of the eighteenth century recognized that England was eventually to be supreme in India, and was the first of the great native states to enter voluntarily into the new political system of the Marquis of Wellesley, which has since proven the political salvation of India. In a nutshell, the native states were to surrender their international life to Britain in return for British protection, their internal affairs being left largely to themselves. By entering early into this agreement, the Nizam secured great advantages for his dominions. His young men have been sent abroad and have been well educated.

In order to grasp something of the results of the recent disaster, it is necessary to know the conditions prevailing in a native state outside the direct authority of Britain. In fact, this is one of the first great disasters happening in a state wholly under a native administration.

The city of Hyderabad is a city of about 400,000 population. Like all Oriental cities, it has densely populated and congested centers, where the buildings are of the frailest construction. The river Musi, usually quite an insignificant-looking stream, flows through the city. On a peninsular-like portion, around which the river makes a horseshoe bend, were crowded thousands of people. There was an unusually heavy rainfall for a few days, at the end the rain coming down in torrents. Many artificial tanks, or lakes, had been built along the river for irrigation purposes. The river rose rapidly and threateningly, as it had done many times before, but the people paid but little heed. Finally these great tanks overflowed, and some of them burst their dams, and a great four-foot wall of water swept down upon the doomed portion of the city. No sooner had the

first great wave carried desolation as far as it could reach, than it was followed by one after another. The great bridges that lay between the people and safety one after another gave way. Over one bridge had passed the traffic of centuries. One great army after another had found safety from annihilation by flight



Wrecked houses in a better portion of city destroyed by flood. Sept. 28, 1908, at Hyderabad City, Hyderabad, India.

over its wide roadway, supported by massive masonry. In fact, as generations came and went, men began to consider it almost eternal. It remained for a modern disaster to ruin it.

Among all the sufferers who were not destroyed by the overwhelming waters were the zenana women. Thousands of these women from childhood raised behind the "purdah" (curtain), upon whom no man's eyes were to look excepting their husband's, found their "purdah" swept away by the disaster and themselves in a moment exposed to the gaze of the world. Senseless and foolish as the custom is, still they have been reared according to it, and their suffering was very acute.

It is not known how many perished in the floods of waters. It was first reported that 100,000 had lost their lives, but more recent estimates place the dead at 4,000. [The last London "Times" places it at 10,000.] It was not less than this. In other words, more people perished than in both the San



"The black grave," Hyderabad City, Hyderabad, India. The wreck near the Afzal Gangbridge, where thousands of houses filled with humanity were overwhelmed early in the morning, Sept. 28, 1908.

Francisco and Jamaica earthquakes. The Nizam's government arose nobly to the situation and relief has been quickly and efficiently rendered to the survivors.

So these nations of the Orient are beginning to see the signs of the fast-approaching end of all things. To the missionary struggling to bring the message of salvation, such a disaster means that a great host have gone

beyond the reach of the Gospel he is striving to carry to them, and nerves him to greater efforts and deeper consecration in the sowing of the good seed; for he knows not what evil shall be upon the earth.

Poona, India.

GEO. F. ENOCH.

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## California Sunday-Rest Bill.

(Continued from page 9.)

the law is religious in its exemption. See lines 50 and 51. Inquisition must be made as to whether the worker on Sunday has kept another day as a Sabbath.

**2. THE PROPOSED LAW IS CLASS LEGISLATION.** It proposes to take one day, held by a part of the religious community, and place behind that the sanction, support, and strength of civil law. That very act at once places the supporters and promoters of such a measure in a favored class, loyal to law and order and government, while it correspondingly places a ban upon those who oppose it. It does this not because of any intrinsic virtue or merit which the one class possesses above the other, but that condition is created simply and solely BY THE LAW which makes the discrimination. A few months ago in dark Turkey one class was composed of loyal citizens, the other classes were tolerated criminals. To-day all are free and equal. No change has taken place in the character of either class. The difference in yesterday and to-day is a matter of the presence or absence of iniquitous law. To-day the Jew or Seventh-day Christian, or no-day man is as good a citizen as the Sunday-keeper. Pass a Sunday law, and you make the three first named criminals. Whatever the motives of the misguided men behind the law, it is unequal and iniquitous.

**3. IT ERECTS A FALSE STANDARD.** It declares that a business is legal, proper, laudable on six days, but criminal, wrong, on the other day of the week. Smith may keep open his one grocery store of the village on six days, but he is a criminal if he opens it Sunday.

Why? Smith prefers to do the work. He delights in it. He enjoys the day better in honest work. He wrongs nobody. He accommodates some. He has conscience in his work. Who has the right to forbid him? If he were busy every moment, he could not begin to do the mischief that the man would do who preaches false doctrine every Sunday. The next step, if the Sunday religionists should become strong enough, would be to suppress all freedom of speech and doctrine which did not agree with them.

**4. SUCH A LAW IS UNCHRISTIAN.** It is unchristian in that it seeks to enforce morals—a thing which pertains to motive. Morality, the instructed Christian knows, can only be lived on

the basis of a good conscience and a right heart. It is unchristian in that it is unequal. "One is your Master, even Christ, and all ye are brethren." No Christian would seek to compel his brother or fellow to obey a law the infraction of which harmed no one.

It is unchristian in that it is contrary to the Golden Rule. If the Mohammedan were in power, would Mr. Tufts desire the follower



of the prophet to compel him to keep Friday? Would he like the orthodox Jew to compel him to keep Saturday? Would he like the no-day man to compel him to work every day? To all these he would enter an emphatic negative. Then according to Christ's Golden Rule he should not seek to enforce upon any one of them the observance of Sunday; "for **WHATSOEVER YE WOULD THAT MEN SHOULD DO unto YOU, DO YE EVEN SO TO THEM.**" It is unchristian in that it is a denial of Christ. The Master promised "all power" to His servants, apostles, preachers. To seek the aid of civil law to enforce religious dogmas is to deny faith in Christ's promise, or to repudiate the institution as Christian.

5. **THE "IDEAL LAW" IS NOT YET.** The exemption granted and the mildness of the law is not, according to Mr. Tufts and others, the ideal thing. The ideal law does not fall short of the Puritan Sunday law. Then, too, power which grants an exemption may remove it. The exemption is presented as an act of kind tolerance. Dr. Philip Schaff and others have truly said that Americans demand equality, liberty, and not tolerance.

6. **IT IS CONTRARY TO ALL RIGHT LEGISLATION.** Civil law is designed to protect men in their rights, never to promote or support class institutions. Just as soon as the institution is honored above the man, just so soon injustice and inequity come in. A wise statesman will honor the freedom of men; and leave with the men the voluntary privilege of honoring the institution.

7. The law is iniquitous in that it sets a man to watching his neighbor, spying on his actions, becoming his informer, and using his efforts to convict him of crime, or be heavily fined and lose his official position. Read the blackly iniquitous section 300 B. We do not know how free men civilly, to say nothing of Christians, could frame such a law, or put such provisions in cold words.

There are many, many more things which might be said. We admit the Sunday excesses. We sympathize with the men who wish to see crime and drunkenness and lewdness and oppression and injustice banished; but religious legislation can not do it. Let the men who are pleading for such legislation preach the Gospel of Jesus Christ in its simplicity and power. Let them preach God's law as He gave it, and press it home upon the conscience. Let them leave with God the privilege, as it is His prerogative, to care for His own by enshrining it in the hearts of His people.

Seventh-day Adventists would be unworthy of manhood or womanhood, and so would every other soul, if they or he felt it necessary to seek to the "tolerance" of Mr. Tufts, or any one else, to know what they could do on Sunday or any other day. Every free citizen of America ought to have the God-given right assured him, every commonwealth ought to stand by him, in the exercise of the right to arise Sunday morning and do any proper, legitimate work which he would do on the next day if he were so minded. The Sabbath bears "God's image and superscription," to Him alone he renders the service done. It is not for man to assume to "permit" or "allow."

It is worthy of note that nearly all the things Mr. Tufts in his great kindness and tolerance would "permit" Sabbath-keepers to do are the very occupations which they could not very well follow. But for that they are not pleading. For themselves they are not pleading. They are pleading for the equal rights of every man, God-given rights, let him be Catholic or Protestant, Jew or Mohammedan, Christian or infidel. God grant that California legislators may be free men, willing to protect all in equal freedom.

**Divorce.**—A recent bulletin from the Census Bureau in the United States regarding divorces reveals a sad condition of things. For the 20-year period closing in 1906 there were 945,625 divorces in this country as against 328,716 for the 20-year period closing in 1886. The percentage of increase in the last-named period, as compared with the first, is as 73 to 38. The increase relative to population is also remarkably large; 39 per cent of all the divorces are granted for desertion; almost one half granted to husbands are for this cause, while nearly 29 per cent are for adultery, and doubtless this figures very largely in the desertion column. It certainly is a showing which does not make for the stability of home life, which is the very basis of the nation.

## Naval Expenditures.

A REPORT issued by England's First Lord of the Admiralty gives the following figures as the total naval expenditure during the last ten years of the four great naval powers:

Great Britain	£318,647,127	\$1,590,000,000
Germany	107,927,573	535,000,000
France	126,122,028	630,000,000
Russia	104,642,215	520,000,000
Total	£657,338,943	\$3,285,000,000

All four are increasing their expenditure, as will appear from the following table, the increase of which we have given in American money. (The English pound is about five dollars.):

	1899.	1908.	Increase.
Great Britain	£25,731,220	£32,319,500	\$30,000,000
Germany	6,672,788	16,596,561	45,000,000
France	12,144,020	12,797,308	3,200,000
Russia	8,306,500	9,833,915	7,500,000

The war debt of Europe is overpowering in its burden.

## From the Constitution of California.

"Section 1. All men are by nature free and independent, and have certain **inalienable rights**, among which are those of enjoying and defending life and liberty; acquiring, possessing, and protecting property; and pursuing and obtaining safety and happiness."

"Section 3. The State of California is an inseparable part of the American Union, and the Constitution of the United States is the supreme law of the land.

"Section 4. **The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State.**"

**Political.**—We honor President Roosevelt for the stand that he has taken on the election of the state senator in Oregon. The vote of the people was that Governor Chamberlain should be chosen by the Legislature. He is a Democrat, tho the Legislature returned was Republican; yet it was the duty of that Republican Legislature, according to the pledges made previous to election, to elect a Democratic senator. Mr. Roosevelt believes that that pledge ought to be redeemed. It seems as tho there could be no question about it, and yet there are politicians who contend that it ought to be for party's sake. Now the report is that bribery is being used to defeat the will of the people. Congressman Theodore E. Burton of Cleveland has been elected United States Senator from Ohio. Hon. Geo. C. Perkins was reelected on the first ballot in Sacramento, January 12, to succeed himself. January 12 the state-wide prohibition bill passed the Tennessee Senate by vote of 20 to 13, and the Assembly the next day by a vote of 62 to 36. By the bill, prohibition becomes effective July 1, 1909. It is said that the Mayor of Philadelphia has been receiving requests from officials of patriotic societies and clubs of western cities, that he permit the sending of the Liberty Bell to San Francisco, Portland, and Seattle, during the coming summer. One patriotic association said: "We want the sacred relic to ring out for our people as it did for our forefathers." They seem

to be ignorant of history, that the bell was cracked about fifty years after the Declaration of Independence, so that it was no longer fit to use. There is a striking parable in the old bell. Many people are cherishing the idea that the same degree of freedom exists, because of the name, which existed in 1776. They do not know that in many places in this great republic freedom has been as truly cracked and rendered unusable for human rights as was the old bell. The Liberty Bell is a piece of honored metal; liberty is still an honored name, but if many of our co-religionists had their way, as they have had in not a few instances, it would exist only as a name and a memory.

A new cure for tuberculosis, according to a telegraph despatch of January 18, is pig's blood, medically prepared. There is but very little question but what pig's meat has been a predisposing cause of scrofula and other diseases akin to tuberculosis. It is well to take such cures with a grain of salt. The best cure in the world for tuberculosis yet discovered, is sufficient rest, an abundance of pure air night and day, and a superabundance of good food.

January 12, one hundred or more miners were killed in the Lick Branch mine, twenty miles from Bluefield, W. Va. Fifteen days before, fifty miners lost their lives in the same mine. After the first loss, it was pronounced by officials and most experienced mine experts as absolutely safe. The explosion extended four miles. Great quantities of flames, soot, dust, rocks, slate, heavy timbers, broken mine cars, and even human beings, were thrown out of the opening of the mine.

The estate of Charles T. Yerkes, which was estimated at twelve million when he died in 1905, we are now told, would shrink to five and one-half million if his debts were paid. And this might be the case with a great many of the fortunes of the multimillionaires. Sometimes a great deal of this so-called wealth is represented in overvalued stock.

Luther Burbank states that one hundred and ninety-eight thousand pounds of cactus fruit can be raised from an acre of ground, and he believes that the spineless cactus will go beyond anything that he has developed. It can be used by man and beast; has a delicious flavor, combining the taste of the orange, banana and canteloupe all in one, and the removal of the spines has had the effect of increasing the crop rather than diminishing. He referred to the Burbank potato, six million bushels of which were grown in California alone in 1908, while fourteen million bushels were grown last year in the country; but the further development of the cactus will produce a far greater revolution of horticulture than the potato. This certainly will be a wonderful boon to those who live in arid regions to which the cactus is especially adapted.

A prominent newspaper correspondent, Marquis de Castellane, writes to the Hearst papers that an ominous atmosphere envelops all classes of society at Berlin; that the arrogance of title is belittled and there seems to be no respect for it; that the army is no longer considered with the honor that it formerly was, rather with a feeling of contempt. "Berlin seems all at once to have been filled with a strange, wild fear. Emperor, deputies, nobles, bourgeois, tradesmen, working men, seem to be afraid. It is just as if you were among a people who at any moment might throw themselves one upon another. To say all in one word: From the very top to the bottom of the social ladder, no one seems to be respected. If I am not making a great mistake, Germany is on the verge of a great revolution." And all this is directly in the line of the fulfilment of prophecy. The 17th chapter of Revelation indicates that before the end shall come a condition of confusion and chaos shall exist in Europe, out of which will arise what has aptly been called, the United States of Europe;

(Continued on page 13.)





### One Look.

ONLY take one look at Jesus,  
And the heavy weight of grief,  
Bowing down the soul and spirit,  
Shall give way to sweet relief.

Only take one look at Jesus,  
And thy restless thoughts shall cease;  
Thou shalt find thy feverish longings  
Hushed to calm and hallowed peace.

Only take one look at Jesus,  
And thy heart, that craved and cried  
In its loneliness and hunger,  
Shall be sweetly satisfied.

Only take one look at Jesus —  
Earth itself transfigured lies;  
Every whisper of the breezes  
Wakens heavenly harmonies.

Only rest thy gaze on Jesus —  
Life and health and joy are thine;  
Thou hast here the blessed foretaste  
Of the heritage divine.

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### In the Philippines.

**D**ARKNESS that is gross, we are told by the prophet of old, is to cover the inhabitants of earth in the closing days of its history. This is often seen in the individual in civilized lands where depraved men yield to the lusts of the natural heart. They permit the god of this world to blind them by turning from the light of God's word, and to harden their heart by turning a deaf ear to the faithful messages which our Lord gives them.

Many times in heathen lands this is more a matter of circumstances than of choice. Men are blinded by superstition of the basest sort, and handicapped by a low mental capacity. Sometimes the natives in heathen lands have been taught the mere semblance of Christianity. They have been moved by outward forms and have been led to grasp these outward forms as tho the sum and substance of religion dwelt in them. For instance, in the recent scourge of cholera in the Philippines, many natives, in hope of escaping from the disease, adorned the entrance to their oftentimes unsanitary homes with a small wooden image. Some of them are professed Christians, and yet they are entirely ignorant of Christianity.

For over three centuries Roman Catholics have been teaching many of them, and six hundred places of worship have been erected, of good solid material — mute and cold witness to their past efforts. Still it must be admitted that the exhibition of the Christlike graces and virtues which should be the fruit of the faithful minister of the word, is not witnessed.

These might have been different if the great purpose of the preaching and teaching had been to install a love for the word of God in its purity. They could then have looked beyond the outward forms and have grasped the very life of God. For instance, one young man, not by any means of the lowest class, of about sixteen years of age, when personally questioned concerning the Bible, in return inquired as to what the Bible was. He was entirely ignorant of the

great Book of books, and yet he seems to have been connected with the church and is present at the numerous church shows.

While the Bible has been in a way prohibited, yet literature of a very degrading type was given a free hand. In the providence of the Ruler of all, a different order of things is now in operation. Fifteen of the two score dialects have portions of the Bible, some the Bible complete, already translated, and these translations are being circulated at a very moderate cost by societies, headquarters of which are in England and America. These Bible societies are noble institutions, worthy of the support of the home lands.

There is a great work for us as a people, and we must follow these messengers of light and truth. We are using clubs of American papers; we must also use every other means by which we can reach the greatest number. It will take more than we have at present



Interior of Church at Santa Ana, P. I.

to reach the population of eight millions. It is a costly undertaking to provide literature for them in the various dialects, but this is our responsibility in the present situation. Who will come up to the help of the Lord against the mighty? Think of it, every letter in your Bible represents at least two Filipinos, ignorant of salvation as contained in God's word. It may be truly said that the field is white already to harvest, and as one writer expressed it with reference to the Philippines, "dead ripe." Are you a reaper? "Help us" is their cry.

R. A. CALDWELL.

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THE fact is that in order to do anything in this world worth doing, we must not stand shivering on the bank, thinking of the cold and the danger, but jump in and scramble through as well as we can.—*Sydney Smith.*

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"HEAVEN seems high to him who is descending."

### Had to Die to Reform.

**S**O a little tale was headed a few weeks ago. A great criminal had reformed, but wherever he went the police suspected and reported him, and he could get no work. His old companions in crime beset him with new temptations, and made life miserable. He went to see a friend of his among the officers of the law who believed in him. "What shall I do?" he asked when he had told his story. "You will have to die," said his friend. "Go off into obscurity again, and I will report you dead." He did so, and the press of that section carried the news everywhere that the great ex-criminal was dead.

Did he reform? — He did, and years after he told the story to an acquaintance who discovered him. "I had to die to reform," he said.

It suggests a great spiritual truth. There is many a man who is trying morally to reform, to live a Christian, but he is continually failing and falling. Troops of demons watch for his fall; good men and women have good grounds to suspect him; his old companions harass and tempt him, and he yields.

While talking with such a besieged soul once, he said in bitterness, "I wish I were dead." "Amen," we responded, "we wish you were." The soul was startled, till we explained that we wished he would die to sin, die to the lusts of the flesh, die to all the chains and bands that bound him to sin and those who love sin. There is hope then, but such a death is necessary to every soul who would live a Christian. It is a useless task for a man to reform a strong appetite for intoxicating liquors while he feeds the appetite upon tobacco. The lust for intoxicants is not conquered till it is crucified to every lustful indulgence. "Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." In so doing there is victory.

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### Our Work and Workers.

AT Jennings Lake, Fla., Brother C. B. Stephenson baptized nine persons, December 26.

BROTHER F. E. BROWN reports the addition of eight members to the Island church, near Hanford, Cal., by baptism.

FIVE were added to the church at Cedar Grove, Tenn., in December, through the labors of Brethren R. W. Parmele and C. P. Bollman.

MEETINGS conducted by Brother W. H. Branson and Brother C. P. Whitford at Orange Mills, Fla., have resulted in the conversion of twelve.

BRETHREN M. H. SERNs and F. Stebbeds conducted a series of meetings at Sparta, Wis., in December. Eight accepted the truth through their labors.

AMONG the students of Union College, South Africa, seven were baptized late in the autumn. Ten or twelve have since gone forward in this ordinance. The school is in charge of J. F. Olmstead.



SPEAKING of his labors at Greenville, S. C., Brother Sydney Scott reports twenty-five new believers.

MR. AND MRS. M. B. BUTTERFIELD have just closed a series of meetings at Baldwin, Mich. Thirteen accepted of present truth.

TEN persons have decided to keep all the commandments of the Lord at Loudenville, W. Va., through the labors of Brother J. F. Steele.

IN the Central Union Conference, embracing the states of Nebraska, Kansas, Colorado, Missouri, and Wyoming, a special religious liberty campaign is being conducted by Brother and Sister John S. Wightman. Mass meetings are held in the capitals and large cities of these states, and much interest is being manifested everywhere.

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## Offerings for Religious Liberty.

OFFERINGS for the cause of religious liberty are asked for in all our churches, Sabbath, February 6. It is understood that in the state of California all donations will be sent to the California Religious Liberty Association, Mountain View, Cal. All other offerings to the Religious Liberty Bureau, Takoma Park, Washington, D. C. Let liberal donations be given. The cause can use much.

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## Notes and News.

(Continued from page 11.)

something of a Socialist regime, in which the various powers will be united to save themselves from the great fear which is oppressing mankind of evils to come.

Right in connection with this we are told by another noted European correspondent to the Hearst papers, Malcolm Clarke, that Germany's Chinese post, Kioas-Chau, is in the greatest turmoil; that there is strong enmity against Germany; and that supporting this feeling are the Chinese merchants, guilds, and other powerful organizations which are boycotting German goods. Germany is contemplating whether to send a strong military force there to compel respect.

— ★ —

**Superstition and Disease.**—Dr. Robert Oleson of the revenue cutter "McCulloch," which arrived in San Francisco November 5, gives the information that the natives of the Aleutian Islands are dying of tuberculosis; nearly forty per cent of them being afflicted with the disease; and he declares that this is largely due to the religious ceremonies which require them to press their lips against those of the dead. The strange thing is that professedly Christian religious services should require this. If Bible instruction were followed, nothing of this kind would take place. The spirit of the ceremonial laws which God gave to His people is directly against any such superstition as this. In fact, the best code of health laws in the world is that which the Lord gave to Israel.

— ★ —

**National Expenditures.**—The French people are stirred by what is denominated reckless expenditure of the French Government. "The vast sum of eight hundred million dollars was the expenditures of 1908," and it is said that the figures for 1909 will considerably exceed this vast sum. Of the budget for 1909, M. Poincaré, the ex-minister of finance, calls the budget for 1909 a Himalaya. "Its summit is hidden in the clouds, and we can not measure its height. Every year we have to report a deficit. The army and navy get the lion share of this enormous sum." And this is the case with all of the great governments of earth. Two of the British ministry are strongly protesting against the expenditure of \$60,000,000 the present year on the navy; but Premier Asquith and the Secretary of State for War, Mr. Haldane, deeply feel that a great navy and a large army are absolutely necessary. The king seems to stand with Premier Asquith and Mr. Haldane, the secretary

of war.——The same strife has arisen in the United States. Four great first-class battle-ships of the improved "Dreadnaught" type are asked for. Congress is disposed to grant them, too, with many other vessels of smaller type. Men are talking peace, even as the prophecy declared they would, but they are preparing for war.

— ★ —

"The Day Dawn," which insists that it shall not be misrepresented, is not at all careful as regards others. It quotes from D. M. Canright that "the one great point in the Sabbath question upon which the Seventh-day Adventists stake the most, upon which they insist the strongest, which they repeat the most frequently and the most confidently, is that the pope of Rome did change the Sabbath from the seventh day to the first day." But it is not so, and Mr. C. knows it. Of course, the Roman church acknowledges the claim that she did change the Sabbath, but the strongest argument on the Sabbath question is the eternal, unchangeable law of God, as taught and observed by Jesus Christ our Lord. Seventh-day Adventists do not teach that Sunday observance is the mark, save under such circumstances as shall place the individual who does it in opposition and rebellion to the plain command of God. To take a single complete sentence sometimes and tear it from its context is the worst of garbling. The church history which the *Day Dawn* quotes is after the same order. It is natural for those who leave the Bible to fall back upon "the fathers of the Catholic Church," which "blow both hot and cold."

— ★ —

**The Old-Age Pension Law in Great Britain** is watched with very much interest. The last estimate of the Chancellor of the Exchequer is that it will cost the vast amount of \$37,500,000 a year. Of the 690,000 claims which have been made, over 51,000 have been rejected. Others are still pending. The law provides a pension of \$1.20 a week for any man or woman over 70 years of age who is not receiving poor relief and has an income of less than \$105 a year. If the applicant's means are less than \$157 a year, he may receive a part of this weekly pension of \$1.20 according to a sliding scale. The percentage of persons claiming this pension to the whole number over 70 years of age, is in England 54 per cent, in Wales, 56 per cent, in Scotland, 60 per cent, and in Ireland, 128 per cent. The number of applications filed in Ireland, 209,135, is more than half the total for England. One of the reasons why there are so many old people in Ireland is that the younger people have emigrated. There are not a few cases of fraud, but generally throughout England there are records of birth. It is certainly a noble task that the government of England has undertaken, but it will add to the tremendous tax burden.

— ★ —

**Beginning with November 15, 1908**, a monster tuberculosis exhibit opened in New York City. The exhibition consisted of charts, photographs, maps, models, diagrams, and all sorts of paraphernalia that have to do with the prevention, study, or treatment of tuberculosis. Exhibits from fifteen different countries were in evidence. Fifty thousand square feet of floor space, and a hundred and ten thousand square feet of wall space were necessary for the display. Ten special cars and twelve hundred packing-cases were required to transport it. It was educational. It told what consumption is doing, how it may be stopped, and ended up by telling how it can be cured, making hopeful the hearts of many who are afflicted. It remained in New York City for one month, and at the end of that time it was broken up into several units and returned to the several states and countries.

— ★ —

**Great apprehension exists in Lisbon**, a cablegram tells us, concerning the government of Portugal. It is feared that the whole people may revolt. There are serious questions whether the government would be strong enough to put them down.

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### BIBLES

The publishers of this paper carry a line of Oxford Bibles, a description of which will be gladly sent on request.

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"Every prospect pleases."

The people who inhabit this little Eden are half-castes, their dark features and black hair plainly betraying their Tahitian blood, tho some of them have quite light complexions and blue eyes. At present there are but about one hundred and thirty of the inhabitants. The kindness and hospitality of this interesting people have been remarked by all who have ever called at the island.

We believe this little book will be read with profit and delight by all who are so fortunate as to secure a copy.

(Signed) E. H. Gates,  
Supt. Polynesian Mission.

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### In the Morning.

IN THE morning, in the morning, "when the mists have rolled away,"  
When the sun in splendor shineth, bringing in the "perfect day,"  
Then the children of the kingdom, with their palms and harps of gold,  
Will be gathered to the mansions, safely in the Master's fold.

They'll come marching, marching, marching, rising from their dusty beds,  
"Come with songs of joy and gladness everlasting on their heads."  
And the "sorrow and the sighing" with the mists shall flee away,  
When the King of Kings returneth, bringing in the perfect day.

Clothed in "garments of salvation" "unto Zion they'll return,"  
And with Heavenly welcome enter nevermore to weep or mourn,  
And the praises of redemption they will shout for aye and aye,  
When the resurrection morning ushers in the perfect day.

O, to be accounted worthy with that company to stand  
When the Lord "makes up His jewels" "in the glorious holy land,"  
And to know my robes all spotless with His righteousness shall shine,  
Brings a blessed satisfaction to this longing heart of mine.

In the smiles of my Redeemer, then, I'll press the journey on  
Till I'm called to lay my burdens and life's cares and duties down.  
And He'll be my help and comfort, He will be my strength and stay,  
Till the resurrection morning ushers in the perfect day.

MATTHEW BAIRD.

### Feeding the Mind.

By Emma Hildreth Adams.

[Mrs. Adams is not writing from theory, but from many years' experience as a teacher, an author, a keen observer, of wide experience. She has not frittered away time, and her mind is as fresh, as eager, as youthful to-day as in the yester years. We commend her thoughtful and intensely practical article to our young readers; yes, to all of them.—EDITOR.]



T need hardly be stated that in order to develop rightly, to accomplish its noblest work, to reach its highest attainment, the mind of man, equally with the body, requires nourishment adapted to the purpose; for, like the body, it thrives or wastes through that it feeds upon.

In perfect wisdom the divine Creator has so constituted the mind of man that, under the influence of proper food, taken temperately, judiciously, it may think great thoughts; may plan mighty schemes; manage intricate affairs; produce happiest results from correct causes, indeed, may think, and act, and live in harmony with God.

Further, thoughtful, observant persons may discern that all invasion of this plan of God, all departure therefrom, cripples man's ability, sows great mental discomfort for him, plants large territory with evil, and reaps bountiful harvest of pain and punishment.

How does the mind require food? In infancy, through sight and hearing and feeling chiefly, if not solely. To these, later, will

be added conversation, reading, and observation.

Two classes of reading hold out tempting invitation to those who have taste therefor — the harmful, destructive, poisonous order, and that which nourishes, builds up, invigorates, gives life to the mental powers.

To decide with which variety one will build his mind, is ever — when the ultimate consequences are heeded — a most serious, and oftentimes a momentous matter. It is the purpose of this article to study briefly the effects of mental food, obtained through reading.

There is to-day a vast field of literature which deals indeed with facts, with events which actually occur, with happenings which are wholly real, but at the same time are frightfully sensational, blood-stirring, wasteful, as food for the mind.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

On this field achieve their amazing success many daily papers throughout the land. They present column after column filled with paragraphs and short articles which shock, daze, benumb the mind, dissipate its power to think closely, deeply, logically.

Also on the shelves of many public and private libraries, and especially of second-hand bookstores, are to be found publications — books, periodicals, pamphlets — devoted to fiction, which are deluding, destructive, poisonous in their effects. They lack every element of pure food for the mind. They are read eagerly, greedily, daily, by hundreds of men and women, old and young.

To spend the precious hours of this ultra-busy, prophecy-laden, alarmingly significant period with such faulty works, is simply to throw away time; is to vitiate all taste for reading which enlightens; is to supplant all concern for salutary information, for knowledge which brings a blessing. It is to sin.

Unquestionably, it is the most serious duty of every aged man and woman, of every young man and woman, now, in this sharp, testing time, to do the things, and read the matter — so far as possible — which will develop the highest possibilities of mind and soul.

To this lofty end, there is, in all the vast field of literature, no instrumentality so perfectly adapted as the Word of God.

Taken from Genesis to Revelation there inheres in its moral and spiritual teaching a force, a power, an energy, which arouses, stirs into life and action, mind and soul. And, what awakens keenest surprise and adds boundlessly to the value of the wonderful Book is the strange fact that the more

one reads, studies, thinks upon, practises, its varied, far-reaching teachings, one's pleasure, profit, and fascination therein increase.

Reader, have you been for a long time a true student of this most peculiar, most individual of books? If so, have you not observed in yourself an ever increasing relish for its splendid display of spiritual, moral, scientific, and philosophic truth; its brilliant exhibition of majestic poetry; its thrilling chapters of sad, sin-stained history; its wonderful display of triumphant FAITH?

And have you not observed in yourself an ever increasing capacity to understand, fathom, appreciate this truth, this poetry, this history, this FAITH?

Then, too, out of this Book, as from an overflowing fountain, have been pouring for centuries streams of literature uplifting, up-building, fascinating. Alcoves in city libraries are filled with volumes drawn from it. Home bookcases are jeweled with them. Like the fountain from which they come they are filled with meat for heart, mind, and spirit, yes, and for the body also.

But, aside from the Bible and the broad field of literature related thereto, there are stores of publications dealing with all manner of natural history, subjects all ably written, beautifully illustrated, filled with delightful facts, and giving acquaintance with the myriad works of Christ the Creator of all things.

At city libraries these books can be had for the asking. Time spent in reading them is loaned out at an interest incalculable. They feed thought, they clothe thought, they lead thought up, into, and along the Creator's lines of thought. Mentally, they bring the student face to face with Him.

Now, since there are munificent supplies of such reading, within possible reach of perhaps the majority of people, is it not a step of deepest import, of gravest consequence, if one turns aside for mental food from opportunity so promising to the deluding, destructive publications read, so greedily, so generally to-day, even by boys and girls too young to exercise sound judgment in matters so important?

The high possibilities of their being — in this life and in that to come — are pushed aside for pernicious entertainment. The responsibility of parents in this matter exceeds all estimate. Need of care on their part, in the case is beyond all expressions.

### Saying and Doing.

THESE expressions have been often compared. We know the relative value of saying and doing. Every one considers of little worth the man who is ready with words, but fails to back up those words with worthy deeds. And we consider of less worth the man whose words imply a character which his deeds utterly deny. He claims a large



capital, but can pay but little. He claims righteousness, but his life is filled with mean dealings. To such as this some one has said, "How can I listen to what you are saying, when what you are keeps thundering in my ears?" Happy is the one whose deeds come up to the standard his words imply.

H.

## Singing in the Rain.

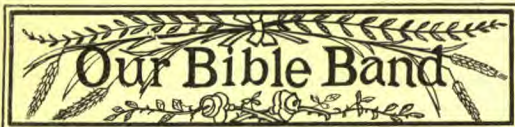
(Eben E. Rexford, in S. S. Times.)

LAST night I heard a robin singing in the rain,  
And the raindrops' patter made a sweet refrain,  
Making all the sweeter the music of the strain.

So, I thought, when trouble comes, as trouble will,  
Why should I stop singing? Just beyond the hill  
It may be that sunshine floods the green world still.

He who faces trouble with a heart of cheer  
Makes the burden lighter. If there falls a tear,  
Sweeter is the cadence in the song we hear.

I have learned your lesson, bird of dappled wing,  
Listening to your music with its lilt of spring,—  
When the storm-cloud darkens, then's the time to sing.



### Schedule for Week Ending Feb. 13, 1909.

	Morning.	Evening.
Su. Feb. 7	Lev. 1, 2, 3.	Matt. 24:1-28.
Mo. " 8	" 4, 5.	" 24:29-51.
Tu. " 9	" 6, 7.	" 25:1-30.
We. " 10	" 8, 9, 10.	" 25:31-46.
Th. " 11	" 11, 12.	" 26:1-25.
Fr. " 12	" 13.	" 26:26-50.
Sa. " 13	" 14.	" 26:51-75.

### Suggestive Notes.

"Leviticus" is so called, because it has to do with the tribe of Levi. It is the book regulating the priesthood and its offerings. Chapters 1 to 7 inclusive are special instructions and directions concerning the various offerings. They are also instructive as showing us God's hatred of sin and how sin demanded its penalty. All these offerings and types are shadows of the great substance which is in our Lord Jesus Christ. Chapters 8 and 9 have to do with the consecration of Aaron and his sons.

In chapter 10 is a valuable lesson on the necessity of temperance. Aaron's sons were destroyed because they identified themselves with sin and broke God's express commandments, because their minds had become confused by the wine which they drank.

Leviticus 11 contains one of the great diet laws of the Bible. It divides the animal kingdom into two classes, clean and unclean. Not an arbitrary division, but one existing in the very nature of the creatures themselves. This would not indicate, however, by any means that the clean creatures were the best food which man could eat. The directions of the Lord are permissive rather than mandatory. The best food still is that which God gave in the very beginning—vegetable food. This chapter and our readings to the close of the week, and even beyond, are all what might be called sanitary instructions; chapters 12, 13, and 14 having to do with leprosy. Eminent physicians tell us that there are no better instructions given than are here given concerning contagious diseases, or diseases which leave contagious or infectious germs in buildings.

Our New Testament readings begin at Matthew 24 and close with Matthew 26, covering the great discourse of Jesus on His second coming, parables of the talents and virgins applicable thereto, the arrest and trials of our Lord before

the Sanhedrin and the chief priests. Lessons of intense interest are they. While some of the Old Testament lessons are not of so much interest, dealing as they do many times with ceremonial uncleanness, the New Testament presents before us the Saviour of the world, His power, and His wonderful example.

**Steps to Christ.** This little work, by Mrs. E. G. White, presents in a simple and attractive manner the steps by which the sinner may be made complete in Christ. While the book is an excellent guide for inquirers and young converts, it also contains a wealth of counsel and encouragement for those who are laboring with the difficulties that beset a growing experience. Paper covers, 20 cents; cloth, plain edges, 60 cents; cloth, gilt edges, \$1.00. Address this office.

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PUBLISHED WEEKLY

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

Editor ..... Milton O. Wilcox.  
Associate Editor ..... A. O. Tait.  
Assistant Editor ..... Max Hill.

Manuscripts should be addressed to the editor. Address all business and make all money-orders, etc., payable to the Signs of the Times, Mountain View, Cal.

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MOUNTAIN VIEW, CAL., FEBRUARY 3, 1909

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For further particulars, subscription rates, etc., see page 15.

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California has been suffering from floods, especially in the Sacramento Valley. The damage has been very great, in fact, the worst for many years. The river has registered in several places more than a foot above high-water mark, and while the levees have been much better protected than in former years, the amount of water has been too great, and many islands and towns have been overwhelmed. Sacramento has been entirely cut off from the railway, and a large portion of Stockton has been submerged. Overland trains have been held up and mail has been greatly delayed, but the rain seems to be over now and the rivers are going down. Many thousands of dollars' worth of damage, however, has been done.

We are giving in this issue considerable space to the California Sunday legislation. It is of more than local interest. California is the only state in the Union which has no Sunday law. That, by some, is considered a disgrace; by those who look upon it rightly, we believe that it would be considered a matter of honor. Christianity at her best was lived out in an empire that was wholly antagonistic to it. Every god worshiped in the Roman world had a place in the Roman calendar of gods, with the exception of Jehovah and His Son Christ Jesus. Christianity came into the iron monarchy of Rome with heathenism enshrined in every law, and yet there it won its greatest triumphs. It does not need the help of civil law. Civil law can not enforce morality. Every attempt to enforce morality or religion has resulted in injustice and tyranny. Such laws are always unequal, inconsistent. The very mildest of them are utterly inadequate to meet the wishes of their promoters. After the passage of such a law is secured, there

will be constant attempts to amend it, until what is called the ideal Sunday law, the old Puritan Sunday law, is established. Such was the beginning of the Dark Ages.

The dismissal by the Chinese Regent, of Yuan Shi-kai, the Prime Minister, has been a matter of a great deal of speculation on the part of the Western powers. Some have considered him a thoro reformer, and yet others have pointed out that he is not so much of a reformer as was supposed, and conclude that his dismissal will not be a part of any reactionary policy which will be followed in the present government.

Two bills are before the Legislature of California which ought to receive the reprobation of a free press and of free men; namely, Assembly Bill No. 23, repealing the provision that any person bringing action for libel shall put up a bond for \$500, as a protection to the press. With that repealed it is possible for persons having grudges against newspapers to annoy them and bring suit under the flimsiest pretext. Of course, this would be a constant matter of expense to the paper in defending the suit. Assembly Bill No. 18 makes libel a felony. These bills are a direct blow to the freedom of the press.

Study the Sabbath Question, Reader.—In the face of all the demands for Sabbath, or rest-day, or Sunday legislation, do you not think you ought to study the Sabbath question, and to help your neighbor to study it?

Well, let us suggest a very inexpensive way of doing it. Send for "The Lord's Day the Test of the Ages" to this office. It covers in a brief, comprehensive way the Sabbath question from Creation to the present time, in the patriarchal ages, in the Levitical age, in the Christian age. It is packed full of testimony, Biblical and historical.

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Impulse or Principle.—It has been remarked by a daily paper that it is a sad, sad fact that humanity is touched more by spectacular troubles than by the common, every-day sort. There is suffering on every side in our own land, and yet we go on day after day without feeling it or thinking about it. A great disaster occurs in Italy, South America, the West Indies, and the world's treasury is open, and the world's steamships are chartered for the purpose of relieving the wants of those who suffer. Really, is our sympathy true sympathy after all? Is not the very truest sympathy that which is touched by the nameless suffering that is going on all around us on every side, and many times voiceless suffering, of those who suffer uncomplainingly, which, if our own hearts were sensitive enough, we could see and feel ourselves? These examples of devotion and generosity in times of great calamity are good as far as they go. The great need is that they shall be made habits, but habits can only come from inborn principle. These generous outbursts are often the result of mere impulse. Still the fact that they are so spectacular, leads the world to overestimate them. In the development of our character, what we should aim at after all, is the constant doing of right things, and the following of noble principles rather than yielding to the impulse of the moment. The meteor's flash is a startling thing, but the constant, steady shining of the star is better.

According to despatch from Washington, the Panama Canal is expected to cost \$500,000,000 exclusive of the purchase price, \$40,000,000. This is \$95,000,000 in excess of three times the estimated cost—\$135,000,000. A new bond bill has been introduced calling for the sale of Panama Canal bonds to the amount of \$365,000,000, total now proposed is to be fixed at \$500,000,000.

The closing weeks of President Roosevelt's administration are in no wise pleasant to contemplate. The antagonism which has existed in milder forms to quite an extent throughout his administration between him and the Upper House of Congress, and to some extent in the Lower House, is now breaking out in a virulent controversy. Several of the strong men in both Houses of Congress are throwing themselves into the conflict against the President, using every means in their power to express their feelings of enmity, and blocking whatever measures he desires to see carried through, which are not absolutely necessary; and it certainly must be confessed that there seem to be serious mistakes on his part in taking notice of some of the things which newspapers and men are saying. It would be much more dignified if men who have to do with different branches of government would give themselves right to their work instead of engaging in personal vituperation and unseemly quarrels.

Notwithstanding the liberal provisions which Russia has favored during the last few years, they seem to not yet have gone into effect. The record year for political prisoners was last year. 42,347 exiled to Siberia. The executions for December were the largest of any month in the year, numbering 327. The total for the year, 2,102 condemned to death. 17,347 compelled to penal servitude and Saghalien for life; and 26,000 to shorter sentences. This, of course, is stirring up the Duma, or Russian Parliament, and new revolutions may grow out of it.

"Get-Rich-Quick" Schemes.—Ever and anon we are receiving letters from persons in various parts of the United States inquiring as to such a mine, or a certain tract of land opened for settlers, which promises great returns, in California and elsewhere. To all such we can only say, Be not deceived. Investigate thoroly before you purchase or invest, but do not spend too much money in the investigation. There are many "get-rich-quick" schemes which chiefly pay the promoters and speculators. Always be wary of those who promise inordinate "big" things. They will bear double investigation.

The Beginnings of Things.—The *Christian Advocate* says: "To-day, in church and state, one of the greatest mistakes being made, and the source of countless others, is the neglect to consider well the beginnings of things." This is true; and if Dr. Buckley would consider the beginnings of Sunday and Sunday legislation, the beginning of the Sabbath and true Sabbath-keeping, he would never again advocate a Sunday law.

The best, the very best, paper for farmers, ranchers, gardeners, etc., in California and the West in all lines pertaining to the soil, is the *Town and Country Journal*, published at 330 Jackson St., San Francisco, Cal. There are good eastern journals, but they pertain to the East, while this journal is published for the Coast. It is clean and reliable. Twice a month, 50 cents a year.

There have been presented in the Sacramento Legislature petitions against all Sunday-law and other religious legislation aggregating nearly 40,000 up to date. This is the largest number of petitions ever presented either for or against any measure in the Legislature of California.

One of the strange things in connection with the Italian earthquake disaster is the finding of people after fourteen days had passed, alive in the ruins, and yet the weather had been cold and rainy during most of the time.

One class of theater managers in New York declare that if certain concerts are closed all others shall be, and Sunday fishing shall cease.