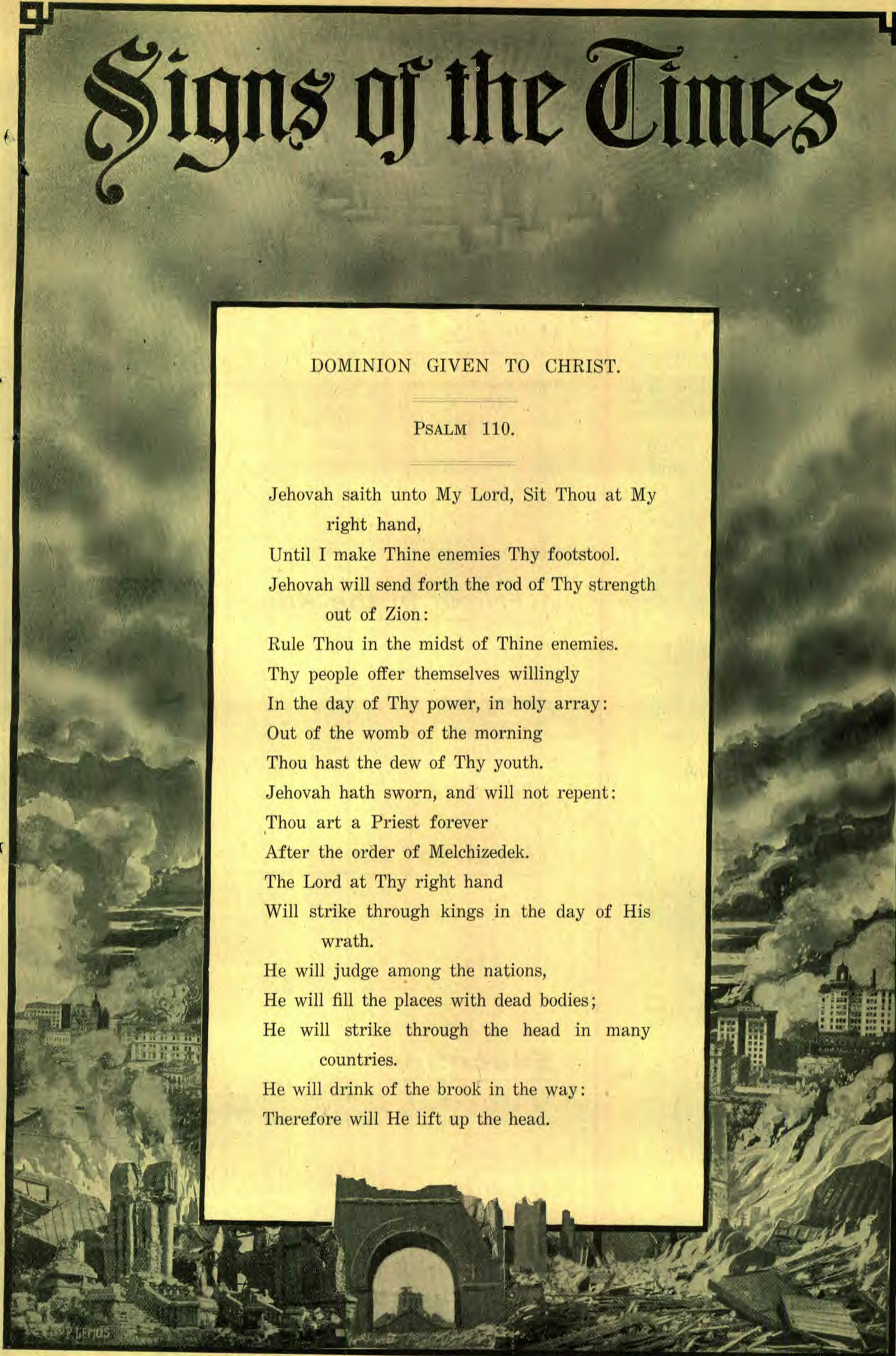


# Signs of the Times

DOMINION GIVEN TO CHRIST.

PSALM 110.

Jehovah saith unto My Lord, Sit Thou at My  
 right hand,  
 Until I make Thine enemies Thy footstool.  
 Jehovah will send forth the rod of Thy strength  
 out of Zion:  
 Rule Thou in the midst of Thine enemies.  
 Thy people offer themselves willingly  
 In the day of Thy power, in holy array:  
 Out of the womb of the morning  
 Thou hast the dew of Thy youth.  
 Jehovah hath sworn, and will not repent:  
 Thou art a Priest forever  
 After the order of Melchizedek.  
 The Lord at Thy right hand  
 Will strike through kings in the day of His  
 wrath.  
 He will judge among the nations,  
 He will fill the places with dead bodies;  
 He will strike through the head in many  
 countries.  
 He will drink of the brook in the way:  
 Therefore will He lift up the head.





# SIGNS OF THE TIMES

PUBLISHED WEEKLY

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

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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, - - - - -

## "A LITTLE CHILD SHALL LEAD THEM."

THE above words are found in a prophecy of Christ's kingdom, in the eleventh chapter of Isaiah. The character and spirit and work of the Branch from the root of Jesse is portrayed in verses 1-5. The blessed results which shall follow are set forth in verses 6-9. From the strife

THIS is the condition which would have been and would have persisted if man had never sinned. All that God made was good. The brute creation knew no evil, no malevolence, no savagery. No life would have been destroyed to maintain life; no blood-lust would have sent forth one part of the creation to prey on another part. All would have been at peace, and their happiness would have augmented the happiness of sinless man.

AT the head of God's earth-creation stood man. To him God gave dominion over the

"For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it." Rom. 8:20.

THAT happy condition can only be restored by Christ Jesus, the "Greater Man," "the Seed of the woman," "the Root and the Offspring of David," "the Lamb of God." Again and again He was ready to do this for His people. When He went out of Egypt before His people, He would have led them into a land where their days would have been "as the days of the heavens above the earth." Deut. 11:21. He would have



and war and wickedness of chapter ten, we are brought to the rest and peace and righteousness of chapter eleven.

THE happy condition of peace is thus set forth: "And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all My holy mountain; for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

earth and all upon it. Under God man reigned supreme. Upon him depended the welfare, the happiness, the continuance of all the orders of life below him. Upon his moral rectitude depended his own life and the life of his subjects. Failing, they fell; triumphing, they lived. The higher law of man's being—the mortal, the spiritual—perverted, all below it became perverted. And perverted straightness is crookedness; perverted righteousness is sin; perverted light is darkness; perverted goodness is wickedness; perverted love is selfishness and hatred; perverted gentleness is savagery; perverted peace is strife; perverted life is death. All these came when man sinned and perverted the law of his life.

subdued their enemies, and gradually He would have made them possessors of the gate of their enemies. So also when Christ came at His first advent, it was their privilege to receive Him, yield themselves to Him, and He would have used them to convert or subdue the world; and all that Isaiah predicts would have been fulfilled. The Spirit of Christ would have taken possession of the brute creation, and the little child would have led them.

BUT again man failed. Since those attempts Christ has been gathering out from the nations a people for His name, to inhabit a new earth forever. In that new earth there shall be no more sin or war or

strife or bloodshed or death. Rev. 21:1-7. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." And if no children shall be on that new earth, at the end of the thousand years, the condition of peace shall be such, that if there were, we would see just such scenes as predicted by Isaiah.

BUT even now in a measure we shall see fulfilled the prophecy. When the wicked man forsakes his way, and the unrighteous man his thoughts, and turn to the Lord and receive His pardon and mercy, God does a wonderful work for them. He takes away the old heart and gives a new. "Instead of the thorn" in their lives, "shall come up the fir tree, and instead of the brier" in their disposition, "shall come up the myrtle tree." God takes the fierce heart of the human wolf and changes it to a heart of gentleness; the savage human lion heart, and makes it a strong heart to love and serve; and all are led by "the holy Child Jesus." But the fulfilment, the plenary, glorious fulfilment of all God's prophecies of rest and peace will be seen when Jesus Christ by His coming shall usher in His reign of righteousness and peace. It will begin in that thousand years in Mount Zion and the holy city on high; it will continue on that new earth as long as the sun and moon shall endure. To this kingdom and state Christ invites all the weary and oppressed of earth. All is found in Him. Accept Him, and find the earnest of it here and the glorious eternity of it at His coming.

#### CHRISTIAN GOVERNMENT NOT PARTISAN.

THE fallacy of the idea of converting this government, or any human government, into the kingdom of Christ finds demonstration on every hand. That this *republic* should recognize Christ as its *King* is a pet theory with many "reformers;" but the incongruity of such a delusion is frequently shown even by incidental allusions to other subjects. A prominent newspaper, in discussing the subject of party politics, says:

"Such forms of government as ours are not workable except by the party system, and as all parties having any pretensions to succeed are obnoxious to the criticism that they are run by bad methods, the only possible way of effecting a remedy is to reform the party."

Admitting the truth of this theory, we have the condition that with the parties reformed as far as political methods can reform them, at least two parties are essential to the working of our form of government. Now two political parties are always antagonistic, and are always striving for the mastery. And a form of government that is dependent upon such a condition can not be a Christian government, nor can it always stand. Christ has plainly told us that "a kingdom divided against itself *can not stand*." That is, it can not stand permanently; it may stand for a while, but it must come to an end sooner or later.

Therefore such a government can not be

the kingdom of Christ, nor a kingdom of Christ. A Christian government must be a government of peace, of harmony in all its parts. The head must be Christ Himself—not a human king or president or vicegerent of any kind, but "Christ, from whom the *whole body* fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of *every part*, maketh increase of the body unto the edifying of itself in *love*."

There is no place for any "party system" in such a government as that. Christianity is not partisan. In the government of Christ the citizens are one, as He and His Father are one. G.

#### THE WANING OF REPUBLICANISM.

THE United States is a republic—the greatest on earth. The dominating party is called a *republican* party. The second in order of influence is called a *democratic* party. That all this has become nominal, almost to the last degree, is evident in the czarism of party politics. That the monarchism of political partyism in the United States is second to no monarchy in the world, was illustrated at a recent state convention called for the purpose of nominating the party's candidates for state offices. There were over eight hundred delegates, nominally of the people, but they proved to be delegates of certain "bosses." That is, the greater part of them were simply led or whipped into line by their masters. Hardly more than half of them knew how they were to vote until the half dozen "bosses" had played their game of tactics and lost or won.

Some of the "bosses" were simply lieutenants subject to the higher masters. This was proved when one of them, who "controlled" 159 votes which had been counted one way or another as the game among the "bosses" proceeded, was at last told by a higher in command how he *must* vote his men. These "delegates" had no choice in the matter, excepting at the peril of future favor. The captain who gave the order above mentioned was not even a delegate in the convention, but gave his order how that delegation should be voted. He said to the sub-boss, who was a delegate, "If you do not vote the ——— delegation for ———, I will go down among the delegates on the floor of the convention and see that they are so voted."

And that settled it. Note that there is nothing about those delegates themselves voting, but the order was as to how they should *be voted*. Their casting their ballots was sheer formality. Again, the mayor of a certain city, not himself a delegate, called together the delegates that were appointed officials in his city, and "issued to them peremptory orders to vote for ———, under pain of his displeasure, and possible removal from the places they held if they failed to do so."

Now all that we have said here about this convention, and the absolute rule of the "bosses," is taken from the report of

the convention in a leading party journal. And the report is not given in any spirit of criticism, but as recognized matter-of-course political procedure. There is not a hint that the game played by the half-dozen real manipulators was not a legitimate game, and that the victors were not justly entitled to the spoil. Yet the delegates, nominally of the people, no doubt walked about with an important air, drank beer, smoked cigars, and looked wise, imagining that they were really independent citizens of a great republic, working in the interest of the "dear people."

We have not selected this particular convention for illustration because it was of a particularly political party. It is just the same in the conventions of any party that has sufficient strength to expect success at the polls. Such is politics in our great republic, and it is through such a medium that many professed Christian reformers are aiming to bring about a *union* of the church and politics. And with such manipulation of their franchise privilege, the masses of the people imagine they are governing themselves.

What reformation can be expected in this world when the best government ever devised by man can become so degenerate in a time even when knowledge is on the increase? Knowledge is not reformation. Knowledge without wisdom only adds to the capacity for doing evil; it adds to the facility with which the enemy of souls can use men as instruments to deceive their fellow-men. "Wisdom is the principal thing," and "the fear of the Lord is the *beginning* of wisdom; a good understanding have all they that do His commandments." It is through wisdom that reformation must come; not through mere knowledge or politics. G.

#### THE MORTALITY OF MAN.

THE popular fallacy that man is naturally possessed of an immortal soul is primarily responsible for all the false worship in the world. It was first promulgated in the earth when Satan contradicted the word of God, and told the first woman that she would "not surely die" if she should disobey God. The Lord had told Adam and Eve that death would be the result of their eating of the fruit of a tree of which He forbade them to eat. They believed the tempter and ate of the fruit. After they had eaten, the Lord explained to them distinctly what it meant to die. As a consequence of his sin, God said to Adam, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return."

In this language the whole personal being was addressed; the personal pronoun "thou" always implies the entire person with all his attributes. Further along in the record we read that "all the days that Adam lived [not merely the days of Adam's body, but of Adam himself] were nine hundred and thirty years; and he died." From the cir-

cumstance of Adam's disobedience, not only did he die, but all his posterity were afflicted with the sinful nature, "and sin, when it is finished, bringeth forth death." Thus it came to pass that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

That through disobedience of the commandment of God, man became absolutely mortal, we have the statement that after the sin was committed, God placed an angel guard over the tree of life, lest the man should eat of it and "live forever." It was by eating of the tree of life that man's life was to be perpetuated; therefore when his access to the tree was cut off, he must naturally and necessarily wear out and die. And as proof that when man dies the whole man is dead, we have other testimony of the inspired Word: "The living know that they shall die; but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

When a man does not know anything, has no memory, and can not exercise any of the characteristics common to living persons, he certainly has lost all consciousness. Any one who by any incident has been rendered even temporarily insensible, knows by experience that he can not recognize or communicate with those who are close by, to say nothing of those who are at a great distance. This shows conclusively that all the organs of intelligence or sense are dependent for their action upon the activity of the physical machinery—we may say, upon the circulation of the blood, for "the life of the flesh is in the blood."

Moreover, in the plainest possible expression, the patriarch Job asks, "shall mortal man be more just than God?" To this we may add the positive testimony of the prophet Ezekiel, that "the soul that sinneth, it shall die." And this is illustrated by the action of Joshua's army, as recorded in Joshua 10. They encamped against Eglon, "and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day." The same thing is said of other towns—Makkedah, Libnah, Lackish, Hebron, Debir, etc. The testimony of David is also to the point: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

These explicit statements of Holy Writ add much emphasis to the Gospel declaration of Christ to Nicodemus: "God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As to immortality, the "King of Kings and Lord of Lords" only is thus endowed, and He dwelleth in light "which no man can approach unto." The apostle Paul, through whom we get this statement, did not expect his crown of life—his immortal condition—

until the Lord comes the second time to bestow it upon him by a resurrection from the dead. See 1 Cor. 15:12-18, 51-58; 1 Thess. 4:13-18; 2 Tim. 4:6-8.

G.

## Question Corner

### 1895.—The Baptism of Fire.

Can you give me some light on Matt. 3:11? Are there two baptisms, the first one of the Holy Ghost, and the second with fire, or are they both the same?  
A. C. C.

It seems that the context itself makes it very clear. John is talking to the Jews, both good and bad. Some of them had been baptized in Jordan confessing their sins; others he characterizes as offsprings of vipers, and demands that they should bring forth fruit worthy of repentance. By a striking symbol he tells them what will be the fate of those who do not, and even now God is prepared to strike down the trees. If the tree bringeth not forth good fruit it is hewn down and cast into the fire; those which bring forth good fruit are preserved. Then comes the prophecy concerning Christ: "He shall baptize you with the Holy Ghost and with fire;" or, as the Revised Version puts it, "in the Holy Spirit and with fire." That is to say, one class will be baptized in the Holy Spirit, and the other class in the fire. To be baptized is to be whelmed, immersed, swallowed up. Baptism in the Holy Spirit is to be completely brought under the power of God's Spirit that the whole being shall be changed by it. It looks to the glorious culmination, the changing of mortality to immortality, when mortality shall be swallowed up of life. Rom. 8:11; 2 Cor. 5:4. The baptism by fire is the fire which shall compass the very earth itself when all the earth-dwellers, or those who reject God and His truth, will be cast into the lake of fire, or swallowed up of the fire. This will not be the case with the righteous; they will pass through it unharmed. Isa. 33:14; Revelation 20. Certainly the baptism of the Holy Spirit is a thing greatly to be desired. The baptism of fire is something that certainly no one can desire. This same thought is carried out in the twelfth verse of Matthew three: "He will gather His wheat into the garner, but the chaff He will burn with the unquenchable fire."

### 1896.—What Law?

What law is Paul speaking of in the third chapter of Galatians? Is the work entitled "Glad Tidings" upon this book? Does Paul bring more than one law to view, or is it the same law all the way through the chapter?  
W. R.

It is the same law all through the third chapter of Galatians. The first question Paul asks is, Did they receive the Spirit by the works of the law, by their own doing or the righteousness of their own deeds, or did they get it simply because they had faith in God? Of course there is but one answer to the question—they receive it by faith. We do not do the works in order that we may receive the Spirit; we do the works because we have received the Spirit. God must come into our hearts before His works can be wrought by us; so the worker of miracles does the work by the hearing of faith; and Abraham's righteousness was by faith, altho it is said of him that he kept God's commandments and statutes and laws; but it was not obedience that he might have faith, but the obedience of faith. Sinful man, therefore, can not be justified by the deeds of the law. It is an eternal truth that the righteous shall live by faith. Of course if one ever kept the law by faith his deeds would be constant justification, a witness to his righteousness, but having sinned it is only by believing God that man can be made righteous.

Of what then is the law? What is its purpose? The apostle answers in verse 19. It was added, given, or spoken, in its written form at Mount Sinai "because of transgression;" that is, man had sinned so greatly against God, had so perverted the

standard of his own heart, and so obliterated God's image in the soul, that something was necessary to point out in clearer, more positive terms that he was a sinner before God. The apostle expresses the same thought in Rom. 5:20: "Moreover, the law entered that the offense might abound," so men could see that the heart is exceedingly sinful. Consequently God's written law is designed to show what great sinners we are, and showing us what great sinners we are and how we sin, to drive us to God for justification; so that the law is become a schoolmaster (tutor) to bring us unto Christ, that we might be justified by faith. But now, that faith is come we are no longer under the tutor; the law no longer condemns us; it no longer drives or brings us to Christ, Christ is our all in all, and His righteousness covers our unrighteousness, and we stand complete in Him. Verses 23-25.

How long will the law act in this way? Just as long as sinful men live in the world; till the Seed shall come to whom the promise hath been made. Who is the Seed?—Christ. Verse 16.

What was the promise made to Abraham?—That he should be heir to the world, and his seed would inherit all that God promised him. Rom. 4:13. That promise was not fulfilled at the Lord's first advent; it still waits. Its fulfilment is predicted in Eze. 21:25-27. There the prophet speaks of the last king of Judah: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it; this also shall be no more, until He come whose right it is; and I will give it Him." Even then Judah was in the hands of Babylon; but Babylon even should be no more. Three overturnings were to follow Judah's—Medo-Persia, Grecia, Rome; but the last overturning would be by the King of Kings and Lord of Lords, at the second coming of Jesus Christ. Till that time God's law shall condemn sinners, and the Spirit will use it to make sin appear exceeding sinful.

### 1897.—Tree of Knowledge of Good and Evil. Gen. 2:17.

Is the tree of knowledge of good and evil symbolical or literal? F. K.

We have no reason to believe it otherwise than literal. The garden was literal, and God planted every tree that was good for food and pleasant to the eye; and all those things were literal. And in the midst of the garden was the tree of life and the tree of knowledge of good and evil. We believe that there would have come a time when man would have been allowed to eat freely of the tree of knowledge of good and evil, but not then. He must learn what was good and what was evil by the instruction of God, by simple faith. It is not at all unreasonable to suppose that the tree in itself held properties which would affect the mentality and clearness of perception of man if taken in the right way; just as the tree of life would; just as there are many herbs and plants to-day which affect human beings variously for ill or good; but man must partake of it aright, only in harmony with the will of His Creator. So when he set aside God's express prohibition, he stepped outside of God's channel of life, walked in his own way, partook of the fruit without God's blessing, and therefore met in himself the consequences of his unrighteous deed. He perverted the law of life and brought death into his system. Separating himself from the life of God because he perverted the law of that life, he cut himself off from the inflow of the Spirit-life of God. It was only because God came in by His blessed Gospel that salvation and life came to man again. Doubtless there will come a time when that garden will be restored on this earth, and among the good things which God planted there, there will be the tree of knowledge of good and evil, partaking of the fruit of which, God's tested children shall ever know instinctively the very beginnings of evil, and so never yield to it. Nevermore will God's law be perverted.

## OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

### XVIII. HOW TO STUDY THE BIBLE.

**W**HEN a real love for the Bible is awakened, and the student begins to realize how vast is the field and how precious the treasure, he will seize upon every opportunity for acquainting himself with God's Word. His study will be restricted to no special time or place. And this continuous study is one of the best means of cultivating a love for the Scriptures. Keep the Bible always with you. As you have opportunity, read a text and meditate upon it. While walking the streets, waiting at a railway station, waiting to meet an engagement, improve the opportunity to gain some precious thought from the treasure-house of truth.

We should not take the testimony of any man as to what these Scriptures teach, but should study the Word of God for ourselves. If we allow others to do our thinking for us, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise in themes worthy of their concentration as to lose their ability to grasp the deep meaning of the Word of God. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture, and spiritual things with spiritual.

There is but little benefit derived from a hasty reading of the Scriptures. One may read the whole Bible through, and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind, and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view, and no positive instruction gained.

#### Study to Know What God Says.

In your study of the Word, lay at the door of investigation your preconceived opinions and your hereditary and cultivated ideas. You will never reach the truth if you study the Scriptures to vindicate your own theories. Leave these at the door, and with contrite heart go in to hear what the Lord has to say to you. As the humble seeker for truth sits at Christ's feet, and learns of Him, the Word gives him understanding. To those who are too wise in their own conceit to study the Bible, Christ says, "You must become meek and lowly in heart, if you desire to become wise unto salvation."

Do not read the Word in the light of former opinions. Do not try to make everything agree with your creed. With a mind free from prejudice, search the Word carefully. If, as you read, conviction comes, and you see that your cherished opinions are not in harmony with the Word, do not try to make the Word fit these opinions. Do not allow what you have believed or practised in the past to control your understanding.

Open the eyes of your mind to behold wondrous things out of the Word.

We can not obtain wisdom without earnest attention and prayerful study. Some portions of the Scriptures are indeed too plain to be misunderstood; but there are others whose meaning does not lie on the surface, to be seen at a glance. Scripture must be compared with scripture. There must be careful research and prayerful attention. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the Word of God as for hid treasure, find truths of the greatest value, which are concealed from the view of the careless seeker. The words of Inspiration, pondered in the heart, will be as streams flowing from the fountain of light.

We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should the Scriptures be quoted in jest or paraphrased to point a witty saying. "Every word of God is pure;" "as silver tried in a furnace of earth, purified seven times."

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit. And it will be given. When Nathanael came to Jesus, the Saviour exclaimed, "Behold an Israelite indeed, in whom there is no guile." Nathanael said, "Whence knowest Thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." And Jesus will see us also in secret place of prayer, if we will seek Him for light, that we may know what is truth.

### REWARDS AND PUNISHMENTS.

#### (A Bible-Reading.)

**WORK.**—"Man goeth forth unto his work and to his labor until the evening." Ps. 104:23. "Son, go work to-day in my vineyard." Matt. 21:28. "Work . . . while it is day; the night cometh, when no man can work." John 9:24. "For there is no work . . . in the grave." Eccl. 9:10. "Have no fellowship with the unfruitful works of darkness." Eph. 5:11. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

**JUDGMENT.**—"God is judge Himself." Ps. 50:6. "He hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31. "Who will render to every man according to his works." Rom. 2:6. "Who shall give account to Him that is ready to judge the living and the dead." 1 Peter 4:5.

**REWARDS.**—"There is a reward for the righteous." Ps. 58:11. "The righteous shall be recompensed in the earth." Prov. 11:31. "The meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. "Their inheritance shall be forever." Ps. 37:18. "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:1-4.

**PUNISHMENTS.**—"But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Ps. 37:20. "The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Isa. 1:31. "They shall be as tho they had not been." Obadiah 16. "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch." Mal. 4:1. "At the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus; who shall suffer punishment, even eternal destruction from the face of the Lord and from the glory of His might." 2 Thess. 1:7-9. "Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and He shall destroy the sinners thereof out of it." Isa. 13:9.

**ADMONITION.**—"Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." 1 Tim. 4:3. "Wait on the Lord, and keep His way, and He shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it." Ps. 37:34. "With thine eyes shalt thou behold and see the reward of the wicked." Ps. 91:8. "Those that wait upon the Lord, they shall inherit the earth." Ps. 37:9. "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." Rev. 22:14.

MAX HILL.

No GOVERNMENT has the moral right to invest a company of men with powers which enable them to coin money out of the needs of the people, and which practically doom the people to suffering or to unquestioning acquiescence in their exactions.—*Geo. C. Lorimer.*

## The Temporal Power of the Papacy

### WILL THE SEAT OF THE CATHOLIC CHURCH BE TRANSFERRED TO JERUSALEM?

THE past centuries have venerated the pope of Rome, and the present and future centuries will continue to see the pope at Rome. This is the fact, at least from what one can lawfully judge from the nature of things. It is ridiculous to suppose anything else." These are the words of a leading prelate of Rome, who is a general of a religious order, and a person that is very well acquainted with the inner workings of the Vatican.

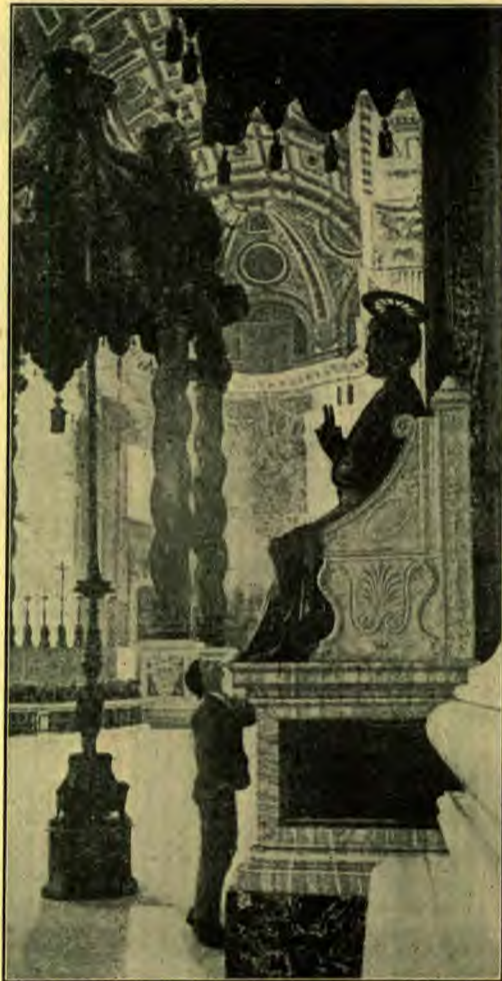
A friend of mine who is well acquainted with this prelate secured a private interview with him and asked him concerning the possibility of the Church of Rome transferring its seat of government from Rome to Jerusalem, and the above words are his answer to the question. He furthermore stated: "Nobody has said that by divine right Rome belongs to the pope; but Providence has so placed matters that it seems that there is no other city outside of Rome which corresponds better with the great Gospel mission which has for its object the civilizing of the people. The character of the papal mission is really Roman in the sense that Rome was, and still is, the great teacher and corrector of the people. From this point of view, the city of Rome belongs to the pope, at least morally."

#### "Savors of Peter."

No one that is at all acquainted with the history of the Catholic Church will doubt the prelate's statement that "the character of the papal mission is really Roman," for Rome has always been to the church, what the hub is to the wheel. The fact that Rome has always been to the church what Catholic Church is not without its significance. Rome and the traditions clustering around "the Eternal City" are absolutely necessary to the very existence of the church. A visit to the fifty-million-dollar cathedral of St. Peter's at Rome gives one some reasons for believing the foregoing statement. In this colossal church, which is the center of Catholicism, everything savors of Peter. The church is named after Peter, who is the patron saint of Rome. Then around the base of the gigantic cathedral dome are found, written in immense letters, the words: "*Tu es Petrus et super hanc petram aedificabo ecclesiam meam et tibi dabo claves regni coelorum.*" ("Thou art Peter, and upon this rock I will build My church; . . . and I will give unto thee the keys of the kingdom of heaven.") Toward the center of the church on the right side, is the famous statue of Peter, which is the object of such veneration on the part of the devout Catholics that the great toe on the right foot has been worn away by their kisses. Then, in the very further end of the church, where it enjoys the most prominent place, is the great bronze throne which is said to enclose the original

wooden chair upon which Peter sat in his official capacity as pope.

The name of the church itself, the inscription upon the base of the dome, the statue of Peter, and the so-called chair of the same apostle, are full of significance to the Church of Rome. For the principal argument to which Catholicism resorts to prove its claims to being the only true church rests upon the words inscribed upon the base of the dome of St. Peter's. They claim that Christ built the church upon



Kissing St. Peter's Toe.

In the nave of St. Peter's, Rome, stands the bronze statue of Peter, said to have been cast by Leo the Great to commemorate the deliverance of Rome from Attila in 451. It is of crude workmanship. Its extended foot is eagerly kissed by devout Catholics, who rub their heads against the toes. So many have done this that the toes have been worn away. On high festivals this image is adorned with miter and pontifical robes.

Peter, and consigned to him the keys of authority whereby he was empowered to close or open the gates of heaven.

The keys were given to him in his official position as bishop, or pope, and, therefore, his successors are invested with the same authority. The proof that the popes are in the direct line of succession is established by the fact that the church possesses the body of Peter, the very apostolic chair upon which he sat, and are in the very bishopric over which he presided. It will not be necessary for me to stop here to dispose these claims, because of their falsity I am sure that we are persuaded, and this point does not enter into the scope of the present article; but we

can plainly see that Peter as the foundation of the Catholic Church is an absolute necessity for its very existence.

But when the question arises, How would this argument that places Peter as the foundation of the church be affected by the removal of the seat of the Papacy from Rome? The removal of the residence of the church from Rome would be fatal to the maintenance of this position. The pope would then no longer preside over the bishopric of Rome, the so-called seat of Peter, and consequently he would not be in the direct line of succession. The church of St. Peter's itself certainly could not be removed from Rome, and even if such a thing were possible the traditional spot upon which it stands has much to do with the veneration that it receives. And then it would take a century to build another church like it, and, in fact, it could never be duplicated for we have no Bramante or Michelangelo at the present time. And one can not imagine what a powerful influence the grandeur of the churches of Rome exert in keeping the people within its grasp.

Then the body of Peter is said to be buried under the high altar of the church; but it is quite certain that the body of the apostle is not there, and the church has been afraid to open the vault in order not to expose its fraud. Upon the belief of the existence of the body of Peter in the vault of the cathedral, the ecclesiastical supremacy of Rome has largely been built; for should we consider this question from a historical point of view its importance would immediately appear.

When, in the early centuries, the church of Constantinople was striving with the Church of Rome for

#### the Ecclesiastical Supremacy,

the relics of the apostle Peter were the great bone of contention. In fact, the church of the East attempted at one time to steal the body of Peter and carry it away to Constantinople, but the expedition failed. Later the empress, wife of Maurice of the Eastern Empire, tried to persuade the pope to give to Constantinople some relic of Peter, but the pope refused to concede the request.

One leading historian says: "The most prominent factor that contributed toward raising the pope to the ecclesiastical supremacy, is the tradition, accepted without controversy until the Reformation, that the apostle Peter came to Rome, was bishop of the city for twenty-five years, and suffered martyrdom under Nero, about the year 67, in defense of the Christian religion." "I say," he continues, "the tradition of the coming, the stay, and the martyrdom of Peter, retained as certain and without opposition for eleven centuries, served more than any other reason to extol the head of the Roman Church to a supreme and absolute authority."

Also the coming, stay, and martyrdom of the apostle Paul at Rome has been made use of by the Roman Church to further fasten its claims upon the world. To these apostolic traditions of the first order were united the antiquity and imperial majesty of Rome, and together they formed tre-

mendous factors in raising the Papacy to its exalted position. For centuries pilgrims and devoted Catholics from all over the world have poured into "the Eternal City" to visit the tombs of the apostles, the catacombs, and the traditional spots of the church, so that the Papacy gained great power and influence. The stream of pilgrims to the city of Rome has not ceased, but the stream that flows toward "the Eternal City" has rather been greatly augmented by the addition of thousands of tourists that come in ever-increasing numbers every year. Many of this latter class make their visit serve the double purpose of seeing the many interesting places of a historical value, and at the same time paying their respects to the Church of Rome.

Therefore, looking at the question from a historical point of view, we find how indispensable to the making of the Catholic Church have been the traditions that cluster around Peter and Rome. A removal of the seat of the Papacy from Rome would, therefore, be fatal to the maintenance of the traditional position of Peter, and the pope as his successor. Rome has, therefore, we might say, practically made the Roman Catholic Church. And it is a great question whether the Roman Catholic Church can get along without Rome.

But I have not been content to let the question rest simply upon argument drawn from history, and, therefore, in order to speak with more certainty upon the present aspect of the question, I have thought best to secure some information from a reliable source inside of the Catholic Church.

I sought, therefore, to obtain

**an Interview with Cardinal Rampolla,** the famous Secretary of State under Leo XIII., who is by far the strongest man politically in the Vatican. It is by no means an easy task to obtain an interview with a person of his standing in the church; but, however, by the assistance of a friend of mine who is well acquainted with some of the leading prelates of the Vatican, it was obtained. Therefore, one evening toward sunset, I sought the massive palace of the cardinal which is situated a few steps from the Vatican. I was kindly received and after a short wait in the reception room, was ushered into the cardinal's private office.

From what I had seen of Cardinal Rampolla in the large church functions in St. Peters, I had judged him to be a very austere and stern character, and therefore was much surprised to find him so pleasant and extremely cordial in this interview. But this affability was not without its purpose, for knowing that I was a Protestant, he did his best to leave a favorable impression upon me.

In the preliminary exchange of compliments, he used his subtlety to its best advantage in his endeavor to find out who I might be, but to no purpose, for I was on my guard.

I then came directly to the question in hand, and asked him if there was an intention on the part of the Catholic Church to move its residence or seat of government

from Rome to Jerusalem. The cardinal answered, "The church has no intention whatsoever of making such a change." I then asked him if there had never emanated such a thought from the church. He replied, "The contemplation of such a move on the part of the church would be impossible on account of the traditions clustering around Rome." I then asked him how this rumor came into existence about the church removing its seat to Jerusalem. He replied that a few years ago some newspapers advocated this move as a hypothesis upon which to resolve the difficulties existing between the Catholic Church and the Italian Government. "They suggested that by transferring the seat of the church to Jerusalem, the Italian Government would be free to exert its functions, and at the same time the Papacy would have full liberty to govern its affairs without molestation." "This," added the cardinal, "was a hypothesis of the newspapers, but it was never contemplated or thought of by the church." He then told me, "You may say absolutely and categorically that the church has no intention whatsoever of transferring its seat of government from Rome to Jerusalem." The manner in which they were spoken and the words in which the expressions were formulated seem certainly to give the impression that such a move from the point of view of the church is not contemplated, nor is it possible.

In closing, I might say that when I was taking leave of the cardinal, he took my hand in both of his and said, as he shook it warmly, "We have the very best wishes for the Americans," and then repeated, "We have the very best wishes for the Americans." These words are also full of significance when viewed in relationship with the prophecy which points out the United States as the great power that will help the Papacy to regain its lost prestige. The prophecy has predicted this state of things for this present time, and we notice that the church on its part sees it coming, looking at it not from a prophetic, but a practical, point of view. The Papacy has never failed to fulfil the predictions of prophecy made concerning it in the past, and it is now getting ready to shoulder its share of those that deal with the present.

C. E. MILTON.

#### THE KEY THAT OPENS DOORS.

God does not often open the way to a half-hearted man. "How are you going to do it?" asked a doubter of one who was seeking to enlist the other's co-operation in a course that God had clearly pointed out, yet that was beset with seemingly impassible barriers. "I don't know," was the answer, "and what's more, I am sure that we shall not be permitted to know until we show God that we are ready to spend ourselves to the uttermost in bringing this thing to pass. Then He will tell us how to do it." And God did,—not to the half-hearted one, but to the one who was in life-and-death earnestness. It is never necessary to know before-

hand how we are going to do something to which God calls us. He knows; that is enough. And He will tell us, if we have enough confidence in Him to show ourselves worthy to be told.—*S. S. Times.*

#### EARTHQUAKES.

IT ought to be dawning upon the minds of men everywhere by this time that there is some special significance in the great disasters that are befalling the earth. In all parts of the world these terrible visitations are being experienced. During the present year the islands of the Pacific, Japan, Europe, North and South America, have all witnessed terrific convulsions of nature, attended by heavy loss in life and property. Where the next blow will fall none can tell. Human wisdom and human strength are alike helpless in the presence of these judgments. Men are asking the meaning of this chain of disasters, and there is only one clue to the mystery—the Word of God:

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." Luke 21:25-27.

The signs in the heavens have been given many years ago. Many signs have been seen already in the earth, and, naturally, as the end draws near, the signs increase in number and in power. The time is at hand when the earth shall reel to and fro like a drunkard, and when all iniquity shall come to an awful end. Isaiah 24. The present earthquakes are premonitions of the final shaking when every mountain and island shall be moved out of their places. Rev. 6:14. The instability of all things earthly is being shown, that men may learn to transfer their treasure and their affections to a kingdom which will abide. Judgments come that men may learn the lessons they despise in hours of ease. Isa. 26:9. Here is a confession from one daily paper of man's impotence in the presence of such catastrophies as the earthquake at Valparaiso.

"We ask the meaning of these things, and obtain no certain answer. Science can not tell us why a quiet crater suddenly boils up without warning into an active volcano, or why the ground trembles, and in trembling destroys the habitations of man. Progress here has left us as ignorant and as impotent since the first observers at the dawn of history ascribed these cataclysms to the wrath of the offended gods. Modern mechanical invention, indeed, seems only to insure that the destruction when it comes shall be complete. The complication of great buildings, the gas and electric light, the tubes and wires, so useful in time of security, only add to the danger and collapse in the time of upheaval.

"We may say that is unlikely that Northern Europe and its cities should share the fate of Valparaiso and San Francisco. The most dogmatic scientist would not affirm that it is impossible. In our pride at human achievement in control of the forces of nature, it is well that we should be reminded how powerless and futile is all man's strength and intelligence in face of these mysterious,



uncontrollable changes. . . . No one to-day believes that the guilt of San Francisco or Santiago has called to Heaven for vengeance and received answer. But the scientific progress which has destroyed the ancient belief in divine anger as a cause of these miseries has provided no intelligible substitute. And to-day we confront these scenes of ruin and suffering in silent wonder what the meaning of it all can be, or whether it has any meaning at all."

God has foretold the meaning of these scenes which we witness so often to-day. And when the tribes of the earth mourn as they see the Son of Man coming in the clouds of heaven, not one will be able to say that God has entered into judgment with His creatures and made no effort to warn them that the supreme crisis was at hand. By mighty signs and wonders God is again confirming the testimony of His servants and compelling attention to the voice of warning that is now echoing throughout the world.—*The Present Truth*.

#### FROM THE LAPIDARY'S TABLE. NO. 2.

"The counsel of peace shall be between them both." Zech. 6:13.

ADAM'S sin had placed a gulf between the Creator and His creatures as wide as eternity, and only the sacrifice of One whose life measured with eternity could bridge it. And so the counsel of peace was between God the Father and Christ the Son as they arranged the details of the sacrifice.

Long before the dire calamity had cast its gloom over the universe, the Son of the Highest had pledged Himself as surety for a transgression of Heaven's holy law; and now He is put to the test. As they in counsel look down the stream of time six thousand years and view the terrible results of Adam's transgression, and consider the trials of faith it will take to meet and conquer by love only, a determination to patiently endure takes possession of the Son of God. Then He is heard declaring, "Lo, I am come; in the roll of the Book it is written of Me, I delight to do Thy will, O My God: yea, Thy law is within My heart."

Pledged to the task, all heaven is enlisted in the plan. Heb. 1:14. For four thousand years before coming to earth He pleaded by His Spirit in the hearts of men, giving object lessons, parables, line upon line and precept upon precept. Thus He was revealing, to all who would learn, that faith in His promised propitiatory sacrifice would plant the germ of eternity in their hearts and open to them the portals of the city of the great King. For it was designed that by the death of Christ, who was equal with God, a vicarious atonement would be accomplished for every sinner who confessed faith in the Saviour. And power to finally overcome Satan would be implanted in the heart of the believer by the Holy Spirit, which is Christ's representative, but divested in humanity. The impartation of the Spirit is the impartation of the life of Christ. It imbues the recipient with the character of Christ, and teaches him how to exercise

every faculty and talent to the glory of God.

The earthward manifestation of the Saviour was outlined again and again, and His faith in the Father's love and co-operation with Him was voiced by the sweet singer of Israel many times, as by the Spirit he delineated the trials and temptations attending Him from birth until the cruel death upon the cross. The faith expressed in the ninth and tenth verses of the twenty-second psalm was a wall to preserve Him from the power of Satan until He came to years of understanding: For as man He must pass under the rod and become a man of like temptations with us, subject to the principles of the kingdom, "for whatsoever is not of faith is sin." Rom. 10:23.

As He grew up and reason began to expand, His heavenly Father was His standard of excellence, His law the test of every temptation. The psalmist has prophetically sung, "I will bless the Lord, who hath given Me

Christ as man's elder brother worked out the plans and laid the foundation. If we would successfully build upon that foundation—none other will withstand the test of fire—we must work in like lines with Him. "We must keep the Lord ever before us," that there may constantly be a freshness in our religious lives that will breathe forth an atmosphere of love and peace to build up the souls that are weak, and make straight paths for those easily turned from the way. "Study to show thyself approved of God, a workman that needeth not to be ashamed, rightly dividing the Word of truth;" for "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect." 2 Tim. 2:15, 16; 3:16, 17.

GUALTERIO.

Mountain View, Cal.

#### HARVESTING.

IN every line of work we may find lessons of moral and spiritual worth. Especially is this true in our labors that have to do with the natural world—plant and animal life.

The reapers, or harvesters, go out into the great grain fields to gather in the sheaves. These are often collected under great difficulties. Many of the fields are rough and hard to traverse; at times the weather is unfavorable—extreme heat, or perhaps heavy rains, and winds, interfere with the work.

Even tho the sheaves appear to be solidly bound upon the vehicle to be carried to the eternal garner, some unexpected experience may cause them to fall out by the way.

All these trying things give to the Gospel harvesters great anxiety, besides extra trouble and work, that the sheaves may be safely housed at last. These sheaves must be looked after and picked up again and again, in order to save them, else they would be devoured by the wild beasts or fall into decay.

But let those who are devoting their lives in the Gospel harvest-field take courage from the fact that these hardships shall be more than repaid in souls saved in the kingdom; for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." S. H. CARNAHAN.

#### BATUSCHKA.

FROM yonder gilded minaret  
Beside the steel-blue Neva set,  
I faintly catch from time to time,  
The sweet, aerial midnight chime—  
"God save the Tsar!"

Above the ravelin and the moats  
Of the white citadel it floats;  
And men in dungeons far beneath  
Listen, and pray, and gnash their teeth—  
"God save the Tsar!"

The soft reiterations sweep  
Across the horror of their sleep,  
As if some demon in his glee  
Were mocking at their misery—  
"God save the Tsar!"

In his Red Palace over there,  
Wakeful, he needs must hear the prayer.  
How can it drown the broken cries  
Wrung from his children's agonies?—  
"God save the Tsar!"

Father they called him from of old—  
Batuschka! \* \* \* How his heart is cold!  
Wait till a million scourged men  
Rise in their awful might, and then  
"God save the Tsar!"

—Thomas Bailey Aldrich.

counsel; My heart also instructeth Me in the night seasons. I have set the Lord always before Me; because He is at My right hand I shall not be moved." Ps. 16:7, 8.

Truly His life was a marvel to men and angels. Limited as He was by the accumulated frailties of a degenerate race, still He manifested in a practical godlike life the great ideals God would have man aspire to. "Let this mind be in you, which was also in Christ Jesus," says the Word. Phil. 2:5. A spiritual writer has most logically stated the conditions:

"The ethics inculcated by the Gospel acknowledges no standard but the perfection of God's mind, God's will. God requires from His creatures conformity to His will. Imperfection of character is sin, and 'sin is the transgression of the law.' All righteous attributes of character dwell in God as a perfect harmonious whole. Every one who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness. Higher than the highest human thought can reach is God's ideal for His children. Godliness—God-likeness—is the goal to be reached."

Dr. Herbert Law, one of the owners of the big Fairmont Hotel in San Francisco, puts the emphasis on the rebuilding of that great city just where it belongs in any right progressive work. He says that the work looks formidable, but it will not take as much time as it seems to require. It is patient, plodding growth that is almost magical in effect. If one will accept the present conditions as they are, forget to make comparisons, and make every day, yes, every hour, count to some progressive, forceful thing, the totals will always take care of themselves. Nature has done much, opportunities are splendid, the country is prosperous; but, after all, he tells us that it is the measure of the man that tells the final story. And so it is. And that is just how difficulties in God's work are met, for each individual to do his level best, and keep plodding on, and it is wonderful how much can be accomplished.



#### THE WATCHWORD.

Give of your mass of gold.  
Send to the prostrate West  
Some of that wealth untold  
Digged from her virgin breast.  
Give!

Give of your meager store,  
Send from your cupboard bare  
Out to the wasted shore,  
If but a pittance share.  
Give!

Give of your brother heart  
Quick of its golden glow.

Let the love cargo start  
Out to the field of wo.  
Give!

Give of your health and strength,  
Give of your helping hand.  
Over its breadth and length  
Vieing with all the land.  
Give!

Give of the healing light  
Quick to the souls that grope;  
Send to the hearts affright  
Messages filled with hope.  
Give!

—John Hendrick Bangs.

## THE SOURCE OF HEALTH

By W. S. SADLER, M. D.

### III. HEALTH A CONTINUOUS MINISTRY OF HEALING.

"I taught Ephraim also; . . . but they knew not that I healed them." Hosea 11:3.

THE wonderful and mysterious arrangement whereby bodily health and mental vigor are momentarily sustained, and the physical powers constantly renewed, is nothing less than a continuous ministry of the healing power of God. When we consider that the body is, as an eminent scientist has said, "a laboratory for the manufacture of poisons," it becomes apparent that extraordinary protective forces must be constantly at work, or else life would speedily be extinguished.

Infinite wisdom and creative skill alone were able to devise a plan whereby man might be able to maintain his physical equilibrium in the face of the ever-changing conditions which constantly threaten his existence. Continued good health and mental vigor are in themselves a tangible evidence of God's faithfulness in the ministration of life.

The remarkable fact that the physical mechanism of man possesses the faculty of continuous self-repair, demonstrates that the healing power of God is all the time at work within the human body. The fact that man, under normal and natural conditions, does not have to cease his activities for long periods in order to recuperate his physical powers, is due to the unremitting care of the One all-wise and all-powerful who "knoweth our frame" and "remembereth that we are dust." In love and wisdom God provides for the renewing of our wasted energies and the momentary repair of the wear and tear incident to our daily life and action.

The inexplicable process by which our food is converted into blood, bone, and muscle, each to act its part in the maintenance of the physical economy, is likewise a mystery. The plant world utilizes the elements of the mineral kingdom, out of which it builds up the various food elements, and these in turn

are utilized by man in the sustenance of physical life, being ultimately resolved into heat, force, and thought.

"I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I am the Lord that healeth thee." Ex. 15:26.

God has pledged that He will maintain health free from disease for the people who will perfectly obey His laws—all of them. It is indeed remarkable that men of to-day, even after centuries of physical decadence, are able to maintain their physical health in the face of such overwhelmingly unfavorable circumstances. When we pause to consider that the average individual, under ordinary conditions of life, is surrounded by untold millions of disease germs, it is truly wonderful, not that a few succumb, but that any are able to maintain a state of health and physical well-being.

If the instantaneous and miraculous restoration of lost health may be regarded as a manifestation of divine power, certainly it requires no less a power to constantly maintain the physical health under the varying conditions and struggles incident to our daily life. The state of health in which the mental, moral, and physical powers are performing their normal work under favorable conditions, is of itself no less a mystery than when this normal arrangement has been interfered with, and the Lord sees fit to heal disease and restore health by the instant touch of His miraculous power.

The precision and faithfulness with which even the smallest cells of the body carry on their allotted work, the ability of the physical organism to adapt itself to unfavorable environment, and to intelligently combat the many foes of life and health, are all evidences of the sustaining and healing power at work within the man. While it is indeed a wonder that those who are stricken by disease ever recover, it is an equal mystery that so few succumb to the death-dealing influences that abound in contaminated air, polluted water, and unwholesome food.

### VEGETARIANISM.

DR. RAMARAT, of Madras, India, speaking before the British Medical Association, held at Toronto, August 21-25, as reported in the *Medical Record*, said he represented hundreds of thousands of his fellow countrymen who had never touched meat or eggs or fish in any form. Even on his trip of ten thousand miles, he had given vegetarianism of this absolute kind a fair trial. He had not found it wanting. He had carried on a very active professional life for twenty-four years, and was sure that all the ordinary activities could be exercised without meat or the abundance of proteids consumed in the West. On the voyage he had seen many pitying glances cast at him because of his abstemiousness. He thought that the pity should be bestowed rather on those who bothered themselves with eating so much. The experiment of limited proteid diet had been carried on in India for many thousands of years by a people noted for its intelligence and for all life's activities.

Speaking on the subject of nutrition at the same meeting, a statement was several times repeated that more people die from overfeeding than from the consumption of alcohol, and that more people suffer from overfeeding than from underfeeding. In fact, experiments conducted through a series of years by Prof. Russell H. Chittenden, of New Haven, Conn., shows that far too much of fats and proteids are consumed. Discussing the subject, Professor Halliburton, of London, remarked that excess in meat-eating is more harmful than excess in almost any other line.

### REFLECTIONS.

AT the close of the day when the evening shadows gather and the mantle of night drops gently down to robe the quiet earth, and the star-besprinkled heavens hang above like a great canopy studded with sparkling diamonds, then how sweet it is to bow in the presence of the Infinite! This is the silent season of communion, of heart-searching, when we examine ourselves, look back over the day's record, and ask our loving, forgiving Father to pardon, in the name of His dear Son, every thought or word or look or action which has been in any way displeasing to Him.

We claim His promises, and as our petitions silently wing their way to the throne above, we accept His answer; for He has said: "Before they call, I will answer; and while they are yet speaking, I will hear." Then what a sweetness and peace comes over us as we seek our rest! We can truly say with the psalmist, "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety!"

And then, when the dewdrops sparkle on the grass and the morning calls us to light and life, and we awake refreshed for the duties of another day, we again feel with David of old: "I laid me down and slept; I awaked; for the Lord sustained me."

But before we enter upon the labors of

the day, we must not forget to kneel in humble adoration and lift our hearts in praise and thanksgiving to the Father of all for His tender love and watchful care toward us.

How precious His promises seem as we seek Him for strength and wisdom, which we know is His alone to give. We know not how we may be tried and tested and tempted. But we do know that His "grace is sufficient;" "He will not suffer us to be tempted above that we are able to bear;" His help is sure, His love is constant, His truth is steadfast, His promises are unchanging.

How sweet to hold communion with Him, and how we would linger longer at the sacred altar and continue to receive of His hallowed blessings! But stern duty calls us forth, and we go out with His daily benediction resting upon us—His servants, witnesses for Him, laborers in His vineyard.

And again at the busy noonday hour, amid the hurry and bustle and confusion of Life's rush and turmoil, in the midst of business or household cares and perplexities, can we not pause for a moment at the threshold of heaven to renew our strength and replenish our ammunition from the storehouse of infinite resource?

Then shall we know that we are not alone; we know that He "will never leave us or forsake us, and thus fortified, the humblest task, the severest trial, the hardest temptation, the greatest disappointment, can be cheerfully and patiently borne. He will bear them for us.

Teach us, Lord, to trust Thee more,  
Serve Thee not as oft before,  
Claim Thy promises each day,  
Ever walk the narrow way.

Live for Thee each day, each hour,  
Give the best of life and power  
All to Thee; in service sweet  
Lay our offerings at Thy feet.

KATHRINA BLOSSOM WILCOX.

**WHO WANTS THE LIQUOR SALOON?**

Under this heading the Portland (Maine) Press comments as follows:

"Who wants the saloon legalized in our communities? Who wants the liquor traffic to become a factor in all our state, county, and municipal affairs? Who wants the rumsellers to set themselves up as bosses in ward, town, city, and state management? Who wants the degrading influence of the saloon to offset the influence of our churches and schools? It is easier to tell who does not want it. No good citizen wants it. No man with a family of growing boys wants it. No one with the good of the community at heart wants it. No man with a business which the profits of the saloon would interfere with wants it. No man who loves his fellow men wants it. No one who hopes for the welfare and happiness of the rising generation wants it. Even the man who has an appetite for strong drink and who realizes the harm it is doing him and his family would be pleased to have no temptation put in his way. It is simply a question of greed rather than of appetite. The rumseller is the real party who wants the saloon, and he wants it solely for the money it will bring him. Shall he have it?"

Admitting that this is all true, it remains a fact that the rumseller is not a majority. If this is a republic he ought not to be able to carry his point against all the other

classes mentioned above. But he does, and there must be a reason why his greed can wield such a strong political power; for it is political power that gives him his prestige. It must be that the real influence of the rumseller lies in the imagination of many people. Business men who do not want the saloon fear to oppose it, because of its imaginary powers of retaliation on their business. Politicians especially dread to antagonize the saloon element because of its imaginary power to control votes. It does control votes, but many of the votes it controls are the votes of the men who do not want it, but are afraid to oppose it. If all the voters who profess that they do not want the saloon would throw away the idea that there is an innate power in the rumseller to ruin their business prospects or political ambitions; if they would fearlessly back their convictions by judicious action; they would soon learn that the power of the saloon's influence is just what they give to it through their fear of it. But there are two classes not explicitly mentioned by the Press in its enumeration of those who want the saloon: (1) the class who make the saloon their headquarters for concocting evil schemes, and (2) the political agents who are paid to carry out the devices of the liquor traffic for perpetuating its influence and its business. If all the professed temperance people who are content to allow the saloon to exist six days in the week, if only it may be closed on Sundays, would throw away their timidity and demand prohibition, the saloon power would be broken. G.

**SOMEBODY.**

THERE was somebody who said unkind words which hurt somebody else. Was it you?

There was somebody who was selfish and thoughtless in her home. Was it you?

There was somebody who disobeyed mama and made her a great deal of trouble and sorrow. Was it you?

There was somebody who was often too late at school. Was it you?

There was somebody who spoke unkindly of somebody else. Was it you?

There was somebody who found nothing but fault with everybody in the belongings of her friends. Was it you?

There was somebody who borrowed a book and kept it for months. Was it you?

There was somebody who never stopped to think who was hurt by the sarcastic word. Was it you?

There was somebody who day in and day out never did anything to make anybody else happy. Was it you?—*Christian Work.*

The silver and gold and all the earth-stowed treasures are God's, and He could bring them all into the hands of faithful stewards, who would use them to His glory. But then He would have fewer to share in His joy. Therefore He distributed His gifts according to man's ability to use them. He would have us learn to use them to His glory and for our good. He would develop in us in the use of them a heart like the heart of God. He would have us the masters of the means, not their slaves. In all our use of God's blessings, He would have us

plan for God, that He may plan for us, or connect us with His infinitely wise plans for our good. If we fail in this, His blessings become to us curses. The riches of earth, which we gather and love, forever shuts us from the eternal riches of God.

At Beatty, Nev., in the heart of the new gold-fields, the first railroad train has been celebrated. This is a branch of the Salt Lake and Los Angeles road, and it is said that its completion to the very mouths of some of the big gold-producing mines will be "the signal for a mining rush such as the world has not seen since the days of '49.'" The next thing in order will be a few financial successes and thousands of disappointments. Very few human ailments are more disastrous than the "gold fever."

## Southern Pacific

Whether going East or coming West, do not fail to take advantage of the most essential features of traveling

**Speed,  
Comfort,  
Safety**

Which are given the greatest attention in the equipment of the

### Overland Limited

Running over the Southern and Union Pacific. Secure tickets and make reservations for berths from any

**Local Agent  
Southern Pacific Company**

OR

**City Ticket Office,  
Ferry Bldg., San Francisco, Cal.**

**Is your husband proud of your COOKERY?**

**Likes good things to eat—does he?**

Wouldn't it be a pleasant surprise to him in the winter time to set out some sliced tomatoes on a pretty white plate, fixed up just the way he likes them—

Or some sweet corn on the cob, as juicy and creamy as the day it was plucked, or green peas, or—

Say—a dish of brook trout—

Or some other article of food of which he is particularly fond, but which can not be obtained for love or money, out of season? Well—

The **ECONOMY Jar** enables you to give him that very surprise.

The **ECONOMY Jar** is a wide mouth, self-sealing, perfectly air tight jar. Nothing else like it.

By its use, you can perfectly preserve fruit, whole or sliced; vegetables, fish, game, or any other article of food, without the use of preservatives or any means except heat and pure water.

No burned or cut fingers when you use the **ECONOMY**—no rubber rings to contaminate—no dangerous acids to develop.

The next time the man of the house brings in a basket of trout or game, just put up some of them in an **ECONOMY Jar**. Then, without saying a word to him, set them out for his dinner some day next winter. They will be as sweet and wholesome and appetizing as the day they were put up. The treat will be like a vacation day in the woods or mountains. A single dozen **ECONOMY Jars** will prove this to you. Get them at your dealers.

Sit down right now and write us your name and the name of your dealer and state whether he sell the **ECONOMY Jar**, and we will send you (FREE) a booklet of recipes—tell you all about preserving the **Economy way**—tell you where you may buy the jars, and all about "pleasant ways to surprise the man's palate," without a penny of cost to you or any trouble further than writing us one short letter.

**KERR GLASS MFG. CO. 275 Hoyt St., Portland, Ore.  
Eastern Office Dept. O., Philadelphia, Pa.**

### IMPORTANT TO TRAVELERS

The WASHINGTON-SUNSET ROUTE announce the opening of their through line via New Orleans. Personally conducted cars, San Francisco to Washington, D. C., via Coast Line and Los Angeles, tri-weekly. Tickets at lowest rates to Washington, Baltimore, Philadelphia, New York, New England, and all Eastern points. Through the Old South. Quick time. Best service. Write Phil K. Gordon, 1798 Filmore St., San Francisco, for full information.



### THE CHRISTIAN WARFARE.

My Christian warfare here below,  
Tho oft my weary feet  
Are turned to base retreat,  
Is not my own, for with my Lord I go.

The past,—I do not look that way  
For it is hard and rough;  
To me it is enough  
That I may live and serve to-day.

The living present, now and here,  
Is all that I possess;  
If Jesus guide and bless,  
His will be done, I will not fear.

The future looks all fair to me  
If I but walk to-day  
Upon the narrow way,  
Not fearing what I can not see.

The war with sin shall end ere long,  
And heaven's courts shall ring,  
And I with joy shall sing  
With ransomed hosts the victors' song.  
MAX HILL.

### JAPAN AS MISSIONARY GROUND.

IN all lines of recognized modern progress, Japan is leading the Orient. Her brilliant dash against Russia begat a desire among all Asiatics to emulate her, and inspired the thought that it was possible for all the brown and yellow peoples to do so by adopting her methods. Japan, too, recognizes that she gained her prestige by learning and adopting western methods. Therefore, to a considerable extent, Japan is in the position of medium through which western progress and thought is being imparted to Asia. Great numbers of pupils from China and adjoining countries are attending Japanese schools. For these reasons it is very important that special attention be given to Gospel work in Japan. Such a course will surely prove both expeditious and economical in reaching the Asiatic millions. To this end it is well to note conditions in Japan that have a bearing on the transition from hide-bound orientalism to the expansion into freedom of thought. For this purpose we reproduce some statements by Theodore M. Maenair, a missionary of the American Presbyterian Church, as given in the *Missionary Review*, under the caption, "Influences That Are Moulding Japanese Thought."

#### Periodical Literature.

In accounting for the remarkable progress made in Japan during recent years, large emphasis must be placed upon the influence of literature, particularly periodical literature. These influences are second only to those of the schools, which have made of the Japanese people a nation of readers.

The *Meiji* era had scarcely begun, thirty-eight years ago, when Japanese periodical literature took its rise contemporaneously with public speaking; and if at the first it was crude, and played little part in the shaping of popular thought, that condition did not last. Rapid literary development took place, and now, a generation later, it makes a rairly creditable showing. In 1898, the thirty-first year of *Meiji*, there were 829 newspapers and magazines published; but five years later these had increased to 1,328; and figures for 1905 show not

less than 1,500 as the present aggregate. Moreover, there are some among the more influential of the Tokyo dailies that have reached a circulation of a quarter of a million of copies.

All varieties of opinion, secular and religious, are provided, through this medium of periodical literature, with the means for exploitation; but in Japan, as elsewhere, the results are widely varying. The secular journals, especially those of Tokyo, are in the lead, as the great moulders of public opinion. With their machinery for news gathering, manipulation (!), and scattering, through the agency even of the *gogai*, or "extra," they justify the claim that they are fully "up-to-date."

There is one daily paper edited and published by Japanese, entirely in the English language—namely, *The Japan Times*. It is a creditably conducted journal, and tho only eight years old, has numerous patrons from among the Japanese, as

indicated by the steadily increasing place that is given to English study in the schools. Nitobe, the author of "Bushido," has been quoted as saying that "the Christian and Western moral ideas must be the standard for the future in Japan, and the most immediate and practical means for disseminating them, besides personal influence, will be the study of English literature. New Japan will receive her greatest impetus toward the new ethics through the desire, which is universal, to learn English, not as a language alone, but for the benefit to be derived from it in the formation of character."

#### Religious Influences.

Religious literature, as at present produced, is mostly due to Christian enterprise, tho there are some notable exponents of Buddhism among current books and periodicals. They are in striking contrast, however, to the number of Buddhist believers, as these are compared with the combined total of Christians, the latter a hundred and fifty thousand, the former some twenty-eight millions!

As for Buddhism, the reform element is practically the only source within it from which modern literary influences proceed. The apathy in the matter of faith, which may be affirmed of the great majority of enrolled Buddhists, does not conduce to the acceptance of new religious ideas, or favor such innovations as religious periodicals with which



JAPANESE WOMEN WORSHIPPING AT ENTRANCE TO A BUDDHIST TEMPLE.

well as in the foreign community. *The Japan Mail*, however, under foreign management, is recognizedly the leading English newspaper, and has been so ever since its establishment in 1865. Its present editor is the well-known Captain Brinkley, a retired English army officer.

Magazine literature can not be said to have developed in Japan correspondingly with that of the newspaper class. There has been no lack of enterprise in this direction, but the patronage secured is as yet relatively small. Still, there are some magazines which pay well, and among them the *Taiyo*, or "Sun," which was begun as far back as 1887, and easily takes the leading place, with a monthly circulation of a hundred thousand copies.

There is a constant and increasing inflow into Japan of foreign literature, however, particularly English. In fact, the imports of English-printed books nearly trebled, between 1901 and 1903, while for German and French they remained practically the same, and the latest available figures (in *yen*) stand relatively at 371,000 for English, as compared with 94,000 German and 15,000 French. This drift in favor of English will no doubt continue, as is

to circulate them. But there are some who desire that the creed of Shaka may be revised to suit modern conditions, and have adopted the usual literary means for securing a hearing with this end in view.

The role of the critic is in the one they commonly adopt, and the following will serve as a sample of the kind of criticism that is offered:

"Priests have of late been freely distributing amulets among the soldiers, and when acting as army chaplains, they bear the name of *imonshi* (comforters); but how many of them are there that have any real faith in the efficacy of the religion they profess?"

As bearing on this very matter of the traffic in charms and on divination in general, a government proclamation of December, 1905, forbids it *in toto* on pain of fine or imprisonment.

The Buddhist *Chuo Koron* proposes a rendition of the Buddhist Scriptures into the colloquial of the people of Korea and China, and of Japan also, in order that they may become a means of Buddhist propagandism, similar to what the Bible has been in the propagation of Christianity. "Now is the time," it declares, "for Buddhists to go in

and win, and it is earnestly to be hoped that they will show themselves possessed of the energy, the enterprise, and the sense of responsibility required for the full utilization of their unique opportunities." On the other hand, the adherents of Christianity are convinced that the opportunities are theirs instead.

The following compliment to Christianity is taken from the *Jiji Shimpo*:

"Altho the Christian religion is of recent introduction, the improvement it has effected in Japan's moral condition, and the influence it has had on the minds of the people, are very great. No one can deny the great good accomplished by the believers of that religion, in establishing charitable institutions, in assisting in the progress of the nation, and in promoting the happiness of the poor and helpless. There are already many schools and colleges in the country, both for boys and girls, which are supported entirely by Christians. As for the charitable institutions, excepting those founded by the government, it is not too much to say that they are all the result of Christian enterprise."

#### A MARK OF DEGENERACY.

It is a pity that modern artists have such a mania for copying the often immodest work of the old heathen painters and sculptors. The modern ideal of art is not something modern and original, but something ancient. It is deemed an excuse for presenting the lowliest of pictures if only it can be said that it is classic—that it is ancient Greek or Roman or Babylonian or Egyptian. It is deemed so artistic or so scholarly to reproduce in our day what the old heathen "masters" did, or to repeat what the old heathen "philosophers" said. It was mimicry of the heathen that gained popularity for the early Christian church, and secured the nominal adoption of the Christian religion by the heathen government of Rome. So to-day artists and scholars are gaining popularity by setting forth the art and learning of the ancient heathen. And this method is gaining popularity in the church as well as in the world. It is a sign of the times, and its effect can not be different from that of former times. A correspondent of the *Herald of Gospel Liberty* says:

"A New York official, Mr. Anthony Comstock, has seized, under authority of law, certain publications of an art school. He was actuated by the complaint of a parent whose pure children were being polluted by the foul pictures of nude men in the pamphlets seized. Instead of being commended he is subjected to satire and abuse by some idealists, artists, art dealers, and art students who see their craft to be in danger, as the shrine makers for Diana raised uproar against St. Paul at Ephesus."

After stating this fact, the correspondent adds some very wholesome comments, from which we cull the following:

"The finer the art, the more accurately does it reproduce nature and idealism. The highest form of art does not draw attention to itself, but to that which it reveals, as tho it said, 'Behold what I reveal.' This being an accepted principle, it follows that the nude, when under the touch of art, will powerfully reveal forbidden nakedness—nakedness that God covered. Gen. 3:21. And these impressions on the plastic minds of youth become fixed mental images for vileness of thought and subtleness of temptation. 'Wo unto the world because of occasion of stumbling; . . . wo to that man through whom the occasion cometh.'"

"'To the pure all things are pure' is appealed to in defense of the nude. But a pure mind instinctively shrinks from the nude. To use this proverb in justification of the nude is as weak as to assert to the honest man that all things are honest."

What would Christ have said of modern advertising by the worst specimens selected from museums that preserve the depths of shame of the Dark Ages? What would He say of the coming together of the pure and the impure of both sexes to look upon absolute nakedness—50,000 persons every three months in one art museum?

"Let defenders of the nude claim immunity from its effects, they can not prove their assertions by

either reason,—the conscience of mankind, or history. The centuries never produced a moral community where the nude was popular. Greece and Italy tried it, and failed. France has been trying it, and her death-rate exceeds the birth-rate. And if American art resorts to the nude (which is the cheapest because most shocking way of advertising) to revive public interest in art and in art museums, will not the fate that has befallen Latin nations be our inevitable punishment? 'Whatsoever a man [or nation] soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.'"

The stability of a structure depends even more on the strength and solidity of its foundation than upon the oftentimes large and sightly superstructure. Yet men rarely praise the foundation; that is out of sight and out of mind, yet if the foundation of worth be wanting, in the stress of storm and earthquake the superstructure may collapse like a house of toy blocks. There are great works in which men boast themselves, like the house without a foundation, like a tree without roots. Trial reveals all. There may be work which goes painfully slow, but it goes sure. It is building to stand all storms. It is founded on the Rock of Ages, and in the time of trouble it will be a safe and sure refuge. Build, build rapidly, but build surely by building on the tried foundation, Christ Jesus. He who thus builds will never boast in himself.

#### OUR WORK AND WORKERS.

FIVE candidates were recently baptized at Burnt Lake, Alberta, by Brother C. A. Anderson.

IN the Northern Union Reaper, Brother F. A. Detamore reports the baptism of seven persons at St. Paul, Minn., August 25.

ON the 1st inst., eight members were received into the church at Otsego, Mich., four by baptism. The brethren are preparing a room for a church-school.

A SERIES of tent-meetings, conducted by Brother O. O. Bernstein at St. Cloud, Minn., closed on the 2d inst., with seven converts to the faith. Two of the number are teachers.

UNION COLLEGE, at College View, Neb., opened on the 12th inst., with an enrolment of 204 students. Two days before the church school at College View opened with over ninety pupils.

BROTHER H. H. BURKHOLDER, president of Ohio Conference, reports to the Visitor that a church of twenty members was organized at Charloe on the 4th inst. Fifteen candidates were baptized by Brother W. E. Bidwell.

NEW treatment rooms have been opened in Fort Worth, Texas, under the supervision of Dr. D. C. Ross. The place is fitted for any treatment given at any of our sanitariums. Address, 1008½ Houston Street, between Ninth and Tenth.

A NEW church building at Eaton, Ind., was dedicated on the 2d inst. The services were conducted by Brother W. J. Stone, president of the conference, and Brother U. S. Anderson, who has had charge of the work at Eaton for a year past.

AT the recent camp-meeting at Troy, Ohio, the following brethren were ordained to the Gospel ministry: W. E. Bidwell, C. A. Pedicord, C. T. Redfield, and J. E. Shultz. The charge was delivered by Brother R. A. Underwood, and prayer was offered by Brother I. H. Evans, both of the General Conference.

AT the recent camp-meeting of Ontario Conference, held at Paris, nineteen persons were baptized. In addition to this good result, the Messenger says, "The spirit of sacrifice on the part of the brethren in helping forward every branch of the work, is an indication that the latter rain is about to be poured out upon the people of God, and that the coming of the Lord is near."

At the last session of the Wisconsin Conference, it was recommended that each church, as far as practicable, elect a local religious liberty secretary, who shall look after local interests, and improve every opportunity for disseminating appropriate literature. He is also to keep in touch with the state secretary. The recommendation is a good one for all conferences not so provided.

THE Southwestern Union Record says: "Prof. H. E. Giddings is now at Keene preparing matter in the form of petition blanks and small leaflets to be used in Oklahoma and Indian Territory during the agitation upon the formation of the constitution of the new state of Oklahoma. It will be ready soon, and our people in that field should be ready to assist in getting the matter before the people."

ALL the work done in the SIGNS office now, is done within a few rods of the ruins of our once splendid establishment; but there is always something to encourage us in the struggle with difficulties. Last week a telegram from the C. B. Cottrell house informed us that all the parts necessary for the repair of our large rotary SIGNS press had been shipped by express. It will mean much to our convenience to have this machine once more doing its accustomed work.

SURELY the new Sheyenne River Academy in North Dakota, starts out with an excellent material prospect. Prof. N. W. Lawrence, so well known in connection with the Mount Vernon (Ohio) Academy, is now in charge. Writing to the Reaper of the favorable outlook, he says: "We are pleased with what we find at the academy. Controlling this year about six hundred acres of land, with nearly five hundred acres of crops, and practically owning four hundred acres with but little liability, the school has a pretty sure foundation upon which to build. When we add to this, two substantial school buildings and a good supply of stock and tools with which to operate the farm, we are led to congratulate our brethren in this conference for their faithful efforts which show such results in so short a time."

#### WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

LATE, clean copies of the SIGNS, Watchman, and Instructor—a continued supply. Address, A. Stenberg, R. No. 1, Bronson, Iowa.

#### NOTICE.

The St. Helena (Cal.) Sanitarium offers to our consecrated, able-bodied, young men and women, the privileges of its training school in the preparation of medical missionaries for the proclamation of the Third Angel's Message.

The advantages of the sanitarium compare favorably with any on the Pacific Coast. Among them are the following: Our climatic conditions and surroundings the entire year, thus affording an excellent opportunity for the practical demonstration of the theories of medical missionary work, set forth by the faculty so ably headed by Dr. H. F. Rand.

We would like to correspond with at least fifty consecrated young men and women, to begin with the class in October. The applicant should have a settled purpose in life to serve God. He should be of sound health, and not less than nineteen years old. He should have finished at least eight grades of studies in the common schools, and have the recommendation of the elders of the church, ministers of the conference, or other recognized brethren of good standing.

To all who have not a settled purpose as to the line of work they intend to follow in connection with the cause of God, we extend a cordial invitation to the above call.

Be free to ask for our calendar and other information you may desire.

St. Helena Sanitarium,

Sanitarium, Napa Co., Cal.

#### 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.



## The American Federation of Catholic Societies

(Reported for the SIGNS OF THE TIMES by John S. Wightman.)

WILL the Catholic Church succeed in "winning America" for that religion, "the survival of the fittest;" will it succeed in securing for itself the universal assent to its much-vaunted right to conserve "the majesty of law and the stability of the state?" are pertinent questions that in view of the recent current events may well occupy the thoughtful attention of all true American citizens, of all genuine Protestant believers.

"Rome never changes." As she was a thousand years ago, so she is to-day. True, her policy may be tempered to the peculiar and fluctuating minds and times of localities and of centuries; she may exactly suit herself to the prevailing and exacting conditions of republics and empires alike; she may extend either the gloved hand of temporary concession, or the mailed fist of unreasoning independence, as circumstances and conditions may demand or permit. Her tactics and policies in the Orient may differ absolutely and strangely from those in the Occident; but in respect to doctrine, her unswerving purpose is to dominate the civil with the power of the ecclesiastical, in the radical and unchangeable fundamentals of her very being. In an insatiate and determinate desire ultimately to rule the whole world with a rod of iron, she is as firm, as inflexible, as immovable as the rock of Gibraltar! In her triumphant march through the centuries, down through the "moral midnight" of her supremacy, into the glaring and soul-searching lime-light of an age of republics and investigative thought; of unparalleled progress, enlightenment, and magna chartas of human liberty and inalienable rights everywhere; the church that has weathered a thousand storms and crossed a score of troubled seas, comes to us as fixed in her determination and in her loyalty to the standard set aloft in the council chambers of Babylon, as the pole-star is fixed above the quiet, the unknown, the undiscovered sea! Rome does not change. In his encyclical on Christian unity, given to the world in 1896, Pope Leo XIII, said:

"The fathers of the church are unanimous in considering as outside the Catholic communion any one who in the least degree deviates from even one point of the doctrine proposed by the authoritative magisterium of the church. . . . For the due preservation of unity of the faith, it is not sufficient that the head should have been charged merely with the office of superintendent, or should have been invested solely with the power of direction; but it is absolutely necessary that he should have received real and sovereign authority which the whole community is bound to obey."

A Rome correspondent of the New York Sun of July 11, 1892, said:

"In his (Pope Leo's) view, the United States has reached the period when it becomes necessary to bring about the fusion of all the heterogeneous elements in one homogenous and indissoluble nation. . . . According to him the church ought to be the chosen crucible for the moulding and absorption of races into one united family. . . . What the church has done in the past for others, she will do for the United States."

And Archbishop Quigley has said: "Within twenty years the United States will rule the world;

when the United States rules the world, the Roman Catholic Church will rule the world."

*Church Progress*, a Catholic journal of St. Louis, says:

"While our government has been far from doing the right thing by way of recognizing American Catholics in the Philippines, we believe justice will prevail. For this, the demand of fifteen millions of Catholics is somewhat of a guarantee. It is one which no administration will dare ignore."



Nicholas Gonner.

Editor *Catholic Tribune*, Dubuque, Iowa; Honorary President German Roman Catholic Central Verein, Chairman Executive Board of the American Federation of Catholic Societies.

In Vol. 22, p. 986, art. 3, entitled "De Heretics," we find the following:

"We excommunicate and anathematize every heresy, that exalts itself against this holy orthodox and Catholic faith. Such as are condemned must be delivered over to the existing secular power, or to their officers to receive due punishment. But those who shall be found guilty only of suspicion must be smitten with the sword of anathema, and let such persons be shunned by everybody until they have given condign satisfaction.

"Moreover, secular powers must be warned, induced, and, if necessary, compelled, by ecclesiastical censure, to swear publicly in defense of the faith, that they will strive with all their might, *bona fide*, to exterminate from the land subject to their jurisdiction all heretics denounced by the church. So that henceforth whosoever shall assume to govern, whether spiritually or temporally, he must be compelled by an oath to conform to this article."

This was passed at the twelfth council in Rome, 1215 A. D., and in the time of Pope Innocent III. From this corollary of facts bearing upon the subject, we are bound to arrive at the unavoidable conclusions that church unity throughout the world

is desirable; that it must be charged with an official head having real and sovereign authority; that Rome expects to rehabilitate Europe and save the waning power of the Papacy there with the rejuvenated types and growing power of an American church; that what the church has done for other nations she now proposes to do for the American republic; that when the United States rules the world the Roman Catholic Church will rule the world; that 15,000,000 Catholics banded together will be an influential and commanding power that the administration of government must hear and respect; that secular powers must punish heretics and ever and always conserve the interests of the church and the Roman Catholic faith.

From these conclusions there is no escape. They are logical. It is for all this that American Federation and its allied millions will and necessarily must stand! Reader, ponder these stated facts, and if you have not already done so, be persuaded to-day that with the help of God, you will turn from the federation and all its wickedness, and with new inspiration take a firm stand for American and Christian principles as against the doctrines and plans of a world-church and world federation—a power that bodes no good either for itself, for the individual, or for the government!

Federation must, from the very necessity, be crushed finally with its own weight! It is an inverted pyramid which, as it continues to grow, must reach the point of overbalance, and then it will fall with a mighty crash that will be heard around the world!

Will Federation be world-wide?—Beyond a doubt. Already the American Federation is in correspondence with federations in Germany, Italy, and France, with the view to establishing an international federation. Alaska, New Zealand, and Australia are knocking at the door for admission, and soon the consummation of the ideal—a world Catholic—will be fully realized. It was the *Catholic Mirror* of Baltimore that said, "The desire for the reunion of Christendom, is a striking characteristic of our times."

A reunion of Christendom! Nor can one doubt that such will be the end! And thus will the history of Rome be repeated. "All the world will wonder after the beast." "Men are closing their eyes to the real character of Romanism, and the danger to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty."

Pope Leo XIII. said: "May the faithful unite their efforts more efficaciously for the common good, and may their union rise like an impregnable wall against the fierce violence of the enemies of God."

This is the slogan of the Catholic hosts! It means something; it means everything! "The enemies of God," forsooth! are those noble souls of every age and every clime, those watchmen upon the walls of Zion, who stand unalterably for the principles of Christian liberty, and plead that church and state may be kept forever separate. These are called enemies.

The Catholic Convention of Federated Societies is a thing of the past; its influence is yet a matter of the future.

"Prosperity" in this country is mainly reckoned according to the growth of cities and the profits of the great corporations. Second to New York, the fastest growing city in the United States is Chicago, and here is what a United States post-office inspector says of it: "Chicago is the hot-bed of get-rich-quick schemes, a rookery of swindlers and fake promoters, and the birthplace of gigantic trancontinental frauds. We try to drive them out by vigorous prosecution, and we have not men enough to keep up with the complaints. While we are putting one fellow out of business, in spite of the legal talent he employs with other people's money, five others are starting in the business"

### SUPERSTITION BOILED DOWN.

#### A "Chain Letter."

A SISTER sends us the following letter:

"———, Wash., Aug. 9, 1906.

To Mrs. ———:

"Endless Prayer Chain.

"O Lord Jesus Christ: We implore Thee, O, eternal God to have mercy on all mankind. Keep us from sin by Thy precious blood, and take us to be with Thee eternally. Amen."

"This prayer was sent by Bishop Lawrence recommending it to be rewritten and sent to nine other persons. The one who will not do this will be affected by some misfortune. One person who paid no attention to it met with a terrible accident. He who will rewrite this prayer for nine days and send it to nine other persons, commencing the day this is received, will, on or after the ninth day, experience great joy. At Jerusalem during the holy feasts it was said that he who would write this prayer would be delivered from every calamity. Please do not break the chain."

The sender of this letter writes to the sister who sent it:

"The above was sent to me by a friend, and I think if every one will earnestly pray over it, it would deliver our country from much evil.

"From Mrs. ———."

Now the only Bishop Lawrence that we know in this country is Bishop Lawrence of the Protestant Episcopal Church in Massachusetts. We question very much whether he gave the prayer. Certainly there is nothing particularly commendable about it, either in its comprehensiveness or clearness. We question still more whether he ever sent it out to be repeated in this way, and still more we question whether he has had anything to do with the threats or promises connected with it. The very promises attached to the mere mechanical repetition of it and the foolish threat or anathema pronounced upon him who disregards it is on a par with a thousand other medieval and pagan superstitions. The apostle Paul has told us to pray "for all men." 1 Tim. 2:1. And we think this authority is as good as any human authority now; but he has connected with it no such dire threatening of calamity as is appended to this alleged prayer of Bishop Lawrence. There will be thousands of Christians who are praying for every one and everything the spirit moves them to pray for who will pay no attention to this prayer-form sent out so widely over the country. We beg to assure our readers that they need expect no such blessing from the mere repetition of it, and they need not fear the calamities threatened. This diversion breaks the chain, but let no one be alarmed; the Good Book tells us, "The curse causeless shall not come."

During the great fire that followed the earthquake in San Francisco, the mayor issued an order to the guards to shoot persons under certain conditions. On the strength of this order a guard shot and killed a citizen. The prosecuting attorney of the county had the offender arrested and charged with murder. At the trial, the paper containing the mayor's order was introduced by the defense in palliation of the crime, while the prosecution contended that the mayor had no authority to issue such an order. When the judge gave his charge to the jury, he instructed them concerning this part of the defense as follows:

"Upon this point the court charges you that such an order was legally void, and hence can not be availed of as justification for any act committed under it. The said mayor has no authority to issue such a paper, nor to declare what acts shall constitute crimes, nor the punishment therefor. The court, therefore, charges you that as to this evidence it is not to be considered as tending in any manner to legally justify the defendant in the commission of the act upon which the charge before the court is based. The conduct of the defendant is to be determined under the law of the state as it existed at the time in question."

The jury, however, gave the defendant the credit of supposing that he had a right to shoot the man

who did not immediately halt when told. At least they acquitted him of the charge of murder. The judge was right.

Cuba is again in rebellion. The situation is a perfectly natural one; rebellion seems to be indigenous to the island, just as it is in all countries where the original owners and their descendants have been and are being driven to the wall. Spain oppressed the people of Cuba for many generations, and the simple natives knew no way of relief but through physical rebellion. At last, by the assistance of the United States, they secured a nominal independence and an outward cleaning up. But during this process a wily, silent foe crept in. It was hidden in the folds of the Stars and Stripes. The Cubans have apparently awakened to the fact that their rich island resources are passing under control of foreigners. These are not all Americans, some of them are English, etc.—but they came in while the United States Government was in control. The Cubans are not skilled in the art of "frenzied finance;" they can not defend their rights in such a contest, nor do they know how to develop fully their home resources. They are at the mercy of skilled competitors under their nominal independence, as verily as they were formerly at the mercy of Spain. Knowing no resort but that of physical rebellion, many of them have taken to the field against their government, which they claim is conducted in the interest of the men who are robbing them through the mediums of business enterprise. The end will probably be sooner or later, annexation to the United States—the result prophesied and desired by those who are fast absorbing the natural wealth of the island republic. There can be no such thing in this world as an independent government by a people who can not maintain it by military and naval force. The small ones only exist by suffrage of the large ones, and this suffrage will exist only as long as the federated strong governments deem it consistent with their own interests.

Good Common Sense.—President Hopkins, of Williams College, at the last commencement in that institution, delivered the baccalaureate sermon. He condemned bigotry, but says that our danger is not so much from bigotry and intolerance as from easy-going indifference to all truth. He declares: "Better give a diploma to Mr. Feeble Mind than to Mr. Fickle Mind, to Mr. Narrow Mind rather than to Mr. Double Mind. There is more hope for them. Better a bigot in a professor's chair, all aflame with one good thought, one high purpose, than a broad-minded, fickle philosopher wandering entertainingly and aimlessly around the border lines of all fields of thought, murmuring his speculations of maliferous, unintelligible phrases, but arriving nowhere and building no strong structure of truth on any living rock. This is he of whom the Scriptures speak, 'the blind leading the blind.'" And he declares truly that such a man is not a bold discoverer, but a drifting derelict. It may be needful to throw away our charts of discarded channels, but it is never safe to ignore the north star.

#### The Catholic Church in Politics in Canada.—

The Toronto *Sentinel* tells us that a serious effort is being made by the Christians in the province of Quebec to have the sacred heart flag adopted as the national emblem of the French Canadians. Certainly we can see no reason in the world, unless there is a desire to bring the province of Quebec under the absolute dominion of the Roman Catholic Church, why the religious emblem should be demanded. The same paper also quotes Archbishop Langevin as saying that it is the duty of Roman Catholics to exercise their franchise upon instructions from their bishops, as it is the bishop's duty to take his instructions from the pope. The *Sentinel* truly remarks:

"When we find that the franchise which is given to a man because of his standing as a citizen is handed to the third party because of his religion, we see the whole purpose of the enfranchisement of the individual overridden. The laws of our country do

not give to a man the right to vote because he is a Roman Catholic; they give him the right to vote because he is a citizen, and his enfranchisement carries with it the obligation to examine public questions for himself, and to exercise his own judgment, free from the dictation of priests or politicians. Politicians will always have influence with the masses, and so will the priests. But when Roman Catholics accept, as a religious duty, the direction of the parish priest as to how they shall vote on public questions, they surrender their franchise in the interest of the foreign power."

The worst that has ever been charged against Roman Catholics is admitted by Archbishop Langevin and his flock in Saskatchewan. The prelate acknowledges his duty to follow the directions of the pope. This is a state of affairs against which every Protestant and every liberal Roman Catholic should protest. Carried to its logical conclusion, it would make the pope absolute ruler in Canada, as he is in no other part of the world.

"Progress," a paper published by the Southern Pacific Company, of San Francisco, tells us that there are thirty thousand men engaged in the work of reconstruction in that city, but it is a grossly inadequate number. There is need for many more the wages are higher than in any other city on earth. The great work of reconstruction goes bravely on, tho hampered by strikes and demands for increased wages. Property owners are also forced to face considerable advance in the price of all building materials. And this puts it very mildly. If conditions go on as they have been going for the last month or two there certainly must come a collapse, and it may be safely said that very few permanent buildings will be erected in San Francisco. A new Palace Hotel will be built on the site of the old at a cost not to exceed \$3,500,000, with furnishings costing perhaps \$700,000 more. It will be constructed as fire-proof and earthquake-proof as human skill can make it.

Comparisons are odious, it is said, but here is one that is being passed around, and is worthy of a moment's thought: "Last year London, with 6,000,000 of people, had twenty-four murders. Every murderer was arrested, and yet the policemen carry neither clubs nor guns. Of these murderers, four committed suicide, four were sent to the insane asylum, and the rest executed. Chicago, with one-fifth the population, had 127 murders, only twenty-four arrested and barely one executed. For every 100 murderers convicted in this country, two are executed by the state, three are lynched, and ninety-five imprisoned for awhile and then turned loose. During the last twenty years, 2,289 people have been legally executed for murder, and during the last half of that period of twenty years, 2,648 men, women, and children—guilty and innocent—have been lynched."

A despatch from Paris, dated September 1, declares that every year thirty thousand persons die of cancer in France, and the number in Paris alone is four thousand. Instead of diminishing, the disease is constantly increasing. Usually it attacks only those over forty years of age, but nowadays it attacks many young people. It seems to attack all the organs of the body, whereas formerly it was limited to two or three at the utmost. The authority for this statement is Dr. Borrelle, in a communication to the Academy of Medicine. He declares that the disease is communicated in many cases through food.

An accident occurred on the Southern Pacific Railroad near Ventura, Cal., on the 16th ult., which resulted in the injury of forty-six passengers. The train was running at a rate of fifty miles an hour, to make up lost time. It seems that humanity never will learn that lost time can not be made up. Men are often deceived by an imaginary gain of time that has been misspent, but whatever the apparent gain, it is always at great cost.



MOUNTAIN VIEW, CAL., OCTOBER 3, 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.

When Christ has promised all power to His church, and that church seeks the aid of the civil power, is it not clear evidence that she has forsaken the Living Fountain for the broken cisterns of men which can hold no water, and that she is doomed to die?

**Poor France.**—Always ready for revolution, she is now torn by distracting religious and social agitators. On a plea for greater liberty, she has attempted a separation of church and state, yet through the influence of the church and socialistic propaganda she has recently passed a Sunday law, which will eventually lead to closer union with the church and to religious persecution. In the meantime, Pius X. does not seem to be uniting France very fast. More on this next week.

**To Our Correspondents.**—About the first thing one wishes to know on receiving a letter is who it is from. We receive from time to time letters and articles from persons who do not sign their names. These we do not have time to consider. What they say may be good or it may not; we can not take time to tell. If what one says is worth saying, if you are willing to own it, sign your name. If you want your name to go no further, it will not be made known through us. But if you wish your letter or article considered at all, you must give your name.

The large Pacific mail steamer *Manchuria*, which ran onto the rocks on the coast of Oahu Island, Hawaiian group, August 20, has been released and taken to Honolulu. The cost of the mishap, it is said, will be half a million dollars. The ship cost two million dollars two years ago. Simultaneously with this news comes the intelligence that the *Mongolia*, a mate to the *Manchuria*, built the same year, is stranded upon a reef of Midway Island, about eight hundred miles northeast of Honolulu. The steamer left Yokohama on the 10th ult.

**A New Church.**—A church has been organized in the Middle West called the "Church of Humanity," starting out with a membership of one hundred. These one hundred, it is said, have learned the "truth about God." They have applied for and received certificates of graduation in the knowledge of God and life membership in the Church of Humanity. The promoter of this intimates that he had a pretty hard time in hunting the one hundred members. The "truth about God" as they hold it is that there is no such thing as God, that "God is a myth," and they want to "save" others to that same blank and awful negation. They print their first hundred names, and, sad to say, there are nearly a score of women in it who subscribe themselves as utterly rejecting Christianity, the religion which has lifted woman from the degradation of a beast or a slave to the position she now occupies in civilized countries. These people think they are saving others from idolatry in inducing them to believe that there is no God and that Jesus Christ is a dead man. They say we are worshiping a man-made god. Granting all that they believe in this respect to be true, what worse is it to worship the God of the Bible than to worship self? For that is in reality what these people are doing. They are setting themselves up as God, each one the sum of

his own ideas, his own desires, his own passions, and his own knowledge, as the highest of all tribunals, and the end of it all is blank nothingness. They have placed the limit of their minds upon their own conception alone. Nothing, nothing have they to lead them out beyond themselves. There is an old saying in a certain Book of a class of people who are "ever learning, and never able to come to the knowledge of the truth." When the calamities predicted by the Man of Nazareth, whom they call "a dead Jew,"—calamities that come in consequence of man's sins,—occur, many of these who have received their certificates of graduation will be pleading for mercy to something beyond themselves. We do not envy them their knowledge, or belief, or assurance, or wages.

**Climbing Up Some Other Way.**—The *Burning Bush* is a tremendously radical holiness paper, and its cartoons are by no means works of art, but they do at times present some striking lessons which are worthy of notice. For instance, the number of August 3 has a cartoon which illustrates very well the Institutional Church, and the various devices that have been adopted by ministers of all denominations nearly of getting people into the church by some other means, rather than by preaching the old-fashioned Gospel. Heaven is represented as being beyond a wall great and high. The strait gate is presented before us through which one can go only by leaving his sin behind. Various ladders are placed up against the wall, and men are endeavoring to get access to heaven by climbing these ladders and still holding on to their bundles of sin. One ladder is labeled "Free Hospitals," another "Prohibition," another "Civic Reform," (a tremendously short ladder), another "Working Men's Homes," and so on; while underneath is the Scripture: "Strait is the gate which leadeth unto life, and few there be that find it." Crude as this illustration is, it teaches a tremendous and needed lesson; there is no salvation outside of Jesus Christ, He who saves not *in* sin but *from* sin. And there is no other way but that expressed in His teaching: "Ye must be born again."

**A "Missing Link."**—That is what a New York daily calls Ota Benga, the little African pygmy, now in New York City. We do not know why he is so called, unless it is that he is different from "civilized" people. For instance, New York with its great sky-scrapers did not greatly impress him. "Nothing wonderful," he said of the great structures, "if any one wanted to build them." He had seen bigger things—the mountains, the ocean, the sky. He is wanting in some of the habits of civilization. He abhors raw meat, likes tomatoes, and is disgusted with tobacco and liquors. He is very clean and dignified in his person and habits; he washes his own clothes. The whole animal show in Central Park Zoo was amusing to him; he had seen larger elephants and giraffes in his own land. He is said to have wonderful control over the animals, the baboons, apes, etc., by the sounds he utters, one of the divine marks of the primitive dominion given to man. He has learned the value of petty grafting in his constant demand for "tipping." Is this an evidence of the "missing link" nature?

Among the students just arrived in St. Petersburg, to attend the university that is to be reopened in October, is a youth of eighteen years from Warsaw, who boasts of having killed sixteen policemen and soldiers. Why he is at liberty is not stated. That is one of the mysteries of the Russian situation. Ordinarily he would be in prison, or in Siberian exile, or dead.

God does not demand work that we may live, but He gives life that we may work. In other words we work from life, not for life. We get life by faith.

"The liberal soul shall be made fat; and he that watereth others shall be watered also himself."

A Hongkong despatch of the 18th inst. says that a terrific storm broke upon that harbor that afternoon, lasting two hours, destroying much shipping, and causing considerable loss of life. "The harbor is literally strewn with wreckage, and the streets of the city are blocked with debris." Over thirty vessels of various nationalities were either destroyed or seriously damaged, besides a fleet of nineteen deep sea junks that were washed ashore on Stone Cutters' Island. Also numerous steam launches and lighters were foundered, and most of the wooden piers on the water-front were demolished. The military quarter was also seriously damaged, temporary quarters being demolished. The island of Hongkong is a British colony in the China Sea, separated from the China mainland by a narrow strait. The city of Hongkong has a population of about 275,000, and is a very important seaport. A later despatch states that about five thousand Chinese, many of whom lived in boats, lost their lives at Hongkong and in that vicinity. A second storm on the 20th inst. also did considerable damage.

**How Did It Get There?**—We mean that fish which swallowed Jonah. An esteemed contemporary, in telling the youth a story about Jonah, makes the fish a mighty helper to Jonah in reaching Nineveh from the waters of the Mediterranean. We are told that the fish carried Jonah clear around to Nineveh. A unique specimen this fish must have been; instead of going around Africa, it seems to have been anticipatory of nineteenth century engineering. It "sailed past Suez, through the Red Sea, around Arabia, up the Persian Gulf, and into the high waters of the Tigris," on which was situate Nineveh, a distance of about 4,500 miles, traveling at the rate of more than sixty miles an hour, day and night, without rest. Now, please tell us more. Was there an ancient Suez canal of which history says naught? Or did this denizen of the sea possess the power of land locomotion? If the latter, how do we know that he did not proceed directly across country to Nineveh? We would like more information.

The liberal-hearted in Massachusetts still have over half a million—to be exact \$549,980.01—in their fund for California sufferers; but they do not propose that it shall be handled the way a great deal of the charity fund is reported to have been. They propose that it shall not be given to boards or committees, but to the needy, and have therefore placed its dispensing in the hands of Mr. Jacob Furth of Seattle, and Col. Wm. D. Sohler of the Massachusetts Association. This will make nearly a full million collected by that Association, and presumably the latter sum will meet more of the need.

Charity is always liable to imposition. This has often been demonstrated in San Francisco since the disaster of April 18. It was emphasized during the frenzied run on the Hibernia Bank two weeks ago. The papers say that a considerable number of the people in the line, with bank-books in hand, were regular pensioners on the relief funds. They have had money in bank while drawing their living steadily from the funds contributed by generous people from far and near, for the assistance of the needy sufferers. Covetousness is a human trait, and is not confined to any special class.

A press despatch from Lahore, India, says: "Floods have devastated a large section of the Behar district. Whole villages have been obliterated, great areas of crops have been destroyed, and the indigo crop ruined. There are nine feet of water in the low lying lands. The inhabitants have sought refuge in the hills."

The "Great Salvation" is salvation from sin. It is the "great" salvation, because it is a great saving. Man's loss because of sin was utter, absolute, hopeless, unless a salvation could be provided greater than all the loss. This salvation is provided in Jesus Christ. It meets every need.