

Signs of the Times

"BEHOLD, THE LAMB OF GOD!"

Ho! every one whose heart is full of anguish,
And all who thirst for waters cool and pure;
Come, ye who on a bed of sickness languish,
And know no way sin's dreadful ills to cure;
Look now where stands the cross of Calvary,—
Behold, the Lamb of God! His purpose see.

Behold Him giving life to all the dying;
A bright and shining light amid earth's gloom;
He loves the souls of those who crucify Him;
He dies for those who send Him to the tomb.
Amid the sin,—above all sin is He,—
O soul, behold the Lamb of Calvary!

Behold Him! there is life in thus beholding;
The night shall vanish at the light of day;
The heart will yearn for higher things while
looking

At Him who is the Life, the Truth, the Way;
And paths of sin will all forgotten be,
While gazing at the Lamb of Calvary.

Behold Him! thus in viewing all His glories
Thy tongue shall speak of all He came to give;
And others passing by with hearts of sadness,
Shall hear of Jesus' love, and look and live,—
And thou shalt share in the blest ministry
Of Him who died—the Lamb of Calvary.

FLORA E. YERGIN.



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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MORE INTERESTING LETTERS.

Cristobal P. O. Canal Zone, Rep. of Panama.
25th Sept., 1906.

The Manager,
Pacific Press Publishing Co.,
Mountain View, Cal., U. S. A.

Dear Sir and Christian Brother:

Please excuse the intrusion, if it can be called such. I am a Christian believer and worker. I happened to go to the post-office this morning, and there, to my surprise, I saw a goodly quantity of your paper *Our Little Friend* in the rubbish box, awaiting the cart to convey them with other things, to the dumping ground. I sorrowed over such a feature; and it led me to ask my own heart, who could be your agent or representative here, or who could be the person who had so little or no interest in the Lord's work?

I am open for correspondence and for mission work; and will be glad to hear from you if you will correspond with me.

I took up some of the papers (clean and in good condition) from the rubbish box and distributed them among children and others who were glad to receive and read them.

I shall be glad to serve you, and wish you could give me some missionary work to do.

With good thought and best wishes, Yours in the Master's service.

SIGNS OF THE TIMES,

Dear Friends:

What is the matter with the SIGNS OF THE TIMES? I only had three or four papers and then it stopped, and I haven't had a SIGNS for two months. I have been very busy. I am riding after stock, and there is no day off. Every day must go the same rounds. I don't belong to any church, but have made the Bible a study, and have traveled much in this country, and can see the world is going just as the blessed Bible tells us. If my name has been missed on the roll straighten that out and send me some SIGNS, and also pray for me.

From your friend,

Sept. 24, 1906.

SIGNS OF THE TIMES,
Mountain View, Cal.

Dear Brethren: -

I gladly receive and read the good old SIGNS OF THE TIMES. O I am so glad that the enemy can not destroy the truth, and thank our dear heavenly Father daily for His precious truth, and so thankful that we know it will triumph in the end. I am old and can't do much, but always use my influence for this dear paper. Have succeeded in getting one lady to take it. She is anxious to keep posted as to the times. Enclosed find P. O. order for \$1.50, for which send the SIGNS to me. I have the promise of others, but thought I had better not wait for them.

Your sister in the truth,

New York, N. Y.

SIGNS OF THE TIMES:-

Enclosed twenty-three yearly subscriptions, all new, for the SIGNS OF THE TIMES, also two for six months. Also enclose \$25 on account.

Yours truly,

Geo. A. King.

CHOICE TRACTS

TOPICALLY ARRANGED

Since the fire we have made a careful study of our tract publications, and have decided to republish only those numbers for which our field workers urgently call. The following is the list that has stood this test, and which we are now reprinting:

IMMORTALITY QUESTION:

	Per hundred
Thoughts for the Candid (B. S. L., 47)	40c
Is Man Immortal? (A. G. L., 86)	80c

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Without Excuse (B. S. L., 46)	40c
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Waymarks to the Holy City (B. S. L., 189)	80c
Signs of the End (B. S. L., 194)	80c
Coming of the Lord (A. G. L., 40)	40c
Heralds of His Coming (A. G. L., 85)	80c

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The Seal of God and the Mark of the Beast (B. S. L., 130)	\$1.60
Why Not Found Out Before (B. S. L., 52)	40c
New Testament Sabbath (B. S. L., 157)	80c
Who Changed the Sabbath? (B. S. L., 187)	80c
From Sabbath to Sunday (B. S. L., 95)	40c
Elihu on the Sabbath (B. S. L., 192)	80c
Identical Seventh Day (B. S. L., 114)	80c
Day of the Sabbath (A. G. L., 50)	80c
The Seventh or One-Seventh (A. G. L., 39)	40c
Which Day Do You Keep, and Why? (A. G. L., 75)	40c
Is Sunday the Sabbath? (A. G. L., 76)	40c
Sunday in a Nutshell (A. G. L., 88)	80c
Jewish (B. S. L., 69)	40c
The True Seventh Day (A. G. L., 78)	\$1.20

TEMPERANCE:

The Name (A. G. L., 72)	80c
Demons' Council (A. G. L., 80)	40c
It Does Not Pay (A. G. L., 82)	80c

SPIRITUALISM:

Spiritualism: Its Source and Character (B. S. L., 112)	80c
Try the Spirits (A. G. L., 48)	40c

MILLENNIUM:

Temporal Millennium (B. S. L., 121)	\$1.20
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THE LAW:

The Perpetuity of the Law (B. S. L., 178)	80c
Under the Law; or Under Grace (B. S. L., 163)	80c
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Relation of the Law and Gospel (B. S. L., 166)	\$1.20

PRAYER:

Prayer, by A. T. Pierson (A. G. L., 52)	80c
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GOSPEL STORIES:

Back to the Old Paths (A. G. L., 44)	60c
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BIBLE STUDY:

Benefits of Bible Study (A. G. L., 10)	40c
Topical Bible Studies (B. S. L., 185)	\$1.20

MISCELLANEOUS:

Way to Christ (B. S. L., 105)	80c
Jesus Died for You (A. G. L., 63)	40c
Great Popular Evils (A. G. L., 89)	80c

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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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For Terms, See Page 2

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For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR
W. N. GLENN, - - - - - ASSOCIATE EDITORS
A. O. TAIT,

AN APPEAL TO OUR FRIENDS.

OUR friends, because we are mutual friends of the same blessed work and cause.

We present here two pictures in which you will be interested.

We wish also to speak some things which we believe God would have us say, and for

The great body-sick, soul-sick, dying world, careless, hardened, discontented, longing, wretched world, needs this great, glad message which this paper is set to give. It goes without saying that the enemy of all good would do all in his power to destroy this work.

For thirty-two years those who have conducted the SIGNS OF THE TIMES, published by the Pacific Press Publishing Company, have endeavored to give the message; and many, very many, have heard its invitation and have given themselves to God and His work. How many, the judgment of God will

He regrets that it has not been better; that it has not in all ways, at all times, reflected more of the Spirit of the Master, taught more lucidly and simply His truth, preached with greater power His message. He praises God that, notwithstanding all the errors of the human, the great good Father has used it. To His name be all the praise.

During this time he has been closely associated with those who have been responsible for the conduct of the publishing company. Nearly half of this time he has been on the board of directors. He has not always agreed with his brethren in plans and



The Temporary Plant of the Pacific Press.

On the right the boarding-house, in which the bedrooms are used as offices; in the center the factory; on the right the store-house, a mere weather protection for the paper. These structures are very uncomfortable in the cold weather, covered as they are with single boards. For the other picture of progress, see page 10.

which under God the writer is alone responsible, as under God you alone will be responsible for the way you receive them.

The writer believes that the Pacific Press and this paper was established in the providence and under the guidance of God to print and herald the last great threefold Gospel message of Rev. 14: 6-14 to the world. The great divided, professed church, God's people of every land and clime, need the message, need it to unite them in God, need it to enable them to bear true witness for Him to the world; need it to save them from the world's delusions and bring them out of the Babylon (confusion) they are in, need it to prepare them for Christ's coming. It is God's great healing message for His church. He who believes can not, must not, at the peril of his soul, give the trumpet an uncertain sound.

alone reveal. As an evangelizing agency it stands at the head of all our publications.

Well does the writer remember how his own poor unregenerate heart, which had been awakened and instructed by a humble minister of Christ, was softened and quickened and melted into tenderness from week to week, for an entire year as he read the SIGNS OF THE TIMES, sent him by an unknown friend. Little did he think then, that he, a farmer boy, a poor schoolteacher, would ever be directly connected with the publication of that paper which came to him as a messenger of light.

But after labor in the field in this country, and three years' experience in Great Britain, in God's providence, he was called to Oakland in 1888, and for about fifteen years has had the awful responsibility of standing sponsor for what the paper contained.

methods, but he has found them to be Christians, anxious to know the right, willing to do it when the light shone clear, never arbitrary or desirous of forcing pet measures.

If mistakes have been made,—as is doubtless true,—they have been mistakes of judgment, lack of clearness of vision, not of heart. If methods or plans of construction have been extravagant, they have been after the order of the mistakes of those who have gone before. Previous plans in God's work have been too often followed and extra expense has been duplicated from older institution to younger, with less thought than was in the nature of the case demanded. Too frequently have men looked upon an elaborate Damascus altar and duplicated it in the work of God. Too often the plans and methods of the world have marred the work of God. Seeking and doing the world's work has in-



variably led the people of God to the copying of worldly methods and the imbibing of a worldly spirit, as well as awakening enmity in worldly concerns with whom they come in competition. In this also custom has been followed.

But the Pacific Press has ever been quick to respond to God's call, quick to respond to others' need, ready even to jeopardize its credit in entering new and hard fields, and many of its employees have been sacrificing and liberal to the demands of an ever-needy cause. When the headquarters were moved from Oakland to Mountain View less than ten of its many employees had homes which they could call their own, and not more than one or two of these were free from debt.

When in the light of God's leading the call came to leave the large city and locate out in the purer, better atmosphere and cleaner environment of the country, the Pacific Press and many of its employees responded, knowing that it meant heavier burdens and greater sacrifice.

Its managers believed that the move to the country would be productive of good to the families of its employees, morally and physically, and would give them opportunity of securing modest homes for themselves. So far as we know none who came with us are sorry.

We built in Mountain View more expensively than we ought, on different plans than we ought, yet all who saw it, so far as the writer is aware, pronounced it a model and modest building. It contained but two-thirds the amount of floor space of the building in Oakland, including the large chapel used as assembly room by the church. Yet between the earthquake and fire it was again and again filled full with our own work, and God blessed that work wonderfully.

But the Fire Came.

Humbled we are because of it. With no desire to measure ourselves by others, we would know God's standard. Not in that fire's blinding, lurid light, but in the light of God many things of the past seem clearer as we have drawn nearer to His side and entered more fully into His counsel. We have left the world's work wholly to the world's workmen. We have consecrated building and machines and hearts, we hope, to the work of God.

In the sad experience of that awful night of July 21, the responsible men of the institution, with others called in council, sought God earnestly. Before the lurid lights of its sacrificial fires had slumbered, the Lord said to us, "Arise, and build." The one who, more than all others has had to do with the building and establishing of the Pacific Press, and who has often lifted faithful voice in warning and instruction, has told us and all, that we should not regard the fire as God's judgment, but read the lesson in Job's experience, and that we should build again.

Those bearing the burden and responsibility were not doing this for themselves. More inviting fields lay open to each one. The business was not theirs only as God

gave it to them to do. They came at His call; they were and are willing to go at His call. Some of them were filled with all the vigor and buoyancy of youth when they came. They have borne many burdens, stood many times in the breach, spent many wakeful nights while others slept, planning and working for the good of God's cause. They have not thought of self and scarcely of family or home when the need of the institution called them. But weary and worn as they are, they will not forsake the ship; they will not shrink from any duty, any task; they will not strike their colors till God calls them from the duty which He bade them do. And it seems to the writer that knowing these things, he ought to say them.

In all these things he is not speaking of himself, but of his brethren. His relation to the work is in a way more general than theirs; but he knows.

These men of responsibility are building again, a structure containing more than 6,000 square feet less floor space than the one that was burned, less than one-half the space of our Oakland building, which also used much room outside. Every mistake which was made in the construction of the other, they are striving in counsel and study and earnest prayer to avoid. Every luxury is dispensed with. Even conveniences are sacrificed. Only those things are going into the building which will insure safety and economy and the best results. Inside and out it will be iron. It will be iron overhead and cement underneath. There will be nothing to cause a fierce fire.

Contrary to what many suppose, the paper stored within, or piled up in printed books or signatures, burns very slowly and with little heat. There will not be combustible material enough to burn to seriously damage any machine if the building were deliberately set on fire.

Never did men and women—young and old—throw their energies into a work as the greater part of our employees are now doing. They are willing to work; they have "a mind to work." Nearly all who are working here have had better offers elsewhere, some of them magnificent offers commercially, but they propose to stay by the work, because they believe and love God and are devoted to His service.

But funds are needed. Some of our brethren and friends during the past thirty years have expended their energies for themselves, upon their farms, their houses, their stock, their business, while those connected with the work here, as elsewhere, have devoted equal talent and energy to God's cause at a merely nominal wage. They have seen fruits of their labor in a strong publishing house with a good credit. But they did not reckon on the fire; and the writer can not say that it was the fault of a single soul.

But this is true; God suffered it to come. He tries His people. He teaches great lessons. Did He do this that those who are here might learn lessons of humility, of economy, of separation from the world, of trust, of dependence upon Him as never

before? They are endeavoring to learn the lessons day by day, hour by hour. But are you sure, dear friend, that there is not a lesson for you also? *Our need—your need*—moved the heart of God to bestow Heaven's most priceless treasure to save us, from our sins, from the awful condition *we had brought upon ourselves*, for we are alone to blame. What wonderful love He has to respond to such need.

Shall we not respond to such love? His cause is in need here in Mountain View.

Before that fire, we said, Give us sufficient to do, and the publishing house will swing clear of the debt. Perhaps we were over-confident. However that may be, *help is needed now*. Does the *need* touch your heart? It may be that God suffered the fire that your heart might be touched, and to give you the privilege, the inexpressible privilege, of identifying yourself with *Him* in *His need*. We do not fear bankruptcy. The cause is His. We do not fear failure. He can not fail. But His crippled cause needs help now.

Are there not those who could give thousands, five thousand dollars or less, who would live longer and better by identifying themselves with God now, and feel that in all time to come the means thus given were publishing the message? Why not relieve God's burden-bearers here from part of the debt-burden that their strength may be used in pushing the message?

I am not pleading with the poor in this world's goods. They nearly always give of their little, and God accepts it. I am pleading with those who can give easily, readily, and feel it not, all the way from ten dollars to five thousand dollars.

We leave it with them, but if at such a time as this we refuse to do, "then shall there enlargement and deliverance arise" "from another place. . . . Who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14. Let us pray, friend, "Lord, what wilt Thou have *me* to do?" and "quench not the Spirit." M. C. W.

MAKING IT "EASY TO DO RIGHT."

A STOCK-IN-TRADE plea for Sunday enforcement laws is that it is the business of the government to enact such laws as will make it easy for people to do right and hard for them to do wrong. This doctrine is an encouragement to men to do right just because that is the easier way. It is a bid for the exercise of hypocrisy, rather than a desire to do right because it is right. Christ laid down this principle, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." The idea that the secular government is under obligation to take away the cross from the service of Christ is well designed to smooth the way for designing hypocrites to secure membership in the church.

As an illustration of God's way of testing the integrity and loyalty of men, we have the example of His dealing with our first parents in the Garden of Eden. He made their

consciences, their personal convictions, the arbiter of their duty as to whether they would obey His commandments or not; there was no attempt to make it easy to obey or hard to disobey. He planted two trees "in the midst of the garden" (Gen. 2:9; 3:3). The trees were in close proximity; there was no fence around either of them; one was just as easy of access as the other, altho God was exceedingly anxious that the man and woman should eat of one and not partake of the other. Of the tree of the knowledge of good and evil He said, "Thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Chapter 2:17. Thus the only barrier to the act of disobedience, the commission of sin, was the commandment of God. The question of its being easy to obey or hard to disobey was altogether a question of conscience, of personal conviction, not of civil barriers set about the choice of evil.

It is just so with Sabbath observance. God set apart a certain day of the week as His Sabbath day, and gave commandment to men that they should observe it. "The Sabbath [the seventh day of the week] was made for man." Gen. 2:2, 3; Mark 2:27.

Altho it was made for man's use, it is God's "holy day" (Isa. 58:13). He blessed the day, and attached a blessing for all who observe it. It is His blessing that accompanies the true observance of the Sabbath, and the obligation of obedience lies to Him alone. He has not transferred to man the prerogative to make another sabbath, nor to add a human commandment concerning any day.

It is man's duty to regard the Sabbath to the Lord only, and not in any case or in any manner to human authority. All that man can do to encourage others in the true Sabbath observance is to himself set the example of obedience to the commandment of God. It is the Christian's duty to let the light of truth shine in his own example, that others may see his good works and glorify the Father in heaven. But for man to add to the commandment of God, or set up any substitute for it, is sheer presumption. And no human authority has a right to attach penalties to any religious act not in itself uncivil, nor to enjoin under penalty any act pertaining to religion. The Sabbath being the Lord's, the service of the day is due to *Him*, according to *His* commandment, and not to the state according to state law.

But even on the plea of making it easy to do right and hard to do wrong, if we view the matter from the standpoint of God's law, enforced Sunday observance is a perversion of the doctrine. The Sunday law makes it physically hard to keep the Sabbath commandment of the Lord, while making it hard also for all who have no conscience in the observance of any day. It is right "to obey God rather than men" (Acts 5:29), but the Sunday law enjoins a practical fine of one day's labor upon every one who obeys the fourth commandment of the Decalogue. G.

"SHORT prayers have long wings."

CHRISTIAN UNION VERSUS FEDERATION.

CHRISTIAN union, as contemplated by Christ, is defined in His memorable prayer recorded in John 17. The burden of that petition for His disciples—in whose hands He was so soon to leave His earthly work—was "that they may all be one; even as Thou, Father, art in Me, and I in Thee." The great purpose of this unity is, "that the world may believe" that Christ was sent of God.

The intensity of the Master's desire for the salvation of the world, and how essential to that end is Christian unity, is further shown in His repetition of the prayer. He adds: "And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be *perfected into one*; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me."

Then this oneness among the disciples of Christ is so potent in the Gospel work that it causes the world not only to *believe*, but to *know*, that the One who is proclaimed to them as their Saviour is indeed the Son of God. Three times in this petition for His disciples, uttered a few hours before His crucifixion, was the supplication for unity of purpose and of action offered up to God.

That this prayer of Christ for such a degree of unity between His disciples was not only for His chosen twelve who were with Him then, is manifest in their subsequent commission: "Go ye therefore, and teach all nations, . . . teaching them to observe all things whatsoever I have commanded you." It being so essential to the Gospel work in all nations then, is evidence that it is just as necessary now. The natural man is no more in harmony with the law of God to-day than he ever was. The "carnal mind" always was "enmity against God;" it never was "subject to the law of God," and can not be. Rom. 8:7. And in these "last days" even many of those who have a "form of godliness" are "lovers of pleasures more than lovers of God." 2 Tim. 3:1-5. "Evil men and seducers shall wax worse and worse," says the prophecy (2 Tim. 3:13), and it is so to-day; the deceptions of the adversary never were stronger or more varied.

Among the great deceptions of our time is that of the church federation delusion. It is held up as a manifestation of Christian union, and a great progressive power against evil. By this means the world is to be made to feel the power of the churches (plural), and to realize the futility of opposition to their efforts to perpetuate their influence in the affairs of the world.

But it is patent to both the church and the world that there is no love between the various church sects as such. Whatever of harmony there is between individuals of different denominations is not because of their denominational beliefs, but in spite of them. During the last meeting of the great Protestant federation this point was made emphatic. Some of the strongest men in the convention urged that it be distinctly understood that nothing was to be done that would

interfere with the existence or polity of the different denominations. Whatever their interest in the movement for general church power, it was clear that the points which separated them into sects were dearer to the heart than the alleged purposes of federation. This is not Christian union, and never can convince the world that Jesus Christ was sent from God to save sinners.

Another point is, that church federation is in almost every instance for some political purpose—for the purpose of gaining influence in some way or to some end not supported by the Word of God. The Spirit of God through His Word furnishes all the power that can avail at all in the effectual work of the Gospel. Any purpose or work that can not be effected by this means, and this means alone, is not Gospel work. It has no promise of the blessing of God, whether it apparently succeeds or not. It is also true that the great federation of Protestant churches, that is now endeavoring to wield so extensive an influence, was set on foot for the sole purpose of exerting a political influence. And it is through such influence that its best alleged purposes are sought to be achieved. Hence it is in no sense Christian union. G.

DILIGENCE is the mother of good luck, and God gives all things to industry.—*Benjamin Franklin.*

Question Corner

1925.—Matters of Right and Conscience.

Will the soul who still drinks coffee be lost? Is it a sin against God or against the body? A.

A sin against the body is a sin against God, for God gave the laws that govern the body. He also has told us, "Know ye not that your body is the temple of the Holy Spirit?" Injuring the dwelling-place of the Spirit of God would be sin against God. As to the first question, we frankly confess that we do not know. It lies with the individual himself. We do not believe that coffee drinking is best; we do not believe that it is even good for one who drinks it in any way. It is not any benefit derived from the coffee which the body demands, but the stimulant in it which the unnatural appetite for the coffee demands. Millions who have used it as a beverage for years have certainly not made themselves any better thereby, and there are many thousands who do not use it who themselves demonstrate that it is in no way necessary, and many of them have very much better health than when they used the fragrant beverage. Many are using it unenlightened; they do not know that it is harmful; they do not feel that it is wrong. Many others have come to a very clear conviction in their own hearts that it is wrong. A man who continually violates conscience in one thing will soon come to violate it in others, and by this hardening process the conscience will finally become dead as a monitor. Other deeper, darker transgressions will follow, and the soul will be lost. When such a time as that is reached, it is beyond human ken. Those are questions we must leave with the Lord and the individuals wholly. Our anxiety should be that expressed in Rom. 14:21 and 1 Cor. 10:31. "It is good not to eat flesh nor to drink wine nor to do anything whereby thy brother stumbleth;" "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Do nothing to harden the conscience.

THE PAPACY IN PROPHECY

By ABDIEL.

THE DRAGON OF REVELATION XII.

A COMPREHENSIVE study of the Papacy must carry us out of the book of Daniel into its complement—more, the complement of Scripture prophecy—the book of the Revelation; for only in the Revelation can we find the fulness, the completion, very often, the divine key, of the visions of Zechariah, Ezekiel, Isaiah, and Daniel.

Turn we then in our studies to the very heart of that book designated by Inspiration as the *Revelation*, the disclosure of Jesus Christ to His children. The first four verses of the thirteenth chapter read as follows:

“And I [“he,” Am. Rev. Ver.] stood upon the sand of the sea, and [“I,” Am. Rev. Ver.] saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name [“names,” A. R. V.] of blasphemy.

“And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat [“throne,” Greek], and great authority.

“And I saw one of his heads as it were wounded to death [“As tho it had been smitten unto death,” A. R. V.]; and his deadly wound was healed; and all the world wondered after the beast.

“And they worshiped the dragon which gave power unto the beast; and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him?”

There are two great powers here named which are antagonistic to the work of God; namely, “the beast” and the one which gives power to the beast, “the dragon.” Let us inquire, then, first of all,

What or Who Is the Dragon?

The dragon is revealed quite fully in the twelfth chapter, especially as regards his work and character. As regards his character, he is shown to be an enemy against the woman, the church, against her Son, Jesus Christ, against all the hosts of God from angels even down to the last little remnant, who “keep the commandments of God, and have the testimony of Jesus Christ.”

In the work of the dragon and his agents he is symbolized by a horrid dragon, or serpent, having seven heads and ten horns.

Who the dragon is is plainly declared in verse 9, “the great dragon,” “the old serpent, he that is called the *Devil* and *Satan*, the deceiver of the whole world.” Upon this point there can be no question. Elsewhere by our Lord and His apostles, Satan is called “the prince of this world,” and “the god of this world.” John 12:31; 14:30; 2 Cor. 4:4. When our first Father Adam, who was prince of this world, yielded himself to the old serpent, he yielded all that was under him (Gen. 1:28; Luke 4:5-7), and the devil became the ruler of this world so far as God will permit him, and the children of men yield to his power. He is

still “the spirit which now worketh in the children of disobedience.” Eph. 2:2.

His Great Agencies.

He is not permitted to use his superhuman power in controlling men; man must first willingly yield to his working. So God does not use His divine power to force men; they must be willing to receive Him and be willing witnesses to His power. But as God uses men to advance His kingdom, so Satan is permitted to use the same agencies in his warfare against God and truth and light.

First, as an angel with his angels the dragon opposed the Son of God, Michael the Archangel, and His hosts, and fell. Man was created. Satan opposed him, and won, and

CHRISTIAN WARFARE.

STAND up! stand up for Jesus!
Ye soldiers of the cross!
Lift high His royal banner;
It must not suffer loss:
From victory unto victory
His army shall He lead,
Till every foe is vanquished,
And Christ is Lord indeed.

Stand up! stand up for Jesus!
The trumpet-call obey;
Forth to the mighty conflict,
In this His glorious day;
Ye that are men now serve Him,
Against unnumber'd foes;
Your courage rise with danger,
And strength to strength oppose.

Stand up! stand up for Jesus!
Stand in His strength alone;
The arm of flesh will fail you;
Ye dare not trust your own:
Put on the Gospel armor,
And watching unto prayer,
Where duty calls, or danger;
Be never wanting there.

Stand up! stand up for Jesus!
The strife will not be long;
This day the noise of battle,
The next the victor's song.
To him that overcometh
A crown of life shall be;
He with the King of Glory
Shall reign eternally.

—G. Duffield.

sin became incarnated. Knowing, according to the prophecy, that the Deliverer must be of the seed of the woman, during all the centuries prior to the first advent of the Son of God, the devil sought to destroy the predicted seed through which the second Adam was to come, including all the seed of Abraham, but especially the tribe of Judah and the family of David. By deception, by idolatry, by error, by persecution, he sought to destroy the channels through which God had predicted the seed should come—through Abraham, Isaac, Jacob, Judah, Jesse, David, Solomon, down to the virgin Mary. But despite all the dark devices of the devil, all the mad, malevolent agencies of men moved by the lust of murder and spoil, God preserved the seed, so that when Jesus was born, earthly lineage could be traced back literally and legally through all the line of promise, back to David, back to Judah, back to Jacob, back to Abraham. Matthew 1; Luke 3.

Satan's efforts have been twofold, to deceive and lead astray into sin of every form, to intermarriages with idolatrous nations, to merited utter destruction by the wrath of God; and, failing this, to oppress and scatter in all countries the few of the people through whom came the promise.

Efforts to Destroy the Nation.

When God called His people out of Egypt, He made them a distinct and separated people, in order that all might see and know the fulfilment of His promises. But even anticipating this, Satan began his work of moving the nations to destroy. So the dragon took his chiefest empire of earth to destroy the promised people in Egypt, and hold them forever a nation of slaves or destroy them. No sooner were they out of Egypt than he moved other nations to destroy. How they throng to do his bidding! The Amalekites, the Canaanites, the Mesopotamians, the Amorites, the Moabites, the Midianites, the Philistines, the Ammorites, the Egyptians, the Assyrians, over and over again, Syria, till Babylon, the religious teacher and corruptor of all nations, takes Judah captive and utterly subverts the kingdom and scatters the people of Judah. All were agents of the great dragon, were young dragons, so to speak. But none were more than temporarily successful till we reach Babylon.

In Captivity to Babylon.

Then Zion mourned because there was no king in her. Micah 4:9, 10. To Babylon she went, and into great Babylon should she remain not alone till her King was brought forth (Micah 5:2), but till great Babylon should be destroyed (Revelation 18). For after Judah and Jerusalem was overthrown by Nebuchadnezzar there were to be three other great overthrows, which would last till Christ should come. Eze. 21:25-27. Babylon overthrew God's kingdom on earth and carried the daughter of Zion captive for the first time. After that came Medo-Persia, Grecia, and Rome in her varied phases.

Beast-Worship.

These empires became, in the light of the prophecy, “beasts,” symbols of governments against God, of governments which in their very nature are cruel, of governments which stand for definite forms of worship enforced by law upon consciences which to be true to God must choose some other teaching. These Satan, or the dragon, has used to destroy the people of God.

Babylon was his first effective agent in this field. Merodach, Bel, Nebo, were among his chief gods whose worship was supported by law. By law-enforced worship Satan sought to destroy the ancestry of Jesus, the Saviour. He failed. Babylon was the first of the seven beasts of the dragon.

Following Babylon came Medo-Persia, the second head; came Grecia, the third; came Pagan Rome, the fourth. Under pagan Roman rulers Satan sought to destroy the infant Jesus, and, at last, under the same regime, crucified the Man, locked Him in a rock tomb, and sealed the sepulcher with the Roman seal. Righteousness could not remain entombed. God's power broke the seal, in that vital conflict the Prince of Light con-

quered even in death, and the dragon was cast down. Then came that joyful song in heaven:

"Now is come the salvation, and the power,
and the kingdom of our God,
And the authority of His Christ;
For the accuser of our brethren is cast down,
Who accuseth them before our God day and night.

And they overcame him
Because of the blood of the Lamb,
And because of the word of their testimony;
And they loved not their life even unto death.
Therefore rejoice, O heavens,
And ye that dwell in them.
Wo for the earth and for the sea;
Because the devil is gone down unto you,
having great wrath,
Knowing that he hath but a short time."

Rev. 12: 10-12.

From that time on—from the time that the Prince of Life conquered—Satan's wrath has been thrown against the church of God. There have been times when God has stayed his hand, but he is still working and will again be a persecutor in the remnant church. Rev. 12: 17.

The twelfth chapter presents in wonderfully graphic epitome the great controversy between Christ and Satan, between the great spiritual powers of good and evil. The symbol of the woman and her children, representing the church on the one hand, and the heads and horns, representing earthly powers on the other hand, are the visible human forces in this mighty, fierce, and vital conflict.

One of these great visible agencies we will consider under the symbol of the beast of Revelation 13, in our next article.

THE LORD'S DAY.

What the Prophets Testify.

JOHN was in the Spirit on the Lord's day." Was this the seventh or the first day of the week? Speaking of the Sabbath, by the mouth of Isaiah, the Lord Himself calls it "My holy day," "the holy of the Lord" (Isa. 58: 13); and Jesus declared: "The Son of Man is Lord also of the Sabbath." Mark 2: 28. He spoke of the seventh-day Sabbath evidently, for the Jews knew no other; and this day is the day He calls His own.

There is further evidence in the Revelation. The long vision ended, John fell upon his face before the heavenly messenger. To him it seemed so wonderful—the message the angel bore—that he was impelled to worship the bearer; but the angel said: "See thou do it not; I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book; worship God." Rev. 22: 8, 9. He was a fellow-servant, serving the same Master. The aged seer and the heavenly messenger were thus classed together by the angel. More than that, the angel includes the "brethren the prophets," and "them that keep the words of this book." Then let us look to these prophets and those who keep the words of this book for some evidence as to the Sabbath, the law; for "servants" keep law.

What the Prophets Say.

Simple quotations will suffice: "Blessed is the man . . . that keepeth the Sabbath from polluting it." Isa. 56: 2. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58: 13, 14.

Read the testimony of Jeremiah: "Thus saith the Lord unto me, Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, . . . Take heed to yourselves, and bear no burden

THE SABBATH OF THE LORD.

BETWEEN the tired days stretched behind,
The tired days stretched before,
Slips one dear day—since God is kind,
That holds His peace in store.

Across the fretful thoughts of strife,
The sordid thoughts of greed,
Shines brightly one sweet day of life—
His thought, Who knows our need.

What breast could bear its heart of care,
Its stress of anguish keen,
Without the day of peace and prayer,
The thought of God, between?

—Mrs. George Archibald.

on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. . . . And it shall come to pass, if ye diligently harken unto Me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David; . . . and this city shall remain forever." See Jer. 17: 19-25.

Ezekiel bore the same message: "I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Moreover, I gave them My Sabbaths to be a sign between Me and them, that they might know that I am the Lord that sanctify them." "And hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20: 11, 12, 20.

After the return from the Babylonian captivity, many profaned the Sabbath. Nehemiah writes: "In those days saw I in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses, . . . and I testified against them in the day wherein they sold victuals. . . . Then I contended with the nobles

of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath." Neh. 13: 15-18. In that day the Lord severely punished those who disregarded His law. Will He not do as much again when He sets His hand to cleanse the earth from all sin?

Many others speak of the Sabbath, all referring to the day observed by God's people throughout the history of the world. The angel referred to these prophets as fellow-servants with himself and John, who served the same Master, kept His law in every part. Surely if they were wrong in this the angel would not have mentioned them.

John himself also had much to say in regard to the law of God. "He that keepeth His commandments dwelleth in Him, and He in him." 1 John 3: 24. "For this is the love of God, that we keep His commandments." 1 John 5: 3. "And this is love, that we walk after His commandments. This is the commandment, That, as ye heard from the beginning, ye should walk in it." 2 John 6. That which those early Christians had heard from the beginning was the law of God from Sinai. They knew no other but that law of love,—love to God in having no other gods before Him, worshipping no graven images in His stead, taking His name not in vain, and keeping holy His Sabbath, the day on which He rested from the labors of Creation, the day which He blessed and sanctified; love to man by honoring parents, holding precious the life of fellow men, guarding sacredly the marriage relation, respecting the property of others, bearing no false witness, and coveting nothing belonging to a neighbor.

The Book of the Revelation.

Now as to the "words of this book." After a series of prophecies that bring us down to the present time, the time of the end, the prophecy designates a certain class of whom it is written: "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Now the only commandments of God, as yet delivered to men, are those He wrote on the tables of stone and gave to Moses on the Mount. None but the author or maker of a law can alter it in any way, by change or substitution; and Jesus said plainly: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled." Matt. 5: 17, 18.

In the final words of the Revelation, the admonition is given to those who hear the words of this book, which contains repeated mention of the commandments of God, the Sabbath included: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the



words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22: 18, 19.

Again referring to the words of our Lord, we find the same thought regarding the commandments: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5: 19. But on the other hand, "Whosoever shall do and teach them, the same shall be called

great in the kingdom of heaven." Verse 19. Shall we be among the "great" in the kingdom of heaven, or shall we hear the words, "Depart from Me, I never knew you?" The time is coming, and speedily, when all the nations of the earth will stand before the Judge, to hear these words of doom, or the words, "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord." These will be those who have kept the commandments, for no others are pronounced blessed. Rev. 22: 14.

MAX HILL.

Lord who is merciful and willing to forgive sin, bestows His own "goodness," or character, upon the humble and repentant sinner. Thus it is that the character is changed and made Godlike, and the mind, which is the seat of intellect and character, having been renewed, the transformed one has the name of God written in his forehead, and is, in character, and therefore in reality, in the place of safety, the "strong tower."

Observe that the Lord has inscribed His name in the heart of His law which is a transcript of His character. This law impresses the thought that its Author is *the* Creator, and hence the only One who has power to create us unto good works. By this re-creative process He stamps His own character upon our hearts, or minds, and thus again we have the spiritual, but none the less real, operation by which the name of God is written in our foreheads.

Those who know the name of the Lord, by living experience, and by having been re-created, will put their trust in Him, as it is written, "The Lord also will be a refuge for the oppressed, a refuge in times of trouble. And they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." He has never forsaken a single soul who has thrown himself upon His mercy.

Precious Promises.

There are numerous precious promises to those who thus know the name of the Lord. He says that upon such He will "set His love," and deliver them in the time of trouble; that He will satisfy them with long life and show them His salvation. What a marked manifestation of the salvation of God, when the prophecy is fulfilled which states concerning God's people that "a thousand shall fall at thy side, and ten thousand at thy right hand," but at that same time complete deliverance to the one who *knows* the name of the Lord, by having His character sealed in his inmost soul, His name written in his forehead.

Reader, how great length of life will it require to fully satisfy you? Will a life running parallel in extent of time with the life of God satisfy your heart's longings? The Lord longs to confer such a life upon you. Will you accept it?

The Saviour says, "Him that overcometh will I make a pillar in the temple of My God, . . . and I will write upon him the name of My God, . . . and I will write upon him My new name." Christ obtained a new name by overcoming sin, death, and Satan, thus becoming surety for our salvation. When, through Christ, we are complete overcomers, He will bestow upon us His new name.

Concerning those who meditate upon the name of the Lord, it is recorded that *their names are written before Him*, and in His "abundant goodness," He counts them as His special treasure, and assures them that when destruction comes swift and sure upon the wicked, He will spare them "as a man spareth his own son that serveth him."

Thus the power, patience, long-suffering, mercy, and love, exercised by our God in

THE GREAT SALVATION

By GEO. W. REASER.

THE NAME OF THE GOD OF OUR SALVATION.

THE name of the Lord is a strong tower; the righteous runneth into it and is safe." "We will rejoice in Thy salvation, in the name of our God we will set up our banners."

A name, bestowed by the Lord, usually indicates the character of the one to whom the name is given. If the individual changes in character, his name is changed. The prince of evil spirits once bore the name of "Lucifer," meaning "day star." When he fell and became antagonistic to God, and right, and truth, his name was changed to "Satan," meaning "adversary." He also bears the name of "Apollyon," "destroyer," of "Diabolus," "accuser." He has well merited this title by cutting down earth's millions for six thousand years.

The second son of the patriarch Isaac once bore the name of "Jacob," meaning "supplanter;" but when, at the brook Jab-bok, he became converted, his name was changed to "Israel," "overcomer." The new names bestowed by the Lord upon the redeemed will designate the characters which they have developed, through grace, in this present world.

God's Name Indicates His Character, and also implies His attributes; and as He is always the same, His name will never be changed, but will, however, be more full of precious meaning to us the better we become acquainted with Him in this life, and the more intimate our association with Him in the life beyond.

There are many titles which may be appropriately applied to the Creator, each indicating one of His numerous attributes; but His proper name is "Jehovah." He announced Himself to Abraham, Isaac, and Jacob, as *El Shaddai*, the Almighty God. To Moses,—when He was about to make such an exhibition of His power as had not been witnessed since the creation of the world,—as "Jehovah," meaning "the Eternal, the Immutable." He instructed Moses to announce Him to Pharaoh as "I AM," meaning "the Only Self-existent One," and the One in whom every living being has existence—the Center of all life and energy.

When Moses, commissioned with the ardu-

ous task of leading the children of Israel to Canaan, felt special need of divine encouragement, he made the request of Jehovah, that he might be shown His glory. The Lord replied that He would reveal all His goodness, and proclaim His *name* before His servant. In fulfilment of His promise, the Lord descended in the cloud and proclaimed His name, saying, "Jehovah, Jehovah, merciful

NOBILITY OF HEART.

HE who can suffer wrong and still
Be calm, and gentle, kind,
Has in his heart that which some seek
And seeking never find;
'Tis not the common throng that thus
Stand on the plains above,
But here and there a loyal one
Whose every thought is love.

And why not found by all who seek?
Because 'tis sought within—
'Tis sought where wickedness abounds,—
In self, and self is sin.
Nobility of heart must come
From heaven's own lofty throne,
And only by repentant ones
Is truly sought and known.

ELIZA H. MORTON.

and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity and transgression and sin." When Moses heard this announcement he "made haste, and bowed his head toward the earth, and worshiped." No more complete definition of the name of the Lord need be given than is here revealed.

He is first "Jehovah," the only independent power in the universe; then, in His very nature, is *every* attribute of goodness and virtue. In the simple proclamation of His name is foundation for the fullest hope for repentant sinners. He not only forgives sin, but, being the Creator, He creates in the submissive sinner a character like His own.

The name of Jehovah is said to be a "strong tower" and a place of perfect safety to the righteous. There is no other place of security for the children of men, for all have sinned, and the due wages of sin is the second death. By running into the name of the One against whom he has sinned, the

devising and completing the plan of salvation, will be to Him an everlasting name, and JEHOVAH will be all in all.

"Kings of the earth, and all people; Princes, and all judges of the earth; both young men, and maidens; old men, and children; let them

Praise the Name of the Lord; for His name alone is excellent; His glory is above the earth and heaven." "My mouth shall speak the praise of the Lord; and let all flesh bless His holy name forever and ever."

"Praise God, ye servants of the Lord; Praise God, Ye angels strong; praise God, ye sons of men; Praise Him who made, and who redeemed your souls; Who gave you hope, reflection, reason, will; Minds that can pierce eternity remote, And live at once on future, present, past."

THE PATHWAY OF LIFE.

BY MRS. E. G. WHITE.

CHRIST promises, "He that followeth Me shall not walk in darkness, but shall have the light of life." The way is plain; the will of God is manifest. We are not to live in doubt and uncertainty, and to rest satisfied while groping our way without a guide. Jesus does not, after giving us general directions, leave us to guess the way amid by-paths and dangerous passes. He leads us in a straight path; and while we follow Him, our footsteps will not slide. It was Jesus that led ancient Israel, tho the cloud by day and the pillar of fire by night concealed Him from their view; and in this important period of the world's history, He will as manifestly lead His people. The path is no uncertain one. The way is marked out, and every step is ordered of the Lord.

God has ample light and grace to bestow upon all them that fear Him. Especially will He help His people in these last days, when Satan's devices are so abundant, so deceptive, and so corrupting. To those who will walk in the truth, the God of truth will give grace according to their needs. He will fill their hearts with peace, and courage, and confidence. But mercy and truth are promised only to the contrite and obedient. God has said that justice and judgment are the habitation of His throne; and those who are disobedient and rebellious will not escape the visitation of His just anger.

We can not afford to separate ourselves from Jesus for a single hour. Without Him we are in danger of being overcome of Satan, who is ever watching to suggest doubt, unbelief, and error. The world is flooded with error; it meets us on every hand. It is taught from the sacred desk, and lurks in theology, in literature, in philosophy, in science. Error perverts the judgment and opens the door to temptation, and through its influence Satan seeks to turn hearts from the truth; but an intelligent love for the truth sanctifies the receiver, and keeps him from the enemy's deceptive snares.

Satan uses some professed Christians to lead souls from the simplicity of the Gospel of Christ. Worldly associates and amusements sow the seeds of doubt and skepticism. The sentiment of many worldly professors is,

"Cause the Holy One of Israel to cease from before us." "Speak unto us smooth things; prophesy deceits." Many are daily cheating their souls with a form of godliness without the power; but the Lord has removed His smile and the inspiration of His Spirit from them. His displeasure is against them, because their deeds are evil. He demands decided changes in the life and character. Good intentions, good resolutions, good acts, can not be accepted as substitutes for repentance, faith, and willing obedience.

The people are too willing to believe their teachers without careful thought and prayerful investigation of God's Word. They love to have their consciences quieted—love to be rocked to sleep in the cradle of carnal security. In their blind selfishness, they deceive themselves in those things wherein they are willing to be deceived. Our Saviour declared to the Pharisees, "Ye will not come to Me, that ye might have life." And in His conversation with Nicodemus He said, "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." So in this age; the church will neither search the Scriptures nor listen to the truth, lest her works be reproved. She

ECHO.

"LORD, I have chosen Thee!" I feebly call;
"My soul longs to be true!"
Back from the Everlasting Hills the answer comes
"Lo! I have chosen you!"

HELEN MAUD MERRILL-PHELPS.

is more willing to depart from the commandments of God than from the customs and friendship of the world. And because great men and worldly wise men are in her favor, because numbers and temporal prosperity are hers, she believes herself favored of God—"rich, and increased with goods, and in need of nothing."

But earthly prosperity is no evidence of the favor of God. Christ and His apostles teach us, both by precept and example, that the true child of God can not enjoy the friendship of the world. If he seeks it, it will become a snare to him; he will adopt the customs, precepts, and standards of the world, and will finally become like them in spirit. But there can be no fellowship between the Prince of light and the prince of darkness. Says the apostle John, "The world knoweth us not, because it knew Him not. Beloved, now are we the sons of God." They are unknown, unacknowledged by the world; but their names, cast out as evil by the lovers of sin, are written in the book of life. They are the adopted heirs of Christ, the nobility of Heaven. These are they that came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

THE SONS OF JUDAH.

THE young minister, making his first calls in his new parish, found himself one lovely May afternoon upon the corner of the Baker's tiny front piazza with old

"Uncle Jimmy." He hardly knew how he came there. Of course he had not expected to find Dan Baker at home in the afternoon, but he had counted upon a call on his wife; and instead, here he was upon a corner of the piazza with Mrs. Baker's father-in-law, old, crippled Uncle Jimmy. Uncle Jimmy's shrewd, friendly blue eyes studied the young man's face.

"Don't be put out," he said, cheerfully. "Dan and Fanny will be all right, come Sunday. But there's a heap of things doing on a farm in May, and they haven't got time to talk religion week-days. You might take it out on me, if you don't mind. I've got all the time there is—sometimes, I most think, too much of it, and I'd take it real kind of ye."

It was irresistible, even had the minister wanted to resist. He led the old man on to talk of his early life, and the years before the rheumatism conquered him. Uncle Jimmy told of it all freely, his long years of toil, and then the defeated hopes and plans. There was no word of complaint, indeed, his tone was almost impersonal, but at the end of the story he looked up.

"I'd like to have you read to me before you go," he said. "There's a Bible on the table in the fore room."

The minister went into the "fore room" and returned with the big family Bible.

"Have you any particular passage in mind?" he asked.

"Yes," Uncle Jimmy answered, "I have. For years I've had a longing for some minister to read one of those long chapters in Chronicles, say about the sons of Judah and the sons of Levi, and all the rest of them. I wrestled with 'em myself a lot, but some of the names is certainly a mouthful. I've always wanted to hear somebody read 'em off slick."

"Certainly I will read them," the minister answered, surprised, "but isn't there some other passage that you would like besides—something closer to human life?"

The old man turned his wrinkled face to the young one.

"Well," he said, "I suppose it does sound queer, but there ain't anybody can tell what will help somebody else most. Now when I get downhearted, I read over the 'Sons of Judah' lists. I say to myself, 'Now here are all these people nobody knows anything about. They lived their lives and passed away. Mebbe some of them were prosperous—I suppose they were; but mebbe some were failures like me. But God remembers them all—every man of them. Folks forgot them thousands of years ago, but He didn't forget. He knew every one of them by name.'

"I tell you there are times when there's comfort in those lists. God ain't the changing kind—He says so. So I know that somewhere in His lists old Jimmy Baker's name is put away, safe and sure."

The young minister's firm hand closed over an old, twisted one.

"Thank you, my friend," he said.—*Youth's Companion.*

"He seldom keeps faith with men who is without fear of God."



A GOODLY LAND.

[Prof. Benj. F. Legget, in *Zion's Herald*.]

HAVE you heard of that wonderful land, my dear—
A wonderful land to behold—
A land where the skies are always clear,
And the harvests are richer than gold?

The flowers are fair, my child, in that clime,
The fairest that ever were grown,
And the odors that drift through the valleys of time
Are the sweets from its gardens blown.

The thistles of hate never bloom on its hills,
Unknown are the pestilent tares,
But the lowly heartsease with its fragrance fills
All the air with the grace it bears.

No cloud ever shadows its wonderful vales,
Nor sorrowful tears ever fall;
The dweller therein never falters or fails,
And the blue sky bends over all.

The land is at rest and its borders have peace;
The legions of trouble and fret
Never harry its gates, but they vanish and cease
From this land of Never Regret.

O, who would not live in this valley of grace,
Where anger and worry and frown
Never darken or mar the radiant face,
Never trample the dweller down!

Would you journey, my child? The way is not long,
And is easy to understand;
For the pathway that leads forever from wrong
Is the way to this goodly land.

DRESSING NEATLY AT HOME.

THE young girl who always dresses neatly at home is more likely to retain the respect of her family and friends than one who, through the lack of means she considers necessary, becomes careless and neglectful. If one has a scantily-filled purse, it is better to buy cloth that can be cleaned and made over so long as it can be made serviceable.

When a girl has once learned the art of making over, she will find the knowledge very useful to her, no matter what position in life she may occupy. Thus she often manages to be as well dressed as her neighbor who spends twice as much money on her clothing.

The majority of women wish to use everything to the best advantage, and by examining the contents of the closets and wardrobes, you may find plenty of good material that can be made into dainty and becoming garments for home wear and cost nothing but a little time and trouble. A lovely dressing sacque was made from a partly worn and faded pink challie dress; but the goods was first colored a pretty shade of old rose with the diamond dye for wool; and another pretty dressing sacque was made from some faded blue goods after coloring it a rich dark blue, and some nice old velvet and pieces of lace were used for trimming. In this way the old goods and cast-off trimmings were put to good use.

No true woman is ever indifferent to her personal appearance; and the best-dressed woman is often the most economical, because she aims to get the best effects at a moderate expenditure, and to vary these effects without having entirely new costumes.

A. M. H.

MRS. ROOSEVELT AND THE DESTRUCTION OF THE WHITE HERON.

WHEN the lady of the White House in Washington makes a sensible suggestion it ought to have as much weight as the decrees of fickle Fashion. A case in point is Mrs. Roosevelt's opposition to the wearing of aigrets. *The Woman's Tribune* says:



Pacific Press Foundation, Photographed Oct. 14, 1906.

"The president of the Audubon societies, William Dutcher wrote to the President that Queen Alexandra had recently signified her disapproval of the use of these plumes and suggested that a similar expression from Mrs. Roosevelt would do much toward abolishing them as millinery ornaments. The President replied both for himself and Mrs. Roosevelt that they sympathized heartily with the efforts of the Audubon societies generally, and particularly in their efforts to stop the sale and use of the so-called 'aigrets,' the plumes of the white heron. Everybody knows that these plumes can only be obtained by the slaughter of the mother while she is nesting, thus leaving her little ones to perish."

But "everybody" does not "know" this sad fact. If it had been generally known in the past, it seems doubtful that these beautiful and harmless birds would now be almost extinct. Of course, in these days of Fashion's growing tyranny, and the growing demand for lavish expenditure even by people of moderate means, it is hardly to be expected that any merely humane sentiment will have very extended influence. In these specially "perilous times," made so by prevailing love of self and of pleasure (2 Tim. 3:1-3), such appeals will not be very effective.

G.

MRS. CHISHOLM'S WAY.

"ELSIE," said Laura Canfield, as the girls waited on the threshold of the Chisholm home, "if you'd told me we were going to see a blind person I should have begged off. Blindness breaks my heart. That's one reason I've run away for this visit to you."

"You mean on account of your Aunt Mercie?"

"Yes. It's terrible, Elsie. We can't express pleasure in a thing we see without the unhappy feeling that she can't see it, too. We're getting so that when there's a beautiful sunset or a fine illustration, or anything pretty, we just point at it silently, so she won't know the difference."

"Is she going to live with you after this, Laura?"

"O, yes! She's father's only sister, you know, and she hasn't another soul belonging to her except an adopted daughter, who doesn't know any more than to send her a water-color landscape for a Christmas present. Think of that—to a blind woman!

Wasn't it heartless—or at least thoughtless?"

"Y-yes. It wouldn't be if you sent it to Mr. Chisholm, tho. But then Mrs. Chisholm has a way——."

The door opened and Mrs. Chisholm greeted them brightly. "Just see, Morton!" she cried, as she led the way into the sitting-room. "It's Elsie Brooke and her friend, Miss Canfield, and they've brought us this great bunch of red partridgeberries, all nestled in among glossy dark-green leaves. Aren't they lovely?"

Laura thought she had never seen a smile so beautiful as the one on the face of the courtly man who rose to meet them.

"It's a real taste of the woods, isn't it?" he said, as his fingers caressed the leaves and berries. "Where shall we put them, Mary?" and he seemed to look at his wife through the dark glasses that shaded his eyes.

"Right here in the window, where we had the yellow blossoms yesterday."

"O, yes! With the green of the elm tree outside for a background."

"And the sunlight filtering through in patches," she prompted.

"To be sure! Mrs. Chisholm never leaves out the sunlight," he added, turning that beautiful smile to the girls again; and Laura found herself doubting that this could be the Mr. Chisholm who had been blind for twenty years.

A minute later he handed her the photograph of his one grandchild.

"Isn't that a fine boy for six months?" he asked, proudly. "See the shape of that head, and those little chubby arms—pretty, aren't they? The picture came this morning, and we were as excited as two children. We could hardly wait to get it open."

Laura almost gasped. He was totally blind; Elsie had said so. And yet, listen! He was talking about the squirrels in his yard now.

"They're as tame as kittens," he declared. "You ought to have seen them this morning! They'd let Mrs. Chisholm and me get close to them, and then they'd run a little way ahead and look back at us as saucy as you please. They flirted with us."

"Well, put in Elsie Brooke, "I can't blame them a bit if Mrs. Chisholm had on the pretty blue gown she is now wearing. She looks so lovely I can't help speaking of it."

Mr. Chisholm reached for the hand of the little woman at his side. "She *always* looks beautiful to me," he said tenderly. "And what is more, my dears, the whole world looks beautiful to me through her eyes.—Anon.

A LONG SERVICE.

"Pompey," Owned by Dr. H. B. Cross.

THE subject of this sketch is only a horse, but he has long been well known to many people in this vicinity as among the best and most intelligent of his kind.

He has now reached beyond the very unusual age of thirty-three years—has had very little sickness, and has been in the harness almost daily for the last twenty-six years, which period he has been owned and driven by his present owner, and now he appears to be able and willing to do service for an indefinite period. He came of the old Hamiltonian stock.

Besides his service as doctor's horse, he has frequently been driven long distances in the country on summer vacations, and seems never to forget places where he had been before, however long the intervals.

On homeward journeys he has been known to choose a nearer way than the one he had been over, altho the road has been traversed by him before.

When left to himself in the city it has seemed remarkable to note the ease and certainty with which he would go to streets and houses where he had been but once before and when it was not easy for the driver to find the way and place except by number on the doors.

In case of accident he has always been tractable and seemed to understand that he must be quiet and unexcited even when the harness broke and let the carriage onto him going down hill, or if a trace got loose or a strap broke he would understand it and stop

or indicate in some way that something was wrong.

This horse is still living and still useful in the doctor's service.—*Our Dumb Animals.*

MAXIMS FOR THE MARRIED.

SINCE you are married you may as well make the best of it. So make some maxims and try to live up to them.

Never cease to be lovers. If you cease, some one else may begin.

Never both be cross at the same time. Wait your turn.

You were gentleman and lady before you were husband and wife. Don't forget it.

Keep yourself at your best. It is a compliment to your partner.

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Keep your ideal high. You may miss it, but it is better to miss a high one than to hit a low one.

Permanent mutual respect is necessary for a permanent mutual love.

The tight cord is the easiest to snap.

Money is not essential to happiness, but happy people usually have enough. So save some. The easiest way of saving is to do without things.—*A. Conan Doyle.*

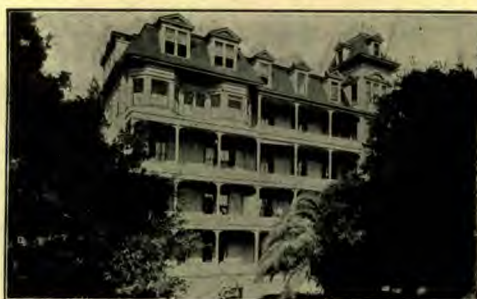
Good company and good discourse are the very sinews of virtue.—*Izaak Walton.*

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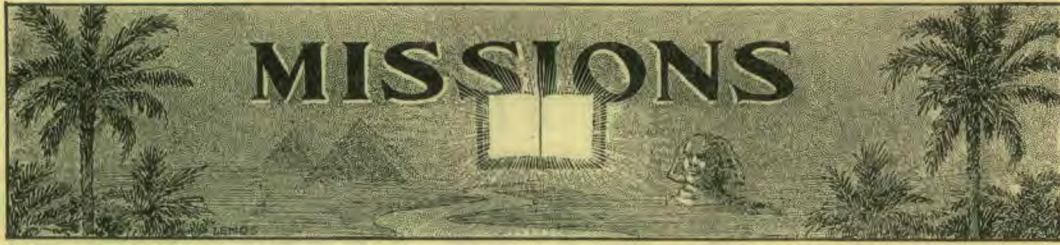
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THE LOWLY TASK.

STAND ready for the task that comes to you,
Take up the cross, nor stand to idly view
With longing eyes the ever-distant star;
God's wisdom placed you *here*, work where you are.

Perhaps the task may seem a thankless one
And no man note or praise when it is done;
Mayhap the labor seems to be in vain,
The only recompense a wage of pain.

But look again, where your most lowly deed
A weary, burdened soul from care has freed;
The task you thought a burden hard to bear
Is blessed beyond your dreams with fruitage fair.

So labor on, tho small the task, nor count
The way too hard; 'twill give thee strength to
mount;

For stepping-stones the deeds of duty are
That lead you onward to the distant star.

MAX HILL.

I. JAPAN IN HISTORY.

An Ancient Empire.

THE early history of the Japanese people, like that of many another nation, is lost in the fogs of ancient myths and uncertain traditions. Japanese accounts of the origin of the world differ somewhat, but agree that the world was at first ruled by Ama-terasu, the sun goddess. And Jimmu Tenno, the fifth in descent from this goddess, became the first ruler of Japan. The date of his accession is placed at 660 B. C.; but the sacred histories which contain these early records, date only from the early part of the eighth century, A. D. The Japanese claim that an unbroken line of rulers has descended from Jimmu Tenno, the present emperor being the one hundred twenty-second in order. This would make their dynasty the oldest in the world.

There is good evidence that many of the earlier monarchs of Japan were vigorous and able rulers. In the first century A. D., Yamato-da-ke subdued most of the aboriginal inhabitants of the north. In the third cen-

Emperors Lose Influence.

But the belief in the divine descent of the emperors was to exert a strong influence to lessen their power. This belief naturally led the people to regard their rulers with much reverence. Their persons came to be regarded as too sacred to be looked upon by the common people. Even high officials were allowed only a partial view of the Son of Heaven as he sat behind a screen. The result of this excessive reverence was that the emperors became virtual prisoners in their

tained it till 1333. Following this the Ashikaga family came into power, and governed the country till the latter part of the sixteenth century.

Three Noted Men.

At this time there arose three men, whose names are household words in Japan. The first of these was Nobunaga, who exercised all the power of a *shogun*, tho he never received that title. When Nobunaga was assassinated, his murder was avenged by Hideyoshi, the most powerful of his retainers. Hideyoshi was of very humble origin, but was a born leader of men with a genius for war. After securing himself in control of the whole country, he planned and partly executed an invasion of Korea. But his death in 1598 put an end to his ambitious schemes.

Hideyoshi left a son as his successor, and named Tokugawa Ieyasu, his most powerful,



The Main Business Street of Tokyo, Japan.

palaces at Kyoto, which became the capital near the close of the eighth century A. D.

This condition paved the way for the usurpation of power by the strongest and most popular military leader of the times. And so, just at the time when feudalism was developing in Europe, an almost exact counterpart was arising in Japan, altho there was absolutely no intercourse at that time between Europe and Japan. This period of Japan's history is full of tales of revolt, and of strife for supremacy. The rival families of the Fujiwara, Taira, Minamoto, and Hojo successively rose and fell. The military chieftain of the country finally came to be recognized as the virtual ruler of the country by the emperor, in whose name he ruled. Thus Yoritomo, the head of the Minamoto clan, became the recognized master of the country in the latter part of the twelfth century, and received from the emperor the title of *shogun*, or great general.

Yoritomo fixed the seat of his government at Kamakura, a few miles south of the present city of Yokohama. From this time the dual form of government became well established, and continued till the Restoration in 1868. At the death of Yoritomo in 1199, the power passed to the Hojo family, which re-

tainder, as the young ruler's guardian. But suspicion and jealousy arose, civil war followed, and the widow and son of Hideyoshi were finally put to death. Tokugawa Ieyasu then received the title of *shogun* from the emperor; and this was the beginning of the Tokugawa line of *shoguns*, which continued for fifteen generations, from the year 1603 till the Restoration in 1868.

The period of the Tokugawa shogunate was one of peace and material prosperity. The genius of Ieyasu and his immediate successors brought the existing feudal system to its highest state of perfection, thus securing their position at the head of the government. Ieyasu removed the seat of his government to the little fortress town of Yeddo, which has since become Tokyo, the present capital of the country.

Why Isolated from the World.

With Hideyoshi and Ieyasu began that policy of seclusion which sealed Japan to the rest of the world for nearly three centuries. Historians are not fully agreed as to the reasons for the adoption of this policy; but it would seem that the suspicions of the rulers were aroused against foreigners by the arrogance and meddlesomeness of certain of the Roman Catholic missionaries; and pos-



An Old Feudal Castle in Nagoya, Japan.

tury the Empress Jingo is said to have conquered Korea; and her son, O-jin, is worshiped as Hachiman, the god of war. During the succeeding centuries the arts of peace were encouraged by various rulers. Inter-course with the Koreans led to the cultivation of literature and of the fine arts.

sibly also by misrepresentations of the Dutch traders against the Portuguese. At any rate, one thing is clear, that the Japanese authorities feared that the foreigners intended finally to bring the whole country under their control.

As results, there followed the persecution of Christians to the point of extermination, and the closing of the country to all foreign intercourse. Death was alike the penalty for adhering to the foreign religion, and for attempting to leave the country. The only Europeans allowed in the country were a few Dutch merchants, and they were confined to a small tract of land in the harbor of Nagasaki. And when this policy of seclusion was abandoned a few decades ago, Japan emerged at once from the feudalism of the Middle Ages into the full glare of nineteenth-century civilization.

Open to the World.

Altho the power of the Tokugawa *shoguns* was secured by every device that their genius could invent, there were some who never forgot that the emperor at Kyoto was the real source of authority. Various causes operated to bring this question to the front during the nineteenth century. Prominent among these was the effort of various foreign powers to secure the opening of Japan to the world commerce. In 1854, Commodore M. C. Perry, with a squadron of American war-ships, came to Japan, and secured a commercial treaty with the *shogun's* government at Yeddo. This treaty was entered into very reluctantly by the Japanese, as it were by compulsion; for they feared the foreigners' gunboats. And because the *shogun* did not secure the consent of the emperor to the treaty, the loyalists started an agitation for the overthrow of the shogunate, and the restoration of the emperor to his rightful position as the real ruler of the country.

The agitation continued for years, and resulted in much strife and bloodshed. Finally the young *shogun* Keiki was induced in 1867 to resign his position in favor of the emperor. Through dissatisfaction with the new government, he soon took up arms to regain his lost power. A short, sharp struggle ensued, in which the imperial forces were at last successful. So the year 1868 marks the beginning of the present era of *Meiji*, or Enlightened Reign.

More Modern History.

With the history of Japan during the last forty years, the intelligent reader is more or less familiar. The Japanese have proved that they are not naturally conservative and seclusive, as their long isolation might seem to indicate. On the contrary, they have appropriated with avidity the civilization of the Western nations. And in this they have shown that they are not mere slavish imitators, but that they are able, not only to imitate, but also to adapt the ways and means of other peoples to their own peculiar needs and conditions. Furthermore, during this modern period, Japan has developed men who rank high among the world's scientists and scholars.

But we sometimes hear it said that the new civilization of the Japanese is merely a ve-

neer, an outside show that has not really affected the character of the people. What truth is there in such a claim? It is sufficient to observe that civilization of itself is entirely apart from morality and religion. Civilization alone does not refine and ennoble the character, or change the moral nature of mankind. Its refinements may render wrongdoing more pleasing and less offensive; but the result is often to make sin more seductive.

The conclusion is that Japan, in common with all other nations in this sinful world, needs the everlasting Gospel of Jesus Christ to transform the hearts of her people. And we rejoice that Japan is now open to the messengers of the Gospel, and that souls are here being reclaimed from the innate barbarity that deforms the unregenerate heart in whatever nation. And may this good work go forward till the Lord of the harvest shall, at His coming, find many a precious sheaf to garner in these islands of the sea.

F. W. FIELD.

Tokyo, Japan.

OUR WORK AND WORKERS.

BROTHER W. W. SIMPSON is conducting meetings in a large tent in the business center of Oakland, Cal.

WRITING to the Worker's Bulletin, Brother N. C. Bergersen reports the baptism of five candidates during recent labors at Ute, Iowa.

A RECENT tent effort at Cedar Rapids, Iowa, by Brethren E. G. Olsen and S. B. Kephart, have resulted in a dozen new Sabbath-keepers.

AT the last quarterly-meeting of the church at Antigo, Wis., eight members were added. Bro. C. J. Hermann was present to conduct the services.

BROTHER G. W. REASER, president of the Southern California Conference, writes that Sister A. M. Althaus, in Los Angeles, sold SIGNS to the amount of \$19 in one week recently.

THE opening of Walla Walla College for the fall term was quite auspicious, the enrolment being 128 on the opening day, or thirty more than last year. By the end of the first week there were 152.

THE Welcome Visitor, organ of Ohio Conference, announces the departure (October 17) of Sisters Esto Miller and Orvie Gibson for China. Their first aim is to study the language while reading medicine under Dr. Miller.

THE attendance at Union College, College View, Neb., this year is considerably in advance of last year. The enrolment the first day of the term was 204 against 165 last year. October 3 it had reached 357, with students arriving every day.

WISCONSIN has again been called upon for a worker in foreign fields, and in response to the call Brother AcMoody is to go at once to Asia Minor. He leaves America about the 10th inst. Two missionary nurses are also soon to leave for service in Korea.

BROTHER C. H. JONES, manager of the Pacific Press Publishing Company, arrived home from the East on the 23d ult. He had been in attendance at the General Conference council and bookmen's convention at Washington, D. C., where important steps were taken which are expected to give a new and extended impetus to the work.

ON the 15th inst., Brother Joel C. Rogers will leave New York for Nyassaland Mission in Central Africa. He and his wife have had a former experience of seven years in South Africa, since when time they have labored in the North Pacific Union Conference. He recently spent a Sabbath in Mountain View, and gave an interesting discourse on their former school and mission work in South Africa.

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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.



PROTESTANT AND CATHOLIC PERSECUTORS.

The Vital Difference.

IN the *Catholic World* for October is a review article on new books entitled, "Protestant Persecutors," in which the writer says:

"Educated Protestants are well aware of the crushing *tu quoque* ['you too'] to which they expose themselves if they advance against the Catholic Church the old charge of being a bloody persecutor which their forefathers urged so vociferously and so long. Catholic writers, for two hundred years, pointed out, in vain, that if Catholicism had its Inquisition, and if Catholic rulers did not hesitate to employ the sword against heretics, the reformers and their followers, with less excuse and in defiance of their own special principles and professions of tolerance and the right of private judgment, in practise equalled, if they did not better, the example which they reprobated in words."

Professed Protestants did persecute, and we have no more defense for the persecutors of the Elizabethan period or the intolerance of John Calvin than we have for the Roman Inquisition or the spirit of Torquemada. But there is a vital difference between the attitude of Protestantism toward persecution and intolerance and the attitude of Catholicism. And this is admitted by the writer above quoted. Roman Catholicism has ever tried to explain away the intolerance by declaring that all the prosecutions were not of the Church but of the State, or has openly justified the persecution. Of course the Roman Catholic would not call it persecution, but prosecution. Church and state were united. The dogmas and tenets of the church were entrenched in civil statutes. They were upheld and promoted by the civil power. He who trespassed upon those tenets, who showed contempt or disrespect for the dogmas, was a criminal, and ought to be, must be, proceeded against by the civil power and suffer its penalties.

But all the persecutions of the Papacy are inherent in her theory of a union of church and state. Out of it is bound to grow intolerance, injustice, and persecution for conscience' sake. To justify that union is to justify all that logically grows out of it, and those Catholic writers are consistent Catholics who defend the cause that church pursued toward heretics and who defend the Inquisition in Spain and Rome.

There are Roman Catholics in America who contend that their church does not ask for a union of church and state. Of course she does not *where* and *when* there is no hope of securing it; but she nor her prelates do not so express themselves when some government is anxious to bring about this separation. Take for instance the following anent the troubles in France, from Cardinal Lecot, Archbishop of Bordeaux, quoted in the *New York Independent* of October 4:

"The priests will not leave the churches until they are forced by the authorities to do so, when they will say mass in places which are already being prepared. Seminaries will be transferred to other buildings owned by the church. I personally will leave the palace for a house rented by me. We have appealed to the generosity of the faithful and have gathered together a large amount of money, which I will distribute to the most needy of the priests, and we shall live as best we can. We shall be careful to observe all laws except that of separation of church and state. That we can not accept because it tramples upon the dignity of the



The Church of Saint Sulpice, Paris.

Pope and the bishops, not only of France, but of the whole world. The pope must look at the question as a whole. He can not abdicate his authority for a moment when the church is the object of attacks. In other countries, notably Spain, all eyes are watching to see the outcome of the struggle between the government and the Vatican. It is impossible for Pius X. to countenance the act which broke off the relations between France and the Vatican, and since he rejects it, no arrangement of the matter is possible if the government does not modify its laws."

And the same journal quotes from the *Gaulois*, the clerical organ of France, the following words from the Pope Pius X., which states his position:

"It is not I who condemned the law, but Christ, of whom the pope is simply the vicar. The Saviour granted the church a constitution and a doctrine, against which no human law can prevail. The sep-

aration law is contrary to Catholic doctrine and opposed to divine rulings. It is an unjust law, and therefore carries no obligations to obey it. Providence will decide the future and fix the mundane consequences. My resolution was taken in pursuance of the will of God."

It would be difficult for the pope, or any other Catholic to prove from the great Christian standard, the Bible, that Christ taught the union of church and state. It is easy to prove that He condemned it. It seems to us that Minister Clemenceau has stated very well the true *civil* idea in the following:

"I see the people seek to foresee what action the government will take. What more simple? Rome has refused the law of privilege made for her profit. She said all or nothing. The time is past when she had all. She ought to be content to-day with the right of everybody to a regime of liberty. We offered privileges. She haughtily refused. We are asked to negotiate.

With whom? A foreign power? On what?—On the French law. There is no foreign power on French soil. We stand on the French right not to tyrannize, but to liberate. We shall know how to resist all factitious enterprises. We are sure that time and the evolution of the human disposition toward the diffusion of knowledge will work for us. Our force is in the right and the resolution of all France is to maintain it."

The true Protestant idea is thus stated by Luther:

"Christians fight, not with sword and arquebus, but with sufferings and the cross."

To the Elector of Saxony he said:

"This protest opposes two faith: each one should believe at his own risk and peril."

The Protestant historian thus summarizes the Protest at the Diet of Spires:

"This protest opposes two abuses of man in matters of faith; the first is the intrusion of the civil magistrate, and the second is the arbitrary authority of the

church. Instead of these abuses, Protestantism sets up above the magistrate the power of conscience, and above the visible church the authority of the Word of God. It declines in the first place the civil power in divine things, and says with the prophets and apostles, 'We must obey God rather than man.' In presence of the crown of Charles the Fifth it uplifts the crown of Jesus Christ."—*D'Aubigne, Hist. Ref., bk., 13.*

The Master Himself said:

"My kingdom is not of this world." "If any man hear My words and believe not, I judge him not; for I came not to judge the world, but to save the world."

Insomuch as Protestants have departed from these principles they have departed from true Protestantism and true Christianity and have placed themselves on papal ground. They are not consistent Protestants.

Holding these principles, the true Protestant has never defended prosecutions for religion's sake or conscience' sake, never has sought to hide "Protestant" persecutions or expunge them from the pages of history. He is willing that the story may be told, that men may be warned against the fatal error, fatal ever to both, a union of church and state. It is for this reason that the Protestant historian writes down so faithfully Zwingli's awful error of uniting the Protestant movement in Switzerland with the state, or even sanctioning the movement. We close with his eloquent words, beseeching our readers to trust in Christ alone, in His Word, in His power, and utterly and forever repudiate all union of church and state:

"Thus the Reformation, that had deviated from the right path, was driven back by the very violence of the blow into its primitive course, having no other power than the Word of God. An inconceivable infatuation had taken possession of the friends of the Bible. They had forgotten that our warfare is not carnal; and they had appealed to arms and to battle. But God reigns; He punishes the churches and the people who turn aside from His ways. We have thus taken a few stones, and piled them as a monument on the battlefield of Cappel, in order to remind the church of the great lesson which this terrible catastrophe teaches. As we bid farewell to this sad scene, we inscribe on these monumental stones, on the one side, these words from God's Book: 'Some trust in chariots, and some in horses; but we will remember the name of the Lord our God. They are brought down and fallen; but we are risen and stand upright.' And on the other, this declaration of the Head of the Church: 'My kingdom is not of this world.' If, from the ashes of the martyrs at Cappel, a voice could be heard, it would be these very words of the Bible that these noble confessors would address, after three centuries, to the Christians of our days. That the church has no other king than Jesus Christ; that she ought not to meddle with the policy of the world, derive from it her inspiration, and call for its swords, its prisons, its treasures; that she will conquer by the spiritual powers which God has deposited in her bosom, and, above all, by the reign of her adorable Head; that she must not expect upon earth thrones and mortal triumphs; but that her march is like that of her King, from the manger to the cross, and from the cross to the crown;—such is the lesson to be read on the blood-stained page that has crept into our simple and evangelical narrative."

Ability to Work on Vegetarian Diet.—A Catholic missionary, reported in the *Catholic Mirror*, in speaking of the people in India, says:

"The majority of Indians eat only two meals a day. As the Hindu gives divine honor to the cow and ox, the Indian, as a rule, eats very little meat. Our children also are brought up accordingly, and very rarely eat meat, but in its place get 'rotis,' or unleavened bread, which has the form of pancakes, is made of wheat flour, water, and salt. With it they receive a dish of beans or peas cooked in Indian fashion. They eat, as is customary, only at noon and in the evening, but if they like may retain some bread for the morning. It is surprising how the people labor with so poor a vegetable diet."

And why not? The ox works without meat, and so does the horse. These are among the strongest of animals. It is all nonsense to suppose that unless a man has meat he can not be strong. There are thousands who have tested the matter both ways, and choose the preferable vegetable diet because it is the better diet. The vegetarian does not need so much food, and he can endure more.

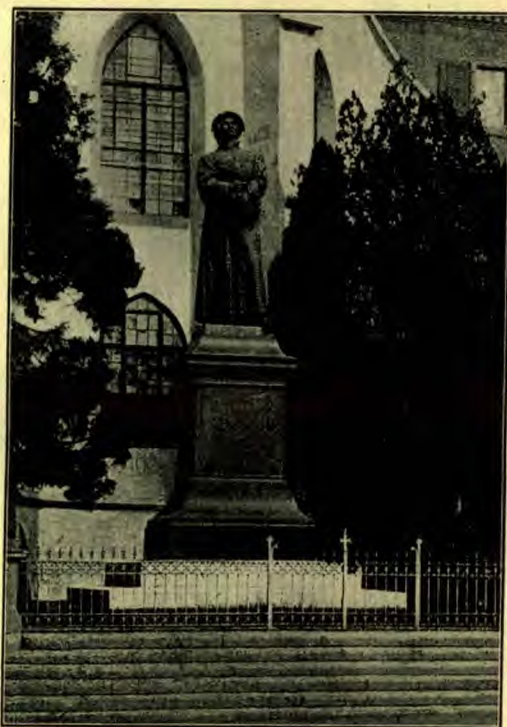
So much complaint has been made about maladministration of the relief fund in San Francisco, that Massachusetts contributors have determined to

see that the remainder of their donation (about \$550,000) is spent as designed by the donors. The executive committee of the Massachusetts Association for the Relief of California have designated two representatives to personally look after this work. The purpose of this special move is stated as follows:

"Our committee desires that the money collected shall be expended only for the purpose for which it was received, the relief of the victims of this catastrophe. They do not wish it to be used to advance theoretical schemes of charity administration, but to be devoted to the downright purpose of relief, where every dollar will accomplish the greatest good, and to be of the most permanent benefit to persons who are in need as the result of the earthquake."

CHINATOWN IS IN IT.

ONE of the first permanent buildings to be erected in the old Chinatown district is now well under way. It is a Class C, with pressed brick exterior and will comprise four stores and about fifty rooms for a lodging-house. The picturesque old hillside with



Statue of Zwingli, Zurich, Switzerland.

its squalid tenements has been purged by fire, but the placid celestials will gather on the old site, in more conventional houses, and set up again their joss-houses and put out their cabalistic red paper and their crimson lanterns. We shall always have an oriental city in the heart of San Francisco.—*Journal of Progress*.

CUBA.

WHAT student of human nature with "historical eyes" is surprised at the turn of affairs in that long-distracted isle? The United States is pledged to Cuba by contract, and to the world by equity, not to see it become as to insurrections, assassinations, and instability of government, another San Domingo. It is this country's "burden." Happy shall we be if it becomes not its bridle and bit. The situation will be better described in records of accomplished facts than in uncertain or unrelated items.—*The Christian Advocate*.

It takes money to carry on politics to any degree of success. And now that the labor union element has openly entered the arena, the necessary funds must be raised. The president of the National Federation of Labor asks for \$250,000 from union men comprising the federation, for the purpose of defeating certain Congressmen who are candidates for re-election. The plan of the president is somewhat similar to that of the National Reform Association's Bureau of Reforms, whose headquarters are also at Washington. The head of the bureau

presents his "reforms" to individual members of Congress, and if they do not favor the schemes, they are given to understand that the bureau has agencies in the member's district which may possibly endanger his prospects for re-election. The "bureau" has boasted of carrying several measures by this means. The president of the federation has adopted the same tactics, and his efforts will bear fruit just to the extent that he can make his influence felt, and that will depend, in no small degree, on the amount of money he can put into a campaign. Congressman Gillett, now a candidate for governor of California, is one man marked for defeat.

A relic of the slave trade has just been unearthed in Philadelphia. Workmen excavating under the house once occupied by the noted millionaire merchant, Stephen A. Girard, have found a series of cells which were evidently used for detaining negro slaves. The place is near the bank of the Delaware River, and therefore convenient for the traffic. The traction company had recently bought the place from the Girard estate, and excavation was being made for a station. There are three tiers of cells, each tier containing six cells, and each cell capable of holding six persons. It is said to be a tradition that Girard made considerable of his great fortune in the slave trade. He also owned a sugar plantation in Louisiana, which was cultivated by slave labor. Girard College was given to Philadelphia by the man whose fortune as a merchant rolled up into the millions in the days when a millionaire was a curiosity.

"Too many laws" is what President George R. Peck, of the American Bar Association, declared in his address at St. Paul, August 29. He further remarked: "They are becoming too largely merely administrative and regulative, establishing rules for the direction and control of business activities, drawing lines of separation between that which is and always was permissible and that which shall no longer be so, establishing boards and commissions and providing for a scrutiny which more and more pries into affairs that once were supposed to pertain exclusively to the individual primarily interested." And it is true. We are overburdened with laws national, state, county, municipal, till the people are law-ridden, and few laws are enforced. Better fewer laws, on civil conduct and procedure, well enforced, than so many of the character President Peck portrays.

A despatch from Paris, September 1, based on statements presented before the Academy by Dr. Borrell, states that every year thirty thousand persons die of cancer in France, and that in Paris alone the figures number four thousand. Instead of diminishing, cases of cancer are increasing. Formerly the age of attack was usually over forty; now many young people of twenty-five and thirty are affected. Formerly cancer was limited to two or three portions of the body, such as the face and breast, but now it attacks all the organs of the body. Dr. Borrell thinks it is due to a cancer worm which lays its eggs in foods which are eaten.

With great pomp and ceremony the remains of the late Pope Leo XIII. will be "translated" from the church of St. Peters to the basilica of St. John at the Lateran. The procession will start at night and march four miles between the two churches, every one taking part in the ceremony will carry a lighted torch and a magnificent hearse drawn by four horses will carry the coffin. The procession will pass through double lines of police and troops all the way.

In one point San Francisco gracefully yields the palm to Los Angeles in their perennial rivalry, and the *News Letter* hastens to tell it. "Statistics compiled for the year show that there were 486 divorces in Los Angeles last year, while in San Francisco there were 475."



MOUNTAIN VIEW, CAL., NOVEMBER 7, 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.

A new history of the Jesuits is under preparation, to be published in several languages and consisting of nearly a score of volumes. Needless to say it is being written by the Jesuits themselves.

Bible Study Sunday.—The American Institute of Sacred Literature, founded by the late Dr. Harper, has been putting forth a special effort for a Bible Study Sunday, which occurred this year September 15. Georgia Chamberlain, the secretary, reports very encouraging progress from the field. The denomination which chiefly responds is the Baptist, 243. We are glad, indeed, that one Sunday is given to Bible study. If the Protestant churches were standing where they ought, every Sunday would be a Bible Study Sunday, and every sermon would be more or less an expository sermon of the Gospel of Christ; but we are thankful for the small omen of good.

Not in Noise or Show, but in Power.—The false prophets of Baal seemed to believe that prolonged violent exercise, leaping, shouting, cutting themselves, would induce their God—the fire-god, the sun-god—to answer them; but the lurid heavens gave no sign. The pitiless sun which had dried up the brooks and parched all vegetation burned on, but the sacrificial wood remained unlighted, and the evening brought the worshipers no result. The turn of the prophet of God comes, and he calmly builds the altar of God, lays upon it the wood and the sacrifice, causes it to be deluged three times with water, and in a few simple words asks Jehovah, the covenant God, to remember His promise; and God replies by fire, consuming both sacrifice and water. God is as ready to hear to-day as ever of yore; and simple humility and faith will bring the promised blessing.

DONATIONS TO THE PACIFIC PRESS.

We present below additional names of those who have so kindly donated to the Pacific Press, and so identified themselves with God's suffering cause. Read in this connection the first article in the paper. We wish on behalf of the Board of Directors to thank all these donors. This list is up to October 23.

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OUR INDIA MISSION.

WE add a few names to the splendid list of donors to our hill mission in India. Prof. J. L. Shaw and wife, devoted souls, are just returning. They nearly gave their lives, working in the hot, humid lowlands. They were forced to remain a few months longer in the Rocky Mountain region to recruit. They return much better, praise God. Now if the mission can be established among the hill tribes where the workers in the great populous districts in the malarial, miasmatic lowlands can go for a few months, the worst months of the year, and recruit their wasted energies in labor for the hill tribes, what a blessing it will be. It is the "living sacrifice" which God wants, not the dead one. Those who are giving to establish this mission are giving doubly, for a mission among the best of India's natives, and for the prolongation and strength of our missionaries there. These donations include those received to October 22.

Previously reported	\$3,036.12
Sale of Bible Training School	10.75
T. J. Allan	5.00
Mr. and Mrs. S. H. Carnahan	1.00
Mrs. J. S. Orr	5.50
A friend, Cleveland	1.00
H. Thackary	35.00
Total	\$3,094.37

Monday's paper, October 22, tells us that a fearful storm has ravaged the state of San Salvador, leaving in its broad path ruin and death; that during this storm the volcano Chulo burst forth without warning, vomiting thousands of tons of sulphur-impregnated water, sweeping away isolated farms, literally inundating and destroying the town of Panohimaleo. In Coatepeque more than a hundred persons were killed by the storm. Piminto and other towns are reported destroyed, and great damage to ships, shipping, and railways. Later reports from Central America show that the awful hurricane swept Nicaragua as well as San Salvador. Bluefields, its most important town, is said to be entirely destroyed. Little Corn Island is said to be swept clean of buildings and life, and Great Corn Island has suffered immensely. Millions and millions have been lost on various plantations. A Russian coasting steamer came in collision with a floating torpedo near Vladivostok, the torpedo exploded, the ship was blown up, and 200 were drowned, only one being saved. A rusty bomb of the Civil War exploded on the peanut farm of Samuel C. Oliver, seriously injuring four men, and the buildings on the farm. And every day is about the same. Calamity succeeds calamity. The year has been a fearful one.

Mrs. Jefferson Davis, widow of the late president of the Southern Confederacy, died in New York City on the 16th inst., of pneumonia. Mrs. Davis was the daughter of President Zachary Taylor. When President Taylor was an officer in the army, young Davis was a lieutenant under his command. When the young officer desired to marry the daughter of his superior, the latter objected on the ground that he did not want his daughter to marry a soldier and become subjected to the vicissitudes of army life. Then Davis promptly resigned, and with his brother settled on a southern plantation, thus removing the objection to his marriage to General Taylor's daughter.

Elder Henry Shultz sends us an earnest appeal for the International Publishing Association collection which is to be taken November 3. The association needs funds to enable it to print for the twenty million foreigners in this country. But the appeal did not reach us in time for our paper previous to the date of the November 3 meeting. The date of this paper is November 7. However, the donation will be acceptable at a later date. The SIGNS mentioned that collection several weeks ago. We regret the appeal came too late.

Rumors come to us from Rome that there is likely to be a breach with Spain. The Spanish Government appointed as their ambassador to the Vatican a member of the Liberal party whom the Vatican authorities, warned by the Spanish prelates, have refused to receive and protested against his appointment. The Spanish Government has insisted that he be accepted, and if not, the nuncio will be recalled from Madrid to Rome. Unless forced to do otherwise, Rome does not believe in liberalism. The old monarchic ideas are much more in harmony with the government in the church.

Increase of Disease.—Sir James Crichton-Brown, an expert in mental diseases, addressed the congress of sanitary inspectors in England on September 13. Among his declarations are, "Nervous diseases are increasing." "A gospel of recreation by communication with nature is needed." "Rapid locomotion is a craze, involving blindness to natural beauty." "Fast motoring at its worst tends to homicidal mania." "A confirmed motorist must become sluggish in intellect and excitable in temper." And there is yet more to be said.

Referring to the finances of the country the *New York World* of September 9, tells us that the bank notes show a deficit of \$6,577,925, that their condition is the weakest since the panic days of 1893. The present condition is due to the tremendous speculation in Wall Street.