

Signs of the Times

"Give Thanks unto the Lord"



Chicago
ENG. CO.



PUBLISHED WEEKLY

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

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

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285 Salmon St.,
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Kansas City, Mo.

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."

Vol. 32 Number 45
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, NOVEMBER 21, 1906.

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

Manuscripts should be addressed to the Editor.

For further information see page 2.

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

THE TRUE SPIRIT OF THANKSGIVING.

HOW many there are who seem not to have any kind of thanksgiving at all. Daily, hourly, momentarily, they breathe God's air, bask in God's sunshine, eat food and drink water which come by His providence, and yet never lift voice to God in thanksgiving and praise. More and more selfish grows such a heart till it comes to feel that all it receives is by right its own, and gratitude is due to no one. Even so the nations of old went into darkness. Rom. 1:21. Friends and relatives plan and do, but little or no response is elicited in the way of thanksgiving.

Of course, there is a certain amount of satisfaction which comes to the most selfish heart when its wishes are gratified. The dog is glad for the bone; the wolf for the lamb. Sometimes the wolfish soul will express his satisfaction at receiving and indulging, but there is no thanksgiving to the giver. For the common every-day blessings, he sometimes feels he has earned them, just as tho the power to work and the privilege of working were not matters to be thankful for. One of the greatest curses which could come to us would be a life of enforced idleness.

MUCH of the thanksgiving of this world is selfish. We are glad because *our* wishes are gratified. Glad that gain has come to *us*. Glad that *we* do not have to suffer. Now, all this is right in a measure if the gladness, the thankfulness, does not stop there. In most cases it is based on a feeling of gratitude and kindness toward the giver. In some cases, a spirit of envy takes the place of that of gratitude.

THE true spirit of Christian thanksgiving recognizes, first of all, that all good gifts are from God. He may have used other agencies in imparting His blessings and gifts to us, and we honor them for the Master's sake and for the Spirit of the Master that is in them; but the Author of all the good is God, and our deepest gratitude should go out to Him. He it is who should be constantly remembered for all the constant, common blessings of life; He it is that should be remembered for all the extraordinary gifts and blessings which come to us. Thus recognizing God's goodness, we will come to see more and more blessings in all He sends or permits to come to us.

THE true spirit of Christian thanksgiving recognizes also that we are unworthy before God of all His blessings. We may be as worthy as others; but that is not the question. We are unworthy of the least of all God's mercies before Him. A proper sense of His goodness and our unworthiness will lead us to make a right use of His gifts. Our hearts will go out to our fellowmen. We will see and know that we are blessed, that we may be blessings; that others are deprived of blessings which are bestowed upon

THANKSGIVING PROCLAMATION.

By President Roosevelt.

Issued Oct. 22, 1906.

Yet another year of wide-spread well-being has passed. Never before in our history or in the history of any other nation has a people enjoyed more abounding material prosperity than is ours, a prosperity so general that it should arouse in us no spirit of reckless pride, and least of all a spirit of heedless disregard of our responsibilities, but rather a sober sense of our many blessings and a resolute purpose, under Providence, not to forfeit them by any action of our own.

Material well-being, indispensable tho it is, can never be anything but the foundation of true national greatness and happiness. If we build nothing upon this foundation, then our national life will be as meaningless and empty as a house where only the foundation has been laid. Upon our material well-being must be built a superstructure of individual and national life lived in accordance with the laws of the highest morality, or else our prosperity itself will, in the long run, turn out a curse instead of a blessing. We should be both reverently thankful for what we have received, and earnestly bent upon turning it into a means of grace and not of destruction.

Accordingly, I hereby set apart Thursday, the 29th day of November next, as a day of thanksgiving and supplication, on which the people shall meet in their homes or their churches, devoutly acknowledge all that has been given them, and pray that they may in addition receive the power to use these gifts aright.

us, in order that we may share the greater blessing of Infinite Love in imparting to them. "It is more blessed to give than to receive." "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul [literally, "the soul of blessing"] shall be made fat, and he that watereth shall be watered also himself."

THE only true, lasting joy in receiving is to become a channel for God's gifts to reach others. The water of life held in our heart grows stagnant and putrid and poison. But

open the gates of our heart and let even its selfish blessings flow out for others' needs, and the water of life from God's fountain comes pouring in and through, cleansing and vitalizing and enlarging our own heart, and creating within us a joy never before known and which can be found in no other way. If the wealthy and well-to-do in this land on this Thanksgiving Day would seek out the poor and needy around them, and let flow on them some of the blessings which a bountiful and generous Providence has bestowed upon them, it would be one of the happiest days they ever enjoyed. Thus would they come into living connection with the great Fountain of life. And if the poor, yea, the poorest, if he could do no more than pray for his neighbor, would do that, his heart would enlarge, and God would come in with added blessing. Cherish the true spirit of thanksgiving. Give, hoping for nothing. Thus did God. Receive to pass it on to others. Thus you keep living connection with Him.

"That man may last, but never lives
Who much receives, but nothing gives,
Whom none can love, whom none can thank,—
Creation's blot, creation's blank."

But he who day by day keeps open the channels of life, finds blessing all the way. The very curses of his enemies will be turned to blessing.

FOR WHAT SHALL WE BE THANKFUL?

A COMPREHENSIVE answer to this question is found in the words of the apostle Paul, "giving thanks *always for all things* unto God and the Father in the name of our Lord Jesus Christ." This covers the whole ground, and might be deemed sufficient for the Spirit-filled believer who realizes his utter dependence upon God. But the masses of mankind, imagining that man is himself a wonderful producer, will incline to query, "Why should we be thankful for all things? are we not able to originate, and do we not originate, many things that are blessings to the race?" The same apostle answers these questions: "God that made the world and all things therein, . . . giveth to all life, and breath, and all things; . . . in Him we live, and move, and have our being."

The most selfish of men will feel and express sentiments of thankfulness for favors that they appreciate. A man on trial for his life will heartily thank the jurymen who render a verdict of not guilty; or one who has been sentenced to death will express gratitude for a pardon. So the apostle Paul, when he came to realize that he was a sinner under condemnation of death, cried out, "Who shall deliver me from this body of death?" But on confession of faith in the

plan of salvation, he could answer his own query: "I thank God through our Lord Jesus Christ." Again, in contemplating the final victory over death and the grave, "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," the apostle expresses his appreciation in these words: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

David sets forth the goodness and mercy of God, as also His truth, as objects of thankfulness, exhorting us to "enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name. For the Lord is good; His mercy is everlasting; and His truth endureth to all generations." Also, in contemplation of the great goodness and wonderful works of the Lord, the psalmist says of the children of men, "Let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing."

An appropriate object of thankfulness is that the Giver of all things hears prayer. Christ has left us such an example. At the grave of Lazarus, He began His prayer with thankfulness that God always heard Him. His implicit faith was shown in that, before asking for anything, He said, "Father, I thank Thee that Thou *hast heard* Me. And I knew that Thou hearest Me always." This was in harmony with His instruction about prayer: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Men deem it a great privilege to be able to command the favor of the governor or the king at all times; then how much should we be thankful for free, unlimited access to the throne of grace, and to the storehouse of the all-providing Father. The origin of heathenism was in unthankfulness. Men fell away from their allegiance to truth "because that when they knew God, they glorified Him not as God, neither were thankful." Therefore "with thanksgiving, let your requests be made known unto God."

The food which God has provided for us was "created to be received with thanksgiving." It is "sanctified by the Word of God and prayer," and he is a "good minister of Jesus Christ" who is mindful to "put the brethren in remembrance of these things." Therefore the Thanksgiving dinner should be such as God can bless. God can not bless, and therefore can not accept thanks for, that which is prepared with a sole view to satisfying the lustful appetite of the glutton and the drunkard. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

In giving thanks to God "for life, and breath, and all things," there is danger of limiting the blessing of life to the present short, mortal life. But the believer in the Word of God knows that there is set before him an eternal life, in which will be none of the trials and sufferings incident to the present one, fraught with sin and sorrow on all sides. He knows, too, that it is a *free gift*, secured to him at great cost—the sacrifice of the well-beloved, only-begotten

Son of God. Eternal life is the result of unmerited pardon from a sentence of eternal death. "All have sinned," and "the wages of sin is death." And so "death passed upon all men." "But the *gift of God* is eternal life through Jesus Christ our Lord." This gift is free for all who will accept it, for Jesus Christ "tasted death for every man." Surely any one who can truly appreciate any blessing, any one who can exercise an unselfish spirit of thankfulness for any gift of God, will not fail of gratitude that such an opportunity has been set before our sinful, dying race.

Only the faith that accepts the promises of God at their full value can exercise a real spirit of thankfulness for the smaller favors that come to us in every-day life. No one can realize what true, appreciative thankfulness for heavenly blessings means

A SONG OF THANKSGIVING.

Ps. 95: 1-7.

O come, let us sing unto Jehovah;
Let us make a joyful noise to the Rock
of our salvation.
Let us come before His presence with
thanksgiving;
Let us make a joyful noise unto Him with
psalms.
For Jehovah is a great God,
And a just King above all gods.
In His hand are the deep places of the
earth;
The heights of the mountains are His also.
The sea is His, and He made it;
And His hands formed the dry land.
O come, let us worship and bow down;
Let us kneel before Jehovah our Maker;
For He is our God,
And we are the people of His pasture,
and the sheep of His hand.
To-day, O that ye would hear His voice!

who limits God's great benevolence to this transient life. Self-indulgence for brief, intermittent moments is not thankfulness.

On this nominal Thanksgiving Day, thousands are perishing for the want of the commonest necessities of life, and thousands are going down to death without hope. Let the living thank God that probation is still lengthened out to them, and the hope of eternal life is still open to all. "Thanks be to God for His unspeakable gift."

G.

THE EVIL OF DECEIT.

REAL success never can be gained by deceit. This fact was illustrated in the life and character of Jacob. The name, Jacob, means "supplanter," as one who would take any undue advantage in order to accomplish his desire. His brother Esau was the older of the two, but the Lord had ordained that Jacob should have the prestige. Jacob was impatient to make sure the benefits of the position, and through intrigue, encouraged by his mother, he sought to work out the problem himself. He took advantage of his brother's hunger and bought his birth-right for a mess of pottage. Again he personated his brother in a way to get the blessing that pertained to the elder son from his

blind father. But his own scheming to hasten the acquirement of that which would have come to him legitimately only brought trouble and delay. At Peniel, when he had become an old man, as we would reckon, as he was returning to Canaan after a long exile, he was confronted by the approach of his angry brother. Then the wickedness of his former deceitfulness came vividly before him, as he was apparently face to face with dire vengeance. In his extremity he sought God, and wrestled all night for relief. Deep penitence, real sorrow for sin, and a determination by the help of the Lord to put away all guile, brought victory. He was reconciled to his brother and his brother was reconciled to him. He received such blessing as he had never received before, and went on his way rejoicing. And it was all because he put away the spirit of guile, and trusted God to manage His own purpose. If God have a purpose with any one of us, it is better to let him work it out. Christ was Himself without deceit: He commended Nathaniel because He saw in him "an Israelite indeed," in whom there was "no guile." Such, then, is the character that will stand the test of the judgment of God. "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid." Zeph. 3:13. These are days of deceit in every department of life—in business, in politics, in society, and in religion. "The care of this world, and the deceitfulness of riches, choke the Word," even in those who have received it. So it becomes necessary even for the disciples of Christ to "exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin." G.

INTEGRITY NECESSARY.

ONE of the most important elements in right character-building is strict integrity, or wholeness, fullness of perfect outline. This must be the perfect purpose, the high aim, or all is eventually lost.

Integrity includes truth and righteousness in its wholeness. No man can possess integrity who is not true to his word, true to his highest conception of duty.

No man can possess integrity of character who is not righteous in conduct. His moral lines must be right lines. A right line is a straight line—the shortest distance between two points. Any change in that line makes it crooked, perverts it. Everything made to conform to it is affected thereby.

God, in His wisdom, carefully guarded His people in this respect. Right in the very beginning of their history He thus speaks: "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Deut. 4:2. And the last book of the Bible has among its closing words the following: "For I testify unto every man that heareth the words of the

prophecy of this book, 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.

God would guard the integrity of His people by having them regard the integrity of His Word. If they would keep His commandments, they must keep all of them. Those precepts were the right lines of their moral conduct. To pervert them in the least is to pervert all character. It is equivalent to setting aside the commandments and substituting a law of one's own. It is in moral life what it would be to an architect's plan to measure with a rule too long or too short. Everything would be marred. It would be like a ship captain sailing with a perverted compass in cloudy weather over an uncharted sea.

The penalty of thus adding to or subtracting from God's commandments is not an arbitrary infliction; it exists in the departure, the deviation, the change itself. As soon as man departs from right, he goes into wrong; and found in the wrong, he must suffer with wrong-doers.

This does not include the redeemed sinner who is ignorant of his sin. A man may be a transgressor of God's law, yet accepted of God, because he is walking in all the light he has, and the purpose is accepted for the deed.

This does not include the man who sometimes fails and falls and sins, yet nevertheless shades not one hair the perfect standard of God. His condemnation is only of his sin. He has no excuse for it. "The law, is holy, and the commandment holy, and just, and good." God is not at fault. Such an one will ever come back to the true standard.

But the soul which begins to excuse his sin, in that very thing begins to lower or pervert the standard. And such a lowering of the standard of God is fatal to all true character-building, fatal to all true work of God. No soul can afford it. No institution of God can afford to lower God's standard of right.

THE STRATEGIC TIME IN CHINA.

UNDER the head of "Noticeable Changes in China," a missionary of the American Board names these seven illustrations of radical revolution in progress in Peking:

"The macadamized pavement; the new shops along the streets, instead of spreading goods upon the ground; the first woman's newspaper which, better than anything else, shows the new attitude toward women; the many girls' schools; the popularity of lectures upon Western science; the reception into the missionaries' homes of the sisters of the third prince, one a Mongolian princess herself, and that these ladies are willing to speak in the church at lectures for women; the open attacks made in the newspapers upon many superstitions and practises of worship in the various temples, and the numerous other things quite as noticeable."

Commenting on this statement, *Christian Work* says: "This is the opportunity of the

Christian church, and the strategic time in China's history, when there is such wholesale turning from and rejecting the old." It is well to remember also that the adversary of souls will not be asleep while the people are letting go the delusions with which he has so long deceived them. He is fruitful of schemes of that character, and in the guise of new light and progressive reform he will present new perversions of truth, some of which will be very close imitations. If the friends of genuine truth are not alert in bringing to the attention of these newly-aroused people the unadulterated Word of God, other false theories will be fastened upon them—even in the name of Christianity—that will lead them shy of the commandments of God, and the faith of Jesus." Verily now is our opportunity in the Orient.

Question Corner

1932.—The Power Manifest by Christ.

In a recent lesson I note these words: "Christ gave abundant evidence in His creative power while in the world by healing the lame," etc. Is this true? D. W. C. N.

Rather it would have been better to express it in this way, Christ gave abundant evidence of the creative power of God by the miracles which He wrought. "I can of Mine own self do nothing," are Christ's words. He tells us again that it was not He that did the works, but the Father which was in Him. All the miracles wrought by Christ were the miracles wrought by His living connection with the Father, just as the miracles wrought by His servants are miracles of God through them. The same power that was manifest through Him, His children must possess or they will never overcome.

1933.—The Beast of Rev. 13:11.

What is the beast spoken of in Rev. 13:11 as "another beast," which had two horns like a lamb and spake as a dragon? INQUIRER.

Read the present article on the Papacy and Prophecy if you wish to get an understanding of the meaning of the beast of Revelation 13. The papers of November 21 and 28 deal especially with the subject of the two-horned beast. As to the rivers and fountains of waters and the blood referred to in the sixteenth chapter, we see no reason to regard it otherwise than as literal. Just as the plagues of Egypt were literal, we believe the plagues of Revelation 16 will be literal. Rivers and fountains of waters are in districts away from the sea. We do not see how any connection could be made between them and any of the modern delusions.

1934.—The 144,000.

Will only 144,000 be saved? Are not this number referred to in Rev. 14:1-5 and Rev. 15:1-3 identical? A. L. W.

It seems very clear indeed that the two companies are identical. Those who get the victory over the beast and his image are those who pass through the very last conflict, as indicated by the warning in Rev. 14:9-11. On the other hand those who are mentioned in Revelation 14 having the Father's name in their foreheads are those who are saved out from among men, they are translated without seeing death. They are identical with the ones sealed in Revelation 7. These are not the only ones who will be saved, because the Scriptures in many places speak of the great company which no man can number which come from all the centuries of the past; "The sea gave up its dead," and from the graves of all the past come forth those who sleep in Christ Jesus. The 144,000 will be those living and who see Christ come. There are those who believe that like the eight saved in

the ark, all that are saved when Christ comes will be included in that number; all others will either have rejected God's last message and so have rejected salvation, or will have fallen asleep in Christ to come up in the resurrection. Others believe that the Scripture has followed a common way of reckoning. Israel of old were reckoned by the males over and under certain ages, but with these were included all others of Israel. So when Jesus was upon earth, twice we are told of the number who sat down to eat when He miraculously furnished food, but in both cases it is said there were so many thousand men besides women and children. The 144,000 may therefore be a representative company of those who will be saved when Christ comes, or they may be the actual number who have withstood all the onslaughts of Satan and been faithful to the end. The real important thing for us to know is not as to just the exact number which will then be saved, but whether we shall have a part in the saved number. That does not depend on number, but on character, and character depends on our relation to the Lord Jesus Christ.

1935.—What of Those Who Die in Childhood?

Referring to a question some time ago in regard to marriage in the new earth, it is said that all then would be grown people. Will you please explain what becomes of those who die in childhood here in this earth? DR. E. Y.

The people of God will not inherit the new earth until after the thousand years of Revelation 20. They will take possession of the capital city, New Jerusalem, when Christ comes, but that will not come down upon the earth until after the close of the thousand years. When Christ comes, all the redeemed will be taken to heaven with Him. John 14:1-3; 1 Thess. 4:13-17. During that thousand years, all who died while in infancy will have grown up, so that when God's people take possession of the new earth they will be adults. Sometimes we are at loss to know in regard to children because the Bible says very little upon that point. It is not the object of the Scriptures to answer our questions of mere curiosity. It deals with those who are responsible. The duties of parents in respect to their children are clearly stated. The destiny of children is touched upon very lightly. The Scriptures do not come home to them, because they are irresponsible beings; and we may know that God will deal just right with them.

1936.—Communion and Feet-Washing.

Why do not Seventh-day Adventists practise communion and feet washing? N. B.

They do, in harmony with the Scriptures in John 13, Matthew 26, and elsewhere. Of course there are sometimes churches which are small and members are scattered, where it is difficult for them to get together as it is with other churches. Sometimes the regular officers of the church move away, and for a period these vacancies are not properly filled, but every thoroughly organized church certainly ought to celebrate these ordinances. So far as we know, however, all properly organized churches celebrate the ordinances regularly once a quarter. There is no stated time, however, when the ordinances should be celebrated. There are some who contend that it should be once a year, because the ancient Passover was held annually. Others argue weekly, because Acts 20:7 records an instance in which supposedly the Lord's Supper was held on Sunday, or our Saturday night. Another expression seems to show that it was for a brief period celebrated daily. Acts 2:46. But God has given no instruction regarding this.—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." 1 Cor. 11:26.

1937.—Where Is India?

Where is India, for which you are raising mission funds? S.

India is the southern central part of great Asia, south of the Himalaya Mountains. It has more than 1,825,000 square miles, and a population of 300,000,000, most of whom know not the Gospel. And India needs it, needs it, no other country on earth needs it more.

WHEN WILL CHRIST COME?

ARE WE NEARING HOME? SIGNS OF THE END.

SIXTY centuries ago when our first parents yielded to the temptation of the devil, and sin became incarnated where God should reign, the prophecy was given, even to the evil one, which is also a promise to the pilgrims of earth, that the Seed of the woman should bruise the serpent's head. Gen. 3:15.

There was implied in that prediction that there should come into the flesh of the seed of the woman, a power stronger than that of the author of sin, who deceived the woman, and through the woman overcame the man.

marred and distorted by sin, is waiting, longing, hoping for the better day. "For the earnest expectation of the creation *waiteth for the revealing of the sons of God* . . . in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." Rom. 8:19-21.

When will this revelation occur? When will the unspeakable longing of the marred and pained creation of God be realized? Let the Word answer: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, *when He shall appear*, we shall be like Him;

every man according to his works." Matt. 16:27.

May We Know When His Coming Is Near?

"Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. The exact day and hour of that coming no man knows, but when we see certain signs, then we are commanded to "know that He is near, even at the doors." Matt. 24:36. 33, margin. For—

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

God has revealed it by His prophets. More than one dozen lines of prophecy, in Daniel, the Revelation, and elsewhere, starting at different periods in the swift circles of ages, show to us that we are rapidly nearing the end. They are great converging highways in time, rapidly focusing at the one great central event, Christ's coming.

Apart from this "more sure word of prophecy" which God has set as "a light that shineth in a dark place until the day dawn," He has given us a multitude of signs, fulfilled and fulfilling in this our day, standing like huge sentinels with mighty index fingers pointing to the Homeland, and crying with clarion voice, "The King is coming; we meet Him just on before."

How Rapidly History Is Making!

Only he who stands on the mountain of God can see it. Leave the glorious heights of His prophetic Word, live in the lowlands of doubt and worldliness and commercialism and lust and pleasure, and the miasmatic fogs of sin dim the vision, the noise and clamor of sin deafen the ears, the poisoned drinks of selfishness benumb our sensibilities, and we fail to see God's vision, fail to hear God's voice, fail to be impressed with God's Spirit, fail to note the sentinel warnings.

Let us briefly, rapidly, note some of the signs which show that we are nearing the coming of the Master.

I. The Increase of Knowledge

as foretold by Daniel the prophet (Dan. 12:4, 10). How the Word of God glows and shines to the earnest student! How it points steady fingers at the fast-multiplying evidences, revealing undesignedly God's two-fold witness of its truth! How its deep mines of spiritual truth are revealing their inexhaustible treasures even to a people slow to comprehend, and who largely skim the surface, and want to be told easy things! How all the researches of the ages tend more and more to demonstrate its truth of prophecy and precept, of its plan of salvation and personal Saviour! It all declares, dear reader, that Christ is coming.

II. Increase of Riches

the apostle James (5:1-8) declared there



Republica Street, Limache, Chile, after the earthquake of Aug. 16, 1906.

Through the woman also was to come the Conqueror, who should dethrone sin in the flesh, and establish victory by righteousness.

By virtue of that promise and its earnest of God's Spirit, men fought life's battles and overcame. By faith they grasped the promise, and brought the power of God into their own flesh, and cast out sin, even to translation from this world, like Enoch and Elijah.

"When the fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God sent forth the Spirit of His Son into our hearts, crying, Abba, Father." Gal. 4:4-6. But the sonship of God's children, while manifested in an overcoming life, is not yet revealed in glory. This is the time of wrestling and strife, of temptation and trial, of sorrow and suffering, of the sufferings of sin and Satan. Yea, "the whole creation groaneth and travaileth in pain together until now." The whole creation of God,

for we shall see Him as He is." 1 John 3:2. "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subject all things unto Himself." Phil. 3:20, 21. The power of that working is now, in this time of warfare, manifest in His children in the overcoming of self and sin and worldliness. Here in this life, it changes the spirit and character. Then, at His coming, it will change the body, and make the mortal immortal.

Christ is therefore coming again. He promised it over and over, that His church might never forget it. "I will come again, and receive you unto Myself." John 14:3. "This same Jesus," said the angels, "which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward

would be in the last days. Have we seen it? Who has not seen it? And the fortunes continue to pile up, till the coming billionaire is not only talked of as possible, but probable. But little do the money-makers think of the ceaseless grind of bone and blood and muscle and life in which the mighty trees of so many growing fortunes are planted. What do they say to you, to those oppressed, and to those who feel for the suffering ones? "Be patient therefore, brethren, unto the coming of the Lord. . . . Stablish your hearts; for the coming of the Lord draweth nigh." We soon shall greet our King.

III. The War Spirit

is still dominant in a world groaning under war-wrought debts. Every year adds to its awful burdens. While the last year has seen no great war, it has witnessed a great and mighty nation conquered by a more active one, writhing in agony over destructive warfare between her classes, and intestinal conflicts are eating the heart out of all attempts at stable government. Other nations at peace with the world are relegating to junk heaps what a little while ago were monsters of destruction on the deep, but with anxiety and feverish haste are building far more effective battle-ships, limited only by the power of the people to bear heavier taxation. Not swords into plowshares, but metals which ought to be used in arts preservative are moulded and cast into weapons of war to satiate the brute appetite for destruction. The nations are saying that we are nearing home. Joel 3: 9-12; Jeremiah 25; Rev. 16: 12-14. Every gun that is fired in sympathy with the great war fever, every item of news which tells of greater ordinance, more powerful explosives, more effective weapons, are voices crying, "Armageddon is at hand; the King is soon to appear."

IV. The False Cry of "Peace and Safety"

foretold by prophet and apostle (Isa. 2: 3-5; 1 Thess. 5: 3) still echoes around the earth. Peace societies are organized with good intent by the promoters; peace congresses are held, and good resolutions passed; we are told that there is a smooth sea ahead and no breakers; but the preparation for war goes grandly on. Some persons even argue that the preparation for war bodes peace. As well might we argue that the constant and increasing training of boxers would lessen pugilistic encounters. What do all these voices declare to you? "For when they shall say, Peace and safety; then *sudden destruction cometh upon them*; . . . and they shall not escape. But ye, brethren, are not in darkness, that that [great] day [of the Lord] should overtake you as a thief." The way before will be rougher still. Armageddon's hosts are preparing for the great battle of the day of God Almighty. Then Christ will come.

V. "Distress of Nations with Perplexity"

is one of the signs Jesus gave of the nearing end. Not Russia alone is troubled. Her conqueror Japan has her internal perplexities. China is a seething hot-bed of discontent. France is stirred by socialistic, pa-

pistic, anti-Jewish, and monarchistic propaganda, and is halting between a consistent liberal government and the Papacy, with the latter threatening endless trouble. Germany is seemingly stable only by the friendship and support of the Papacy, and the compromise is sapping her very vitals. England is struggling with increasing poverty, socialism, and growing Catholicism. The great prosperous United States is rearing a mighty fine brood of surging, rebellious, anarchistic discontents in both high and low life, among rich and poor. Other nations of the earth are hot-beds of revolution or are not worthy of weight in the world's balance. But all join in one mighty chorus, saying, The kingdom of man is soon to end, and the kingdom of the Lord's Christ to begin. Can you not hear it?

VI. Spiritism, Mis-called Spiritualism,

says, in a thousand muttering, whispering

Only in the light of God shining upon history can it be read aright. And so few seem willing to learn that. Through the slumberous haze of more than a century and the present glamor of the seeming rejuvenescence of the Papacy, the Dark Ages look dim. The persecutions of Waldenses and Albigenses are forgotten, the massacre of St. Bartholomew is a thing of the past, the decadence of Austria and Italy and Spain, and the ruin of France in her bloody revolution, all results of papal domination, are all misread, while the Papacy poses as the preserver of law and order, of commonwealth and society. And the great blind world believes it more and more, while with incredible swiftness and rapid growth she is entangling every nation within her toils, not the least of which is the great Republic of the West. Her amazing progress tells us that we are nearing the time of the destruc-



Home of Admiral Simpson, Vina del Mar, Chile, after the earthquake of Aug. 16, 1906.

forms, despite its diabolical author, that Christ's coming is near. The Master so foretold it by His own word and by inspiration as one of the occurrences in the last days. Isa. 8: 19; Matt. 24: 23-27; 2 Tim. 3: 6, 8; 2 Thess. 2: 9, 10; Rev. 16: 13, 14. It is one of Satan's last efforts to revive the false and delusive beliefs of the heathen ages, based on his first lie. Gen. 3: 3, 4. Spiritism includes in its shapeless, conglomerate mass "Christian Science," "New Thought," "Buddhism," "Theosophy," "Mormonism," and many other delusions. By all these manifestations Satan is trying to lure the Christian sailor onto the bars and shoals which lie outside the harbor mouth. Praise God for the lighthouse of His word which gleams above the deceptive waters.

VII. The Power of the Papacy

to corrupt and destroy governments seems not to be felt at all save by one great government of earth; namely, France; but France sees it from an earthly view-point alone, and it is likely to profit her but little.

tion of all earthly kingdoms. Christ is soon to take to Himself His great power and reign.

VIII. Increase of Crime

in the most highly civilized lands, in lands most enlightened by Christianity, is so awful that pen can not record it. The world is satiated with its news. A few years ago the revelation of Boss Tweed's corruption in New York, unearthed by Samuel J. Tilden, astounded and horrified the world. Since that time what city of any size has not seen and known in its own municipal government such records of crime as would put to shame Tweed and his confederates? Senators, congressmen, legislators, governors, great insurance directors, trustees of all kinds, engaged in all sorts of business, from standard oil to walking delegate of a labor union, have been convicted of graft, robbery, fraud, arson, perjury, and in some cases assassination, to further their schemes. Something must be worse than ever before known, or come close home to a community to even stir

men into soberness over the awful revelations. It is so great, so wide-spread, it touches so many, that a relation or a friend of almost every person in the country is touched and tarnished; and public sentiment can not be rightly aroused, as reformers like Lawson are learning. The money-mad greed of the human heart is at the bottom of it all. All this the Bible declares is characteristic of the last time, the closing years of the reign of man, as set forth by so many scriptures. Isa. 5: 8-25; 59: 13-20; Matt. 24: 12; 2 Tim. 4: 13. Awful calamities arouse for a little time, and then the money-mad, pleasure-crazed world turns to its wickedness as seen in San Francisco to-day, seemingly a hundred times worse than a year ago.

IX. The Spiritual Declension

among God's professed people is sadder than all else, because in the ruin of the church is involved the ruin of the nations and of the world. "If the salt has lost its savor," where is the hope of preserving the carcass? By the power of the united preaching of the pure Gospel there would be before the world a true standard of morals. God's law would be lifted up as the great sin detector, the great conscience regulator. The coming of Christ, with all of its dread and blessed events would be placed before the world so that men would believe it. The certain coming judgment, from which there is no appeal, would have taken hold of men's hearts and brought wholesome restraint into their lives. And to save all from sin and its ill consequences, Jesus Christ would have been set forth the personal Saviour of men. But greatly wanting in most or all of these aspects has been the present-day preaching. And because of it, both church and world are becoming fearfully corrupt. Ethical standards are gone, the atonement is a dead thing, and the Bible a book of tropes and parables not wholly up-to-date. All this is foretold in Matt. 24: 12; 2 Tim. 3: 15, and many other scriptures. Paul tells us that we may know that a list of eighteen different sins will in the last days be visible among those who have a form of godliness but deny its power.

What has been the consequence?—Having lost the power and unity of God which comes through faith, the church is endeavoring to supplement that unity by federation, that power by union with the state. And the last year has witnessed the greatest demands in this direction on the part of the professed church, in the Protestant Federation of New York a year ago, and the American Federation of Catholic Societies, held four months ago in Buffalo. To these demands the state will bend and yield. But the church will fail in both her objects. The vital truths of Christianity will be ignored in the federation, and the civil power, like that of Egypt of old, will break and pierce fatally the one who leans upon it for support. Moreover, together state and church will form the beast and false prophet, the rerudescence of the Dark Ages, foretold in Revelation 12 to 18. What do they say?—The end is near. The Deliverer is soon to come.

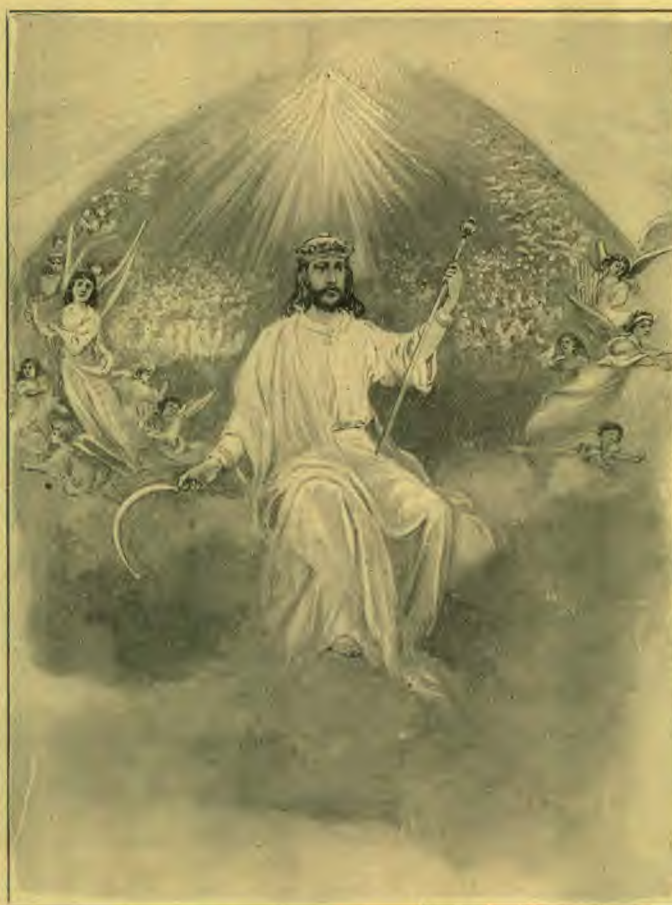
X. Last-Day Scoffers. 2 Peter 3: 3, 4.

But as the church is warned of these

things, as Christ's coming is pointed out, how often do we hear the sneering cry, "Where is the promise of His coming?" Even so were we foretold; and the man who scoffs at Christ's coming is himself a sign that it is near.

XI. The Aged Earth.

In God's plan it is not old. The years of eternity are His, and to all of His do they belong. Moses was not old at one hundred twenty, yet some men are old at twenty, because of sin. The world is old because of sin. It has become broken and decrepit. All along the way disease has racked its frame, ever since the blood-poisoning of sin entered its system. It tried to throw it off at the flood. Hydrotherapy could not cure it. Only the purifying fires of the last day can extirpate the fatal virus, and then it must



"Through the open scroll of heaven that shall fold and roll aside,
We shall see the Man of Sorrows, who for love was crucified,
'Mid the untold hosts of heaven, King of Kings, and glorified,—

Our God is marching on."

—"Battle Hymn of the Kingdom," by Frances E. Bolton.

be touched by the life of God ere it blooms again in pristine Eden beauty.

What a year it has been. In January, Mexico, Colombia, and Ecuador were shaken by earthquake. Much damage reported, and 2,500 persons killed.

In February, Vesuvius belched forth her fiery torrent, lasting all through March, burying towns, killing hundreds of people; Society Islands swept by cyclone and tidal wave; repeated earthquakes in West Indies; coast towns of Colombia destroyed by tidal wave; towns, ships, and other property destroyed, and many lives lost.

In March, repeated earthquakes in Formosa, eight thousand killed,—loss \$45,000,000; volcanic eruption in Samoan Islands, destroying three villages, besides other great disasters in other parts of the world.

In April, Formosa again visited by earthquake; the awful calamity in Central California and San Francisco, from 500 to 5,000 killed. Loss probably one billion dollars.

In May, awful earthquake in China, great loss of life; minor earthquakes elsewhere, fearful floods in China, Washington, and Oregon.

In June, terrific cyclones and cloudbursts in Oklahoma and Ohio.

In July, a tornado in Texas, earthquake in New Mexico, just to remind the world of its insecurity.

In August came the awful earthquake in Western South America, destroying the city of Valparaiso and many other towns, resulting in the loss of 2,500 lives.

September reports earthquakes in China, the West Indies; a typhoon in China which destroyed \$20,000,000 worth of property, wrecking 600 ships and fishing junks, and 10,000 lives lost.

October records that mighty convulsions have taken place underneath the ocean waters; that the Gulf Stream has changed; and islands have appeared and disappeared. Besides these, there have been fires and accident without number.

We have noted only the greater occurrences of each month's record. Men are startled when these things occur at home. But in a little time they are forgotten, and saddest of all, sometimes by God's own people. Yet they are voices of God telling us that earth's latest pangs will soon be over. They are the breakers just outside the harbor bar.

XII. The Last Great Threefold Message

of Rev. 14: 6-14 has for sixty-two years been going to the world, weak and feeble at first, but now it has compassed the earth. It is going with a loud voice. It includes God's sovereign remedy for earth's awful disease of sin, the everlasting Gospel. It points out the confused condition of religion, and its results of not heeding God's remedy, "Babylon is fallen." It warns against all union of church and state, the worship of the beast or his image, and all that leads to it. It lifts once more the divine standard of the commandments of God, and the faith of Jesus. It is filled with, or should be, nay more, it is, the everlasting good tidings of God to a lost world. It is ours to believe. It is ours to give. It is now ours to demonstrate our love to God for His goodness in giving us this message.

In a little while it will be over. Far beyond us God is leading. Far beyond us His voice is speaking in myriad forms calling men to Him. Join the great chorus which declares,

"The Lord is coming, sound it forth
From east to west, from south to north."

Every evidence that Christ ever came buttresses the truth that He is coming again. Every demonstrated failure in human government is an appeal to Christ to come and end earth's misrule forever. Every funeral cortege wending its way to the silent city, every gravestone pointing heavenward, every victim of fever and famine, of lust and crime, all oppression and suffering, all the myriad voices of misery and want and wo unheeded

or unheard by man, who is powerless to heal or help, are cries for the Healer, the Deliverer, the Redeemer, the King, to come.

What then is duty?

"When ye shall see all these things, know that He is near, even at the doors."

In the light of all these God-given evidences, the wise man will make it the first business of his life to prepare to meet his King, to prepare to work for God, to do all in his power to save as many as he can from the world's wrecks of sin. The Master declares:

"Behold, I come quickly." Let every heart respond, "Even so, come, Lord Jesus."

THANKSGIVING, ANCIENT AND MODERN.

ONLY the most selfish heart refuses to return thanks for favors and blessings. More especially is this true when the favor comes from one in authority, one of power, one who is in nowise bound or under obligation to render the favor, but who from purely unselfish impulses of love and good-will bestows the blessing. The man who accepts the kindnesses of another without thanks has ever been looked upon with contempt. The Lord of all life and blessing grants a bountiful harvest. But few of all the recipients of divine watch-care and blessing return even verbal thanks, not to mention "tithes and offerings" from the harvest. Yet in a way man is a thankful being. Through the history of the ages we read of men and nations rejoicing and giving thanks for the good things of life.

The idea prevails with many Americans that Thanksgiving is an American institution, but both sacred and profane history show that the custom of setting apart a time for giving thanks is an old one. After the long, weary wanderings of Israel from Egyptian bondage to independence in Canaan, they settled down to regular agricultural and pastoral lives. There, as he had promised, God blessed them in basket and store. His pleasure in them was manifest

THANKSGIVING.

OVER and over and over again
God's harvests fall in the hands of men,
And never weary our Father is
Of feeding these clamorous children of His;
Of ripening the grain and painting the fruit,
And giving the oak its sturdier root;
Of wrapping the corn in its husk away;
Of hiding the seed for the wand of May.
Over and over and over He pours
Into our bins the bounteous stores.

Over and over and over again
God sets His hope in the souls of men;
The joy in the joy, the gift in the gift,
The light that enters through sorrow's rift,
The swifter days and the starrier eyes,
The strange, deep peace in the heart that sighs;
The thrill that says, "He is very near,"
The trust that owns, "He is now and here";
Over and over, in all our living,
His mercies come, and we keep Thanksgiving.
—Olive E. Dana.

by His blessings. They had rest from their enemies, and Jehovah their God was with them. What more natural than that they

return thanks to Him? Nay, more, but before they themselves partook of God's blessings, they must render thank-offering to Him.

Knowing that the Lord would protect their homes in their absence, the people gathered from all parts to attend the ingathering service. With much fruit and grain of the harvest they came, and with many cattle and sheep for sacrifice.

From the Jews the surrounding nations learned the custom of giving thanks for the fruits of the earth, tho of course they looked to their gods from whom they considered their food, their country, the light, and all they possessed, to come. They therefore consecrated a part of all their property to the gods, and not necessarily that they considered that the gods needed it, but to show their gratitude. To quote from an ancient writing: "Therefore, as soon as the harvest was got in, before they had tasted of the fruits, they appointed libations to be made to the gods. And as they held their fields and cities as gifts from their gods, they consecrated a certain part, in the temples and shrines, where they worshiped."

AN INSPIRED SONG OF THANKSGIVING.

Psalm 150.

Praise ye Jehovah.
Praise God in His sanctuary;
Praise Him in the firmament of His power.
Praise Him for His mighty acts;
Praise Him according to His excellent greatness.
Praise Him with trumpet sound;
Praise Him with psalttery and harp.
Praise Him with timbrel and dance;
Praise Him with stringed instruments and pipe.
Praise Him with loud cymbals;
Praise Him with high sounding cymbals.
Let everything that hath breath praise Jehovah.
Praise ye Jehovah.

The Romans had the same custom of making an offering to the gods before tasting their new corn or wine. And not only the first-fruits, but the choicest of all their fruits were thus devoted. The poet expresses the thought thus:

"My grateful fruits, the earliest of the year,
Before the rural god shall daily wait.
From Ceres' gifts I'll cull each browner ear,
And hang a wheaten wreath before her gate."

Many European nations have thanksgiving days commemorating some turning point in their history, victory over enemies, relief from siege or famine, freedom from oppression, or other like event. These are made times of great rejoicing, the story of the event being often rehearsed in verse and song. The old English thanksgiving festival, coming after harvest, more nearly corresponds to the Jewish ingathering, being a season in which all joined in thanksgiving for the bounties of the harvest.

Our own Thanksgiving originated in hearts which knew the Bible, and had often kept the English "Harvest-home." Therefore,

after that first meager harvest reaped by the pilgrims in the New World, in 1621, it

THE JOY OF HARVEST.

(Isa. 9:3.)

THE joy of harvest is a seemly thing!

The husbandman hath toiled and waited long,
'Mid storm and sun and shower to rise and sing
His triumph song!

The joy of harvest is a little thing

Compared with that sweet joy God's children know,
Who o'er a promise tried and proven sing—
Made long ago.

The heart grows sick and faint with hope deferred,

Then cometh the desire; and to God's own
The dearest joy is that He kept His word
Upon His throne.

Let patience have her perfect work in all,
In lower things or higher, small or vast;
For while God's rainbow gleams there must befall

Sure joy at last.

—Winifred A. Iverson.

was that Governor Bradford appointed a day for Thanksgiving. That they might have more than their usual fare, four men were sent out fowling, that as he said they "might, after a more special manner rejoice together." Thus came the first Thanksgiving by Christians in America. Two years later a terrible drought was in the colony. Again the people were called together, this time for fasting and prayer. As they prayed, the rain began to fall; the drought was broken, and the governor again appointed a day of thanksgiving. On several occasions in the early history of the colonies, seasons of anxiety were turned to rejoicing in this way; as for example in Charlestown when the arrival of supplies from Ireland saved the colonists from starvation.

The thanksgiving season became one of family reunion, care for the poor, and general rejoicing. The day was in the early times appointed by the governors of the colonies. This was the custom up to Lincoln's administration; since then the President has set the time by proclamation, many governors doing the same. Custom has practically fixed the day as the last Thursday in November.

Dr. Adam Clarke, in his Commentary on the Old Testament, makes the following statement in this connection, summing up present conditions and ideal conditions in few words:

"The rejoicings at our harvest-homes are distorted remains of that gratitude which our ancestors, with all the primitive inhabitants of the earth, expressed to God, with appropriate signs and ceremonies. Is it not possible to restore, in some godly form, a custom so pure, so edifying, and so becoming?"

As the children of Israel sang psalms of praise at their feasts of ingathering, shall not all we who rejoice in the salvation of the Lord in these days "bring an offering," and join in ascribing to Jehovah thanksgiving and praise?

MAX HILL.



THE GREAT SALVATION

By GEO. W. REASER.

GOD'S OMNIPRESENCE.

"Do not I fill heaven and earth, saith the Lord."

A PLAN of salvation which does not provide a means whereby its author is in infinite touch, at all times, with each individual who seeks its refuge must be a dismal failure. If the plan of salvation under consideration does not supply a resource by which the God of our salvation, can be *ever* and *always* on our battle-ground, it is a great delusion.

Not infrequently an army or a detachment of an army has been brought to disaster and gloomy defeat, because the commander-in-chief was not on the battle-field to cheer them on to victory.

The Christian life is an intensely real battle. It is a constant warfare against "principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places," and Satan himself "goes about as a *roaring lion*, seeking whom he may devour."

Does the plan of salvation, of which we speak, have a resource whereby its Author is ever and always on the battle-ground of each and every member of the human family, who seeks its protection?—It does, its Author is ever present.

The faith of some is staggered at the thought of God's omnipresence. They become confused over the fact of His having both a *personal* presence, and *in person* dwelling in a definite place, and at the same time being present in all portions of His vast universe, and so they flounder in the meshes of pantheism, not recognizing that while "He dwelleth between the cherubim," He has an Agency—His omnipresence—whereby

He Fills Heaven and Earth.

Thus David speaks to God: "O Lord, Thou hast searched me and known me. Thou knowest my downsitting and mine uprising, Thou understandest my thoughts afar off. Thou compasses my path and my lying down, and art acquainted with all my ways. . . . If I ascend into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." Then, recognizing the Agency by which God is present, taking cognizance of everything, whether in darkness or in the light, he said, "Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence?" Here, then, is the secret of God's omnipresence revealed. He has a Representative whereby it is possible for Him, while *in person* still seated upon His throne, to fill heaven and earth and to enter the secret recesses of the soul and read the thoughts of every being. He notes even the sparrow's fall.

The plan of salvation has the essential resource to make it effectual, available, and operative in every place; for it is not only possible, but *positively assured*, that its

Author is always present with each individual who by faith places himself within divine protection. In fact, the very existence of subordinate life requires constant connection with the Fountain-head, the *Source of life*. A momentary severing of this connection would produce instant death, for in Him alone do "we live, and move, and have our being."

In the very beginning of the creation of this world, "the Spirit of God moved upon the face of the waters." Here we have the evidence of life-current, flowing from the Source of life, to bring light out of darkness, and beauty and order out of chaos.

While the inspired Record employs such emblems as water, wind, oil, and the sap flowing through the plant, to illustrate the Holy Spirit, yet perhaps the best agency that can now be used as an object-lesson of this resource of the plan of salvation is electricity; and doubtless it would thus have been used

PRAY AND HOPE.

Heart that prayeth, ever hope,
He who reigneth there is Love;
Cast on Him thine anxious care,
For He heareth all thy prayer.

Art thou weary? rest on Him,
Wipe thine eyes by tears made dim,
He that formed thee by His power,
Will be with thee every hour.

Heart that prayeth, ever hope,
Cling to faith, thine anchor's rope,
Till thou shalt behold His face
Shine on thee in radiant grace.

LILIAN S. MARDEN.

by the Saviour had electricity been a known agency to the people of Bible days.

The work of creation may be illustrated as follows: Let us suppose that a great ship has been built, and is lying helpless upon the "ways," ready to be launched. The master of ceremonies gives the word, a finger presses a button, a current of electricity is liberated, which starts the sea-monster, weighing perhaps twenty thousand tons, on its first brief voyage into the briny deep. Again, suppose that preparation has been made for a world's exposition. A half score of miles of shafting for operating ten thousand machines is in position, the opening day has arrived, vast throngs are in waiting, everything is ready for the beginning of the exposition, but the machinery is "dead." The electric button is touched, perhaps by a hand a thousand miles away, a Niagara of power is connected, the miles of shafting revolve, ten thousand machines seem thrilled with life, and the people look on in admiration.

The Creator is the great Master of ceremonies, the Director of all the energy in the universe. He speaks, His Spirit puts His living Word into operation, a world

springs into existence. He speaks again, it is clothed with life in plant, flower, and tree. Again, and the waters swarm with life, the atmosphere with winged creatures, the land with beings of various form, and last of all—as the crowning work of this creation—man is made in the image of God, and with mind to commune with his Creator. Thus it is that "He spake, and it was done; He commanded, and it stood fast." We are told that by this same Agency "He garnished the heavens," or set those brilliants therein, which illuminate the day and sparkle all the night.

[The next article is entitled, "Examples of the Operation of the Spirit."]

THE RESULT OF FORGETTING GOD.

MRS. E. G. WHITE.

A GREAT crisis is just before us. Men boast of the wonderful progress and enlightenment of the age, but God sees the guilt and depravity of the world. The heavenly Watcher sees the earth filled with violence and crime. Wealth is obtained by every species of iniquity. By robbery of God and of their fellows, men are amassing fortunes. Everything that they can grasp is made to minister to their greed. Avarice and sensuality bear sway. Men revenge themselves on those who, they suppose, have hindered the success of their ambitious projects. They have accepted the enemy of all good as their leader, and have become imbued with his spirit.

The world is a theater, and the actors, its inhabitants, are preparing to act their part in the last great drama. God is lost sight of. With the great masses of humanity, there is no unity, except as men confederate to accomplish their selfish purposes. God is looking on. His purposes in regard to His rebellious subjects will be fulfilled. The world has not been given into the hands of men, tho God is permitting the elements of confusion and disorder to bear sway for a season. A power from beneath is working to bring about the last scenes in the drama,—Satan coming as Christ, and working with all deceivableness of unrighteousness in those who are binding themselves together in secret societies. Those who are yielding to the passion for confederation are working out the plans of the enemy. Cause will be followed by effect.

Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. God's people should be preparing for what is soon to break upon the world as an overwhelming surprise.

A Call to Christians.

The people of each age will be judged by the light they have received. The church of to-day has been favored with great light and many opportunities—favored even as Chorazin and Bethsaida were favored. How Christ longed to see some fruit from the labor He expended on these cities. And how greatly He longs to see His church of to-day standing in freedom from sin. O that those for whom He has wrought so mightily

would strive to be like Him in character! How it would cheer His heart to see them partaking of His nature, their works testifying to their faith in God, and to their realization of the obligation resting upon them to work for Him.

Many wonder at the blindness of the Jews in rejecting Christ. Had we lived in His day, they declare, we would gladly have received His teaching. We should never have been partakers of the guilt of those who rejected the Saviour. But too often, when obedience to God requires self-denial and sacrifice, these very ones stifle their convictions and refuse to obey.

God expects us to gain every day a clearer understanding of His will. He asks for the consecration to His service of all that we have and are. If you have caught a glimpse of Heaven's truth, turn not away. Be not disobedient to the heavenly vision. Walk in the light you have received, and your pathway will grow brighter and brighter. In the light shining from Calvary, you will see the sinfulness of sin, and you will see also God's willingness and power

to save from sin. The Lord holds out to you the offer of partnership with Himself. Uniting with Christ, you can work the works of God.

Christ's Coronation Day.

On His coronation day, Christ will not acknowledge as His any who bear spot or wrinkle. But to His faithful ones He will give crowns of immortal glory. Those who would not that He should reign over them will see Him surrounded by the army of the redeemed. They will see the head once crowned with thorns crowned with a diadem of glory.

In that day the redeemed will shine forth in the glory of the Father and the Son. The angels of heaven, touching their golden harps, will welcome the King and His trophies of victory—those who have been washed and made white in the blood of the Lamb. A song of triumph will peal forth, filling all heaven. Christ has conquered. He enters the heavenly courts accompanied by His redeemed ones—the witnesses that His mission of suffering and sacrifice has not been in vain.

not, I judge him not; for I came not to judge the world but to save the world." John 12:47.

When His chosen disciples wished to call down what they believed to be condign punishment upon those who would not receive the Master, He rebuked them, and said:

"Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." Luke 9:50-56.

And therefore His chosen apostle to the Gentiles expressed most admirably the true thought of Christianity:

"Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11.

"Not that we [apostles even] have lordship over your faith; but are helpers of your joy." 2 Cor. 1:24.

In the above is set forth in the most unequivocal terms man's equality before God, and his absolute freedom of choice to believe or not believe. Search as we will throughout the world, and we will find no other religion possessed of such principles. There are orders and decrees in the hierarchies of all religions outside of Christianity. There are and have been compulsion of conscience and enforcement of religious dogma, till peoples groaned under the mighty burden of inequality and intolerance. But when Christianity held these great principles before the world, the honest in heart, the longing of soul, flocked to its standard, willing to die if need be to uphold such a religion, holding such glorious principles.

Search as we may again throughout the world, but we will find but one of earth's governments which has emblazoned these principles on her escutcheon and boldly given them to the world; and that nation and government is that of the great Republic of the West, the United States of America.

In the very charter of her liberties and of her existence, we find this great truth:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men."

In the Constitution, or fundamental law, of this nation there is the following, adopted in the very morning of the nation's existence.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The same wonderful document declared that no religious test should ever be required for those who might aspire to any of the offices within the gift of the people.

And these two principles, above all things else, were the lodestones of attraction drawing the oppressed and the liberty-loving from the tyranny of the Old World to take their place under the broad folds of the banner of the free republic.

Both specifications are met in Christianity, the religion of the Lamb, of all religions in the world, and both are met in this nation of all the nations of earth. The conclusion is therefore inevitable that the two-horned beast is a symbol of this government.

We will consider in our next the dragon voice of the two-horned beast.

THE PAPACY IN PROPHECY

By ABDIEL.

THE TWO-HORNED BEAST.

THE ten-horned, seven-headed beast of Revelation 13, representing the union of church and state in the Dark Ages, centering in the Papacy, at the close of its forty-two months' persecutions went into captivity. The Papacy lost its power to persecute in 1798 when Pius VI. was taken into captivity where he died.

Just at this time the prophet witnesses another scene which he describes as follows:

"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed." Rev. 13:11-15, A. R. V.

Note the symbols: A "beast," government. "Another beast," a power in addition to, and outside of the Old World powers symbolized by the seven-headed beast. Out of the "earth" in contradistinction to the "sea," out of which the previous beast arose. As the sea represents in prophecy multitudes, people, nations, etc. (Rev. 17:12), the earth must indicate a section of territory outside of the great nations of the Old World.

What Power Is Symbolized?

What government or nation was coming upon the world's stage of action in the close of the eighteenth century? There were none in the Old World. There were none in South America. There was but one of any account and importance, which at that time was entering upon the stage of action and moulding the world; and that was this government and nation. Do the specifications of the symbol meet in this nation? There are two distinctive ones; he had two horns like a lamb; he had a voice like a dragon.

A "lamb" in the Revelation, and throughout the Bible, is the symbol or type of Christ Jesus. So He is represented in Rev. 5:6 as a lamb having seven horns, the fulness and perfection of power. Two of those elements of power possessed alone by the Lamb, peculiar alone to Christ's government or plan, is possessed by the government represented by the two-horned beast. These two elements of power are peculiar to both and to no others.

What two elements in the teaching of Christ can be applied to a civil government? There are two belonging to Christianity alone of all the religions in the world. These are the principles of the equality of man and freedom of choice in matters religious. In other words, civil and religious liberty. Christianity declares that the

"God that made the world" "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:24-26.

Jesus declared to His disciples:

"One is your Master, even Christ; and all ye are brethren." Matt. 23:8.

As to religious liberty, or freedom to believe or not to believe, Jesus Himself said:

"If any man hear My words, and believe



"IN EVERYTHING GIVE THANKS."

BY MRS. L. D. AVERY-STUTTLE.

It was the day before Thanksgiving. Steadily the great flakes of snow came down. Already they had heaped high, billowy drifts against the tiny cottage across the field, until they had crept almost halfway to the little chimney that peeped timidly out like the head of a big black turtle. The whistling wind shook the shaggy coats of the old pines and sent the flakes whirling in every direction.

In another cottage, but little better than the one described, and just opposite, sat a woman considerably past the prime of life, watching the storm. Her hands were hard and brown, and her dress poor; but in her eyes was a look of patient endurance, and on her brow was stamped the peace of God. Still, somehow, to-night, her thoughts go back over the years—years filled with constant service for others—years of weariness and anxiety, of poverty and monotonous toil. Hanging over the tiny window in the little bedroom is a motto. It catches Aunt Lisbeth's eye as she wearily raises her head:

"In Everything Give Thanks."

"I've always tried to do it," she mused, "but somehow to-night it just seems as if life isn't hardly worth living. I s'pose the Lord wants us to learn some lesson that we're awful slow about learning—don't you think so, father?"

Uncle Toby had just stepped inside, and was just shaking the snow from his threadbare coat.

"Why, yes, Lisbeth, I s'pose so," he replied wearily, "tho I *did* hope the Lord was going to give us something for our old age, since we found out that that coal vein runs right through the back lot. But I guess it's no use hoping. The men said to-day that it wasn't noways likely it would ever be any good. I tell you, Lisbeth, the ways of the Lord look pretty hard, that's a fact. I can't understand it; we've always tried to serve Him."

"Don't give up hope, father, the Lord'll provide somehow, He always does; I've tried all my life to live up to that little motto hanging up in the bedroom, and I don't mean to give it up now, if everything *does* look gloomy."

"I guess I'll get ready now and run over to brother Henry's, he probably wants his supper by this time—poor fellow;" and Aunt Lisbeth pinned her shawl over her head, put on a pair of heavy boots, and started on her errand of mercy—the third she had made since morning—to the little house across the way, of which the reader has already had a peep.

We will follow her as she struggles wearily through the drifts, until she stands in the

little room, dimly lighted by one window.

"Lisbeth, Lisbeth, is that you? Have you come?" calls a weak voice from the corner. "I've been thinkin', sister, to-morrow's Thanksgiving—the ground's all white, I'm thinkin'. Will you give me a little more gruel, sister? I ain't goin' to trouble you much longer—I'll not see another Thanksgiving Day. It's a bad time for a burial, just now, Lisbeth, but if it's God's time, I trust I'm ready."

"No, no, brother, cheer up; this storm makes us all a bit gloomy, I imagine. But come, now, let's you and I count our mercies, since Thanksgiving's so near; there's many a mercy the Lord has shown us if we *are* poor; first, I'll make your gruel, and then we'll have a word of prayer."

The voice of prayer was often heard in the

"FEAR THOU NOT."

THE winds may sweep o'er the deep, wide sea;
May scatter the fruit, and spoil the tree;
The waves may roll, or the darkness drear
Be 'round my path, if I may but hear
The Master's voice
Say, "Do not fear,
For I am near."
The earth may quake—or may be no more;
The mountains fall, or the thunders roar;
The hosts of evil with pomp and song
May lure and beckon to paths of wrong,—
If I but trust
The Saviour's power
In that dark hour.

FLORA E. YERGIN.

little room, but never had the listening angels bent nearer than on this Thanksgiving evening, in that snow-covered cabin among the old pines. Many a year Aunt Lisbeth had tenderly ministered like a guardian angel to her invalid brother; but, tho the passing years had left their mark on brow and form, they had left no bitterness in the tender, trusting heart. "In everything give thanks" had always been her motto; and so on this night the gentle voice is lifted in a prayer of thanksgiving for the infinite gift of God's dear Son, and for His Holy Spirit. She thanks Him for His priceless Word, and that she is able to read and understand His rich promises; that strength has been given her these years to minister to her brother, and that, tho poor in this world's goods, their bread and water has been sure.

"Amen," faintly murmured the sick man. Now, Lisbeth, I'm goin' to sleep; good night."

An hour later, Aunt Lisbeth peeps in again, but the restless form under the faded coverlet is quiet now, and the trembling fingers are still.

For many years Aunt Lisbeth had been mother, as well as sister, to the crippled

brother for whom life had held but few joys. Patiently and uncomplainingly she had shared her few comforts with him, thankful to be able to minister to "one of the least of these." The winter snows were never too deep, nor the stinging frosts too cold to keep Aunt Lisbeth from faithfully performing her self-appointed tasks. The neighbors had feebly remonstrated at first, and some of the members of the church had suggested the poorhouse. But Aunt Lisbeth had listened in tearful silence.

"Well," remarked the nearest neighbor, Mrs. Black, to her friend, Mrs. King, after the funeral, "I hope *now* that Aunt Lisbeth can have a rest. That poor soul has just lifted, and tugged, and sacrificed for that sickly, unfortunate brother of hers, till she's just about given up the best of her life,—never could go anywhere nor do anything,—beats all!"

"Yes," agreed Mrs. King, "and she's patient as Job; and Uncle Toby's just as patient as she is; and if ever I took to sympathize with her, sure's you live, tears would come into her eyes, and she'd point up to that motto of theirs hangin' over the door:

"In Everything Give Thanks."

So I learned to keep still."

One day about a week after the funeral, Uncle Toby brought a letter from the post-office; letters were quite scarce at Uncle Toby's, and Aunt Lisbeth opened it with a little flutter of hopeful anticipation.

"Look here, Tobias," she whispered, "do you s'pose maybe those coal men are going to pay you something for that coal vein on the back lot, after all?"

Her voice trembled for very eagerness. But Aunt Lisbeth had not noticed the postmark, or she would have known better at once. "Why, Tobias, see here; this letter's from Sara Ann out in Texas,—poor thing,—let me read it; and this is what she read, with dim eyes filled with sympathetic tears:

"DEAR LISBETH:

"I'm coming to live with you—and to die with you, too, maybe. Nobody else'll have me. Ellen and Jim are moving away, and they don't want me—so I'm coming. I'm sick all the time—so I won't eat much, that's *one* good thing, for I s'pose you're poor as ever—"

Lisbeth did not finish the letter at once. She bowed her tired head on her toil-hardened hands, and cried; but hers were not tears of selfish sorrow.

"Do you feel called on to give thanks, Lisbeth?" gravely questioned Uncle Toby.

"Yes, yes, Tobias, 'In everything give thanks; for this is the will of God in Christ Jesus, concerning you,' murmured Lisbeth reverently; only,—only I *do* wish, Tobias, that coal money'd come, wouldn't I get Sara Ann something good to eat and some nice, warm clothes for winter? she was never kept half warm enough, and that's what makes her rheumatiz so bad, I believe." And so Sara Ann came; the neighbors said Uncle Toby would have remonstrated, but he knew it would do no good. "The Lord must love Aunt Lisbeth most as well as he did Job, I do believe," declared Mrs. Black

when she saw the invalid drive up. "I declare there's another instalment of work and self-denial for Aunt Lisbeth."

And so it was; the days wore away, one after another, but instead of the kind and gentle old brother who had passed away and whose burdens she had so long carried, Aunt Lisbeth's loving hands must minister to a peevish, ill-tempered old woman. Sometimes Lisbeth would look tearfully over to the old house, and long to hear the soft, gentle voice of the dear old man, instead of the cross, fault-finding words which were now her constant reward. And yet, with the loving heart of true faith, she never murmured. Sometimes Uncle Toby would notice her looking wistfully at the motto that had been her daily guide for so many years. But the blessed Lord has His eye upon His jewel; and that Eye never slumbers nor sleeps. She was learning the lesson of faith and patience in the school of Christ.

The Thanksgiving days came and went. But the slow years left no trace on Aunt Lisbeth, except a few more white hairs about the temples, a little deeper lines on the calm brow,—that was all. She had learned to make every day a thanksgiving.

At last there was another funeral at Uncle Toby's. The poor, peevish invalid was laid to rest, and it was the gentle hands of Aunt Lisbeth that prepared the wasted body for burial. "Now," every one said, "Aunt Lisbeth and Uncle Toby may rest from their labors. But the increased expense of the past few months had made sad inroads in the little savings, and Uncle Toby was getting hardly able to care for the little garden. Aunt Lisbeth noticed it, but her faith in the Lord never wavered, but her favorite text was quoted oftener than ever.

At last another Thanksgiving morning dawned, cold and cheerless; but there was a bright fire on Uncle Toby's hearth, and a cheery voice in the kitchen was singing: "O praise ye the Lord in the beauty of holiness."

"I wish, Tobias, you'd read the fifth chapter of Second Chronicles this morning for worship,—you know it was while the singers were praising the Lord that He came down, and His glory filled the temple. Maybe He's got something real good for us,—some good news, or something—and He's waiting for us to praise Him."

And so the chapter was read, and the praise was offered.

"Good morning, Uncle Toby, here's a letter for you," said a good-natured voice at the door.

"You read it, Lisbeth,—my eyes aint so good as yours."

Somehow, Aunt Lisbeth's hand trembled, and such a mist gathered before her eyes that she could hardly read:

"Tobias! Tobias! the coal men are going to buy the back lot at last—at last! Bless the Lord, O my soul, and all that is within me bless His holy name." "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

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MRS. D. A. FITCH.

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INDEED, I tremble for my country when I reflect that God is just.—Thomas Jefferson.



SUNDAY-LAW AGITATION IN CALIFORNIA.

DR. BOYD, a Presbyterian clergyman of Fresno, delivered a Sunday-law discourse in that city on the 29th ult. The Federated Trades having started a Sunday-closing movement, he took occasion to invite them to his meeting. After going over the stereotyped plea of man's need of physical rest, he asks, "Now what is the remedy for all this?" And his answer is, "A Sunday law." This old plea that the workingman's rest must be on Sunday in order to be effective is getting rather stale. It is a fact that more physical waste is caused by wasted hours at night, which ought to be employed in natural rest, than is caused by seven days of labor with proper use of the night hours. But this fact goes for naught when a Sunday law is wanted. The theory is that a Sunday rest makes up for all excesses. Nine-tenths of the working men, in whose behalf so much pitiful plea is made by people other than themselves, use the Sunday rest to sleep off the Saturday night's excesses, rather than to recuperate from the week's labors. Many of them who do not work on that day come out Monday morning in worse physical condition than they would have been if they had done an ordinary day's work on Sunday. But Sunday-law argument never is very logical, so the refraining from honorable toil on that day is presented as the great antidote for all fatigue.

Just how men are to be made to rest who usually get very weary on Sunday by other means than through honest labor is not made clear. But it is intimated that a very effectual ingredient of Sunday rest is worship, and it is only a step from declaring what men shall not do on Sunday to prescribing what they shall do in order to make the prohibition effective. Of course, if men prohibited from work on Sunday persist in doing those things which injure them physically more than honest employment would, the state, in order to be consistent with its physical-rest theory, would have to apply the only antidote—prescribe the manner of rest; have the Sunday institution applied in all its beneficial features. This is the true logic of the physical-rest Sunday doctrine. This is not imagination; it is just what did occur in the very beginning of Sunday laws—about sixteen centuries ago—and the principle is the same to-day, just as sure as human nature is the same.

We are not ignorant of the argument that Sunday laws have not gone to that extent in the United States; but it is also true that the leading advocates of Sunday enforcement are not at all satisfied with the character of the Sunday laws of any state. There is a constant purpose to have them more stringent and more effective as soon as public sentiment to that end can be worked up. This Fresno clergyman, whose discourse we have mentioned, openly admits that the question "has its roots in religion." And the eventual purpose has been hindered in the United States by the fact that California has not yet been wrought up to the point of enacting a general Sunday law. This has been a complaint for the last quarter of a century. This is why we have had, time and again, prominent Sunday-law advocates from east of the Rocky Mountains endeavoring to enthuse the people in this state on this subject. It was one of these imported educators who conceived and promulgated the scheme of a physical-rest plea for compulsory Sunday observance. It was thought to beguile the people into accepting this scheme, because on its face it was only a *civil*, and not a *religious*, law.

But it was and is only designed as an opening wedge. When it was first proposed, it was said in the inner councils—but occasionally let out—that "half a loaf is better than no bread; we will take what we can get, and ask for more as public senti-

ment can be made to bear it." It has also been represented on more than one occasion that victory in California would be hailed as a victory and as an impetus for a general stiffening of Sunday legislation all over the land. Especially would it be deemed a veritable boom for national Sunday legislation.

For several years the advocates of Sunday legislation have been counting on the labor-union element to help out in the Sunday-law scheme, but it is the agitators rather than the laboring men who have much enthusiasm on the subject. The matter of compulsory Sunday labor, like every other argument for Sunday legislation, is very much overdrawn. It is comparatively little of skilled labor that is conducted on Sunday, and in most cases where it is deemed urgent, the men are very willing to make the extra money. It is so also with most of the unskilled labor that is done on Sunday.

There is not a tithe of the compulsion about Sunday labor that some enthusiasts represent. But labor unionism is now a political movement, and, like

THE TIME IS SHORT.

(1 Cor. 7:29.)

THE time is short!

If thou wouldst work for God, it must be now;
If thou wouldst win the garland for thy brow,
Redeem the time.

Shake off earth's sloth!

Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way.
Up! linger not!

Fold not thy hands!

What has the pilgrim of the cross and crown
To do with luxury or couch of down?
On, pilgrim, on!

—Horatius Bonar.

other politicians, its adherents are desirous of making friends for their cause. They, too, are imbibing the idea that the churches as such are coming to be a power in politics; so they are willing to stand for a Sunday law in order to secure the influence of the preachers and other church leaders. They take this stand in some localities, just as some of the unions in San Francisco have lined up with the saloon element in the election of municipal officers. They are becoming quite proficient as politicians, especially in the way of currying favor with any class for the sake of influence. But, bear in mind, it is only the labor unions, and oftentimes only the officers among them, and not the far larger class of laboring men, who are taking any special interest in the Sunday-law agitation; and the unions only take such special interest where they see—or think they see—some other advantage to be gained.

But in Dr. Boyd's plea for a California Sunday law, he says there are being affected "two millions of working men who never have a Sunday—a rest day." Inasmuch as the whole population of California is less than two million, we have here a specimen of the exaggeration usually indulged by Sunday-law agitators. He probably has reference to the country at large; but the other states already have their Sunday laws. He is referring especially to railroad employees. But the representation that railroad employees never have a rest is very much overdrawn. Some have daily runs, but these daily runs are short runs, giving ample time for physical rest. Where runs are long, the men have their periods of lay-off. However, these periods of rest are not always on Sunday; they vary as to days and

time of day. Ah! that is the point that the Sunday votary is after; his physical-rest law means laying off on Sunday—"it has its roots in religion." If a man were to lie off half of every day, as some of them do, or two days in a week, as many railway postal clerks do, that would not satisfy the Sunday agitator's idea of physical rest.

That the thing "has its roots in religion" is further demonstrated by every proposed exemption clause for those who rest on the seventh day. Such exemptions are invariably based on the requirement that those who so rest must do so "religiously" and "conscientiously."

Suppose, however, that there are a few—and comparatively they are a very few—who are *compelled* to work Sunday; why is every one, whether he need such physical rest that day or not, to be compelled to rest because some one else may need it. Why should one man be compelled to eat at a certain time because another man needs to eat. If certain parties are forcibly depriving others of needed rest, let the law cover the offender against individual rights. That is the legitimate province of civil law.

But such a law would not please the Sunday agitator. What he wants is to have the rest given on Sunday. A law might compel the offender to give his employees or his family all the rest they need, or can afford to take, yet it would not satisfy the Sunday agitators unless the rest were on Sunday. What they want, and will not rest until they secure, is enforced Sunday observance. It has been demonstrated elsewhere that even exemptions are only pretexts to ward off opposition for the time, and that these will be repeated as soon as the sentiment can be secured. The republican way, the democratic way, the *Christian* way, is to keep religious legislation, compulsory observance of any religious dogma, out of our state laws. No man's physical needs require any such perversion of civil and religious rights.

WANTON RECKLESSNESS.

WOULD they do as much to save life, to help the poor, to save a soul, as to lower the "record" of a previous auto race? These questions ought to come home to our reckless racers, who risk their own life and that of many others in the great reckless races being held more and more frequently. Here is a New York paper's account of an incident in the Vanderbilt race in the first week in October:

"Hedged in by the crowd and unable to escape from in front of Elliott F. Shepard's 130-horse-power Hotchkiss racing auto, Curt L. Gruner, of No. 158 Hope Avenue, Passaic, N. J., was struck by the blunt hood and dashed twenty feet along the Vanderbilt Cup course yesterday morning during the running of the race.

"The accident occurred on Shepard's sixth lap when he had arrived a short distance above Krug's Corner on Jericho Turnpike, at Mineola. Nearly every bone in Gruner's body was broken, his skull was crushed, and he died instantly. In its flight the body hit a woman, knocking her twenty feet along the road. Her clothing was drenched with blood, and the terrifying sight bereft her of reason. Screaming and pulling at her hair, she ran away from the scene over the level fields. Friends followed and took her to a physician.

"It was impossible for the deputy sheriffs to control the mob of 30,000 spectators that tried to get to the scene. The crowd swarmed on to the course, and the racers that followed Shepard flashed into sight before the men and women could be driven back. Unable to check their speed, the racers bore down on the crowd at sixty miles an hour.

"The flagman waved the yellow danger signals frantically in an endeavor to halt the racers, but it was too late. With clubs and their fists, the deputies and flagmen fought back the crowd until a narrow opening was made, and through this perilous lane the daring drivers piloted their cars at sixty miles an hour or more.

"This is the second victim of Shepard's fast driving. He ran down and killed a little girl in France over a year ago, was tried and sentenced to prison for three months. The case was bitterly fought in court, and he was eventually let off on the payment of a fine and a sum of money to the victim's family."

"SABBATH" AGITATION IN NEW YORK.

THE cause of enforced Sunday observance has received considerable attention in Elmira, N. Y., through the annual meeting of the State Sabbath Association, which was held October 28-31. The association represents fourteen denominations, and the occasion was the sixteenth anniversary of the organization, which is an auxiliary to the American Sabbath Union. The Elmira papers have given liberal notices and reports of religious liberty meetings held in the city at the same time by Elder John S. Wightman and his wife, Mrs. Lulu Wightman. The former is religious liberty secretary for the state of New York, and Mrs. Wightman is a well-known evangelist. Both the *Gazette* and *Star* gave quite full reports of her talks on religious liberty. A good supply of religious liberty literature was also circulated in the city. It was fitting that while the so-called Sabbath Association was disseminating its compulsory Sunday observance sophistry, the people should be given the truth as to what such a movement would mean if fully successful; namely, an entire change in the civil and religious character of our government.

The founders of this republic wisely omitted the principle of state-enforced religion, and the measure of liberty and material prosperity which the country has enjoyed is almost wholly due to this fact—to say nothing of the influence for religious liberty which it wielded in the Old World. But the success of the efforts to establish the principle of religious legislation—advocated by "sabbath" associations, the National Reform Association, and the Reform Bureau—will cause a radical reaction from fundamental principles. This fact has been amply demonstrated in the measure of success the movement has already attained. It is a time for the lovers of liberty to be on their guard. Politicians, especially candidates for public office, are coming to regard the movement as a political power to be reckoned with at the polls, and are therefore disposed to compromise and even to make pre-election pledges to favor politico-religious schemes.

PLEDGED TO SUNDAY LAW.

ALL the candidates for the Legislature from Fresno County, Cal., were pledged during the campaign to support a Sunday law at the next session of the Legislature. So says Dr. Thomas Boyd of the Presbyterian Church of Fresno City. This is one point, and in this connection we have another statement made during the same discourse:

"I was present at Mount Hermon, just above Santa Cruz, this summer at a large and representative conference of laymen and clergymen from all parts of the state, when this matter of a Sunday law or rest-day came up for consideration. After a very lengthy consideration of the subject, a large and influential committee was appointed to bring the question before the churches of the state."

If this is not in the line of church and state union, where would one expect to find it? This is also an acknowledgment that the Sunday-sabbath institution is dependent on state law for its foundation. It reveals the advocates of the man-made "sabbath" leaning on the arm of flesh that their institution may be sustained. This they would not feel compelled to do were they not conscious that they have no backing in the Word of God. A religious institution must have some basis, and if not sustained by divine authority, it must press the human pretext all the more. Politicians are not wise in allowing themselves to be thus coerced by the influences of religious intolerance. By such precedents they place themselves at the mercy of this growing political power, and will eventually find themselves in toils that they now deem impossible.

There is another point worthy of their attention. The tendency of those politicians who are involved in politics of a questionable character is to make a cloak of reform, even of religious reform. And the most convenient pretense is an advocacy of Sunday-lawism as an antidote for all kinds of evil. Advocating the Sunday law by men known

to be morally and politically corrupt has been conspicuous even in the national halls of legislation. It is coming to that point that the conspicuous advocacy of some such religious measure by a politician of no religious character naturally gives occasion for the query, What species of corruption is he desirous of covering? The more corrupt a candidate, the more he will feel the necessity of doing something that he is assured by the political preachers will secure the support of their flocks.

Thanksgiving is manifested by the Lord's people in proclaiming His goodness and mercy to the world. Even the natural man will take delight in telling of a favor that he greatly appreciates. In fact, this is a special evidence that favor is appreciated. How much more then should the disciple of Christ testify to the goodness of God for His wonderful salvation. "O give thanks unto the Lord, for He is good, for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy; and gathered them out of the lands, from the east, and from the west, from the north, and from the south." To the end that we receive the spirit of proclaiming this goodness and mercy, it is essential that we have an abundance of faith ourselves. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."

The Chain Letter Again.—We note from various exchanges which come to us that the chain-letter scheme is being pretty thoroughly worked in all parts of the country. That letter asks that the recipient offer a certain prayer. This prayer is said to have been written by Bishop Lawrence. The receiver is also asked to copy this prayer and send it to nine other persons. He is told that he who will not do this will be afflicted with some misfortune, that one person who failed to do this met with a horrible accident, while he who does it will find great blessing. We have before said that the thing is a mere superstition on the face of it, and advise all our readers to let the chain break with them whenever they are thus afflicted. We have also stated before that we believed Bishop Lawrence had nothing to do with the matter at all. To confirm this, we wrote to the bishop, enclosing a copy of the letter and prayer, and received the following reply from his secretary:

Office of the Bishop, the Diocesan House,
Boston, October 24, 1906.

DEAR SIR: Bishop Lawrence has had nothing to do with the endless prayer chain which is being circulated through the mails. He hopes that those receiving them will destroy them and stop their circulation. Denials to this effect have been published in the Associated Press, in the local press, and in the church papers. You are quite at liberty to publish a denial to this effect if you wish to.

Yours sincerely,
REGINALD MOTT HULL, Secretary.

We say again that we hope the readers of the SIGNS OF THE TIMES will pay no regard to requests of this kind.

The elections are over, and we are sure that there are many, very many, who are devoutly thankful that they are in the past. Many of the candidates and their friends have lived a strenuous, intemperate life for weeks. Some of them will never be healthwise what they were before. Drinking and smoking seem to be the concomitants of a great deal of the political life in America. What a blessed thing it would be if men could deliberately plan and take their choice of the best men for the important offices to be filled! At the time this notice is written there are some uncertainties in regard to the election of many candidates, but results may be given in general regarding the leading states. California elected a Republican governor, Hon. J. N. Gillett. In New York Mr. Hearst was defeated by fifty thousand plurality, when it was predicted that he would win by one hundred thousand. Doubtless he

deserved it. The present governor-elect is the Hon. C. B. Hughes, well known for his investigation in the insurance scandal. Pennsylvania swung away from reform and back to its old party rings and corruption. We will note the various governors which have been elected in our next issue. The election demonstrated this, that it matters not how good a cause a man represents, if he be outside of the strong, dominant party lines, there is little hope for his election; while, on the other hand, however corrupt a man may be, if he has the backing of the regular dominant party, he is carried to victory with his party. It is such things as these which make politics hopeless of reform, and yet the Christian knows that reform, true reform, never lies in politics; it must reach deeper than politics go. The power for reform must reform men's hearts and morals; and the only reform power there is in this world is Christianity, not the Christianity that is connected with politics and the world, but the Christianity that takes hold of individual hearts, through individual faith.

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SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., NOVEMBER 21, 1906.

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The price of this issue is five cents, single copies; 25 to 75 copies, three cents each; 100 copies or more, at two and one-half cents each. Give it a wide circulation.

Space does not permit us to tell our readers of the good and important things which the SIGNS OF THE TIMES has to present in the future. Other papers aim to please and instruct in earthly matters; this journal deals with issues of eternal importance.

The last few days, since our lumber came, and the last cut on this page was made, has shown wonderful progress in our building. The rafters are all up, and before this note is made up into pages, a portion of the galvanized steel roof will be on. Delightful music is the sound of the hammers these days.

THANKSGIVING TO GOD.

SURELY it was a discouraging outlook that faced the directors and employees of the Pacific Press Publishing Company as they stood around their burning building the night of July 20, with no power to stay the fire or save the contents of the building. The smouldering embers of the next morning were an even worse picture, and yet we were not discouraged. There were many causes of thankfulness on the very face of it.

First of all, we thanked God that there were no lives lost. Not a single soul injured physically.

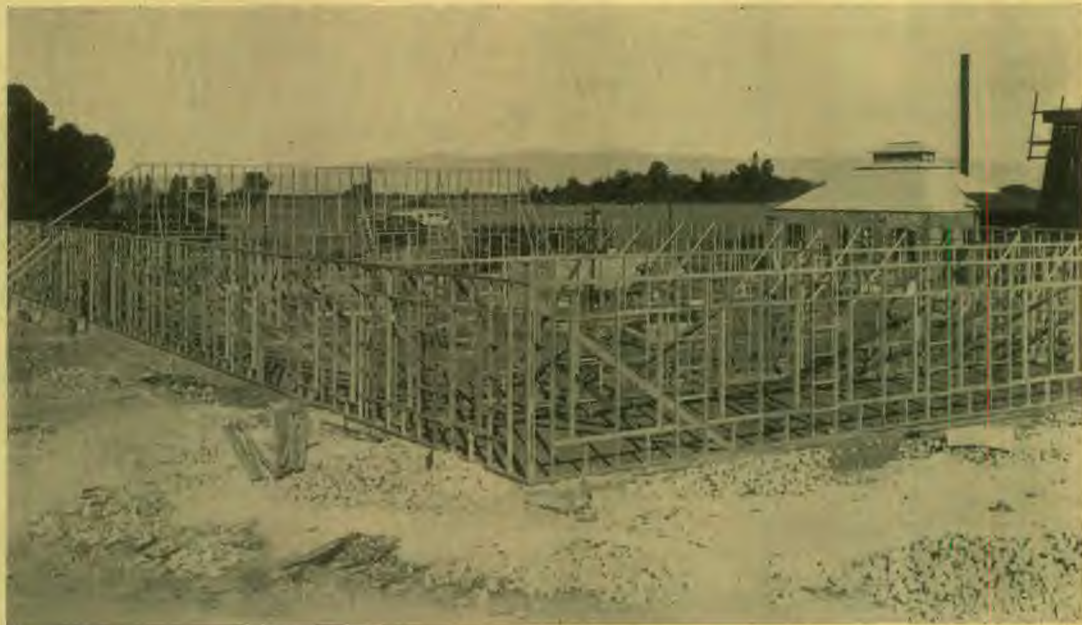
Secondly, we were thankful that that which the building represented was not destroyed in the building itself. The building itself stood for a message, but that message would go to the world even tho the building were in ashes. Notwithstanding our loss of hundreds of thousands, God's old Book with its message was left. For that we praised Him.

We felt also to praise Him for His sweet Spirit

We are thankful to God that He is leading us over the new path. Formerly we had been engaged in printing the great Gospel message, with more or less of the world's work with all of its temptations in competition, in strife for good paying jobs, in the constant wrestling and commingling with the intense commercialism of the age. We were using splendid talent, which ought to be consecrated to God's work, in work for the world. From all these the fire separated us, and we have been thankful to God every step of the way since that time that so it did.

We have been and are thankful to God for the expressions of kindness and support and fellowship and hearty good-will which have come to us from our friends in this cause and our friends outside of

One of the largest Sunday-law associations in the country is that of New York. A recent meeting was held in Elmira, where special effort has been put forth to make more effective the empire state Sunday law. Our representative was at that meeting. At the same time the International Religious Liberty Association held two mass meetings in the city. These mass meetings were well attended, and the people were given a splendid opportunity to hear both sides. Recently Police Judge Bogart rendered a decision in a Sunday-law case in which the right of trial by jury was denied and the defendant was convicted. Surely every true American citizen ought to see what the denial of jury trial means. The counsel for the defendant in this case was Hon. John B. Stanchfield, one of New York's



Framework of the New Pacific Press Building, taken October 21.

our organization and work. We esteem these highly because of the help which these expressions have given us. "A word spoken in due season, how good it is!"

Humanly speaking, it looked at one time as tho we could not build again, but we are grateful to God that in the place of the ashes and ruin is rising another building, more economical in its simplicity, more convenient in its arrangement, and better fitted in every way for the prosecution of our work; and so at this period of the year, when men all over the country are giving thanks from various motives and for various things, we, too, wish to join with them and express also our devout thanksgiving to God for

leading lawyers. Our next issue will contain report of this meeting with illustrations of the prominent men who took part in that convention. That report will discuss the principles involved, and all our readers ought to know what they are. We hope that our friends of religious liberty will give the SIGNS OF THE TIMES, which will keep to the front these great vital questions in both church and state, a large circulation.

God First.—Harriet Beecher Stowe, in speaking of the old-time New England Thanksgiving service, says: "Great as the preparations were for the dinner, everything was so contrived that not a soul in the house should be kept from the morning service of Thanksgiving in the church." It should be so now; God should be first, but O, how changed!

"Life and Health" for November is an excellent number. We wish we had more space to notice it. Get and read it and live it, and you will feel that your investment is not worthy of mention. Send for it for a year. A neat magazine with cover; only fifty cents; five cents a number. Address LIFE AND HEALTH, Takoma Park Station, Washington, D. C.

While the doctors quarrel the appendicitis patient may learn something. Great Paris doctors are divided as to whether grape seeds cause the difficulty. Dr. Metchnikoff, the celebrated bacteriologist, affirms, "I have never in all my experience discovered a grape seed in an appendix."

The Fall of the Ostrogoths.—In our issue of October 17, page 6, first column, third line from the top, the types make the fall of the Ostrogoths to occur in 533. That is a mistake. It should have been 538.

It is only the tried soul which comes into perfect harmony with Jesus Christ. He is the tried stone of God's eternal character-building; those built on Him must also be tried stones.



View of the Pacific Press Building the Night of July 20, 1906.

which came to us the very night of the fire when we met to counsel, about two o'clock in the morning, to make what decisions were necessary for our employees, to send telegrams to important centers, to thank God together for His goodness in preserving us, and to seek Him for light that we might know the way out of the difficulty.

all His mercies and goodness to us, a renewed expression of that which we feel every day; for we would learn even in all these afflictions, and the clearer light which has shone through them, and the greater blessings which have come because of them, to in "everything give thanks, for this is the will of God in Christ Jesus" concerning us.