

Signs of the Times.

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

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For Terms, See Page 2

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DECIDE FOR GOD NOW.

THERE are many who will look back with sadness unutterable at the failures of the past year. They will weep over blasted hopes, and moral delinquencies. They will resolve at the beginning of the new year, about to dawn, never to fail again. They will "turn over a new leaf."

THEY have done thus many times. Year after year they have shed bitter tears over their failures. Year after year they have made new resolutions. Year after year has been marked by defeats and failure to overcome the propensities of the natural man. Why is it? The tears are sincere. The resolutions are honest. They were made to keep. The most of those who make such resolutions are professed Christians and expect the Lord to help them. Why do they fail?

WE can not take time to consider all or many of the possible causes of failure. Let it suffice that we point here to two only. These two will be found in most cases of failure. The first cause is that we depend on the resolution and our sense of honor to carry us through; and the second is, we decide only on special occasions, such as our birthday, New Year's Day, the Sabbath day, to do better; so that the very things which we thought would keep us from falling have ministered to our defeat. The resolutions and the times of making them become our enemies instead of our friends. We depend on the things that are utterly "without strength."

BUT let us in sincere repentance leave the sins and defeats, the failures and heartaches of the old year at the foot of the cross, and in the strength of Christ go forward to victory, making the year 1907 a glorious success. How?

FIRST, let all the failures of the past teach us this lesson that in ourselves we are "without strength," poor, wretched, sinful, naked, even as God has said. We may wish to do right; even so Paul was pleased with the law, "after the inward man." We make good resolutions; and he said, "To will is present with me." We fail and fail; he said, "How to perform that which is good I find not." He was trying to do in his own strength; so were we. We depend on our resolutions; but our resolutions are no stronger than we are, and we are no stronger

than our failures. We are truly, in the graphic language of the Bible, "without strength."

IF we will by simple faith appreciate the truth of this fact, so clearly revealed by God, so abundantly confirmed by our failures, we will seek to the One who is stronger, and who "is not far from every one of us." All power in heaven and earth is His. He is the Creator of the heaven and the earth. "He spake, and it was done; He commanded, and it stood fast." He, in the weakness of humanity, has met the adversary of all righteousness, and vanquished him. Having known the weaknesses of human flesh, He sympathizes with us, and feels our infirmities. Infinite wisdom and power are pledged by Infinite Love to help us. Trust not in human resolution, honor, or weakness; trust in Him; for even "the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." Blessed words which can not fail! Precious assurance to the very weakest of humanity; for "He giveth power unto the faint, and to them that have no might he increaseth strength."

SECONDLY, do not trust to any special time or occasion for receiving help from God, or in living nearer to Him, save the present. The acceptable time is TO-DAY, NOW. "To-day, if ye will hear His voice, harden not your hearts." "Behold, NOW is the acceptable time; behold, NOW is the day of salvation." 2 Cor. 6:2. You belong to God; give yourself to Him to-day. He purchased you at an infinite price in all your poverty of soul and sinfulness of heart. He bought you that He might place upon you His beauty. He wishes to do it now in character. He is not like a man who is so busy that he is compelled to say, "Not now, some other time." He is not like a moody autocrat, now angry, but who may be approachable by and by. He wants you to come now; He has bidden you to come now; and He declares now to be "the acceptable time."

THEREFORE yield to God now. You may not be alive to-morrow. Do it now. As you awaken in the morning, let your first thought be, "I belong to God." Let it possess you. Say unto Him: "Father, I belong to Thee; and I therefore yield myself to Thee to-day, body, soul, and spirit. Every organ of body, every faculty of mind, every affection of the heart, is Thine; take them and use them to Thy glory." Let it be the prayer of the heart. Have you a

desire for aught of the world? for the lusts of the flesh? for worldly blessings? Leave them all with God. Make Him first at all times. When the temptation comes, learn to hide behind Him. See sin in its fruitage—death, and count it an enemy. Live in the now, yield to Christ now, feed upon His word now, believe into Him now, and every day will mark a chapter of a glorious new year, ever growing brighter to the dawning of that perfect day, when the fulness of the bliss of the kingdom of God will be one eternal now. Why not decide for God to-day, now?

THE ABUNDANT LIFE.

JESUS said concerning those who are His, "I am come that they might have life." John 10:10. At another time, to the unbelieving Jews, He said, "And ye will not come unto Me, that ye might have life." John 5:40.

It is evident from the above texts, and many others, that man does not have this life in himself naturally. In fact, it is by faith he receives it, and by faith he holds it, and it must come through Jesus Christ alone. Says John (20:31), "These things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." The apostle Paul says, "The life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

This is not man's soulical, or natural life, which he has in common with all the animal creation, sometimes called "this mortal life," because it surely ends in death; it is the life of God, or eternal life. True it is that all life comes from God, but all life is not God's life. There are bodies celestial and bodies terrestrial, but the glory of the celestial is one, and the glory of the terrestrial another. This is true of life. There is mineral life, and vegetable life, and animal life, and there is spirit life. They all come from God, but they are not all God's life. The law to which the life is subject gives the character of the life. The life of God is dominant over all lower forms of life, is the source of all life. It is higher, more potent, than all other manifestations of life, because it flows in the channels of the higher law.

The life of God is everlasting life. This is evident to all. "The everlasting God" possesses the everlasting life absolutely. It was "after the power of an endless life" that Christ was made priest for His people. This is the life, eternal life, which Jesus gives to His people. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the



SIGNS OF THE TIMES FOR 1907

Son of God; that ye may know that ye have eternal life." 1 John 5:11-13. This life is the Spirit of God. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His. And if Christ be in you, the body is dead [Rom. 6:11, 12] because of sin; but the Spirit is life because of righteousness." Rom. 8:9, 10. As the mother imparts the life which she has to the child, so does the Spirit of which the child of God is born (John 3:3-5) impart the life of that Spirit.

This is the life which man possessed as he came from the hand of God. He was not mortal, for in that case he was subject to death, whether he partook of the tree of life or not. He was not immortal, or he never would have died. He was simply a perfect physical being, possessing eternal life, which connected him with the Source of all life. He, too, possessed this life by faith. Had he believed God he would have continued to live eternally, and when his character had become fixed, his whole being would have been made immortal, not subject to death. Man sinned, and cut himself off from eternal life, and became a dying creature.

For eternal life is not possessed apart from God. It is not given in sections. God does not cut up into so many portions His life or His Spirit, and divide it among His people, for each to use as he will. God is one; His Spirit is one and inseparable. To that heart which is open to receive it that blessed Spirit comes in; but in coming into the heart of the believer, it does not separate from God. It rather forms the bond of union between the believer and God. It does not allow him a little part of the life of God to use as he will, but it binds him to the great Guide by a bond which is almighty in its strength, to lead him into paths marked out by the all-wisdom of God.

O, what a preciousness there is in the thought,—the life of Jesus manifest in our mortal flesh, no longer "alienated from the life of God"! Sinner, you may possess it. Open thy heart, yield it all—the sins, the lusts, the vileness—to Jesus, who has bought thee, and receive Him, His death for the death due to thee in consequence of thy sins, His life—a free gift—for thy life, His fullness for thy emptiness, His righteousness for thy sin. Cast thyself upon His mercy, and trust Him. He saith to thee, "He that cometh to Me I will in nowise cast out." Brother, sister, take comfort in the thought. Is sin hard to overcome in thy members? Let faith bring the life of Christ to that very member, that very weakness. Art thou in pain?—The life that is in Him is in thee, and the divine telegraph carries to Him the very feeling of thine infirmities. Is there not strength, power, blessing, rejoicing, in the thought, nay, in the fact? Let faith make it fact every day, every hour.

The law stops every man's mouth. God will have a man humble himself down on his face before Him, with not a word to say for himself. Then God will speak to him, when he owns that he is a sinner, and gets rid of all his own righteousness.—D. L. Moody.

LAST year we made sundry and various promises in connection with the SIGNS OF THE TIMES which were completely upset by the mighty temblor of April 18. In spite of that, we did our best to meet our promises. We are very grateful for the letters of sympathy and expressions of appreciation which have come to us from all over the field.

This year we wish again to set before our readers what we have planned for them:

I. Special Issues.

Our large MISSIONS SPECIAL which we had planned for last year was of necessity carried over. Just at the time when we were about to print it our fire came and our large rotary press was disabled. Very much of our manuscript and illustrations were burned, and we were compelled to begin all over again. We have gotten together matter again for one of the best mission numbers that was ever issued by any journal on earth; that will be published some time during the year and will mark the centennial of modern missionary work.

We hope to issue in the early part of the year a special number on SOCIALISM. This, also, we had planned for last year and had gathered much material for it, but we are willing to do this work all over again, setting before our readers and the Socialists of the country what these great movements mean in the light of prophecy.

II. A Topical Symposium.

We are planning for twenty-six issues of the SIGNS OF THE TIMES—those which come in the middle of the year—a special series of studies on important topics of the Bible to be given in as short, concise articles as the subject will allow, and supplemented by Bible readings. These subjects are as follows:

1. The Bible.

Oneness of the Scriptures and Their Inspiration.

2. Prophecy.

- (a) Its Object and Scope.
- (b) The Great Image of Daniel 2.
- (c) The Four Beasts of Daniel 7.
- (d) What His Coming Means to Those Who

3. The Coming of the Lord.

- (a) Will He Actually Come Again?
- (b) How Will He Come?
- (c) What His Coming Means to the Righteous.
- (d) What His coming Means to Those Who Reject Him.
- (e) What His Coming Means to the Earth, Including the promised inheritance and the Everlasting Kingdom.

4. The Signs of the Times.

- (a) Signs in the Sun, Moon, and Stars.
- (b) Signs in the Physical Earth—Cyclones, Earthquakes, Tidal Waves, etc.
- (c) Crop Failures, Destruction by Insects.
- (d) Various False Isms Which Are Undermining Christian Faith.
- (e) Capital and Labor.
- (f) Socialism.

5. The Law and the Gospel.

- (a) The Law—Its Scope, Character, and Perpetuity.
- (b) The Gospel—What It Is and Its Purpose.

6. Our Sacrifice and Priest.

- (a) The Lamb Slain from the Beginning.
- (b) Our Sacrifice in Type and Shadow.
- (c) The Ancient Sanctuary and Its Service.
- (d) The Antitypical Sanctuary—Our Center of Worship.
- (e) The Twenty-three Hundred Days—Dan. 8:14.
- (f) The Judgment and Its Message.

7. Man and His Destiny.

- (a) The Man Created and His Nature.
- (b) The Entrance of Sin and Its Ripened Fruit—Death.
- (c) Righteousness and Life.
- (d) Christ Our Life.
- (e) The Resurrection.

8. The Sabbath, the Test of the Ages.

- (a) Its Origin, Nature, and Object.
- (b) The Sabbath in the Old Testament.
- (c) The Sabbath in the New Testament.
- (d) The First Day of the Week.
- (e) The Change of the Sabbath.
- (f) The Restoration of the Sabbath.

9. Religious Liberty.

- (a) What It Is.
- (b) Relation of Church and State.
- (c) Teaching of the Scriptures.
- (d) Religious Liberty in America.
- (e) The Prophecy of Revelation 13.

10. Spiritual Gifts.

- (a) What They Are, Their Purpose, and Distribution.
- (b) Restoration in the Church.

11. Election, Predestination, and Free Will.

12. The Great Threefold Message.

- (a) The Condition of the World.
- (b) God's Healing Message.
- (c) Message Rejected, and Result.
- (d) The Beast.
- (e) The Image.
- (f) The Mark.
- (g) The Result of the Messages.
- (h) God's Sealing Work.

13. The Church.

- (a) What the Church Is.
- (b) The Called-out Ones.
- (c) The Apostate Church.
- (d) The Two Witnesses.

14. Bible Temperance.

- (a) The Temple of God—Eating, Drinking, Dressing, Exercise, and Breathing.
- (b) True Sanctification.

15. The Outpouring of the Spirit.

- (a) The World's Great Need.
- (b) Baptized for Service.
- (c) The Power of Godliness.

III. Our Contributors.

Among our contributors for the year to come we shall number Prof. J. A. L. Derby, of the Washington (D. C.) Training College; Dr. L. A. Reed and Prof. G. W. Rine, of the Pacific Union College, Healdsburg, Cal.; Mr. and Mrs. L. A. Phippeny and Frances E. Bolton, of Battle Creek, Mich.; Messrs. A. G.

Daniells, Geo. B. Thompson, W. A. Spicer, W. A. Colecord, K. C. Russell, C. M. Snow, John D. Bradley, of Washington D. C.; Mr. John S. Wightman, Rome, N. Y.; Mr. J. O. Corliss, Mr. and Mrs. A. J. S. Bourdeau, and Mr. Max Hill, of Mountain View, Cal.; Mrs. E. G. White, Lillie D. Avery-Stuttle, and Mr. H. A. St. John, of St. Helena, Cal.; Flora E. Yergin, of Rainbow, Cal.; W. S. Sadler, M. D., Chicago; G. H. Hare, M. D., Fresno, Cal.; Messrs. E. T. Russell and A. T. Robinson, of College View, Neb.; R. S. Porter, Topeka, Kan.; G. W. Reaser and R. S. Owen, of Los Angeles, Cal.; W. M. Healy, San Diego, Cal.; Mr. Francis McL. Wilcox, of Boulder, Colo., and many others whose large experience and thorough study of the subjects they will handle preeminently fit them for teachers of the truth.

IV. Foreign Correspondence.

We have three foreign correspondents in Europe who will keep the SIGNS readers apprised of the inwardness and meaning of the great movements which are taking place there,—Mr. Jean Vuillemeier, in Switzerland, the very center of European agitation; Mr. C. E. Milton, in Rome; Mr. M. E. Olsen, in London. The letters from these correspondents will fully discuss the great religious-political movements affecting the very life of the nations and the church.

V. Our Departments.

In our Home Department, Mrs. Stuttle will stay with us, and we have promise of some excellent, instructive stories from one of our old correspondents, Mrs. Elizabeth Patton.

We shall take up again the division which we made in our Home Department last year, giving two weeks of the month to general miscellany, one week to parents, and one to the young people. We hope to make this interesting to all our young readers.

In our Missions Department, we have some excellent articles already on hand from missionaries Mr. and Mrs. J. N. Anderson, in China; Prof. and Mrs. J. L. Shaw, in India; Mr. W. S. Hyatt, in Africa; and Mr. F. W. Field, on Korea; and we also expect articles from Mr. W. H. Wakeham, of Egypt; Messrs. Westphal and Steele, of South America.

Our department of Questions and Answers, which is of growing interest to our readers, will still be kept full, we are sure, judging from the constant increase of questions which are continually reaching us.

Our department of General Articles will discuss the whole great Gospel message. These articles will be supplemented by Bible readings, so that he who takes and reads the SIGNS OF THE TIMES for one year will get a greater knowledge of the scope and meaning of the Bible than many volumes would give him.

The prophecies of Daniel and the Revelation, the progress that Spiritualism in its various forms is making, the meaning of the various isms of the present day, and the great forward movements of the Papacy, will all be discussed, not from the mere outlook of the world, but from the higher, clearer view-point of God's "more sure word of prophecy."

The Hague Peace Conference.

In a short time comes the Hague Peace Conference. The world is looking for peace. What does it mean? We shall have special correspondents right on the ground at the time of the conference, which will lay before our readers the effort that earnest men are putting forth to secure peace, and just what it means.

Our Outlook Department will cover the whole world in its great vital questions as they will be presented in no other journal published. It will not take time to deal with mere ephemeral matters,—matters that are but for a day. It will not spend time on the mere election of this man or that man, but it will deal with the great vital movements—those which affect the world and the church and human destiny.

Our editorial force has sustained a loss in the death of Mr. William Newton Glenn; but Mr. Asa Oscar Tait, who has been nominally connected with the paper for some time, will now give his whole interest and attention to editorial work.

These are a part of the things which we hope to lay before our readers in the year 1907. We appeal to them in view of this to help us to give the paper as wide a circulation as possible. We feel that it is worthy of a hundred thousand circulation within the coming year. We are sure if they will lift with us it can be brought to that, and by that means probably a million souls will be more fully enlightened in regard to the days in which we are living, and the tremendous issues which are before us.

THE EDITOR.

Question Corner

1959.—"Children and Children."

Please harmonize Matt. 8:12, about the "children of the kingdom shall be cast into outer darkness," with "suffer the little children to come unto Me." C. F. C.

You will see by the context that Matt. 8:12 refers to the Jews, to those whom the Lord had called to His kingdom, those whom He would have used to call out others to His kingdom, and they are called the "children of the kingdom," because they had been born into all its privileges; but they had misused these privileges, and by utterly rejecting them and setting them aside, they were rejecting their own salvation. Jesus did not mean by the "children of the kingdom" that they were converted people. He was taking them simply as the literal descendants of the fathers. By the children in the second passage, "suffer the little children," Jesus meant actual little children such as came to Him and to whom He spoke the words. Even so will it be with those who accept His words in childlike faith and simplicity.

1960.—Josephus and the Sunday.

I was told that Josephus said that undoubtedly the early Christians kept Sunday. Can you tell me what he did say? I have tried to find it, but can not.

W. S. F.

We recall no reference whatever in Josephus to Sunday. The Christians at an early date did observe an hour or two of Sunday, and of Thursday, the day of the betrayal and ascension, also of Friday, the crucifixion. They did not, however, regard these days as having any sacredness; but these were not the earliest Christians. We have no

other record aside from the New Testament that tells us what the early church did. Errors crept into the church remarkably early. The apostle Paul tells us in Second Timothy 2 that the mystery of iniquity did already work in his day. Converted heathen brought into the rapidly growing church soon perverted the purity of the organization.

We have no special SIGNS for December. The regulars are, however, especially full of good matter.

1961.—Destruction of Little Children.

Does Eze. 9:5 refer to the destruction of the heathen? If so, why are little children destroyed? S. D.

It seems very clear to us that the prophecy of Ezekiel points out first of all sins in the time of Israel when he wrote, and that this was made a prophecy of the last days. There is a strong parallelism between Ezekiel 9 and Revelation 7. The little children there referred to are doubtless those who are involved in the sins spoken of in the chapter before; in other words, they have not the mark of God upon them showing that their sins are all washed away, and the character of God is stamped upon them. That mark seems to be equivalent to God's name and seal, as set forth in Rev. 14:1-5 and Rev. 7:1-3. It implies that the character has been changed so that it is like God's character. Little children not having that character must be possessed of other which is worthy only of destruction. We would not understand from the expression that it refers to irresponsible souls.

1962.—When Was Satan Cast Out?

When or at what age of the world were Satan and his followers cast out of heaven? A. S. A. T.

If our querist asks it in the sense of the prophecy of Rev. 12:9, it was at the time of our Lord's first advent, at the crucifixion and resurrection of Christ. Satan staked his all upon that great event. If he could overthrow the Son of God in the likeness of poor, weak, sinful flesh, he would have triumphed forever, but he was cast down. Our Lord met him in every conceivable way that it was possible for a creature to be tempted, met him as an angel previous to His incarnation, met him after His incarnation; from the time of the temptation in the wilderness to the time that He yielded up His life on the cross; but in all things Jesus conquered by the righteousness of faith. He died for the sake of the sinful, was locked in the tomb by the strongest seal which Satan possessed in this earth, that of the Romans; but the righteousness of Christ Jesus broke the seal and demonstrated by that resurrection that He was the Son of God. Rom. 1:1-4. Of that very time Jesus says, "Now is the judgment [or crisis] of this world; now shall the prince of this world be cast out." Then it was that that song of triumph ascended in heaven: "Now is come the salvation, and the power, and the kingdom of our God, and the authority of His Christ; for the accuser of our brethren is cast down, who accuseth them before our God day and night."

1963.—The Best Commentary.

What author in your opinion is the most helpful commentary on the Old and New Testaments? A. S. A. T.

It is a pretty difficult matter to state whose is the most helpful commentary. It is rarely indeed that any one theologian writes as a commentator on the whole Bible. Dr. Adam Clarke so wrote; Matthew Henry, also; Lange's Commentary has covered the whole Bible, and, of all the commentaries, that probably is the fullest, the most exhaustive written under the supervision of any one person. Presumably one could by careful selection get a better commentary by taking different authors. Matthew Henry's is highly prized by many. The best concise commentary that we know is Jamieson, Faussett & Brown's Commentary on the Old and New Testaments. A good New Testament commentary is Alford's, one of the best, it seems to us. None of these are perfect by any means. They are better for explaining the customs and critical meanings of texts, but are not always to be depended on for doctrine.

THE GREAT SALVATION

By GEO. W. REASER.

ANGELS IN THE PLAN OF SALVATION.

"If God be for us, who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things."

THE chief gift of God's love to man was His only-begotten Son. Having bestowed the richest, most precious gift of His infinite love, it naturally follows that, in order to insure the salvation of those for whom the Son gave His life, the Father will freely confer every needful lesser gift. He would empty heaven of every available resource for the accomplishment of the plan of redemption before He would permit it to fail. No greater proof that God is *not* against us, but is "for us," could be asked or given than has been furnished; and if the Source of *all* strength in the universe has pledged His power in our behalf, it is madness for any rival power to be pitted against us; therefore, when we feel condemnation for sin, let not Satan deceive us in his effort to make it appear that God is against us, nor by magnifying his strength and the power of sin as superior to the power of God.

One of the resources among the "all things" of the King of heaven, who has undertaken to save sinful men, is "an innumerable company" of messengers or angels, of whom it was written that they are "all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Some read this encouraging promise with the idea that it applies only to those who have become "heirs of salvation;" but it also has application to, and contains a promise for, those who will yet yield to the influence of the Holy Spirit, and thereby become heirs of salvation. In fact, it is a part of the plan of God in saving men to make His angels active agents for their salvation.

Channels of His Spirit.

The agency by which the mind is drawn to God and impressed to yield, is the Holy Spirit, but the Scriptures imply that the Lord commissions angels to come and impart the Holy Spirit. Not that we would "limit the Holy One of Israel" by saying that He bestows the Spirit *only* by the administration of angels, but it is true that the Most High even employs human instrumentalities for conferring this gift, "through the laying on of hands," and why may He not grant the same privilege to holy angels?

Evidence of this may be found by a comparison of the thoughts of Rev. 7:1-3 with Eph. 4:30. In the former scripture, the angels are clearly represented as performing the sealing work upon God's people. In the latter reference we are warned against grieving "the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Both of these agencies are represented as doing the same work—namely, that of seal-

ing those who, through grace, have developed Christ-like characters. We are therefore justified in the conclusion that angels are delegated to administer the Holy Spirit to the children of men. May they not be called "*ministering spirits*" because one feature of their work is to administer the Holy Spirit?

Still further evidence of this thought may be found in the experience of our Saviour. It is written of Him that, at the end of His forty days' fast, and at the termination of Satan's temptations; and again after His having endured the agony in the Garden,—on each of which occasions His physical strength completely failing—an angel came to Him, strengthening Him. It appeals to reason that the strengthening process was the impartation of the Spirit by the angel, for it is written that *we* may be "strengthened with might by His Spirit in the inner

THE GIFT OF OUR LORD.

THrice blessed Gift when Christ my Lord
To Bethlehem's lowly manger came.
Thrice blest the song the angels sang,
With joy His advent to proclaim.

Hail to the Child, the King of Kings,
Immanuel—God-with-us still.
Still o'er the earth His message rings,
Peace, peace on earth, to men good-will.

Hail to our King, God's greatest Gift
A sinning, wicked world to save;
Bear on the message, strong and swift,
Peace, blessed peace, to all who crave.

SUSAN BIRDSALL-ROBERTS.

man," and doubtless Jesus was thus strengthened.

Two Classes of Angels.

It may be well to observe that there are two classes of angels in the universe. The one class—all of whom are co-operating with the government of Heaven in putting down rebellion, and in the plan of salvation—are called God's angels; also "elect angels." The other class, joining Satan in His rebellion, are mentioned as "the angels which kept not their first estate, but left their own habitation" and are "reserved in everlasting chains, under darkness, unto the judgment of the great day." The latter class are the "demons" of the Scriptures, and fight, permitted, under Satan, their commander, against Christ and His angels. But as the power of God is immeasurably superior to that of Satan,—for even the life and all of the power of the latter are only loaned to him of God,—and God's angels are clothed with His power, therefore no heavenly messenger can ever be overthrown or defeated by all of the hosts of Satan.

Subject to Children of God.

When the Saviour was here, as a man among men, these demons feared and trem-

bled in His presence, crying out, "Art Thou come to torment us before the time?" Wherever He found an individual demented, or controlled by these demons, He always cast them out, thus delivering the captive from "the strong;" yea, demons are subject to the children of God, through faith in His name. Luke 10:17.

For the encouragement of the one who may be perplexed over this question, I will say that neither class of angels can control the mind unless the mind is yielded to their control. "Resist the devil, and he will flee from you. Draw nigh unto God and He will draw nigh to you." We have our free choice of leadership and companionship. Happy is the individual who submits to God,—who opens the door of his heart for Christ to enter by His Spirit, and who courts the companionship of heavenly angels.

Since *all* of the heavenly angels are at our service, in the plan of salvation, it should be a matter of much interest to us to know something of their position in heaven and of their power and sphere of action. In the early part of the book of Hebrews, nearly all of the resources of the plan of salvation are introduced, beginning with God the Father and God the Son. It is here clearly stated that the heavenly messengers are not equal in power or position with the Son, for they bow before Him in true reverence and in joyful worship, while angels are not to be worshiped by any of God's creatures, even tho they are much superior to man. When some of the holy men of God—prophets of the Most High—have beheld angels who were clothed with the glory of God,—indicative of their holiness and purity of character,—they have fallen at their feet to worship, but this reverence has always been refused by loyal angels, who direct all worship to God. Not so, however, with Satan and fallen angels; they invite worship to themselves, and thereby detract from the worship and glory of God. Satan has ever presented objects of worship to the children of men, but in the closing scenes of this world's history he will inspire men to compel their fellow men to worship a rival to God. At this same time there will be a world-wide message proclaimed with power, which will reason and plead with men to worship only the one God, the Creator. Rev. 14:6, 7.

Heavenly angels are represented as carrying the message which calls all men to worship God; but, as the preaching of the Gospel is committed to men, we understand that the angels' part in the proclamation of this message is to *inspire men for their ministry* and to protect them and co-operate with them while they are thus engaged. The fallen angels inspire men "who preach any other gospel."

Following the inspiration and leadership of angels of light eventually plants the feet of believers upon the "sea of glass, before the throne of God;" while rendering obedience to the opposite class will surely lead to the blackness of despair and eternal ruin.

"SET your affections on things above, not on things on the earth." Col. 3:2.

THE PAPACY IN PROPHECY

By ABDIEL.

FUTURE RESTORATION.

ONE of the great remedies which the world has ever exalted as a panacea for all superstition and religious perversity, is knowledge; enlightenment, education. We have been told in divers ways at divers times that all that the world needs to save it from Roman Catholicism or the influence of the Papacy, was knowledge, education. It has been vainly fancied that because the fold of the Catholic Church contained so many in its spacious enclosure who were grossly ignorant, it was, therefore, a religion of the ignorant and unenlightened.

But those who so reason do not recognize what history shows to be a patent fact, that intellectuality has but little to do with religion or superstition. Some of earth's greatest and keenest in intellect and learning have been most superstitious. Such an eminent man as Sir Thomas More, as Macaulay remarks, "was ready to die for the doctrine of transubstantiation." And many others have followed the most foolish fancies. The great English writer again remarks: "A very common knowledge of history, a very little observation of life, will suffice to prove that no learning, no sagacity, affords a security against the greatest errors on subjects relating to the invisible world. Johnson . . . would not believe in the earthquake at Lisbon, but he was willing to believe in the Cock Lane ghost. For these reasons we have ceased to wonder at any vagaries of superstition. . . . The history of Catholicism strikingly illustrates these observations."

Bible Evidence.

These observations find, and will more and more find, ample demonstration in these last days. Moreover, the "sure word of prophecy" clearly predicts the restoration of the Papacy to a greater influence and power than she possessed in the Dark Ages; and it clearly shows that the Papacy will be a persecutor even to the end. We will not attempt to exhaust the Bible evidence upon this; five scriptures must suffice.

1. The closing career of the little horn of Daniel 7, which those who have followed these articles know, has been demonstrated to be the symbol of the Papacy, the spiritual lord over the ten-divisioned kingdom of Rome, the wearer out of the saints, the changer of the law of God; and its long period of triumph numbered a time, times, and a half, or 1,260 years. This period began in 538 when the bishop of Rome became, under Justinian's decree, "the head over all the churches," and "true and only corrector of heretics," and continued till 1798, when the power of the Papacy had become effectually checked by the influence of the Reformation and the action of Catholic France and Austria.

The prophet is told the length of this career, and the fact is implied that the perse-

cution of this period would come to an end. But the little space, the valley, so to speak, between the mountain peaks of papal supremacy and papal restoration the prophet does not see nor mention, tho we may learn it by faithful study of this chapter. But he very clearly predicts the papal restoration by pointing out its character and work at the end of the world: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

It is at the coming of the Lord, and not till then, that the saints will sit in judgment, and will enter upon their inheritance. 1 Cor.

TWO CORDS.

O LORD, attune our hearts of flesh
In true accord to Thee,
Let every pulse beat to Thy will,
In Thee our Liberty.

For flesh is as the flower of grass
By winds soon blown away,
In Thee alone we love and live,
If living we obey.

O Lord, be to our fleshly minds
The true transforming Key,
For carnal mind is enmity
To law and life in Thee.

So tune our hearts and minds, O Lord,
Thy servants humbly plead,
For only thus may we fulfil
The tasks that lie in need.

So take these cords and blend in one,
In harmony to stay,
Thus may we reap the harvest ripe
Before the close of day.

Until the sheaves are garnered in,
Until Thy house is full,
Be Thou our strength, O Lord, we plead,
And make us white like wool.

LILIAN S. MARDEN.

4: 5; Matt. 25: 31; 16: 27. Therefore the little horn power, the Papacy, will be a persecutor when Christ comes.

2. The beast-power of Revelation 13, under the head which endured forty-two months—1,260 years—was wounded to death, and died, never more to rise, thought many. But the prophecy declares differently; the deadly wound is to be healed. Rev. 13: 3, 12. The healing of that beast-power means the restoration of the Papacy.

3. The last phase of the great threefold message of Rev. 14: 6-14 warns equally against the beast and his image, two living, active powers in opposition to God down to the very end of probation. Rev. 14: 9-20. Of what force would be a warning message against a power which does not exist?

4. The visitation of the plagues of God's wrath upon sin and wickedness occurs just before Jesus comes. The first of these plagues falls upon the worshipers of the beast, and the fifth upon his kingdom. Rev. 16: 1, 2, 3, 10. This shows that the Papacy is

a living, active agency right down to the time when probation closes and the nations are judged.

5. The great apostate church is represented in Revelation as a woman, Babylon by name. Just before Christ comes she will say: "I sit a queen, and am no widow, and shall see no sorrow." Rev. 18: 7. Ever since the Catholic Church was cut off from its spiritual worship over civil powers, she has bemoaned her widowhood. The seventeenth chapter of Revelation declares that the civil powers will restore her to the position she lost. Then she will utter the sentiment quoted above. She will be widow no longer. The whole world is at her feet.

That time is near to come. As never before the nations of earth are falling under her influence. France may be breaking chains; Rome is more than making lost ground in Germany and the United States. In a little while the song of triumph will be sung, the Papacy will be restored, and persecution will be renewed.

Then God gives us what will then occur—"therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her." Rev. 18: 8. Here the evidence is left with our readers. Let them weigh it in the light of the judgment.

FROM THE LAPIDARY'S TABLE. NO. 3.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5: 48.

THAT man might be as perfect in his sphere of existence as the great God, his Creator, is in His divine estate, was the design of the Architect of this earth when He created man and placed him in his Eden home. But disobedience to one of the laws of his spiritual life changed the relationship of man to his Maker, because by his own act he cut off his spiritual life and rendered himself subject to death—a one-sided, imperfect being. And the longer he has lived to fulfil the imaginings of his perverted life, the farther he has gone from his original estate. Truly the words of Inspiration are fitly spoken: "God hath made man upright; but they have sought out many inventions." Eccl. 7: 29.

Those inventions which have served most to his undoing have been in the realm of religion, seeking to quiet the guilty throbbing of his conscience by "giving his first-born for his transgression, the fruit of his body for the sin of his soul;" setting up for his worship, howsoever unwittingly it might be, some embodiment of himself. It has been one constant endeavor of the human family—from Cain, man's first offspring—to establish a standing in the court of the invisible Potentate of the universe by some work of their own devising. This seems to have been in order that they might escape accomplishing the end desired by acknowledging their own utter helplessness. And this in face of the fact that ever since Adam perverted his being to satisfy a selfish desire God has, by precept and example, made plain

the way to the development of the only character that will stand the test of Heaven's law.

Man has ever failed to estimate at its true value the havoc wrought by his failure to keep the divine law; and, to insure against any possible misunderstanding, the Lord has often and plainly stated man's impotency. Witness these statements:

"O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23.

"Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15.

"Their feet run to evil, and they make haste to shed innocent blood; their thoughts are thoughts of iniquity; wasting and destruction are in their paths." Isa. 59:7.

"Having eyes full of adultery, and that can not cease from sin; beguiling unstable souls; an heart they have exercised with covetous practises; cursed children." 2 Peter 2:14.

"Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips." Rom. 3:13.

"The heart is deceitful above all things, and desperately wicked; who can know it?" Jer. 17:9.

And yet, notwithstanding man's utter depravity by natural birthright, God has provided a way by which he may be redeemed to the uttermost and reinstated in his lost dominion. Yea, more; He has provided a way by which man is exalted by adoption to sonship of the eternal God and joint-heirship with Jesus to all the glories of the universe. Shall we exclaim with Nicodemus, "How can these things be?" What saith the Saviour?—"With men it is impossible, but not with God; for with God all things are possible."

Of those who have fulfilled the expectations of the Lord, and have finally come off victorious over sin, it is triumphantly declared in the heavens: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:14.

Thus we understand when the Lord says to the lost man, "Wash thine heart from wickedness, that thou mayest be saved," that a Fountain for cleansing has been opened for all men, but that it is optional with them whether they will avail themselves of the boon freely bestowed. "Not that we are sufficient of ourselves to think anything as of ourselves," says the apostle Paul, "but our sufficiency is of God." "For it is God which worketh in you both to will and to do of His good pleasure." 2 Cor. 3:5; Phil. 2:13.

A writer of our time very clearly sets before us the conditions which obtain in this matter of choice:

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey

the dictates of the will in fulfilling the will of God."—"Desire of Ages," page 466.

"All true obedience comes from the heart. It was heart-work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*Id.*, page 668.

And now consider, if you please, some of the ways in which God has signified His willingness to fortify man against possible failure.

"And I will give them one heart, and I will put

THE HEAVENLY SOWING.

SOWER DIVINE!

Sow the good seed in me,
Seed for eternity.

'Tis a rough, barren soil,
Yet by Thy care and toil,
Make it a fruitful field
An hundredfold to yield.

Sower Divine,
Plow up this heart of mine!

Sower Divine!

Quit not this wretched field
Till Thou hast made it yield;
Sow Thou by day and night,
In darkness and in light.
Stay not Thy hand, but sow;
Then shall the harvest grow.

Sower Divine,
Sow deep this heart of mine!

Sower Divine!

Let not this barren clay
Lead Thee to turn away;
Let not my fruitlessness
Provoke Thee not to bless;
Let not this field be dry,
Refresh it from on high.

Sower Divine,
Water this heart of mine!

—Horatio Bonar.

a new Spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh." Eze. 11:19.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:13.

"For this God is our God forever and ever; He will be our guide even unto death." Ps. 48:14.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59:19.

"According to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you; fear ye not." Hag. 2:5.

In fact, God has so far united divinity with humanity that he says, "Let this mind be in you, which was also in Christ Jesus." And ever since the fall in Eden men have lived in enjoyment of all the privileges made possible by these promises of God. To the antediluvian world Enoch was an example of what all men might be. Of him the record says, "Enoch walked with God." Gen. 5:24.

Of Moses it is said, "He endured, as seeing Him who is invisible." Heb. 11:27. Of the Corinthians it is said, "Now we have

received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. . . . We have the mind of Christ."

1 Cor. 2:12-16.

Christ was a perfect Man and walked with God. How did He do it?—The four Gospels are an ample record. He was a diligent and thorough student of the Scriptures. Luke 24:44. He resorted often and earnestly to lengthened seasons of prayer. Mark 1:35. He lived as a man of God's opportunity, demonstrating by precept and example that the Gospel He proclaimed is "the power of God unto salvation," which enables a man to overcome sin at all times and in all places, irrespective of environment or conditions.

Without question, failure to attain to Christian perfection results from neglect, in part or in whole, to study into the details of the Christ life. He is our example in life and doctrine. Follow Him step by step in prophecy and fulfilment. There is power in His life, and this is given to men so that all the commands of God embrace power to do. To us He says, "Be ye perfect;" and so surely as the paralytic walked at the command of Christ, we may obtain the victory by yielding a cheerful obedience. "For if there be first a willing mind, it is accepted according to that a man hath." 2 Cor. 8:12.

Reader, can we longer question the purpose of God in our behalf, or the possibility of its attainment?—"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

"Reach for the things above—to those who climb Steps ne'er are wanting; ever the sublime Allures us onward, and our lives will be Just what we make them, to eternity."

Mountain View, Cal. GUALTERIO.

A SHORT WORK.

"For He will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth." Rom. 9:28.

AS the Lord has all eternity in which to work, and all power with which to work, it is obvious that He can use as little time or as much time as He chooses in which to do anything. In the above text He has told us that He will cut His work on the earth short in righteousness. Now it is revealed in the Scriptures that the Lord will finish His work on the earth by and with His remnant people. Hence, for the Lord to do a great work on the earth quickly, with His people, it is necessary that His people

1. Get Righteousness Quickly.

To be filled with the righteousness of Christ we must hunger and thirst for it. All such are blessed while they thus hunger and thirst, and they "shall be filled," saith the Lord. And when thus filled, and not till then, the Lord can use His people to do a great work quickly. Let every soul that would come up to the help of the Lord in



this mighty, closing, and short work, get righteousness quickly and then

2. Get Rich Quickly.

The Laodicean church now think themselves rich, increased with goods, and have need of nothing. But Jesus says they are "wretched, and miserable, and poor, and blind, and naked," and hence, have need of everything. Then Jesus counsels us to be zealous and repent, and to buy of Him gold tried in the fire, white raiment, and eye-salve, and then we shall be rich indeed. Faith and love, the righteousness of Christ, the fulness of the Holy Spirit,—these are the only true riches, and they await our demand and reception. Reader, get a clear view of the inestimable value of the true riches so freely offered you, and then heed the injunction of Jesus, to *get rich quickly*. Then you may next

3. Get Well Quickly.

The remnant church, who shall get the righteousness and riches of Christ, who shall be filled with all the fulness of God, who shall rise and shine, and upon whom the glory of the Lord shall be seen, will become the healthiest people on earth, not one feeble person among them. Their light has broken forth as the morning, and like the sun they have arisen like a strong man to run a race, with rejoicing, and *their health shall spring forth speedily*. Then they will be fully and wholly in the hands of the Lord, and hence can

4. Get His Work Done Quickly.

The Lord will then have fully in His hand and at His service the instrumentality by which He will cut His work short in righteousness in the earth. The whole earth will then be quickly lightened with His glory, and the Gospel of the kingdom will be preached in all the world, for a witness unto all nations, and then will the end come. And then will come the glad hour when all the redeemed host, whether they wake or sleep, will

5. Get Glorified Quickly.

Our glorified Saviour will then appear in great glory, with all the angels of glory. In a moment, in the twinkling of an eye, the resurrected saints and the living saints will be changed from mortality to immortality, their mortal bodies fashioned like unto Christ's glorious body. They will all hear the blessed words, "Well done," and will *be glorified quickly*. It is then that every one of the glorified saints will ardently desire to

6. Get to Jesus Quickly.

They will behold Christ in the heavens above, surrounded with the innumerable hosts of shining angels, and their yearning hearts will go out toward Him, and they will long to get to Him quickly. They hear Him say to the angel host, who ever hear and obey His commands with alacrity and delight, "Gather My saints together unto Me." With what ecstatic joy will the glorified saints be caught up by the holy angels to meet the Lord in the air; and so shall they ever be with the Lord. Jesus comes quickly, and quickly His saints, shining like the sun, are in His glorified presence. Then

He looks upon the travail of His soul, the work of their redemption completed, and He is satisfied. Who can describe that greeting of loved ones long unseen? Who can describe that meeting of Redeemer and redeemed? The next glorious aspiration of this glorified throng of redeemed ones will be to

THE WALLS OF THE NEW JERUSALEM.

"And the foundations of the wall of the city were garnished with all manner of precious stones." Rev. 21:9.

O to be worthy to know them,
To read the emblems, divine,—
To learn the beautiful lesson
As it lies there, line on line.

Jasper

Crimson at the beginning,
Color of passion and pain;
Emblem of the Life without sinning,
Proof of eternal gain.

Sapphire

Up from the crimson comes the blue,
Speaking of calmness and truth,
The "old, old story," ever new,
The immortal guide for youth.

Chalcedony

The fair white pearl of glistening white,
Where purity is enshrined,—
A gleaming ray from living light,
A bit of heaven confined.

Emerald

Next flashes out the deep, full green,
The hope of glory telling;
Like hints of grander things, unseen,
Like angel anthems swelling.

Sardonyx

Then they mingle and alternate,
Purity, Pain, and Glory!
Breathing of things consecrate—
Of the wonderful Life Story.

Sardius

The deep red of perfect love
Triumphant over passion
Tells of the holy law above,—
The Father's kind compassion.

Chrysolite

Now the tints grow clear and clearer,
Golden-green, like sunset's crest,
Tells of heaven, near and nearer,
Of a glory manifest.

Beryl

And again the blue in blending,
More ethereal, more serene,
Upward, ever upward tending
To the holy and unseen.

Topaz

Then the radiant golden gleaming,
Like the light of perfect day,
Tells that life is real, not dreaming,
And for each to seek the Way.

Chrysoprasus

Next the radiant flame and azure,
Mingling, tell the joy of God;
Of the Peace, beyond all measure,
For His loved ones 'neath the rod.

Jacinth

Then the purple, promise-freighted,
Gives a glorious hope to those
Of earth's children who have waited
Patiently through heavy woes.

Amethyst

Last upon the wall of heaven
Amethyst of purest hue
Seals the covenant God hath given,
Proves the rainbow promise true.
HELEN MAUD MERRILL-PHELPS.

7. Get to Paradise Quickly.

Paul, in holy vision, out of the body, was caught up to the third heaven,—caught up to Paradise,—but all the overcomers, all together, and all at one time, will be caught up to the third heaven,—or to Paradise,—not in vision, but personally, really, bodily. And they go not for a brief visit, to hear and see remarkable things and return, but they go to stay, to reign with Christ. And *they will go quickly*. If it takes a whole week of seven days to make the heavenly journey, how swiftly will the days go by! No dangers can imperil the journey. He who stilled the tempest with a word will lead the way. The wonderful works of God will be seen all around. Homeward bound! Thus the innumerable host of glorified ones will keep one glorious Sabbath on their shining way, and all together under the never-ending blessing of keeping the commandments of God, with songs and everlasting joy upon their heads, will enter the Paradise of God, their eternal home. Evermore by Immanuel's side they will dwell in a rapture of love. The quicklies of the work of redemption will then be in the past. A millennium of glory, and an eternity of unalloyed bliss, will be their everlasting portion.

Reader, are you traveling this shining pathway, that shineth more and more unto the perfect day?

1. Get righteousness quickly. 1 Cor. 15:34.
2. Get rich quickly. Rev. 3:18.
3. Get well quickly. Isa. 58:8.
4. Get His work done quickly. Rom. 9:28.
5. Get glorified quickly. 1 Cor. 15:51; Phil. 3:21.
6. Get to Jesus quickly. 1 Thess. 4:17.
7. Get to Paradise quickly. Rev. 2:7; 22:14. H. A. ST. JOHN.

WHAT THIS SIN WILL COST.

We can not sin and then go back to where we were before. Every sin is a losing of life-forces. It has been said that each time a person has what is called a "cold," there is a permanent impairment of his vitality. Whether that is so or not, it is true that every time a man sins, he has permanently impaired his spiritual vitality, his powers of resistance, for this world at least. God in Christ will forgive his sin, and has released him from the eternal death penalty of that sin; but God Himself can not, or will not, restore him to all that he was before he had sinned.

If a man loses an arm or a leg in a drunken brawl, the sin of that drunkenness will, if he wishes, be forgiven, but the arm or the leg will not be restored. Nor will innocence lost through sin ever return; and the cutting word can never be unsaid, though forgiven. The loss is not only in first sins, it is in every sin. All that we can do is to take God's second-best, or third-best, or tenth-best, after our sin-failures, when He wanted us to have His best. In the day that is still ahead, which shall we choose?—*Sunday School Times*.



HE STANDS BY MY SIDE.

He stands by my side at the dawning fair,—
The Master who knoweth my grief and care;
A promise He gives of His love all true,
And my heart is singing the whole day through.

He stands by my side in the noonday glare,
When the cross is hard and heavy to bear;
His voice is sweet as the voice of spring,
He says, "Fear not, but rejoice and sing!"

He stands by my side at the evening hour,
And tells of His grace, and His mighty power;
He bids me trust through the shades of night,
For He'll surely guide to eternal light.

He'll stand by my side all the journey through,
For He knows the way, and the trials, too;
Then shout, my soul, and be sad no more,
For the Master has traveled this way before.
FLORA E. YERGIN.

GIVE THANKS.

LET us make every day of the year a Thanksgiving Day, "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;" for "we know that all things work together for good to them that love God, to them who are the called according to His purpose."

It is easy to give God our thanks when we can see things working out according to our own wills, when everything looks bright and promising; easy to thank Him for wealth, health, and friends, and for pleasant home relations; but do we thank Him for misfortunes and afflictions? Are you poor? Thank God for poverty. There are many beautiful promises to the poor,—promises that none but the poor can claim. You do not have to worry over the woes and calamities pronounced upon the rich. Jesus was poor.

Are you persecuted? Thank God for persecution if it is for obeying His Word. You may claim the promises that only the persecuted can claim. Jesus was persecuted. Are you hated by those who should be friends and loved ones? Thank God for it. You need not worry over the woes pronounced upon all men whom the world praises and speaks well of. Jesus was hated by His own people.

Do you mourn? Thank God for sorrows that melt the heart. Those who mourn can claim Christ's promise of comfort to mourners. Are you weary and burdened? Thank God, only the weary and burdened are invited to go to Jesus for rest.

Are you sick or lame or blind? Thank God for that; for you have all the blessed promises of healing, and the privilege of being healed by the greatest of all Physicians.

Let us thank God always, "choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season," "for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

LUELLA L. HARMON.

GREATER BLESSINGS.

THE world should waken to the fact that some steps must be taken to increase physical powers and prolong life. The whole human family has plunged deeper and deeper into sin, until so thoroughly benumbed by such abuses they do not realize that there is within the grasp a better earthly life, and eternal possibilities not beyond the reach. Degraded and paralyzed as we have become, there is yet provided for us glorious things if we will but ask for them. Heaven is full of blessings for each of us if we will but reach up and take them.

There are earthly blessings to be had as cheaply. The Department of Agriculture at Washington, D. C., publishes a large number of bulletins containing information needed by farmers, housekeepers, cooks, and all are free for the asking. Who would be so foolish as to refuse to ask, fearing he might bankrupt the government?

Just so our heavenly Dispenser of blessings stands ready to give many things that will help His children. And we need not fear that He is not able to grant all we ask. As in the case of the Department of Agriculture, He will not compel acceptance, yet He is true to His word. No one need fear a failure of the promised supplies, for giving does not impoverish, nor withholding enrich, Heaven's supply house.

MRS. D. A. FITCH.

DECEIVING CHILDREN.

WHILE passing along the streets one day, I heard two little boys, apparently about seven years of age, conversing very earnestly. "My mother says," one was saying, and I lost the rest of the sentence; but the other replied, "Your mother is different from my mother." I could but wonder if those mothers mistrusted the notes their children were daily taking of their ways and words.

Parents are often ignorant or thoughtless of the keen observation of children. A little girl was once visiting me, and at night, before I put her in bed, I heard her say her prayers, and prayed with her. One day she told me an untruth. I called her to me and told her that it was wicked to tell what was not true, and that in that beautiful home the Lord is preparing for His children, whoever "loveth and maketh a lie" can never enter.

She listened intelligently, and with intense interest, and asked many questions while I told her about the celestial city, as it is

described in the Word of God. After awhile she asked very earnestly:

"Won't folks that lie go there?"

"Not unless they repent and ask God to forgive them," I answered.

"Then my mother won't go there!" she exclaimed, "for she tells lies."

I was astonished and shocked, for I knew her mother did say things "in fun" that were not strictly true, but I had no idea that the child noticed it.

It recalled to my mind the first lesson in deception I ever learned. When I was a little more than two years old I went with friends to sit for my daguerreotype, and as it was next to impossible to keep me still long enough to have it taken, they told me that if I sat perfectly still and looked steadily at the camera for two minutes, a little bird would come out which I might have.

I sat still and looked until I ached all over. At last I was told that I might move, and I jumped from the chair and called for the bird. After awhile they showed me the picture and told me that was the bird; and I distinctly remember to-day how angry I was when I realized that I had been deceived. They led me home between them; I screamed at the top of my voice, not so much at the disappointment of not receiving the bird, as in anger at the deception practised upon me. I remember, too, for a long time afterward when those who had deceived me would tell me anything, I did not believe it.

It is a sad thing when the simple trust of childhood is destroyed, and upon the impressible little heart is stamped doubt, suspicion, and deceit.

Parents stand to the child in the place of God. The child looks up to them as the embodiment of wisdom and truth, and will in all things have implicit confidence in them until it is betrayed. Perhaps some Christian parents who tearfully and with deep groanings wonder why their sons and daughters have forsaken their mother's God and rejected their father's Bible, if they could trace effect to cause, would see that the first seeds of skepticism, and guile, and wilfulness were sown by their own thoughtless hands in the days of the trusting childhood of their children.

"I never yet deceived my child," said the mother of a bright, inquisitive little girl, who wanted to know the whys and wherefores of everything she saw or thought of.

"How do you get along when she asks questions that you can not with propriety answer?" I inquired.

"I tell her all I can conscientiously," replied the mother, "and tell her to wait till she is older, and then, perhaps, she will understand all about it."

"Do you never tell her that it is improper to ask so many questions?" I asked.

"Seldom," replied the good woman, "for I'd rather she would come to me for information than to go to any one else, as I fear she might be tempted to do."

How happy will that mother be in years to come, if, as the fruit of her own truthfulness, she can say, My child never deceived me.—Selected.

RESISTED.

FOUR young men, clerks and students, while on a summer vacation tramp through northern New England, engaged, as guide to a certain romantic waterfall, a boy named Forrest Graves.

Forrest was a fine, athletic fellow, and could outwalk and outlimb any amateur in the mountains; and his moral courage was quite equal to his physical health and strength.

After he had guided the young men to the waterfall and they had satisfied themselves with sight-seeing, they invited him to lunch with them.

"Thank you, I have my own lunch," and the boy went away by himself. Later, when full justice had been done to their repast, and a flask of brandy had furnished each of the young men with a stimulating draught, Graves was called.

"You must drink with us, if you will not eat with us," now said the owner of the flask, and the most reckless of the party.

"No, sir; thank you," was the boy's courteous response.

"But I insist upon it," said the young man.

"You can do as you please about drinking; but I can not drink," replied Graves.

The young man sprang to his feet and with a bound stood beside the boy, too much absorbed in his own purpose to heed the quivering lips and flashing eyes of the other.

"Now you are bound to try my brandy. I always rule," he exclaimed.

"You can't rule me," was the brave reply.

These words were scarcely uttered when the flask was seized and hurled into the stream. Then a clear, defiant tone rang out:

"I did it in self-defense! You had no right to tempt me. My father was once a rich and honorable man, but he died a miserable drunkard, and my mother came here to live to keep me away from liquor till I should be old enough to take care of myself. I have promised her a hundred times I wouldn't taste it, and I'd die before I'd break my promise!"

"Bravely said! Forgive me, and let us shake hands. My mother would be a happy woman if I were as brave as you. I wouldn't tempt you to do wrong. I shall never forget you, nor the lesson you have taught me."

The most reckless was the most generous, and seeing his error, apologized frankly.

How many boys need to be kept from strong drink, and alas, how many men and women! Who dare tempt them?—Anon.

ENJOYING THE DISAGREEABLE.

THERE is only one enjoyment keener than that which we find in the things that we do easily, and that is the enjoyment of overcoming life's disagreeable tasks. Said a housekeeper concerning a household duty: "I disliked to scour the knives, and sometimes would wash them and lay them aside till a whole dozen would be frowning darkly at me. But once when I had put a few away, suddenly I felt that it was wrong, and I brought them back and made them shine. And ever since, I have liked that part of the

work best of all, because I always feel as I did when I was little, and father used to pat me on the shoulder when he was pleased." It takes character, and it makes character, to get to liking the knife-scouring part "best of all." But how much more sensible it is to learn to like what we must do anyway!—*Sunday School Times.*

HOW TO KILL RATS.

AN Oklahoma farmer uses this method of cleaning out rats: "On each of a large number of old shingles I put about a half a teaspoonful of molasses, and on that, with my pocket-knife, I scraped a small amount of concentrated lye. I then placed the shingles around under the stable floors and under the cribs. The next morning I found forty dead rats and the rest had left for parts unknown. I have cleared my farms of the pests in the same way, and I have never known it to fail."—*Selected.*

KIND WORDS.

God gives kind words, but not to hold
Like miser's hoarded, worthless gold;
He bids us speak—O speak to-day—
To those who faint beside the way,
And fill each hungry heart with love,
That links the soul with heaven above.
ELLA CORNISH.

Opium in China.—We most earnestly hope that the reform which the imperial edict points out will be thoroughly executed in the Celestial Empire. The regulations are exceedingly stringent. It is said that one-tenth of the ground now used for the cultivation of the poppy must be used for other purposes each year under penalty of confiscation, and that this shall be so carried out that at the end of ten years no more opium shall be produced in China. Every person using opium must be registered, and only registered persons can buy it. Persons over sixty years old will be permitted to continue the use of the drug; those under sixty must decrease the use of it at the rate of twenty per cent. annually, and all high officials under sixty must set a date at which they will give up the habit. Teachers, scholars, soldiers, and sailors must abstain after three months. Opium dens must be closed in six months, and the drug will be sold only by government officials on physician's prescriptions or to authorized persons. American law-breakers, we are inclined to think, would laugh at the idea of carrying out all these particulars, but it may be our yellow friends in the East will do better. We hope so; it is one of the greatest curses of China.

Mr. John B. Leonard, C.E., architect and engineer of California, has by careful investigation learned, and so published in a pamphlet, with illustrations, that the Bixby Hotel, at Long Beach, Cal., a portion of which recently collapsed in a storm, and which has been pointed to as a failure of reinforced concrete structure, was improperly constructed. In other words, the building was not at all a proper type of a reinforced concrete structure. Mr. Leonard's address is 621 Monadnock Building, San Francisco.

Enforcement of Anti-trust Laws.—There has seemed to be some effectual work done in the enforcement of the laws against the great trusts last month. For instance, the United States Circuit Court of New York has imposed fines upon the New York Central Railroad Company, aggregating \$108,000, for paying rebates on freight, especially sugar.

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Fine fruit ranch; 10 acres in apricots, cherries, prunes, all bearing. Orchard under irrigation. Good seven-roomed house, tank house, good barn. Other general improvements. Located 2 1/4 miles from Mountain View, Cal., on Rural Free Delivery Route. For full particulars address, care of "F," SIGNS OF THE TIMES, Mountain View, Cal.

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

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VI. THE GREAT THREEFOLD ANGEL'S MESSAGE IN JAPAN.

IT is now about ten years since the first representatives of God's last threefold message came to Japan. And as we look back over this decade of labor, we have many reasons for thankfulness for what has been accomplished. The labor performed has been largely a matter of seed sowing, tho not without a due return of fruits for the encouragement of the laborers. At present we have organized churches in three different localities, with an aggregate membership of over a hundred. But our members are scattered in various parts of the country, from Akita, far to the north, to Nagasaki, in the extreme south.

The first Japanese to accept this message were a number of young men, who had emigrated to the United States, and who there learned the truth. Several of these have since returned to Japan, and given them-

been published. These have also been widely circulated by our workers, and we look for good results to follow this seed-sowing.

But it must be confessed that in the face of the obstacles encountered, we have not yet succeeded in making the work of circulating our literature self-supporting. A publication, to sell readily in Japan, must be of very moderate price, to bring it within the means of the people; this reduces the agent's profits to the minimum. The prejudice of the majority of the people against Christianity, makes this a hard field for the self-supporting colporteur. Add to this our lack of experience, and the results are not flattering from a financial view. But we believe that with consecration and careful preparation on the part of the laborers, a much greater degree of success can be attained in this important branch of our work. So we are preparing other publications, and seeking to improve our methods of labor.

unable to respond to all such requests. The membership of the Kobe church is now about fifty; and they have erected a neat little chapel in which to worship,—our first and only church building in Japan.

The Recent War

brought some trying but precious experiences to the handful of Sabbath-keepers in Japan. Several of our brethren were called for military service, and fervent were the prayers offered in their behalf. One of the most active and successful workers was thus summoned. He resolved that he would visit the officers of the General Staff Office, and make a declaration that as a Christian he could not bear arms. He did so; some of the officers scoffed, some expressed sympathy, but all agreed that they had no authority to excuse him. So he was constrained to report at the barracks, had a similar experience with the officers there, and was passed on to the examining physicians. Here he was unexpectedly excused from service on account of his health, and so was free to pursue his work for the salvation of men. The Tokyo church gained a rich experience during this trial of faith, and our brother believes implicitly that the Lord worked to deliver him.

Tent Labor in Japan.

We had long wished that we had a tent



The Sunva Shrine, Nagasaki.



Nagasaki Park, Nagasaki.

selves to Gospel work among their countrymen. And having been quite well educated in English, they have been able to render good service as translators and interpreters, besides laboring directly for their people.

Publishing.

Early in the history of our work, the publication and circulation of literature in the Japanese language was begun. And this continues to be a very important part of our work. Thousands of copies of our little monthly paper have been, and are being, sent to all parts of the country. Our regular subscription list is not very large as yet; but many copies are being sent free to chosen addresses. We have seen good results from these efforts. Interested persons write to the office of the paper, asking questions and requesting that some one visit them. We respond to all such requests as far as possible; and in this way souls have been led to take their stand for the truth of Christ.

Besides our monthly paper, a number of tracts and pamphlets on present truth have

Medical Missionary Work.

The opening of medical missionary work in Kobe nearly four years ago, marked a distinct step in advance. While the workers from America were acquiring the Japanese language, they secured a pleasant location and began work among the foreign population. This phase of the work has prospered from the beginning, and steadily increased, making it necessary to enlarge our quarters, and to call for more help to carry on the work. Roomy quarters in charge of native workers have also been opened. These two institutions have co-operated in the training of young men and women for medical missionary work, and in efforts for the physical and spiritual relief of the patients that have come under their care. And the results have been truly gratifying. A goodly number of the patients received have been brought to the knowledge of the truth. Many become interested in Bible study, and desire that some one instruct them. At times the workers have been so pressed that they have been

in which to hold meetings in new places; for in spite of much damp and rainy weather, we believed that this method of labor could be profitably followed in Japan, at least during the most favorable weather. Kind friends in California responded to our appeal, and sent us a very neat tent. This was pitched for the first time in the fall of 1905, in a suburb of Tokyo.

We experienced some difficulty in securing the permission of the police for such a series of meetings; for police supervision of public gatherings is quite strict in Japan. The police objected that similar meetings had been repeatedly attempted in that neighborhood, but had always resulted in disturbance and disorder. Further, we had reason to believe that our church was looked upon with suspicion by the authorities, because of the objections to military service made by some of our brethren during the war.

Police permission for the meetings was finally secured, and the tent was located in a quiet but convenient place. But the watch-

ful authorities detailed two policemen to attend all our meetings, to take note of all that was said, and to see that no disorder resulted. The meetings continued about three weeks, and throughout that time the best of order was observed by those who attended. The attendance was not large, for there was nothing about our services to attract the idle and curious. We can not point to large apparent results as the outcome of these meetings, but a number became deeply interested, and we hope will yet accept the truth.

Another definite gain as a result of these meetings was, that it gave us a very favorable opportunity to place our work and faith before the authorities. The policemen detailed to attend our meetings were faithful in the discharge of their duties, and one or other of them attended every meeting. One of these men became deeply interested, and was strongly affected by what he heard. He often tarried to converse with our brethren; and one day told them that his associates at the police station were chaffing him about becoming a Christian. He replied that he had no such intention, and asked them why they thought he had. They answered, "Because you have changed so much since you began to attend those meetings; you act and talk differently." Yet he declared to our brethren that he was entirely unconscious of this. We hope that the subtle yet powerful influence of truth will continue to draw him, and that he will not resist its power.

During these meetings the truth was freely and fully presented. Yet we feel assured that the reports of these two officers will place us and our work in a favorable light with the authorities. Not that we are seeking favors from the government; we desire simply to take such a course that the progress of the truth of Christ will not be hindered.

Further Work.

As preparatory for further efforts with the tent, we located two of our workers at Takasaki, a city of some twenty-five or thirty thousand inhabitants, a few hours by rail north of Tokyo. These brethren engaged in a systematic canvass of the city with our publications. They began by soliciting readers for our monthly paper, *The Gospel for the Last Days*. Failing to sell a copy or to secure a subscription, they offered to loan the paper. In this way they have been using over five hundred copies a month. But it will give some idea of the prejudice and indifference they have to meet, when I state that not more than one-third of the number solicited are willing to receive the paper even as a loan.

This last fall we pitched the tent in Takasaki, and with a good force of workers held a series of meetings continuing for several weeks. On several occasions when especially attractive programs were prepared, the subjects being illustrated with stereopticon views, the attendance was large. But at other times the attendance was much smaller, and rather decreased toward the close of the series. The weather was quite rainy and uncomfortably cool much of the time. But the none were led to take their stand fully for

the truth, there are a number of interested ones with whom the workers will continue to labor. They will also continue to supply a goodly number of readers with our paper. Meanwhile they will open work at Maebashi, a large town but a few miles distant, following the same general plan of work.

Limits of space forbid to mention all the encouraging incidents in our work. Souls are accepting the truth, some of whom are well-fitted by education and previous experience to help us as regular workers. This is encouraging; yet still there is a great dearth of laborers. But we are fully committed to the finishing of this work in this generation. And to this end we ask the prayers and co-operation of the Lord's people in the home land.

F. W. FIELD.

THE SIMPLE DESIRE.

O MASTER, let me walk with Thee,
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience, still with Thee
In closer, dearer company,
In works that keep faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

—Washington Gladden.

APPRECIATIVE.

[From the Mountain View Leader, the official town paper.]

IN the death of Mr. W. N. Glenn, editor of the SIGNS OF THE TIMES, that excellent publication loses one of its most facile and forceful writers, the community loses a good citizen, and the world loses a good man. It was the good fortune of the editor of this paper to know Mr. Glenn well enough to appreciate his lovable nature and the expanse and liberality of his views. He had a deep-seated and abiding faith in his religion, but he was in no sense a bigot. He was one of the pioneer newspaper men of this coast, and possessed a rich store of experience and reminiscences of the "days of gold." Mr. Glenn's place in the community will not easily be filled. The Leader extends fraternal sympathy to the SIGNS staff, and to the bereaved family of its highly esteemed and lamented fellow journalist.

OUR WORK AND WORKERS.

A CHURCH was recently organized at Wa Keeney, Kan.

A SABBATH-SCHOOL of twelve members has been organized at Niles, Mich.

THROUGH the labors of Brother Talburt, Citra, I. T., three have stepped out on the side of truth.

IN seven days a little blind girl at Rice Lake, Wis., recently sold books to the amount of \$40.00.

TWO SISTERS have taken their stand for the truth as a result of the labors of Brother Bringle, at Gaylord, Kan.

BROTHER H. Clay Griffin has just organized a church of eight members at Mabelvale, Ark., two of whom he baptized.

It is encouraging to learn that church buildings are being sold and larger ones being purchased

because of the growth of membership. Such is the case with the church at Wichita, Kan.

AS a result of a ten days' effort by Brother Jayne in Bridgeton, N. J., three have begun keeping the Sabbath, a mother and her two daughters.

A MAN and his wife near Buffalo Gap, in western Texas, have decided to keep all the commandments as a result of a few meetings held by Brother N. J. Etheredge.

SIX candidates, five of them young people, followed their Lord in baptism at Healdsburg, Cal., last month. Much interest is reported in the work of the college at that place. Monday, December 10, was a rally day among the students, many of whom earned their scholarships by canvassing during the summer.

BROTHER F. M. GARNER, a canvasser in the Southwest, writes: "I want to arrange to stick to the work twelve months in the year. I can't see any place to stop; and if we stop, how about the message? We can't afford to stop. Satan never stops his work. I for one am anxious to see this message closed up."

"STUDIES IN GOSPEL HISTORY," a series of forty-five lessons on the life of Christ, by Prof. M. E. Kern, of Union College. The written answer method is to be employed in the use of this work—space being left after each question for the answer to be written in. Notes, copious library references, outline maps, and illustrations, make the study of the life of the Christ, as here outlined, one of fascinating interest when taken up either privately or in the class room. The book contains 364 pages, is attractively bound in cloth, and will be sent anywhere, post-paid, on receipt of price, 75 cents. Address, The Union College Press, Box 37, College View, Neb.

THE SPECIAL WATCHMAN, filled from beginning to end on the coming of the Lord and prophecy, is at hand. It is certainly an excellent paper. It takes for its motto, "The end of the world in this generation." Its cover design shows Christ sending out His disciples to all the world. Among its striking articles are: "Christ's Return at Hand;" "Hope for the Present and Future;" "Coming of Christ;" "The Increase of Lawlessness;" "Signs of the End;" "The Gospel of the Kingdom;" "Without Hope and Without God;" "Last-day Delusions;" and others. It is an excellent number, beautifully illustrated, and sells presumably for five cents. No price is given on the paper. We hope that it may have a tremendous circulation. Address Southern Publishing Association, Nashville, Tenn.

"BIBLE NATURE STUDIES," and "Science in the Bible," books of which Prof. M. E. Cady is the author, were supposed to be destroyed by the Pacific Press fire, but about five hundred copies of the former and a thousand copies of the latter were saved in signatures. The latter will be bound in cloth instead of red leather and the price reduced from 40 cents to 30 cents per copy. Further information concerning these may be obtained by addressing the Pacific Press Publishing Company, Mountain View, Cal.

THE third number of Liberty, published in the interests of religious liberty alone, a thirty-two-page quarterly, is one which every lover of liberty ought to read. It is more general in its scope than any hitherto issued. It discusses the principles of religious liberty, surveys the great field, notes the struggle in France, discusses the national reform and Mormon theories of union of Church and State, and other subjects too numerous for us to mention. The price of the journal for a whole year is but 25 cents, including extras. Single copies regular issues, five cents. Address, Liberty, Takoma Park Station, Washington, D. C.

WANTED FOR MISSIONARY WORK.

LATE, clean copies of the Review, SIGNS, Watchman, and Instructor. A continuous supply is needed. James Harvey, P. M. Book Company, Oakland, Cal.

FOR use in reading racks—SIGNS, Review, Watchman, Life and Health, Life Boat, Instructor, and tracts. Mrs. S. A. Williams, 48 156th Street, Harvey, Ill.



CHURCH AND STATE IN ENGLAND.

Attitude of the House of Lords on the Education Bill.

THE upper house of the British Parliament had had the measure for the liberation of the English public-school system from sectarianism, passed by the Commons at the last session of Parliament and known as the Education Bill, under consideration three weeks on November 10, and during that time, according to the London correspondent of the *New York Evening Post*, the measure had "been marvelously transmuted." While the lords and bishops had "fulfilled their intention to avoid any deliberate wreckage tactics," wrote this correspondent, "so strongly is their conservative and clerical attitude antagonistic to the idea of popular control that any method of bringing their amendments into harmony with the will of the House of Commons seems difficult to contrive."

The lords and bishops began their anticipated work of "reconstituting" the bill in line with the wishes of the established church and other theocratical elements on October 29, by amending the first clause of the bill, which provides that "on and after January 1, 1908, a school shall not be recognized as a public elementary school unless it be a school provided by the local education authority," by adding, "and unless some portion of the school hours of every day is set apart for purposes of religious instruction."

The effect of this amendment, while not altering the bill so far as the elimination of church-controlled schools from the public educational system is concerned, is to make religious instruction a part of the regular daily curriculum of the public-school system itself, and attendance thereon compulsory, in opposition to the legislation of the Commons eliminating religious instruction from the curriculum of the public schools, and providing that attendance should be entirely voluntary upon such voluntary religious instruction as the local educational authorities might see fit to permit in the schools. Its effect, together with other amendments by which it was to be supplemented, "is to broadly carry forward into the proposed public-school system all the denominational conditions which have hitherto existed in the church schools," declared the *Westminster Gazette*, following its adoption. The amendment was passed by a vote of 256 to 56, "the bishops voting as a unit with the conservatives," of course.

According to the parliamentary reporter of the above paper, "not since the Home Rule Bill has the House of Lords been more crowded" with the Tory element than it was on the day this amendment was considered and passed. He says "the Tory flood overflowed" its side of the chamber, and that "the little handful of Liberal peers were compassed on every side" by "the Tory peers and bishops, who sat with the comfortable assurance of a big majority."

The adoption of this amendment and the decisive vote by which it was carried was taken as an unmistakable indication of the stand of the House of Lords in the matter, and "as a direct challenge to the House of Commons which reveals little hope of compromise; for in this matter the Liberal Government feels that it had a direct mandate from the people, and can hardly recede from its position." Commenting upon the policy of the lords and bishops with respect to the Education Bill, following the action of October 29, the *Westminster Gazette* said:

"They will not kill it, but merely 'reconstitute' it in such a way that its own parents won't know it when it comes back to them dressed up in law sleeves and bishop's gaiters. . . . They tumble

over each other in their zeal to transform it. . . . Their animus is such that prudent restraint is impossible. . . .

"It is not an amended bill which they have in mind, but an entirely new bill—a bill more ecclesiastical than that of 1902, a bill which will enhance the privileges of that measure, and combine with them the money grant which was proposed in the Government measure as a compensation for the withdrawal of those privileges. . . . The effect of the changes being made and proposed is to broadly carry forward into the proposed public-school system all the denominational conditions which have hitherto existed in the church schools, with due guarantee for their continuance and extension to provided schools, and an elaborate system of checks upon local authorities who desire to be free of them."

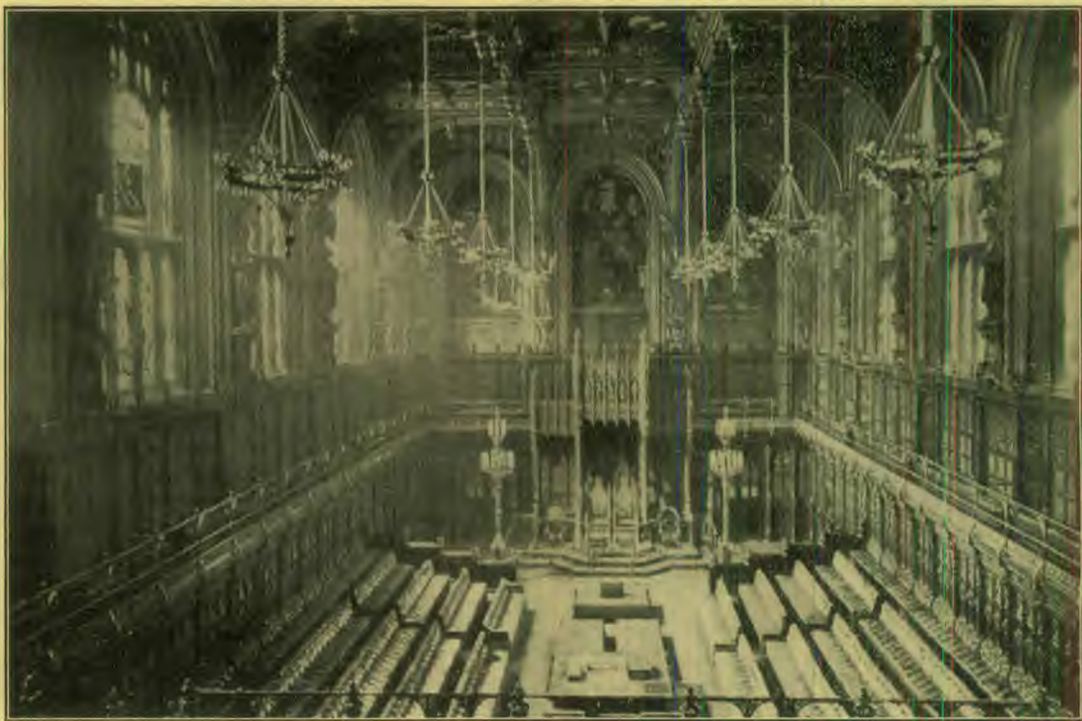
"And, in addition to this, the extension proposed to clause 4 would also in all parts of the country permit the establishment of a special class of sectarian schools practically withdrawn from public control. If these proposals are persisted in, Mr. Balfour's bill of 1902 will be milk-and-water compared with the new ecclesiastical establishment and endowment bill which will be returned to the House of Commons in the guise of an amendment of the

of its debate on the bill against what was called the secular system; that was to say, it had decided that it would not prohibit local authorities, if they were so minded, from giving religious teaching in public elementary schools. But, at the same time, the House of Commons had clearly intimated that the religious teaching which the local authorities had the power to supply was to be that simple, elementary, vital teaching which was acceptable, they believed, to the great bulk of the parents of children throughout the United Kingdom. The so-called unlimited right of entry for the sects into schools was not demanded, and would not be tolerated, by the country, and in future there should be in the great profession of teaching no denominational bars to the selection or promotion of the individual teacher."

Referring directly to the course of the House of Lords with respect to the Education Bill, which he declared to be one of

the Most Important Measures Before the Present Parliament,

Mr. Asquith "said the Education Bill was at present undergoing a process which the Bishop of Manchester had described as a process of reconstitution. Suppose he took the Ten Commandments and wrote the word 'not' in all those that were affirmative, and omitted the word 'not' in those that were negative, would that be a reconstitution? If so, it was a process of that description that was going



House of Lords.

Government bill. No one, of course, imagines that the present House of Commons will look at a bill returned to them in this form. Peers and bishops are spending their time on proposals which every one knows will not become law, and which could not become law even if the last election were blotted out and Mr. Balfour were reestablished in the House of Commons with his former majority."

With reference to the great contention of the theocratical party that "parents have the inalienable right to have their children instructed in their religion," the *Gazette* very pertinently said that if the matter were left to the parents "we should soon have done with the religious question, which is a controversy between people who want to decree what other people's children shall be taught."

In the course of a speech at Manchester on November 2, Mr. Asquith, of the Ministry, "said the people of the country had decided that all schools maintained at the expense of the rates and taxes should henceforward be under undisputed and unfettered control, and that the Liberal Government could not if they would, and would not if they could, infringe upon that decision by consenting for a moment to anything in any shape or form which would limit or fetter the absolute authority [independence] of the schools which belonged to the ratepayers."

"The House of Commons had decided in the course

on in the House of Lords over the Education Bill."

The *London Times*, which is disposed to be critical of the Liberal Government and its measure in this matter, declares that "its whole treatment of the subject has been marked by deference to party considerations," and that "the lords unquestionably desire and intend to place the broad issue of whether there is or is not to be religious education of some kind in the schools clearly before the nation."

Of course, the measure of the Liberal Government is a compromise so far as a consistent application of the principle of separation of church and state is concerned. The issue which the *Times* says the lords and bishops are trying to place before the nation is exactly the issue that should be placed before it. But, of course, they are not raising that issue with any desire to have it decided in harmony with the principle of separation of church and state. The *Times* says that but one peer—Lord Russell—has "declared himself to be an advocate of secularism," and that "secularism was repudiated by a majority of 414" by the House of Lords last May.

In seeking to do what the *Times* says they are doing, the lords and bishops are playing a little politics themselves in the matter. England is not

ready for a consistent application of the principle of separation of church and state to its public educational system; and it is an open secret that in adopting the amendment they did on October 29, the lords and bishops gleefully felt that they were placing the government in a position where it would have to accept the amendment or appear to the country to be standing for "secularism," and "ignoring a sentiment which operates in the breasts of four-fifths of the people of this country," as one bishop put it. But while in the present state of British public opinion, it can not go to the length that should be gone to, advocated by "A Fighting Noncon" (formist), who wrote to the *Westminster Gazette* following the action of the House of Lords on October 29, that "the proper course for the House of Commons to adopt when the lords have ruined the Education Bill is to pass a resolution declaring that no school shall be recognized as a public elementary school if any portion of the school hours of any day is set apart for purposes of denominational education." The Liberal Government is not likely to recede from that degree of separation of church and state in the public educational system which obtains in its Education Bill, and which it feels that the prevailing opinion of the nation demands and will support. It is evident that an interesting struggle bearing upon the relation of church and state is on in England between the two houses of Parliament.

JOHN D. BRADLEY.

the cessation of work in factories on Sunday except in the case of necessity. Groceries and meat markets will be permitted to open for a few hours. Sunday closing formerly was practically unknown in Russia, but during the recent past a powerful movement in its favor has sprung up and has been partially successful."

The great struggle in France between the State and the Church is decidedly on. Just what the outcome will be it is impossible to tell at this writing. Before our paper reaches its readers there may be civil war. In case it should reach any degree of regular warfare, no doubt there will be filibustering parties pouring in from Catholic countries all over the world, and the very existence of the French republic would be at stake. Some of the Socialists contend that this present struggle is with the view of overthrowing the republic and establishing a monarchy. American Catholics are endeavoring to induce the American people to believe that it is wholly a matter of injustice on the part of the French Government. We have endeavored to look quietly and dispassionately on both sides of the question. We do not see how France could have done much better. It has given the Roman Catholic Church the privilege of forming associations for the holding of church property. It has proposed to assist that church in the support of its priests until it can adjust itself and become self-support-

upon these questions, not in any enmity toward Roman Catholicism or any other religion, but consider it from the broader standpoint of what ought to be, as expressed by U. S. Grant, "Keep the Church and State forever separate." At the present time the government is determined to execute the law, and notwithstanding the denial of the Catholics in this country, the news comes to us through friendly sources that there are very many Catholics in France who are in favor of yielding. Whether the Vatican can hold them to resistance to the law will be a question which must be settled within the next few days.

GOOD WORDS FROM THE PRESIDENT.

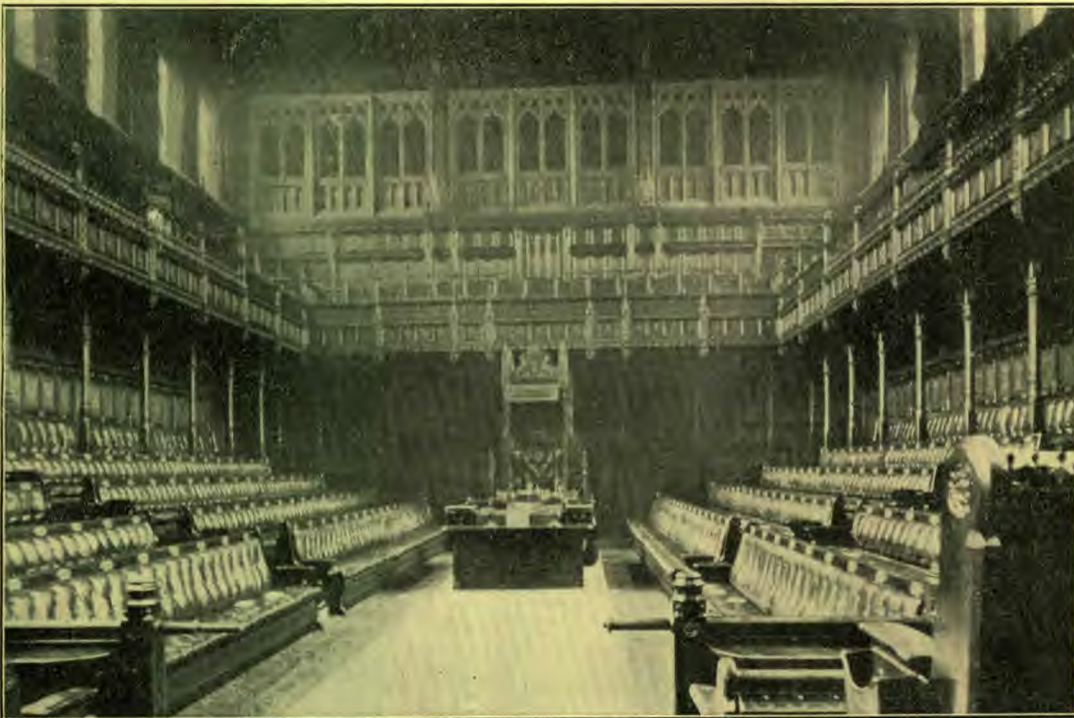
In the present contention and discussion in this country over civil and religious liberty, it is worth while to read the following, which we take from the message of President Roosevelt, sent to Congress December 3:

"Not only must we treat all nations fairly, but we must treat with justice and good-will all immigrants who come here under the law. Whether they are Catholic or Protestant, Jew or Gentile; whether they come from England or Germany, Russia, Japan, or Italy, matters nothing. All we have a right to question is the man's conduct. If he is honest and upright in his dealings with his neighbor and with the state, then he is entitled to respect and good treatment. Especially do we need to remember our duty to the stranger within our gates. It is the sure mark of a low civilization, a low morality, to abuse or discriminate against, or in any way humiliate, such stranger who has come here lawfully and who is conducting himself properly. To remember this is incumbent on every American citizen, and it is, of course, peculiarly incumbent on every government official, whether of the nation or of the several states."

We wonder if our esteemed President is taking note of the efforts, oftentimes strenuous and successful, which misled religious zealots are putting forth in various parts of America at the present time, not for the purpose of restricting foreigners, but good citizens of this country, in the matter of religious observances. The President truly says: "If he [the man] is honest and upright in his dealings with his neighbor and with the state, then he is entitled to respect and good treatment." No government on the face of the earth has any right to regulate or attempt to regulate man's duty toward his God or any religion which he professes or does not profess. The President's words mean absolute religious liberty unless he put the state in the place of God, or treat citizens of this country with less consideration than foreigners.

There has been a notable increase of wages during the last month among the employees of great public corporations, in many instances without any solicitation on the part of the employees. The action has been due, as stated in several cases, and which is patent to every one, to the increased cost of living, demanding higher wages. Companies which have taken this action are the Pennsylvania Railroad Company, the great steel corporation, cotton mills in the East, copper companies in Montana, Arizona, and Michigan, American and National Express Companies, and quite a large number of others. The estimate is that this will increase the pay of employees in general by one hundred million dollars.

The San Francisco "Chronicle" editorially characterizes the present time as the "era of fraud," and it does not confine this to California. It uses as its object-lesson the great railroad systems of the United States, and goes on to show how the fraud and dishonesty continues with complete immunity from punishment; and it speaks truly. Fraud ramifies through the whole body politic just as the railroads do themselves; and of this very time the prophecy has spoken, in Isaiah 59. Let our readers peruse that chapter in the light of present-day revelations, and then note that all this comes in that period of time when the Lord shall execute judgment.



House of Commons.

SUNDAY LAW FOR RUSSIA.

THERE are many evidences of Russia's reaction toward despotism. The leading men of the first Douma, or popular parliament—those who urged radical reforms—are marked for disfavor by the government, and many of them are self-exiled from the country. By a system of disfranchisement, the next Douma will be practically elected by government influences. Troops are being located in regions where liberalism is likely to become active, and the late premier De Witte, who led the government to a somewhat hopeful extent toward a recognition of the people's rights, has been warned that his life is in danger if he remains in the country.

But another feature of governmental tyranny is coming to the front in a movement for a stringent Sunday law. Like certain classes in our own country, the authorities seem to have imbibed the notion that all the trouble and unrest among the masses are due to their lax Sunday observance. So a recent despatch from St. Petersburg says that "the government will soon promulgate a law providing for Sunday closing, under the provision of territory legislation, the measure being intended to strengthen the administration position in the electoral campaign. The project provides for closing stores and

ing, as well as the other religious bodies of the republic, the same as in the United States. What the French Government proposes is an absolute separation of Church and State. Roman Catholics in America tell us that they are in favor of that; they are in favor of that because that has always been the case here, but they are opposed to it in France because it is setting aside all the history of the past; they can not bear to feel that the eldest daughter of the church repudiates the union of Church and State.

The principle underlying the separation of Church and State, the true principle of religious liberty, which ought to obtain in every government, is not that which is moving the Vatican in this issue. If it were we would find that the Vatican itself would be the most forward actor in bringing about the absolute separation. The faith of the Church of Jesus Christ is indeed pitiable when she must leave the All-power of her divine Master and depend upon the weak, puny arm of the State. We most earnestly hope that the great crisis in France may be settled without bloodshed, but we hope that it will be settled right. We also ardently wish that the French statesmen may look



MOUNTAIN VIEW, CAL., DECEMBER 26, 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.

It is a beautiful poem which our old-time contributor, Mr. Llewellyn A. Morrison, of New York City, formerly of Toronto has sent us, and which appears on our first page. We appreciate greatly the kind, sympathetic letter which accompanies the poem. The poem reached us just in time. In behalf of ourselves and our readers, many thanks. May God bless the writer.

Read what we have to say of the "SIGNS OF THE TIMES," in 1907, on pages 4 and 5. We have a long list of good contributors there. Nothing discriminating is intended by the order. All are competent writers; each has an individuality and style of his own; and all will furnish articles worth reading. They will deal with great subjects. There will be many others who will contribute during the year.

Our Missions Department.—Next month we shall begin a series of papers on the great Chinese field by Mr. and Mrs. J. N. Anderson. Both of these devoted missionaries are qualified to write of the field. They will give information which all will wish to know. We have one or two single articles on hand, among them one from South America, on the earthquake, and two others of interest. More of this in the future.

A very interesting but disagreeable question has been before the country the last week, but which we have neither time nor space to notice now, and which we would not notice at all were it not for the principles involved; and that is the published private correspondence between Bellamy Soorer, diplomat, and wife and President Roosevelt. It involves the integrity of both parties and also the action of our officials in Roman Catholic religious matters, which are contrary to the principles of this government. We will have more to say about this in our next.

The new "Times Magazine" declares in its issue for December that "whatever else the *Times Magazine* does or does not do, it will stand first, last, and all the time for individualism, the real thing." We hope that it will do that. We shall gladly welcome it whatever may be its political or religious predilection; if it will truly hold to the principles of individualism, it will come out all right. But in these mighty struggles which are now on, it will find itself many times at the parting of the ways. We earnestly wish that it may take the right road.

One of the most fearful storms which the Pacific Coast has known for years swept from San Diego to the very north, Monday, December 10. The wind had been blowing mildly through the night; just before daylight it increased to a gusty, tremendous gale, as measured by the imperfect instruments of men varying all the way from fifty to eighty and a hundred miles an hour. Street-car traffic was suspended for hours in San Francisco, ferry steamers were forced to remain in their slips, and shipping generally in the bay suffered to a large extent. Many of the walls left by the earthquake and fire tottered and fell, some of them crushing other buildings located near them, and many other structures were blown down and contents damaged to the extent of several thousand

dollars. Sewers were blocked all over and basements were filled. But one death, however, was reported. In one factory one hundred girls went out just in time to save themselves from being crushed by its falling. Many, however, were injured by the storm.

Business was greatly delayed by the destruction of telegraph and electric-wire poles. In our own office we were cut off from power for two days. This will explain to our readers why this number of the paper is behind. Our own generating motor is not yet complete, the vast demand for machinery of this kind, since the fire in San Francisco, has brought delay to us. Consequently we have had to depend upon the electric current which supplies this valley, and it was two days before our presses or linotypes could be used. Our new building, not yet being fully inclosed, was not damaged in the least. But last week's paper was greatly delayed. We are glad that our loss was so little. For this we thank God and take courage, and know that our subscribers will excuse the delay.

Japan and Its Needs.—This week we close Mr. Field's most excellent series of articles on Japan. We know that those of our readers who studied them have a better general knowledge of the "Sunrise Kingdom." Those who have not read them have missed much. These articles have set before us Japan's great need. This is not English education, nor instruction in the art of war or manufacture, or commerce, or "yankee tricks of trade," or "naturalization" in America, or an amended treaty with South America. All these—good, bad, indifferent—may seem desirable to some, but neither one nor all is Japan's need. That need these articles have told us—"the everlasting Gospel," "the power of God unto salvation," to reach the lowest, weakest, vilest soul, and make him fit, not for a place among civilized nations, but for a home in the eternal kingdom of God. If there are any who wish to contribute to that great, needy field, the SIGNS OF THE TIMES will be glad to forward the funds contributed.

How Is It Received?—We are many times asked as to whether the Revised Version is gaining ground at all among churches or people in general. We would like to say to our readers that the American Standard Revised Version, published by Thomas Nelson & Sons, New York, has long since passed the experimental stage, and is coming into use, not only as a reference book and students' help in Bible schools and Sunday-schools, but many of the common people are using it as preferable to all other versions, and practically all the colleges, theological seminaries, and Bible training schools are using and recommending the American Standard Revised Version. We think there is no question whatever but that it will be in general use in a very few years.

How many are complaining of the "burden" of Christmas. It has gotten to be more and more a fashion or fad to buy costly presents. The next year the gift is reciprocated, and the returned compliment is even more expensive. It is really to many people a burden financially, a perplexity mentally, and a trouble generally, and they are glad when it is over. If you give, give simple gifts. We would echo the appeal of the *Ladies' Home Journal*, to give the day to the children, and let the gifts, simple, inexpensive, teach them to give to the humble, the weak, the poor, the needy.

Referring to the Explosion of the Bomb in St. Peter's, Rome, we are told that altho numerous arrests have been made among all classes, the guilty persons have not yet been found. The fuse was lighted by a woman kneeling in prayer. The pope has received letters threatening his assassination. Certainly the act was a most dastardly one, and it is to be hoped that the would-be assassin will be brought to justice. We don't believe that the Papacy is a divine institution, but we do believe

in religious liberty, and we most earnestly contend that the Roman Catholics should have their liberties and their rights and their lives respected as fully as our own. No friend of Gospel truth will ever use such means as was there used for the destruction of life as an effort to diminish the power of the Papacy.

One of the saddest blots on the civilization of the present century is the awful condition of things in the Kongo, and there seems to be no question whatever but what the money which King Leopold, of Belgium, has extracted from the very life-blood of the natives, is used among the diplomats and Legislatures of various countries to purchase immunity from intervention. If ever anything cried out to God for vengeance it seems to us that it must be the handless natives of the Kongo Free State against the brutal reign which has obtained there for years. This we have referred to in the past. Other journals are taking it up at the present time, but it looks as tho there would be no surcease from the eternal infamy of the thing until the last of the merchandise which can be turned into money is filched from the country, or there are no more natives to produce it. There has been a constant demand placed upon the natives of the different districts to produce so much ivory or rubber, and if it has not been forthcoming, they have paid for it by the loss of hands or their lives. Back of it all has been the "Christian" King of Belgium. Kongo Slave State is too mild a name for the region over which he has administered in the Dark Continent. All of Spain's cruelty in the Philippines and Cuba, if we can believe the reports of the Christian missionaries or reliable travelers, are not a circumstance compared with the cruelties of the exploitation of the natives of the Kongo.

The President's message has stirred up a veritable hornet's nest on the Pacific Coast over the shutting of the Japanese from the public schools of San Francisco. It seems to us that if there were a calm consideration of the matter on both sides, it would be very much better. It certainly would have been better if San Francisco had sent the Japanese out of their schools on the basis of age rather than of race. There could then have been no question over the matter. It seems to us that they are perfectly justified in doing that. It is surely demoralizing to a primary school to have pupils from twenty to thirty years of age studying with the children, especially if these pupils are foreigners; and, too, the labor element of the West has very strong feelings against the Japanese who are entering in such numbers as to affect the laboring men. At the same time it is claimed that they do not come to be citizens of the country as do other foreigners. We do not, however, anticipate any war or violence over it. If the President has been too hasty, his good sense will probably lead him to modify his action, and the real principles which he has stated in his message on the equal rights of men should not be overlooked nor turned to a partisan or prejudicial purpose.

Sam Jones.—J. L. Nichols & Company are bringing out a book entitled, "Life and Sayings of Sam Jones," written and compiled by his wife and evangelical co-laborer, Rev. Walt. Holcomb. The book will doubtless have a large circulation on account of the striking, eccentric methods of labor and language which Mr. Jones indulged. The advertising managers for the book are Jenkins & Denton, Atlanta, Ga. The price will range from \$2.50 to \$5.00 a copy. The address is J. L. Nichols & Co., 912 Ansell Building, Atlanta, Ga.

It is hard for us to learn that the same right to hold and express honest convictions of truth which we so fondly claim for ourselves, we are in duty bound to extend to others who may differ from us, however widely.—*Benjamin Brook.*