

Signs of the Times

THE GREATEST OF ALL

(1 Corinthians 13.)

If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away. For we know in part, and we prophesy in part; but when that which is perfect is come, that which is in part shall be done away. When I was a child, I spake as a child, I felt as a child, I thought as a child; now that I am become a man, I have put away childish things. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known. But now abideth faith, hope, love, these three; and the greatest of these is love.

ENG CO.



SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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

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

Terms of Subscription.

Per Year, post-paid \$1.50
Six Months, 75 cts. Three Months, 40 cts.
To Foreign Countries, per year, \$1.75

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285 Salmon St.,
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Kansas City, Mo.

Sigms of the Times.

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

Vol. 32, Number 47
For Terms, See Page 2

MOUNTAIN VIEW, CALIFORNIA, DECEMBER 5, 1906.

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

Manuscripts should be addressed to the Editor.

For further information see page 2.

MILTON C. WILCOX, - - - - - EDITOR
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A. O. TAIT, }

CITY AND COUNTRY.

GOD made the country, but man made the town" is an old saying, trite and true. It grows ever more evident as the stream of years flows by. The country stands for freedom, for peace, for beauty, for morality. The town, the city, stands

God has sought to reach lost man in every way possible. "The heavens declare the glory of God; and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world." Ps. 19:1-4. Upon this, the late Bishop Taylor fittingly remarked, "God's primary school! God's primary day school! God's primary night school! God's universal, primary, day and

His Word. It is when men begin to herd together for selfish purposes, with idle hours and contagious, dissolute habits that vice spreads strong and flaunts itself, and wickedness and crime become organized and bold.

—o—

TRACE down the history of nations, and their decline begins when the cities become dominant. The first city-builder was Cain, the fratricide,—not Abel or Seth,—who, to exalt himself, called the city after the name of his son. Gen. 4:17. After the crisis of the Deluge, it was God's command that man



A beautiful bit of country in northeast England, in which the contrast stands strongly out between the country and the work of men's hands. The country is fresh and green and beautiful, while the work of men's hands is in ruins. These ruins are of the old Whitby Abbey, formerly a Benedictine abbey to 867, then destroyed; rebuilt in 1078, by William de Percy, as a monastery for men. The stream of water is the River Esk, where it enters the North Sea.

for slavery, for strife, for ugliness, for immorality.

—o—

Do NOT misunderstand us. There has been wickedness, dishonesty, and immorality everywhere in this round world ever since the slimy trail of the serpent was seen in the Eden of God, and the heart of our first parents opened to receive his suggestions of evil. The flesh of humanity became the flesh of sin, the heart of humanity became the carnal heart, the heart of flesh, wherein sin reigns; and country as well as city has felt sin's weight and groaned under its curse.

night school!" Even so it is; and the man most affected by its teachings is the thoughtful one who is out under the open dome of heaven with heart and life open and responsive to all beneficent influences.

—o—

THERE is sin in the country; there is wickedness and vice there; but never, unless transplanted from the city, do we see it in the same degree that the city reveals it. The surrounding influences restrain it. The heart has more time to think and meditate over the lessons taught in God's primary school of nature and the advanced school of

was to spread abroad over the whole earth, and make it blossom and bear like the Garden of Jehovah; but selfish man herded together again, sought to thwart God's plan, said they would save themselves, and builded a city, and called it "Bab-il," "the Gate of God." So their own story of building runs as they wrote it on the plastic clay in the land of Shinar, and burned it into brick which has survived the changes of ages. But God called their city "Babel," "Confusion." Gen. 11:1-9. And such has been the result of the great, selfish city-builders from that day to this.



THE country deals with man honestly. It meets him in all his moods. He knows by the outward tokens what to expect. A rough, forbidding surface often covers that which is precious, but it is not put there to deceive. A fair exterior often covers rotteness, but it is not designed to entrap him. Usually he sees on the surface what is underneath. The soil, the grass, the tree, the plant, the fruit, the grain, deal honestly, openly, faithfully, and to some extent stamp themselves upon his own character.

Nor so the city; its best side is ever outside. The sightliest wall surface is often a sham. The finest exteriors are often a shell. The finest fruits and vegetables are on the top of the basket and box; the veneer of selfishness is everywhere manifest. And almost invariably it is there to deceive, to make something appear to be what it is not. The same element extends all through society. The most attractive exteriors often shut in the drunkard, the gambler, the pander, the harlot, the desperado. The meanest and lowest political plots, the darkest deeds of crime, are city-hatched and bred. The quick steps from innocence to infamy are taken there. The by-ways of crime and sin and death are legion, invitingly open to the careless feet; and sirens with voices as entrancing as that of Calypso lure to destruction. At the very best the stress and strife and struggle and intensity of city life wear on the nerves and life of the straightforward and honest, and the city must ever be fed by the life of the country, or it would die out. One or two generations from the virile country parents, and the family as a moulding power is gone, and yields to the fresh life and vigor of the country.

THE deterioration and decline of every state is marked by its increase of urban population. Trace down the history of the past and mark invariably the downward trend of that nation or people whose offspring flocked to the cities, and the city life became the dominant moulding life of the nation. So went Babylon, so went Grecia, so went Rome, so is drifting downward the great Republic of the West. There are beautiful places in our cities—palaces rivaling the greatest dreams of splendor, parks which reveal in cramped ways and restricted limits the thought of God in nature, but the city is not the country. How the earthquake shatters its hopes, reveals its iniquities, uncovers its veneered rotteness, and lays open to the eyes of all its hidden shame; and the mightier ones to come will reveal them more and more. Get out of the cities into the purer, freer air of the country.

TRUE, the country is not perfect. It has its drawbacks, its plague spots. Its beauty is marred by sin. But all these make us long for the "better country," even the heavenly, the earth made new, the green, glad earth with no waste deserts, arid soils, or hostile climes. There the glory of God will cover all the land as the waves cover the sea. In that earth will also be a city, Zion

redeemed, the New Jerusalem, the capital of the new earth, living and glad and glorious with the streaming, effulgent life and light of God's presence, piercing to every part of that city of light, and making it all as open and glad as the day—that city whose Builder and Maker and Keeper is God. God's city, God's country, in very truth it will be, inhabited by God's children forever.

LEARN TO SAY "YES."

IS it not about time that our youth have a change, and be drilled awhile on learning to say, Yes? For decade after decade they have been taught that the main duty of a boy or girl is to "learn to say, No." And the lesson has been impressed upon them with very little discrimination. It is little wonder that when duty calls to some important work in connection with the cause of God, especially in actual missionary work, the rising generation are so prone to hesitate and say, No. It is little wonder that when the Spirit says to the young people of the world, Come, take of the water of life freely, they are ready to say, No. When they are called to give up the pleasures into which they have fallen by following their elders both in and out of the church, the ever-ready answer, in word or act, is, No. When confronted with the essential choice to "keep the commandments of God, and the faith of Jesus," that they may obtain eternal life, too many—alas! the great majority—respond with the repulsive No. The inherent disposition of the human heart is to rebel—to say, No. The infant that can not pronounce an intelligible syllable will kick, or strike, or scream its innate No! against its parents or attendants. Let the lessons be wisely divided between the counsel to say, No, and to say, Yes. That which is most difficult to instil is to answer, Yes, to the Spirit's call; Yes, when the Word of God speaks; Yes, ever to the call of duty. If this lesson be well learned, the saying No, to evil influences will come comparatively easy. The lesson to say Yes to parental authority will pave the way for the instinctive rejection of many evil suggestions.

The Christian life is not a succession of negative actions, it is not a system of don'ts. It is a positive life, a life of yielding to the Spirit and saying Yes to the will of the Father in heaven. It was because Jesus Christ had led a life of obedience—of saying Yes—to the leadings of the Holy Spirit, that He so readily, instinctively, said No when confronted with the strongest temptations of the enemy under the most discouraging circumstances. A merely negative backing never can sustain a positive life. A succession of noes—we might say, the "no" habit—never can, never did, build up a positive, forward life.

The youth whose training has "no" for a leading-string will naturally become a chronic objector, deeming it a virtue to say No on all occasions, and to every proposition that he has not originated. True, it often requires courage to say No, but it requires judgment to know when to say No, and it

requires an education along the line of accepting and saying Yes to the teachings of the Spirit through the Word, to give that judgment and that moral courage.

Young man, young woman, learn to say Yes, from the standpoint of the Word of God, and the "no" proposition will be a much easier matter. That was what sustained the Master, and it will sustain you. There are hundreds of propositions before the young people of to-day that ought to have hearty affirmative answer; but a selfish backwardness, a lack of education in practical yielding to the Spirit's calls, is inclining too many to say No, and to procrastinate. Think of these things, and learn to say Yes, to the promptings of the Spirit.

G.

"JOINED UNTO THE LORD."

THE idea is too prevalent that joining the church is the all-essential thing, that it is a kind of eternal-life insurance. But, important as such a union is to the Christian, of itself it is nothing; indeed, it may be worse than nothing. The church is designed to be a fold for the flock of Christ, and an organization for the better promulgation of the Gospel. But Christ never designed that anything should be housed in His fold that does not belong there by virtue of being His. One must be joined to Him in the sense of being recognized as His before being of any real service in the fold, or of any practical value as a missionary.

"He that is joined to the Lord is one spirit." "Know ye not that your bodies are members of Christ?" But our bodies can not be members of Christ unless we are joined to Him in spirit. "If any man have not the Spirit of Christ, he is none of His." Then the essential thing in the Christian life is to be "joined unto the Lord." When one is thus joined in spirit, he will better appreciate the benefits, the privilege, and the opportunities of church-membership. When one treats lightly these benefits, this privilege, and these opportunities, it is evident that there is lacking a full degree of union with Christ.

The Spirit of Christ is a missionary spirit, and whoever is joined to Him will be a missionary indeed. He will love and appreciate the organization formed by divine plan for the advancement of missionary work. He will love association with those who are thus united in service. He will love the assembly where Christ has promised to meet those who are joined unto Him, even if there be but two or three of them. He will love such assembly because there he may give and receive encouragement; because there he may learn indispensable lessons of truth; and, above all, because there is to be obtained the special blessing promised to those so assembled into His name.

That being joined to Christ Himself is the essential union for the individual to effect, is fully set forth in the lesson of the vine and its branches (John 15). Christ says, "Abide in Me, and I in you." This

individual union with Him, for He further says, "I am the Vine, ye are the branches." But there must first be the union—the vital union—of the branch with the Vine before there can be the abiding. In case of the convert to Christ, it is a grafting of the branch into the Vine. The vital reason for this individual abiding with Christ is then stated: "As the branch can not bear fruit of itself, except it abide in the vine, so neither can ye, except ye abide in Me." This statement is emphasized by the further counsel, "Apart from Me ye can do nothing."

That which should deeply impress these words upon every disciple is that true discipleship is manifested in fruit-bearing. "Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples." So, in this manner, by abiding in Christ and bearing fruit, discipleship is established, and "he that endureth to the end, the same shall be saved." Thus it is made clear that salvation depends upon being "joined unto the Lord."

Note particularly that Christ says, "Except it [the branch, singular] abide in the vine," it can not bear fruit. He does not say in the vineyard, but in the vine. The unfruitful branch may be cut off the vine and burned in the vineyard. The final doom of the backsliding branch, that does not abide in the Vine, is to be a separation from Him and a destruction by an unquenchable fire. Sheep and goats may flock together for the time being; wheat and tares may grow together until the harvest; but there will be a separation when the Master comes. He will then select for eternity the individuals who have been joined unto Him in spirit and in truth. Now, to-day, is the time to make sure this union. G.

To advance Christianity by means of compulsory civil law is the dream of many well-meaning men. They make a slogan of the expression in John's vision of the future, that "There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." But this does not make of them Christian nations; for at the very time the "four and twenty elders which sat before God" were heard to give glory to Him who had taken to Himself this "great power," the "nations were angry." They do not become Christ's by virtue of being converted to Christianity. The Revelation shows us things that are to come to pass, and this particular scene is after probation is closed, and the nations of the earth are given into the hands of Christ by the Father for execution. Ps. 2:7-10; John 5:26, 27. Christ expressly stated that His kingdom was not of this world (John 18:36); He receives His kingdom from the Father in heaven (Dan. 7:13, 14); and the subjects of His kingdom are redeemed "out of every kindred, and tongue, and people, and nation" (Rev. 5:9; 7:9).

LIFE is not so short but there is always time enough for courtesy.—Emerson.

Question Corner

1942.—Scope of a License.

Why are licentiates sent to preach the Gospel and not allowed to baptize?

R. P. L.

According to the usages of several churches one licensed to preach is not an ordained minister of the Lord. He simply has the permission of the brethren to prove his call to the ministry, nothing more. He must demonstrate by his ability to preach and win souls to Christ, and to show by a well-ordered life and conversation and example, that he is worthy of ordination as a minister. If he proves this to the satisfaction of the brethren, it naturally would follow that he would be ordained as a minister, and, of course, would in that case baptize. There is no law, it is true, to prevent a man from baptizing if he feels so disposed and somebody is willing to be baptized by him; but one who is connected with an organization, and has associated with him others in serving God, certainly ought to be subject to those who send him out and who are by this very act bearing responsibility with him. In such cases it is well to remember the advice given in 1 Peter 5:5: "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud and giveth grace to the humble."

1943.—Giving Alms.

Do Adventists believe in the first six verses of Matthew 6?

E. H. B.

They do, and also in the first five verses of Matthew 7. There is nothing in Matt. 6:1-6 to prohibit or condemn public giving or public praying; but the gift is not augmented or the prayer bettered by being offered in public. Jesus prayed in public as well as in secret; He gave in public as well as in secret. What is condemned is praying and giving to be seen of men.

1944.—Scripture References.

How much reliance should be placed on the references in the margin of our Bibles?

B.

None at all. They are not designed for doctrinal guides. Sometimes they point out opposite conditions. Sometimes they show the use of a word in another text. Frequently they point out parallel passages. They are very useful, but not authoritative.

1945.—Flesh and Blood.

How do you harmonize 1 Cor. 15:50, "Flesh and blood can not inherit the kingdom of God," and Job 19:26, "In my flesh shall I see God."

N. M. B.

The first text refers to the corruptible, mortal man, man in this condition. The latter looks forward to the resurrection, when all God's children will be made immortal. The context clearly shows what time is referred to in each case.

1946.—What Is Death?

Gen. 2:17, "In the day thou eatest thereof thou shalt surely die," was quoted to prove that death is a conscious existence, as Adam and Eve only began to die that day. Please explain.

B.

There is a difference between "death" and "dying." One is the process, the other the finished fruit. There would be force in this application of the text if Adam and Eve had continued in that state. But they did not; they died. The margin of the text is "dying, thou shalt die." That is, Adam became then a dying man. The great fact is, that he would have died then had not the Son of God intervened, given him a new probation, and put off the final result. Any way we may look at the text, it does not teach that death is continued existence.

Dying may continue a season, but it ends in death, a completed process. If death is continued existence, what is life, its opposite?

1947.—Voting the Prohibition Ticket.

Is it right to vote the Prohibition ticket if Sabbath legislation, and other matters, which one believes to be wrong, are included in the platform? Would it not be better to keep out of a mixed-up mess? If Jesus did not meddle with politics, why should we?

B.

We see no reason why any Christian should not vote for straight prohibition. We see every reason why he should not vote for Sabbath or Sunday legislation. The latter is evil, and only evil. The devil succeeded in spoiling the good thing by inducing men to yoke up with it a great evil. We believe our correspondent's questions are to the point.

1948.—Errors in Translations.

Is it not a plain contradiction of the text, "All scripture is given by inspiration of God," to say that there is a mistake in translation of scripture passages? How can we prove that any of the Bible is correct if we acknowledge mistakes in the Bible?

B.

The Holy Scriptures are one thing; the translation of those Scriptures quite another. When Paul wrote the text quoted in part above (2 Tim. 3:16), he referred to the Old Testament Scriptures, written originally in the Hebrew language. The New Testament was written in Greek. We do not have those original writings. They are probably not in existence. But we have copies of copies of them. One, for instance, was found in a convent at Mount Sinai; one was found in the Vatican; one was found in Alexandria, Egypt; many others have been found elsewhere. When the King James version was translated, the better manuscripts referred to above had not been found; the translators had copies of copies of copies unknown in number to us. The constant multiplication of these copies multiplied small errors. Devout scholars have for years been seeking to get as many copies as they could as near the original copies as possible. The Sinaitic MS., the Vatican MS. 1209, the Alexandrian, and some others, carry us back to the fourth and fifth centuries; and, while they show errors in later copies, they prove as evidence of no other ancient book proves, that our Bible is correct, and that the errors in copying are infinitesimal.

The next question is, What does our Father say in these Hebrew and Greek writings which have come down to us? Of course, every true child wants to know. Therefore every translation by competent, honest scholars he will welcome. The very best translation in existence, compared with the very best originals, is the American Standard Revised Version. We do not mean by this that the King James Version is unreliable; it is not, but it is not nearly as good a rendering, it is not so uniform and clear, as the American Revision.

1949.—The Kind of a Blessing. Mal. 3:10.

What kind of a blessing is spoken of in Mal. 3:10? Have any Adventist tithe-payers received such a blessing that they had not room to receive it?

B.

First of all, and above all, spiritual blessing, stronger, clearer, more constant life-union with God and confidence in Him with whom we come in partnership. Secondly, temporal blessing, and if we can bear it, abundant temporal blessing. Perhaps a better answer could not be given the latter question than to ask, Have any of the class referred to been blessings to others. Every direct blessing which comes from God's children is an overflow blessing. "The Lord is my Shepherd. . . . My cup runneth over." Psalm 23. No man can ever truly obey with all his heart what God says in Mal. 3:10, and not receive a blessing. If he fails, he has failed to obey. God can not fail. Yes, Paul suffered hunger, yet he found God's grace sufficient. All of God's great blessings reach over into the glorious beyond.

THE GREAT SALVATION

By GEO. W. REASER.

EXAMPLES OF THE OPERATION OF THE SPIRIT.

IT was by the presence of God in the operation of the Spirit that the prayers of Elijah and Elisha brought the dead to life, and by it that our Saviour cast out devils, healed the sick, restored sight to the blind, hearing to the deaf, the power of speech to the dumb, sound flesh to the leper, and new life and vitality to Jarius' daughter, the widow's son, and Lazarus. This was the "virtue" that flowed from Him to the woman who gave the touch of faith. It was by this power also that the dead Saviour became the *living* Saviour, and that, after His ascension, Dorcas, whose eyes had been closed in death, opened her eyes again, sat up, and was restored in perfect health to her friends. By the same Spirit also *all* of the dead will be brought to life again, and all of them who are sleeping in Jesus will receive this Spirit in sufficient measure to transform them from mortality to immortality; for, says the Creator, "I will put My Spirit in you, and ye shall live."

The Spirit is the life of God, which is eternal life; and when, in the great transformation from "this body of our humiliation" to the likeness of "His glorious body," we shall be surcharged with the "Spirit of life from God," we will thus be "clothed upon with our house which is from heaven," "mortality" will "be swallowed up of life," and "He that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit."

We have said that electricity is the best medium by which we can illustrate the Holy Spirit. Some seem to confound the Holy Spirit with electricity. Let us not make this serious mistake. Electricity is an agency that will obey certain laws, and accomplish wonderful results, but it is *not* the Holy Spirit. Electricity, when properly applied, will propel cars, drive machinery, produce the greatest heat known to science. It can be utilized in transmitting messages by telegraph and telephone. It is employed to brilliantly illuminate our streets and dwellings; it will produce the most glorious artificial illumination ever beheld by the eyes of man.

It can be utilized in manifold forms in the treatment of disease; and its all-pervading presence in our earth's atmosphere is the secret of wireless telegraphy. In fact, the space of a chapter would scarcely enumerate the uses of electricity. But, after all, it is only one of God's agencies, which man has discovered and adapted to his requirements. It can not think; it can not produce life; it can not connect us with the Supply Center of the energy of the universe.

Take a mental picture. Imagine a dead body. Apply a current of electricity to it, and while it may cause some of the cords and

muscles to contract, it can not produce heart action, nor start the circulation of the blood, nor cause the lungs to perform their natural function, nor the brain to act, the eyes to see, the ears to hear, nor the tongue to speak. The current may be applied for an indefinite period of time, the dead will not revive. But when the Creator applies

A Current of the Holy Spirit

to the dead, it matters not how long life has been extinct; instantly, the heart beats

THE HOME BEYOND.

O HOME beyond the cloudland,
I see thy gleaming light,
The longed-for happy homeland
Where nevermore is night.

No more I look behind me
Where gloom and doubt appear,
Where sin and grief confined me
With cords and bands of fear;

But onward I am gazing
Where shines a glorious star,
A beacon ever blazing
For sin-tossed men afar.

For soon the Lord descending
With shout and angel song
Shall take to life unending
His saints, a ransomed throng.

To dwell with Him forever
Beyond this vale of tears,
Where death no more can sever,
Nor griefs can come, nor fears.

Within the city dwelling
With loved ones sleeping now,
The Saviour's goodness telling
As at His feet they bow.

O come, my heart is praying,
And bear Thy saints away;
O come, no more delaying,
Come quickly, happy day!

MAX HILL.

vigorously, the pure red life-current flows to every part of the body; the lungs contract and expand to supply the breath of God to the system; the brain cells act; the man thinks, reasons, worships his Life-giver; every organ of the body perfect performs its function. I call "a multitude of captives" with a resurrected Saviour at their head, to witness to this power of the Spirit. They all bear testimony with Jesus, "I am He that liveth, and was dead; and, behold, I am alive forevermore."

Reader, what think you, if this Spirit can resurrect the dead, can it not give you power over that which causes death? Let me assure you that this resource of supreme creative energy, is pledged in *your* behalf, to give *you* the victory over sin—even resurrection power; for "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you. There-

fore, brethren, we are debtors, *not* to the flesh, to live after the flesh." The power of sin may be fully broken by the superior power of the Spirit, therefore, "sin shall not have dominion over you," "if so be that the Spirit of God dwell in you" in all of its fulness.

How Shall We Establish the Living Connection with this Source of divine power? Suppose an electric car is standing "dead" upon the rails. The trolley is not in contact with the "live" wire above. The conductor places the trolley in contact with the "live" wire overhead, the connection with the great generating motor is made, the car speeds on its course. Faith is the trolley that connects us with the power above, and brings a living current supply of the Spirit, the life of God, into our lives, enabling us to pursue our course heavenward. Reader, have you established this connection with the Power supply of the universe. If so, do not relinquish your hold of the Spirit, and thereby cut yourself off from your base of supply.

The Holy Spirit forms also our telegraph and telephone connection with the throne of God. By the Spirit we are in *touch* with Him, and by the same Spirit we *talk* with Him and He hears us. Of all generations who have ever been upon the stage of action, the present population of the globe should be "not faithless, but believing." While the power of electricity was questioned when first discovered, with its present development even the most unenlightened will believe with the most highly intellectual, in the marvels produced by this so-called fluid.

If man has discovered one of God's created agencies, and so marvelously applied it to his own purposes, why should it stagger our faith to accept the fact, the universal agency of the Spirit of God?

It was not the Spirit which inspired the thoughts contained in the Book of books. "Holy men of old spake as they were moved by the Holy Ghost!" It is by the operation of this same Spirit—God's omnipresent life—that the grass grows, the flowers bud and blossom, and emit their fragrance. It colors the rose, it paints the lily; it supplies the life principle in all seeds, which grow in infinite variety, to furnish food to God's creatures. Everything created is an expression of the thought of Jesus Christ. The Holy Spirit is the agency by which all things created came into existence. It is the mysterious life, undiscovered and unanalyzed by all the resources of science, yet flowing freely from the Source of life to every man. Thus the Head of the plan of salvation has infinite resources at His command, and is in reality in touch with all of His creatures in all portions of His dominion.

Is it a reasonable thing to curse our Life-giver? How basely ungrateful to curse our Creator with the very life that He momentarily supplies, or to pervert that life and use it for serving sin.

It is good to recognize God's omnipresence, and to be filled with praise to the Sustainer of our lives.

DANGER for danger's sake is senseless.—
Leigh Hunt.

THE PAPACY IN PROPHECY

By ABDIEL.

THE TWO-HORNED BEAST.

The Image and Mark.

WHILE the two-horned beast is not the Papacy, it is so intimately connected with it that it must be studied in the consideration of the future of the Papacy. It has much to do in the reviving of that power and the healing of the deadly wound.

"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, 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."

Briefly to review our last two studies.

1. "Beast," symbol of an earthly power, under its fifth head, the Papacy. "Another beast," a different beast, occupying different territory, symbolizing a different government. Emphatically so was the United States.

2. The time of its rise was when the papal beast was going into captivity—1798. Then America was just rising to power and recognition among the nations of earth.

3. The place of his rise, "the earth," in contradistinction to "the sea" of the first beast; the latter representing peoples, multitudes, nations, tongues, of the Old World; the former—the earth—representing the territory outside of the then known world, where, as one writer remarks, "Amid the silences of the earth we [America] grew into empire."

4. The two horns like a lamb, Christlike symbols, representing civil and religious liberty, equality of man and freedom of choice.

5. The dragon voice, from a heart inspired by the dragon, the deceiver of the world, the persecutor of the church. Rev. 12:9, 13.

6. The "great signs," the wonderful marvels of this country, manifest in invention, in discovery, in marvelous strides, in great undertakings, in occultism, with its thousand descriptive signs and allurements, manifest in many religious and psychic organizations.

7. He causes the earth and those who dwell therein to make an image to the beast.

The Image.

No kingdom, empire, or dynasty is mentioned in symbolic prophecy unless it is a world-moulding power and comes in connection with the people of God. Every power symbolized by a *beast* has been at some time in its career antagonistic to the work of God. It is opposed to God's work because it is

a church-and-state government; religion is upheld, promoted, supported, protected, or enforced by the civil power. These two elements constitute a *beast-government* of prophecy. Such a power, if it be faithful to its professions, must be a persecutor of those who dissent from its law-supported standard. If either element is lacking, it will not be a persecutor, for (1) a church without civil power to enforce its decrees can not persecute; (2) a civil power unconnected with religion will have no desire to persecute. The liberty which a beast-power grants to dissenters, it calls *toleration*; the liberties which a purely civil power grants to its citizens are *rights* belonging to each and all, irrespective of religious belief. When one of the heads of the beast of Revelation 13 received its death-stroke was when men

WHY?

WHY should we fret and worry
When clouds roll 'round apace?
Behind each one
Is the shining sun,
With love in his smiling face.

Often the seeds of sorrow,
We sowed when the storm was near,
Afar will spread,
E'er the seed be dead,
For many a weary year.

And often the words of comfort
We scattered in falling rain,
Will climb the steep
Where the angels keep
The sheaves of the ripened grain.

FLORA E. YERGIN.

rose up in wrath and deprived the dominant religious element of civil power.

Court-Made Law.

To make an image to the beast is to unite religion with the state, or to place dogmas and institutions of the religious element under the protection and the support of civil law. Ordinarily in this government that would mean the long process of change of constitution; but in these marvelous days men have learned a shorter way—through court decision, or "judge-made law." To this purpose is the Trinity Church decision in February, 1892, in which the Supreme Court declared, contrary to the very genius of the government and the express statements of its constitution, that "*this is a Christian nation.*" Both houses of Congress and the Executive committed the government to the same evil principle a few months later by closing the Chicago World's Fair on Sunday, and thus acting as a tribunal on religious questions.

Not thus did Congress in 1829 and 1831, when the same controversy in another form was brought to that body. It plainly said in so many words that Congress had nothing

to do with religious questions in any way, shape, or manner.

8. The Worship of the Image and Beast.

The highest worship which men can render is obedience, service. "Ye are My friends," said Jesus, "if ye do whatsoever I command you;" "If ye love Me, ye will keep My commandments." The word which corresponds to Lord, is servant. Jesus says of those who profess to serve Him, "Why call ye Me, Lord, Lord, and do not the things which I say?" Satan, the tempter, said to Jesus, "All these things will I give Thee, if Thou wilt fall down and worship me," but Jesus responded, "It is written, Thou shalt worship the Lord, thy God, and Him only shalt thou serve." Enforcing the worship of beast and image is enforcing the religious demands of beast and image.

9. Giving life to the image and causing it to speak is simply placing in statute law what the union of religion with the state in the image of the beast and the sentiment of the people demand.

10. The Death Penalty.

It has ever been true that the highest penalty is attached to the laws considered the most important, the laws upon which the stability of the government depends, or the highest interests of its subjects. If religion be considered a proper matter of legislation, it goes without saying that, inasmuch as religion pertains not alone to the life which now is, but to that which is to come, it becomes of vastly greater importance to the stability of the government and the good of its subjects than any matters purely civil. An infraction of the religious law is counted a crime against High Heaven, of which the government is representative. When, then, a government goes so far as to reverse the very charters of its existence and establish by law a union of religion with the state, it may be safely reckoned that persistent opposition to that union will be counted treason against the government, of which the penalty is death. The last step, the execution of the penalty, is in the first step the defining or enforcement of religion by law.

The Mark of the Beast.

11. Out of religious strife, as out of political, grow party shibboleths and watchwords, badges, and ensigns. The religious controversy of the last days will all eventually center around the law of God and loyalty to Him.

The stamp of authority in that law is the fourth commandment. It reveals the God who gave the law, the great Jehovah; the extent of His jurisdiction, the Creator of the heavens and the earth. It is the one commandment over which the *crucial test* of all the ages has come. When it has been observed, there has been faithfulness in all the others. When it has been departed from, sun-worship and abominable idolatry have resulted. It has ever been one of the chief points of attack by the devil; and it will be in the latter days.

Opposed to this is the counterfeit which Satan has sought to thrust in its place, "the



GOD OUR REFUGE.

"For this God is our God forever and ever,
He will be our guide even unto death."
My lips open Thou, and my tongue shall sing praises,
Praises to Him with unfaltering breath.

God is our refuge and strength in all trouble;
Let the sea roar, and the billows roll high;
Call, O my soul, in faith, ever humble,
Present thou'lt find Him, a refuge e'er nigh.

Not unto us, not to us be the glory;
Not unto us, but unto Thy great name;
Loving and tender, Father, Defender,
God changeth not; He is ever the same.

Down to old age, when the frail bark is drifting,
And gray hairs are wafted on each passing wave,
His canopy o'er us; His arm shall enfold us;
His strong arm so tender, yet mighty to save.

SUSAN BIRDSALL ROBERTS.

PAUL BEFORE NERO.

MRS. E. G. WHITE.

PAUL before Nero—how striking the contrast! The height of earthly power, authority, and wealth, as well as the lowest depths of crime and iniquity, had been reached by the haughty monarch before whom the man of God was to answer for his faith. In power and greatness, Nero stood unrivaled. There were none to question his authority, none to resist his will. Kings laid their crowns at his feet. Powerful armies marched at his command, and the ensigns of his navies betokened victory. His statue was set up in the halls of justice, and the decrees of senators and the decisions of judges were but the echo of his will. Millions of subjects bowed in obedience to his mandates. To incur his displeasure was to lose property, liberty, life. His frown was more to be dreaded than a pestilence.

Without money, without friends, without counsel, Paul had been brought forth from a dungeon to be tried for his life. His experience had been one of poverty, self-denial, and suffering. With a sensitive nature, which thirsted for love and sympathy, he had braved misrepresentation, reproach, and abuse; shrinking with nervous dread from pain and peril, he had fearlessly endured both. Like his Master, he had been a homeless wanderer; he had lived and suffered for the truth's sake, seeking to bless humanity and to live the Christ-life. How could Nero, a capricious, passionate, licentious tyrant, be expected to understand or appreciate the character and motives of this son of God?

Paul and Nero Face to Face!

The countenance of the monarch bearing the shameful record of the passions that raged within; the countenance of the prisoner telling the story of a heart at peace with God and man. The results of opposite systems of education stood that day contrasted—a life of unbounded self-indulgence and a life of entire self-sacrifice. Here were the representatives of two theories of life—all-absorbing selfishness, which counts nothing too valuable to be sacrificed for momentary gratification, and self-denying endurance, ready to give up life itself, if need be, for the good of others.

The Jews brought against Paul the old charge of sedition and heresy, while both

Jews and Romans accused him of instigating the burning of the city. While these accusations were urged against him, Paul preserved unbroken serenity. The people and the judges looked at him in surprise. They had been present at many trials, and had looked upon many a criminal; but never had they seen a man wear a look of such holy calmness as did the prisoner before them. The keen eyes of the judges, accustomed to read the countenances of prisoners, in vain searched Paul's face for some evidence of guilt.

When Paul was permitted to speak in his own behalf, all listened with eager interest to his words. Once more he had an opportunity to uplift before a wondering multitude the banner of the cross. With more than human eloquence and power he presented the truths of the Gospel. His words struck a chord that vibrated in the hearts even of the most hardened. Truth, clear and convincing, overthrew error. Light shone into the minds of many who afterward gladly followed its rays. The words spoken on this occasion were destined to shake nations. They were endowed with a power that would enable them to live through all time, influencing the hearts of men when he who uttered them should be silent in a martyr's grave.

His Burden for Others.

As Paul gazed upon the throng before him—Jews, Greeks, Romans, with strangers from many lands—his soul was stirred with an intense desire for their salvation. He lost sight of the occasion, of the perils surrounding him, of the terrible fate that seemed so near. He saw only Jesus, the Intercessor, pleading before God in behalf of sinful men. He pointed his hearers to the sacrifice made for the fallen race. An infinite price had been paid for man's redemption. Provision had been made for him to share the throne of God. By angel messengers, earth was connected with heaven, and all the deeds of men, whether good or evil, were open to the eye of infinite Justice.

Thus pleads the advocate of truth; faithful among the faithless, loyal among the disloyal, he stands as God's representative, and his voice is as a voice from heaven. There is no fear, no sadness, no discouragement, in word or look. Strong in a consciousness of innocence, clothed in the panoply of truth, he rejoices that he is a son of God. His words are as a shout of victory above the roar of battle. He declares that the cause to which he has devoted his life is the only cause that can never fail. Tho he may perish for the truth's sake, the Gospel will not perish. God lives, and His truth will triumph.

Paul's countenance beams with the light of heaven. Many who looked upon him "saw his face as it had been the face of an angel." Tears dimmed many eyes. The Gospel found its way to the hearts of many who but for Paul's witness would never have been led to the Saviour.

"BETTER a blush in the face than a blot in the heart.—Cervantes.

wild solar holiday of all pagan times," the great high day of the heathen, the day dedicated to sun-worship among the nations, and hence called Sunday.

The good men have observed it, just as good men have innocently passed counterfeit bills, it is not of God. It has no support in His Word, as acknowledged by many of those who observe it. It is classed among the six working days. It came into the church of Christ with the apostasy. Born of heathenism, adopted by the Papacy, sad to say, it has been fostered and nourished by Protestantism, in a most un-protestant way, namely, by civil law.

The Papacy squarely sets it forth as the mark of her authority. Contrast the teaching of God's law with that of the Papacy. This is God's law of the Sabbath:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of Jehovah thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant; nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days Jehovah made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore Jehovah blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

And now read this from "Butler's Catechism:"

Ques.—Say the third [our fourth] commandment.

Ans.—Remember that thou keep holy the Sabbath day.

Q.—What is commanded by the third [fourth] commandment?

A.—To spend the Sunday in prayer and other religious duties.

But this is *not* what is commanded by the Sabbath commandment. Listen further from another papal work, "Abridgement of Christian Doctrine:"

Ques.—How prove you that the church hath power to command feasts and holy days?

Ans.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q.—How do you prove that?

A.—Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

A hundred other authorities might be cited, both Protestant and Catholic, to prove the above, but let this suffice. One of the marks which Daniel gave of this power is, "He shall think to change the times and the law." Dan. 7:25, A. R. V. The Roman Church declares, We have done that very thing.

To what other conclusion can we come, then, than this: The Sunday in the place of the Sabbath of the Lord is the mark of the beast-power, the stamp of its authority. But mark, dear reader, the writer is not saying that all who have kept or are keeping Sunday have the mark of the beast. This subject we will consider in our next.

DEATH is the ugly fact which Nature has to hide, and she hides it well.—Alexander Smith.

CHOSEN OUT OF THE WORLD.

"If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19.

BY the above words of the great Teacher, we learn that a person or thing may be *in* the world and yet not *of* the world. Indeed we are told that the children of God are chosen *out* of the world, and this is their relation to God even while personally *in* the world. But they are strangers and pilgrims in the earth, and not dwellers. Their affections are set on things above, and not on things on the earth. Their citizenship is in heaven. Their conversation is in heaven. Their names are enrolled in heaven. They are laying up their treasure in heaven, and not on the earth. They are chosen, ordained, and sent out in this world, like their divine Lord, as ambassadors from the highest court and government in the universe, even the court and government of Heaven. It is their business and mission in the world to win and gather souls *out* of the world.

They are looking for a city which is out of sight, an abiding city whose builder and maker is God, a city incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them. He that hath not this hope in him has not been chosen out of the world. He that lays up treasure on earth is not of the chosen ones, neither he that loves the pleasures of earth more than God, and heavenly things.

All that are chosen of God, and hence *chosen out of* the world are waiting, anxiously waiting, to be *taken out* of the world. And that day will come; yea, blessed be God, it will come soon. The adorable King who has His abode in heaven will come in great glory. All the holy angels, from the same blissful abode, will come with Him. With a mighty shout of joy and triumph, and the trump of God, all the chosen ones sleeping in death will be awakened. They, together with the living saints—a mighty host like the sands of the sea—in a moment, in the twinkling of an eye, will be changed to immortal glory. They were all *chosen out* of the world in the days of their probation, and now they are *taken out* of the world when the days of probation are over.

We have reason to praise our God, that we can now come out from the world and be separate, and touch not the unclean thing, sin, and the Lord will receive us, and be a Father unto us, and we may be His sons and daughters.

The Lord Almighty says that we may walk on the highway of holiness—a way cast up above the low, degrading, contaminating things of earth. We may joyfully tread this path of the just, which ever shineth more and more, until we actually, personally, and gloriously enter the perfect day, in the home of perfect bliss, and rejoice evermore with all the just made perfect.

H. A. ST. JOHN.

"You have plenty of this world's goods, if, with your little, you have content. If you have not content, you can never have enough of anything."

An Important and Typical Meeting---No. 2

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.]

The Opening Meeting—Doing Politics—Disappointing Magistrates—Some "Great Victories"—The Elmira Case—Baseball and Other Sports—"The Crime of Sabbath-Breaking"—Denial of Trial by Jury.

THE deliberative session of the convention opened Wednesday morning, October 31, at nine o'clock. There was an address of welcome by Rev. Arthur Dougall,



Police Justice H. L. Bogart, who refused the right of trial by jury.

vice-president for Elmira, which was responded to by Dr. Burrell, president of the state association. Reports of the secretary and various committees were received. The report of the secretary, briefly considered, was that the association was advancing in every way, its progress along the line of its particular work was most encouraging, its numbers and votaries were increasing, its scope and power both at the state capitol and abroad being greatly augmented within the past year, and the financial condition getting onto a better basis.

The organization was in a vital condition, a real working force, waiting for the occasion to make itself signally felt in the public life; and, with marked emphasis in both tone and voice, he declared that the "*occasion was dead-sure to come.*"

Doing Politics.

Mr. H. H. Robbins, Chairman of the Committee on Legislation, reported that a good work was being done at Albany; bills that were not satisfactory to the association were quietly "*killed*" in committee—they were simply "*just never heard tell of again*;" and

bills for a more "*liberal*" Sunday did not get any farther than committee rooms. The influence of the association was now sufficient to hold up anything and everything in the way of sabbath (Sunday) legislation that was not satisfactory to the association. The association proposed to do something further at the coming session of the state legislature in the matter of getting laws more stringent in character for the "*protection of the American Sabbath*" and to promote "*its general observance.*" The Legislative Committee of the association were very much encouraged at seeing what it could accomplish in "*the third house*" at Albany.

A real difficulty, however, encountered by the association, when arrests have been made and evidence of Sunday violation secured, was to get magistrates and police officials and the "*lower courts*" to find the accused persons guilty. It was related that several cases in Brooklyn had occurred where magistrates had read opinions practically in favor of the accused and discharging the defendants, very much to the chagrin and disappointment of the association. It seemed that the sympathy of the magistrates and officials were generally with the accused violator of the Sunday law, and the tendency in this direction was so strong as to be well-nigh disheartening to the association managers. It was the one apparently insuperable barrier that stood in the way of progress in the matter of compulsory Sunday observance. A way to effectually remove this obstacle was the great question with the Legislative Committee of the Sabbath Association. It must be solved. It was almost impossible to secure a conviction in the lower courts.

Some "Great Victories."

Some great victories, however, had been won in Brooklyn, in Binghamton, and in Elmira, notably in the latter city, where the Civic Federation, composed of ministers, took up the matter and forced the city officials to fulfil their obligations, and to enforce the law against "*the desecration of the sabbath.*" What the Civic Federation had accomplished in Elmira was a great source of encouragement, and an omen of what might come. It was a condition that may obtain all over this great land. The Elmira case of compulsory Sunday observance was one of the most hopeful signs of the times, and indicative of what might be accomplished in the future, and everywhere!

The Elmira Case.

Inasmuch as this Elmira case occupied the greater part of the time and attention of the convention, I will relate the facts, as this local crusade is being heralded far and wide by the American Sabbath Union and its auxiliary as the great victory in the battle for Sunday observance by legal enactment.

(Continued on page 15.)



THE BIRD WITH A BROKEN WING.

[W. J. Thompson, in *Oakland Tribune*.]

I KNOW that a bird with a broken wing
Can never fly as high again,
Yet I've heard that bird on its cage perch sing
A melting song with a sweet refrain.

It started a tear in my eye as I lay,
Lay and listened the evening long,
To the pipe and thrill of the wounded jay,
As it filled the air with its melting song.

Then I tried to link the wing with the song,
If one with the other had aught to do,
And it didn't keep me thinking long,
Till I found this fact to be grandly true,

That closely linked on life's rough way
Are the broken wing and the sweetest song,
And we haven't to wait so very long,
Till the latest minstrel will surely sing.
There are compensations for every wrong,
And a balm for every broken wing,

And we haven't to wait so very long
Till the wounded bird begins to sing.

There are blessings that balance every ill,
That cripples, and wounds, and mars, and blights,
There's a beautiful mission for me to fill,
Altho it may not be on the heights

With the strong and the gifted crowned with power;
Yet down in the valley beneath their feet,
There are flowers to be tended every hour.
There are things to be done to make me meet

For the Master's use; if I can not fly with my
broken wing,
And the heights for me are no more, no more,
Then down in the valley I'll sit and sing
With the wounded birds that have ceased to soar.

With the wounded birds to learn their song,
And sit and listen to each as it sings,
With the wounded birds the whole day long,
As they trill and sing with their broken wings.

Influence and Responsibility of Mothers

By MRS. L. D. A. STUTTLE.

TRAINING TO KINDNESS AND COURTESY.

PLEASE, would you like a drink of water?" I was in bed, with a most distressing attack of the grip. I was quite helpless, and, worse than all, entirely alone. I opened my eyes in astonishment. What kind fairy had invaded my solitude? There by the bed stood a tiny boy. The dear little fellow had heard of my sickness, and, in his childish simplicity and real kindness of heart, he had come to offer his sympathy and do what he could!

Dear little heart! somehow the sun seemed to shine a little brighter, and the dark clouds of gloom to roll suddenly away! After all, the world was not as selfish and unfeeling as I had thought. Somebody cared; and as I drank the cooling draught from the little hand, I was comforted and cheered.

Somebody has said that the world would be a much nicer place if goodness was catching; but it is, it is; "No man liveth to himself," is as true to-day as it ever was. The goodness of a good man or woman or child is actually contagious. Kindness and courtesy and gentleness are contagious. Be kind and civil yourself if you want your boys and girls to be so; they will of a surety catch your spirit.

"Well," says some anxious mother, "I suppose I ought to get a book on etiquette, and study it; then I could teach Mary the correct thing to do upon any and all occasions. I only wonder which is the best book on the subject."

Well now, for the information of this mother and scores of others who are asking the same question, allow me to suggest a book which I am very certain will contain just the information you need on this sub-

I ever saw. To be sure, I never read any instruction in it as to which side of the walk a gentleman ought to take, or whether it is good form to eat with the knife or the fork. But this thing it does say: "Salute every saint in Christ Jesus."

"What! I believe you are talking about the Bible. Why! the very idea of calling the Bible a book on etiquette!"

Wait, I am not done telling you about it yet. How many of us make the attempt to greet *half* the saints we meet on the streets on week days, or in the house of God on the Sabbath? I tell you there is a great and lamentable lack among professed Christians, in this thing; and as long as this continues so noticeably, the children will imbibe the same spirit. They ought to be taught the Christian courtesy of the Bible, and that by their parents.

"Charity suffereth long, and is *kind*." Do you ask me to define Christian courtesy? It is no more nor less than the outward expression of genuine kindness of heart. John would not have spoken discourteously to his sister, and Mary would not have replied in the same spirit, had the true love which suffereth long and is kind been cherished in the hearts of each.

We ought not to forget so often the admonition of the scripture, to be "pitiful; be courteous." Some one has said that Paul was undoubtedly a very polite man, and gave, as a reason for this belief, the masterly address, so tactful and courteous, which he made before the haughty Roman king. Of what avail would mere logic or deep and forceful reasoning have been, had not the truest and broadest Christian courtesy marked his every word. While the king trembled at his powerful reasoning, his heart was melted

by the orator's gentle and kindly manner.

Have you ever had occasion to spend the day with an acquaintance who gave you such scant welcome that you were quite miserable? It did not matter that the furniture was elegant, and the carpets luxurious, or that a servant stood ready to receive your slightest request; or that the hostess was studiously polite; for surely not a single breach in etiquette could be imputed to her, or to the dignified host. But what was the trouble?—O, just this: the welcome given you was artificial—there was no heart in it; in plainer words, it was not an honest welcome.

My Bible lies open on my desk as I write, and these words catch my eye: "And whatsoever ye do, do it *heartily*, as to the Lord, and not unto men." "What! is it a Christian duty to entertain guests heartily?"—Yes, heartily, or not at all. Let me whisper a word in your ear, sister: Let us, you and I, enter into a solemn compact never to greet anybody, whether friend or casual acquaintance, in a listless, half-hearted manner. Let us stop these "Uriah Heep" handshakes. And yet we remember that this Uriah Heep was apparently the most "umble" of men; but his humility was only veneer. It was put on.

Now let us not flatter ourselves that this artificial courtesy will not be detected; even a little child can tell the difference between the real article and the counterfeit. O let us resolve never to give even a simple "good morning" unless we "do it heartily as unto the Lord;" because this is true Christian courtesy, and in this, as in other things, the children will be very apt to follow the example set for them by father and mother.

BEWARE OF PRIDE.

ARE you going to walk in the street? Take care how you dress. What is that on your head? What does that gaudy ribbon and those ornaments on your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might as well write on your clothes, "No truth in religion." It says, "Give me dress, give me flattery, and I am happy." The world understands this testimony as you walk the streets. You are living epistles, known and read of all men.

If you show pride, levity, bad temper, and the like, it is tearing open the wounds of the Saviour. How Christ might weep to see professors of religion going about hanging up His cause in contempt at the corners of streets!

Only let the "women adorn themselves in modest apparel with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works"—only let them act consistently, and their conduct will tell on the world, heaven will rejoice, and hell groan at their influence.

But, O, let them display vanity, try to be pretty, bow down to the goddess of fashion, fill their ears with ornaments and their fingers with rings; let them put feathers in

their hats, and clasps on their arms, lace themselves up until they can hardly breathe; let them put on their "round tires," and walk "mincing as they go," and their influence is reversed. Heaven puts on the robe of mourning, and hell may hold a jubilee.—Chas. G. Finney.

MISER—MISERABLE.

It is a remarkable fact that men should have agreed to apply the word "miser," or miserable, to the man eminently addicted to the vice of covetousness, to him who loves his money with his whole heart and soul. Here, too, the moral instinct lying deep in all hearts has borne testimony to the tormenting nature of this vice, and the man who enslaves himself to his money is proclaimed, in our very language, to be a "miser;" that is, a "miserable man."—Trench.

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OUR affections are our life. We live by these. They supply our warmth.—Channing.



III. DOMESTIC AND SOCIAL LIFE IN JAPAN.

THE limits of a brief article are quite inadequate for the discussion of an ancient civilization. And the attempt to describe the conditions in Japan to-day is further complicated by the commingling of the old and the new; for Japan has not yet passed the transition stage between the medieval and the modern. To point out some of the most striking differences between eastern and western ways and ideas, and to note the effects of these differences, is the most that can be attempted here.

One of the first things to attract the attention of the newcomer in Japan, is the amount of hand labor performed. This is noticed first in the traffic of the streets. In all the large towns there are wagons drawn by horses; but these are the exception, the great majority of the vehicles being carts drawn by hand. Everybody has heard of the *jinrikisha*, the carriage of the Orient. And just as this somewhat exaggerated baby-cab takes the place of our 'busses and hacks, so do small two-wheeled carts do the work of our drays and delivery wagons. This may seem a hard way of doing things, but it has its compensations. Horse and driver are united in one, and the horse never becomes frightened nor runs away.

If we extend our observations by a visit to the country, we observe that this way of doing almost all kinds of work by hand applies also to the cultivation of the soil, and



Transplanting Rice.

the harvesting of the crops. Occasionally one sees a horse or a bull wallowing through the mud of a rice field, drawing a plow or some other implement for preparing the soil for the seed; but very much oftener this sort of labor is being done by long-bladed hoes in the hands of men and women.

Rice is the principal crop, and its cultivation will serve to illustrate the farmer's work. The seed is thickly sown in a small tract of land, and grows there till some time in June, when the young plants are transplanted, all by hand. The plants are set in rows a few inches apart, and are fertilized and kept free from weeds by painstaking hand labor. The ripe grain is cut

with a small sickle such as the reapers of Boaz might have used, the grain is separated from the straw by pulling a handful of heads between a number of close-set teeth or prongs; and all the implements for hulling, winnowing, and scouring the grain, are also commonly worked by hand.

In manufacturing lines the same rule



First Lesson with Writing Brush.

holds, tho with exceptions; for foreign methods and appliances are being introduced, especially in the production of articles of foreign origin. But from ancient times the exquisite lacquer china, and porcelain wares, have largely been produced in the homes of the people. The same is true of the rich fabrics and needlework that are so highly prized.

The enterprising Westerner is inclined to look with pity, if not contempt, upon these slow, out-of-date methods; but here, too, there are compensations well worth considering. The invention and use of labor-saving machines seem to be not altogether an un-mixed blessing. Every new invention throws many workmen out of employment, while the profits of the capitalist and manufacturer are proportionately increased. The net result is the massing of property into the hands of a few, while the common people grow poorer. The Japanese artisan may be poor; but he is more independent than many of like craft in Western lands.

The domestic life of the Japanese presents many features that are strange to Western people. The standard of living is on a cheaper scale, else the people would not be able to subsist. A foreigner would not take kindly to living "Japanese style," and might be inclined to recommend that they

adopt Western ways. Let us notice what this would mean to them.

In the first place, such a change would quite revolutionize their dwellings. The use of chairs, tables, bedsteads, and other Western furniture would require that the rooms in the house be larger and more in number. The straw mats on the floors would have to go; for chairs and table legs ruin them, and with chairs and bedsteads they would not be needed. A Japanese house has no chimney except an opening in the roof over the kitchen. The handful of charcoal in the fire-box serves only to warm your fingers while you sit close by, and does not appreciably warm the air in the room. "Cold as a barn"

exactly describes a Japanese house in winter. The inmates keep comfortable, or as nearly so as possible, by donning extra garments, sitting on their feet, and warming their fingers over the charcoal fire. In the colder parts of the country, a box-like frame is set over the fire-box, and a heavy quilt is thrown over this. The family gather about this *kotatsu*, draw the edges of the quilt over their laps, and so keep quite comfortable. And at night the beds are made up on the floor around this queer stove, and the heat from the fire makes each bed very comfortable; but one is apt to wake in the morning with a headache, due to the charcoal fumes. The introduction of foreign stoves would call for chimneys and stovepipes, and would greatly increase the expense for fuel.

Contrasts in Cost of Living.

All these considerations help to explain how the people can live so economically. Their houses contain very little furniture, and the same small room may serve as sitting-room and dining-room by day, and sleeping-room at night. But little fuel is consumed. The food is generally very plain and simply prepared, mostly by boiling in water; but preparations boiled in oil are not uncommon. There are no ovens, the broiling of fish and the baking of small cakes being done over a charcoal fire. It is said that six

students can be educated in Japan for what it costs to educate one in an American college. A common price for board and lodging at an ordinary boarding-house is four dollars a month. And yet if a person wishes to live "foreign style," he must pay from thirty to thirty-five dollars a month at a private boarding-house; and hotel rates are in proportion.

Social and Family Relationships.

The social life of the Japanese also presents contrasts with the West. The social scale is perpendicular rather than horizontal, as with us. The parents, of course, stand at the head of the family; then the children rank according to age. The eldest son, as the family heir, is accorded a degree of respect and authority unknown in a Western family. The language contains no simple words for *brother* and *sister*; but there is one word for *elder brother*, and another for *younger brother*; likewise distinct words for elder and younger sister. Thus the distinction of rank according to age is daily recognized and impressed by the language used.

The position of wife and mother is one of meek submission to her husband. When a son of the family marries, he commonly brings his bride to the home of his parents, where she becomes subject to her mother-in-law. Under this plan the young people have the advantage of the long experience of the parents in matters of domestic economy; but such an arrangement is often the cause or occasion of much unhappiness.

The virtue of filial piety is highly prized by the Japanese. The duty of the child to the parent is one of the five relations recognized in the moral system of Confucius; namely, of subject to sovereign, of parent to child, of brother to brother, of child to parent, of friend to friend. Perhaps I can not better illustrate the Japanese ideal of obedience to parents than by relating the following story, said to be strictly true. A Japanese father one day ordered his son to go to the village on some errand; and as the roads were muddy, he told him to wear his straw sandals. As the boy was about to start, his mother saw him, and, not knowing what his father had ordered, told him to wear his high wooden clogs, as the mud was not deep. It required a few minutes to make the change from sandals to clogs, and, as he was about to start again, his father saw him, and, noticing that he was wearing clogs, repeated his order that he wear sandals. The boy without controversy made the change, and again essayed to start. But this time his mother saw him again, and repeated her command to wear the clogs. What should he do? How could he obey both parents? When next seen he had answered these questions to the best of his ability; for when met by a friend, he was hobbling along, with a sandal on one foot, and a clog on the other.

This may seem like a high standard of morality for a people regarded as heathen. But it will be noticed that the Confucian system of morality fails to recognize man's obligations to a Power higher than parent or earthly ruler. And so the Christian

teacher often finds that these ideas of loyalty to the civil ruler and obedience to parents often stand in the way when the obligation to obey the law of God is presented. And it requires much care to impress these people with a proper sense of their obligations to God, without appearing to teach disloyalty and disobedience to rulers and parents, when laws and commands conflict with the Lord's requirements. The lessons learned in childhood exercise a strong influence upon the life, and it is very difficult to unlearn these lessons, or to weaken their influence. This illustrates the great importance of early education.

But the truth of God, like a hammer, is breaking hard hearts in Japan; like the sun, it is bringing light into darkened minds. The strongholds of error are being cast down, and souls are building for eternity upon the sure foundation.

F. W. FIELD.

field of prophecy. These charts are each and all under the easy control of the speaker by means of a compressed-air apparatus. They can be raised or lowered, swift or slow. The symbolic images are of sufficient size to be seen anywhere in the large tent.

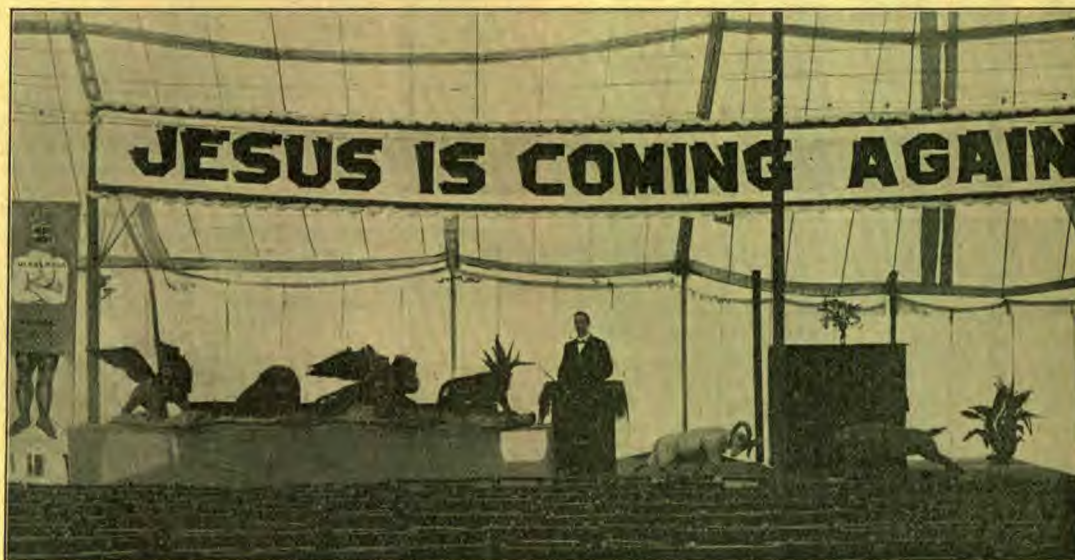
Besides the charts, Elder Simpson has *papier mache* images, about two-thirds life-size, as shown in the accompanying picture. In these symbols the parts which mean anything are detachable. The notable horn of the fierce goat of Daniel 8, for instance, breaks, and four notable ones spring up. Of the ten horns, three are plucked up, and the little horn takes their place. It is very realistic, and of wonderful interest.

The blackboard is used constantly for diagram and text, and texts in large letters are hung in sight of the audience. Over the rostrum is the great fact

"JESUS IS COMING AGAIN."

3. The word of God is preached in its simplicity, and over and over in a score of striking emphatic ways, the same truth is emphasized. The Bible is a new book to many who have been church-goers for years.

The writer was present Sabbath, November 17.



A view of the tent and symbols used by Elder W. W. Simpson in the meetings which he is now holding in Oakland. On the right of the picture are the symbols of Daniel 8, of the goat with the notable horn and the ram with two horns. On the left of the picture and on the right of Elder Simpson are the beasts of Daniel 7, in reverse order, the great and terrible beast with ten horns, the four-headed and four-winged leopard, the bear with three ribs in its mouth, and the lion with two wings. At the left of the picture is a chart of the great image. Back of where these images are is a large apparatus for hanging a number of charts, operated by compressed air, by which any symbol at any time may be brought before the audience. These serve to make the subjects treated upon very plain, and are used very effectively by Elder Simpson.

A SUCCESSFUL SERIES OF MEETINGS.

A DECIDEDLY interesting series of meetings is now being held in Oakland, Cal., by Elder William Ward Simpson, assisted by Elder E. J. Hibbard, and others.

The place of these meetings is in a large pavilion, on Broadway, near the center of town. The tent is nicely seated, and warmed by two stoves.

The first meeting was held in the First Congregational Church, the largest in the city, and the next in the tent. At the large meeting given in the church was a good opportunity to advertise the meetings to follow at the tent.

The attendance has been excellent, and has not diminished at all, tho the great testing truths of the message have been reached.

There are three features connected with these meetings which those holding such services would do well to study.

1. The meetings are advertised. Signs, billboards, striking hand-bills, and dodgers in colors, prophetic symbols placed in store windows, notices in the papers, personal invitations by workers, everything, in fact, which will arouse attention and awaken interest to hear and see. Sensational? It seems so measured by present-day religious apathy; but, after all, can we do too much to induce men to hear and study the Word of life?

2. The use of charts, blackboard, and objects in making plain the prophecies and other parts of the scripture. The chart apparatus will show at once a dozen charts, more or less, covering the entire

The fruits of the effort at that date he would place at fifty souls. Others who are attending constantly have estimated the number at from seventy-five to one hundred. Later developments may reach this.

Earnest prayer and wrestling with God is always the price of success in such an effort. It means much to the Oakland church. Is she prepared to carry these children, to lead them in the right way, to bring them up in the nurture and admonition of the Lord, to be workers for God.

May God bless richly him who is bearing the heavy human burden, as well as all his associates.

THE SIGNS OF THE TIMES is called upon to mourn a faithful worker, one who, tho not in our office, has been intimately connected with us for a number of years. One of the most faithful agents of the paper was Brother George A. King, who passed away November 4, of pneumonia, in New York City. His whole life was wrapped up in the cause of the great Gospel message. Brother C. H. Edwards writes us that he always looked upon the SIGNS OF THE TIMES as a father might look upon his only child. Editors and proof-readers could not have scanned its pages more minutely than did he. He read it from cover to cover, and for many years, without a day's rest, he had given the Gospel message to the people from house to house. For nineteen years he has worked in New York, and souls have been converted as a result of his labors. During his lifetime he has sold above \$25,000 in books and papers. But our brother rests in hope, and truly his works do follow.



OUR ROME LETTER

From Our Own Correspondent.

THE JESUITS AND GERMANY.

THE head of the Jesuitical order is commonly designated by the title "the black pope," on account of the tremendous influence that he wields in the Catholic Church. The reason for the word "black" is that the habit of the order is black. The pope himself wears white, and is therefore called "the white pope."

By the suppression of the Jesuits in 1773, the order suffered keenly, but since then it has re-acquired much of its lost power; and at present it is making wonderful strides. Under the administration of the late General Martin, the order increased from 11,000 to 16,000 members.

The Jesuits are the educators of the Catholic

to the position of general of the Jesuits would give that order a much freer hand in Germany, and would add another link to the chain that the Vatican is forging for the purpose of tying the German Empire to its chariot wheels. The election of a general of the Jesuits may be held in secret, and may be said to be by the consent of the members present, but, after all, the Vatican names the man.

As the Papacy is losing ground in Latin countries, she is working with a new zeal to acquire a foothold among the Teutonic nations. The sphere of operation, therefore, has been transferred from France to Germany. The Germans and the French have very little love for one another, and the Vatican is taking advantage of this national hatred to in-

Jesuits, it is quite certain that the places previously dominated by the French missions will soon fall under German influence.

With a free hand in the affairs of Germany at home and abroad, the Jesuits will soon make their power felt in Germany. Germany is certainly in danger; for, with a Protestantism honeycombed with "higher criticism" and skepticism, where is the power to resist the inroads made by the present onslaughts of Jesuitism? C. E. MILTON.

ITALY AND THE JESUITS.

It is reported from Rome that the Italian minister of justice has issued a secret circular to all the public prosecutors of Italy "in which they are warned that the laws of Italy do not allow members of the Jesuit order to reside there," and stating that "since the expulsion of the Jesuits from France many of them have settled in Italy."

The circular is thought to have been "necessitated" by the insistence of the Masonic order and the liberal societies in Italy that the law be enforced."

It seems that the government has ignored the violation of this law heretofore. A few years ago the general of the Jesuits transferred his official residence to Rome, and tho this is in violation of the law, the government has taken no action regarding the matter, notwithstanding the fact that this violation of the law has been recently emphasized and made conspicuous by the open purchase, at enormous cost, by the Jesuits of buildings within a stone's throw of the residence of the dowager queen, for the residence of the new general and the executive offices of the order.

This proceeding, it is said, was perfectly known to the government officials. In the law of guaranties, through which the pope was allowed to provide out of the government funds for the support and maintenance of all the generals of religious orders in Rome, the head of the Jesuits was specifically excluded from such provision.

ENGLISH EQUALITY.

THE English Government has declared equality of religious sects on the island of Malta, where hitherto religious services other than those of the Roman Catholic Church have been required to be of a private character. This action, which is in the form of a parliamentary paper "dealing with the whole question of religious toleration on the island," issued by the secretary of state through the colonial office, is the outcome of objection made early last summer by the Roman Catholic Bishop of Malta to the preaching of a clergyman of the Church of England in the Theater Royal, and agitation and disturbances stirred up thereby.

The paper declares "that the government is not aware of any pledge given to the Roman Catholics of Malta precluding the treatment of all religious bodies with equality," and orders the removal of the restrictions heretofore in force on the island with reference to public religious services by churches other than the Roman Catholic. The paper adds that it is earnestly hoped that this order will not call forth any further disturbances, and "gives warning that if it should, the whole power of the government will be used to suppress the disorders."

Thus the Roman Catholic Bishop of Malta finds that his protests against religious services other than his own, while for a time successful, have but ended in a loss of ground and the removal of the very restrictions under which he made his demands.

Against Fraternal Societies.—The Supreme Court of the state of Washington has approved the action of the Seattle school board barring all students from all high-school privileges, except that of attending the classes, so long as they belong to the Greek-letter fraternities. The court says: "The evidence shows beyond doubt that these secret organizations foster a clannish spirit of insubordination which results in much evil to good order, harmony, discipline, and general welfare."



Interior of St. Paul's Church, Rome.

Church, and consequently are really the bone and sinew of Catholicism. For the church depends almost wholly on its educational forces for retaining its prestige in Catholic countries as well as in its endeavor to propagate its faith in other places.

The new general of the Jesuits, Father Wernz, is a German by birth, but has for many years held his residence at Rome. He is the rector of the Gregorian University at Rome, which is the leading Jesuit college, having been founded as early as 1582. He is counselor of the Inquisition, and is highly esteemed by the Roman Curia on account of his conservative views on education. He has no sympathy with the modern tendency in education. During his twenty-three years' residence as professor of the leading Jesuit college, we may be well persuaded that he has become a Jesuit of the Jesuits.

The nationality of the new general has been the subject of much comment by the European press. I was well persuaded that a German would be chosen before the result of the election was announced.

The German emperor was manifesting an intense interest in the election of the new general, as Germany had recently been opened to the Jesuits. The Catholic leaders knew that the election of a German

gratiate herself into the good-will of Germany, now that France is making a fierce fight upon her.

The Papacy is allowing the Teutonic nations a large say in its affairs at present, but they will pay dearly for these favors when the Vatican's time comes to reap. Austria's word decided the election of the "white pope," and the influence of Germany predominated in the selection of the "black pope."

The German emperor has shown himself exceedingly friendly to the Vatican. He went to visit the late pope with a gorgeous display of pomp and ceremony; to a convent near Rome he made a magnificent gift; and the German Catholic church of Rome was presented a beautiful organ by the German monarch. His zeal for the German Catholic missions in Asia Minor has given great delight to the Papacy.

The Papacy in turn has counseled the Catholic party of the Reichstag to hold a favorable attitude toward the financial and military schemes of the emperor. The Catholic representatives, therefore, are among the warmest supporters of the emperor's policy. In the German church at Rome, to which the emperor donated an organ, mass is celebrated in his honor on special occasions.

With the present attitude of the Vatican toward France, and with a German as the general of the

AN IMPORTANT MEETING.

(Continued from page 9.)

Early in March, 1906, much was said by the public press of Elmira about a movement on foot to secure Sunday baseball, and other games on that day, in order that the leagues playing in the larger cities might be secured, and because it was not a paying investment unless Sunday games were allowable. This provoked much discussion. A little later in the season amateur games were played in a field on the outskirts of the city on Sunday, but no admission fee was charged. This, too, brought on a storm of disapproval from the Civic Federation, composed of the sixteen leading clergymen of the city. Elmira was stirred over the question, and the discussion was prolonged. By threats to persecute, made by the Civic Federation, league games for pay on Sunday were eliminated, and amateur games were crowded to a secluded spot far removed from the city proper.

In the meantime, Eldridge Park, leased from the city government by Enoch M. Little, was opened to the public on week days and Sundays alike, with amusements and concessions, roller-coasters, and the like, to which many excursions from out of town came on Sunday. The park is city property, a mile or more from the heart of the city, far removed from churches and schools, and under the police control of the city.

It was publicly charged that the law was being violated both at the park and elsewhere. The Civic Federation, organized for the purpose of promoting "civic righteousness" in the city government, determined to throw itself into the field for "law and order," and compel the city officials to enforce the law. Counsel was secured and the battle begun.

The Battle On.

A communication was forwarded July 26 to the mayor and the police commissioners, declaring that the law was being violated, and unless the city authorities should forthwith begin proceedings to uphold the law and secure its enforcement, proceedings would be begun against them for malfeasance in office, and their "ousting" from office demanded at Albany. Mayor Brockway immediately ordered "John Doe" proceedings in law, and the ministers were summoned to tell what they knew about the violations alleged. No evidence was produced.

A week later, in the month of August, "John Doe" proceedings were instituted by the Civic Federation, and, as a result of this, Enoch M. Little, manager of Eldridge Park, was arrested by and upon complaint of Rev. R. Lew Williams, charging him with "the crime of Sabbath breaking," in that goods had been cried out and offered for sale upon the first day of the week, commonly called the Lord's day. While there were many separate charges in the information, they were all based upon and included under statutes providing for the observance of the sabbath, providing a penalty for the violating of the penal code on Sunday. So while Civic Federation had charged law was being violated, it all simmered down to, and finally rested upon, the one law, compulsory Sunday observance! It was for the religious day and its religious observance, that Civic Federation was fighting, and absolutely nothing else!

Denial of Trial by Jury.

Mr. Little was arraigned before Recorder Henry L. Bogart on August 25. He was represented by Hon. John B. Stanchfield, one of the leading attorneys of the state, and once a candidate for governor. Counsel for the defense made a motion for trial by jury, which was opposed by counsel for the Civic Federation. Motion denied by the recorder, on the ground that he had summary jurisdiction to try the case as a magistrate, and ordered the defendant to prepare for trial September 11.

Never was there such an array of legal talent, or such a gathering of citizens of respectability in the Recorder's Court-room in the City Hall as upon that day. It took on the color and tone of an ecclesiastical court rather than a civil; the clergy of the city were largely present, and the talk of "sabbath days" rather than "civil days" prevailed, while "the crime of Sabbath-breaking" was contended with by the defense. It was revealed that ministers

of the Gospel had performed police spy work, and in an effort to obtain evidence had themselves violated the very law that they were seeking to have Mr. Little punished for violating.

The recorder took the evidence under advisement, and on September 13 rendered his decision that Mr. Little was guilty "of the crime of Sabbath-breaking," and imposed a fine for that offense.

There are two things in connection with this case worthy of careful note:

1. The denial of the right to a trial by jury.
2. The religious character of the prosecution.

This was shown by the effort of the prosecution to show that the doing of any one of the separate



City Hall of Elmira, where the trial was held.

counts charged was a violation of the law, even if there was not "such noise and serious disturbance as would disturb the peace and good order of the community" as provided by another section of the penal code. In other words, work of a quiet and inoffensive nature constituted a violation of the sabbath law whether of a noisy character or not, whether of a disturbing nature or not! Thus appears the religious character of the prosecution. Anything contrary to the religious observance of



The Hon. John B. Stanchfield, one of the leading attorneys of New York State, who defended the accused and plead for the right of trial by jury. Mr. Stanchfield was once a nominee for governor by one of the great parties of the state.

the day constitutes, in the minds of the gentlemen composing the Civic Federation, a violation of the civil statute, punishable by fine and imprisonment!

It will also be noted that great public pressure was brought to bear upon Mayor Brockway and the police commissioners to enforce the law upon the people according to its construction and interpretation by the Civic Federation, composed of clergymen.

It is perhaps unnecessary to dwell upon the feature of a denial of right to trial by jury. If juries can be eliminated from Sunday law prosecutions, it will be so much easier to "intimidate" and compel the magistrates to do their alleged duty. Juries could

not be so easily handled as a single individual who might be a candidate for the office again.

So then, the Elmira case of Sunday law prosecution may be summed up as follows: Prosecution by ministers of the Gospel; charge, sabbath-breaking; denial of right to trial by jury; conviction and fine!

And to extend such a procedure all over this land, the American Sabbath Union and its auxiliary, the New York State Sabbath Association, stands for, fights for, works for, and prays for!

In reply to a question by a delegate as to how compulsory sabbath observance could best be obtained, Dr. Stanley replied: "Remove public officials who do not do their duty, and put in other officials who will do their duty in enforcing the [Sunday] law. That is the way to achieve success. If a public official is corrupt, and will not perform his duty and fulfil the obligation of his oath of office, turn him out of office, defeat him at the polls, and put a decent man in the office who will see to it that the Sabbath law is enforced. This is the best way to secure results."

Dr. Burrell followed, saying: "If you want special detectives, if you want special services, if you want something done, go to the representative of the association in your town. See where your pastor stands in the matter. Sometimes you may have to go to the third house [evidently meaning a lobby at the capitol]. Sabbath enforcement means work, tireless activity, and money. Organize; Elmira has shown us what organization [Civic Federation] can do, and what they have accomplished here can be accomplished elsewhere. Spread the light. We must see to it that Sunday laws are enforced."

The New England Sabbath Association.

By special permission, Dr. Kneeland, secretary of the New England Sabbath Union, took the floor and gave a glowing account of what is being done by the New England Sabbath Association. Eminent men had been enlisted in the services, such eminent men as the late Senator Hoar, Ex-Secretary of the Navy John D. Long, and Governor Murray Crane. If the workingman's industrial salvation is secured, it must be through securing and applying Sunday laws that he may be delivered from the clutch of greedy corporations and given opportunity to rest one day in seven.

He believed the laboring man would yet see that it was his duty and to his interest to amalgamate forces with those of the American Sabbath Union. In fact, Mr. Gompers and John Mitchell had recently said to him that such a possibility was not so remote as one might imagine. Such a confederation, Mr. Kneeland said, would accomplish great things and bring a mighty victory for compulsory Sabbath observance; for such a combined force was one that would be respected. The Sabbath argument was in the fourth commandment, and it was as binding, and the rest as necessary, to-day as in the days of Adam. A corporation or any other power that would take, or attempt to take, the Sabbath away, was an enemy of man, of the state, and of God. The ditch between the laboring man and the church would yet be bridged, and labor unions and church forces unite in one common purpose to secure the laboring man's right to one day in seven.

[This report and review closes in our next issue. Read it to the end. There is much more to be said, however, upon this important subject.]

In Brooklyn, N. Y., on a recent Sunday, seventeen persons were arrested by the police of the Ralph Avenue and Brownsville stations for violation of the Sunday law. The men were all found working in different parts of the precinct. Two Brownsville policemen raided four blacksmiths' shops and arrested eleven men. On being arraigned in the Gates Avenue police court the next morning, they all told Magistrate Higginbotham that they observed their own Sabbath, and were discharged. The National Horseshoers' Union, it is understood, complained about these men. Two other men were arrested by the police of the same station while they were working on new buildings in course of construction on Bristol Street.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 5, 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.

The uncertainty of life, and the fact that no one knows what a day may bring forth, were sadly illustrated on Puget Sound, near Seattle, Wash., on the night of November 19, when two steamers collided, and forty-eight people were drowned.

It would be a very easy matter to fill this paper from beginning to end on the ominous evidences of the coming church-and-state union, foretold in God's prophetic Word. Many striking things have been crowded out. It means the recrudescence of the Dark Ages. It means persecution for conscience' sake. It means destruction of all spirituality in the church which fosters such sentiment. It spells utter ruin to the state which yields to it.

The Sunday-law agitation is spreading all over the world. To him who is watching events it is astonishing with what rapidity the question is going. The Sabbath agitation, like Banko's ghost, "will not down." Men may ignore it, ridicule it, angrily set it aside, and think it is gone, but it is God's time to agitate. The question will be kept before the world until men choose the right side or the wrong side. On the one side of the question are arrayed the forces of tradition, those who are seeking to confirm their position by civil law; on the other hand stands the naked truth of God backed by the thunder of Sinai, and the example of our Lord Jesus Christ. It is, and ever has been, a confession of a religion's weakness when appeal is made to civil law. It would seem as tho all true Christian Sunday-law keepers would see this.

Ominous Intimacy.—The Roman Catholic Archbishop Ireland, and Bishop O'Gorman, of Sioux City, Iowa, were luncheon and dinner guests of President Roosevelt at Oyster Bay on September 20. On this date the President had five guests at luncheon and the same number at dinner, but the two Roman Catholic ecclesiastics were the only two who were guests both at luncheon and dinner. Bishop O'Gorman is the ecclesiastic whom the President made a member of the "mission" which he sent to the Vatican in 1902, to negotiate with the late Pope Leo XIII. regarding matters in which this government and that church were concerned in the Philippines. Archbishop Ireland was the chief spirit in the sending of this "mission," in which the Vatican naturally took much pleasure and satisfaction. The archbishop has been on very intimate terms with federal administrations for several terms.

Ancient Dates.—Do not be troubled at the ancient dates given us by some of the learned men who are claiming to have discovered by various histories, written on stones or bricks, that Egyptian history goes back to more than forty centuries before Christ; that Aztec or Chinese history is older still, etc., etc. In the first place, it is often difficult to tell whether these ancients reckoned by months or years. This is especially true where there is no definition of measuring periods or parallel texts in known languages. Secondly, all nations are wont to boast of their great ancestors, and ancient heroes, deifying their chiefs and magnifying the time of their reign. Thirdly, sometimes kings given as reigning successively, reigned contemporaneously, their reigns lapping or paralleling each other. Fourthly, nations in question counted among their ancestors the long-lived race before the Deluge. It is certainly of enough importance to take these things into consideration before condemning the Bible.

We are sad to report the demise of one of our faithful correspondents, Mrs. Sara Hansbrough Henton, wife of Mr. Ambrose E. Henton, of Georgetown, Ky. She has from time to time contributed helpful little articles to our Home Department. We have always prized these, written, as they were, in neat style, and always practical and helpful. Mrs. Henton was sixty years of age, a contributor to some forty or fifty newspapers and magazines in different parts of the country, a very kind woman, given to good works. Our sympathies are with her friends and relatives. The *Georgetown Times* has an extended notice of her life.

The failure of certain appointees of Pope Pius X. in diplomatic positions has decided the pontiff to demand a competitive examination among the members of the Curia, that he may find those who are fitted for diplomatic careers. Most of the church diplomats have obtained their experience at a special school called the "Roman Academy of Noble Ecclesiastics." This the pope recently abolished. The true church of Jesus Christ needs no diplomacy. All of God's representatives have the message of their Master to give to a dying world. Not by any compromise with states or individuals, but as glad tidings to lost souls.

POLITICIANS SEEKING ROME'S AID.

In a recent sermon in his Baltimore cathedral, Cardinal Gibbons took occasion to air his intimacy with prominent statesmen. He is reported to have said: "One evening a few months ago, in Washington, I had the honor of conversing separately with six distinguished statesmen, all of whom are available for the Presidency," to which he added that he "found them all in a receptive mood."

This is pretty good testimony to the fact that the head of the Roman Catholic Church in the United States moves in high political circles at the capital of the nation, and is on intimate terms with its leading statesmen and politicians. The state and "the church" are getting very close together, and the great church federation movement is greatly facilitating the soon-coming union. And the masses are oblivious to the meaning of it.

Elmira, N. Y., has been a storm-center for the last few weeks over Sunday laws, their benefits, and otherwise. The Sabbath (?) Association of New York State, on the one side, and the Religious Liberty Association on the other, have waged strenuous warfare through the press and from the pulpit and platform. Mass meetings have been held, and the Religious Liberty people seem to have the best of it. The importance of the question can not be overestimated. In it is involved Christian faith and human liberty. Read our report, "A Great and Important Meeting," and rouse to the times in which we live.

Saving Others.—In the awful electric-train disaster at Atlantic City, N. J., October 28, in which three cars plunged into the bay and fifty-eight were drowned, there were some marvelous escapes. Two men stopped at Pleasantville, because something told them not to go on to Atlantic City. One woman, a Mrs. McDonald, tells the following experience:

"When the cars went overboard, I was looking out of the window. It was terrible. I saw that we were all doomed, and my first thought was of my husband. The cars plunged over, and the water began gurgling into the windows and doorways. Fortunately, I am a good swimmer. The Lord only knows how I broke my way through a window, but I did it. As I rose to the surface I thought of my husband and dived down with a faint hope that I could reach him. I went down and down, and finally grabbed hold of a body. I came up with it, but discovered that I had rescued some other man, and he got safely ashore. I dived twice more, and each time I brought up a strange man. The fourth time I went down I reached my husband, and succeeded in landing him safely ashore."

If she had found her husband first, the three others would not have been saved. Had God nothing to do with this?

A Striking Rendering.—In 1 Kings 18:21 our Common Version makes Elijah say to the people of poor, half-hearted Israel, "How long halt ye between two opinions?" The American Standard Revised Version has it, "How long go ye limping between the two sides? if Jehovah be God, follow Him; but if Baal, follow him. And the people answered him not a word." How truly the American Revised Version expresses their attitude, "limping between the two sides." Sometimes having thoughts of the true God and a desire to follow Him; sometimes following the visible crowd and worshipping Baal, but not strong in doing either. What a picture it is of the multitude even of professed Christians to-day. Limping between God and the world. How long will they keep it up?

The Postal Deficit and Second-class Matter.—One of the finest, completest, and most unanswerable things which have come to our notice on the above discussion is an address by Mr. Wilmer Atkinson, before the Congressional Postal Commission, at the Holland House, New York, Oct., 4, 1906. Every weekly publication should thank Mr. Atkinson. Send five cents for "Job Jobson, No. 4," to Mr. Wilmer Atkinson, editor *Farm Journal*, Philadelphia, Pa., and read it with profit. It ought to be in the hands of every congressman.

It is estimated in London that over \$200,000,000 of American money has gone to titled foreigners through their marriage with rich American girls. According to report, the most heavily dowered bride was the duchess of Roxburghe—born Miss Goelet—with a fortune of \$40,000,000. Others in the list are: The duchess of Marlborough, \$10,000,000; Lady Curzon, \$5,000,000; the countess Castellane, \$15,000,000; Mrs. Vivian, \$12,000,000; Lady William Beresford, \$3,000,000; the countess von Larrisch, \$4,000,000.—*Springfield Republican*.

Immigration into the United States during the past six months, says the *Springfield Republican*, amounts to 682,560 arrivals. This is a wholly unprecedented figure—much exceeding that for the same period last year, when immigration passed all previous bounds. Yet never was there greater complaint throughout the country of scarcity of labor. Nothing better than these facts can illustrate the remarkable activity of industry.

Famine in Central China is reported by missionaries, which is said to be very severe in the northern part of Kiang-Su province. It is estimated that ten million people are facing the dread scourge. It is said that local magistrates are preventing the people from leaving, but are taking no steps to provide food supplies.

The champion type-writer is Rose L. Fritz, who recently wrote from dictation in a New York contest 2,467 words in one-half hour, making five errors. Paul Munter wrote 2,466, making 61 errors. One of our best stenographers tells us that this was going over old ground, the words had been written many times before.

The American Sugar Refining Company has been found guilty in a United States court of accepting rebates contrary to law, amounting to \$26,000, from the New York Central Railroad. The railroad company was recently convicted of giving rebates to the sugar company, and fined \$108,000.

Nine men have been arrested at Chicago by the United States postal authorities, for conducting fraudulent insurance business. A half dozen corporations are involved, and transactions cover several million dollars. Much of the present-day "insurance" doesn't insure.

Three New York shopkeepers were fined \$5.00 each, November 5, for selling collars on Sunday to patrolmen, who, in citizens' clothes, were hunting evidence to convict somebody of crime. They were probably seeking to make a reputation for themselves as detectives.