

# Signs of the Times

## FOLLOW CHRIST.

(Whittier in "Chapel of the Hermits.")

**Y**ET lives the lesson of that day;  
And from its twilight cool and gray  
Comes up a low, sad whisper, "Make  
The truth thine own, for truth's own sake.

"Why wait to see in thy brief span  
Its perfect flower and fruit in man?  
No saintly touch can save; no balm  
Of healing hath the martyr's palm.

"Midst soulless form, and false pretense  
Of spiritual pride and pampered sense,  
A voice saith, 'What is that to thee?  
Be true thyself, and follow me!'

"Alas! no present saint we find;  
The white cymar gleams far behind,  
Revealed in outline vague, sublime,  
Through telescopic mists of time!

"Trust not in man with passing breath,  
But in the Lord, old Scripture saith;  
The truth which saves thou mayst not blend  
With false professor, faithless friend.

"Search thine own heart. What paineth thee  
In others in thyself may be;  
All dust is frail, all flesh is weak;  
Be thou the true man thou dost seek?

"Where now with pain thou treadest, trod  
The whitest of the saints of God!  
To show thee where their feet were set,  
The light which led them shineth yet.

"The footprints of the life divine,  
Which marked their path, remain in thine;  
And that great Life, transfused in theirs,  
Awaits thy faith, thy love, thy prayers!"

# SIGNS OF THE TIMES

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A. O. TAIT, - - - CIRCULATION MANAGER.

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## SIGNS OF THE TIMES BOOKLET.

The following is a list of contents of a booklet recently written by a Conference Missionary Secretary to assist individuals and Missionary Societies in carrying on systematic and effective work with the SIGNS OF THE TIMES:

### CONTENTS.

1. What the "Signs" Has Accomplished.
  - (a) Number of its Converts in One Conference.
  - (b) Five Noteworthy Examples.
2. Club Rates for Churches.
 

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## SEPTEMBER NUMBERS.

OUR first two issues in September were excellent. They are regular size; have a new and attractive cover design, and are brimful of the Gospel message for to-day. We still have on hand a number of each of these issues. Would you not like to use, say fifty copies, of these valuable papers in introducing the SIGNS among your friends, or in mailing to friends at a distance?

Such letters as the following are constantly coming from those who have received perhaps a single copy of the SIGNS, and who wish to become more acquainted with its message.

GENTLEMEN:

Please send me sample copy of SIGNS OF THE TIMES and oblige. I feel greatly interested in the prophetic omens, and think I shall subscribe for your paper. Respectfully,

This is an excellent opportunity to extend the influence of the SIGNS OF THE TIMES. Fifty or more will be furnished to one name and address at 1½ cents each. Address,

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Mountain View, Cal.

# NEW ARRIVALS

¶ Since our report in this column last week, we have received additional shipments of books from various publishers. Here is a partial list:

## Daniel and the Revelation

A history of the rise and fall of nations as foretold in the prophecies of Daniel and John. More than 800 pages, bound in plain cloth, at \$1.00.

## Helps to Bible Study

A series of Bible Readings, simple and easy, designed as an aid to the personal study of the Scriptures. 125 pages, paper covers, 25 cents.

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An illustrated exposition of our Saviour's prophecy concerning the end of the world. Board, 25 cents, cloth, 40 cents.

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The story of a trip to Africa told by a little girl of eight or nine years. Attractively illustrated and durably bound. Price, \$1.00.

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An attractive little volume setting forth the beauties and realities of the Christian's future home. Well illustrated, and contains 128 pages. Board, 25 cents; cloth, 50 cents; presentation edition, 75 cents.

## Great Nations of To-day

This is a pamphlet of 257 pages, containing chapters on the following important subjects:

The Third Angel's Message,	The Beast and His Image,
The Seven Trumpets,	The Hour of His Judgment Is Come, etc.
The Eastern Question,	

Price, 25 cents.

## Gospel Primer

This book begins with an attractive alphabet, each letter of which is connected with some Bible scene. Following this the word method is introduced, connected with short Bible stories. It contains many pictures, and is eagerly read by the children. 128 pages; board, 25 cents; cloth, 50 cents. Obtainable also in German, Danish, and Swedish.

## Bell's Grammar Series

We have a full stock of these excellent books, as follows:

- Book No. 1, Primary Language Lessons from life, nature, and revelation, 65 cents.
- Book No. 2, Elementary Grammar, 65 cents.
- Book No. 3, Complete Grammar, 80 cents.
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Postage must be added in each case. On the first three books the postage is ten cents each. On books 4 and 5 it is twelve and fifteen cents respectively.

## Steps to Christ

A limited number of this little volume has been received. It is a most excellent guide to enquirers and young converts, and also contains a wealth of counsel and encouragement for those older in the way. Cloth, 50 cents. We also have stock in Danish, Dutch, Italian, Finnish, French, Bulgarian, Rumanian, Hungarian, and Portuguese. Price, 50 cents in each case.

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# Signs of the Times.

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

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A. O. TAIT, - - - - - ASSOCIATE EDITORS  
W. N. GLENN, - - - - -

## THE TRUE RICHES.

**P**OWERFULLY, indeed, has Hoffman depicted by brush the scene set forth in Matt. 19:16-29; Mark 10:17-30; Luke 18:18-30. Our picture on this page is from a photograph of his great painting.

of more than passing interest, as it should be to every soul.

—o—  
THE human idea, the Pharisaic idea, the heathen idea, possessed him; namely, that he must himself do some good thing which would merit him eternal life. He must earn it in some way, by some works of supererogation,—a belief which has been responsible for all the ingeniously cruel means which men have invented and devised to torture the human, to do penance to the

our Lord." Rom. 6:23. Only by believing in Christ, coming into harmony with the law of His life, can it flow into our being. John 3:16, 36. We may do and do and do till the day of doom, but we can no more lift our souls from the plane and prison of sinful flesh than we can fly. Christ, Christ only, can lift us up, and by His life—eternal life—make us to stand.

—o—  
NOTE the answer of our Lord. While He demands obedience, He does not declare that



THE story is that of a rich young ruler, concerned about his soul's salvation, and eagerly coming to Christ and asking, "Teacher, what good thing shall I do, that I may have eternal life?" The young man was in earnest about it. He was willing to brave the criticism of the crowd. He ran to Jesus, and knelt before Him, as the Master walked in the way. It was a question

flesh, and at the same time pile up colossal mountains of self-righteousness.

—o—  
MAN can never earn eternal life. Jesus Christ alone can bestow it, and He bestows it by gift, wholly and solely by gift. "The wages of sin is death;" the sinner earns it. He is entitled to his wages. "But the gift of God is eternal life through Jesus Christ

obedience would earn life; but "If thou wilt enter into life, keep the commandments." Nor does this mean that at the end of keeping the commandments life lay as a prize. Not at all. It meant that in harmony with God's commandments was the very law of life. "In the way of righteousness is life; and in the pathway thereof there is no death." Prov. 12:31. And this does

not say that at the end of the way of righteousness is life; but "in the way of righteousness is life." Just as soon as the young man should truly enter that way, he would enter life. Just as soon as we truly enter the way of keeping God's commandments, we enter into life. God's life flows in perfect purity and mighty power in the channel of His law. Outside of that channel it is perverted, and becomes the "vain life" of man.

BUT the keeping of God's commandments can be accomplished by man only through faith, simple, childlike, submissive, obedient faith in God and God's means of salvation. Apart from such faith in Christ, all our obedience becomes superficial, outward, selfish, self-righteousness. This was the unsatisfactory righteousness of the young man. While keeping outwardly God's commandments from his youth up, he was still unsatisfied. He did not know that the law demanded more than the outward morality; he had not been taught it by the formalists of his day.

JESUS knew it and pitied him. But He could not for this reason make the way easier. "One thing thou lackest," "if thou wilt be perfect, go and sell" "all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me." Jesus looked upon him and loved him. His heart yearned over him. He saw the possibilities for good in him. He placed before him four incentives: Sell that which did not give him relief; give to the poor and needy, and receive their blessing; lay up treasures where they were forever safe; and go with the Good Master. How the poor ought to have appealed to him! The artist presents it as tho Jesus were pointing to the patient, sad-faced woman, standing, perhaps, by her sick, suffering husband, herself the worse sufferer, looking longingly for the response of the young man, as he waits, thoughtful and perplexed, while the calm eyes of Jesus read his very soul.

THE rich young ruler wants eternal life, but he wants more his own great possessions and the position he occupies and the praise of men, which his great wealth brings, and he turns away sorrowful. He has allowed the lust of gold and gain to wind their tendrils about his heart till they bind him fast. Sad decision, perhaps for eternity.

THERE are many to-day to whom the Master is calling, "Sell," "distribute," "come, follow Me." The needs of the poor are calling, but they heed them not. God's suffering cause is in need, giving them opportunity to identify themselves with Him, and so lay up treasure where no earthly poison can corrupt or corrode, where no enemy can steal. He is inviting them into companionship with Himself. He asks them to take no step that He has not taken before them, that He will not take with them. Yet they hesitate, wait, and turn away. Eternal character is weighing against tem-

poral gain, and the temporal gain is chosen.

CHARACTER is determined by such little things. On the roof of a house in Ohio the autumn rains fall. Those on one side find their way to Lake Erie on the north, over turbulent Niagara, down the swift St. Lawrence, and out into the cold frigid regions of the North. Those on the other side find their way into the Ohio, down the Mississippi, and out into the Gulf of Mexico, whose warm, strong current blesses and makes habitable what would otherwise be bleak, barren shores of sea-girt lands. The little act in our lives may be on the wrong side of the "divide." Count character more than coin. Reckon the riches of God more than the treasures of earth. Know that the way of righteousness and life is more than the way of selfishness and death. "If thou wilt enter into life, keep the commandments." "Come, follow Me."

#### ARE THE GENTILES SUBJECT TO GOD? To Whom Are the Covenants and Promises?

A CORRESPONDENT in Pomona, Cal., Mr. W. A. Reed, sends us \$1.25 and asks us to insert the following advertisement, and send him the paper containing it:

##### "\$50 Reward

"Will be paid to the person producing evidence to show where we, Gentiles, who have turned unto God are given the law of Moses, or commanded to keep the seventh day."

Now, if we inserted this for an advertisement we should want more than the amount sent. Apart from this we could not thus insert it. As it is, we insert it for the purpose of helping our inquirer and others, perhaps, who may be troubled in the same way.

What is meant by "the law of Moses" we do not know, as our friend does not define it. If he means the laws governing the civil polity of the Hebrews, or the laws regulating sacrifices and oblations, which expired by limitation, surely they are not binding upon either Jew or Gentile now; for the Hebrew commonwealth is no more, and the laws of sacrifices and offerings ceased when the shadow reached the substance, when the typical lamb gave way to the Lamb of God.

If he means all the laws contained in the books of Moses as one system, then it is our duty to discriminate between the laws as the nature of the law demands and as the Scriptures themselves discriminate. For instance: The institution and law of marriage is found in these books, instituted before the fall of man, guarded by safe and wise laws afterward. These are founded in the very nature of mankind, and are always binding. Would our friend say to the contrary?

The Ten Words, or Decalogue, is a code of principles all inclusive of morality, all prohibitive of sin, guarding and governing the relations between man and God and between man and his fellows. There is nothing of a ceremonial or temporary character in any of the precepts of this law.

The Sabbath—the worship day—which is designed to bring man to the united worship

and remembrance of the Creator, was made for man—all men—before sin entered, hence is for all the race, and is as much needed now as ever before in the history of man.

When God's treasure of truth was given to Israel as custodians, teachers, heralds of its holy principles to all the world, God truthfully discriminated between laws. The Decalogue He spoke from heaven with His own voice, and wrote with His own finger upon tables of enduring rock, and ordered them deposited in the holiest place of the sacred sanctuary. Ex. 20:1-17; 31:18; Deut. 10:1-5. These words are expressly called "a law," showing their completeness. Ex. 24:12; Deut. 5:22. The rest of the laws Moses wrote in a book. Deut. 31:9. And this distinction is recognized by the Scriptures, and the Jewish priests. First, "Thou [God] camest down upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes, and commandments, and madest known unto them Thy holy Sabbath."

So much God did Himself. But more than this:

"Thou commandest them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9:13, 14.

##### Given for the World.

God gave this to Israel, not for themselves alone, but that that entire nation might be His priest unto the world. Ex. 19:5, 6. The exact parallel to this is the giving His truth to the Christian church for the same purpose. 1 Peter 2:9, 10. It was Israel's duty so to live this law, that other nations might be won. Deut. 4:6-8. It was Israel's duty so to declare Jehovah's glory among the nations, the Gentiles, that the Gentiles might be converted. 1 Chron. 16:8-36; 1 Kings 8:41-43. Then when the people of the nations gave themselves to God, one law should be for both. Ex. 12:49; Lev. 24:22; Num. 15:15, 16, 29.

##### A Reflect of God's Character.

We need not take time to prove from Scripture that Jehovah is a perfect, righteous, holy, just, true, faithful God; for all these expressions abound concerning Him. But everything said of Him is also attributed to His holy law of Ten Words, the sum of all morality. "The law of Jehovah is perfect;" "the law is spiritual;" "the law is holy, and the commandment holy, and just, and good;" "all Thy commandments are righteousness;" "they stand fast forever and ever;" "it is easier for heaven and earth to pass than for one tittle of the law to fail." And such expressions might be multiplied from the Sacred Word. God's law *must* be like Himself. He could give no other.

God demands that His saved ones shall also be like Himself. He could not do otherwise. This great truth He has set forth in every dispensation. To Abraham: "Walk before Me, and be thou perfect." Gen. 17:1. To Israel: "Ye shall be holy; for I Jehovah your God am holy." Lev. 19:2. To His people this side of Christ: "Like as He who called you is holy, be ye yourselves also holy in all manner of living; because it is written

[in Lev. 19:2], Ye shall be holy; for I am holy." 1 Peter 1:15, 16.

Now Jehovah changeth not (Mal. 3:6); with Him can be no variation or shadow of turning (James 1:17); therefore His requirements must be the same in all ages to all men. And as He required without question of His people in our age that they should by His grace observe His holy law of Ten Words, so He requires by His perfect changelessness the same of His people in all ages. Therefore "His precepts are sure. They are established forever and ever." Ps. 111:7, 8. Therefore, "It is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17. Therefore, faith in Jesus Christ does not make void the law in the heart, but establishes it there. Rom. 3:31. Therefore to the loyal man, whoever he may be, it is the carnal heart which is at enmity with God and not subject to His law, that must die (Rom. 8:5-8), but the new heart and the new mind upon which God's Spirit has written His law (Heb. 8:10) exclaims, "This is the love of God, that we keep His commandments; and His commandments are not grievous." 1 John 5:3.

#### Who Are Israel?

1. In the fullest sense Israel stands for God's saved people, and so did from the beginning. It is Inspiration's word for the perfect man as he came from God. In Eccl. 7:29 we read: "Lo, this only have I found, that God hath made man upright." The original word for "upright" is "Israel." "God hath made man Israel." That is God's design. So when Jacob, "the supplanter," was converted and became Israel, "the upright," the prevailer, he was only brought back to God's original plan. It was therefore the names of God's ideal Israel who were written in the book of life in the beginning, each name indicative of some character to be developed. Rev. 13:8. It is to one of these characters that every soul who reaches the age of responsibility is called, and, yielding to God and submitting to the discipline, he becomes of the family of Israel, a winner of the name and the crown of life. James 1:12; Rev. 3:5. It is therefore the Israel of God that "shall be saved in the Lord with an everlasting salvation." Isa. 45:17, 18.

#### The Promises and Covenants to Israel.

In view of the foregoing we might justly conclude that all the promises and the covenants are to Israel alone, and to all others only as they became a part of Israel. Therefore the apostle to the Gentiles declares of the Hebrews:

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4.

There is not much left apart from these. Everything of worth is included in this category of what comes through Israel. Altho Israel according to the flesh utterly departed from God, the great purpose still held good, the new covenant must be made with the same people, and the law which Israel of old failed to obey, the law which was counted God's law 600 B. C., in the days of Jeremiah

the prophet, would be written in the hearts and minds of God's true Israel, and always Israel and Judah. Jer. 31:31-34; Heb. 8:10-12.

"The Gentiles" is simply another term for the nations outside of Israel. In the Old Testament it is from the Hebrew word *goy*, in the sense of massing together. It is translated in the common version, "Gentile," "nation," "heathen," "people." The Revised Version quite uniformly renders it "nation." The only hope for the Gentile is to become one of Israel. As Gentiles they are thus described:

"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:12.

There is, therefore, no hope or promise to the Gentile who elects to remain a Gentile.

#### What Hope Is There for the Gentile?

To believe in Christ Jesus, the root, the stock, the all in all of the Israel of God. What does faith in Christ do to the one without God?—"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." See Eph. 2:11-22. By faith they are grafted into the stock of Israel, and partake of "the root and fatness of the olive tree" bearing the fruit of Israel. Rom. 11:15-24. Truly Jesus said, "Salvation is of the Jews."

#### Is There Any Other Conclusion?

Therefore if our Gentile friend truly turns unto God, he becomes one of the Israel of God. As one of the Israel of God, note the following:

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between Me and the children of Israel forever; for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17.

Put beside this God's promise that Israel shall inherit the earth forever in Isa. 45:17, 18; and the further promise that the Sabbath shall be kept in the new earth in Isa. 66:22, 23.

Isaiah has still another Gospel promise to the Gentile, the stranger who turns to the Lord:

"Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. . . . Also the sons of the stranger ["foreigners," R. V. Gentiles], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt-offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isa. 56:2-7.

One more scripture. The new Jerusalem is the capital of the new earth. Into that city all the redeemed will enter. That city has twelve gates. Each gate is named after a tribe of God's spiritual Israel. Every one who enters will enter as a member of one of

those tribes. Here is God's promise: "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." May our friend be one of them.

We have not sought to answer his question to secure the reward. God's grace and truth can not be so purchased or dispensed. We have by God's help sought to aid him and others. God grant that so it may be. His shall be the praise.

#### SUPPORT OF GOSPEL WORK.

CHRIST and His immediate successors taught the people the Gospel from the Old Testament Scriptures. There were no other Holy Scriptures; but these were the Word of God, and He whose Spirit had indited them enjoined the people to search them, for in them was eternal life. The apostle Paul also testifies that these Scriptures are able to make one wise *unto salvation*. Then we are not to understand that the New Testament, which is a compilation from the teaching of Christ and His apostles, is in any way contradictory of the Old Testament, but that it is supplementary thereto. This explains why many things are not minutely set forth in the New Testament, and why so many people who look only to it for Gospel instruction are left in the sloughs of conjecture.

Many times the Old Testament throws clear light on things that are merely touched in the New, and those who neglect or reject the explanations of the older Scriptures fail to get the mind of the Lord on very important matters. A case in point is the support of the ministry and of the Lord's work in general. There is no detail as to this matter in the New Testament. Why not?—Because it is given in the Old. Therefore those who look only to the New are left to their own imaginations concerning methods. Consequently many inconsistent and hurtful schemes are devised for securing necessary funds.

Of course, the New Testament gives us the principle, but it refers us to the God-devised detail that was "written for our learning" in the Old Testament. In giving instruction on this point, the apostle Paul says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?"

Now the priests and Levites under the Levitical ministration lived upon the tithe from the people. The temple service, which was the work of the Lord, was also sustained by the tithe. In this way they that waited at the altar were "partakers with the altar." After reminding us of this well-known fact, the apostle adds: "EVEN SO hath the Lord ordained that they which preach the Gospel should live of the Gospel." Even so, that is, by the tithe, shall the Gospel work be carried on, the ministry being partakers, as were the priests and Levites.

The same apostle tells us that "whatsoever things were written aforetime were written for our learning;" and one of those things,

with precious blessing attached, is this: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Are you afraid to prove the Lord on His own straightforward promise? Are you afraid that He is not as good as His Word? or do you think the "windows of heaven" are not large enough to let out blessings that would be worth as much to you as that little bit of tithe that you withhold? Remember that God says "*all the tithe*," not a little now and then. What a profit it would be if we could only appreciate the value of such blessing as would necessitate the opening of the windows of heaven in order to pour it out! How much trouble it would save in devising doubtful, experimental, and often fruitless, plans to sustain the work of the church!

G.

#### THE SABBATH IN THE EARLY CHURCH.

THERE was nothing which so embittered the Jews against Christ as His disregard of their traditions. These were their own variations and explanations of the law of God, requirements which had no divine sanction. They had become much more tenacious concerning the observance of these traditions than they were of the commandments and ordinances proper. To such an extent was this custom carried that Christ said they had made of none effect the Word of God through their traditions.

And of all their traditions there was none upon which they laid so much stress as those they had imposed upon Sabbath observance; nor were there any which Christ so conspicuously ignored during His public ministry. It was this public disregard of their authority in extraneous Sabbath laws that more than once determined the priests and scribes to have Him put to death. But at no time did Christ ever teach or intimate that there ought to be, or would be, any change of the *day* of the Sabbath.

So also of the apostles; they were severely criticized for ignoring the authority of the Jewish rulers, and of violating the ceremonial law; but in no instance is there any record of their being accused of setting apart another day as the Sabbath. All manner of pretexts for persecution of the disciples were devised. Saul, in his exceeding zeal for the traditions of the fathers, sought every possible excuse for hailing men and women to prison and to death for believing in Christ. But he made no charge against them on account of their Sabbath observance. Nor was he himself, after he became a disciple and a minister of the Gospel, ever accused of setting up another Sabbath day. Nor is there any record of his ever acknowledging any other day as the Sabbath than that observed by the Jews.

Yet there is nothing that would have been so quickly seized as a pretext for persecution, or so assiduously followed up, by the Jews of that day, as an attempt to establish another Sabbath day. This would have been

especially true because the first disciples throughout Palestine were nearly all Jews. The ignoring of the Sabbath *day* would have been deemed by the Jewish rulers as the most heinous of all offenses. They would hardly have sought any other, so grave would have been the offense, and the conviction so easy of accomplishment. In such case the book of Acts would have furnished abundance of evidence that the disciples of the first century recognized a change of the Sabbath. But there is not a hint that such a change was even suggested. The silence both of the Jews and of the apostles would be indeed remarkable if there had been such a change.

G.

#### NATIONAL REFORM'S "ONLY HOPE."

AT a recent National Reform convention it was publicly asserted that the theory of the association is "the federation and co-operation of the nations to do away with the military institution. This is the great and the only hope." According to the Word of God, this is a very poor hope. See Ps. 46:3-5; Isa. 2:22. The only hope for the world that is worthy the name is the hope of the Gospel. But the doing away with the military institution is an illusive dream, unless the selfish desire to rule and the mania for tinsel glory, so prevalent in the world, can also be done away. And such a consummation can not be brought about by peace congress, or international law, or any other kind of human law or device.

But federation seems to be the general slogan to-day, the cure-all for human ills, both religious and political. And the ideal federation of the National Reform Association would be a federation of the nations controlled by some religious influence—for instance, the National Reform Association itself.

Now history tells us of a federation of nations—ten in number—under the absolute control of what professed to be the Christian church—the universal church. But those nations did not disarm; they didn't dare to disarm; they lacked the confidence in one another to abolish their military institutions. They well knew that, altho every one of those nations was recognized by "the church" as a Christian nation, every national government stood ready to take advantage of any manifest weakness on the part of the other. Moreover, "the church" itself did not want the military institution done away, the ruling functionaries felt the need of military protection even against many of its professed friends. Those nations were federated to the extent that they gave their united power to the support of the religious and political supremacy of the head of the church of Rome.

The Word of God tells us that there will be another federation of the nations which will give their power to that same church. That church lost its temporal power and prestige in 1798, when the pope was made prisoner by the French, and died in exile. And this humiliation was repeated when the military support of France was withdrawn

in 1870; but the prophecy says that its "deadly wound" will be "healed." It will again be sustained by the military power of federated nations; for "they give their power as *kings*," and the ultimate of such power is force, military force. That they are federated is shown by the declaration that they "have one mind," and "give their power and strength" unto the restored church. When earthly kings give their power and *strength*, they undoubtedly display military power. But such condition of affairs will be but for an "hour," indicating a very brief period; and the next thing is they are overcome by the advent of the Lord. See Rev. 17:12-14. This will put an end to all human federation business—which the National Reform Association announces as the only hope for the accomplishment of its ideal scheme.

G.

## Question Corner

### 1892.—Hopelessness in Persistent Sin.

The unrepentable sin is the unforgivable sin, the sin that can not be removed, because God will not compel the soul to give it up, and the soul still continues therein. Read Heb. 6:4-8 in the light of this: "For as touching those who were once enlightened and tasted of the heavenly gift, and were made partakers of the Holy Spirit, and tasted the good word of God, and the powers of the age to come, and then fell away, it is impossible to renew them again unto repentance [why?]; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame." That is, they continue to do this, doing it constantly, as the illustration immediately following shows: "For the land which hath drunk the rain that cometh oft upon it, and bringeth forth herbs meet for them for whose sake it is also tilled, receiveth blessing from God; but if it beareth thorns and thistles, it is rejected and nigh unto a curse; whose end is to be burned." The surest way to bring an unmitigated, unrepealable curse upon ourselves is to turn all God's blessing into our own selfish channels, and there continue. The heart soon gets where it does not sense the sin, and will not, and, therefore, can not, turn from the sin.

### 1893.—Building Again.

Is it right for us to give money to build up what God has permitted to be burned down?

G. L.

That depends on several things. If God permitted a thing to be burned down because He was not glorified thereby, if those connected with it could so relate themselves to Him that He should receive the glory, why not build again? If He suffered the burning to try the faith of His people, why not build again? Israel was defeated when they went against the wicked city of Ai, but they went again under different circumstances and conquered. Read Joshua 7 and 8. Twice the children of Israel went up against the wicked Benjamites and were defeated, yet the Lord sent them the third time. Judges 20:18-35. God permitted Jerusalem and the holy temple to be destroyed and burned with fire (2 Chron. 36:14-21); yet He punished the peoples who mocked her in her desolation (Eze. 25:1-11), and He it was who gave commandment to build (Ezra 1:1-3), and reprov'd His people because they were so slow and selfish (Hag. 1:2-9). As to whether it is the duty of our questioner to give or not we leave with him and God.

### 1894.—Women Keeping Silence.

Please explain 1 Cor. 14:34, 35.

This question was explained in the SIGNS OF THE TIMES of July 18, 1906, page 433, question 1858.

## OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

### HOW TO STUDY THE BIBLE.

OUR heavenly Father, in giving His Word did not overlook the children. In all that men have written, where can be found anything that has such a hold upon the heart, anything so well adapted to awaken the interest of the little ones, as the stories of the Bible?

In these simple stories may be made plain the great principles of the law of God. Thus by illustrations best suited to the child's comprehension, parents and teachers may begin very early to fulfil the Lord's injunction concerning His precepts: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The use of object-lessons, blackboards, maps, and pictures, will be an aid in explaining these lessons, and fixing them in the memory. Parents and teachers should constantly seek for improved methods. The teaching of the Bible should have our freshest thoughts, our best methods, and our most earnest efforts.

In arousing and strengthening a love for Bible study, much depends on the use of the hour of worship. The hours of morning and evening worship should be the sweetest and most helpful in the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude; that parents and children assemble to meet with Jesus, and to invite into the home the presence of holy angels. Let the services be brief and full of life, adapted to the occasion, and varied from time to time. Let all join in the Bible reading, and learn and often repeat God's law. It will add to the interest of the children if they are sometimes permitted to select the reading. Question them upon it, and let them ask questions. Mention anything that will serve to illustrate its meaning. When the service is not thus made too lengthy, let the little ones take part in prayer, and let them join in song, if it be but a single verse.

To make such a service what it should be, thought should be given to preparation. And parents should take time daily for Bible study with their children. No doubt it will require effort and planning, and some sacrifice to accomplish this, but the effort will be richly repaid.

As a preparation for teaching His precepts, God commands that they be hidden in the hearts of the parents. "These words which I command thee this day, shall be in thine heart," He says, "and thou shalt teach them diligently." In order to interest our children in the Bible, we ourselves must be interested in it. To awaken in them a love for its study, we must love it. Our instruction to them will have only the weight of influence given by our own example and spirit.

In daily study, the verse-by-verse method is often most helpful. Let the student take one verse, and concentrate the mind on ascertaining the thought that God has put into that verse for him, and then dwell upon the thought till it becomes his own. One passage thus studied until its significance is clear, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

One of the chief causes of mental inefficiency and moral weakness is the lack of concentration for worthy ends. We pride ourselves on the wide distribution of literature; but the multiplication of books, even books that in themselves are not harmful, may be a positive evil. With the immense tide of printed matter constantly pouring from the press, old and young form the habit of reading hastily and superficially, and the mind loses its power of connected, vigorous thought. Furthermore, a large share of the periodicals and books that, like the frogs of Egypt, are overspreading the land, are not merely commonplace, idle, enervating, but unclean and degrading. Their effect is not merely to intoxicate and ruin the mind, but to corrupt and destroy the soul. The mind, the heart, that is indolent and aimless, falls an easy prey to evil. It is on diseased, lifeless organisms that fungus roots. It is the idle mind that is Satan's workshop. Let the mind be directed to high and holy ideals, let the life have a noble aim, an absorbing purpose, and evil finds little foothold.

Let the youth, then, be taught to give close study to the Word of God. Received into the soul, it will prove a mighty barrier against temptation. "Thy Word," the psalmist declares, "have I hid in mine heart, that I might not sin against Thee." "By the Word of Thy lips have I kept me from the paths of the destroyer."

### THE HOUSEHOLDER'S RETURN.

#### III. Associated Events.

"THIS Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. A time will come when every soul has heard the Gospel, the good news of salvation, and has either accepted or rejected the offer of mercy and pardon, the offer of life everlasting. From that day probation will be past. This presupposes another event, the judgment, for no man is adjudged innocent or guilty without trial.

We are not left in darkness or doubt in regard to this matter. Read Acts 17:31. God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Again, in Heb. 9:27, "It is appointed unto all men once to die, but after that the judgment." Of necessity many will still be living, and will continue to live, after the day of pro-

bation passes. These will be judged before death, for "all shall stand before the judgment seat of God" (Rom. 14:10), "the quick and the dead." Acts 10:42. In all the ages of the past men have lived their lives—good or evil—and died. So far as their cases are concerned, all is settled, for in the grave where they have gone there is no wisdom, no knowledge, no repentance, no hope of salvation—their thoughts have perished. Their lives determined their future, whether it shall be life eternal or total annihilation. So also with the living; the life will be the test. It is a sad thought that many, many will come to the judgment hour, be weighed in the balance, and found wanting. Without doubt many upon whom the death sentence is passed will go on believing they are doing God's will, yet having grieved His Spirit away forever. Then the Master of the house will have risen up and shut the door, and knocking and seeking will no longer avail. Luke 13:24-26. Only those who have done the will of the Father will be safe.

When the aged seer had written the wonderful visions opened up before his view that Sabbath day on wind-swept Patmos, the angel said to him: "Seal not the sayings of the prophecy of this book, for the time is at hand;" when men see these things come to pass, let them understand that His coming is near. Down in the period when "the time is at hand," before the triumphant, grave-opening shout shall be heard in the heavens, the decree goes forth: "He that is unjust, let him be unjust still; he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This is not long before the Lord's appearing, for He says: "Behold, I come quickly." Rev. 22:11, 12.

When the decree goes forth, the door of hope is forever closed to sinners, the day of repentance is passed. Then on the wicked who have clung to their sins, repelling every offer of mercy and pardon, there will fall the most terrible visitation of disaster that man has ever seen, when the vials of God's wrath are poured out. Only the saints of God live through that terrible time without suffering; while the wicked, having grieved the Spirit of mercy away, writhe under the unmingled wrath which their own course has brought upon them. Then "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:1, 7, 8.

The closing of probation and the falling of the plagues are the first of a series of events to take place in connection with the coming of the Lord, which follows "quickly." The trumpet blast, the clarion shout, the blinding lightning flash that accompany the Saviour as He descends on the clouds of heaven, the host of angelic beings, will have two effects; the shout brings the sleeping saints from their lowly beds, to-

gether with the men who pierced the crucified Saviour (Dan. 12: 2; Rev. 1: 7), and the lightning destroys the wicked, they having vainly attempted to hide themselves in the caves and rocks of the mountains which they pray to fall on them. Then will the ransomed ones be caught up together with the risen saints on the sea of glass.

#### The Thousand Years.

Satan, alone in the earth with the dead men whom he has deceived and brought low, is bound in a prison-house as with a chain, having no one to tempt and destroy, for "the rest of the dead lived not again until the thousand years were finished." There he shall be shut up, with a seal set upon him, that he may deceive the nations no more, "till the thousand years shall be fulfilled." In the meantime the saints "lived and reigned with Christ a thousand years." This period begins at the first resurrection. Then at the second coming of Christ, and just previous, these events take place: Probation closes, the plagues fall, the wicked are slain, Satan is bound, the saints redeemed.

The thousand years pass, and then the final restoration of all things is effected. "And when the thousand years are expired, Satan shall be loosed out of his prison." How is this accomplished? Rev. 20: 6 speaks of the resurrection of the righteous at the second advent as the first resurrection; the fifth verse speaks of the wicked living again when the thousand years are finished. So this is the second resurrection of the wicked. Being loosed from his prison once more, having living men to deceive, Satan's first work is to go out among the nations and gather them together to take the City, the New Jerusalem, which comes down to the earth at the close of the thousand years. For this a "little season" of time is granted him to gather and train his forces for the last attack against the government of God. If we consider Isa. 65: 20 to refer to this time, when "the child shall die an hundred years old, but the sinner, being an hundred years old, shall be accursed," this "little season" may be a hundred years. All are raised at the time the New Jerusalem descends, the innocent child of ungodly parents and the hardened sinner. At the close of the period the child, being then a hundred years old, shall die; but the sinner shall be accursed.

About the beloved City will be gathered an army greater than any other army ever brought together, consisting of the rank and file of all the wicked of all the ages. With all the inventive genius of all the ages at their command, with an unnumbered host for support, and the leader of the legions of darkness in command, they march against the Citadel of the redeemed. But suddenly that mighty advancing host is checked, and those within the City see the fire of God poured out upon them. All go down in the holocaust of fire,—Satan, his angels, his dupes,—all are consumed. This is the second death. The redeemed in the City, and the universe of God, will then see the love and wisdom of the Creator in thus allowing sin to run its course. All shall see and know that He is just, and then "He

will make an utter end; affliction shall not rise up the second time" (Nahum 1: 9), for Satan, the author of evil, shall be destroyed, and tho he has been the terror of the nations, he shall never be any more. Eze. 28: 19.

From the refined and purified elements of this sin-cursed earth, the Lord has said: "Behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. . . . And I will rejoice in Jerusalem, and joy in My people; and the voice of weeping shall be no more heard in her, nor the voice of crying. . . . And mine elect shall long enjoy the work of their hands." Isa. 65: 17-22.

These are the events of the closing of time, the ushering in of eternity: The New Jeru-

salem descends from heaven at the close of the thousand years; the wicked dead are raised, thus loosing the bonds of Satan, to whom a "little season" is given to more fully demonstrate his character of rebellion and usurpation; fire issues from God out of heaven and devours him and all the wicked; the earth is created new and pure; the government is given to Him whose right it is to reign, "the Alpha and Omega, the beginning and the end, the first and the last," the doing of whose commandments brings blessing, the right to the tree of life, and entry into the City. "Behold I come quickly!" Whose heart does not echo the prayer of John, "Even so, come, Lord Jesus?" Rev. 22: 20.

MAX HILL.

## New Departures in the Catholic Policy for the Restoration of the Temporal Power

### THE PAPACY AGAIN IN OPEN POLITICS.

THE world in general seems quite well persuaded that the Papacy has ceased its struggling and resigned itself to its present condition, and therefore does not any longer hope for a return of the temporal power. But those who have come to the conclusion that the Papacy has descended from the mountain of its ambition, and does not any longer turn its eyes toward the promised land of the temporal dominion, are not acquainted with the inner workings of the Vatican. For while the church is not agitating the question very much internationally, still she is working with a febrile activity within the confines of Italy itself.

In order to understand something of these efforts that are being put forth in the direction of reacquiring the lost prestige of the pontiff, I shall endeavor to give something of their *modus operandi*. As we are all aware, the Catholic Church in general has an organization probably unequalled by any other institution in the world. Here in Italy, for practical working purposes, the activity of the church is divided into groups. These groups are numbered as first, second, third, etc., and each one has a certain work apportioned to it. The first group deals directly with the spiritual interests of the church, while the second group interests itself in the political policy of the Papacy.

As we are here considering the Papacy in its relationship to the temporal power, I shall confine myself to the work of the second group, and endeavor to give some idea as to what is being accomplished by it.

In the first place, I might speak of the organization of the second group, that we may better comprehend the scope of its influence. The leading men of each parish are selected by the parish priest, and they constitute the active committee of the second group for their district. This committee is composed of about twelve to fifteen persons, and they represent each district of the parish. These men meet two or three times a month at the parish home, to compare notes

and discuss plans of operation. However, in the plans formulated the priest has a deciding voice.

This committee, by means of public and private agitation, the organizing of young people's societies and social benefits, tries to arouse every one in its community to take an active interest in the restoration of the lost prestige of the church. They found rural banks with a small capital, and by taking deposits and making loans endeavor to



THE FAMOUS BRONZE STATUE OF ST. PETER ON THE RIGHT, AND THE GREAT ALTAR, ST. PETERS, ROME.

tie the people to the church. A person of the community that has need of some money can get it at these banks without so much security as is required at an ordinary bank; but as the priest is practically the head of the institution, he makes one of the conditions of the loan a faithful attendance on church duties. By this and many other social schemes the committee works to put the people under obligations to the church and the priest.

Then there is a committee for the diocese, which is appointed by the bishop and com-



posed mostly of priests. This committee follows largely the same program for the diocese that the local committee does for the parish. The bishop has the power to annul any plan made by this committee, or to dissolve the committee itself, when to his mind it does not seem to accord with the best interests of the church.

#### Practical Abolition of the "Non-Expedi."

Then there is a general over all who resides at Rome or may hold his residence in any large center.

At the present time the general is a layman. He visits the different dioceses, and helps to consolidate the movement and guide in forming plans for the better accomplishment of the general results aimed at by the second group.



ITALIAN TROOPS ENTERING THE CITY OF ROME THROUGH THE BROKEN WALLS, IN 1870.

Every two or three years is held a congress of the Catholic forces, to which delegates are sent representing the various groups of the church. In these congresses the past progress is reviewed and new plans are formulated for future activity. These programs of plans are first submitted to the bishops, and finally to the pope, who, if he find difficulty in accepting them, may annul them. After these programs have passed through this careful inspection, they are printed and sent out to the members of the respective groups, and they form the basis of operation.

The second group, in its present form and policy, has existed only about ten years, and has for its declared aim the restoration of the lost power and prestige of the Papacy. It proceeds along social and political lines in its endeavor to obtain the object at which it aims. Therefore one of its aims is and has been to cause the "non-expedit" to be revoked. "Non-expedit" is the title given to the order issued by the pope against the participation of the Catholics in voting for officers to public position. After the fall of the temporal dominion, the pope being asked about the matter of voting, said that it was not expedient to vote for the time being, hence the term "non-expedit." And while the second group has not as yet succeeded in having the "non-expedit" officially revoked, yet at the last election, at least, it was practically a dead letter, and the Catholics showed great activity at the polls.

It is only a question of time when the church will consider it expedient to abolish this order. The second group, with this object in view, is preparing men that will be able to fill public offices and posts of responsibility. Therefore they have their own schools, literature, and journals whereby they are educating the people. They are working at the present in a special way to

gain control of the municipal public offices, and in many places they have entirely succeeded. They are also playing their game for the Parliament, and it will not be long before we shall see many of their candidates elected to the House of Deputies.

As the sentiment of the people in general is turning toward liberalism and against the old conservative monarchical party, this movement goes under the name of Christian Democracy, that it may be in tune with the

popular feeling. And as statesmen and politicians of the present are almost all actuated by self-interest rather than by principle, they naturally rush to the side that they see in the ascendancy. Already we see some very prominent men in the Italian Government, and even in the Cabinet, who were strong anti-clericals some years ago, and who to-day are working hand in hand with the Papacy. And it is certain that as soon as the Catholic Church returns to the political arena, with all of its forces well organized, it will form a party that will gather to itself a strong following and influence.

The turn that the Catholic Church has already taken in allowing its members to go to the polls has made a deep impression, and its results are in evidence all around us. The newspapers that before were hostile to the interests of the church are now actually fawning at its feet. The strong anti-clerical speeches in the Parliament are growing less very perceptibly. In fact, the government is almost linking arms with the church, so much so that at Rome one seeking an office or help from the government can hope for little without the signature of the parish priest to render his application of value.

The Catholic Church is likewise honoring the government in certain ways. The national flag, which in the past has been trailed in the dust by the church, has recently been hoisted over its convents in Constantinople. And a short time ago the entire country was scandalized by the action of the Duke of Aosta, who is the cousin of the king, and would be heir to the Italian throne should the king die without an immediate successor. The duke, in official array and attended by his entire court, assisted at the service held in the cathedral of Naples, and kissed the vessel that is supposed to contain the blood of St. Januarius which is said to liquify

miraculously once every year. Had he gone as an ordinary citizen so much would not have been said, but going in his official capacity and accompanied by his court he certainly designed to show a special respect to the church, in spite of the position that he holds in the government.

#### Policy Gaining Favor.

For some time the Roman Curia was not exactly in favor of the work that was being attempted by the second group. But now that the pope sees how well their program is working out to the advantage of the church, he is taking a personal interest in it. And a short time ago he appointed some of the leading men of the party as a committee to investigate thoroughly the movement, and to form a new program that shall be more practical and certain of success. He has eliminated the revolutionary element from the party, and put the movement on a basis where its triumph will mean the triumph of the church. And it is quite certain that it will come out victorious. The triumph of this party will mean the restoration of the lost power and prestige to the pope. The question might be asked, Will it involve giving back to the pope the temporal power in Rome? This question I shall not endeavor to answer by a simple negation or affirmation. But I shall call attention to a few facts.

Not long ago, from a strongly Catholic source, and at least partly with the approval of the Vatican, a book, entitled "The Papacy in 1915," was published. Among other plans proposed, there was one that suggested the solution of the question of the temporal dominion in another way from those contemplated in the past. According to the Catholic Church, the temporal dominion is an absolute necessity, as the pope must not be subject to any government. But this writer suggests that in order to satisfy this precept of the church, the restoration of Rome to the Papacy is not absolutely necessary. He said that that part of the city of Rome which surrounds the Vatican and is cut off from the rest of the city by the Tiber River might be given over to the pope as his dominion. The part of the city of Rome in the immediate vicinity of the Vatican, at the time of Leo IV. (848), was enclosed by a wall forty feet high, and thus became known as the "Leonine City." It is this part of Rome that is proposed as a fit place for the pope to again exercise his temporal dominion.

This writer further says that the important offices of the Papacy might be transferred to that part of the city, and a large hotel might be built to accommodate the strangers and pilgrims that come to visit St. Peter's and the pope. I do not know that this plan will be adopted, but it is suggested as a possible solution of the much-discussed question dealing with the restoration of the temporal dominion of the Papacy. It might well be questioned, however, if the Papacy, like the camel of the fable, would not plot to enter in and take possession of the whole city if it were allowed to get its nose inside, and it should begin to smell the sweet savor of the temporal power. C. E. MILTON.



## VII. TRAINING TO UNSELFISHNESS AND GENEROSITY.

MAMA, O mama!" The childish voice was eager and full of sympathy. "Mama, Jamie Brown hasn't any mittens at all, and it's awful cold. I've got two pair, can't Jamie have one? his hands are just as blue." "Well, well, child, I can't buy mittens for every ragged boy in town; now run away and don't trouble me."

"But, mama, they're *already* bought, and Jamie needs 'em, and —"

"Don't argue with me, Arthur," said Mrs. Martin. "I tell you, you *may* need them yourself sometime. It's only yesterday you wanted to give away the nice ball Uncle Charlie bought you last year."

"Yes, but he gave me another this year, and I don't need both."

"Well, you'll never be worth a cent if that's the way you begin,—you'd give away the very bed from under you, if I'd allow it. Now I don't want any more trouble about it."

But it was not long before trouble of the same kind arose again, for little Arthur was naturally a child of generous impulses; this time it was over some red-cheeked apples, which the child proposed to divide among his friends, but Mrs. Martin insisted that he might need them all himself.

Time passed on till Arthur Martin was about twelve years old. By this time, his friends began to notice a gradual change in his behavior. Usually generous and warm-hearted, he was becoming selfish, greedy, and unsympathetic. "I can't understand it at all," complained his mother; "Arthur was always such an unselfish boy; what can be the matter with him? Why only yesterday I asked him to divide his orange with Jennie; but he scowled and whined and insisted that there was no more than *he* needed for *himself*."

Poor Mrs. Martin! Was she so blind that she could not see? or had she forgotten the years of training she had given her boy—training for a life of the utmost selfishness; until now it is an easy matter to predict the future of the lad. The coming years will bring him but few friends and many enemies; for who can love a selfish, close-fisted, miserly man? Who can love so unlovely and unlovable a thing as a human soul steeped in the bitter dregs of selfishness, and whose heart has grown too hard and callous to respond to the miseries of his fellow-men?

I am afraid there are many Mrs. Martins in the world to-day. Have you ever known any? Are you sure your own mirror does not reflect her image?

"Well, I'm happy to say that I always have taught *my* children to divide with others. Sometimes they don't like to do it, but I always insist upon it."

But "dividing with others" is not *all* there is to it, my friend. Right here, again, example is better than precept. Selfishness is manifested in so many ways! It buries its ugly root down deep in the unregenerate heart. It obtrudes its hateful countenance upon the most joyous occasions, and no hall of mourning is dark enough or sad enough to hide from sight its glaring and hideous plague spots.

But how shall we get rid of it? and how may the hearts of our children be purged from its vile stains?—Ah! "the blood of Jesus Christ His Son cleanseth us from *all* sin." The blood of the supremely unselfish One, applied to the heart of the most supremely selfish, will purify and regenerate and—yes—it will *recreate*.

We may divide with others all our lives; we may even deny ourselves of comforts that we may share them with others; we may give liberally to the cause of Christ at home, and to the support of the missions abroad, and still our hearts may be as barren of the sweet blossoms of genuine love, and unselfishness as the desert of Sahara is of the rose of Sharon.

Let us look very deeply into our inmost hearts; let us light a candle and peer into the dark depths.

"Well," says Sister A, "I never saw it in this light before, but I do believe that even my best deeds have been mixed very largely with selfishness. Last week I gave a new dress to poor Sister B. Of course I could hardly afford it, but Sister B was very needy—and, well, Sister B is *such* a hand to express her gratitude. Why the poor woman cried for joy, and said she could go to meeting now. She praised me for my generosity, and said the Lord would surely bless me; and, well, I must confess it did sound good to me. When I went home I told the children that I felt paid already, *because* Sister B was so appreciative.

So you told the children *that*, did you? I'm very sorry you did, for you could not have taught them a more effective lesson in selfishness if you had tried.

"I'm sure I don't know how *that* could be," declared Sister A with a smile of incredulity. "I'll admit I was selfish, but don't see how the children could see it. Why, I never saw it *myself* until now."

Probably not; and yet in less than five minutes after you had related this incident, your Johnie remarked that he *had* thought of giving poor little Paul Brown his last year's reader, but he was glad now that he didn't, for he was sure that Paul would not have *appreciated* it!

O how unlike the sinless, unselfish Pattern is all this! He came to His own and His own received Him not. He that did eat of His bread lifted up his heel against Him. Yet

this deterred Him not for a moment. His great unselfish heart was touched with the feeling of our infirmities; and even for His murderers He prayed that wonderful prayer, "Father, forgive them."

MRS. L. D. AVERY-STUTTLE.

## WHEN THE WORK IS DONE.

LET us take to ourselves a lesson,  
No lesson can braver be,  
Of the weaves of the tapestry weavers  
On the other side of the sea.

Above their head the pattern hangs;  
They study it with care;  
The while their fingers deftly weave  
Their eyes are fastened there.

They tell this curious thing besides,  
Of the patient, plodding weaver—  
He works on the wrong side evermore,  
But works for the right side ever.

It is only when his work is done  
And the web is loosed and turned,  
That he sees the real handiwork  
His marvelous skill has learned.

Ah! the sight of its delicate beauty!  
How it pays him for all its cost!  
No rarer, daintier work than his  
Was ever done by the frost.

The years of man are nature's looms,  
Let down from the place of the sun,  
Wherein we are weaving always  
Till the mystic web is done.

Sometimes blindy, but weaving surely,  
Each for himself his fate:  
We may not see how the right side looks,  
We must often weave—and wait.

—Anon.

## TWO GIRLS WHO BECAME WIVES.

A VERY bright girl, by name Jane Ferrar, was married a dozen years ago. She was an able, ambitious girl. She was active in club work, and the clubs to which she belonged numbered some six.

When she married she preferred not to keep house. "I certainly shall not waste my life by giving it to housework," she argued. She said: "The class of women who once were housemaids are now pressing into higher occupations. Let us live in a hotel. The individual home takes too much out of a woman."

Of course, the care of babies does not easily accord with hotel and club life. So the Ferrars have no children. But Jane is a leader in reforms. Her husband has given his life wholly to business. He is a silent, moody man, of whose real character she knows little.

Her cousin, Nelly Ward, married about the same time. She was as able a woman as Jane, but with a sound foundation of common sense and that tender human sympathy which is the basis of character in the woman best beloved by men and by God.

Her family besought her not to keep house. All the arguments recently urged against the old-fashioned home were brought forward. No servants, it was asserted, could be found who were not dishonest, incapable, and insolent. American women had gone into the shops and mills, feeling themselves debased by domestic service. Americans had in effect given up family life, as was proved by the countless hotels and skyscraping apartment houses in all of our cities.

Nelly was daunted at first. "But," she argued presently, "the home and family life

was a blessing sent in the beginning to women by God. I don't believe He means us to give it up. I must try the experiment, not by general laws, but in my own individual way."

Here, perhaps, was the secret of her success. She met all men and women, not as types or representatives of a class, but as individuals. The work of her house and kitchen was to her a fine art which she studied. The time which other women spent on lectures and "bridge" she gave to learning how to keep house, or to her husband, and her babies when they came.

The cook and the maid were not to her a class to be held down in its place, but two friends and helpers. She knew all about their "folks" and homes. She found work for the cook's boy who had taken to drink, and when the maid's father was in the hospital she visited him and paid his bills.

She has been a housekeeper now for many years. Some of her public-spirited friends wonder that she is able to keep up her happy home life. "She never has trouble with servants," they say.

She laughs and says nothing. She never argues. She just goes ahead and does.—*Ladies' Home Journal.*

#### A CONTRAST.

WE hope all our readers will read this from a Columbus (Ohio) paper:

"Two horses stood, yesterday, hitched near each other on Gay Street. One of them was patient, comfortable, and in good temper; flies lighted upon his back occasionally, but he drove them away with a switch of his long tail. The other horse was impatient, restless, and in bad humor. He was stamping the ground and moving back and forth the vehicle to which he was hitched. Occasionally he would throw his head around angrily, and he had been champing his bit till his mouth was covered with foam. The flies alighted on him and stayed there. He could not dislodge them. He moved his tail, but it was only a stump. It had been docked, its usefulness destroyed in order that some person's foolish or cruel fancy might be pleased. There was in the contrast of those two horses a lesson that ought to have been sufficient to convince any person of the barbarity of docking horses' tails and leaving the animals at the mercy of insects. Any person who saw, and still could not understand, should try the experiment of sitting out in a field with arms bound and all means for keeping flies away removed. Docking is a blight on our civilization. The beauty and usefulness of the tail are destroyed, and the man who does it or countenances it is marked as thoughtless or brutal."—*Our Dumb Animals.*

#### DR. BILLROTH'S JOKE.

THE eminent Viennese surgeon, Theodor Billroth, began one of his lectures by telling his students that a doctor needed, above all things, two gifts: He must be free from all disposition toward nausea, and he must be a good observer. "I want you to show me right away," he added, "whether you can

meet these demands." He then poured a nauseous fluid into a glass, dipped one of his fingers into it and licked it off; whereupon he invited the students to follow his example. Without flinching they did so. With a broad grin, the surgeon looked at them and said: "You have stood the first test brilliantly. Not so the second, for none of you observed that I dipped my first finger into the glass but licked the second."

#### INDIVIDUALITY IN THE WIFE.

IN order to be a good wife and mother, it is not necessary that woman's nature should be utterly merged into that of her husband. Every individual being has a life distinct from all others, an experience differing essentially from theirs. God does not want our individuality lost in another's; He desires that we shall possess our own characters, softened and sanctified by His sweet grace.

He wants to hear our words fresh from our own hearts, and not another's. He wants our yearning desires and earnest cries to ascend to Him, marked by our own individuality. All do not pass through the same exercises of mind, and God calls for no second-hand experience. Our compassionate Redeemer reaches His helping hand to us just where we are. Tho Jesus has ascended to heaven, He has not lost His sympathy for you, mothers; He looks with tender love upon those whom He came to redeem.—*Mrs. E. G. White.*

#### YOUR OWN BOSS.

Now and then I hear a boy say: "If I could only be my own boss, then I would be happy." Did you ever know any one who amounted to anything who was his own boss? The only one I ever read about was Robinson Crusoe, and he was glad to quit.

You have heard of the "independent farmer." He is dependent upon wind, water, and frost; he must be at home every morning and night to milk the cows. The physician must buy his clothes and groceries of his patients. Do you think that Marshall Field, the great merchant, was independent? Not a bit. He carried two great stores around on his back. He would have been unhappy if he had not been doing something for the thousands in his great army.

No one can be his own "boss," unless he goes out of the world into the wilderness, and then he will find himself dependent upon the berries and animals.

There is, however, one way of becoming your own boss. Let me tell you. It is to stay right where you are, and begin by ruling yourself. That is the first step. Then begin to help other people, and after awhile you will find them willing to do anything for you. Your workshop will become a throne.—*Selected.*

#### EASY MONEY.

A. E. Loveland, Johnson, Vt., writes: "On Friday I sold six dozen E-Z Washing Tablets; my mother sold five dozen, and another friend sold four dozen,—fifteen dozen in one day! Nearly every one likes the Tablets." Agents make a profit of over 100 per cent. Not necessary to canvass. Send 5 cents for samples and particulars. Either sex. Address, Alfred Mallett, Elkridge Station, Baltimore, Md., or to Clinch Mercantile Co., Grass Valley, Cal., Pacific Coast Supply House.

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past." And the following utterance by Macaulay is pertinent in this connection: "No past event has any intrinsic importance. The knowledge of it is valuable only as it leads us to form just calculations with respect to the future."

Just such a proceeding as the federation move-



MR. J. B. OULKERS, OF NEWARK, N. J.

ment of to-day took place in the third and fourth centuries. Various Christian bodies meeting in great ecumenical "councils," finally formed an organization, a great federal organization whose influence and territory was as far-reaching and universal as that of the government itself. Federation launched by Constantine was completed by Theodosius. The idea of that ancient federation, too, was "to renovate public and private life according to the teachings of Jesus Christ," and thus bring a visible "kingdom of God" upon the earth.

In order to facilitate its work in that apparently good, yet altogether bad, direction, the power of the civic government was invoked and secured. It was the prominent churchman, Augustine, who said:

"It is indeed better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to their Lord, like wicked servants, by the rod of temporal suffering before they attain the highest grade of religious development."

And in this purpose the government acquiesced. This was "civic righteousness" indeed, or "making men good by law." Collectivism, fully organized and despotic, with the mailed fist of bigotry and oppression, wrested from individualism the dearest of all earthly treasures—the right "to worship God according to the dictates of one's own conscience." This was an egregious error, in which the state was made to actively participate and co-operate by compelling men to render obedience and do homage to that which was wholly and altogether heathenish. And all this was under anathema and temporal punishment! As Leander justly says:

"It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritualism and despotism, of intolerance and persecution, which ended in the tribunals of the Papacy."

The world-church, formed and launched upon its fateful journey by combined influence of federation, holding firmly the reins of civil government in an iron grasp, rode triumphantly down through the ages; its pathway strewn all the way with hapless wrecks of heretical humanity, until a voice in Germany awoke the world from the sleep of "the midnight hour," and the march of ecclesiastical despotism was effectually checked. The iniquitous and

## The American Federation of Catholic Societies

(Reported for the SIGNS OF THE TIMES.)

### IV. HOPES OF THE FEDERATION.

It will be somewhat indicative of what Federation hopes to accomplish to give complete a story that was very generally circulated at the Buffalo Convention:

"Sometimes Catholics give as an excuse for not joining the Federation, that they do not want to offend their non-Catholic friends by becoming affiliated with an organization of this kind. An incident associated with the Chicago convention is here related to show how unfounded are the fears that Federation will excite the antagonism of non-Catholic denominations: After the convention, while several of the delegates were sitting in one of the hotels, a stranger, excusing himself for intruding, introduced himself. He said he resided in Kansas City; that by the merest chance he happened in, out of the drenching rain, to the convention. 'I am a Methodist,' said he, 'but if what I heard at this meeting correctly represents the Federation of Catholic Societies, you can't let your fellow-citizens of other denominations know of it quickly enough. Educated Americans of all creeds are rapidly reaching the only logical and sensible conclusion, that in matters of religion, as everything else here, it is bound, sooner or later, to be the "survival of the fittest." The Protestant gentleman's thought not only contradicted the fear of bitterness, but it emphasizes the opportunities all about us for an apostolate of the laity to assist in winning America to the religion most consistent with the naturally broad and logical trend of the American mind.'"

Federation is, then, a power that must assist in winning America to the religion "most consistent with the naturally broad and logical trend of the American mind." And that trend, according to the Catholic view, is *Catholicward!* The struggle will terminate at last in "the survival of the fittest!"

A striking editorial appeared in the Buffalo Morning Courier of August 2. After referring to the declarations of the Federation as notable, arraignment Socialism as a menace to society, and quoting a portion of Mr. Gonner's speech upon the subject, it said:

"It is a great work, a greatly needed work. The beneficent influence of the American Federation of Catholic Societies will be beyond measure. It is an organized, universal force acting in harmony with the spirit and principles of American social and political institutions. Arrayed with it will be other effective forces, religious, social, and political forces, all standing as a solid wall against which will beat in vain the intermittent waves of disorder, lawlessness, and anarchism."

Again, in its issue of July 31, the Courier said: "One of the most powerful organized bodies in this country is now in session in Buffalo. The American Federation of Catholic Societies represents a membership of a million and a half, united chiefly to oppose Socialism, anarchy, perversion of marriage, divorce, dishonesty in business, and corruption in politics. Next to the Catholic Church itself this Federation of Catholic Societies is the greatest organized conservative force in the United States, actively at work in opposition to movements and influences antagonistic to the principles of American institutions. It is a matter

of supreme importance that this organization should continue to grow in strength and effectiveness; and it is entitled to the encouragement and the hearty good-will of all intelligent, law-abiding, patriotic American citizens."

The Catholic Union and Times, in its issue of August 2, editorially says:

"The good ship Federation has been fairly launched at the port of Buffalo. Its building has been perfected in these recent years; its probation period has passed; she has felt the "thrill of life along her keel," and now, with the "wind sitting in the shoulder of her sail," she leaps triumphantly on the trying waters of history. It is a great and magnificent organization that is bound to root out prevailing and ruining national evils. The Feder-



BISHOP JAMES McFAUL, OF TRENTON, N. J.

ation has no national fears, and it asks no favors. Catholics are not apologists for their presence in America. They are the true leaven of the body politic. Truth loves the sun, and who would dare impeach the excellence of those ends narrated by the Cardinal Secretary of His Holiness. Hear them: 'To extend a helping hand to the clergy in safeguarding Catholic interests; to strive for the Christian education of youth, which is the hope of the Church; to further peace and morality in families; to expound Catholic truth in books and periodicals; to combat errors; to foster established works of charity and found new ones; finally to endeavor to renovate public and private life in conformity with the teachings of Jesus Christ.'"

"History repeats itself" is an old and well-worn adage that must not be forgotten. Federation is not, after all, a new thing, nor an untried experiment. Far in the past federation had its day. We would review its history for a brief moment, and compare it in consideration and justice with the federation movement of the present. It was Patrick Henry who said, "We have no sufficient means of judging the future but by the

tortuous pathway of *religious legislation*, accompanied by a world of degradation and human woe, was the road over which the early church traveled in forming, and then fulfilling the wishes of a papal theocracy.

Who can possibly fail to see that the *beginning* of religious federation to-day is the same, the purposes alike, and the practical results in this twentieth century can not, and will not, differ from those of that great religious oligarchy of the past! Ostensibly for the purpose of bringing "*righteousness to this nation.*" In fact, church federation and its legitimate offspring, theocratical government, can bring, and only bring, tyranny and oppression to its peoples. And, ultimately, it can and will bring only national disaster to the nation itself!

The seeds sown by this truly vast confederated power will surely result in a harvest of persecution to those who hold the principle of "the divine right of dissent," and who object to the plan and purposes that are alike *altogether unchristian, altogether un-American, altogether unjust!*

(Concluded next week.)

#### WHICH HORN OF THE DILEMMA?

##### What a Secular Paper Has to Say About Sunday Laws.

THE Rev. Clarence True Wilson, of Grace church, Portland, Ore., started what he calls a "Twilight Service," from 7:00 to 8:00 P. M., some time ago, and among other things he took up what he considered modern substitutes for Christ, Christian Science, Spiritualism, Theosophy, etc., etc., and among them Seventh-day Adventism. On this question he says that Seventh-day Adventists were opposed to Sunday laws, which Mr. Wilson thinks are necessary. A reply to this phase of the subject was given by Elder G. A. Snyder, printed in part in the *Portland Oregonian* of August 20:

"We believe in religious liberty, and are opposed to religious legislation of all kinds, including Sunday laws, which our critics think are so necessary to the welfare of our country. The Constitution of the United States declares that 'Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.' As far back as 1829 a proposed Sunday law was turned down by Congress because our law makers considered Sunday legislation unconstitutional.

"Proposed Sunday laws have been defeated in the twentieth century for the same reason. In opposing Sunday legislation we are simply defending the Constitution from being overridden by those whose zeal for Sunday is greater than their regard for the Golden Rule.

"Our laws already give every man a right to rest and worship on Sunday or any other day if he chooses to do so. Seventh-day Adventists have no trouble in keeping the seventh-day Sabbath. They have all the protection from civil laws that they need. They do not ask for a law to compel others to observe the day which they regard as the Sabbath. If they did they would thus advertise to the world that they had more bigotry than liberty. The poet has well said:

"That they are slaves most base  
Whose love for right is for themselves,  
And not for all the race."

"Our opponents must admit one of two things: Either that Sunday is a religious day, and therefore not a proper subject for legislation under the Constitution, or else that it is not a religious day at all; only a political institution. We do not care which horn of the dilemma they choose on which to impale themselves. If they choose to go ahead and compel us by law to rest on Sunday, simply because they have the power, we can lay aside our regular work on that day and spend it in preaching the Gospel of liberty on the streets.

"Then I suppose the next thing in order would be a law to abolish free speech, and the freedom of the press."

In the same issue the editor refers to the sermon preached by Elder Snyder as follows:

"The advocates of Sabbath legislation will have to wriggle rather smartly to elude the dilemma in which Elder Snyder has entrapped them. If such legislation is enacted on religious grounds, the elder argues, it is unconstitutional, for Congress is expressly forbidden to make any laws respecting an establishment of religion or prohibiting the free exercise thereof. Since there are many people in the country who keep the seventh day instead of the first, and many more who keep no day at all, Congress would invidiously discriminate in favor of certain religious views were it to enact a law for the observance of Sunday. Such discrimination among sects and opinions is contrary to the very genius of American institutions. Our government, as a government, knows nothing of religious opinions or warring sects. Such matters, we have found, are best left to the individual to settle for himself, and so long as he violates no moral precept and disturbs no other worshipers, the law will not interfere with his preference, whatever it may be. He may keep the first day or the seventh, every day or no day, as he may choose. Concerning such matters the law should be a very Galileo; it should care nothing about them.

"Elder Snyder pertinently remarks that the Adventists, who keep the Scriptural Sabbath, or the seventh day, need no law to help them obey their consciences. Why can not other sects get along as well as they do? Why must they continually appeal to the state or the nation to assist them in doing what they think is right? The fact of the matter seems to be that they are more eager to compel others to conform to what they think is right than to walk in the straight and narrow way themselves. If every person were content to satisfy his own conscience about the Sabbath and leave the same liberty to others, we should hear very little about Sunday laws; but religious freedom is the last privilege which most men are willing to concede to their neighbors. Most of us are determined that our friends shall go to heaven in our way or not go at all.

"But the elder's dilemma has another horn. The Sabbath is either a religious institution or it is not. If religious, Congress has no right to meddle with it under the Constitution. If not a religious institution, why make such a fuss over it? Really, the elder's argument is rather neat. Of course the advocates of Sunday laws can answer him, but just at this moment it is not entirely evident what they can say."

We believe the above is certainly worthy of consideration. We hope our readers will note the argument made by the secular journal. We have printed it entire, just as it appears in the paper. As to the last sentence, we will say this, that the answer will be the urging of stronger repressive measures. It has ever been true that when unscriptural theological dogmas to which people will adhere can not be maintained by Scripture, the resort has always been made to the civil law. Really, above all others, the Christian ought to believe this simple proposition. If there is not enough inherent force and life in any religious institution, or in any religion whatsoever, let it die, the sooner the better, both for its adherents and for the world.

#### DEPENDENT ON HUMAN FORCE.

It is admitted by the man who is doing more than any other person to secure Sunday legislation in the United States, that there is *no positive proof* for Sunday sacredness; that the claim is based entirely upon circumstantial evidence. Yet he has for years been spending all his energies in the endeavor to compel all the people to recognize the sacredness of the day. And this man's efforts, backed by a number of influential organizations, are able to convince many members of Congress that it is to their political interest to enact laws to that effect.

The forces at work to secure religious legislation base their efforts and their hopes of success on the fact that so many legislators—national, state, and municipal—think more of securing their own re-election than they do of the welfare of the people. Even the liberties and rights of the peo-

ple, which the government was established to defend, are too often sacrificed in the eagerness to secure continuance in office. Much of the success that has been gained in the way of Sunday legislation has been through playing upon this weakness of politicians. The head of the so-called Bureau of Reform at Washington has boasted that twenty men writing letters from a certain state made the Congressional delegation from that state believe that the whole state was favorable to certain measures. So while it is admitted that the claim of Sunday sacredness is based solely on circumstantial evidence, its observance is to be secured by coercing legislators to enact laws compelling the people to acknowledge a religious institution that has only a human foundation. Therefore, the hope of Sunday's general recognition as a sacred day is based on compulsory human legislation. This is admitted by its most ardent advocates. Such an institution has nothing in common with Christianity. G.

#### ANOTHER SUNDAY VICTORY.

At last the Sunday institution is master of the day at our great national expositions. It has been a long battle, but politics in Congress settled it by making a large appropriation for the Jamestown Exposition in 1907 with an iron-clad Sunday-closing proviso. True, the decision has been made by the board of governors, whose legitimate province it was, but to say that the decision was not influenced by the conditions of the appropriation would be simple guesswork. Had the decision been made before the appropriation was voted, there would have been no question as to the volition of the board of governors of the exposition, and there would have been no call for a compromise of republican principle on the part of Congress in the way of Sunday legislation. But the organized forces that are working for the establishment of the principle of religious legislation will naturally esteem the action of Congress of far more importance to their cause than the voluntary closing of the exhibition by its local governors. As a matter of far-reaching results, the Sunday-enforcement legislation by Congress is a much more important victory for the growing cause of church and state union than the closing of the Jamestown Exposition in 1907. This action by Congress was brought about by the political influence of certain religious bodies, whose representatives are boasting of their ability to influence Congressmen—such Congressmen as can be coerced by fear of threatened defeat when they come up as candidates for re-election. Every victory in that line is encouragement for the forces who are using that means to clinch their religio-political influence in the government. And every such victory is another step toward church-and-state union—the establishment of the "image of the beast," as portrayed in Revelation 13. G.

#### TRUE HOLINESS.

HOLINESS is one of the principles of truth, one of the Scripture's doctrines, that is often perverted into a mere profession. The *Church Herald* is a holiness journal, as good as any, if not the best that comes to our table, and here is what the editor has to say of "holiness movements:"

"While in Memphis, Tenn., I met a holiness brother preaching on the streets. He told me that to his knowledge there were about twenty-five different kinds of holiness people, or little movements, in that city, and that they were badly divided among themselves, one holding to one thing, another to something else, and so on. Whether the brother has overestimated from the standpoint of numbers or not, I am not prepared to say, but one thing is true, and that is there are many more holiness movements and different kinds of holiness people than there are colors in the rainbow. It is too bad, but nevertheless true, that not a few of them have an ax to grind and a man-made creed to introduce, etc., and hence rents, divisions, splits, isms, etc., are everywhere apparent."

But this does not argue that the Lord does not desire His people to attain to a condition of "righteousness and true holiness." Eph. 4:24.



If we would make sure of realizing the precious promises of God's Word, we must "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." 2 Cor. 7:1. And David tells us how this process is continued, saying, "Blessed are the undefiled in the way, who walk in the law of the Lord." Ps. 119:1.

True, we can get into that way only by regeneration through Christ. We are "justified by faith" in Him, and even then "the just shall walk by faith." But "he that saith he abideth in Him ought himself also so to walk even as He walked" (1 John 2:6); and He kept His Father's commandments. He came not to destroy the law, but to fulfil it. Matt. 5:17, 18. Moreover, the Father gave His Son to do what the law could not do—that is, forgive our past offenses; and then, by the regeneration and guidance of His Spirit, so walk "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

By this means of grace we may be without condemnation—accounted as holy in the judgment of God. Rom. 8:1-4. This is the only kind of holiness that will stand the final test; for the Spirit says, "Like as He which called you is holy, be ye yourselves also holy in all manner of living." 1 Peter 1:15.

#### ROMAN CATHOLICISM AND THE PHILIPPINES.

THE *Catholic Mirror* of Jan. 6, 1906, prints a portion of a letter from Archbishop Agius, the Delegate Apostolic in the Philippine Islands, written to "the Very Rev. F. Henry, Superior General of St. Joseph's Missionary Society of London, England," describing the conditions in those islands. He says:

"There is a very large field of labor out here, hundreds of parishes are vacant, the whole population is Catholic, and entire provinces are at the mercy of schismatics and of Protestants who work with a zeal worthy of a better cause. I need not say, that the coming of your missionaries in sufficient numbers would be of great advantage to the Church here, and to our Holy Religion. It breaks my heart to see so many thousands of souls imploring for priests, and dying without the Sacraments. Your Fathers would have to come out at their own expense; at the present moment the Bishops can not afford to give any money as they have to struggle themselves to keep things going."

When the friars were forced to go they despoiled the Filipinos, taking about \$7,000,000, what this government paid for the ecclesiastical property, which ought to have gone to the people. Not our word for this, but that of Father Phelan of the *Western Watchman*, who says:

"What a terrible chapter of Church history will be written when it comes to tell posterity how the poor church of the Philippines was despoiled by three religious orders. Far worse than the sack of the Church in England by the Tudors, or the plundering of the Church in Italy and France by the infidels is this spoilation of the Church in the Philippines by the Church's most favored sons."

Now is the time to preach a pure Gospel to the people of the Philippines.

It seems almost incredible in these days of general travel across the country, and of general information on the part of men who have personally traversed the country in western Nebraska, that our public men should not know that there are not 300,000 acres of timber land in any one body along the North Platte River. Yet only last March a "forest reserve" of that dimension was set apart by the government. It has at last been "discovered" that there are hardly more than a hundred trees on the whole reserve, and that the cattlemen have leased it for grazing purposes. The very fact that such a vast body of forest in that country of plains should be almost void of settlers would of itself be a mystery; that it should have escaped the scrutiny of the systematic timber

grabbers, would be a double wonder. This scheme of cattle barons to get hold of a lot of grazing land at a nominal lease is only one of the ways by which men scheme to become millionaires in these days when "the world is growing better," and prosperity for the rich never had a parallel.

How the Jesuits elect their chief is intimated in the following despatch from Rome, dated September 4:

"All the delegates to the Congregation of the Company of Jesus celebrated mass this morning. Later the bell rang, announcing the beginning of the quadrivium, or election of a general of the society, to succeed the late Father Martin, and all the delegates retired to the quarters set aside for them, where they will remain four days without any communication with the outside world. The whole personnel of the college is forbidden to give out even the most insignificant particular of what is transpiring in the quadrivium."

This "Society of Jesus" is the controlling order of the Roman Church. Its order of priests always put S. J. after their names. But just one expression of Jesus Himself shows that He is not the progenitor of such a society: He says, "In secret have I said nothing." The true society of Jesus is not a secret society.

Much criticism is heard of such governments as Germany, for instance, because of the lordship of the military class over the ordinary citizens. On this account one would hardly expect to hear even a hint of the propriety of such a principle in this country. Were it not for other evidences of our progress toward imperialism, one would be surprised to read in a leading San Francisco journal this sentiment:

"Evidently there is some sort of concerted move to compel respect to the uniform of Uncle Sam's soldiers and sailors. It ought to succeed. There is no reason in the world why an enlisted man should not be treated with the same or even more consideration than the ordinary citizen," etc.

The easy infatuation of the rising generation for uniforms is likely to cause the thought of "even more consideration" to become more than a newspaper suggestion in the near future, and such encouragement by the press is ominous. There was once a class of men whose "broad phylacteries" and enlarged "borders" on their garments were supposed to entitle the wearers to extraordinary respect. But the Lord rebuked the thought. That men should be deemed worthy of extraordinary respect because of conspicuous apparel, is neither true republicanism nor true Christianity.

Where Reason Doesn't Prevail.—A little bit of comment on the part of two newspapers gives us a significant sign of the times in which we live. The *Willows (Cal.) Review* says:

"The knowing ones predict that as soon as the temporary buildings are constructed in San Francisco no new contracts will be accepted until the labor market is more stable. No contractor wishes to figure on labor at \$3.50 per man, and when the work is under way to have the men strike for \$5.00 a day. . . . Let reason prevail."

To which the *San Francisco Chronicle* replies: "We do not dispute our contemporary's statement of facts, but beg to assure it that its demand that reason should prevail is a vain one. In cases of the kind it is not reason which rules, but the principle of 'all the traffic will bear.' It may be a bad rule, but it is operative in every instance, and so long as contractors or men contemplating improvements will consent to the traffic imposed, just so long will it be levied."

It does not bode well for the ease of the world, the great preparations for war that are manifest on every side. The Anglo-Saxon nations may be foremost in arbitration; it would almost look sometimes as tho they were endeavoring to lull the other nations to sleep, while they prepare for war; but the same spirit is equally manifest among the other

nations. England stands at the head of the world in naval strength, and presumably will keep there for a long time to come, as she feels is necessary; but the battle fleet which President Roosevelt reviewed the other day at Oyster Bay was with very few exceptions the most powerful that has ever been assembled at one place under one flag. Apart from the British, it has been well said that with the doubtful exception of France, no other nation has ever been able to gather a fleet that could cope with the forty-five vessels in Oyster Bay on Labor Day. The *Springfield Republican* pertinently remarks: "Thus far have we come since the day, scarcely a dozen years ago, when the advocates of a great navy charged that our fleet was the laughing stock of the world. To-day, counting ships soon to be commissioned and having a regard for actual fighting efficiency rather than for mere numbers of tonnage, the United States navy is second to that of Great Britain alone. We have come far enough."

The wages of war are not only manifest at the time when the war is carried on. The great burden of debt and distress, penury and suffering, come after the war is over. For instance, the annual average expense of Japan for the three years preceding her war with Russia was 268,600,000 yen; but for the year since the war closed the expense has been 437,000,000 yen. And the debt which war saddled upon the Little Empire is 1,805,000,000 yen, and that loads down the little brown people with an annual burden of 32,000,252 yen interest; but there is no prospect that war will ever cease, with the mighty increase of the navies and armies, until Christ shall come.

Once more Andrew D. White tells us that "simply as a matter of fact the United States is among all the civilized nations of the world the country in which the crime of murder is most frequently committed and least frequently punished." And yet presumably it would be considered the most Christian country on the face of the earth; but the statement regarding crime is a most emphatic denial of the country's Christianity. Individuals are Christian, not nations.

Notwithstanding all the calamities that have come upon various parts of the world, the earth still yields her fruit. In America alone the estimate of this year's crop is 2,713,104,000 bushels of corn, and 772,264,000 bushels of wheat, equaling in value all the gold produced in the world for thirty years. What a pity it is that so much of this corn and grain must be utterly lost to the world as food in the manufacture of poisons, which make demons out of men and bring suffering to thousands upon thousands of innocent women and children.

The only reason that the Catholic Scotch have for making the apostle Andrew the patron saint of Scotland is that his bones are buried there, or what are supposed to be his bones, said to be taken from Byzantium by a monk in 368. Tradition says that he met martyrdom at Patræ in A. D. 70. There he was buried till the fourth century. Is it the supposition that he will specially care for Scotland because his remains are there? Poor Scotia. The Good Book says, "The dead know not anything."

#### Eastern Excursions.

The Chicago and Northwestern Railway's daily and personally conducted excursions to the East afford the greatest amount of comfort at the least cost. The cars are of the very latest pattern and are provided with every convenience. Daily cars leave San Francisco at 6:00 P. M. and personally conducted every Wednesday, Thursday, and Friday at 9:00 A. M. Ask Southern Pacific Agents or R. R. Ritchie, 435 14th Street, Oakland, Cal.



“THE road of Right has neither turn nor bend,  
It stretches straight unto the highest goal;  
Hard, long, and lonely!—yes, yet never soul  
Can lose the way thereon, nor miss the end.”

**OUR WORK AND WORKERS.**

AT Humboldt, Iowa, where Brother J. C. Clemens has been laboring, six converts to the truth are reported.

THE donations of our Sabbath-schools to foreign mission work now aggregate about a thousand dollars a week.

THE fifth annual session of the New Jersey Conference of Seventh-day Adventists will be held in Trenton, October 17-21.

BROTHER D. E. LINDSEY, a minister of long experience in Ohio Conference, has been called to the presidency of Quebec Conference.

A LITTLE Baltimore girl, fourteen years of age, working to pay her way in South Lancaster (Mass.) College, made \$60 during the month of July selling Life and Health.

IN reporting progress of meetings held at Mount Carroll, Ill., in the Recorder, Brethren J. C. and F. J. Harris note that two have begun to observe the Sabbath of the Lord.

AT a recent camp-meeting at Kingfisher, O. T., twenty-four candidates were baptized, and some others were to be baptized later. Services were conducted in both German and English.

ON Sabbath, the 1st inst., two members were added to the church in Newark, N. J. Brother E. E. Franke has been laboring there, and these two are in addition to others recently received into the church.

FOX RIVER ACADEMY, at Sheridan, Ill., was opened on the 12th inst. The Recorder says: “Perhaps never have our young people been so interested in securing an education and training for Christian work as at the present time, . . . and we are looking for marked results during the coming year.” A new dormitory has been added to the premises, which affords a comfortable home for the young men.

BROTHER F. C. GILBERT, in noting that the Hebrews in various places are beginning to study the New Testament, mentions one company of about three hundred in Boston who meet regularly to study with regard to Christ and His mission. The Jews are more easily reached by Seventh-day Adventists than by any other body of Christians, being already in harmony on two prominent points—the seventh-day Sabbath and the discarding of swine’s flesh as food.

THE Southern Illinois Conference has elected the following officers: President, W. D. Parkhurst; secretary, Nettie Eaton; treasurer, Southern Illinois Tract Society; missionary secretary and treasurer, S. J. Quantock; educational secretary and Sabbath-school superintendent, Cora Hicks; medical and young people’s secretary, Edith E. Bruce; field secretary, James Rodney; religious liberty secretary, W. D. Parkhurst; conference committee—W. D. Parkhurst, P. G. Stanley, M. G. Huffman, J. E. Locken, and G. M. Hicks.

THE fall term of Union College, at College View, Neb., began on the 12th inst. President C. C. Lewis writes that good crops and general prosperity, together with other favorable conditions, indicate a large attendance. In setting forth the advantages of the institution, he adds: “Thousands regret their neglect to obtain a good education. Nobody is sorry for a single month spent in school.” The school offers preparatory, academic, and college courses; also ministerial, normal, commercial, medical preparatory, and stenographic courses. There are German, Danish, and Swedish departments, and a conservatory of music. Address the president for information in detail.

**AN ECHO FROM CHINATOWN.**

THE day before the destruction of Chinatown, San Francisco, Jessie Juliet Knox, favorably known for her book, “Little Almond Blossoms,” completed the interesting paper on the “Shut-in Women of Chinatown,” from which the following extract is taken. The article appears in the August *House-keeper*. This writer is probably better acquainted with the life of the women of Chinatown than any other American. She says:

“A stranger would be frightened here, for one must pass through a large gambling house in order to meet the dear little woman above. At the street door sits the ‘look-out man,’ somber and stolid as a wooden Indian. Like Poe’s raven he sits there day and night. If the police are seen approaching to make a raid on the place, he will press a button to warn the gamblers inside. When the officers enter all will be as serene as a Sunday-school, and no paraphernalia in sight—nothing to be seen save a few sleepy-looking Chinamen, smoking opium, and the altar where the incense burns always for the gods.

“The gods are never left out of anything, you know. Sometimes when I pass through this gambling house it is simply packed with men of different nations. Sometimes I fear the white men, but the Chinese—never. I never stop to stare at them, but, giving them a kindly greeting in their own tongue, pass on, through a dark and hellish-looking place called the kitchen, which is always full of smoke and unsavory Chinese smells, and where the oil is ever burning before the ‘kitchen god,’ and on, into the dark passageway, and up the worst flight of stairs I have ever seen. The rooms are small, dark, and stuffy. A malodorous aroma comes from acres of fish drying on the roofs, and from chickens and ducks in pens.

“At the top of the steps is a door, and here I give a cheery ‘hoo-hoo,’ which is echoed inside the barred door. Here I never have to stand long outside, for the lady inside is my dearest Chinese friend. It is Mrs. Wing.

“She has an artist’s soul and a poet’s heart. There is so much that could be said about her that one could devote whole volumes to it: of the many close years of friendship which have existed between us; of the happy time when her baby boy was born, and the joy she felt at being the proud mother of a son; of all the pretty American things I had taught her to make, and how she had trembled and cried for joy when I showed her the simplest things; how we read aloud to each other in English and Chinese, and cried, and laughed, and prayed, and sang together; how a dear little baby girl was born to her, and they let it lie on the

cold, bare floor till it was dead, because—it was a girl, and the father thought it a disgrace.

“After that weary time I spent weeks with her, of afternoons. Her life was despaired of, and to me alone did she pour out her innocent heathen heart. It made one cry one minute and laugh the next to hear her talk. ‘My baby girl he die; I no got baby now; my little girl he so pletty—nice little hand—nice head—pletty eye—pletty nose—O, my baby so pletty! just like me!’

“So she would go on in this way, tearing one’s heart out as he listened, and putting her hand on her heart, would say: ‘In here I all time go like this (heaving a big sigh). I no can sleep—I no can eat—I want my baby.’”—*Christian Advocate*.

**OUR INDIA MISSION.**

NOTWITHSTANDING the earthquakes and the fires and all the rest of the various calamities and occurrences, our friends have not forgotten India—stricken, suffering India, always poor in purse and poorer in soul.

India needs help; and her missionaries need help in the mission for which this paper is pleading, a mission in the hill country, among the hardier tribes, where the suffering missionaries can go from the lowlands and recruit while they are doing missionary work.

Reported to June 1 .....	\$2,344.30
Grace Kruger .....	.50
Thomas Warpster .....	.50
Mrs. H. Buesing .....	5.00
W. G. Steeves .....	5.00
Mrs. J. T. rhy .....	.25
Mrs. M. S. C. .....	100.00
Martha Whitney .....	2.50
Mrs. H. J. Parr .....	1.00
Jas. Green .....	.75
O. Benoit .....	2.00
Al. Lovgreen .....	5.00
F. A. Allen .....	43.00
Jas. Ellis .....	1.00
Mrs. L. M. Wheeler .....	1.00
Colo. Conference .....	293.55
Mrs. E. A. Green .....	2.50
Poell & Co. ....	10.00
Alex Hunekley .....	25.00
Mrs. Daniells .....	1.05
E. W. Whitney .....	4.20

To Aug. 31 .....	\$2,848.10
Sale of Bible Training School, Boulder, Colo. ....	33.75
Mrs. Standish .....	40.00
Montana Camp-meeting .....	8.95
N. Yakima Church .....	11.00
Mary Wagner .....	1.00
E. R. Hartman .....	5.00
Miscellaneous (J. L. Shaw) .....	5.00
John Reid, Tacoma .....	39.42
Mt. Tabor Church .....	43.90

To Sept. 14 .....

In addition to this Southern California Conference has given \$2,500, and, not understanding the plan, has reported direct to the Foreign Mission Board, Washington, D. C. This brings the total to date, so far as reported to us, to.....\$5,536.12

May God bless the donors and make hearts in India glad.

**VEGETARIAN CAFE FOR SALE**

Or will lease. Furnished complete, and paying well. Food Store and Bakery in same building. Will sell it all if wanted. In city of 30,000. Write for particulars. Address, Box 607, Woodland, Cal.



# SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 26, 1906.

We send no papers from this office to individuals without pay in advance. When persons receive copies without ordering them, they are sent by other parties, and we can give no information in regard to them. Persons thus receiving copies of the "Signs" are not indebted to the office, and will not be called upon to pay for them. Please read the papers you may receive, and hand them to your friends to read.

In another column will be found a list of the donors to our India mission. The fund is still open.

We postpone the publication of the articles, "The Papacy in Prophecy" for two or three weeks.

How many times the Bible gets upset. It has been well likened to the overturning of a cube, it is, after every "upsetting," just as big and just as solid as ever.

The article on the Restoration of the Temporal Power and the present policy of the Papacy relating thereto, by C. E. Milton, our Rome correspondent, was in type at the time of the fire. Since that we have been able to secure another copy from Rome. It shows the various methods which the Papacy is using to-day. This will be followed by another on the possibility of the Roman See's being removed from the city by the Tiber. These articles are of interest.

Consequent upon our great fire a special stockholder's meeting was called for September 10. The meeting held for two days.

The representation was not large, only three of our constituency being present from east of the Rockies, namely: E. T. Russell, president of the Central Union Conference; A. T. Robinson, president of the Nebraska Conference; and L. F. Starr, president of the Iowa Conference. The North Pacific Conference was represented by W. B. White, president; and by W. F. Martin, president of the Montana Conference. The Pacific Union Conference was represented by its president, H. W. Cottrell, also president of the Pacific Press Publishing Company; by W. T. Knox, president of the California Conference; F. I. Richardson, president of the Arizona Conference; and G. W. Reaser, president of the Southern California Conference. There was also present a goodly number of local stockholders and members of the Pacific Press Publishing Association, stockholders by virtue of transfer of stock from the company to the association. The General Conference was represented by vice-president G. A. Irwin and by W. C. White.

Very full and earnest consideration was given the question by most of those present. There was a desire on the part of some to remove the plant to some other locality; but this was early disposed of, altho some excellent offers had been made by other towns. Another query was raised as to whether the greater part of the printing could not be done in outside shops, the company merely doing a publishing business. The general principles and sad experiences in these matters made it very clear that this was impractical.

These questions settled, the next was the size and cost of the building. The loss upon the company has been very great. Its board of directors feels that its debt must not be increased, that its splendid credit must be kept good, nor must its work be crippled. The board felt that the friends of the cause would help this institution, set as it is for the one purpose of heralding "the everlasting Gospel," the "Gospel of the kingdom." They desired a gift of \$100,000. But the representatives

from east of the Rockies thought this was too much. There is now before this people a call for \$150,000 for institutions in Washington and the South, besides the burden of the foreign and local work; and \$200,000 is a large sum to ask of a small self-sacrificing people. And yet, there are wealthy and well-to-do persons enough among this people to raise a quarter million dollars for these institutions, and not feel it. We mean that they could afford to do this. They would not suffer from it. Nay, more, they would be greatly blessed by so doing. It would identify them more closely with God's cause. It would bring them into closer and more blessed relationship to Christ; they would know better "the fellowship of His suffering," and thereby experience "the power of His resurrection." They would have in their own lives the practical demonstration of Christ's own words: "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give unto your bosom. For with what measure ye mete, it shall be measured to you again." But the final vote cut the request for the appropriation down to \$50,000 for the Pacific Press.

Of course, that action must limit the company in its building. They have therefore decided to build smaller than before by over 10,000 square feet of floor space and a less expensive building. The most rigid economy will be used throughout. This will be equipped by excellent machinery, and operated by skilled and devoted men and women. It will be confined solely to the work for which the printing plant was established, doing no outside printing; and will hope to do better and more work than ever before. Nobly and faithfully its best employees are standing by it in its affliction. Generously and leniently, with Christian brotherliness, the creditors of the company are dealing with it. From many of our fellow townsmen come warm expressions of sympathy, and from some, of practical help. One gentleman, a mechanic, told us yesterday, that while he had nothing in this institution and was not one of us, he had assessed himself two weeks' work in the rebuilding of the plant. The town officials are doing all they can to secure for us fire protection and whatever other advantages are possible within the pale of their legal limitations. Above all these, God is good, mighty, wise; and therefore, trusting in His "holy trinity of knowledge, Goodness, and Almighty Power," we are of good courage to press tirelessly on in our work, His work, until the end. "Brethren, pray for us."

**Boast Not.**—It was, evidently, even then an old proverb which the king of Israel threw at the haughty monarch of Syria who boastfully demanded his abject and slavish submission: "Let not him that girdeth on his armor boast himself as he that putteth it off." The haughty king replied, with an order for instant battle; the result was utter and disastrous defeat. Let not him beginning his work with seeming success boast over him who is moving with more difficulty. Let not him in the midst of a work which seems prosperous boast as tho the work were successfully accomplished. Let not him who thinks he is making a great success cease his work to intermeddle with his neighbor whose work he may not understand; nor boast himself over those who are bearing burdens in God's work. The principle of the old proverb is very broad, and its length is the age of probation. There are different kinds of success, and "there is many a slip betwixt the cup and the lip." Man at the best has but little to boast of, and in the words of "Andrew Rykeman," "Whatsoe'er I fain would boast Needs Thy pitying pardon most."

We have received from time to time from the International Policyholders' Committee, 30 Broad St., New York, sheets on the insurance election to take place from October 18 to December 18, in which the policy holders themselves have the power of electing the officers of the companies. Each one of the sheets contains a special warning

to policy holders not to give proxies. Various ones are endeavoring to secure the proxies of the policy holders, but they are warned in all cases to give "no proxies to anybody." The life insurance matter is that which does not concern us personally at all. We believe that the best life insurance policy under the sun is the church of God, the officials of which are beyond all human bribery and graft, for "He is our life, and the length of our days," and He assures us that if we will seek the kingdom of God and His righteousness all the necessary things of this world shall be added; yet we feel sorry for those who have thought to secure safety for their wives and children by becoming connected with companies in which there has been so much fraud and corruption. It certainly will be a blessing if they can be purified. The address of the committee is given above if any wish information.

Prohibition has again won the day in Maine. As prohibition is a constitutional provision, the question was resubmitted to a vote of the people at the recent state election. As was to be expected in the cities, where the selling of liquors against the law has not been entirely prohibited, the majority were against prohibition; but in the country the vote was in favor of the system. So the whole majority in favor of prohibition was about in the ratio of the total vote of the country to that of the cities. The Republican Party of Maine has always sustained the prohibition cause in its platforms, and the labor-union element, headed by the national president of the Federation of Labor, made a special effort to defeat Mr. Littlefield, one of the Republican candidates for Congress, because of his opposition to class legislation in Congress; yet with this additional opposition to him, he was chosen by even an increased majority. So he gives the opposition of the Federation of Labor credit for increasing his popularity. This is another case of co-operation of unionism with the liquor traffic in politics.

The latest news from Russia is that of constant disturbance, of plot and counterplot, in various parts of the empire. A terrible massacre took place September 9, in Siedloe. An attack of soldiers was made on the Jews and Christians who were robbed and murdered indiscriminately. Martial law was proclaimed, and the Jews were panic-stricken. In the morning the mob attacked the soldiery, throwing bombs and using fire-arms, but in their madness their rage was short-lived, and the soldiers broke loose from all authority and as brutally attacked the rabble in the street. This massacre, we are told, ranks among the very bloodiest of the Russian annals. Hundreds were mowed down, and the mob was routed and scattered. Officers of the soldiers were swept aside, quarter was shown to none. Houses were looted and pillaged, dynamited and wrecked. Surely if there is a sick man in the East now, Russia is the one.

It was thought that the break of France from the Vatican would result in more liberty, but a despatch from Paris, of August 20, tells us that President Fallieres signed a decree bringing the compulsory weekly rest-day law into operation September 1. It has been put forth largely as a labor movement, but it will be soon seen that it will be used by bigoted religionists to oppress those who may differ from the law that has no right to be on the statute-books of any country on earth.

The earthquake is said to have saved \$20,000 to a railroad company. The Ocean Shore Railroad, being constructed between San Francisco and Santa Cruz, was damaged to the extent of \$16,000 at Point San Pedro; but at Mussel Rock, where blasting and drilling was planned which would cost \$36,000, the effect of the earthquake was such as to save that work.

"The joy of the Lord" is not joy in what we do, but in what He does; not in the souls that we save, but that He saves.