

Signs of the Times

"THE MORNING COMETH."

WHEN the angels o'er the shepherds
Sang announcement of Christ's birth
It was heralded forever

"Joy to men and peace on earth."
Tho an interval like midnight,
Should ensue before the dawn;
Yet the light of life had advent,
And the blazing day comes on.

O the day dawns, swiftly hastening,
When the shadows all shall pass,
When the thorn-prick and the thistle
Will not stab us through the grass.
Tares and weeds will find the furnace,
Stubble will no more increase,
Roses bloom through every desert,—
"Joy on earth, good-will, and peace."

Over all the night's battalions
Come the armies of the Light.
One rides forth in blazing pageant
With the flaming sword of might.
As the shadows of the midnight
Melt before the day's increase,
So shall evil fade and vanish,—
"Joy on earth, good-will, and peace."

Catch God's hope and let it light you
From earth's dense miasmal gloom.
Ill is transient, temporary,
God is everlasting bloom.
Hate's a shadow passing under
Light of love with no surcease,
Radiant, conquering, immortal,—
"Joy on earth, good-will, and peace."

What a day 'twill be! O rapture!
Not a shadow in the dome.
Glorious life and light and beauty,
Love forever, rest at home;
Harmony for heart's sweet tuning
Into song that can not cease,
One with Christ and with all others,—
"Joy on earth, good-will, and peace."

FRANCES EUGENIA BOLTON.

Chicago
ENGR CO.



SIGNS OF THE TIMES

PUBLISHED WEEKLY

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We have quite a supply of the September issues of the SIGNS OF THE TIMES. While it is hardly possible for us to donate these, we will be glad to furnish them at the rate of 1½ cents each, which barely covers cost of printing. Are there not those interested in our co-operation corner work, that would be pleased to help keep up this grand work now, by ordering us to send this brother quantities of these September issues of the SIGNS OF THE TIMES. They are filled with truth. One dollar and a half will pay for 100 copies to him. We will pay the postage. Address SIGNS OF THE TIMES, Mountain View, Cal.

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Sigmas of the Times.

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

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

"AND THE WORD WAS MADE FLESH."

GREETINGS of the season to all our readers! With them we rejoice in the great event around which many of the pleasant greetings and glad gatherings cluster in God's great gift of the Christ-child.

BUT this gladness and rejoicing is, in the light of that long-ago star, a matter for every day. For "the Word was made flesh" not for one day in the year, but for every day. We would not, dear friends, say one word to take from the joy of any truly happy season; and the truth never does this if received as truth; for in the knowledge of living truth is always joy. With this thought let us study earnestly the important question.

WHAT does the birth of the Christ-child mean? Of what value is His birth to us? Why should we celebrate His birth more than that of many other children? Listen to the words of retribution spoken to the adversary in Eden, to the people of God a promise and a prophecy of the ages: "I will put enmity between thee and the woman, and between thy seed and her Seed; He shall bruise thy head, and thou shalt bruise His heel." Gen. 3:15. When Adam and Eve yielded to that adversary in Eden, sin became incarnated—infleshed. Sin was dominant in the flesh, subject to the will of the devil. The promise was that there should

come into the flesh of an offspring of the woman a seed from above the human, which would lift man from the domination of the devil, and bruise the head of the enslaver and oppressor. And from the day that Mother Eve in the joy of her fearfully disappointing first-born said, "I have gotten the God-man" (so rendered by some), till the day of the angels' song over the hills of Bethlehem, the world was waiting for the prom-

fulness of the time came, God sent forth His Son, born of a woman, born under the law, that He might redeem them that were under the law, that we might receive the adoption of sons." Gal. 4:4, 5. "And the Word became flesh, and dwelt among us (and we beheld His glory, glory as of the Only-begotten from the Father), full of grace and truth." John 1:14. "For it was the good pleasure of the Father that in Him should all the fulness dwell." Col. 1:19. "For of His fulness we all received, and grace for grace."

THE Son of God came into the flesh of Jesus of Nazareth—was made flesh—that through our faith He might come into our flesh; that by faith we might live His life. He did not come, that once a week, or once a month, or once a year, we might partake of a wafer, blessed by a man, and call it the "Real Presence" or the flesh of the Son of God, but that Jesus Christ by His Spirit might come into the flesh of every believer, and live His own life again in each believing soul. For thus it is written: "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." Whose flesh?—"Greater is He that is in you than he that is in the world." 1 John 4:2, 4. To this also the apostle Paul bears witness: "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me." Gal. 2:20.

THIS, dear reader, is what the birth of Jesus the Christ ought to mean to us—a present Saviour, Christ in us, with us, our



The Infants Jesus and John the Baptist, and Joseph, Mary, and Elizabeth.

ised Seed, the Desire of all nations.

IN all the intervening ages men had known God, had known His power to save, but the world had not seen "the Perfect Man." God in His fulness of character had not yet been manifest in the flesh. "But when the



life, our power, our hope, every day, every hour, every moment, the Real Presence of Christ. How it degrades such a gift, such an abiding life, to connect it with the old heathen Saturnalia of December 25, with its feasting and drunkenness and reveling and gifts; or to link it with the old licentious Norse idolatries of the Yule log and holly wreath and human sacrifice. They are all human and heathen, and O, how they utterly mar the object, meaning, and power of the gift of the Christ-child.

WHENEVER Jesus was born, it was not in the cold of midwinter; for not at that season were the shepherds keeping their flocks in the open field at night. The time was probably in the autumn days. Whenever it was, God has not revealed it, because He did not wish an event which is of equal value and significance every day, to be confined to one day in the year, a day already dedicated to one of the maddest, most licentious feasts of all heathenism.

If we feel that we must observe the day, do not as the heathen do. Let it not be a day of mere sense enjoyment. Would you bestow gifts? Let them be gifts of usefulness and service; let them be gifts to the little child, the needy, the widow, the orphan, the ill, the infirm, the helpless, the heathen, the great, always needy, cause of Christ. Give and give liberally to these needs, and know that the Christ-child and God-man dwells with you.

WITNESSES FOR CHRIST.

WHEN Jesus was about to ascend to heaven, He held several interviews with His disciples, in order that they might not only understand the reasons for His going away, but also the nature of their duties in His absence. His last instruction was both a promise and a charge—a promise of power commensurate with their responsibilities, and plain directions as to the use they should make of that power. This instruction was: "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

The next verse says, "And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight." And we learn from Luke 24:50, 51, that He was parted from them while in the act of bestowing His blessing upon them.

The leading thought, however, in the parting instruction of the Lord is that His disciples are to be witnesses for Him in all the earth, and that power direct from on high is essential to such witnessing. Notwithstanding all the experience and previous instruction of the twelve, under His personal supervision, they were not yet qualified for efficient witnessing in all the world. They still lacked the power, and He had told them to tarry in the city of Jerusalem until "endued with power from on high." They were

endued with this power on the day of Pentecost, when the Holy Spirit descended upon them; and there and then they began their powerful witnessing.

Now the sole duty of the believer while in the present life is to witness for Christ. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:9, 10.

Jesus Christ came into the world as a witness. He was the "faithful Witness" (Rev. 1:5), and "a faithful witness will not lie" (Prov. 14:5), "a true witness delivereth souls" (verse 25). "Behold, I have given Him for a witness to the people, a leader and commander to the people." Isa. 55:4. He also was "full of the Holy Spirit;" was "led by the Spirit" (Luke 4:1), and was endued with "the power of the Spirit" (verse 14). Moreover, He was obedient to the commandments of God. See Matt. 5:17, 18; John 15:10. Herein lies another essential to true witnessing. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven." Matt. 7:21.

We sometimes hear one say, "I am doing the best I can," or, "I am serving the Lord in my poor, weak way." Such service is not acceptable to God. He wants His people to "be strong in the Lord, and in the power of His might." Spiritual weakness is unbelief. "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7. Says Paul, "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." Rom. 1:16. Faith, obedience, and the power of the Spirit (and these three are one) are necessary to a "faithful witness" and a "good confession." Let us keep in mind the parting instruction of our Master, and strive to be faithful witnesses till His return. G.

DO YOU KNOW THEM?

The Signs of His Coming.

EVERY one who studies the prophecies and believes them is impressed with the rapid fulfilments of the divine predictions. We live in the midst of transpiring scenes that were delineated in prophetic vision some millenniums ago. How inspiring is the thought! How gloriously sublime it is to be living to-day! This is the one generation on which all prophetic utterances are focused; the days are at hand when Christ is to appear in person, panoplied in all the shining splendor of heaven, and attended by every angel of glory. The voice of the Son of God is soon to be heard reverberating throughout the whole earth, and then we will stand amid the exultant scenes of the resurrection of the righteous dead. How soul-inspiring! The sublimest joys and the fruition of every Christian hope are soon to be richly realized by the return of the

Prince of Peace—Creation's omnipotent King.

The Day and Hour.

We may not know the exact day and hour of His coming. No one can tell the year or even the decade in which He is to come. But we may know when the time is at hand; for He Himself has said: "Now from the fig-tree learn her parable; when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that He is nigh, even at the doors. Verily I say unto you, This generation shall not pass away, till all these things be accomplished. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:32-35, R. V. The Lord does not leave us to doubt or conjecture, for He says, "When ye see all these things, know ye that He is nigh, even at the doors." "Know ye," is the perfectly definite statement. And we are to "know" that He is near when we "see all these things." "All these things" that we are to see, and thus "know" that He is near, even at the doors, are the signs that the Lord has given to apprise us of His coming. There are not only the signs that He mentions in the twenty-fourth chapter of Matthew, from which the foregoing text is taken, but there are numerous lines of prophecy and various other signs mentioned in other places in the Word of God.

The Great Lines of Prophecy.

If you are a careful student of the Bible, you should be aware of the fact that there are at least four distinct lines of prophecy in the book of Daniel, every one of which begins in the old monarchies that existed before the time of the birth of Christ, and traces the history of the world to its close. And in the book of Revelation there are at least four other lines of prophecy that, in like manner, trace the history of the world in advance, so that we may "know" when the end is approaching. Every one of these lines of prophecy casts its great search-light upon this generation in which we live, and shows this to be the very time in which we are to "know" that the end of all things is right at hand.

Numerous Signs.

And not only are there these great lines of prophecy, but Isaiah, Jeremiah, Ezekiel, Joel, Micah, Paul, Peter, James, and others of the prophets and evangelists, have foretold numerous things that would particularly characterize this last generation that is to exist before the Lord comes.

Now, have you been studying these things? Do you know that "all these things" which the Lord has foretold to mark the second coming of Christ may be seen to-day? Do you "know" that He is near to come? O, do you know that He is very near, "even at the doors"? And are you ready to meet Him? If not, you have no time to lose. The day is right at hand. Hasten, O, hasten to get ready!

If you are ready to meet your Lord in that day of His coming, you are zealously at work for others. You are seeking to tell every one

that Jesus is soon to appear, with all the angels. You are telling them that the resurrection day is almost here. You are urgently inviting every one to prepare to enter the city of God and dwell in the glorious new earth that Jesus has promised to every one who will receive His salvation.

These are momentous days. Let us live them full of faithful service to the Master.

T.

DONATIONS TO THE PACIFIC PRESS.

WE receipt the following donations since our last in the SIGNS OF THE TIMES of November 7. We here wish, in behalf of this branch of God's work, to thank these helpers in time of need. We are studying, trying, to make every dollar cover as much ground as possible, and those who are laboring are doing noble work. This brings our list up to November 20.

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Recently, a notorious anarchist gained entrance to the palace of Victor Emmanuel, king of Italy, in the guise of a showman. After the performance, the king shook hands with him, and rewarded him generously. The king's kindness may have deterred the anarchist from killing him. The police were shocked when later they discovered his true character. Uneasy must be the head that wears a crown.

Question Corner

1954.—Deut. 14: 21-26.

Please explain the meaning of Deut. 14: 21-26. A. C. T.

It does not seem to us that the scripture needs explaining. It is all very plain indeed. It tells the children of Israel how they should bring their tithes and offerings and keep a feast to Him. They should use their means, or means turned into money, to enable them to make the journey, and then, after they had met together, they should bestow their money for whatever they desired. We suppose that the special thing which has raised question in the mind of our correspondent is concerning "strong drink," and "whatsoever thy soul asketh of thee."

It must be remembered that the strong drink of those ancient times was not distilled liquor, and it would probably take a great deal of it to make one drunken or bestial; and God's children who came together to praise and serve Him would not have a mind to seek after those things that would make them drunken and foolish. They had His restrictions and injunctions and precepts elsewhere, and all this liberty which He gives must and would be understood by them, in harmony with all those precepts. And so we should understand it. Those who made license out of liberty and brutes out of humanity would suffer the penalties which God had abundantly written elsewhere.

—O—

1955.—Ending of the Seventy Weeks.

Is it safe to accept the theory that the seventy weeks of Daniel 7 end with the death of Stephen, Acts 8:4? About how long after the crucifixion was the conversion of Cornelius as recorded in Acts 10? G. B. W.

It is safe to accept the theory that the seventy weeks ended 490 years after the time that they began, which was B. C. 457. They therefore ended A. D. 34. Seventy weeks of years were set apart upon God's people, divided to them, that is, the Jews. During those seventy weeks the Lord worked for them, and through them for others. At the end of that time they were no longer the special people of God. The nation, as a nation, had rejected Him, and He could use that people, as a people, no longer. A very clear marking of that event, was the second rejection of Christ in His servant Stephen by the Jews, as recorded in Acts 7. As they had said when Christ was crucified, so they said by their actions when Stephen was stoned, "His blood be upon us and upon our children." Thenceforward His people were scattered abroad, winning souls from other peoples wherever they went. It was about seven years after this that Peter preached to Cornelius the centurion.

—O—

1956.—Healing the Sick. Mark 16: 17-20.

Please explain the four last verses of Mark 16. Does it mean that all who are truly converted can heal the sick by the laying on of hands, and can cast out devils? and also that no deadly thing shall hurt them? A. O. D.

This is not the meaning. All that is implied in this brief summary in Mark 16 is that God would pour out His Spirit upon His children, and His gifts would be distributed among them. The distribution of those gifts are set forth in other passages, like Romans 12, 1 Corinthians 12, and Ephesians 4. If you will read those scriptures you will see that not to every one are all these gifts distributed, but they are divided among them. After mentioning various gifts in 1 Corinthians 12, the apostle says, "But all these worketh the one and the same Spirit, dividing to each one severally even as He will." Among these is the gift of healing. Some may not be fit to bear the responsibility of that gift. God may give them a very much more important gift, and yet one which the

world would scarcely honor. See also verse 29: "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healing, helps, governments, divers kinds of tongues."

Some of the very things that the unconsecrated heart would be moved by are among the lesser gifts of the Spirit of God. It might be true that in a company the Lord had no one that He could trust with apostleship, or gifts of healing, or teaching. There might be some humble child who had the gift of healing. If you will study these scriptures aright, you will find these lessons: (1) It is our aim and object so to seek God that He can bestow upon us His Spirit for cleansing and fitting for service; (2) We should covet the best gifts for us, those that we can best use to His glory; (3) These gifts are not possessed by all, but the Spirit divides them as God will; (4) We are not to test the people of God by the presence or the absence of what seem to us marvelous things, nor are we to test ourselves in that way. The real test always in all ages has been the commandments of God; therefore, Mark 16 does not teach that every one should do all these things; it simply assures us that these signs shall follow them that believe, be manifest among them, and that has been true when God's people have been true to Him.

—O—

1957.—Three Days and Three Nights. Matt. 12: 40.

Does Matt. 12: 40 correspond with from Friday night till Sunday morning that the Saviour was in the tomb? C. F. C.

It is strange to us that there are so many who, in the light of so many Scriptures which can be understood and are of such weighty importance, will place so much time on other passages which, at the very most, are only confirmatory of faith or are merely incidental in the teaching of the Word. To the Jews, Jonas was a sign; to those who believe in the Lord Jesus Christ and His resurrection, he is not.

Secondly, the text does not say that it would be three days and three nights that Jesus would lie in the grave; that is read into the text over and over, but the text does not say it. It does say that "as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth." And there is no place in the Word which says that the heart of the earth is the grave. Why not say, as the Scriptures seem to indicate, that it means under subjection to the powers of the earth; for that is what Jesus was from the time of His arrest; for when the soldiers met Him to arrest Him, Jesus used these words, "This is your hour, and the power of darkness." From that time till the resurrection—parts of three days and three nights, which were counted by the Jews as three days and three nights—Jesus was in the hands of the power that ruled the earth, under the prince of this world. That would take in what we call Thursday night, Friday and Friday night, the light part of the Sabbath, and the night following; or, as they reckoned time then, the evening and the morning of the sixth day, the evening and the morning of the seventh day, and the evening of the first day, till Sunday morning, in general parlance three days as the term was used in Bible times. This has been explained quite fully in past numbers, and we can not take the space to go into the various arguments at this time.

—O—

1958.—"Hell and Destruction." Prov. 27: 20.

If hell and destruction are future, why is the word "are" used? B.

The word "hell" is from the Hebrew word *Sheol*, meaning the abode of the dead, both righteous and wicked. Both that and destruction in a thousand forms are present and have been since sin entered. The American Standard Revised Version reads: "Sheol and Abaddon [the grave and destruction, personified] are never satisfied."

THE GREAT SALVATION

By GEO. W. REASER.

GRIEVE NOT THE SPIRIT.

GOD'S insurance policy of His Holy Spirit can not "lapse," and, therefore, become "void," except under certain conditions. To prevent this unspeakably sad experience, the Lord warns those who have received the Spirit, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Instead of grieving the heavenly Messenger away, our daily prayer should be, "Lord, cast me not away from Thy presence; and take not Thy Holy Spirit from me." Note the expression, "grieve not the Holy Spirit." The only thing that will cause its departure is to "grieve" it away, and even then it will take its departure sorrowfully, not willingly. In speaking of the Spirit, we have said "it," but "it" is Christ. He says: "Behold, I stand at the door, and knock; if any man hear My voice, and *open the door*, I will come in to him, and will sup with him, and he with Me." Could opportunity be offered to us of greater privilege than to entertain, and be entertained *by*, the Creator and the Saviour of men? If we had lived when He was here as a man, with our present feelings toward Him, would we not gladly have received Him to our homes? But *to-day* is accorded to us the greater privilege of receiving Him into our hearts. Who will not entertain Him, and be entertained *by* Him? Too often Christ is treated as a "wayfarer man," and is received for a night, but bidden to take His departure in the morning. Too many let Him knock unheeded, till He finally takes His departure, never to return, and such will be among that class from whose lips will be wrung the words, expressive of the keenest anguish which it is possible for the human heart to experience, "The harvest is past, the summer is ended, and we are not saved."

"To-day if ye will hear His voice, harden not your hearts." The only thing that can ever cause the loss of the soul of any member of our race is to resist the Spirit of God. There is no possibility of loss of eternal life to those who will ever and always yield to its pleadings and to its keeping power.

The All-Power Waits.

The Spirit's presence brings the power of a risen Saviour into our hearts, to prepare us for His service and for victory over sin and death. This energy is the "all power, both in heaven and in earth," and Jesus is with us to impart it, or, rather, it is the momentary impartation of the life of the Christ dwelling in us. Now, while mercy lingers, and while "the Spirit and the Bride say, Come," all have opportunity of heeding the sweet voice of mercy, and drinking freely of the water of life. But there will be a sad parallel to the experience of those who resisted the Spirit in the "days of Noah." The Holy Spirit, the heavenly Guest, was withdrawn, ceased to plead, and

men could find no repentance. When the time comes, as it surely will, ere the coming of the Just One, when His voice, pleading with sinners, is hushed forever, there will be the most terrible spiritual famine the world has ever known. Many will then wander to earth's remotest bounds to catch once more the sound of that thrice-welcome voice, but it is hushed forever. How much importance ought we to attach to this Agency in the plan of salvation? "How shall we escape if we neglect so great salvation?"

The Sin Against the Holy Ghost.

Some one will desire to ask, "What is the sin against the Holy Ghost?" It is certainly not a greater sin than can be committed against the Father and Son, for even

PENITENCE AND SONG.

LONG, long I kept silent, my sins did I hide,
The grievous afflictions pressed down on my head;
The offers of mercy and love I denied,
Till low at the Saviour's bruised feet was I led.

I cried to the Saviour, "Transgression is mine,
O cleanse from iniquity, Lord, nor impute
The sins of my wandering; Thy mercy divine
For me interposing, the tempter refute."

Wide then was my heart's door to let Him come in,
For penitence guided my tongue to confess,
And God in His mercy forgave me my sin,
His hand was upon me to heal and to bless.

The sorrows shall compass the wicked about,
A song of rejoicing in my lips is placed;
The righteous and upright His goodness may shout
Whose mercy the record of sin has effaced.

MAX HILL.

the Spirit is subject to their direction, and is not, therefore, greater than they. As we have already noticed, the Holy Spirit is God's *only* Agency for touching and converting the hearts of men, and when this is continually and effectually resisted, the individual so doing has rejected God's means of saving, and therefore there is no salvation for him; and yet this is not an arbitrary matter in the plan of God; He would still save the lost one if He could, but he has virtually refused to be redeemed.

Another way in which the unpardonable sin is committed, is to wilfully, in the light of reasonable Scripture evidence to the contrary, attribute the work of God to Satan. Still another is to sin wilfully—*defiantly*—against God, after having received a knowledge of the truth, to tread underfoot the Son of God, and to count the blood of the covenant, wherewith the individual *was* sanctified, an holy thing, and to do "despite to the Spirit of grace."

It is doubtful if this terrible sin is ever committed by the one just beginning his departure from God, but it is the ultimate of a gradual resistance of the Spirit and rejection of light. We understand that the only

reason, even then, that the sin committed is unpardonable is because the person so doing has rejected God's only means of reaching the sinner, which is by the tender, melting influence of the Spirit, and therefore he can not repent and be converted.

"Some one will knock when the door is shut,
Hear a voice saying, 'I know you not,'
Shall you? Shall I?"

"THAT THEY ALL MAY BE ONE."

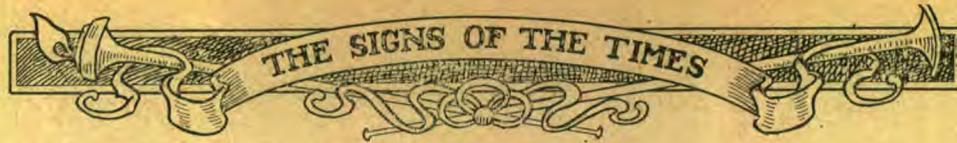
CHRISTIAN unity is a mighty agency. It tells in a powerful manner that those who possess it are children of God. It has an irresistible influence upon the world, showing that man in his humanity may be a partaker of the divine nature, having escaped the corruption that is in the world through lust. We are to be one with our fellow men and with Christ, and in Christ one with God. Then of us can be spoken the words, "Ye are complete in Him."

In the plan of redemption a place is allotted to every soul. To each man is given his work. No one can be a member of Christ's body and yet be inactive. Different lines of work are committed to different men, according to their several ability. The work of God's people may and will be varied, but one Spirit is the mover in it all. All the work done for the Master is to be connected with the great whole. The workers are to labor together in concert, each one controlled by divine power, putting forth undivided effort to draw those around them to Christ. All must move like parts of well-adjusted machinery, each part dependent on the other part, yet standing distinct in action. And each one is to take the place assigned him and do the work appointed him. God calls upon the members of His church to receive the Holy Spirit, to come together in unity and brotherly sympathy, to bind their interests together in love.

Weakness of Disunion.

Nothing so manifestly weakens a church as disunion and strife. Nothing so wars against Christ and the truth as this spirit. "By their fruits ye shall know them." "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh. Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

As long as we are in this world we must be linked with one another. Humanity is interlaced and interwoven with humanity. As Christians we are members one of another. The Lord has made us thus, and when dis-



appointments come, we are not to think the worse of one another. We are individual members of the general body. In helplessness and disappointment we are fighting the battles of life, and the Lord designs us, as His sons and daughters, whom He calls His friends, to help one another. This is to be a part of our practical Christian work. Who is my neighbor? Read and understand. It is the very one who needs help the most. Thy brother, sick in spirit, needs thee as thou once needed him.

Christ Is the Only True Center.

When He draws us to Himself, we are hidden with Him in God, and we show to the world that God loves us as He loves His Son. God imparts His Spirit to us. Truth, with its divine power and influence, takes possession of us, making of believers one harmonious whole, of which Christ is seen to be the soul. Every element is working in right lines. Every worker who fills his appointed place is helping to uplift the cross of Calvary.

This is the unity God requires in His service. When God's chosen people are of one mind, barriers of selfishness will disappear as by magic, and many, many more souls will be converted because of the unity which exists among believers. "There is one body and one spirit."

He in whose heart Christ abides recognizes Christ abiding in the heart of his brother. Christ never wars against Christ. Christ never exerts an influence against Christ. Christians are to do their work, whatever it may be, in the unity of the Spirit, for the perfecting of the whole body. The church is to be purified, refined, ennobled. The members are to cast from their hearts the idols which have hindered their advancement in spirituality. By the influence of the Spirit, the most discordant may be brought into harmony. Unselfishness is to bind God's people together with firm, tender bonds. There is a vast power in the church when the energies of the members are under the control of the Spirit, gathering good from every source, educating, training, and disciplining self. Thus is presented to God a powerful organization, through which He can work for the conversion of sinners. Thus heaven and earth are connected, and all the divine agencies co-operate with human instrumentalities. **MRS. E. G. WHITE.**

CHRIST FIRST.

A KAREN woman offered herself for baptism. After the usual examination, I inquired whether she would give up her ornaments for Christ. It was an unexpected blow. I explained the spirit of the Gospel. I appealed to her own consciousness of vanity. I read to her the apostle's prohibition.

She looked again and again at her handsome necklace,—she wore but one,—and then with an air of modest decision, that would adorn, beyond all outward adornment, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this."—*Dr. Judson.*

THE PAPACY IN PROPHECY

By **ABDIEL.**

THE MARK AND ITS ENFORCEMENT.

READ once more the prophecy of this government and nation in Rev. 13: 11-17:

"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived.

"And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and

HE KNOWS.

HE knows the way; the pitfalls hidden low
'Neath cooling shade, where we would rest
to-day;
The tangled briars—where the blessings lay
Below.
He knows the heart of man—its childish cry
For glittering crown, for earthly power and
dross,—
That Judas-like would count *His* gain a loss,—
To die.
He sees the end of all—the bitter wo
Of him who treads the earth with haughty
mien;
The joy that simple faith—tho now unseen—
Will know.
Then when His barriers rise, shall we not say,
"Thy will be done," tho darkness 'round us
close,—
And trust His tender mercy? for He knows
The way.
FLORA E. YERGIN.

cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name."

It has been clearly shown, we think, that "the mark of the beast" is the change which the beast power, the Papacy, has made in God's law.

That law enjoins that men should "Remember the Sabbath day to keep it holy," and expressly declares that "the seventh day is the Sabbath of the Lord thy God." Ex. 20: 8-11. This is not a seventh day after six of work, but the seventh day of the weekly cycle, the day of the cycle on which the Creator rested, which He blessed, which He sanctified, known and acknowledged by all reputable authorities to be the present Saturday, from sunset Friday night to the succeeding sunset.

But the Papacy teaches that the Sabbath commandment of the Decalogue enjoins to "sanctify the Sunday," or first day. Of

course, the Papacy knows that the Decalogue does not teach this; but the Roman Catholic Church does teach it, and puts forth Sunday-keeping as the mark of her power, her demonstration that she has power to change the times and the law of the Most High. Dan. 7: 25. This we have proved from her works.

Now Many Godly Persons

have, through the centuries past, observed Sunday. They have believed it to be taught of God. They thought it had Scripture sanction behind it. Shall they be counted as having the mark of the beast?—By no means. All they did, they did in loyalty to God; and God accepts the purpose, and counts the purpose for the deed. They are loyal to the light, and are accepted, not because of Sunday-keeping, but in spite of it.

But in God's providence a solemn three-fold message goes forth in these days warning men against beast-worship and calling them back to the worship of God, to the keeping of the commandments of God and the faith of Jesus. Rev. 14: 6-14.

He who in the light of God's message, in the knowledge that there is no divine law for Sunday sacredness, in view of the confession of the apostate power that it has done this very work, even as the prophecy declared it would; in view of the futher fact that it is proposed to enforce this spurious sabbath upon men's consciences—if, in view of all these things, men turn from God and His Word and law to the human institution of apostasy, they must receive in that very thing the mark of the beast.

It Is Not Ours to Say

who wear that mark; that rests with God alone. We may say in the light of His Word what that mark is and what it is to receive it. Its *reception* goes with rebellion against God and the worship of that which is opposed to His worship. There may be, and doubtless are, those outwardly observing the seventh-day Sabbath, who are possessed of the very spirit of the beast and what the mark stands for. If they are not converted, they will sooner or later receive the mark. There are doubtless many outwardly observing Sunday and trampling God's Sabbath underfoot, but with a heart to do His will, who sooner or later will see the light and bring the outward conduct into harmony with the heart. These hearts God knows, and we leave it with Him.

But in the present progress of the Sunday-law movement, it will not be long before it is universal. From every so-called Christian nation comes the news of Sunday-law agitation. It is especially active throughout the United States. Earnest men are engaged in it. Mistakenly zealous and successful, many are. Combining religious organizations, they control votes, and the controller of votes controls politicians.

Increase of Papal Prestige.

Together with the increased demand for Sunday laws, there is a constant increase in papal influence in political circles. Roman Catholic prelates dominate the daily press to-day sufficient to dictate its policy in religious matters. The Catholic boycott influences great publishing houses; any book, however true, which is inimical to the Catholic faith can scarcely find a well-known publisher. Few, if any, of the great magazines would dare advertise such a book. Historical facts are suppressed in the histories studied in our schools, and Catholic critics sit at the entrance gate of our great encyclopedias, to see that important facts in papal history are not allowed to enter and be recorded. The national government is rapidly falling under papal influence.

What Does This Mean?

What effect will such a course have upon the world? Just what the opposite course of this government had one hundred and thirty years ago. When America turned from the "old order of things" and started a "new order of things" in civil and religious liberty, she turned the faces of the governments of the Old World "fronting to the dawn." Tyrannical laws faded from statute books; the *auto de fé* became a thing of the past; dungeon doors were flung open; shackles melted; bonds of church and state union were weakened and became dead letters; the whole world looked libertyward, led by the young giant of the West. But now that this nation has turned her face backward to the Dark Ages, has said, "We must here also enforce religion by law; we must go back in principle, ever ripening toward fact, to the ideas of church-and-state union which made the decadent nations of the Old World what they are, she will virtually say to those nations of the Old World, "I am wrong; you were right. After a century and a quarter, I find that we must return to the union of religion and the state, which cursed the world for centuries." And the result will be that the nations will follow this nation back to the Black Forest of intolerance as truly as it was leading them a few years ago out of its cruel and dark superstitions. Therefore is it written in the prophecy: "And he deceiveth them that dwell on the earth." "And he maketh the earth and them that dwell therein to worship the first beast whose deadly wound was healed."

But will the Papacy again be restored? A few considerations upon this in our next.

OUR GOODNESS, OR GOD'S?

How COMMONLY the world mistakes the Christian's profession of need for a profession of goodness! A Christian woman, recently writing to a friend, well exposes this error: "A few weeks ago our pastor was speaking in the Bible class of some one who went to God even in the smallest trifles. One of the members said, 'I am afraid I am not as good as that!' To me it is not a proof of goodness, but of weakness and want and dependence. But it proves God's

goodness that He stoops to listen to such little things." There is the whole argument for Christianity in a nutshell. Because of our utter loss of self-confidence, brought about by many a humiliating failure in even the smallest things, we confess our need of a personal Saviour, not only for eternal life in the future, but for success in the "trifles" of present-day life as well; and we find such a Saviour only in Jesus Christ. Man's confessed need, met only in God's goodness, is the privileged profession of the Christian.—*Sunday-School Times*.

COMING AGAIN.

ON Olive's brow there stood two unknown men
"Why stand ye gazing to the sky?
He'll come again. (Acts 1:11)

"Not as a Babe to all the world unknown,
But with a holy angel band,
Upon a throne." (Luke 2:7; Matt. 25:31)

And soon He comes again with kingly power,
And we may know the time is near,
Tho' not the hour. (Luke 21:29-33; Matt. 24:33)

Like servants who with precious gifts to keep
Improve each swiftly passing hour,
We must not sleep. (Matt. 25:14-29)

"Behold," said He, "the word I speak is true;
Fair mansions I will build, and then
I come for you. (John 14:1-3)

"Watch, therefore, for the signs that I shall send
In sun and moon and stars and earth
Before the end. (Luke 21:25-27)

"The sun at midday shall be black as night,
The moon as blood shall seem to men,
Refuse her light. (Matt. 24:29)

"The stars shall fall as from a shaken tree
Tossed by the gale; the waves shall roar
Upon the sea. (Rev. 6:13)

"Men's hearts shall fail from unrest and from fear;
Have thou no fear but watch and pray,
The end is near." (Luke 21:25-31)

Earth, waxing old, shall tremble, groan, and shake,
And death shall reign, but soon our Lord
His saints shall wake. (Rev. 6:14; 1 Thess. 4:16)

Then free from wasting sorrow, death, and pain,
The saints shall greet their Saviour King,
With glad refrain.

So shall the saints of God, a ransomed throng,
Forever be with Him, and sing
Redemption's song. (Rev. 21:1-7)

Freed from all sin, in pastures green to roam,
The saints shall know the joy of,

"Home, sweet home." (Rev. 22:3-5)
Healdsburg, Cal. F. A. LASHIER.

EARTHQUAKES.

What a Lawyer Has to Say.

WHAT is the cause of earthquakes? The answer of this inquiry seems to be enshrouded in mystery. Those who have addressed themselves to the study of this subject do not come to the same conclusion. The falling of subterranean rocks and vast proportions of earth is given by some as the reason. Others state that it has been demonstrated that the earth is constantly vibrating, and when the wave motions are severe enough to be shocks they are observable. This information necessarily calls in question the reasonableness of the *falling* theory. Others, again, attribute earthquakes to the forma-

tion of gases produced by combustion beneath. This class of theorists look upon volcanoes as the earth's safety valves, and they associate the occurrence of the shocks near their vicinity and in mountainous regions. This position has its misgivings when we consider that earthquakes are recorded to have taken place on plains far removed from both volcanoes and mountains.

Violent tremors have shocked the earth and the people for many years; learned minds have been put to the stretch in studying the mysteries surrounding them; still the enlightenment of the twentieth century has availed nothing that can be relied upon with confidence toward revealing the cause of earthquakes, or toward giving any premonitory advice or warning that would indicate their approach. Yet immediately preceding these terrible events we are told the dumb brutes run to the houses and barns for protection; the wildest birds will fly on the nearest trees to the dwelling and scream in notes of alarm; the snakes, rats, and moles will come out of their holes and run hither and thither in despair, but man is unadvised until the shocks are upon him.

There is a book that tells many things about earthquakes to which if we refer, and study, we will find a great deal of enlightenment on this subject. When reasoning from effect to cause we see there has been times in the world's history when earthquakes denoted the presence of God. When the Lord descended on Mount Sinai and spoke His law midst the enveloping fires "the whole mount quaked greatly." Ex. 19:18. When Christ expired on Calvary, accompanying the gloom that settled over the land, the record shows that "the earth did quake, and the rocks rent." Matt. 27:51.

Statistics reveal the fact that earthquakes are becoming more frequent and violent. The signs of the times are pointing to the soon coming of Christ. Is it not reasonable to associate these two events together?

Earthquakes will play an important part in the finality of things. "The foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard." Isa. 24:18-20. "I beheld the mountains, and lo, they trembled, and all the hills moved to and fro." Jer. 4:24, A. R. V. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great." Rev. 6:18. The most notable earthquake on record is that of Lisbon, which occurred Nov. 1, 1755. It extended over 4,000,000 square miles of land pervading Europe, Africa, and America. In that city of 150,000, ninety thousand people perished. Of this number 60,000 were killed in six minutes. Adding to the catastrophe was the tidal wave that rolled in a liquid mountain over the city to the height of fifty feet.

This earthquake is referred to in Rev. 6:12. It preceded the universal sign given in the sun, moon, and stars that immediately follow in the text, and about which the Saviour particularly spoke in the 24th

chapter of Matthew in answer to the question propounded by His disciples: "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?"

In the twenty-fourth chapter of Isaiah, the fifth verse, the Lord tells us why the visitation of His judgments are coming upon the earth and the inhabitants, among which are the great and mighty earthquakes. "Because they have transgressed the laws, violated the statutes, broken the everlasting covenant." A. R. V.

The earthquakes spoken of in this chapter are evidently the result of sin. Sin is the transgression of the law. The "everlasting covenant" is the new covenant explained in the eighth chapter of Hebrews. To become a party to this sacred contract we must be made "epistles of Christ" (2 Cor. 3:3), by letting the Spirit of Christ write the Ten Commandments "in the fleshy tables of the heart." This can not be done if we do not believe in every precept of the ten. Many are now being deceived about the fourth commandment. The Lord says, "But the seventh day is the Sabbath of the Lord thy God." Ex. 20:10. Instead of the seventh day, Sunday, the first day of the week, is being generally observed by religionists, and the Sabbath is openly violated.

The "everlasting covenant" is part of the "everlasting Gospel" that is to-day being preached "to every nation, and kindred, and tongue, and people," (Rev. 14:6), some of the burdens of which are the restitution of the down-trodden Sabbath in the hearts of the people (Isa. 58:13), and warning them against receiving the mark of the beast (Rev. 14:9, 10, 11) which is shown to be Sunday enforced by law, a counterfeit rest day, instituted by the Papacy.

The earthquakes here foretold are sure to come. We need no other sign or warning than the "more sure word of prophecy." If we are among the covenant breakers we will be "broken down" with the earth. If we do the will of God, keep His everlasting covenant, and make Him our habitation (Ps. 91:5-9) neither the judgments, the plagues, nor the great and mighty earthquakes will harm us, tho every hill of the earth will "move to and fro."

This is the ark God wants the Noahs of this generation to build.

CYRUS SIMMONS.

Knoxville, Tenn.

"How many take a wrong view of life, and waste their energies and destroy their nervous systems in endeavoring to accumulate wealth, without thinking of the present happiness they are throwing away! It is not wealth or high station that makes a man happy—many of the most wretched beings on earth have both—but it is a sunny spirit, which knows how to bear little trials and enjoy comforts, and thus extract happiness from every incident in life."

APPLAUSE is the spur of noble minds, the end and aim of the weak ones.—Colton.

SEARCH THE SCRIPTURES.

Titus.

TIMOTHY was by no means the only young man whom Paul enlisted in the Gospel ministry. The venerable apostle to the Gentiles seems to have been very successful in encouraging the youth to engage in work for the Master.

Paul calls Titus his own son in the common faith. He was not afraid to place upon this young worker in the cause grave responsibilities.

Titus was left in the island of Crete, where he and Paul had labored together, to set in order the things that were wanting, or, as the margin of Titus 1:5 reads, "left undone." So Titus was left in Crete to set in order the things that Paul had left undone. But the question may arise, Would such a thorough worker as the apostle Paul

AT THE DOOR.

THE Son of Man is at the door;
Proclaim the joyful story
That He who once our sorrows bore
Shall come in clouds of glory.

The Saviour's advent draweth near,
Ten thousand saints attending;
Heav'n's blissful day will soon appear,
And earth's dark night is ending.

He comes, He comes! O wondrous sight!
Prepare, ye saints, to meet Him;
With lamps all trimmed and burning bright,
Arise, go forth to greet Him.

We'll work and wait till He appear,
The tokens all discerning;
His glorious advent draweth near—
We'll watch for His returning.

O blessed hope! O glorious day!
The great event is nearing;
With earnest faith we watch, and pray,
"Lord, hasten Thine appearing."

THORO HARRIS.

leave anything undone? It seems he did, for he knew it would be better to have the important matters of church organization, etc., attended to by younger and less competent persons than himself, than to have the work done prematurely.

In this again he set a good example for Gospel workers in future generations. It would be quite natural for those of experience to think that it would be better for important matters to be settled by themselves rather than leave them to others, even tho the proper time had not come. But that is a mistake. Better trust to God and less experienced persons than to do a thing before the proper time.

The qualifications of church elders are given in the latter part of the first chapter. This, taken in connection with the instruction in 1 Timothy 3, forms a very clear outline of what kind of persons should be selected for such a sacred trust. Doubtless Titus himself was a model in this respect. Like Timothy, he was of Greek descent, and is thought to have been the first Gentile convert who was not circumcised. His experience in this respect was the opposite of

Timothy's, as is seen by comparing Gal. 2:3 with Acts 16:1-3. It seems that Paul took Titus with him to the Jerusalem council as a test case in the matter of circumcision, but even after this he found it prudent to circumcise Timothy.

An incident connected with the last verse of the first chapter illustrates how careless persons can be in reading the Scriptures. I remember in my youth hearing a minister in the desk read this first chapter of Titus for the scripture lesson of the morning. He thus read verse 16: "They profess that they know not God, but in works they deny Him," etc. The preacher never noticed his mistake, altho the sense was exactly reversed. Thus often the Bible is read so carelessly that no notice is taken of the meaning of the words of Holy Writ. But this is not the way that we should handle the Word of God. The omission or addition of such a simple little word as *not* makes a vast difference in the meaning.

In 1632 an edition of the Bible was published that was called the *Wicked Bible*. (See Webster's Unabridged Dictionary.) The entire edition was condemned to be burned, and the publisher to pay a heavy fine. What was the matter with this "Wicked Bible"? Simply this: the word *not* was left out of the seventh commandment, by carelessness no doubt.

If it is so wicked to take one word from the Decalogue, what must it be to make void the entire law? And again, would it be any worse to take the "not" out of the seventh commandment than to take it out of the fourth commandment? Pause and consider, and never dare to make void the fourth or any other commandment either by precept or practise.

Titus 3:3 gives us a very correct photograph of the natural human disposition. "We ourselves also were sometimes [formerly] foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice, and envy, hateful, and hating one another." Whose photograph is this? Who used to act so hateful, and also hate others? Is it I? Who wishes to demolish the mirror, the law of God, that exposes these defects?

The daughter of a chieftain of a savage tribe had always been told that she was extremely beautiful. After procuring a looking-glass and for the first time viewing her homely features, she was so enraged that she dashed the mirror to pieces. Is it not for a similar reason that many wish to destroy the law of God? Let us be careful how we reverse the sense of God's holy commandments.

"The kindness and love of God our Saviour toward man," changes our disposition in this matter. That is the key-note of this epistle as well as of the entire Bible. Titus 3:4.

F. D. STARR.

"You should be men and women of high ideals, and put your faith in 'the will of iron, the heart of gold.' Stand for the right always, for what seems to you to be the right, even tho you stand alone, and fearlessly wait for results."



FATHER, TAKE MY HAND.

A LITTLE bed stands close to mine—
I reach it with extended arm—
And there the clust'ring curls entwined
A golden head, secure from harm.

And when my darling goes to rest,
But ere she seeks the dreamer's land,
Upon my hand are fingers press'd,
Their tiny tips within my hand.

Then, sweetly, as the melting strain
Of music from a spirit band,
Or soft dripping of the rain,
She lisps, "Please, papa, take my hand."

"It's dark, papa, I can not do
To sleep alone!" The angels stand
To guard her bed 'gainst ev'ry foe
Still baby lisps, "P'ease take my hand."

And even I, in time to come,
When greets my gaze the portal grand
Of that far-off eternal home,
May ask, "O Father, take my hand!"

When 'round about the billows roll
And beat upon the farther strand,
While dark'ning tempest veil my soul,
E'en I may ask, "O Father, take my hand!"
—Speed Mosby.

IV. THE CHANNEL OF HEALTH AND HEALING.

Christ Heals Through His Creative Word.

"Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and He saveth them out of their distresses. He sent His word, and healed them, and delivered them from their destructions." Ps. 107: 18-20.

DIVINE healing comes to the race from Christ through a single channel—the divine word, the divine laws. When the transgressor draws nigh unto the gates of death, and there cries unto the Lord in his trouble, and God, in mercy, delivers him, He does it by sending His healing Word. So when you discover that those who claim to be special representatives of divine healing in the earth, are knowingly and consciously trampling underfoot the teachings and requirements of God's Word, you are warranted in doubting and questioning their claims.

The word of truth, in all its forms, has in it healing power, whether written in the Book, sketched in the skies, or traced upon the fibers of muscle and nerve in the human frame. Wherever recognized and co-operated with, God's word of light and truth brings health to mind and body.

To obtain the healing which the divine Word brings, it is necessary that we receive the Word; and in order to receive the Word, we must bring our lives into harmony with that life which is in the Word—even the life of the Christ. We must yield up to the Word that which is to be healed, and thus put ourselves in harmony with its divine Author, and in willing obedience to its just claims.

In the Gospel commission, Christ enjoined

the preaching of the Word,—the teaching of truth,—and stated that signs and miracles would follow as a consequence. The minister of the Gospel was never commissioned to preach miracles, wonders, signs, or even divine healing, apart from the divine Word. The Word, Christ Jesus, is to be the key-note of the Christian's message to a dying world, and it is this Gospel that has in it saving and healing power for all who accept it in faith.

It is the disposition to be in harmony with God, and the sincere effort, by the help of divine grace, to obey His laws, that brings man into that attitude where it is consistent for God to manifest Himself as his special Healer. It is by recognizing God as our Creator and our Redeemer,—by recognizing ourselves as His creatures, subject to His laws, as sinful, utterly unable to help ourselves, and wholly dependent upon Christ,—that we are prepared to recognize God as the Divine Healer, as the Giver of health to both soul and body.

"When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick." Matt. 8: 16.

To preach divine healing in a way to benefit those who hear seems nothing more nor less than to preach obedience to the divine Word, by faith—by the grace and faith that Jesus gives. It is the word of the Master that casts out evil spirits, cures bad tempers, and of old "healed all that were sick." God is a healer because He has power to create, and as healing is nothing more nor less than creating, God must first be acknowledged as a Creator before He can be recognized as a Healer. Yet to-day we find thousands who are trampling underfoot the Sabbath, the very institution the Lord gave men to point out Himself as Creator, yet claiming to be special channels of God's healing power on earth.

Tested by the Law.

"Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." Eze. 20: 12.

Notwithstanding their antagonism to the laws of the Creator, and His memorial of creation, these bogus healers are found preaching the wonders of divine healing, and claiming to be the sources and centers of this power in the earth. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

"Remember the word unto Thy servant, upon which Thou hast caused me to hope. This is my comfort in my affliction; for Thy word hath quickened me." Ps. 119: 49, 50.

Preach the Word, and divine healing will surely accompany the message in the lives of those in whom it arouses a spirit of obedi-

ence. The word that quickened David will quicken all who receive it as David received it. If the divine Word is not preached, it is absolutely useless to preach divine healing. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy word." Ps. 119: 9. "Now ye are clean through the word which I have spoken unto you." John 15: 3.

"My son, attend to My words; incline thine ear unto My sayings. . . . For they are life unto those that find them, and health to all their flesh." Prov. 4: 20-22.

The words of wisdom are declared to be "health to all their flesh." The margin renders it, "medicine to their flesh." There is a physical reward for moral rectitude; there is a physical reaction from spiritual obedience. The comforting ministry of God's Spirit not only brings peace to the mind, but also health to the body.

As we conscientiously obey the life-giving truth of God's Word, that is, actually make it a part of our character, we obtain the healing benefits that accompany the creative word. By compromising or antagonizing divine truth, we array ourselves in opposition to divine healing, for the only way that God heals either soul or body is by the light and life and truth that are in His Word. "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." John 6: 63.

To neglect or reject light means separation from God. Separation from God means divorcement from the fountainhead of life and health and healing. So the one who knowingly persists in manifesting a spirit of disrespect for the teachings of the Word of God can not expect to enjoy the fulness of life and health which rewards those who walk in humble obedience to the light of heaven.

The laws of God are a transcript of the character of the Divine Healer, so the man or woman who presumes to disobey or antagonize these laws, either physically or spiritually, is fighting, opposing, yes, rejecting, the very source, essence, and channel of divine healing.

Is it reasonable to expect that in manifesting Himself as a Healer, God will either deny His own character or place His seal of approbation upon those who do so?

God Is Not Divided.

Those who are special channels for the communication of either physical or spiritual healing to a dying world will be individuals who, so far as they have had light, are obedient to the teachings of God's Word. Man needs healing because he is out of harmony with God and His laws. Can we consistently expect God to disregard and do violence to His own laws, either physical or spiritual, in the manifestation of His power to heal man, while the one who seeks healing continues to transgress those laws?

One of the most effective ways to preach divine healing is to preach the everlasting Gospel. The spirit that is in truth is the spirit of the Divine Healer. By pointing out the cause of moral or physical affliction, we can lead the sufferer away from trans-

gression into the path of obedience, and thus place him in contact and co-operation with healing power. As to just how, when, or under what circumstances, the healing shall be bestowed, the *Divine Healer must decide*, not we. "Ye shall know the truth, and the truth shall make you free." John 8:32. Bible light teaches us how to think and live so as to receive life. Truth is indeed a message of life to all who receive and obey it.

W. S. SADLER, M.D.

COURAGE, considered in itself or without reference to its causes, is no virtue, and deserves no esteem. It is found in the best and the worst, and is to be judged according to the qualities from which it is conjoined.

—William Ellery Channing.

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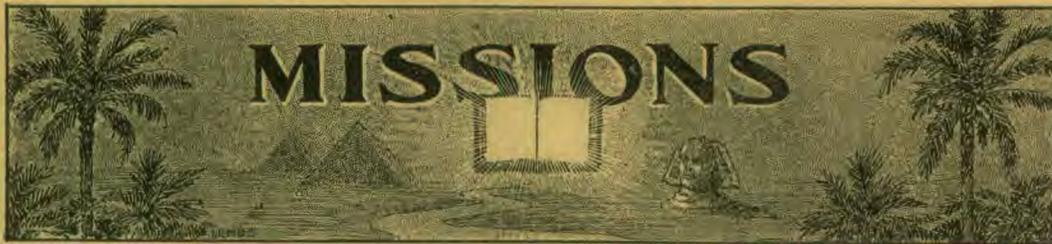
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V. THE RELIGIONS OF THE JAPANESE.

Confusion and Indefiniteness.

IN attempting to explain the religious situation in the Orient in a way that will be intelligible to Western minds, it is first necessary to make a number of preliminary observations. In the Occident, a person professes some definite faith to the exclusion of all others, or else makes no profession of religion. But in the Orient it is different. It is not at all inconsistent to the oriental mind that a person should be an adherent of several religions at the same time. For example, a Japanese might adhere to the moral

ways of worship. Christians have churches where they assemble at regular times for religious services. In the East there are temples; but these are very different from churches. Instead of being opened only occasionally, they are open every day; and the priests in charge are in constant attendance. Nor does the contrast end here; for the people, instead of assembling in congregations, worship privately. So the visitor to such a temple on any day and at any time of day, would see the people coming to pay their devotions. They seldom enter the temple, but stand at the entrance, throw a coin into

ethical notions, never as a religion. This being the case, both Shintoism and Buddhism are very good friends with Confucianism. As a matter of fact, both Buddhism and Shintoism rely upon Confucianism, to a great extent, so far as practical ethical teachings are concerned."

Shintoism—Ancestral Worship.

As to Shintoism, it also can hardly be regarded as a religion, and was not so regarded till within a few decades. It has been described as having no particular dogma, but vague notions of the future world, yet a firm belief in the immortality of the soul. To quote again from the author mentioned above: "Shintoism is essentially a creed founded upon reverence for ancestors, conjointly with a love of the fatherland, and likewise of the exalted personage, who mirrors the best traditions of our common ancestors and exercises the wisest control over our land; hence loyalty and patriotism are the most important features of the creed, as



An Image of Buddha.



Mendicant Buddhist Priests.

teachings of Confucius, believe the Shinto myths concerning the origin of the Japanese nation and of the world, worship at the Shinto temples where the heroes of the past are enshrined, and at the same time be a devout Buddhist.

This condition of things is confusing to the Western observer, and makes it difficult to form definite ideas and conclusions concerning the religious conceptions of the people. But it explains the widely varying statistics claiming to give the number of adherents of these oriental religions. For example, while the great majority of Japanese might truthfully be counted as adherents of Shintoism, they might with equal truth be set down in the Buddhist and Confucian columns. But among the adherents of these religions, no attempt at statistics is made. Not only this, but no list of membership is kept. In fact, there is no ceremony or election by which members are initiated. People do not "join" these religions as Christians join a church. They are educated and trained in the way of their fathers and in the customs of the community. Superstition and custom are strong ties that hold the adherents of a heathen religion.

Different Modes of Worship.

And this brings us to consider the marked difference between Eastern and Western

the big money box, clap their hands or ring a bell to call the attention of the deity, bow the head a few moments in prayer, and then go about their other business. It might be added that some Buddhist priests gather the people together for instruction at their temples, but this is a modern practise, borrowed, some say, from Christians.

Of course there are festival days, when the people visit the temples in throngs. But even then they come and go, instead of assembling as a congregation. Besides this worship at the temples, nearly every house has one or more household shrines, where the family ancestors and favorite deities are worshipped.

Confucianism.

Turning our attention now to the principal religious systems of Japan, let us first consider the status of Confucianism. A well-known Japanese writer has this to say: "Confucianism is never looked upon in the far East, at all events not in Japan, as a religion. Confucius and his famous followers are no more regarded as the founders or promulgators of a religion than are Socrates, Plato, or Aristotle so esteemed in the West. Confucian precepts of morality pervade every branch of our culture, it is true. But Confucianism is with us cultivated as tending toward elevation of intelligence and of

regards its outward manifestations." Shintoism is the primitive cult of the Japanese, and supplied the place of a religion till the introduction of Buddhism.

Buddhism.

It will be seen from what has already been said that Buddhism in Japan has been considerably modified by contact with Shintoism and Confucianism. There are numerous sects, each with its peculiar philosophical teachings. But with these theories the common people are little concerned. "In Buddhism, as reflected to them, there is an eternal soul in every individual. There are paradise and hell. All this is much in accord with the religions of the Occident." To be sure, the idea of a future life, with its rewards and punishments, lies at the foundation of all religion. But what a hollow mockery these man-made religions are to the sin-sick soul. Yet into this confusing mixture of philosophy, ancestor worship, polytheism, and demonology, the light of divine truth has shone.

Christian Missionaries and Persecution.

The first Christian missionaries to Japan were Portuguese Jesuit priests, who landed at Kagoshima, in the southern part of the country, in 1545. This was the beginning of a very successful propaganda, and the believers in the Roman Catholic faith were

soon numbered by thousands, and included some of the leading men of the times. Christianity seems to have been favored by Nobunaga. In 1585, certain Spanish Franciscan monks arrived in the country. Three years after this Hideyoshi issued his first decree against the missionaries, but it was not enforced. In 1595, by order of the same ruler, six Franciscans and three Jesuits were burned at Nagasaki. Tokugawa Ieyasu was as much opposed to Christianity as his predecessor. He issued a decree of expulsion against the missionaries in 1600, but this was not carried out till 1614. By this time the number of adherents is said to have been two millions, while the missionaries numbered two hundred. The persecution that attended the execution of the Shogun's decree continued for years, and reached its culmination in 1637, when thirty thousand Christians were massacred at Shimabara.

From this time the name of Christian was held in execration by the Japanese, and severe laws against Christianity existed till a few decades ago, even during the early years of the present emperor's reign. But through the influence of America and other foreign countries, these old laws were either repealed or not enforced, and the country became once more open to missionary effort.

The History of Christian Missions in Japan

since this time forms a story of thrilling interest, but can only be touched upon here. Roman Catholics, the Greek or Russian Church, and the various denominations of Protestants, are well represented. At present the foreign missionaries in the country number nearly eight hundred, and the number of native pastors is about twelve hundred. The total number of communicants of all creeds is probably upwards of one hundred thousand. This is but a small percentage of the population, but they exert an influence in the country far out of proportion to their numbers.

The efforts of Christian missionaries have extended throughout the length and breadth of the country, but have been made especially in the cities and larger towns. It is said that only thirty per cent. of the Japanese live in cities and towns, while the remaining seventy per cent. are reckoned as forming the rural population. Among these there is still a great work to be done in carrying the Gospel message.

Preparation for a Closing Work.

The Lord has prepared the nations of the earth to receive the last closing message of the Gospel. As an example of this, the history of Japan for the past fifty years is full of meaning. Half a century ago the country was fast closed to all missionary effort, as well as to all commercial intercourse. But what a change these few years have wrought! The country enjoys the freest intercourse with the rest of the world. Facilities for travel have been wonderfully increased. All restrictions to the preaching of the Gospel have been removed, and a great work has already been done toward the evangelization of the people. The Bible is being widely circulated throughout the country.

Contact with western ideas is shaking the faith of many in the old creeds. Educators are beginning to realize that intellectual training alone will not suffice, and are casting about for a system of moral training that will meet the needs of the rising generation. All these conditions furnish the grand opportunity for proclaiming the everlasting Gospel with a power that will send it ringing from chilly Hokkaido to the sun-lit islands of the Inland Sea, while its echoes are heard in lonely Karafuto, the scattered Loo Choos, and far Formosa. It is a great work; but the Lord has given His word to finish it in this generation. So, grasping His promise, and relying upon His power and guidance, we go forward.

F. W. FIELD.

OUR WORK AND WORKERS.

TWO PERSONS were baptized by Brother W. W. Stebbins at Plum City, Wis., November 17.

AS A result of the labors of Brethren J. Biffel and L. R. Conradi, at Shaffer, Kan., two have been baptized.

A NEW church building has been dedicated near Hartford City, Ind. Brother U. S. Anderson conducted the service.

ELEVEN have begun to keep the Sabbath at Seymour, Ind., through the labors of Brethren A. L. Miller and Robert W. Leach.

AT Fargo, Texas, Brother C. M. Hoyhurst reports good success. Of a number who believe and acknowledge the truth, ten have taken their stand.

SIX or eight souls have accepted present truth at Brigham, Utah, through the labors of Brother H. G. Gjording, who has been laboring at that place for several months.

THE Northern Illinois Recorder says: "Four of Miss Hancock's readers were baptized at our South Side church (Chicago), Sabbath, November 10, by Elder Covert."

BRETHREN Locken and M. G. Huffman recently closed a series of meetings at Pana, southern Illinois, in which sixteen took their stand with the keepers of the commandments.

THE first Seventh-day Adventist church in British Central Africa was organized Sabbath, July 14, 1906, with twenty-one members, by Brother Thomas H. Branch, formerly of Colorado.

BROTHER S. W. Carr, in the Union Conference Record, Sydney, Australia, reports much interest in the school work in the Fiji Islands. Several natives have accepted the truth, also a Wesleyan teacher.

BROTHER W. W. Eastman, of Texas, reports more than 3,500 of our large bound books, valued at more than \$10,000, placed in that state from January 1 to November 1. More workers are planning on entering the field the coming season.

ABOUT seventy-one thousand copies of the Special Thanksgiving Number of the SIGNS OF THE TIMES have been sold. The church at Mountain View disposed of about one thousand copies in the cities and towns near by. A young lady and a young man sold 174 and 175 respectively.

PROFESSOR GEORGE W. CAVINESS, who has been laboring in Mexico for a number of years, has just finished translating "Coming King," "Christ Our Saviour," and "Gospel Primer" into the Spanish language. This work has been done at the Pacific Press, which is pushing the work on these books. Brother Caviness has just returned to his field of labor in Mexico.

A LETTER from Brother Luther J. Burgess informs us that a small station is now being opened at Almora, India, away up in the Himalaya Mountains among the Hindustani people. It is both pleasant and healthful, and seems to be a favorable place in every way to give the everlasting Gospel to

that part of India. A number of government schools are held there, attended by an intelligent class of native men, many of whom read English. For this we are glad.

BROTHER W. S. Hyatt reports good progress in Somabula Mission, South Africa. The mission is prospering financially, educationally, and, more than all, spiritually. Recently he baptized eight young people who had been in training for the last four years. These will all probably make good workers to their own people.

A MAN in South Hartford, Ind., a non-professor, has become so interested in the truth that he has gone to the trouble to fix up a very good place in his yard, under the largest apple tree in the country, seated to accommodate about one hundred persons. He spread sawdust over the ground, built a nice rostrum and stand, bought canvas for a covering, and gives the use of his organ. Brother U. S. Anderson says, in the Indiana Reporter: "We have a beautiful place under the shade of the old apple tree to preach the Third Angel's Message."

THE NEBRASKA SANITARIUM AND BENEVOLENT ASSOCIATION.

THE next annual meeting of the constituency of the above association will be held in connection with the Nebraska Conference, at College View, Neb., December 25, 1906, at 2:30 P.M. This meeting is for the purpose of electing officers and members of the board of trustees, whose term of office expires, and such other business as may properly come before the meeting. The members of the association include the delegates to the Nebraska Conference of Seventh-day Adventists, the regular employees of the Nebraska Sanitarium, and all graduate physicians and nurses engaged in medical missionary work in Nebraska, under the supervision of, and in harmony with, this association.

W. A. GEORGE, *President.*

NEBRASKA CONFERENCE.

THE thirty-first annual session of the Nebraska Conference of Seventh-day Adventists will be held at College View, Neb., December 24 to 30, inclusive. Brethren K. C. Russell, of Washington, D. C., Jas. Cochran, of Kansas City, and H. H. Hall, of Mountain View, Cal., are expected to attend this meeting. Full delegations from all our churches and representatives from unorganized companies are urged to be present at the opening meeting, Monday evening, December 24.

A. T. ROBINSON, *President.*

NEBRASKA CONFERENCE ASSOCIATION.

THE regular annual meeting of the Nebraska Conference Association of the Seventh-day Adventists will convene in the Seventh-day Adventist church at College View, Neb., on Thursday, December 27, at 2:30 P.M. This meeting will be held for the purpose of the election of a board of trustees, and such other business as may properly be transacted. All accredited delegates to the Conference are voters in the meetings of this association.

A. T. ROBINSON, *President.*

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OUR EUROPEAN LETTER.

FRANCE AND SPAIN.

French Government and the Catholics.

ON the eleventh of December, the 36,000 parishes of the Catholic Church in France will lose 40,000 church buildings, cathedrals, and chapels. Such is the positive and final decision of Pius X.

My last letter ended with the alarm and amazement of hundreds of intelligent Catholics, as expressed in a letter to the pope himself, in which they ask for some good reasons for his strange attitude.

This radical policy on the part of the pope does not seem to be fully appreciated even among the cardinals. Says a Catholic writer in a correspondence from Rome: "There is a profound dissatisfaction among the old cardinals regarding the direction given to pontifical politics; especially in

of the inventories may suggest the answer. The 'flock' is on the lookout; the wolves can not take it by surprise. I do not believe that it will allow the churches to be closed."

In short, the plan of the pope and of the French clericals is to compel the government to enter violently into 40,000 churches to drive out the worshippers. The French Government is thus brought to face the following dilemma: Civil war or surrender. If it surrenders, well. The church will have gained the day in its determined struggle with its enemies. But if the government plunges headlong into those 40,000 conflicts with fanaticism, it is hoped that the confusion, blows, and bloodshed which will result, will so disgust the country against the liberal parties that it will vomit them out and give the power to the clericals and, possibly, to the monarchy.

After the second council of the French Episcopate, one of the bishops confessed to a Catholic writer, M. de Narfon, his regret at the decision

dying for a faith which was the faith of France for fourteen hundred years."

The anti-clerical papers are more violent and rabid still. So *La Lanterne*:

"In principle it's war!

"Republicans and free-thinkers, let us hope that it will soon exist as a fact.

"Rome defies us; Rome threatens us; not in vain will she have thrown the gauntlet.

"Since the abject band of impostors and pick-pockets, which still levies the tribute of lie upon the fools of the two worlds, dares, through its foreign chief, to defy the French Republic, let the punishment follow the insult quickly, and let it be severe and final."

A New Party.

But now, while extreme parties are preparing for the worst, a new party is entering into line. Its name is the "French Catholic League." Its object is to secure the church buildings by organizing the very associations provided for by the law and forbidden by the pope. Of course, the bishops are denouncing the league and excommunicating those organizing or entering into church associations. Some twenty of them have already been organized. At the head of the league stands a brilliant journalist, Henri des Haux, who was formerly editor-in-chief of the leading French organ of the Vatican at Rome. He is boldly denouncing the pride and grandeur of the Papacy as being contrary to the Gospel of Jesus. Other voices are being heard now, even from profane lips, calling for a purer religion. May God help His children in France to answer these calls!

Spain and the Vatican.

Has somebody been praying for Spain? At any rate, the handful of news which comes from the country of Torquemada and Loyola is very interesting. Only two years ago, as I had occasion to relate in one of my letters, an agreement, or *convenio*, was passed between the Spanish Senate and the pope. This agreement was for the purpose of tightening the grasp of the Papacy over this genteel nation. And now we see the government of young Alfonso XIII. marching toward liberty with astounding strides.

First comes a royal edict wresting the marriage institution from the despotic control of Rome. Next comes the intention of the government denouncing the *convenio* of 1904. Thirdly, a bill restricting the power of the monks. Fourthly, the expressed intention to repeal the Spanish Concordat with the pope, signed in 1851.

The bishop of Tui and the archbishop of Valence could not refrain from giving vent to their indignation at the establishment of civil marriage, which they termed undecorous. But the government took up the matter so promptly and so seriously, that the good bishops had to make proper amends.

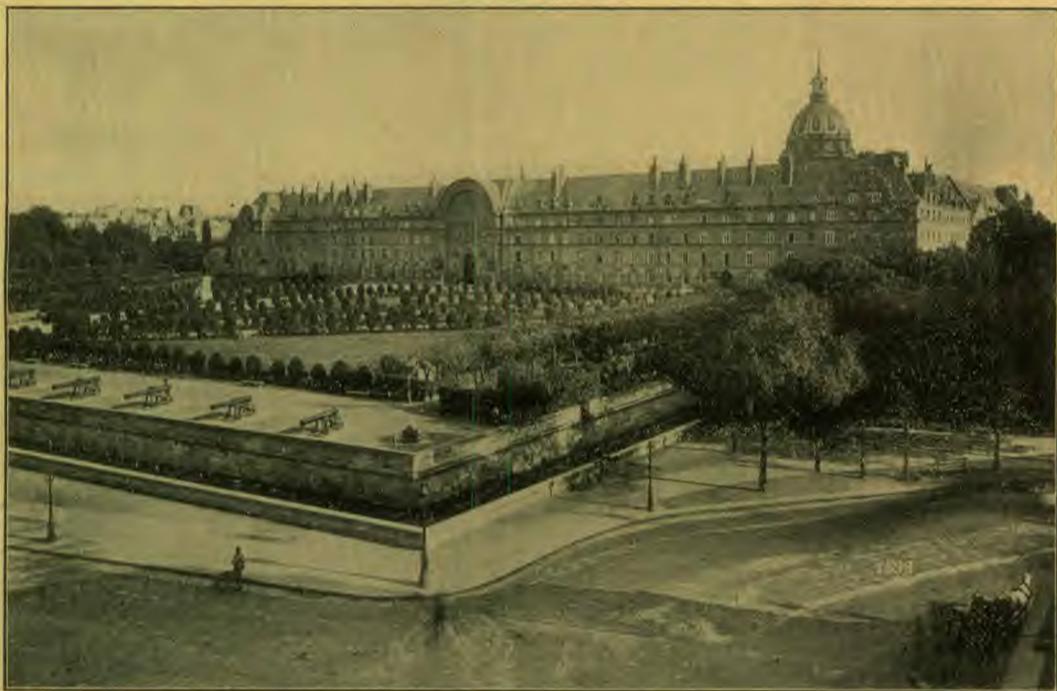
Dealing with the Orders.

There are now in Spain over 50,000 monks. The proposed law is said to declare unlawful all monastic orders which by perpetual vows abandon such rights and liberties as are granted to every citizen by the Constitution. All civil and judicial authorities will have the right of entering into convents without asking the permission of the directors of these establishments. Many orders will be dissolved; none will be allowed to teach; all orders devoted to commerce or industry will have to pay taxes; and the salaries of some high church dignitaries, like the archbishop of Toledo, who gets 45,000 francs a year, will probably be reduced.

To any one who knows something of the history of Spain and its present condition under the crushing rule of Romanism, this is indeed a sign of the times. God's mills grind slowly, but surely. Now at last has Spain's turn come also when she may have another opportunity to think and act according to the dictates of her own conscience! For this hope and prospect let us pray, and thank the Giver of every good and perfect gift!

JEAN VUILLEUMIER.

Official notice has been given that a Japanese naval squadron, composed of one battle-ship and two armored cruisers, is about to make a voyage around the world, and will call at San Fran-



The Hotel of the Invalides, Paris, really an old veteran's home, in which are exhibited many of the trophies which French military prowess have won, and in the rear of which is the tomb of Napoleon.

those questions which concern France, the pope seems to them to betray a complete ignorance of the situation. They now recognize the mistake they have made in raising to the pontificate a cardinal with whose ideas they were not fully acquainted, and upon whose diplomatic ability they were more or less mistaken." The same writer adds that another cause of discontent is the fact that the older cardinals have very little to say in the Vatican, where the leading influence belongs to two cardinals, one of whom is the young Spanish secretary of state, Merry del Val.

Civil War or Surrender.

What is the pope's plan? For a plan he must have in taking the dangerous step that he has, despite the misgivings of many bishops and cardinals. The scheme is unveiled by one of the leaders of the clerical party in France, Count Albert de Mun. Here are his words in the Catholic paper *La Croix*:

"Since there are no church associations, the 40,000 churches of France will have to be closed. Yes, that is the law.

"But who will dare, who will be able to close them, if the Catholics are not willing? Who will dare, who will be able to drive them out if they have resolved to remain?

"This is the question before France. The story

taken, and his deep concern at the prospects before the country and the church. He said:

"We have voted the civil war with raised hands. We have voted like so many officers of Nicholas II. I signed like the rest, or, rather, I shall sign to-morrow with the rest, but with tears in my eyes and death in my soul. . . . It will be war, since we enter into open rebellion with the law. It will be war, unless the government gives up the idea of enforcing the law. . . . The decisions of the council mean not only war, but to us ruin, the loss of faith on the part of a great many souls, and France wiped out from the map of the world as a Catholic nation."

How the Monarchists and Anti-Clericals Feel.

While the bishops, in a circular letter to their flocks, say: "We will still hope that civil war will be spared to our country," the fanatical, monarchial papers are exulting at the prospect. Says *La Libre Parole*:

"Now has come the time for French Catholics to do their duty. They see what a degree of humiliation they have reached by yielding all the time and not resisting on time. The awakening will take place. On the day when the sacred asylum of conscience of all will be invaded, the sectarians will find themselves facing unexpected resistance. The inventories are there to show that there are still beings capable of denying themselves and of

cisco next spring. In connection with this it may also be said that report is that of the Japanese which are coming into the Hawaiian Islands are old experienced army and navy officers, and with them are coming thousands of others. Upon this doubtless is based the report that Japan sooner or later intends to seize the Hawaiian Islands, as she does also the Philippines.

FRANCE AND THE ROMAN CATHOLIC CHURCHES.

The following from the *Independent* will set before our readers a very clear picture of the condition of things in France as between the government and the Vatican:

"Premier Clémenceau has again given proof of his executive ability in successfully carrying out the law providing that inventories be made of all the church property before the complete separation of church and state. A few months ago, and under the former Premier Sarrien, the attempt to inventory the contents of the churches was met by such opposition on the part of devout Catholics, who considered it sacrilege, that the government was obliged to abandon the effort.

There remained 3,605 churches to be inventoried before December 11, the date on which the Separation Law takes effect. All of these have been inventoried within the last week by the use of force in a diplomatic way on the part of the government. No warning was given of the day when the church would be inventoried, so the faithful had no chance to assemble and barricade it as they had done before. The army was used freely. In many cases

before the Council of War for disobedience. Formerly when attempt was made to carry out the law, Catholic officers who had conscientious scruples against obeying these orders were acquitted by the courts-martial of their fellow officers.

"M. Briand has given as his interpretation of the Separation Law that after December 11, 1906, church property *could* be handed over to the local authorities, but, according to the law, *must* be given to them after Dec. 11, 1907.

"The Socialists and Radicals on the left of the Chamber have announced strong opposition to the government for this postponement of the strict enforcement of the law. In many places cultural associations have been formed by Catholic priests and laymen in accordance with the law, and these may receive the church buildings in next month.

"The bishops have issued warnings that any persons concerned in the formation of these associations contrary to the will of the pope shall be excommunicated and excluded from the sacraments, and, in the event of death, from burial in holy ground. Cardinal Lecot, Archbishop of Bordeaux, has been forming diocesan associations, as he claims, under the law of 1901, but M. Briand, Minister of Public Worship, declares they are legal cultural associations in the meaning of the law, and, therefore, under the ban of the pope."

FRANCE AND THE VATICAN.

CONFIRMATIVE of what is said in another column from our European correspondent, is the following from a Rome despatch of November 10, appearing in the *New York World*. After stating that the Vatican delay had been with the hope that the French officials would at last come to terms with



Rome, Palace of the Vatican.

two or three hundred soldiers were assigned as a guard to the officers of the law in fulfilling this duty, and little opposition was attempted. Usually the priest entered a formal protest against the invasion of the sacred edifice and the doors were locked, so that it was necessary for the officers to break them in. The act was a mere formality, as most of the movable property of the churches had been sequestered.

"At Pigin, in the Department of Herault, a new form of resistance was used. Burning sulphur was shoveled into the church from the vestry and the roof, repeatedly driving the soldiers out of the building into the street, where they were attacked by stones and flower-pots thrown by men and women from the neighboring houses. Finally the church was set on fire by the burning sulphur, and when the firemen attempted to put it out, it was found that the water mains were plugged to prevent the use of the hose in dispersing the crowd.

"In various parts of Bombay, mobs of peasants attempted to defend the churches, and had to be dispersed by charges of cavalry, but, as a whole, disorder was very slight compared with that of a few months ago. Less than twenty persons were arrested altogether, and of these only a few sentenced. Two clergymen were imprisoned for three days and a month, respectively, for resisting the officers of the law. Prefects who showed a disinclination to carry out the work of inventories were removed from office. Captain Magniez, of the Eighth Infantry, who refused to obey orders to carry out inventories, was replaced by a lieutenant, and ordered to appear

the church authorities regarding the situation of the church in France, "Pius X. has finally decided to continue his policy of resistance and to make the French church absolutely independent from the state, and supported entirely by its own resources." That certainly is good news if it is undertaken as a principle and not as antagonistic to the French Government, but on the very face of it the latter is the case. The only true Gospel way is for the church to be absolutely free from the state in all countries, at all times, and under all circumstances, at whatever cost. The law of separation passed by the French parliament is to be absolutely ignored, and yet the priests who are entitled to pensions and allowances from the government will be permitted to accept them as long as the French Government consents to pay. Wherever bishops or priests have not acted in full harmony with the Vatican, they will be dealt with. Several French bishops, it is said, have been asked to resign and forward to Rome their resignations, because of their failure to comply strictly with the orders of the pope in the present crisis of the church in France. Pius X. designs to make the church in France perfectly submissive, and thinks by this that he will be able to bring the French Government to terms.

"LET US BE THANKFUL."

UNDER the above heading, the *Oakland Enquirer*, just before Thanksgiving, thus expressed itself; and who can say, looking at it from an earthly view-point, that it is far out of the way:

"Let us be thankful the lumber combine has not made another cinch rate.

"Let us be thankful that the milk combine boosted the price only 26 per cent.

"Let us be thankful that the coal combine gouges us no more than \$3.00 a ton.

"Let us be thankful that the shipping combine is tacking on rates to raise only 33 1-3 per cent. annual interest.

"Let us be thankful that the water monopoly has increased its capitalization to only \$20,000,000.

"Let us be thankful that the price of butter is only 75 cents a square.

"Let us be thankful that eggs are no more than five cents a piece.

"Let us be thankful that potatoes are not more precious than gold nuggets.

"Let us be thankful that turkeys are no higher than 30 cents a pound.

"Let us be thankful that cranberries do not cost more than 15 cents a quart.

"All these things might be worse if the people had any more money that the 'combinations' could squeeze out of their pockets.

"Let us be thankful that we are permitted to live and labor and turn our earnings over to the various trusts and combines that control everything but the air and sunlight.

"Let us thank God that no combine has yet got a corner on these bounties of nature."

Japan and America.—The action of shutting the Japanese out of the public schools of San Francisco is still causing a great deal of talk, and some see in it even war between the two nations. The contention of the San Francisco people is that no action has been taken detrimental to the Japanese, that the majority of those who wish to enter the primary schools of San Francisco are twenty to thirty years of age, and that in such cases even white men would be shut out from the primary schools. The message of the President to Congress has spoken very decidedly upon the question. He asks for fair treatment for the Japanese, as fair as for Germans, Swedes, Frenchmen, and Italians. We take the following from his message:

"I recommend to the Congress that an act be passed specifically providing for the naturalization of Japanese who come here intending to become American citizens. One of the great embarrassments attending the performance of our international obligations is the fact that the statutes of the United States are entirely inadequate. They fail to give to the national government sufficiently ample power through United States courts and by the use of the army and navy, to protect aliens in the rights secured to them under solemn treaties which are the law of the land. I therefore earnestly recommend that the criminal and civil statutes of the United States be so amended and added to as to enable the President, acting for the United States Government, which is responsible in our international relations, to enforce the rights of aliens under treaties.

"Even as the law now is, something can be done by the Federal Government toward this end, and in the matter now before me affecting the Japanese, everything that it is in my power to do will be done, and all of the forces, military and civil, of the United States which I may lawfully employ will be so employed."

This position has caused more or less discussion and not a little criticism, especially on the part of the anti-Japanese. We hope for an amicable settlement of the difficulty.

The President favors the employment of Japanese and colored laborers on the Panama Canal, and intimates that they are better laborers than most others there employed. He scouts the idea that there should be an eight-hour day there. The circumstances and all connected with it clearly show that the case is not at all parallel with conditions in this country.

SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., DECEMBER 19, 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.

We are issuing an eight-page extra SIGNS for California, packed full of important matter on Sunday laws. While relating directly to the issues here, it is good for circulation everywhere. One to 75, two cents a copy; 100 or over at the rate of \$1.50 per 100.

Every longing, unfulfilled desire on the part of humanity is met in Jesus Christ.

The man who condemns another is in duty bound to do better than the one he condemns.

The Week of Prayer.—The period set apart for that purpose this year by the General Conference Committee is December 15 to 22. The readings for the special services are printed in the *Review and Herald* of November 22. They are as follows: "The Ministry of the Holy Spirit," by A. G. Daniells; "The Spirit of Prophecy," by G. A. Irwin; "The Baptism of the Holy Spirit for Service," by E. W. Farnsworth; "God's Mystery to Be Quickly Finished," by L. R. Conradi; "The Former and the Latter Rain," by W. W. Prescott; "Spiritual Finance," by L. H. Evans; "The Holy Spirit at Work in Mission Fields," by W. A. Spicer; "Even at the Door," by Mrs. E. G. White. There are also outlines for children's meetings. At the close of such a year, this season ought to be of great interest and profit. God grant that thus it may be, and that church officers shall plan for this end.

What Do You Think About It?—We have much to say in this number, we have had much to say in numbers of the recent past, we shall have much to say in the future, on the matter of the world-wide Sunday-law movement, and the union-of-church-and-state tendencies manifest in every quarter. We could have filled this whole issue with current news upon this subject. The outlook is fearfully alarming to every lover of civil and religious liberty. What do you think about it, reader? Are you an American? You have boasted of American liberty and rejoiced in it. Do you know that it is in danger? Do you know that potentially the recrudescence of the Dark Ages is in this Sunday-law movement? Do you know that the Dark Ages began in even milder measures than are advocated by the mistaken supporters of the Sunday-law movement? Are you a Christian? You have doubtless thanked God for the privilege of worshiping Him according to your own conscience, with none to molest or make afraid. Would you support any movement which takes that liberty from the other man? Do you believe in religious liberty only for yourself? Do you admit, reader, that the Sunday-law may be wrong, but think it will prove harmless? Do not be deceived. It is the nose of the camel in the tent; it is the first strand of the spider's web around its victim. The first evil principle inevitably leads on to others, and necessitates further steps, till slavery has usurped the place of liberty. In the destruction of religious liberty in the smallest degree is involved the loss of civil liberty and the ruin of the government. The SIGNS OF THE TIMES is one of the very, very few papers which presents the facts and underlying principles of this departure from primitive Americanism and primitive Christianity. Your neighbors ought to read it in the year to come. Help them to do this and so become acquainted with the imminent danger confronting this nation.

December 25.—To those who do what they can to relieve distress and bring joy to the lonely homes and wretched worse-than-homes on that day of any other, we bid Godspeed; but in this work so much is sometimes paid out for ostentation and trimmings that but little good is done for the amount invested. If Christians would really remember Him who became poor that we might be made rich, let them remember the neglected, bleeding, suffering cause of Christ, in the homeless, houseless, joyless dwellings of the poor, in the rayless, sin-sick heathen all around, into whose souls the light of the Gospel never broke. In other words, let Christians be partakers with Christ in self-sacrifice for others, and thus carry the glad tidings of—

"Glory to God in the highest,
On earth peace
And good-will to men."

Let every day be a day in which Jesus in all His glorious work shall be remembered, and then indeed will there be joy because of His birth. Such a happy, joyous Christian life we wish all our readers.

WILLIAM NEWTON GLENN,

ASSOCIATE editor of this paper, died of pneumonia, at his home in this town, December 1, at the age of sixty-nine years, seven months, and eight days. He was sick but a week.

His birthplace was Mercer, Pa. There he received



W. N. Glenn Seated at His Editorial Desk.

a common school and academic education. When quite young he went West to Kansas and Nebraska, the then frontier. Here he kept frontier store, learned the printer's trade, and followed generally the strenuous life of a frontiersman. He related to the writer how at one time he ran the entire distance of twenty miles one night to intercept a band of Indians who had planned the plunder of his store. When they reached it, to their surprise, they found him in charge, and left crestfallen.

In a few years he followed the westward wave of progress as far as Carson City, Nev., where he worked for a time at the printer's trade, moving on to the Golden State at the time of the Civil War.

To the last call but one for volunteers by President Lincoln, he responded, enlisting for three years or the close of the war. He did not see active service, as his regiment was stationed at the important post of San Francisco, quartered at the Presidio. During his two or more years in the army, he taught school, kept the commissary's books, and learned the art and rules of war.

Soon after his discharge, he attended a religious revival in Stockton, was converted, and joined the Baptist Church.

Here also he was married to Miss Victoria Elizabeth Tripp, July 10, 1866, who survives him. The fruits of this union were nine children, five of whom are living, and were present at his funeral.

In Stockton he was connected in a journalistic capacity with the *Stockton Independent* and *Stockton Herald*, serving on the latter's staff several years.

His health failing, he spent one year on a farm,

where he learned present truth. When he became a Christian, he enlisted for life, and when the Captain gave further orders, he followed them.

In February, 1876, he connected with the Pacific Press, then in Oakland, and remained with the company till death, a period of nearly thirty years, being the oldest employee in connection with the publishing house. During this time he has acted as proof-reader, foreman of the type-room, manager, editor. For twelve years he was editor of *Our Little Friend*, and for many years has been connected with the SIGNS OF THE TIMES as associate editor, a most willing worker and genial companion. It mattered not what it was he was asked to do, if it came within his power at all, he was ever willing.

He was also ordained as a minister, acting for many years in official capacity in Oakland and Alameda churches, but his burden lay in connection with the office of publication. The readers of the SIGNS will remember him best by his trenchant articles on religious liberty. He understood the principles of it most thoroughly, and wrote not only for our own publications, but for secular journals as well. He was also the author of several tracts and the book, "Things Foretold."

He was taken with a severe chill Sabbath, November 24, just before going to church, where he was acting as leading elder. This rapidly developed into pneumonia. At the end of one week the power of the disease seemed to have been broken, and his temperature fell to normal, but his heart was too weak to throw off the poisons engendered by the disease, and acute jaundice set in. He died Sabbath, December 1, in the closing hours of the day.

From the first he seemed to feel that the disease would prove fatal, and so expressed himself to others. The writer saw him about an hour before his death. He was hopeful in God, knowing that he was going to die. It was a privilege to kneel by his bedside in prayer, to clasp the hand, and to hear the response from one with whom he had held so many seasons of pleading with God, and had labored so long. He fell, so to speak, in the harness, none more faithful to his work than he, none more willing to do. The Pacific Press, and especially the writer, will feel the loss, but we do not mourn for him. He rests in the Lord, and we are sure he will come forth when the Master shall call, in the first resurrection.

The funeral was held from the Baptist church, and he was interred in Oakland, where others of his loved ones rest. The following resolution was passed by the Board of Directors of the Pacific Press, at a special meeting called after his death:

"Whereas, The hand of death has been laid upon one of our faithful burden bearers and fellow laborers, Brother William Newton Glenn, the oldest employee of the office, serving as foreman, proof-reader, manager, director, and for many years editor of *Our Little Friend* and associate editor of the SIGNS OF THE TIMES, who fell asleep Sabbath, December 1, in his seventieth year; therefore,

"Resolved, That we, the Board of Directors of the Pacific Press, hereby express our unqualified appreciation of his faithful labors and genial companionship, and Christian brotherhood, and that we express to his bereaved widow and children our heartfelt sympathy in this their great loss;

"Resolved, That the office be closed at the time of the funeral; and further,

"Resolved, That this resolution be spread upon our minutes, and that a copy be placed in the hands of our sorrowing sister, Mrs. Glenn."

M. C. W.

Misrepresented.—It is not safe to depend on newspaper scare-heads. For instance, the *San Francisco Examiner* of December 5 places over the President's message in big 24-point type, running across the entire page, these words:

"President Will Use Army and Navy to Enforce Naturalization of the Japs."

Then follows the President's words, but he says nothing of the kind; yet there are many who will not read beyond the head-lines. What the President does do is to "recommend" the naturalization of the Japanese, and he asks for laws to enforce for all peoples treaty rights, even to the employment of the army or navy if necessary. It is poor policy thus to fan discontent and hatred.