

Signs of the Times

"Give Thanks unto the Lord"



Chicago
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SIGNS OF THE TIMES



The Home of the "Signs of the Times."

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Signs of the Times.

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

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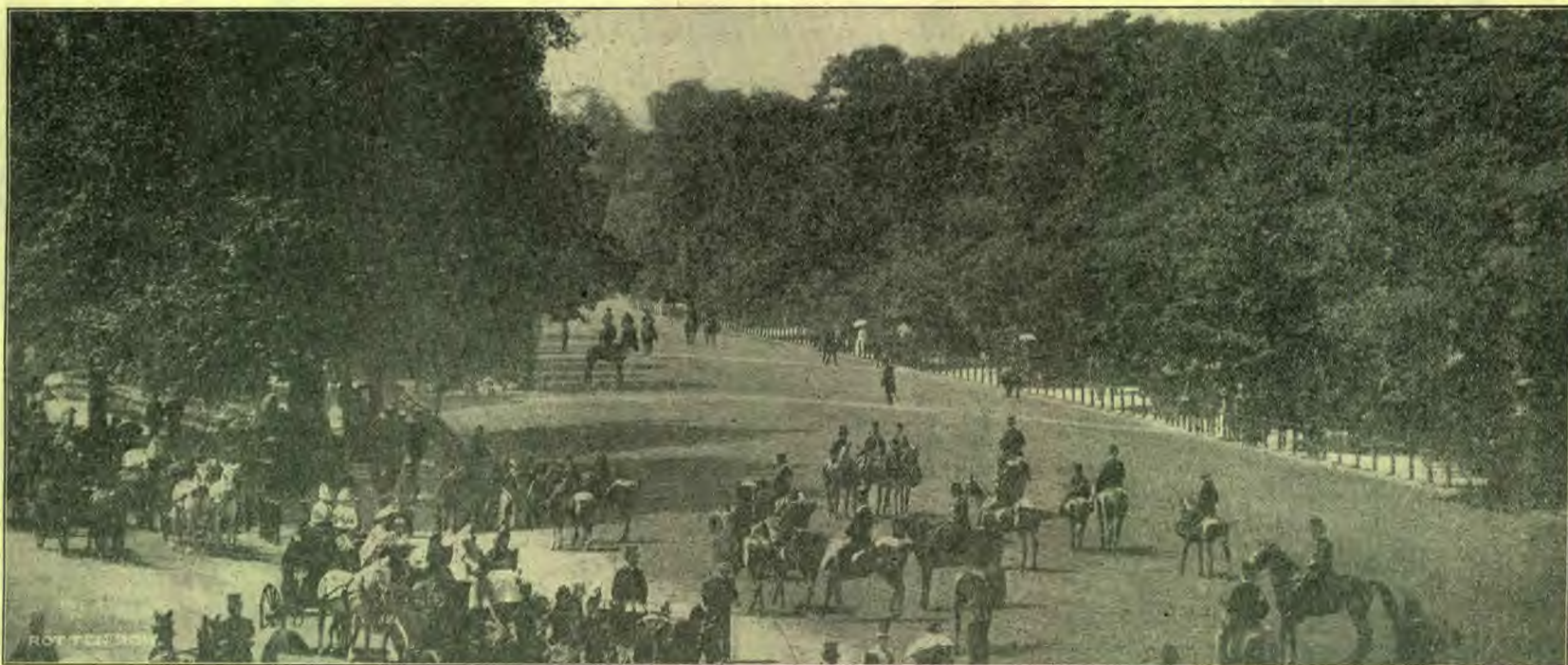
MILTON C. WILCOX, - - - - - EDITOR
W. N. GLENN, }
A. O. TAIT, } - - - - - ASSOCIATE EDITORS

THE ROYAL WAY.

THERE are many ways in this world: ways of beggars and peasants; ways of princes and nobles; ways of kings and emperors; but the ways of all lead to one place—the grave. That grave may be a hole in the ground in some potter's field, or it may be a magnificent mausoleum of costliest marble. But the one head rests as peacefully as the other, and both alike are ignorant of all things else; for thus saith the scripture: "Put not your trust in princes,

the world. The road has been paved with skulls and bones, and cemented with the blood of oppressed and suffering humanity. All the triumph which the way has brought has been at the expense and sacrifice and slavery and wo and misery of others. Empires have been wrecked, nations impoverished, the fairest lands despoiled and devastated, thousands have been slain, or worse than slain, that a royal way might be cast up, and a poor mortal walk therein. We need not recount them; the student familiar with history will recall not a few. What wonder that these royal names of the royal ways have undergone change, not wholly unmeaning, sometimes full of meaning, among the mass of people.

and choose the royal way of God. Truly the prophet has said, "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Prov. 16:25. There is a curse which reaches the whole length of the way of sin; but there is blessing in God's royal way. "Blessed are the undefiled in the way, who walk in the law of Jehovah." Ps. 119:1. There is death in man's way; but in the royal way of God there is life; for "in the way of righteousness is life; and in the path-way thereof there is no death." Prov. 12:28. The soldier of God may lay down



"Rotten Row," supposed to be a corruption of the French Term, "*Route de Roi*," meaning the route or way of the King. It is a beautiful way or road, in Hyde Park, London, extending from Hyde Park Corner to Kensington Gate, one and one-half miles long. It is ninety feet wide, separated from a promenade fringed with soft green turf. Some of the most brilliant displays of wealth and fashion in the world's metropolis are seen here in the afternoons, and at the church parade on Sundays. The Route, or Way, of the King in many places of earth has, because of sin and corruption, become morally, "rotten row."

nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:3, 4.

—o—

VERY crooked are many of these ways of men. Many have led through dark forests of sin and crime and wickedness. Many of the ways have been over the hills and rocks of hardship and toil, of wo and pain. Many have wound devious paths through the everglades of sorrow. Many have followed ways of selfish pleasure, ending at last in the ashes and detritus of burned-out hopes. Other ways have been respectable, well-traveled ways, but ending in hopelessness and nothingness.

—o—

SOME of the most crooked ways, the most wicked ways, have been the royal ways of

BUT there is a Royal Way which knows no corruption. It is not called that because the King alone travels it, but because the King made it for His subjects to walk in—subjects purchased by priceless ransom. It is lifted above the lowlands of lust; it sinks not to the sloughs of wickedness, or the pits of corruption. It is a highway cast up, ballasted in living rock upon a like foundation. That royal way is the way of God's commandments, the way of holiness, the way of righteousness, and life. "As for God, His way is perfect; the word of Jehovah is tried." Ps. 18:30. It is the way of His precepts. Ps. 119:27. It is the way of His commandments. Verse 32. It is the way of His statutes. Verse 33.

—o—

O, SOUL, why not turn from your own ways which end in disappointment and death,

in the midst of his struggle to sleep for awhile, but he will know that the Master will awake him in the glad morning of the resurrection. There is unmitigated, hopeless sorrow in the ways of earth; but there is rejoicing in the royal way of God's "testimonies." Ps. 119:14. There is peace and surety in God's way; for "great peace have they that love Thy law, and they shall have no stumbling-block." Ps. 119:165. Every blessing of the royal bounties is found in the royal road of God. Peace, joy, life, strength, righteousness, are the elements of His way. It is the way of Christ; "I have kept My Father's commandments, and abide in His love." John 15:10. Why not choose it, and choose it forever? Why not pray the prayer of God's servant of old. "Teach me, O Jehovah, the way of Thy statutes; and



I shall keep it unto the end. Give me understanding, and I shall keep Thy law; yea, I shall observe it with my whole heart." Ps. 119:33, 34.

PERVERSIONS OF DOCTRINE IN THE LAST DAYS.

JUST as sure as there were true prophets in olden times, there were also false ones. Such is the positive statement of the apostle Peter, who says: "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost. But there were false prophets also among the people, even as there shall be false teachers among you." 2 Peter 1:21; 2:1. Satan's scheme for destroying souls is hinged on the perversion of truth; so wherever we find truth, in this world, we may expect to find falsehood; if there were no truth there could be no falsehood.

Among the signs of Christ's second advent, given by Himself, is this, "Many false prophets shall rise, and shall deceive many." Then it follows that there will be true prophets in the last days, or there would be no false ones. Satan would have no use for that special mode of deception, or perversion of truth.

The Lord also tells us of the extent of the pernicious influence of such work: "And because iniquity shall abound, the love of many shall wax cold." This being given as the direct result of the teaching of false prophets, it discloses the fact that such work will have an extensive influence on believers, and will have the effect of causing them to backslide.

Naturally this would be just what the adversary would most desire—the confusion, the discouragement, and the consequent backsliding of those who had been wont to receive light and courage through the spirit of prophecy. This prophecy is one of the gifts bestowed upon the church when Christ ascended to heaven, and one of its purposes was the "perfecting of the saints;" for how long?—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." See Eph. 4:7-13.

Now how long will it take the church to come to this state of unity and perfection if any of the gifts or means designed by the Master for such consummation be taken away before the object is accomplished? How long will it take to perfect the saints in the knowledge of Christ if some internal influence be continually causing many to grow so cold and weak as to be easily led astray by the enemy?

We have referred to "internal" influence, because false prophecy, or perversion of prophecy, in order to gain great influence in the church must come in through those professing to be Christians. The closer they are connected with the membership of the church, and the more they have been trusted, the greater their influence when they begin to scatter doubt concerning any gift of the

Spirit or other tenet of the faith. Hymenæus, Alexander, and Philetus are examples. 1 Tim. 1:18-20; 2 Tim. 2:16-18; 4:14-16.

We have the prophetic testimony of Paul also, concerning this very church at Ephesus, where Timothy was when addressed as above. Paul had warned the elders of that church long before in these words: "Take heed therefore unto yourselves, and to all the flock, . . . for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:28-30. And to Peter's testimony be-

A SONG OF PRAISE.

Psalm 148.

Praise ye Jehovah.
Praise ye Jehovah from the heavens;
Praise Him in the heights.
Praise ye Him, all ye His angels;
Praise ye Him, all His host.
Praise ye Him, sun and moon;
Praise Him, all ye stars of light.
Praise Him, ye heavens of heavens,
And ye waters that are above the heavens.
Let them praise the name of Jehovah;
For He commanded, and they were created.
He hath also established them forever
and ever;
He hath made a decree which shall not
pass away.
Praise Jehovah from the earth,
Ye sea monsters, and all deeps;
Fire and hail, snow and vapor;
Stormy wind, fulfilling His word;
Mountains and all hills;
Fruitful trees and all cedars;
Beasts and all cattle;
Creeping things and flying birds;
Kings of the earth and all peoples;
Princes and all judges of the earth;
Both young men and virgins;
Old men and children;
Let them praise the name of Jehovah;
For His name alone is exalted;
His glory is above the earth and the
heavens.
And He hath lifted up the horn of His
people,
The praise of all His saints;
Even of the children of Israel, a people
near unto Him.
Praise ye Jehovah.

fore noted, should be added his statement of results: "And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you." 2 Peter 2:2.

We may also be assured that whatever the Lord designs to make specially prominent at any time will be counterfeited or specially opposed by the emissaries of the adversary, both in and out of the church—preferably within, if possible. It is so with the doctrines of the near advent of Christ, of the resurrection of the dead, of the mortality of man and immortality only through Christ, of the unconscious state of the dead, of the saints' inheritance in the earth made new, of reformation concerning the Sabbath of the Lord "according to the commandment," of the sanctuary in heaven, of the spirit of prophecy in the church in the last days, and

of other points of "the faith which was once delivered to the saints," and concerning which the Lord would have His people specially put in remembrance in the last days, as a final preparation for the judgment.

The manifestation of the spirit of prophecy is an emphatic promise for the "last days." The fulfilment of this prophecy began on the day of Pentecost (Acts 2:16-21), but the "last days" must include the last day of probation, when the Spirit will be withdrawn from unregenerate man, and prophecy will be of no further utility. Therefore it should not be a matter of surprise if we find it bitterly opposed and perverted as it becomes more prominent in the "latter rain," which must accompany the closing work of the Gospel of salvation. G.

EXAMINE SELF INSTEAD OF OTHERS.

A VERY plain exhortation of the Word of God is, "Examine yourselves, whether ye be in the faith." 2 Cor. 13:5. Strict attention to this counsel, a daily remembrance of its importance, would save the critical faultfinder a great deal of disagreeable experience. It would save him the bitter feeling that comes of habitually condemning other people, and of murmuringly reflecting against God because of unpleasant circumstances. What is deemed the adverse providence of God, is often the result of one's own misjudgment.

In Rom. 8:28 we read that "all things work together for good to them that love God, to them that are the called according to His purpose." Now the natural tendency is for one to imagine that what he would like to have is the thing that would be for his good. So if things do not come according to his liking, if even the known good thing does not come in the manner and at the time he would like, there arises a real doubt of the truth of the Word. One says, "I know that I love God, yet everything goes against me." Even the patriarch Jacob talked in that manner (Gen. 42:36) when circumstances looked dark to him. And David made a like mistake (Ps. 73:1-3) when he saw the prosperity of the wicked. Yet this kind of reasoning just reverses the Scripture.

If the one who complains in this way would but question his imaginary love of God, question whether the thing he desires would be best under the circumstances, whether he is prepared to make a right use even of good things, it would be far better than doubting the Word of God. The one who doubts God's promises is always critical of others, and condemnation of others is always an implied praise of self by comparison, tho it be unexpressed. However ardently one may protest his love for God, there is just one unfailing proof of such love. The Spirit gives us the proof by the pen of an apostle, in these words: "This is the love of God, that we keep His commandments." 1 John 5:3. Now the commandment-keeper loves his neighbor as himself, and men do not condemn themselves. "No man ever yet hated his own

flesh; but nourisheth and cherisheth it, even as the Lord the church." Eph. 5:29.

It is far better that examination be of self, and all condemnation be of self, in the light of God's Word; then one's life will be a condemnation of evil deeds in others. A consistent life is a far more potent reprovener than condemnatory words. The consistent life of faith and patience will experience the working of good out of the providences of God, even in this life of sin and sorrow. It is possible to "overcome evil with good," but no good ever can come of rendering evil for evil. "Put them in mind," says Paul to Titus, "to speak evil of no man."

G.

OUR ATTITUDE TO UNIONISM.

THE SIGNS OF THE TIMES holds to the right of men to organize into trade-unions, guilds, associations, or what not. If a man desires to submerge his individuality and choose a union boss or walking delegate to represent him, he has that privilege. He may make that union or organization so good and desirable that all may wish to join it, but he has no right to compel men to join. The rights of him who elects to stay out are as sacred as the rights of the unionist. He has a family to support, perhaps, as dear to him, as intelligent, and worth as much to humanity. Surely he should have equal right to work as he will, for *whom* he will, *when* he will, and for *what* he will, as the unionist.

If any organization under the sun can not succeed on its merits in winning and holding and controlling its members, and in convincing others without violence or coercion, it is worthy only to die. And this is as true of any religious institution as it is of any secular organization. If it be of God it will survive, if it be not of God and truth and justice, it deserves to die. Brethren of the labor unions, are you not willing that unionism should meet this test? If not, why not?

THINGS THAT GOD HATES.

IN the Word of God we are told of various things that are displeasing to Him. But the wise man designates some things that are especially disagreeable to God: "These six things doth the Lord hate; yea, seven are an abomination unto Him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19.

Here are seven things especially mentioned. They are briefly stated, easy to remember, and by studiously avoiding them, many other common stumbling-blocks will be taken out of the way. So many people will disclaim a tendency to any of these faults—few indeed will acknowledge even one of them; so deceitful is the human heart. Yet the very fact that God has seen fit to make special mention of these faults, placing them permanently in His Book "for our learning," shows that there is a special and urgent call for the admonition. Everybody can see

these evils prevailing on all sides, see them apparently becoming more and more prevalent in these last days. They are evidently contagious. It therefore behooves us all to note these things that are so very displeasing to our heavenly Father, and to beware of them as of a most dreaded disease. It is for this that the warning is given us. Give particular attention to the first and last specifications, if you are so very sure that you are innocent of the others. A proud look can not be disguised even from mortal eyes, and is disgusting even to those who indulge it in themselves. And the sowing of discord among brethren may spring from a very little idle gossip that "didn't mean any harm."

We are nearing the day of the Lord, and the things that He hates will not stand in that day. We can not afford to be bound by any of them.

G.

Question Corner

1938.—What Roman Catholics Worship.

How many gods do the Roman Catholics pray to? How many have they, and how many have been created or made of late years?

T. L.

Professedly they worship one God, yet they pray to or ask the intercession of a great many "saints," how many we do not know. We are not keeping an account of the number. There would be no particular profit to us to engage in such occupation. It does not help one in the truth to learn about the theories of error.

1939.—Intercession of Saints.

Can the saints hear the prayers and intercessions by Roman Catholics? And if it is so that the Virgin Mary can hear all the prayers, would she not have godly qualities and be like God?

T. L.

According to God's Word those who have died know not anything. Ps. 146:3, 4 declares: "Put not your trust in princes, neither in the son of man in whom there is no help; for his breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The prophet Isaiah (63:16) tells us that Abraham is ignorant of us. Surely if any of the saints were living it would be reasonable to suppose that the "friend of God" was among them. The apostle Paul tells us in the fifteenth chapter of 1st Corinthians that if there be no resurrection of the dead then they that have fallen asleep in Christ are perished. Job declares that when a man dies his sons come to honor and he knoweth it not; they are brought low, and he perceives it not. Job 14:21. Therefore, according to the Scriptures the saints, unless it would be those who were raised from the dead at the time Christ arose, do not hear the petitions offered them. The Scriptures tell us that those who sacrificed their sons and daughters and offered sacrifices to the dead, really sacrificed to devils. Ps. 106:28, 37; 1 Cor. 10:20.

Secondly, on the supposition that they are all living, they could not hear all the petitions offered them unless they possessed omnipresence. For instance, there are shrines of St. Peter in a thousand different places in this world, on opposite sides of the earth, where at the same moment petitions are ascending from some devotee of the saint. Would St. Peter, if he were alive, hear all these petitions? Then he would be omnipresent; and if omnipresent, then he is God. The Virgin Mary has devotees all over the earth, who are seeking her intercession at the same moment constantly. Does she hear them all? If so, she also must have the very essentials of deity, but to thus clothe human beings is to put them in the place of God and thus profane His name and throne and deity.

There is still further a thought in making intercession to saints, one which in the very nature of the case brings resultant weakness to those who do it. It places God farther away, and in the mind of the one who prays makes the human being more merciful and kind than the Lord Himself. Why should men and women ask those once mortal like themselves to intercede with an all-merciful God, one whose mercy endures forever, one who is pleased with all those who hope for His mercy. Jesus said, "Come unto Me." That means coming directly to Him with nothing between. The loathsome leper, whom everybody shunned, could come to Him and plead, "Lord, if Thou wilt, Thou canst make me clean;" and the Master, who is the same yesterday, to-day, and forever, put forth His hand and touched Him, and said, "I will; be thou clean." If we are to pray to any being in the universe, why not pray to Him who is everlasting love and through whom all the love that dwells in every other heart must come.

—O—

1940.—The First Commandment; Prayers to Saints.

Does the first commandment or any other one allow us to pray to saints?

T. L.

It needs but the reading of the Word of God to show the reverent believer that there is but one God, and Him only should we serve—"Thou shalt have no other gods before Me," or, as rendered by some, "besides Me." And the second commandment forbids the setting up of any kind of image or likeness or form of anything in heaven above or in earth beneath to bow down to or worship. Even God's mighty angel which had been with His people through all the ages forbade John to worship him, simply telling him that he was a fellow-servant with John and a fellow-servant with all his brethren the prophets, and that the prophet's duty was to worship God. Rev. 19:10.

—O—

1941.—Observance of the Sabbath.

My thought is that the Sabbath is a day of rest; is it right therefore to ride on the street-cars and pay one's fare? Is it not the same as making regular purchases on other days?

E. E. E.

The Sabbath is not designed as a day of mere physical rest. It is resting from our own works and using the day as a day of pleasant activity in God's service. The idea of physical rest came in because of men's sins and the physical weaknesses consequent thereon. Yet in the service of the sanctuary the priests did double work on that day, offering two lambs in the morning and two in the evening, instead of one at each time as on the other days. When Christ, the Lord of the Sabbath, was on earth, He spent the day in busy activity for the salvation of souls. The Jews said He transgressed the Sabbath commandment. He declared, "It is lawful to do well on the Sabbath day." What the commandment forbids is our own secular work. The divine commentary on that commandment is found in Isa. 58:13, 14, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

As to riding on the street-cars depends on the object we have in view. If we live so far away from worship that it is necessary to ride, we see no harm in using the street-car. It is not work of our own that we have initiated on the Sabbath, and we are simply using a public conveyance in serving the Lord. Yet in many cases a street-car is used where a walk would be just as well, and sometimes much better for those who took the exercise. Two or three miles' walk is not far for a well person. There is danger on both sides of using the Sabbath as a day of pleasure or mere physical enjoyment, or in getting Pharisaical ideas of it so as to make it a yoke which we are unable to bear. God designed that it should be made alike a day of rest and pleasure, a day of true, sincere worship and fellowship.



THE PAPACY IN PROPHECY

By ABDIEL.

THE TWO-HORNED BEAST.

The Dragon Voice.

IN our last study of Rev. 13:11-17 (see text below), we learned that the two horns like a lamb symbolized two principles found in the Christian religion of all religions, in the Federal Government of the United States of all governments. Therefore, in the *time* and the *place* of its coming up, as well as in its fundamental principles, the two-horned beast is a symbol of this government. It can apply to no other. All the specifications of the prophecy fit the United States alone. If it has not this application, we have a prophetic symbol applying to nothing, and one of the greatest of world-powers, the great republic of the West, has no prophetic symbol. Either supposition is unreasonable. If the only specifications of character were the lamb-like principles of equality of men and freedom of choice in religion, no one would demur to the application of the prophetic symbol to this country; for the character and fundamental law of the government demonstrate its truth.

Equality of man—republicanism—and freedom of choice—fundamental Protestantism—were the two mighty attractions in this government which brought to its shores from the Old World the liberty-loving hearts who braved all perils to find “a church without a pope and a state without a king.” The new republic engraved upon the reverse side of her great seal what her example and influence was rapidly stamping upon the dominating influences of the great nations of earth, *Novus Ordo Seclorum*, “a new order of things.”

Yet the same “sure word of prophecy,” which outlined the beginning of the career of this government, also declares that it

“Spake as a Dragon.”

The dragon is a symbol of the devil, the great “deceiver” of the world, the great instigator of all the tyranny and oppression which ever cursed the people of this planet. Rev. 12:9. Satan persecutes by inducing apostate and deceived civil governments to unite religion with the state and promulgate laws against dissenters. Thus, through seven great dominant dynasties, beginning with Babylon, the dragon, Satan, has persecuted the church. Rev. 12:13. The only conclusion, therefore, to which we can come is, that this government which started so grandly, with such noble principles emblazoned on her escutcheon, will forget those principles, connect religion with the state, and become a persecutor.

How Is This to Be Accomplished?

This is further shown in the prophecy. Note the forecast of the two-horned beast’s work in the scripture which is here repeated. Rev. 13:11-17:

“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. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name.”

1. He deceives the earth-dwellers by “great signs” which it was given him to do.

2. He causes the earth and those who dwell therein to make an image to the seven-headed beast.

3. He causes the earth-dwellers to worship both the beast and its image.

4. He gives life to the image and makes it speak.

5. The worship of the image is enforced under penalty of death.

6. It causes all to receive a mark in the right hand or upon the forehead as a mark of homage to the beast and its image, under penalty upon refusal of confiscation of all natural rights.

We will enter upon no extended discussion of the “great signs” by which the earth-dwellers are deceived. Suffice to say that this land above all others is “the land of marvels.” In discovery and invention, and in its impulse and opportunity and encouragement to discovery and invention, America stands pre-eminent. By her very cleverness she is winning homage from the world, which the devil will bend in a wrong direction.

Here, too, in America, in public manifestation, in the year 1848, started the very beginning of the wave of occultism which is sweeping the habitable earth. It was manifest first in Modern Spiritualism, with its marvels, gross, deceptive, and otherwise. The occultism of the oriental countries has taken advantage of conditions here, and has entered America as the promising missionary field of the world. But the old and new Buddhism, Theosophy, Modern Spiritualism, Christian Science, New Thought, Telepathy, Psychic Magnetism, Hypnotism, are all but different phases and forms of spiritism used by the devil, and based on the old Satanic deception and falsehood, “Ye shall be as God;” “ye shall not surely die.”

The church of Jesus Christ, the Protestant church at large, which ought to be the great

conservator of truth, calling men back from these deceptions, has lost her bearing. The Bible is no longer the word of God to her; rather it is a collection of religious myths, inaccurate history, mistaken philosophy, questionable traditions, variable ethics, expressing only the wisdom and experience of the ages in which its different parts were written. To this low condition “higher criticism” and “profound scholarship” has brought it, and even good men in the church who do not believe in all the deductions of the critics are fearful that the critics may be right, and are weakened in their convictions, uncertain as to conclusion, and timid as to assertion.

Many feel that there is a revival, an old-fashioned revival, of religion needed, but like the writer of the article on page 14, entitled, “Whom Can You Trust?” how timidly they approach it. They lack the boldness to thunder as did Whitefield, even to church-members, “*Ye must be born again,*” and to clinch this home as did Wesley, “*If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.*”

An apostate church, a backslidden church, is ever looking for signs. Even so were the Jews in the days of Jesus: “What sign showest Thou?” “Master, we would see a sign from Thee;” “Show us a sign.” And yet the mightiest sign of all, the demonstration of the word and truth of God in the humanity of Jesus, they could not see. When the Christian church departed from the simplicity of the Word, she sought for merit in sacred places, in holy things, in bones and relics of some departed saint. And the superstition brought the appeal to civil law to support traditionary dogma, brought the Dark Ages, brought all the fearful persecutions which followed.

What Will Grow Out of This?

Just what grew out of the backsliding and apostasy in the early centuries. A church losing spiritual power will always resort to the Egypt or the Assyria of civil law. So the two-horned beast, in response to the demand coming up from the deceived ones, causes to be made an image to the preceding beast; that beast was a union of church, or religion, with the state. That is what made it the beast, the persecuting power that it was. An image to that beast means the union of religion and the state in this country, all the preliminary steps to which have already been taken.

“The Image and the Mark,” next week.

DISAPPOINTMENT.

GOD keeps a school for His children here on earth, and one of the best teachers is Disappointment. My friend, when you and I reach our Father’s house, we shall look back and see that the sharp-voiced, rough-visaged teacher, Disappointment, was one of the best guides to train us for it. He gave us hard lessons; he often used the rod; he often led us into thorny paths; he sometimes stripped off a load of luxuries; but that only made us



travel the freer and the faster, on our heavenward way.

He sometimes led us down into the valley of the death shadow, but never did the promises read so sweetly as when spelled out by the eye of faith in that very valley. Nowhere did he lead us so often, or teach us such sacred lessons, as at the cross of Christ. Dear old rough-handed teacher! We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment."—*Theodore L. Cuyler, D. D.*

THE CLOSING WORK.

MRS. E. G. WHITE.

TO each human being God has assigned a work. Abraham was called to go forth from his home, a light-bearer to the heathen. And without questioning he obeyed. "He went out, not knowing whither he went." So to-day God's servants are to go where He calls, trusting Him to guide them and give them success in their work.

The disciples of Christ are to feel a noble, generous sympathy for every line of work carried on in the great harvest field. They are to be interested in everything that concerns the good of their fellow men. By their baptismal vows they are pledged to make persevering, self-denying efforts to promote, in the hardest parts of the field, the work of soul-saving. God has placed on every believer the responsibility of striving to rescue the helpless and the oppressed. They are to break every yoke, letting the oppressed go free from the power of vicious habits and sinful practises.

Christians are to be Christlike in their earnest desire to save souls. They should regard it as the highest honor to be enlisted in Christ's army. They should thank God for the privilege of using the talent of speech to win souls to the Saviour. They should look upon no privilege as more precious than that of imparting to others knowledge they have received.

Time Is Passing; the End Is Near. While you are unconsecrated, golden opportunities to help souls to see Jesus as He is—full of grace and truth—are being lost. That which you have not done as a devoted Christian in the year which has now almost passed into eternity, you can not now do. But through the grace of Christ, you may redeem the time by redoubling your exertions. Let your interest in the souls for whom Christ has died deepen and broaden. Do not ask, "What shall this man do?" for then Christ would say to you as He said to Peter, "What is that to thee? follow thou Me." Keep your own soul in the love of the truth, and work with untiring endeavor to win souls to the Saviour.

Look upon the world to-day. Is the voice of prayer heard amidst the din of confusion? Altars are erected, but it is not to God that the sacrifices are offered. Deceivers, robbers, and murderers are many. Pride of ancestry and pride of wealth minister to the work of soul-destruction. Avarice, sensuality,

malice—these are the attributes that bear sway. Thousands are standing on the brink of perdition. Do you not see them, many of them lost, eternally lost, whilst professing Christians sleep the sleep of indifference?

Earnest, Self-Sacrificing Men and Women are needed, men and women who will go to God, and with strong crying and tears plead for the precious souls that are going to ruin. There can be no harvest without seed-sowing, no result without effort.

Christ gave His life to save sinners, and He says to His followers, "Go ye into all the world, and preach the Gospel to every creature." "Lo, I am with you always, even unto the end." He has laid out before us the work to be done, and has declared that He will give power for the accomplishment of this work. Shall we take Him at His word, believing that He meant just what He said when He declared that the whole world is to hear the message of mercy?

The work is fast closing up, and on every side wickedness is increasing. We have but a short time in which to work. God is not willing that any should perish. He has

THANKSGIVING.

"AND let these altars, wreathed with flowers
And piled with fruits, awake again
Thanksgivings for the golden hours,
The early and the latter rain."

provided abundantly for the salvation of all. If His people had gone forth as they should, giving the invitation of mercy, many souls would have been won to Christ. Let us awake from spiritual slumber, and consecrate all that we have and are to the Lord. His Spirit will abide with true missionaries, furnishing them with power for service. God is an overflowing fountain of efficiency and strength. The Gospel is the power of God unto salvation to every one that believes. When this power is utilized, it will be found to be more than sufficient to meet the power of the enemy.

It is impossible for men who believe in Christ to see the work that needs to be done and not do anything. Daily the church is to receive from heaven the healing balm of God's grace to impart to the needy and suffering. The church of God is weighted with the most sacred responsibilities and the most glorious privileges. All who believe the message of Christ's soon coming will go forth to do something for the Master, relying on the assurance, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." In practical obedience to the divine command, his confidence will increase and his talents will multiply.

FRIVOLOUS curiosity about trifles, and a laborious attention to little objects, which neither require nor deserve a moment's thought, lower a man who thence is thought (and not unjustly) incapable of greater matters.—*Lord Chesterfield.*

A COLLEGE CONFLAGRATION.

A Lesson of Spiritual Deadness.

MEN may think themselves very religious by reason of their sincerity in holding beliefs, and because they say a lot of prayers regularly, but when disaster overtakes them they usually fail to learn the lesson intended because they are unteachable. There are moral or rather immoral causes of all conflagrations and calamities. We should learn to shun the infected localities when it is not possible to purify them. By immoral is not here meant lascivious, but out of harmony with the One Divine Power of Wisdom, *i. e.*, "God."

If sickness invades a family, poverty overtakes a person, flames destroy his dwelling, robbers invade his premises, or bunco-men deceive him and take away his possessions, such immorality or inharmony with the everywhere Ruling Power has previously entered. Sickness, poverty, flames, or calamity can not possibly overtake him in whom Divine Harmony has perfected Wisdom, for Wisdom can foresee and avert them.

Silly men, forgetful of Divine Wisdom, make to themselves a mental picture or concept which they label "God;" they pray to it to violate natural law, crowd children into believing their own errors, and in some colleges, boys are forced to listen to their idolatrous prayers. Vainly do they imagine that thereby they can escape the penalties of violated law and of forgetfulness to pursue Wisdom as the sole guide of life. In these circumstances, a wave of sectarian narrowness, a deadening spirit of carelessness, a chronic flow of incaution, a lack of foresight, settles down like a San Francisco fog over all their faculties, and utilizes a score of means for producing a terrible calamity. This was the case with our doomed city where everybody could recognize the contributing causes of the disaster. But I shall exhibit them in a pious college community free from saloons, from brothels, and gross immoralities. An enormous aggregation of stupefying forces may be operative in conjunction with ceremonial observances and incorrect beliefs and mental deficiencies. Please observe how the following facts illustrate the foregoing statements:

On a hill overlooking the town stood a stone building, four stories in height, with a front of about 150 feet and a depth of about 50 feet. Its value was \$85,000. It contained sixty-four rooms and housed eighty-five college men. Of these, half were freshmen and the remainder were non-fraternity upper-class men. Fire-proof partitions separated the second, third, and fourth stories into three equal sections. Over the whole was one large attic of well-seasoned combustibles. The brick partitions did not, as they should have done, extend up through the roof. In that case, either section could burn separately.

The attic gable over the front entrance contained a small room with its double window opening to the east. This construction increased the attic woodwork. This room had been for many years rented by the college authorities to a coterie of seniors for

THE SIGNS OF THE TIMES

a class society. They blinded the window to such an extent that fire or light in the room could not reveal itself outside. They barred its entrance with a metal door which could not be broken down even if smoke was seen issuing around its joints. They met there every Wednesday evening to smoke, discuss college politics, and to plan to secure for their members as many class-day honors as possible.

On the last night of February, 1906, when



North College, East Front.

the thermometer registered far below freezing, they occupied their room with pipes, cigars, and cigarettes until about 10:30. About 12:00 o'clock three students who roomed on the fourth floor right under the attic room detected the odor of smoke. One man, and later another, J and C, looked into the halls, out of the window, felt the plastering, and found nothing. They all knew, theoretically at least, that Wednesday was the evening for a smoker in the attic overhead, but neither of them thought to hunt up a senior who could examine the attic room. Matters rested an hour. The odor continuing, V made a tour of the lower floors, went outside the building, glanced at the various windows, including the blinded attic window, and found nothing.

Another hour passed, when, a little before 2 A. M., the three heard crackling of flames and saw smoke coming down from the ceiling of their room. They found then that they could not get into the attic. The occupants of the building were awakened, and the city fire department telephoned to. One company started out with a hose-cart to climb the hill. Meanwhile, smoke poured out around the metal door which was not opened until a certain senior could be found. Buckets of water were thrown on flames that had already eaten out of the room into the attic.

For many years, off and on, the students of this sectarian, "praying," college had amused themselves with creating bon-fires and false alarms to summon the firemen up that long hill. Many execrations had been uttered by the fire laddies. Tho officially called over the telephone, only one hose-reel was started out at once. I venture that in the freezing cold and blustering night they did not exhaust themselves in climbing the hill. Later, a general alarm brought other apparatus, but no steam fire-engines. The city depended on a high pressure service, which, in the city proper, was theoretically sufficient.

When hose had been carried to the fourth floor, there was not enough water pressure to render effective service. Some brick walls

were pierced in a hope to reach the flames, but this only gave draught to increase them and to admit them to other sections of the structure. The increasing smoke soon drove everybody down from the upper floor and the whole attic blazed furiously. By degrees, the flames ate their way down to the very ground and consumed everything but the stone walls and fallen bricks. Most of the students were able to move their books and clothes out upon the campus where the blizzard atmosphere froze the very moisture of their breaths.

When insurance money was asked for, a funny surprise awaited these incredulous people. They had paid premiums on more than the value of this building, but instead of an itemized insurance on each building, they had been led to pay for a blanket insurance on all the buildings and their contents. The insurance welchers would pay only a *pro rata* upon the whole. This came to but \$35,000 when \$85,000 was expected, making a net loss of \$50,000.

A janitor had occupied two rooms in this building for forty-two years, and well knew that the pressure of the city water was at times so low that water could not run at



East Front, 4 A. M., March 1, on Fire.

a sink on the fourth floor. Twenty feet from the building, there used to be a well from which water could be thrown by a force pump, but stupidity had filled it up to prevent sophomores from ducking the unruly freshmen.

A professor had occupied a room in this building for thirty-nine years, but he never troubled himself about what went on in the attic any more than did the janitor.

With the building in ashes, they all stood around and commented on how one thing after another all went wrong; how some devil had arranged a hundred untoward circumstances, while men had not arranged one single circumstance for meeting such a contingency. In such a case the demon spirits had it all their own way. If we had only examined the attic when we first smelled smoke, said the three students. If I had looked after those smokers, said the janitor. If I had forbidden blinding the attic window, said the president. If there had been more water, said the firemen. If the insurance companies had not gulled us, said the local trustees. If the boys were not cigaret suckers, said the faculty wives. If God had not made the devil, said old professor R. If president C had not set the example of smoking in number 24, said an elderly graduate.

But what shall we say of the inexpressible stupidity of them all; of the president permitting cigaret-suckers to blind and bar the tinder-box; of the seniors habituated to throw cigaret stubs into waste paper baskets, sawdust spittoons, or corners full of dust and cobwebs; what of a janitor enriched with forty-two years' salary for neglect; what of three boys smelling smoke for two hours before they found it; what of local trustees, unmindful of every precaution; what of a city possessed of not one solitary steam fire-engine; what of students crazed over murderous or scandalous football, but oblivious to their own safety; what of the compulsory chapel attendance in lieu of a proper fire-drill; what of the value of constant stuffing of the memory to the destruction of intuition; what of the whole atmosphere of such an establishment?

At the very time a committee of professors was out begging more money when they did not know enough to protect what they had. They were complaining of small salaries and declaring, "We must have more money." Some of them had already drawn a hundred thousand dollars in salaries. Professing to be Christians, they were "conformed to the world." Preachers, they did not practise nor earnestly seek wisdom. Religious, their religion related only to post-mortem examinations. Full of belief in sectarian creeds, they would snub or persecute those whom they had first labeled as disloyal to their ideas.

We can only say that no religion is of value except as it produces wisdom, and that the entire crowd that witnessed that fire was devoid of wisdom. There is no wisdom apart from complete self abnegation, and this is not an easy matter. But he who has wisdom can foresee all these contributory factors to a calamity and can thus avoid the calamity. God imparts blessings, not in response to said "prayers," but through the mediumship of



Ruins East Front, March 12.

wisdom. He who will not comply with the laws of the acquirement of wisdom can not avert calamity. There is a kind of prayer which creates wisdom.

If for four years a boy is kept in such a college, it matters not how many of other men's ideas he memorizes out of books, if he has the acquaintance of such a set of taskmasters called professors only for politeness' sake, if he acquires the false ideas of education there exhibited, he will be the worse and not the better for his course. He will not even find out what wisdom is in the

four years, and had better have worked on a farm. The way to wisdom is through learning, impregnated with a knowledge of God which is not taught from text-books. This knowledge is not of a theoretical deity, not a matter of speculative belief, but a very rare experience which such college professors and students will not pay the price of. Hence, these calamities are to them unavoidable accidents, or mysterious dispensations of Providence.

There is nothing in the way of calamity or even of sickness that can not be explained by wisdom that is available to every human being. A teacher of religion who is not a teacher of the practical pathway to wisdom is unworthy of a place either in church or in college. All these matters can be explained more fully but space does not here permit.

CHAS. W. SMILEY, A. M.

Berkeley, Cal., Oct. 31, 1906.

An Important and Typical Meeting---No. 1

Reported by John S. Wightman, Religious Liberty Secretary of New York

[Mr. Wightman attended and reported for other papers the Inter-Church Conference on Federation in New York; and also attended and reported for the SIGNS OF THE TIMES the late annual meeting of the American Federation of Catholic Societies in Buffalo, and was also in attendance at the meeting in Elmira for this journal. He is a student of the great principles involved, and his report is worthy of careful consideration by every American citizen. Ed.]

Sunday-Law Agitation in New York—A Question of National Interest—Religion Enforced by Law—The Rights of Free Americans at Stake.

THE Sixteenth Anniversary of the New York State Sabbath Association, representing fourteen denominations, took place at Elmira, N. Y., October 28, 29, 30, 31. It was, in fact, the state convention of the New York association, which is auxiliary to the American Sabbath Union, and while the convention was local so far as representation was concerned, it was, and must be, *national* in interest. It is well understood that the scope of its frankly-avowed purpose and intention is the securing of stricter compulsory legal Sunday observance. This must be so understood because of the character and tone of the public utterances of the convention, and because Dr. Stanley, secretary of the American Sabbath Union, was present, and made it quite apparent that he was the prime-moving spirit and director of the state convention, as he is likewise, and beyond question, of the American Sabbath Union. He stands for a strict *religious* interpretation of the Sunday statutes of the various states. He is the veritable "Stonewall Jackson" of the Sunday-law enforcement crusaders of the twentieth century.

The Character and Statements

of the convention, and a purely local phase and condition of the Sunday-law issue entered so widely into the discussions, and the fact that the strong arm of the national body practically controlled the auxiliary, makes the convention and its transactions worthy of much more than passing notice.

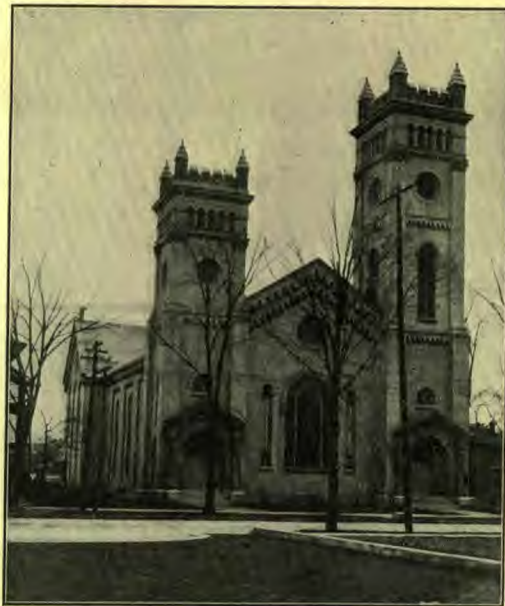
Long previous to the time set for the convention, cordial invitations were sent to the county auxiliary to presbyteries, synods, conferences, associations, young people's societies, Y. M. C. A., Y. W. C. A., labor unions, and all other organizations "that favor men having a rest day and everybody having a

day of rest and worship," asking that these bodies might send two accredited delegates, and, as far as possible, all individuals and friends of

"the Lord's Day, or Sabbath,"

attend the sessions of the convention. It must be noted, however, that at the convention, labor organizations were alone conspicuous by their absence! Not one delegate from these put in an appearance from city, county, or state!

Briefly stated, the New York State Sab-



First Presbyterian Church, where convention was held.

bath Association is an organization having objects, as stated in a pamphlet giving constitution and by-laws, as follows:

- "1. To conserve legislation and the enforcement of law, for the protection of the sabbath as a day of rest and worship.
- "2. To protect the rights of labor to a day of rest and religious uses.
- "3. To resist all encroachments upon the sacred character of the sabbath day.
- "4. To hold public meetings, and for the publication and distribution of literature in the interest of sabbath observance."

Article II. of the constitution reads as follows:

"Recognizing the sabbath as a divine institution, ordained for the glory of God and the well-being of man, we seek:

- "1. To prevent any change in existing laws, in so far as they protect the first day of the week, 'for rest and religious uses,' and to secure such amendments thereof as experience shall show to be necessary for the protection of the day for such uses.
- "2. In all ways by which public sentiment

may be legitimately influenced to encourage respect for the rights of labor and of conscience in respect to the observance of the first day of the week 'for rest and religious uses.'"

Section 3 of Article II. of the by-laws reads:

"3. Standing Committees:

"(a). On Use of the Press and Circulation of Literature.—It shall be the duty of this committee to secure the publication of articles and the diffusion of information relating to sabbath observance through the newspapers, to superintend the issue of sabbath documents, and to secure the distribution of sabbath literature among the people, subject to the approval of the Executive Board.

"(b). On Legislation.—This committee, under the direction of the Executive Board, shall, in all possible ways, procure wise and prevent unwise sabbath legislation both in state and nation. It shall keep the Executive Board advised of all changes in the laws of the state and the nation relating to sabbath observance."

From these statements it is apparent that the main object of the association is to secure legislation in both state and nation in the interest of and for compulsory observance of the "first day of the week." This would be purely religious legislation, for it would be solely in the interest of a religious institution.

Secondarily, the purpose is to educate the people, through the newspapers and by literature and other public work, to favor compulsory legal Sunday observance.

Dr. David J. Burrell is president of the state association, and Dr. Frederick J. Stanley is secretary; while twenty noted divines and legal lights of the state, selected from as many cities having more than 30,000 inhabitants, are the vice-presidents. There is an executive committee of sixteen members, and, so far, sixty-seven county representatives. While the actual membership could not be ascertained, it is safe to say that it is represented comparatively by the constituency of the fourteen denominations of New York state, which, in the matter of sabbath observance, is in sympathy with the association. At least, this was the information given to me by one of the vice-presidents, resident in Elmira. Col. Alexander S. Bacon, of the New York bar, is the chief legal representative of the state association.

The convention proper, which opened on Tuesday evening, October 30, and continued through Wednesday, had been preceded by what the writer may very properly term a three-days' "whirlwind campaign" in favor of Sunday observance and compulsory Sunday observance laws, and for the stringent enforcement of present laws. Sunday was called "field-day" in the interests of the "Christian American Sabbath," or, "Lord's Day," and in all the forty-four churches and missions of Elmira, the Catholic and Congregational excepted, sermons were delivered for the "American Christian Sabbath" by noted speakers and eloquent platform orators, who literally poured into the city during Saturday and Saturday night. It was, in fact, a great effort for the "American Sabbath," and a public demand on the part of the ministers for a strict and unyielding enforcement of civil laws for the protection of the religious institution.

In this connection it must be noted that in all these sermons in the interest of securing civil aid for the enforcement of Sunday observance, the day—the institution itself—was put upon a strictly religious basis; the civil law must see to it that the religious day be kept, and due reverence paid to the institution by the people, because

the Voice of God Demanded It.

The fourth commandment of the Decalogue was invariably appealed to as final and conclusive authority for the demand.

There were one or two notable exceptions. It was held in at least two of the pulpits of the city that the law of God had been abolished; there was no fourth commandment demanding and commanding the observance of the seventh day, therefore Sunday could supplant and rightfully take the place of the "old Jewish day," as the "new Lord's day"—a Christian institution designed to

(Continued on page 14.)



THANKSGIVING DAY.

The first veil of winter floats soft in the air,
The dun colors blend with the gray of the sky,
A spirit of tenderness broods o'er the mere,
To flowers and to sunshine we've said our
"Good-by."

"Hush! Hush!" seems a voice through the welkin to say,
And footsteps grow silent in soft-falling snow.
"It is time for returning and rest and to pray;
It is time for thanksgiving ere onward we go."

The bins are all bursting, the apples are stored,
The pumpkins and squashes laugh 'round in the stall,
The fagots are plenty, and loaded the board,
And the gay, merry winter is coming to all.

"Hail, friend! Hail, old comrade! Hail, relatives dear!
My heart, like my barn, is too full for my need,
Eat with me; drink with me; God gives for our cheer,
Food, raiment, love's treasures, and the fair future's seed."

Now, bowing the head, while the heart overflows,
Rememb'ring the chorus, the word, and the psalm,
Forgetting our cares, putting by all our woes,
To-day we will pour out Love's comforting balm.

Spread it out, pour it out, to the famished and sad;
Take baskets and bundles and bless every soul.
O, merry our hearts! Aye, so merry and glad,
Let the day go to joy under Heaven's control!

"We bless Thee, O Father of light and of love;
We bless Thee; we praise for December and May;
We join with the angels in anthems above,
And tune up our hearts for this Thanksgiving Day."

FRANCIS EUGENIA BOLTON.

THE BUDDED HEARTSEASE.

HOW sweet of Maude to send me her little plant! Let me have it here in my bed where I can see it, please, mother."

The voice which uttered the words was thin and weak, and as the mother's hands placed the tiny flower-pot within reach of her daughter, her eyes rested in tenderest love upon the wan face. The girl had evidently seen scarcely twenty years, and now was slowly but surely fading from earth. Suddenly a bright look of pleasure lit the blue eyes and the delicate lips said, hardly above a whisper, yet in an accent of unmistakable happiness,

"O, mother, it is budded and almost ready to open. See, under the highest leaf is hidden the bud almost bursting into bloom. To-morrow it will be a flower."

She lay back on the pillows and closed her eyes a few moments, but soon looked up at the face of her mother and said, "Tell me about the country and the beautiful moun-

tains. It rests me to think of the green grass and trees and shade."

The brave little woman questioned with her own heart one moment. Could she be strong enough to talk; to tell of places and pleasures when her heart was facing the agonizing thought that perhaps e'er the morn should dawn, her loved one would be at rest and she would stand alone between the grave of her husband and the bier of her only child? Could she find words to say aught except the great cry of her torn heart? And yet—the eager eyes must not plead in vain for some glimpse into her past. No, no, to-night she must give over to the last happiness her heart could ever bestow on her loved one. To-night she would live in the comfort of her darling's presence and to-morrow—she would face the future when it came, but not now.

The struggle was but a moment, and then she stooped and kissed the white face, and, sitting down beside the bed said calmly, "Did I ever tell you about the little forget-me-not brook near your grandfather's house?"

"No, tell me mother mine," said the girl, and looked eagerly in her mother's eyes, waiting to hear the story she knew would be a restful one.

"In a field not far from the house was a plat which father set apart for a flower garden for mother and I; we had large beds of flowers, mostly old-fashioned ones. In one corner we fixed a hotbed with some old windows over it, and the pansies grew so fast there. Then farther over was a bed of blue forget-me-nots. We worked there several years, and fairly loved the plants into blossoming. But when mother was taken sick they were neglected, and in a year or two much of the beauty of the place was spoiled by weeds and grass.

"Still the forget-me-nots grew and spread out into a garden in itself, blossoming wonderfully. Then a strange thing happened. There was a brook in the field which came from a spring on the other side of the road. One day father found it necessary to repair the bridge, and in so doing the course of the brook was turned. For several reasons father liked the new course better, and he scarcely remembered that the new path lay directly through the forget-me-not patch.

"I came away soon after and when I went back a few years ago I found some forget-me-nots on the banks of the brook at least a mile from the bed. I followed along and discovered that the entire length was edged with the wild forget-me-nots, which had been washed along from the bed mother and I had planted. It was a pretty stream, so narrow in places that I could easily step over it, then widening into a shallow pool with a yellow sandy bottom, with the bright pebbles

glistening where the rays of sunlight shot through the trees and touched their smooth faces. But all the way were the tiny blossoms, so I named it, 'Little Forget-me-not River.'"

"O mama, what a sweet story! I like to think about it and my little budded heartsease. Let me sleep now and dream of the flowers!"

She slept and the brave woman kept her vigil until the morning.

In the early dawn the girl awoke and asked to see again the plant and now it was in full bloom. "I'm sure it blossomed to cheer me and be a heartsease to you when I am gone. It will blossom many times and the flowers will always speak of remembrance. Do not mourn too hard for me, mother mine. My life here is but the leaves, the bud, not complete, but over there in that better world it will be the flowers. We will meet again some day and be all together. Look ahead mother, to the blossoming time."

She lay back exhausted and the heavy-hearted watcher noted how fast she was sinking away, realizing how soon the life would be yielded up to God, and the frail form would be at rest till the Master should call to the life and land where all our brightest dreams find their perfect fulfilment.

Soon the blue eyes opened again and sought the mother's face. The pale lips parted and softly came the words, "It is only a little while, mother mine, till the Master shall call to the morning of the eternal day. It is only a little while—be heart-easy. Trust in Him—in Him who giveth life." Too weak to say any more she closed her eyes once more, to open them when the Life-giver should call to that land of flowers she had seen in her dream.

The blossomed heartsease was planted on her grave and as each new bud became a purple-and-gold flower the mother thought of the ones gone before and thanked our Father for the assurance of the resurrection of the dead and the hope that she might see those she had loved and lost on earth in that land where no sorrow comes.

EMMA S. BROMLEY.

LEARNING TO LIKE THE RIGHT.

WE can learn to like the right, tho we ought to do right whether we like it or not. And God will help us in our desire to learn to like that which we ought to like. Let no one doubt that, nor be discouraged because he finds himself sadly out of tune with, and not attracted by, the very things that he knows ought to attract him.

One who has been called one of the greatest preachers in England, and who is noted for rare spiritual power, has cried out in prayer: "My Father, I would have a stronger appetite for the right. I turn to it reluctantly when I ought to hunger for it. I turn to it as a sick man to his food, when I ought to long for it as thirsty men seek their water. Breathe upon me, that my appetite may be restored." And that is the prayer that righteous men will have to make so long as the devil is permitted to make it his business to

seek to destroy right appetites and every right desire.

The most effective way to insure the answer to the prayer is to rise from our knees and do the right as hard as tho we really liked to do it. Doing breeds liking. Right-liking is a sure result of right-doing.—*Sunday-School Times*.

THE "BUTTER TOWER."

AMONG the magnificent Catholic cathedrals of Europe is that of Notre Dame de Rouen, in France. Its great central tower is 485 feet high, next to Cologne, the highest in Europe.

Another of its towers, 260 feet high, is called the Butter Tower. It was erected with money paid by devout Catholics who wished to use butter during Lent. They were given by the church authorities permission to do this if the money could be given to the cathedral tower. They thus paid for their butter twice, and the church reaped a harvest from their indulgence.

A LAY FROM THE OLDEN (?) TIME.

[One of the great New England dishes, not wholly out of date, we venture to say, one of the most delicious and least harmful generally, of the many tempting edibles, was pumpkin pie. The following from Whittier's "Ode to the Pumpkin" is to the purpose.]

Ah! on Thanksgiving day, when from east and from west,

From north and south, come the pilgrim and guest,
When the gray-haired New Englander sees 'round
his board

The old broken links of affection restored,
When the care-wearied man sees his mother once
more,

And the worn matron smiles where the girl smiled
before.

What moistens the lips and what brightens the eye?
What calls back the past, like the rich pumpkin pie?

"TO BE SEEN OF MEN."

FROM a child I always felt an unconquerable aversion to that seeming display of one's private devotion, either when a clergyman came in and knelt in the pulpit, or when a worshiper bowed the head to the back of the forward seat. It seemed to me as if they had forgotten their closest devotion before starting from home, and that I had unwittingly entered their closet. I would suggest that this preparation service be observed at home. He who understands our thoughts afar off will accept the preparation of the heart which may be silently and unobtrusively conducted even while preparing the outward person for attendance upon public worship.

Or, if one chooses to occupy the first moments in God's house in communion with Him, let it be without any change of attitude or appearance of devotion, for our heavenly Father can hear without the bended knee, or the bowed head, or even the closed eyes. Then, indeed, shall the worship not seem to be done "to be seen of men," and the Father which seeth in secret shall approve.—*A Pastor's Wife*.

BETTER is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon*.

Sunset Magazine

For November



Rugby Football

A clear, understandable account of Rugby Football, as played by the California Universities, appears in the November Sunset Magazine, the football coaches of both universities contributing. Illustrated.

Commercial Berkeley

Warren Cheney writes about Berkeley in the November Sunset Magazine, and tells of the remarkable strides this town is making as a business center.

California Country Houses

A fine article with the above title appears in the November Sunset Magazine, copiously illustrated with views of typical California homes.

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If you haven't already done so, why don't you drop us a postal asking us to send you a copy of our monthly paper, "The Bank of Mountain View Journal." It is very interesting. It is full of good ideas, and it is free to you for the asking. If you live in the East, send for a copy and see how we do it in California. We still hold ourselves ready to furnish you with information about Mountain View. Write us.

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"CAST thy bread upon the waters; for thou shalt find it after many days." Eccl. 11:1.



DUTY.

WHATEVER joy may come to man in life,
Be his lines cast in paths of peace or strife,
The greatest joy that can his soul delight
Is that which comes to him from doing right.
No wrong deed leaves a satisfying calm,
Nor brings the soul a cheering, healing balm.
Tho honesty the safest course may be,
(And for that cause, perhaps, "best policy,")
We honor him who, struggling in the fight
For place with men, does right because 'tis right.

MAX HILL.

ECUADOR.

SINCE 1895, when the Liberal party took the reins of government headed by General Alfaro, evangelical work has been slowly progressing here in Ecuador. The Congregational Church has been operating here some ten years, and has a small church established in Guayaquil. They also have opened missions quite recently among the Quichua and Jivoro Indians, the former being half civilized while the latter tribes are savage.

The Methodists are doing some work also. They have a representative here in Guayaquil, and have furnished English teachers for the high schools of Quito, the capital, which works well, so Bishop Wood says, who visited them lately.

About the last of 1905 a Dunkard missionary came here from the United States, and, while on his way to work among a savage tribe of Indians, took fever and died. This man of faith, a self-supporting missionary, while making his way afoot to his field of labor, with only a few natives to attend his wants, had to give up his long desired labor, before it was really begun.

Brother G. W. Casebeer and wife and myself have just returned from a missionary trip along the coast. From Santa Rosa we took a two-days' trip to Zeruma by mule. At our first stopping place for the night, after Brother and Sister Casebeer had played and sung, I gave the small audience a talk on the soon coming of our Lord. One elderly man became much interested and bought a Bible. The next day we arrived early at the foot of the mountain which consumes about three hours in ascending to the summit. The road on the mountain is noted for its roughness.

Las Tres Esculeras (the Three Ladders) is the worst of the climb. As one man said, it is a ladder without rounds. About half way up this hill there is a brass cross placed in the side of the high embankment, where our horsemen lighted candles. On asking them what this was for they replied that it was to help them on their way. Some who do not have candles along put money in there.

As we neared the summit, which is nearly

six thousand feet above the sea-level, one of the most beautiful views was presented before us. As we were above the clouds, the sun shining on them thousands of feet below, they looked like the great foaming ocean.

As now is the dry season here, we could get over the roads quite easily; however, Sister Casebeer's mule stumbled, landing her on the ground. In the winter season many a pack-mule drops down never to rise again. One man told me that on one trip, he counted forty dead pack-animals on the road.

At Portovelo, near Zeruma, where the South American Developing Company have a forty-stamp quartz-mill, Brother Casebeer preached in English on the second chapter of Daniel, showing from history how the

man to let us stay. We could see that the priest was losing his hold on the people, as many would come to see us and buy Bibles.

Soon after we arrived in this place there was a heavy earthquake, and we were told that the priest preached from the pulpit that we were likely the cause of it. The good Lord surely protected us as the *comisario* said the people were ready to stone us. A few stones were thrown, but no damage done. This is Catholicism in what is called a free republic. We surely ought to sympathize with the missionaries where Rome holds sway.

Ecuador has her doors open for the Gospel of the Third Angel's Message, and many are anxious to read our literature. I am thankful to be here, trying to get the light before the people. The largest number of orders for subscription books and the largest sale of papers I ever made in one day was here. One half-day's work gave me twenty orders for the Spanish "Patriarchs," and in one short day I sold 105 *Señales*, our missionary *Signs of the Times* for South America.



"Our Lady of Mercedes" in Procession, Guayaquil, Ecuador.

great nations of earth, from Babylon to Rome, have fulfilled the prophecy to the letter, and that the kingdom of God will soon be set up. Sister Casebeer played our Bilhorn organ, which was appreciated in the camp, as no organ or piano had ever been taken in there.

At Zeruma, where the Gospel had never entered before, we found very comfortable lodgings. After we had sold a good number of Bibles and Testaments, the priest condemned our books and work, telling the people to burn them. Most of the people, especially the women, were quite worked up over the matter. One man who had quite a large store bought a Testament, then poured coal oil on it and set it afire in the street near our quarters. Quite late in the evening the proprietor of our house sent for us and ordered us to vacate at once, as we were committing a great scandal with our Bibles. As we had nowhere to go, we saw one of the authorities, who, after an hour or two of persuasion, got consent from the

What Ecuador needs are some active Christian workers to sound the Gospel throughout this field.

THOMAS H. DAVIS.

AS OUR NEED.

GREENLAND is without a forest. Do you ask, How are their habitations warmed in winter? Sailors tell us that train-oil is their fuel. Train-oil is obtained by boiling the fat, or blubber of whales. But wood is wanting. Their houses must be covered; their spears and javelins must have handles. Without domestic or hunting utensils, boats or fishing tackle, their homes can not be tenanted; without wood these things can not be made. Travelers tell us that a certain current of the ocean, or certain winds, or both united, bear along in a proper direction the once stately tree, and another and another with abundant constancy, and lodge the needed forest between the islands. There it remains until needed by those whom the Lord for-

gets not. The soil does not nourish the needed oak for their convenience, but the billow obeys His voice and bears it to them.

No trees are thus borne along the shores of France, or Spain, or England, or perhaps any other nation. They are not needed, but in the frozen climes. Where these trees are torn from, or how they are swept away, we are not commonly told, and it matters not, so that the Greenlander fails not to receive his mercies. When other shores become naked, and forests wave not there, they are not supplied as is this land of snow, for ocean's current is not freighted thus with trees, or it does not bear in the right direction, or the islands do not stand so as to form a storehouse for the timber. Reader, while looking at these facts, such as are scattered all over the earth, it is evident enough that our Parent designed it all in kindness. To believe otherwise requires an appetite for untruth that no man need covet.

—Rev. David Nelson.

FROM PAPEETE.

SEPT. 26, 1906.

M. C. Wilcox, Mountain View, Cal.

Dear Brother: A day after I sent you my last letter, a copy of the *Review* containing your telegram to the Review and Herald Office, telling of the sad calamity that befell the Pacific Press, was handed to me, when I learned for the first time of your trouble. Later I read your account in fuller detail. How my heart has been burdened for you all in the distressing trial, God only knows. I wish it were in my power to render substantial aid, but, failing that, I can ever bring you and your work on my heart before Him who is "all sufficient, in all things." "Cast down, but not destroyed" (2 Cor. 4:9), was Paul's experience. May it prove to be yours.

I have been informed by the British consul that in about a month more communication will again be opened up with Pitcairn. I shall then, the Lord willing, return home.

With deepest sympathy in your trouble, and with warm Christian love to yourself, family, and all the brethren,

Your sister in Christ,

ROSA YOUNG.

OUR WORK AND WORKERS.

THREE members were added to the church at Atlantic City, N. J., October 27, and others were soon to follow.

SISTER Mimi Scharffenberg, of Wisconsin, will soon start on a journey to Korea, where she goes as a missionary.

THE General Conference Committee have announced that prayer-week will commence December 15, closing the 22d.

A REPORT of the meetings held at Hartford City, Ind., by Brother U. S. Anderson, says that "nineteen have embraced the truth." The meetings were being continued with good prospects.

THE Wisconsin Reporter says: "The number of SIGNS taken by our people in this state is increasing daily. Distributing this good missionary paper is a very good work. Do you take the SIGNS?"

AT Raymond, Wis., October 14, three young people were baptized by Brother L. H. Christian. It was an outdoor service, and many people were gathered to witness the solemn and imposing ceremony.

THE Southern Illinois' Herald says: "We learn that there are ten precious souls awaiting baptism at Peoria. This is the result of active missionary work on the part of the laity. Let us work as never before."

IN the Pacific Union Recorder, Brother C. D. M. Williams reports the baptism of five candidates in

Honolulu, H. T. In the same paper Brother W. M. Healey notes the baptism of three persons in San Diego, Cal.

THE Southwestern Union Record notes the addition of six to the faith at Cleveland, O. T., where Brother J. B. Hampton is laboring; also a like number at Fargo, O. T., under the labors of Brother C. M. Hayhurst. Two new Sabbath-keepers are reported at Shawnee, O. T., where Sister Sophie V. Parker is doing Bible work, and two at Citra, I. T., under the labors of Brother W. E. Baxter.

BROTHER G. B. THOMPSON, of the General Conference Committee, sailed from New York on the 7th inst., for India, to attend a general meeting of the laborers in that field. At the same time Brother J. S. James and family sailed for the same destination, to engage in the book work. He has had charge of a like work in the Northern Union Conference, headquarters at Minneapolis, Minn.

BROTHER B. R. NORDYKE, who went to Kansas City, after our fire, to get editions of some of our books printed for urgent delivery, has returned to the home office. He found getting our denominational work done by the world's establishments a somewhat perplexing proposition. His experience has demonstrated the necessity of conducting our own publishing houses, in the interest of both quality of work and expedition.

THE Mountain View brethren who attended the recent council and publishers' convention at Washington, D. C., are getting back to their regular work. Brethren E. R. Palmer and A. J. S. Bourdeau arrived last week. Brother H. W. Cottrell, president of Pacific Union Conference, has not yet arrived, having been detained on business in New England, where he was formerly connected with the work.

CONCERNING the General Conference vice-presidents, Brother L. R. Conradi, who is also president of the General European Conference, recently spent some time with the German churches in Kansas, accompanied by Brother J. Riffel. He also attended the recent publishers' convention at Washington, D. C. Brother George A. Irwin is now on his way to South Africa, by way of Australia. He stopped for a few days in California, making a brief call at Mountain View.

By private letter to Brother Robert Leo, of this office, we learn that Brother George A. King, a pioneer canvasser for our books and papers, died in New York City, November 4, of pneumonia. He was an industrious, faithful, and successful book and paper salesman. His regular order for the SIGNS OF THE TIMES was 300 per week. His co-laborers in the cause of present truth will greatly miss him. His daughter, Bertha King, had but recently sailed for India.

THE publishers of the Watchman announce a special issue, to be known as "The Signs Number," dealing with the good proposition to give the Gospel to the world in this generation. The prices are: 1 to 4 copies, 5 cents each; 5 to 24 copies, 4 cents each; 25 to 299 copies, 3 cents each; 300 or more, 2½ cents each. When mailed to lists of names, 1 to 24 copies, 5 cents each; 25 or more, 4 cents each. Order from state tract society, or the Southern Publishing Association, Nashville, Tenn. With fifty or more copies, a Watchman badge will be sent free, if desired.

BROTHER K. C. RUSSELL, of the General Conference Religious Liberty Department, urges that petitions be sent to United States Senators from all the states protesting against the passage of the District of Columbia Sunday Bill, which was laid over at the last session of Congress, and will no doubt be taken up for action at the approaching short session. Shortly before Congress took its recess last spring, the Sunday bill known as H. R. 16483, "To Further Protect the First Day of the Week as a Day of Rest in the District of Columbia," passed the House of Representatives, and is now in the hands of the Senate Committee for the District of Columbia, and may be reported and passed by the Senate at any time during the next session. Petition blanks may be secured on applica-

tion by any local church to the Religious Liberty Department, Takoma Park, Washington, D. C.

If you are not a subscriber to the Life and Health magazine, be sure to send for the November number. It is full of good things that will interest and profit you. It will only cost five cents. Address any state tract society, or Takoma Park Station, Washington, D. C.

A splendid illustrated double number of the *Christlicher Hausfreund* comes to our desk. This is a "Signs-of-the-Times" number of the *Hausfreund*, which is published by the International Publishing Association, College View, Neb., in the interests of the German-speaking people of America. It contains articles on the following subjects: "The Bible;" "The Sanctuary;" "What the Return of Christ Means;" "The Prophecies of Daniel 2 and 7;" "The Nearness of the End;" "The Signs of the Times;" "The Evangelization of the World a Sign of the Times;" "Socialism and Christianity;" "In Our Generation;" "The Eastern Question;" "The Law and the Gospel;" "The Sabbath of the Gospel;" "The Spirit of Prophecy;" "Religious Liberty;" "The State of the Dead;" "One Fold and One Shepherd. When?" "Power to Save in the Home." This is a good number to place in the hands of our German-speaking friends and neighbors. The regular subscription price of the paper is \$1.00 a year. In quantities of one to ten, this special number sells for 5 cents a copy; ten or more copies, 3 cents a copy. Address *Christlicher Hausfreund*, College View, Neb.

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A BRAVE man inspires others to heroism, but his own courage is not diminished when it enters into other souls: it is stimulated and invigorated.—*Washington Gladden.*

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WHOM CAN YOU TRUST?

THE president of a great bank in Philadelphia squandered millions, the trusted treasurer of a great university squandered thousands. There seems to be an impoverishment of moral stamina. It is easy to say, "It is in the air," but as a matter of fact it is in the heart. When large sums of money are accessible, and large opportunities for speculation are present, then temptation reaches its highest point. It is generally understood by students of psychology that man can not stand in his own strength.

The moral tone of society gradually runs down. The vision of God, the apprehension of eternal justice—in short, all those braces and moral supports of human character fall out of place, and when the wind of temptation begins to blow, the pelting storm of allurements and enticements beats upon the character, the human house falls, and great is the fall of it. If a man kneels down daily before God and asks for the right feelings, the right spirit, the right ideals, the right temper, he is less liable to wander from the path of duty.

Men are good toward their fellow men a long time after they forget God. They do not intend to do wrong. They simply forget God. They are too weak to stand alone. This is not fatalism, but human experience. It is evident, more and more evident, that this country needs a great revival of religion. Business men will find that a system of industrialism can not stand alone. Men must have time to read the Bible, say their prayers, meditate upon what is right. They must feel a higher fellowship. The sense of God's presence must be the habitual condition of life.

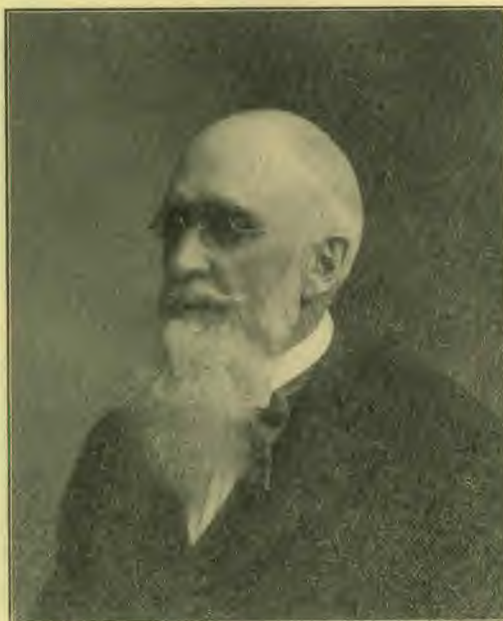
We are not framing an excuse for wrong-doers, but the situation compels us to say that society does not take itself seriously. It is devoted to accumulations. It has no time, no provision for solemn and serious reflection. It has no adequate place for sacraments of life. Great, strong men go down with a tremendous crash, carrying down with them companions in business, churches, endowments, and eleemosynary institutions. This condition of society can not be changed by a city ordinance, nor yet by a legislature. The fact is, man's heart is weak. He can not stand in his own strength. God only can make and keep a man honest. The primal consciousness of moral distinction and the sense of God in the soul are one and the same. To be conscious of integrity, inward purity, is to be conscious of God.

We are not competent to say that there is no honest agnosticism. That might be too strong. This much we can say: We can not know God apart from honesty, purity, and moral conceptions. It is in these personal attributes that we know Him. Our contention is this: If we would have an honest industrialism, we must have religious conditions. God must be allowed to deal with the heart. The industrial world must intensify conscience, must personalize business. Men can not go into the wheat pit and rob and steal in an impersonal way without weakening the moral restraints of the whole fabric of society. The sense of the reality of sin and wrong is drowned in the volume and excitement of business. The blind excuse that it is not religion, but "business," is wholly inadequate. The church of Jesus Christ can prove, and will prove, the omnipotence, the deity, of Jesus Christ by a great revival of religion. What do bank presidents, university treasurers, and all the business men need?—They need a saving knowledge of Jesus Christ.

The *Chronicle* says: "It is useless to moralize on occurrences, nor, perhaps, can they be wholly prevented by any general laws. If we come to deal effectively with financial institutions, there is but

one real safeguard, and that is publicity, which bankers abhor." That is well enough so far as it goes, as an auxiliary, but, primarily, the question is not one of methods. It is a question of character. There is a business side to religions. Men of high character, high impulses, sustained uprightness, make the best business men. It is worth while to consider that moral power is more valuable than money power. Moral values have suffered, while money values have appreciated. Philadelphia, Chicago, and San Francisco need a new conscience, a new heart. Reformers may theorize as they will, nothing in human experience has been discovered which will take the place of the sense of God in the soul.

—*California Christian Advocate.*



Hon. Z. R. Brockway, Mayor of Elmira.

AN IMPORTANT AND TYPICAL MEETING.

(Continued from page 9.)

keep alive the memory of our Lord's resurrection, the grand, overshadowing event of the divine plan of salvation.

As three o'clock in the afternoon, at a mass meeting in the Y. M. C. A. assembly hall, Rev. Dr. J. Milton Thompson, of Troy, and Dr. Stanley engaged in a joint plea for "one day in seven." It was necessary for physical, moral, ethical, and many other reasons, that "one day in seven" should be observed with uniformity. That the stability of the nation should be conserved, and American Christian citizenship perpetuated, it was necessary. The "one day in seven" must be Sunday, the American Christian Sabbath, in order that there should be complete Christian uniformity! Enlarged advertising effort, great personal activity, specially fine music, oratorical display and effort—every device possible—were employed to make the opening of the sixteenth anniversary of the State Sabbath Association a "red-letter day" in the history of the religious experience of Elmira.

A Mass Meeting.

Monday night, October 29, a mass meeting was announced and held in the Lake Street Presbyterian Church. The "popular" lecture, "God's Footprints in the Oriental Crisis of To-day"—the new Japan, new China, new Manchuria, and new Russia—was given by Dr. Stanley. The lecture may be briefly described in a paragraph:

There is an Oriental crisis; yet all will end well and ultimate world-wide peace ensue as the result of American influence and American arbitration. And the new conditions coming into the national life of these great heathen

nations—the change, sure and gradual, from darkened heathenism to enlightened Christian civilization—is the result of the Christian influence of the Occident, and in particular to the influence of the American Christian Sabbath, "the real sign of the power of God to transform and to control the destiny of the nations."

Tuesday night another mass meeting was announced for the Hedding M. E. Church. It was expected that Colonel Bacon, of New York, would address this meeting upon the topic, "The American Sabbath the Bulwark of Home, Church, and Nation," but he failed to appear. Dr. Stanley explained that "Colonel Bacon, as a candidate for judge of the Supreme Court of New York on the Prohibition ticket, was so busy attending to the speech-making and incidental work of the campaign for the success of the ticket, that it was absolutely impossible for him to fill the appointment;" therefore he (Dr. Stanley) very reluctantly must fill his place. He did so with the presentation of the subject, "The White Flag with the Blue Cross."

His remarks were based upon Isa. 58:13, 14. With this text he coupled Eze. 20:20 and Rev. 1:10. He opened his address with an exposition of the influence of the Christian religion on the Japanese nation. It was turning Japan and its heathenism, rapidly and with unerring certainty, into a Christian nation like our own. Dr. Stanley adroitly made the "American Christian Sabbath" stand for the Christian civilization of the West in Japan and the Orient in a preeminent sense. It was the flag of the government of God, representing all that was spiritual and elevating, and having an influence upon the yellow races such as nothing else was, or could. The Christian sabbath, in fact, was practically doing the work of winning the world to Christ! That little white flag with the blue cross in time of peace floated from the masthead of the admiral's ship above everything else, even the President's flag, and so ought the American Sabbath, as a sign of the authority of God, be put above everything else and speak with power. His was a plea for

Civil Government

to arrange itself upon the side and in the defense of this great Christian institution. This was a Christian nation—it had been so decided by the highest tribunal of the land—and in that was the right to make Christian laws and enforce them upon the populace.

The speaker displayed a large map of the United States. States where Sunday laws were, comprehensive and provided severe penalties for a violation of the statutes were white; those where the laws were less stringent and penalties not so severe, were a trifle shaded, while California, Idaho, and Arizona, where there were no general Sunday laws, were painted as black as night. "We are going to keep on working," he declared, "until that whole map is made as white as can be, and Sabbath [Sunday] laws will be enforced upon the whole people of this country. That time is bound to come. We shall surely be successful."

It is needless for the writer to state that not a word about conversion and the power of God to transform the individual appeared in this or any other of Dr. Stanley's public lectures. All, all, was upon civil enactments and magisterial enforcement, and fines and punishments, and sheriffs, and the power and right of the civil law to regulate the observance of the institution of Sunday, which Dr. Stanley and the American Sabbath Union had put upon a strictly religious basis. And it was for that reason, primarily—because the day was religious—that it was doubly the duty of the state to enforce it as a civil institution as well! Such are the position and the logic of the arguments of the American Sabbath Union!

[This report grows in interest to the end. We trust our readers, however they may look upon Mr. Wightman's report and review, will read to the end. More will appear next week.]

Campaign against Feathers.—A despatch from fashion-making Paris brings good news. A league has been formed among leading ladies to discourage the use of feather trimmings on hats, especially the killing of young birds for that purpose. May the league prosper.

THE PEACE PROSPECT.

THE prospect for universal peace gets frequent backsets, and the friction between nations often arises where least expected—between governments whose relations have been, at least outwardly, very cordial. But where government administrations desire to be friendly, minor private or class interests may cause trouble that will jeopardize, or even effectively disrupt, such friendship.

The action of the San Francisco authorities in segregating Chinese and Japanese children from the established public schools has called forth such a strong protest from Japan as to cause uneasiness at Washington. This is manifest in the President's sending a cabinet officer to San Francisco to inquire into the matter. Japan's complaint is that her treaty with the United States is being violated, and this is the point that Secretary Metcalf was sent to investigate. The San Francisco Board of Education cite a state law that authorizes them to establish separate schools for Indians and Orientals. But if this law is violative of any federal treaty with a foreign power, it would be deemed unconstitutional. Hence a very delicate point is involved.

Hardly any one thought that war would really grow out of the incident, but it is just such comparatively little things that produce war. There has been war talk by prominent citizens on both sides, even by candidates for office, altho not by administration officials. The possibilities have been talked so loud that it has been heard in England, and is said to have caused quite a stir in business circles. War talk with Japan by any other nation causes uneasiness in Britain, for the reason that she has an offensive and defensive alliance with that empire, and any kind of serious conflict with the Japanese would also involve the British Empire. To say the least, the incident illustrates the precarious nature of all alliances between earthly governments.

The small pretexts from which wars are often engendered, together with the uncertainty of all human compacts when self-interest seems to demand their abrogation, are proof that the only lasting peace on earth is founded on individual peace with God through our Lord Jesus Christ. The reign of the Prince of Peace over a people unanimously at peace with God, is the only guaranty of universal peace. Then will be realized the promise, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." G.

BUDDHISM IN THE UNITED STATES.

[Editorial in *Missionary Review*.]

DURING a tour to the Pacific Coast in March, April, and May, a visit to San Diego, Cal., revealed the fact that there is there a fearful state of things. The beautiful place is saturated with theosophy, which has settled down on a commanding point of land overlooking the sea, and is there creating the Buddhistic center for America. They are said to have twenty million dollars on deposit.

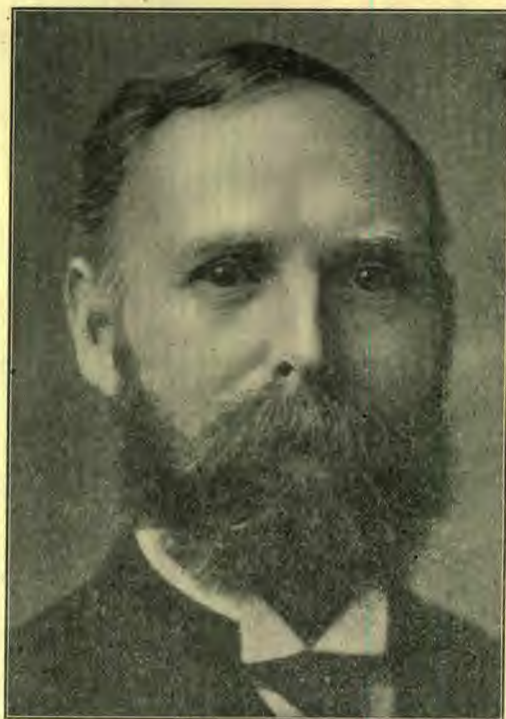
Christians seem to have concluded to shut their mouths about this horrible modern monster which has come from India to propagate its species here. The apathy of professing Christians about it is appalling; and not a few seem to regard it as a great advantage to have the head center of this oriental abomination in the town. A very discerning friend told me that she had actually met not a few who not only do not recoil from the introduction of the worship of Buddha in this country, but openly uphold it.

In Los Angeles a wealthy woman brought a Buddhist priest from the Chicago World's Fair and Parliament of Religions, and in her own palatial house erected a shrine to Buddha, for the worship of this heathen idol, and in her house many people gathered weekly for this worship. One of the pastors says that all California is more or less saturated with this heathen cult, and this he gathers from personal observation as he travels over the land.

It is naturally surprising that in this age and this land of enlightenment and religious knowledge, an oriental religion embodying the essence of heathenism, can take root and flourish; yet, after all, it is

not surprising. For outside of Christianity there is nothing but darkness, and it is not strange that he who walks in darkness should make the worst mistakes in his course. He who rejects Christianity is in a position to embrace the worst forms of error, and when this actually occurs, as it is occurring all around us, it is only what was to be expected by those who know the truth. Outside of Christianity, all paths lead finally to one place. "Walk while ye have the light, lest darkness come upon you," is a warning which is emphasized by these things.

Will Americans Yield to It?—The SIGNS OF THE TIMES believes that "the seventh day is the Sabbath of Jehovah," simply and solely because it is so declared in His Word; in loyalty to that Word, we must observe it; in loyalty to that Word, we must teach it. It means, reader, much more than the mere matter of twenty-four hours. It stands for the very heart and effectiveness of the Gospel—the power of God in Christ to create and recreate. That Sabbath demands only willing service. It repudiates all compulsion. On the other side, there are many more observing Sunday, and their motives in doing this it is not for us to pass judgment upon. That rests with God.



Frederick J. Stanley, D. D., Secretary of American Sabbath Association, and Secretary of the Convention.

But the institution itself throughout all its history has stood for a union of church and state, for compulsory observance by law, for intolerance and religious tyranny. Let men keep it if they will, but let them not try to force it upon others. If a religious institution of any kind has not enough of the life of God in it, if there is not benefit enough connected with it, to win devotees, let it die, and die forever. With this abstract principle most people will agree. Why not apply it concretely to the Sunday. All over this land men are demanding that Sunday as a religious institution, for it is nothing if not that, should be protected by law, and men should be compelled to observe it. This is contrary to Christianity, contrary to true Americanism. Are Americans going to yield to the demand? It matters not what day a man keeps, if he believe in true religious liberty, it is liberty for the man who does not believe as he does.

Peace prospects, according to popular theory, are somewhat brightened by the fact that Great Britain's great battle-ship, Dreadnaught, works successfully. It is the greatest engine of war, in size and power, now afloat, and so well pleased is the admiralty that two or three others of the same class are to be built. But the governments of both the United States and Japan are moved to emulation in this direction, and each have ex-

pressed an intention to build vessels to rank with, or even to excel, in size and armament the great Dreadnaught. The very name of the big English battle-ship seems to be deemed a kind of challenge to the world which the proud American republic and the ambitious oriental empire feel bound to accept. This new step forward in naval armament, however, is to have another effect—it is already conceded that it puts other war vessels, such as won the victory over Spain, in the background, and sounds the universal demand for new navies. Thus the leading nations are to be kept investing the people's resources in great war implements, while the masses are being regaled with the siren song of universal peace.

Pittsburg Ahead.—According to a press despatch of the 12th inst., Pittsburg has rather forged ahead of her sister cities in the matter of disorder. The despatch says:

"Pittsburg terrorized and likened to a mining camp or a frontier town, is the tone of all this morning's issues of the papers. With three murders, a number of robberies on the highway, accompanied by violence, and an attempt at crucifixion, in twenty-four hours, added to the large number that have occurred during the past two weeks, there has been such a public demand for extra police that Mayor Guthrie and Director of Public Safety Ridgway last night put on a number of extra police without legal provision for their compensation, trusting to the effect of public clamor upon the Select and Common Councils for favorable action upon this move."

That is decidedly a heavy Sunday record, considering Pennsylvania has such a stringent Sunday law, and Pittsburg was for so many years the seat of "National Reform." Some California clergymen and politicians are proposing to squelch outlawry in this state with a state Sunday law. Californians will do well to make a note of Pennsylvania's experience in face of her century-old statute, before adopting such a measure as a cure-all for crime. The "crucifixion" case was that of a young woman whose neighbors, hearing her screams, rushed into her house and found her with her two hands nailed to the sink-drain. She soon became unconscious, and was taken to a hospital.

China to Be Reckoned With.—In the great battle of Armageddon, China will be found among "the kings of the East." At the recent maneuvers of the Chinese imperial army, a portable wireless telegraphic apparatus was displayed, which can be carried on a light wagon and erected for operation in thirty minutes. The whole army displayed excellent discipline; experienced observers declare that the maneuvers were almost equal to those conducted in European countries. China is preparing for the great world struggle; a spirit of national unity, hitherto almost wholly absent, is pervading the masses.

A famous chemist in Italy declares that his body has not been washed, to his knowledge, for seventy-five years. He declares it to be useless, like brushing the teeth and taking off boots at bedtime. "Five years ago," he says, "the lady I am living with furnished me with three towels; they are still on the rack, old and yellow, but unused." Such a man ought to live alone, or be a companion to St. Simeon Stylites, the "pillar saint."

Crazed by Cigaretts.—A despatch from St. Louis, dated October 21, declares that D. J. O'Connor is suffering from pausis by the smoking of cigarette. He smoked 100 or more a day. Only twenty years old, but a complete wreck from his expensive, foolish habit! Whatever fastens upon man an undesirable appetite for itself is abnormal, unnatural, harmful.

A statistical magazine of Berlin, analyzing a report on the slaughter houses of Prussia for 1905, finds that the slaughtering of dogs for food increased 33 per cent. and that of horses 19 per cent. over the figures of 1904, the total number of dogs eaten in 1905 being 1,568 and the number of horses 81,312.



SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., NOVEMBER 28, 1906.

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

Our article in the series on the "Great Plan of Salvation" is of necessity and regret carried over till next week.

Do not fail to read the report and review of the "New York State Sabbath Association Meeting" in our Outlook Department.

The article on "A College Conflagration," printed elsewhere, may suggest some principles with which many of our readers will not agree, but it expresses much good Christian common-sense which is worthy of consideration. If any one asks us what college this is, let us anticipate the question and say, We do not know; we do not care to know. The lesson is drawn not to condemn a certain institution, but to bring home to all practical lessons.

This number reaches our readers before Thanksgiving, and tho our issue of last week was our Thanksgiving Number, this has also its thanksgiving flavor. The Thanksgiving poem, by Miss Bolton, reached us just too late for our last issue; and two or three other poems also call our thoughts to the day. And yet, dear friends, every day ought to be a day of thanksgiving to God on the part of His ever-receiving children. "In everything give thanks, for this is the will of God in Christ Jesus concerning you."

It is sad to report the death of Congressman Rockwood Hoar, the first of this month at his home in Massachusetts. His death really means the extinction of the Hoar family, of which Senator Hoar and Judge Ebenezer Rockwood Hoar were shining lights. Judge Hoar had two sons, both of whom are now dead, and Congressman Rockwood Hoar was the only child of the late Senator Hoar. He was an eminent lawyer, a true statesman, with a fine old-fashioned sense of liberty for all. The country has too few like him to be able to spare him.

The Exhaustless Life.—We do not find it in this world. Even the very rocks themselves die and disintegrate. We are reminded of this by a little item of news from the Louvre, Paris. A pearl necklace is there belonging to the Thiers family. That necklace was once worth \$1,250,000. In a few years we are told it will be utterly worthless, because the pearls are dying. Some time God's people will reach that land in which the gates of the capital city are solid pearls, but they will be pearls which will endure forever, fed forever from the exhaustless life.

Railroad Accidents for the Year.—the Interstate Commerce Commission in a recent accident bulletin give an account of the casualties of the year ending June 30, 1906, as compared with the year previous. In the number of employees killed there was an increase of 546, and in the number injured an increase of 10,098. 119 less passengers were killed than in the year previous, and 1,145 more injured. In the three months previous to June 30, there were 3,103 collisions and derailments, of which 173 collisions and 153 derailments affected passenger trains. Damage to cars, engines, and roadway in these accidents amounts to \$12,373,924.

A fearful flood swept through Seattle and surrounding towns the 14th inst., the greatest known

for half a century. The Chinook winds have melted the snow in the mountains. Four lives have been lost, hundreds of families driven from home, and Seattle isolated by water. All railway traffic is suspended.

Uncle Sam Gives Warning.—A bulletin issued by the Post-Office Department warns against carelessness in sending money through mails. It gives as an instance of this a letter which was returned to the dead-letter office, which had been addressed to a missionary in Africa. His name was given, but no post-office address. The letter had been through various post-offices in Africa as well as Europe, and then returned to the United States. It contained \$400. We hope that our readers will take notice in sending money to this office. If there is any great amount, it should be registered; better still, purchase bank draft, express order, or post-office money order. Care should be taken in writing names and post-office correctly. It is also always safe to place a return address on the envelope.

DO YOU BELIEVE IN RELIGIOUS LIBERTY?

AMERICANS boast of liberty, religious and civil. Without question, ninety-nine out of every one hundred people one would ask, "Do you believe in religious liberty?" would reply, "Of course, I do; what do you take me for?" But do they?

The Puritans believed in religious liberty for—the Puritans.

The Roman Catholics during all the Dark Ages believed in religious liberty for—the Roman Catholics.

John Calvin believed in religious liberty for—John Calvin.

The Puritans did not believe in religious liberty for Roger Williams.

The Roman Catholics did not believe in religious liberty for John Huss, Jerome of Prague, John Wickliffe, Martin Luther, and many others.

John Calvin did not believe in religious liberty for Michael Servetus.

Do you believe in religious liberty for the man who is opposed, bitterly opposed, to your creed?

This is the true test of religious liberty, to hold and contend for religious liberty for the other man.

That is true religious liberty. It is held by those who have faith enough in an Overruling Power to believe that He can manage the matters which lie between men and God. Jesus Christ held to that. Listen: "If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:47, 48.

Are you not willing to stand with Jesus Christ on all the questions of religion, and leave the adjustment of the matter to the individual soul and God, and to the final judgment?

Do you truly believe in religious liberty?

Do you believe in it for the other man?

The Garden of Eden.—A daily paper, Sunday edition, gives us a picture from a photograph of the Garden of Eden as it is to-day. The scene is one in Western Asia, but there is absolutely nothing, unless it be certain names of rivers, to connect any spot on this earth at present with the garden which God made and planted, as recorded in Genesis 2. There is one river mentioned there, which parts into four heads. The name of one of these rivers is Euphrates. But all these names have meanings which are descriptive of the stream, and would be as descriptive of any similar stream in later ages. For instance, "Euphrates" means "to break forth," "rushing;" "Gihon" means "to gush forth," "to issue," "a stream," etc. The name of a river, before the Deluge, descriptive of the stream, would no more identify it with a stream of the same name this side of the Deluge, than the name Adah in Genesis 4:19 and 36:2 would indicate that the two persons were identical. The simple fact is that at

the time of the Deluge the earth underwent a great cataclysmal change. Before the Deluge there were no divided seas and continents. The land was together. The sea was one. Gen. 1:9, 10. At the time of the Deluge Peter declares emphatically that "the world [the cosmos, the arrangement] that then was, being overflowed with water, perished." 2 Peter 3:6. "The mountains rose, the valleys sank down," the American Standard Revised Version expresses it in Ps. 104:8. Hence we find fossil remains of sea shell-fish in the rocks on high elevations. Various and many evidences clearly show that the present land was at one time submerged. The place of the original Garden of Eden was obliterated, and all the rivers of the present world drain the land of its richness and empty it in the great salt sea, whereas before the Deluge they were life-giving streams, springing from a great central fountain and beautifully and perfectly irrigating the earth.

A great thanksgiving day at Jerusalem is described in Nehemiah 12. The occasion was the dedication of the walls of Jerusalem that had been restored under the direction of Nehemiah after the return from the Babylonian captivity. In view of our national Thanksgiving, it would be well to note that they kept the dedication "with gladness, both with thanksgiving, and with singing, with cymbals, psalteries, and with harps." Also that "the priests and the Levites purified themselves and purified the people." Furthermore, "they offered great sacrifices, and rejoiced; for God had made them rejoice with joy; the wives also and the children rejoiced; so that the joy of Jerusalem was heard even afar off." In the Scriptures, sacrifices and offerings are almost inseparably connected with thanksgiving. Material giving is the really practical feature of Thanksgiving. "O that men would praise the Lord for His goodness, and for His wonderful works to the children of men! And let them sacrifice the sacrifices of thanksgiving, and declare His works with rejoicing." The example of the people at Jerusalem would make an excellent basis for a Thanksgiving program.

The death penalty in France will shortly be done away. The office of public executioner has been abolished, and at the coming session of Parliament the final act is to be passed. The sentiment against capital punishment is so strong that only a small per cent. of murderers are executed, and it is made more difficult to convict such criminals at all because of the death penalty.

A railroad head-on collision occurred at Woodville, Ind., on the 12th inst., in which forty-seven persons were killed or burned to death in the fire which broke out in the wreckage. Thirty-eight others were injured, some fatally. In the crash six passenger coaches and several freight cars were demolished. Cause, somebody failed to do his duty.

Mount McKinley, in Alaska, was recently ascended by a party of explorers headed by Dr. Frederick A. Cook, of Brooklyn, N. Y., who reached the summit September 16. They confirm the altitude given by government surveyors, 20,300 feet, which establishes the fact that it is the highest mountain in North America.

The new railroad across the isthmus of Tehuantepec, connecting the Gulf of Mexico with the Pacific Ocean, was opened for traffic on the 1st inst. The road is 170 miles long, and effects a saving of 1,429 miles between New York and San Francisco, as compared with the Panama route.

All but one of the building contractors of Mobile, Ala., put their establishments on the open-shop basis on the 12th inst., according to a previous agreement. As a result, about fifteen hundred men in the building trades failed to appear for work.

At national headquarters of the Prohibition Party the statement is made that in the past two years the party has gained 68,000 votes in the country at large.