

Signs of the Times

CHRISTIAN WARFARE.

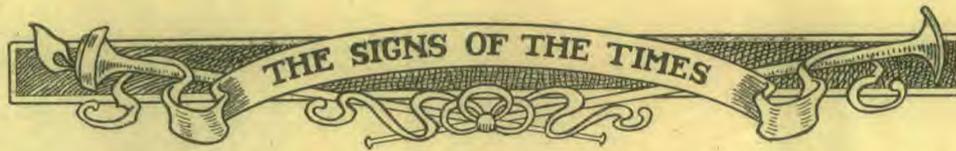
Soldier, go, but not to claim
Moldering spoils of earth-born treasure,
Not to build a vaunting name,
Not to dwell in tents of pleasure;
Dream not that the way is smooth,
Hope not that the thorns are roses,
Turn no wistful eyes of youth
Where the sunny beam reposes;
Thou hast sterner work to do,
Hosts to cut thy passage through;
Close behind thee gulfs are burning—
Forward! there is no returning.

Soldier, rest; but not for thee
Spreads the world her downy pillow;
On the rock thy couch must be,
While around thee chafes the billow;
Thine must be a watchful sleep,
Wearier than another's waking;
Such a charge as thou dost keep
Brooks no moment of forsaking.
Sleep as on the battle-field:
Girded, grasping sword and shield;
Those thou canst not name nor number,
Steal upon thy broken slumber.

Soldier, rise! the war is done!
Lo! the hosts of hell are flying!
'Twas thy Lord the battle won:
Jesus vanquished them by dying.
Pass the stream—before thee lies
All the conquered land of glory;
Hark! what songs of rapture rise,
These proclaim the victor's story.
Soldier, lay thy weapons down,
Quit the sword and take the crown.
Triumph! all thy foes are banished,
Death is slain and earth has vanished.

—Charlotte Elizabeth.

Brooks
ENGR CO.



SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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

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NOTES FROM THE SUBSCRIPTION DEPARTMENT.

Fifty thousand copies of the Thanksgiving SIGNS have already been sent out. Orders continue to come, and our press is running nights to enable us to fill orders promptly.

A good increase in the regular subscription list has been seen during the last three weeks:

Week ending Nov. 7 shows an increase of 565
 Week ending Nov. 14 shows an additional increase of 564
 Week ending Nov. 21 shows an additional increase of 1,054

Total increase in three weeks 2,183

This is the result of united efforts being put forth in behalf of the circulation of our pioneer missionary paper. Some new club orders have been entered. A number of clubs have been increased in number. Besides many are taking hold nobly in securing regular readers for the paper. The following is an example of how "opportunities" are being improved:

"Having received a copy of the SIGNS booklet, I improved the opportunity to take a few new subscriptions for the SIGNS, also two renewals. Enclosed find P. O. Order for \$9.00, also list of names and addresses."

Words of appreciation are constantly coming:

"We gladly receive and read the good old SIGNS OF THE TIMES, and also receive much benefit and encouragement from its pages. We want to help it with our mite. Please find enclosed \$2.00 P. O. Order for same."

The influence of our Earthquake Special number can never be known. Letters such as the following come almost daily:

"I found a part of your paper, the SIGNS OF THE TIMES—'Our Earthquake Special.' If you have any of that date, I would be glad to have one. If not, send me a sample copy. I am interested in these things."

Another letter shows the interest awakened by one SIGNS OF THE TIMES leaflet:

"A SIGNS OF THE TIMES leaflet has been given me on which I see the SIGNS OF THE TIMES advertised. I am interested in the Third Angel's Message, and have no papers or literature thereabout. Please send me a copy, or as many copies as you can, to distribute among my neighbors, and state terms of subscription."

"In the morning sow thy seed."

CHOICE TRACTS

TOPICALLY ARRANGED

Since the fire we have made a careful study of our tract publications, and have decided to republish only those numbers for which our field workers urgently call. The following is the list that has stood this test, and which we are now reprinting:

| | Per hundred |
|---|-------------|
| IMMORTALITY QUESTION: | |
| Thoughts for the Candid (B. S. L., 47) | 40c |
| Is Man Immortal? (A. G. L., 86) | 80c |
| SECOND COMING OF CHRIST: | |
| Without Excuse (B. S. L., 46) | 40c |
| We Would See Jesus (B. S. L., 173) | 80c |
| Waymarks to the Holy City (B. S. L., 189) | 80c |
| Signs of the End (B. S. L., 194) | 80c |
| Coming of the Lord (A. G. L., 40) | 40c |
| Heralds of His Coming (A. G. L., 85) | 80c |
| THE SABBATH QUESTION: | |
| The Seal of God and the Mark of the Beast.... (B. S. L., 130) | \$1.60 |
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| New Testament Sabbath (B. S. L., 137) | 80c |
| Who Changed the Sabbath? (B. S. L., 187) | 80c |
| From Sabbath to Sunday (B. S. L., 95) | 40c |
| Elihu on the Sabbath (B. S. L., 192) | 80c |
| Identical Seventh Day (B. S. L., 114) | 80c |
| Day of the Sabbath (A. G. L., 50) | 80c |
| The Seventh or One-Seventh (A. G. L., 39) | 40c |
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| Is Sunday the Sabbath? (A. G. L., 76) | 40c |
| Sunday in a Nutshell (A. G. L., 88) | 80c |
| Jewish (B. S. L., 69) | 40c |
| The True Seventh Day (A. G. L., 78) | \$1.20 |
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| The Name (A. G. L., 72) | 80c |
| Demons' Council (A. G. L., 80) | 40c |
| It Does Not Pay (A. G. L., 82) | 80c |
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| Spiritualism: Its Source and Character (B. S. L., 112) | 80c |
| Try the Spirits (A. G. L., 48) | 40c |
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| Temporal Millennium (B. S. L., 121) | \$1.20 |
| THE LAW: | |
| The Perpetuity of the Law (B. S. L., 178) | 80c |
| Under the Law; or Under Grace (B. S. L., 163) | 80c |
| Ceremonial and Moral Law Distinguished (B. S. L., 195) | 80c |
| Relation of the Law and Gospel (B. S. L., 166) | \$1.20 |
| PRAYER: | |
| Prayer, by A. T. Pierson (A. G. L., 52) | 80c |
| GOSPEL STORIES: | |
| Back to the Old Paths (A. G. L., 44) | 80c |
| How Esther Read Her Bible (A. G. L., 7) | 40c |
| BIBLE STUDY: | |
| Benefits of Bible Study (A. G. L., 10) | 40c |
| Topical Bible Studies (B. S. L., 185) | \$1.20 |
| MISCELLANEOUS: | |
| Way to Christ (B. S. L., 105) | 80c |
| Jesus Died for You (A. G. L., 63) | 40c |
| Great Popular Evils (A. G. L., 89) | 80c |
| Some One Cares for Your Soul (A. G. L., 69) | 40c |
| Looking Unto Jesus (A. G. L., 1) | 40c |
| The Christian's Privilege (A. G. L., 2) | 40c |
| The Sure Promises of God (A. G. L., 3) | 40c |
| Return of the Jews (A. G. L., 62) | \$1.60 |
| The Priesthood (B. S. L., 191) | 80c |

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Signs of the Times.

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

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

THE BANK WHICH NEVER FAILS.

A BANK, says the Standard Dictionary, is "an institution for lending, borrowing, issuing, or caring for money." Banks are of various kinds, which we need not stop to discuss. The safety of a bank depends upon its capital, the credit of its stockholders, and its conservative, safe management in its loans or investments of

THERE is one bank, and only one, in which investments are absolutely safe if made in good faith. That bank is the Bank of Heaven. Behind it as capital stock are the Unlimited Resources of the Universe, founded in the Creative Power of God. All power is His. All the rolling spheres came forth at His command. By His power they move on in their courses through uncounted ages. And tho even an enemy should, by perversion of their laws, destroy them all, so that heaven and earth should pass away, His word shall not, can not, pass away. Matt. 24:35. Again the Creator would speak, and the universe would be peopled,

garnished" with all the jewels of light; and yet all that we see are but "the outskirts of His ways; and how small a whisper do we hear of Him! But the thunder of His power who can understand." Surely in the President of the Bank of Heaven we must have confidence.

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THE Bank of Heaven is a beneficent institution. It is not designed to enable the moneyed kings of God's universe or of this earth to lord it over their fellows nor to corner the natural wealth of the world. The Bank of Heaven does not deal with men's wants so much as it does their needs. The



The Bank of England in London, sometimes called the "Old Lady of Threadneedle Street," the strongest financial institution in the world.

its stock or deposits. With practically unlimited capital, almost any bank would be considered safe. But many banks of small capital are considered safe, because of conservative, safe management.

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STILL there come times in the history of all these financial institutions when they are distrusted, and the result is a *run* on the bank. Even good banks go down before these panics which take possession of the hearts of human investors. Even the Bank of England, the strongest in the world, has seen times when the shadows were dark and payment was suspended, and the very credit of the British Empire trembled in the balance. So it will ever be with human institutions. Man is ever ready in times of sunshine and prosperity to trust his fellow. He is equally ready in times of adversity and darkness to lose all confidence in men and institutions of men. Out of this lack of confidence has grown all the laws endeavoring to safeguard depositors, laws at the best imperfect.

"for no word of God shall be void of power." Luke 1:37, A. R. V. All the riches of earth are His; the mines of gold and precious stones, the cattle upon a thousand hills; the rain, the sun, which bring from earth's bosom the harvests of wealth, are all at His command.

—o—

WE may not therefore question the resources of the Bank of Heaven; they are infinite. More than this, He who has the power to produce and restore has also knowledge and wisdom to manage. "Great is our Lord, and mighty in power; His understanding is infinite." Ps. 147:5. "Jehovah is the true God; He is the living God, and an everlasting King. . . . The gods that have not made the heavens and the earth, these shall perish from the earth, and from under the heavens. He [Jehovah] hath made the earth by His power, He hath established the world by His wisdom, and by His understanding hath He stretched out the heavens." Jer. 10:10-12. Job declares, "By His Spirit the heavens are

great world became bankrupt through sin. God met their need by giving His only-begotten Son. He poured out the treasure of the fulness of the Godhead, that dying man might live, and the earth be brought back and redeemed, a shining gem in the coronet of God. By virtue of that gift, all others come—the air we breathe, the sunlight we enjoy, and all other blessings which we must have and so often unthankfully receive. The great, good Banker continually, unstintedly, pours out these treasures upon a dying world, that His goodness may lead to repentance, and that we may become identified with Him in the great Bank. He would have us, not alone beneficiaries, but stockholders, partners in the enterprise of the universe throughout the eternal ages.

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HOW MAY we do it?—(1) By giving ourselves in all our sinfulness and selfishness to Him, that He may remove all our woful debt of sin, and in its stead cover us with "the riches of His grace" (Eph. 1:7); "for by grace are ye saved through faith; and

that [saving] not of yourselves; it is the gift of God; not of works, that no man should glory" (Eph. 2:8, 9). (2) By identifying ourselves with Him in becoming channels for His blessings and riches to reach other hearts. For "ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises [virtues, excellencies, riches] of Him who called you out of darkness into His marvelous light." 1 Peter 2:9. "Freely ye have received, freely give." Matt. 10:8.

WHAT returns will we get? Not always, perhaps not generally, the mere gold of men's greed in this life, save that we may use it for God. There are greater riches than gold. There is a greater treasure which the Bank of Heaven would bring us than all the gold of Ophir or the gems of Golconda, nay, more than all the treasures of earth can buy, and that is

the Gold of Character.

That gold of character insures another treasure that earth can not buy, and that is eternal life in the kingdom of God, companionship of all the holy and blest forever, sonship in the family of God, inheritors of all the riches of His universe. Read the assurances to all depositors in this Bank: "He that hath pity upon the poor lendeth unto Jehovah, and his good deed will He pay him again." "Blessed is the man that feareth Jehovah. . . . He hath dispersed, he hath given to the needy; his righteousness endureth forever." "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again." "Harken my beloved brethren, did not God choose them that are poor as to the world to be rich in faith, and heirs of the kingdom which he promised to them that love Him." And at the last, "then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for . . . inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me." He who will receive this at the last will be the possessor here of the character that knows the truth, "It is more blessed to give than to receive." And throughout all the ceaseless ages of eternity God's universe will be one demonstration of this great fact.

NOT AMERICA ALONE.

FROM reading the newspapers in the United States one might get the impression that moral degeneracy is more general in this country than in other parts of the world. But it is said, and perhaps truthfully, that this appearance comes from our having conditions here constantly portrayed before us. Even an English authority says that the difference between England and America is that America does her house-cleaning in public, while England does hers in private. But the publicity given to American defalcations in monetary affairs, fraud in man-

ufactures and industries, and corruption in political circles causes the English authorities to do some home investigating; and it has been disclosed that revolting conditions exist in the manufacture of jams and other preserves.

One English journal well says: "The looseness in food preparation in various countries may be remedied, but there is another variety of looseness not so easily managed. This is moral laxity. Neither is it confined to one country; it is world-wide. *Uncleanliness in food may be detrimental to a nation, but loose morals destroy it.* Human power may clean up a factory, but it takes divine power to renovate a heart." G.

A TRUE ISM OF GOVERNMENT.

THERE is much talk nowadays about Socialism, applied Christianity, the authority and selfhood of the State, its personality, etc.

Do not be deceived. The only just government or system of government, the only true religion, is that which recognizes the rights of the individual, be that individual who he may. Among these rights, as our forefathers declared, are life, liberty, and the pursuit of happiness. These include the worship or non-worship of God, the profession or non-profession of religion. Man can not of right deprive himself of this right, nor has any man or combination of men the right to deprive him of his right to freely choose.

This right is God-given. God Himself does not compel choice. He sets before man the two ways, and says, "Choose ye." Just human government will not go beyond this. It will honor the individual. For when the rights of each one is conserved, the rights of all are conserved. But if any system deprives a single soul of his equal rights with all men, the system is false, and will, if operative and dominant, extend to others, and eventually work ruin. The only true ism of government is individualism.

BUILDING THE THINGS THEY DESTROY.

It is strangely anomalous that so many of the religious journals in the United States are commending the efforts of France and Spain to throw off the union of the state with the church, while at the same time they so energetically encourage the principles of such union in our own country. They seem oblivious to the fact that all religious legislation is simply progress toward that end. The very first union of the Christian church with the Roman state began to take practical shape with the Sunday-rest laws of Constantine. That was an opening wedge, and as the church's influence in the state waxed stronger, the Sunday laws were made more stringent, until it became heresy, with a penalty of excommunication, attended by bitter persecution, for any one to observe the "Sabbath according to the commandment."

Yet in the face of this historical fact, most of the popular religious journals are advocating the enforcement of Sunday observ-

ance by state and national law. And it is safe to predict that this religious clamor will continue until the goal of the church and state union shall be reached. When men pursue any object blindly, ignoring the logical results as manifest in the experiences of past generations, they are sure to go beyond their original expectations. If Christian men would sit down and count what it cost the church in the earlier centuries to take their stand on Sunday observance enforced by the state, they would hesitate to repeat the experiment. That we have not reached the limit of such experience yet is no argument that persistent development of the root will not eventually bring forth the tree and its fruit. All the processes of evil are developing their fruits extremely fast in these last days, and none more so than those which go forward in the garb of political religion. G.

"INCREASED AUTHORITY."

THE *California Christian Advocate* says: "It is now probable that a majority of two-thirds of the thirty denominations represented in the Council of Church Federation will accept the basis of federation proposed by that council. In that case another council, with increased authority, will be called for the winter of 1908."

Of course the "increased authority" here meant is authority delegated by the churches included in the federation. But let it be remembered that the primary object of the Church Federation scheme is "increased authority" in *political affairs*. G.

Question Corner

1950.—What Kind of Spirit Is Referred to?

What is a spirit if spirits "have not flesh and bones." Are they bodiless beings? How can they enter swine if they have a body? or is that verse to be taken literally? May it not mean that the demons just controlled the swine? B.

It is difficult to explain things spiritual by things grossly material. We are not to suppose that sentient beings can not exist unless they are formed as we are, any more than we should argue that birds can not fly because we can not. Because spiritual beings—angels, good and evil—have not flesh and bones as we have, is no evidence that they are not as real beings as we are. The work they do, and have done, shows distinctly their reality and individuality. "There is a natural body, there is also a spiritual *body*." When man yields to an evil spirit, that spirit seems to take complete possession of the man. If he does not yield, the spirit can only trouble him outwardly.

1951.—"Harvest Homes" in Churches.

Is it right for Christians to hold harvest homes in churches, to bring into the church pumpkins, vegetables, fruits, etc.? What does John 2:16 mean? W.

John 2:16 shows how God regarded the making of His house a house of merchandise, a place of selfish trade and barter, of buying and selling. If this is what a "harvest home" service does, it is wrong. If any service makes common, or profane, the house of God, it is wrong. But if it was a thanksgiving service of the fruits of the earth to God, and these were present for that purpose, we do not see any harm in a proper use of God's gifts.

1952.—The Allegory of Galatians 4.

Galatians 4, speaking of the two covenants, says, "Hagar is Mount Sinai in Arabia, and . . . is in bondage with her children." It uses the present and not the past tense. Does this mean to teach that children of the bond woman and children of the free woman existed then and also exist now, and that as then the children of the bond woman persecute the children of the free woman now? Did the two covenants exist then and do they exist now?
E. E. S.

It is impossible to fully reply to such a large question in this department; however, we offer these suggestions: First, that the old covenant, as a covenant, was made between God and Israel. Yet its principles have been always true. The real core of it is salvation by works, that is what "Hagar" stood for. Abraham would fulfil God's promise by a scheme and plan and effort of his own, but it failed, and she, the bond woman, simply brought forth a bond child. The Jews, holding to that principle, and holding to it more than ever in the days of Christ, were well represented by Hagar, in bondage to sin. Secondly, God saves by grace, for "by grace are ye saved, through faith; and that [saving] not of yourselves; it is the gift of God." So Isaac was born of the power of God.

Now those principles have existed all the way through, before it was drawn out in an actual written covenant with Israel. They exist to-day just the same in principle, when men try by their own works to save themselves, when men set up their creeds instead of God's living Word, and when they try to enforce their creeds upon others. Ishmael was born of the bond woman contrary to God's plan, and yet there was the effort on his part, and to some extent Abraham's, to force him into the position of the heir, and force the younger son Isaac out. To this, of course, Sarah objected, and God honored her position. It was true in Paul's day that "we are as Isaac are the children of promise," that is, if we are children of the Lord Jesus Christ; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." And more and more manifest it will be in the last days that he that is born after the flesh will persecute him that is born after the Spirit, because the one will hold to the traditions inaugurated and maintained by the flesh, while the other will hold to the living Word of God.

1953.—The War in Heaven.

Is the war in heaven, referred to in Revelation 12, and the casting out of the angels the same as that referred to in Jude 6?

T. R. L.

We do not think so. Jude 6 does not speak of casting out, but the "angels which kept not their first estate, but left their own habitation." That refers to their sinning in the very beginning. This evidently is referred to in Revelation 12:4—"his tail drew the third part of the stars of heaven," the angels; but verse 7 of Revelation 12 refers to a subsequent time, the culmination of the great conflict between Christ, or Michael, and Satan. That culmination came when our Lord was raised from the dead triumphant forever over death and hell. Then came the second casting down, "and their place was found no more in heaven." These are the same angels, of course, that were cast down in the beginning. The nature of that conflict it is impossible for us to say. It was a spiritual conflict between spiritual beings, and we, in our gross materiality, can have no conception as to the weapons and forces employed. Many have been studying for years and years how birds lighter than the same bulk of water can sink in water and remain so for hours, and how they can rise to great heights and maintain a long flight for days even; but they have not yet solved the problem. When we can not understand physical forces, how can we explain spiritual. Some things will have to be left until we get to the other side, in God's advanced school.

A SOCIAL life which worships money, and pursues social distinctions as its aim, is, in spirit and in fact, an aristocracy.—J. G. Holland.

THE PAPACY IN PROPHECY

By ABDIEL.

THE IMAGE AND MARK.

READ again Rev. 13:11-17, as follows:

R"And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived. And it was given unto him to give breath to it, even to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead; and that no man should be able to buy or to sell, save he that hath the mark, even the name of the beast or the number of his name."

That the seven-headed beast of Revelation 13, under the fifth head, the head dominant for the forty-two months of the prophecy (Rev. 13:5-10), refers to the Papacy is demonstrated beyond question, unless we are disposed to reject all prophecy.

It is equally demonstrable that the Sunday institution is the *mark* of that power; that power claims it as such; it is Rome's badge of assurance that she has power to "change the times and the law," as the prophecy declares the little horn would "think to do." Dan. 7:25. The little horn of Daniel 7 is identical with the beast power of Rev. 13:5-10. Around that change in God's law revolves the great religio-political controversy of the last days.

That the two-horned beast of the latter part of the chapter referred to in the Scripture at the head of this article is a symbol of this country has also been demonstrated. It is in that prophecy declared that this nation shall make an image to the beast and enforce its worship; that it will legalize the mark of the beast and enforce its reception.

That "Mark of the Beast"

is not merely Sunday keeping; thousands upon thousands have observed Sunday in the past, believing that they were doing God's will, believing that they thus were keeping His law. Light from His Word had not reached their hearts upon that question. Jesus said of the Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. Not until God's message reveals to the soul the base counterfeit which Satan through apostasy has foisted upon the church, which loved tradition more than the Word of God, and that soul rejects God's message and adheres to the counterfeit enforced by statute law, does he receive the mark of the beast. That time, that crucial moment, only God knows and He must be the judge; but His servants who know that mes-

sage, who know the genuine and the counterfeit, must bear witness to the truth.

This message of truth has been going to the world for years. Thousands have embraced it; many thousands more see it, but have not yielded to it; many thousands more see that it is wrong to seek to enforce any kind of religious institution upon the minds and hearts of the people. Such freedom has been known in this country in the past that they feel, without weighing the evidence, that such a law never could be passed in this country.

But What Is the Prospect?

Let us lay before the reader two pictures. When this government was formed it was said by its founders in its Bill of Rights: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." That was the opinion of Washington, and Jefferson, and Madison, and Franklin, and scores of others, among which were the Baptists generally, and many of the other denominations. They felt that the only way to preserve the true principles of liberty was for the civil power to have nothing whatever to do with religion.

What Congress Said in 1829-1831.

There were others who felt otherwise, tho in the minority. Having little or no Scripture to establish Sunday sacredness, they did what has always been done in such a case—appealed to the civil law. This first appeal came before Congress in 1829, and a great mass of petitions was presented, praying that post-offices and post roads should be closed on Sunday. They came before both the Senate and House of Representatives. The Senate made answer in 1829; the House made answer to those petitions in 1831. The Senate said:

"It is not the legitimate province of the Legislature to determine what religion is true, or what false. It should be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy. . . .

"If the principle is once established that religion or religious observance shall be interwoven with our legislative acts, we must pursue it to its ultimatum. . . .

"Let the National Legislature [or state] once perform an act which involves a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge of the fairest portions of the Old World. . . .

"To prevent a similar train of evils in this country [state], the constitution has wisely withheld from our government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he can not be held amenable to any human tribunal for his conclusions.

"Extensive religious combinations to effect a political object are, in the opinion of the

committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequences.

"If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum."

The House of Representatives said:

"The individual acts for himself, the representative for his constituents. He is chosen to represent their political and not their religious views; to guard the rights of man, not to restrict the rights of conscience. . . .

"If the measure recommended should be adopted, it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which would follow, involving the dearest rights of all,—the rights of conscience.

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents.

"If a solemn act of legislation shall, in one point, define the law of God, or point out to the citizen one religious duty, it may, with equal propriety, proceed to define every part of divine revelation, and enforce every religious obligation, even to the forms and ceremonies of worship, the endowment of the church, and the support of the clergy."

Not Toleration, but Inalienable Rights.

In contrasting conditions in America with past governments, Dr. Philip Shaff has well expressed the meaning of the inscription on the reverse side of the great seal of America, "A New Order of Things." He said in "Church and State in the United States" (page 14):

"Toleration is an important step from state churchism to free churchism. But it is only a step. There is a very great difference between toleration and liberty. Toleration is a concession which may be withdrawn. It implies a preference for the ruling form of faith and worship, and a practical disapproval of all other forms. . . . In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right."

Such was the reply of the children of the fathers of the country, but with no agitation on the necessity of safe-guarding our liberties and with persistent agitation on the part of those who were clamoring for religious legislation, the minds of the grandchildren have become changed.

The Other Picture.

In 1863, the National Reform Association was organized, and held its first convention in Allegheny, Pa., Jan. 27, 1864. Its object is thus declared in the second article of the constitution then adopted:

"The object of this society shall be to maintain existing Christian features in the American Government; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian

nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

The organ of that association in its issue of July 7, 1884, declared:

"Patriotism as well as piety demands a return to a strict compliance with the fourth commandment, as well as other divine requirements affecting the nation."

Certainly it will not be denied in the face of these and hundreds of other evidences which might be adduced that the National Reform Association demands that the *religious Sabbath*—and there is no other, whether false or true—shall be enforced by law.

In the years 1885-87, the devoted band of accomplished and earnest women organized into the Woman's Christian Temperance Union, was wooed and won by the National Reform Association, and as a result introduced a new department into its work, for "the promotion of Sabbath observance, co-operating with the National Reform Association."

Again in its national convention of 1887, the W. C. T. U. declared:

"The Woman's Christian Temperance Union, local, state, national, and world-wide, has one vital, organic thought, one all-absorbing purpose, one undying enthusiasm, and that is that Christ shall be this world's King; yea, verily, this world's King in its realm of cause and effect,—King of its courts, its camps, its commerce,—King of its colleges and cloisters,—King of its customs and constitutions. . . . The kingdom of Christ must enter the realm of law through the gateway of politics."

And in 1888, the following:

"Christ and His Gospel, as universal King and code, should be sovereign in our government and political affairs."

No better reply need to be made to the above sentiment than that uttered by the United States Senate in 1829:

"Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

We are glad to know that in this present current year they had nothing to say. Would to God that we might hope that they were seeing the evil of the movement to which they have given their support.

The American Sabbath Union

was organized in 1888, formed of the great evangelical denominations. Its object, "To preserve the Christian Sabbath as a day of rest and worship." It has its branches in every state in the Union. Along this same line the Young People's Society of Christian Endeavor has been made to speak. Later on various labor unions in different parts of the country have also given their attention to the movement, tho we believe as a general thing the movement has not been approved by many of the workmen.

The effect of these religious combinations in politics and upon civil authorities was seen in 1892 and 1893. In February of the former year the Supreme Court of the United States, in the Trinity Church case, declared, contrary to the principles which gave birth and existence of the government, that "this is a Christian nation."

The next year the legislative and execu-

tive branches of our government passed the Sunday-closing act pertaining to the Chicago World's Fair, thus deciding a religious controversy, and committing the government to religious legislation, the opposite picture to that presented in 1829 and 1831.

Further the mighty force which has been enlisted into the service of evil, conscientiously tho mistakenly, has been the two great federations which have spoken during the last year, the one the American Federation of Protestant Churches held in New York last autumn, the other the American Federation of Catholic Societies held in Buffalo last summer. Both of these have spoken emphatically in regard to the matter of preserving the Sabbath by law.

Certainly in the face of these things there is fair prospect that the movement will succeed, and the prophecy be fulfilled that this country shall speak with a dragon voice.

[The influence of this nation upon others will be considered next week.]

REPHIDIM.

MRS. E. G. WHITE.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the Lord, and pitched in Rephidim; and there was no water for the people to drink. . . . And the people thirsted for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?"

It was by the express command of God that the children of Israel encamped at Rephidim. He knew of its lack of water, and He brought His people thither to test their faith. But how poorly they proved themselves to be a people whom He could trust. Again and again He had manifested Himself to them. With a high hand He had brought them out of the land of their captivity, slaying the first-born of all the families of Egypt to accomplish their deliverance. He had fed them with angels' food, and had covenanted to bring them into the promised land. Now, when brought into difficulty, they broke into rebellion, and complained that Moses had brought them and their children out of Egypt that they might die of thirst in the wilderness.

The lesson is for us. Many think that in the Christian life they will find freedom from all difficulty. But every one who takes up the cross to follow Jesus comes to a Rephidim in his experience. Life is not all made up of pleasant pastures and cooling streams. Trial and disappointment overtake us; privation comes; we are brought into trying places. Conscience-stricken, we reason that we must have walked far away from God, that if we had walked with Him, we should not have suffered so. Doubt and despondency crowd into our hearts, and we say, The Lord has failed us, and we are ill-used. Why does He permit us to suffer thus? He can not love us; if He did, He would remove the difficulties from our path. Is the Lord with us or not?

But of old the Lord led His people to Rephidim, and He may choose to lead us there also, in order to test our loyalty. He does not always bring us to pleasant places. If He did, in our self-sufficiency we should forget that He is our helper. He longs to manifest Himself to us, and to reveal the abundant supplies at our disposal, and He permits trial and disappointment to come to us that we may realize our helplessness, and learn to call upon Him for aid. He can cause cooling streams to flow from the flinty rock.

We Shall Never Know

until we are face to face with God, when we shall see as we are seen and know as we are known, how many burdens He has borne for us, and how many burdens He would have been glad to bear, if with child-like faith we had brought them to Him.

The experience of the children of Israel has been put on record to help us. "These things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come." The Lord brought the children of Israel into trying places to test their faith. He had promised to lead them into the promised land, and if they had waited patiently for Him, reviving their faith by recounting His great goodness and wonderful works in their behalf, He would have shortened their test. But they forgot their Leader. Murmuring and complaining, they vented their wrath upon Moses, forgetting that their emergency was God's opportunity.

Do not imitate the conduct of the children of Israel at Rephidim by showing unbelief when brought into difficulties. "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it."

God's Love Is Revealed

in all His dealings with His people; and with clear, unclouded eyes, in adversity, in sickness, in disappointment, and in trial we are to behold the light of His glory in the face of Christ, and trust to His guiding hand. But too often we grieve His heart by our unbelief. Our faith is short-sighted and we allow trial to strengthen our natural tendency to distrust. Brought into straight places, we dishonor God by murmuring and complaining. We should seek instead to help those in need of assistance, those who are seeking for light, but know not how to find it. Such have a special claim on our sympathy, but how often, instead of trying to help them, we pass by on the other side, intent on our own troubles.

God loves His children, and He longs to see them overcoming the discouragement with which Satan would overpower them. Do not give way to unbelief. Do not magnify your difficulties. Remember the love and power that God has shown in times past. He "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"O thou of little faith, wherefore didst thou doubt?" Christ has proved Himself an all-powerful helper. He knows all about our trials, and in the hour of need can we not believe that He is as willing to help as in times past? No amount of tribulation can separate us from Him. If He leads us to Rephidim, it is because He sees that it is for our good. If we look to Him in trusting faith, He will turn the bitterness of Marah into sweetness. His word to us is, "I am with you always, even unto the end of the world."

THE HANDS HE USED.

My hands were filled with many things,
Which I did precious hold
As any treasure of a king,
Silver, or gems, or gold.
The Master came and touched my hands,
The scars were in His own;
And at His feet my treasures sweet
Fell shattered one by one;
"I must have empty hands," said He,
"Wherewith to work My works through thee."
My hands were stained with marks of toil,
Defiled with dust of earth,
And I my work did oft-times soil,
And render little worth.
The Master came and touched my hands,
And crimson were His own;
And when, amazed, on mine I gazed,
Lo, every stain was gone!
"I must have cleansed hands," said He,
"Wherewith to work My works through thee."
My hands were growing feverish,
And cumbered with much care;
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came and touched my hands,
With healing in His own;
And calm and still to do His will
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works through thee."
My hands were strong in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine:
The Master came and touched my hands,
And mighty were His own;
But mine, since then, have powerless been,
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works through thee."
—Edith G. Cherry.

GOD WORKS BY MINORITIES.

THIS, says Professor Phelps of Andover, is one of the great principles of God's working in the affairs of His kingdom. He works with minorities who are working for Him. "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." Go out against them. The Lord will be with you.

The history of the church is full of illustrations of this law of divine procedure. Dip into it anywhere, and you come upon this divine strategy. Napoleon thought that he knew the world well. He had studied the history of great empires, but he said it was an explicable mystery to him that Christianity, beginning as it did with a few fishermen of the feeblest nation then on the globe, should in his time have risen to be so much more mighty than his own conquests, which

had almost all the armies of Europe to back them.

It was God's way of working with minorities who are working for Him. When the church became corrupt, and needed reform, the same thing was repeated. A few earnest men who were hunted like wild beasts, in a few years shook the world. The battle was not theirs, but God's.

An old saying of the German Reformers, which a modern reformer has untruthfully claimed as his own, was, "One, with God on his side, is a majority." On a certain occasion the Lord encouraged His people with these words: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." 2 Chron. 20:15. This was the favorite text of Sir Fowell Buxton. He once wrote to his daughter that she would find his Bible opening of itself to the place where this passage occurs. This text it was which gave him courage to move in the British Parliament for the emancipation of slaves throughout the British Empire. When he entered on that conflict he stood almost alone; when this bill was first read in Parliament it was received with shouts of derisive laughter. But he bethought him of this text, and he began his speech, saying:

"Mr. Speaker, the reading of this bill is the beginning of a movement which will surely end in the abolition of slavery throughout the British dominions." The old Hebrew prophet never said a truer word. Sir Fowell knew it, for the battle was not his, but God's.

The same phenomenon was witnessed in the first attempt to establish American missions among the heathen. When one of the early meetings of the American Board was held at Bradford, Mass., less than twenty persons were in attendance, and they were hooted at by boys on the piazza of the hotel where they were in session. Barely sixty-five years have passed, and at a recent meeting of that Board in Providence, five thousand strangers from abroad were present, and two churches were filled with eager friends.

When the first American missionaries reached India, the English Government refused them a landing. "Go back," was the imperious order; "Go back, in the ship in which you came." In the General Assembly of the Church of Scotland, when it was first proposed to send the Gospel to the heathen, reverend clergymen declared against the fanatical scheme. They said that "the heathen were a contented and happy people, and that it was no business of Scottish Christians to disturb them." And this in the face of our Lord's express command, "Go ye into all the world, and preach the Gospel to every creature." Not a century has passed since that time, yet now all Christendom rings with congratulation over the achievement of Christian missions; and no other class of men is so reverently canonized in the affections of the church as her missionaries to the heathen world. This is the fruit of God's working with minorities who were working for Him.—*The Presbyterian*.



THE GREAT SALVATION

By GEO. W. REASER.

THE EARNEST OF THE SPIRIT.

WHO also hath given us the earnest of the Spirit," writes the apostle to the church at Corinth. Some one will ask, "What is the Spirit?" Our reply can be suggestive only. The Holy Spirit is the life, the energy, of God, manifested in creation, in redemption, and in upholding the universe. It is the omnipresence of the Father and Son. Abundant Scripture foundation for each specification in this definition has been supplied in preceding articles. This article will be a brief study of the office work of the Spirit in the great plan of salvation.

"Verily, verily I say unto thee," says the Saviour, "Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." It is evident from this that not a single soul will be saved from this world except by the operation and transformation of the Holy Spirit. The leopard can not change his spots, nor the Ethiopian his skin; no more can those who have been accustomed to do evil, do good. There *must* be the exercise of *creative power* in the marvelous transition from sinner to saint, from impurity to purity, from darkness to light, from fallen nature to divine nature, from cursing to praising, from hatred to love, from being without God and without hope in the world to sonship and the full assurance of hope, from the family of Satan to the family of God, from death to life, from shame of sin to glory in Christ Jesus, from every form of wickedness to perfection of character.

The First Step.

Jesus said that when the Spirit was come, He would reprove the world of sin, and would, at the same time, lift up a standard of righteousness. The first step toward being born into the kingdom of God is to be *convicted* of sin. When the Word of God is presented, pointing out sin, the Holy Spirit is present to perform its office work of convicting of sin. If the convicted one will yield and confess, then the Word and the Holy Spirit will point him to the only Source of remedy for sin—the *Sinless One*—the Saviour of men.

Consider the work of the Spirit on the day of Pentecost. First, the apostles were all filled with the Holy Spirit,—an essential preliminary to that which was to follow. This infilling they acknowledged to be the fulfillment of the promise of Christ. They then lifted up the crucified One, the sense of guilt was fastened upon their hearers by the Holy Spirit, and when they were thus "pricked in their hearts," they cried out, "Men and brethren, what shall we do?" Peter gave ready answer, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls."

Here was a multitude of souls saved, who would have been lost without the operation of the Holy Spirit upon their hearts; for it is God's special appointed Agency to convict of sin, to lead to repentance, and to point to the only Source of cleansing for sin. But the promise was not limited to the day of Pentecost. It is "to you, and to your children, and to all that are afar off." This same Spirit seeks an entrance to the heart of every man who comes into the world. The only thing that can possibly prevent conversion is barring the door of the heart against it, and refusing its gracious invitation.

After receiving the operation of the Spirit to full conversion, this Agency in the plan of redemption witnesses in our hearts,—in harmony with the Word,—that we are

Adopted into the Family of the King

of the universe, with Christ as our Elder Brother, and we *joint-heirs* with Him, and *all* of the privileges and eternal blessings

LIVING WATER.

IN Christ there is no desert spot;
No wilderness of want and wo;
The solitary place is glad,
For living fountains ceaseless flow;
The thirsty ground becomes a pool;
On barren soil rich verdure grows,
And all the land doth smile and bud
And blossom e'en as Sharon's Rose.

ELLA CORNISH.

which accrue to that family are ours. When the Spirit thus comes, it is an "earnest"—part payment in advance—of our inheritance, and by it we are "sealed unto the day of redemption." This is the Christian's life-insurance policy, purchased, and all of the premiums paid in advance, at the cost of the life of the Son of God. It can never "lapse" as long as our faith holds the Spirit in our hearts. It "loadeth us with benefits" *daily*, and not only insures us in *case of death*, but in the ultimate, is a guarantee *against that death* most to be dreaded, and which should be the most studiously avoided—"the second death."

This same policy will, on the same basis, provide for our dependent ones, after our decease. If some insurance company could furnish an absolute guarantee of "benefits" to policy holders during life, and *full benefits* to the one insured *after death*, men who were convinced of its stability would eagerly insure. The Lord offers an "absolute policy" with all these desirable features. It is, in a sense, a "mutual benefit policy," for, while it gives the insured eternal benefits, the Lord experiences infinite joy in bestowing the benefits upon the policy-holders.

[The next article is entitled, "Grieve not the Spirit."]

THE Bible is the great family chronicle of the Jews.—*Heine*.

RESULTS OF PERVERTED APPETITE.

THE gifts of God to man are all good and intended to promote his highest welfare and happiness. But fallen and degenerate man has perverted and abused many of these and turned them into forms of positive evil. The wine which cheers is no longer sufficient for his depraved taste and appetite, and he doctors and drugs and sharpens it until it is no longer wine, but a deadly poison. The very indulgence no longer satisfies, but makes all the stronger the ever-growing desire.

The Bible condemns unequivocally all forms of intemperance and dissipation as an enemy to health, fortune, and character. To each of these it is an enemy precisely according to the degree to which it is carried. As the man of dissipation often makes his appearance in public, his course is marked, and his character is quickly decided by general opinion according to the line which he is observed to pursue, and he soon dwindles into utter insignificance. By vicious excesses and criminal pleasures, he incurs disapprobation or contempt.

The fair prospects which his friends had once entertained of him die away in proportion as his idleness or extravagance grows, and the only hope that remains is, that some fortunate incident may occur to check his career and reclaim him to a better life. In the meanwhile the respectable, while they may smile at his follies, studiously avoid his company. In his own special class, and among his brave companions, he may be admired, but in the world, he is of no significance or consequence whatever.

Health, the most valuable of all temporal blessings, is readily sacrificed at the shrine of indulgence. No constitution can long withstand the disorderly living, the reckless indulgence into which intemperate habits draw those who become victims to them. Hence the shattered and debilitated body, and the premature old age. The native vigor and sprightliness are melted down by effeminacy and sensuality. The spirits are weakened, enervated, and the man, no longer able to resist, is lost forever.

Against no other sin has the Bible presented so many warnings as the sin of intemperance, or affirmed more positively its punishment. In its description of Salome's indecent dance before the drunken court, it marks how lust and strong drink have always gone hand in hand, and how it is the inspiration and the fruitful cause of almost every other crime. The story of Noah, in the first book of the Bible shows us the age-long impetus that this curse has gained, a curse that since that day has ever been growing in strength and volume until now it abounds almost everywhere. As to Paul's prescription to Timothy which so many moderate drinkers are so fond of quoting, we may well wait to drink wine till we have a Paul to prescribe, and are sure that we are Timothys. No one has more strongly condemned wine drinking, when used as a beverage, than this same apostle.

No man can be a free man who is brought under subjection to this vice. Vice is, in-

deed, inconsistent with liberty, for it deprives its victims of all power of free choice, by bringing them under the domination of passions and habits. On the contrary, religion and virtue address themselves to reason. They call us to examine well every side, to think well of the consequences of our actions, and before we take any step of importance, to compare the good with the evil which may result from it. He, therefore, who follows their dictates acts the part of a man who freely consults, and chooses for his own interest.

But vice can make no pretensions of this kind. It awaits not the test of deliberate comparison and choice, but overpowers us at once. It hurries us with the violence of passion and captivates us by the force of unreasoning impulse. Reason may remonstrate, conscience endeavor to check him, but all in vain. Having allowed passion or appetite to gain the ascendant, he has thrown himself into the midst of a torrent, against which he may sometimes faintly struggle, but whose impetuosity still bears him along. Instead of being a free man, he is not master of himself. He does not go, but is driven, tossed, and impelled, like a ship driving upon the rocks. He that committeth sin is the servant of sin. No man who has once given rein to his appetites and passions can tell how far those may carry him.—*Christian Work.*

ARISE AND SHINE.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

THE sun rises, and shines, rejoicing as a strong man to run a race. In like manner every child of God at this time is most earnestly commanded from on high to arise and shine; and, strong in God and in the power of His might, to run the Christian race with rejoicing. God will furnish the light in overflowing abundance, He only wants us to trim our lamps and become clear, unspotted *light-bearers*.

The believer and the church must become unspotted from the world—without spot, wrinkle, or any such thing—before they can shine with undimmed brightness amid the last generation, and thus lighten the earth with God's glory. It is such a people and church that Christ will have, right here in the midst of gross darkness, when He comes to make up His jewels, giving them the final polish of immortality.

Dear reader, do not forget for a moment, that the Lord says to you, "YOUR light is come." It is for you. It is the best gift that Heaven has to offer. It is the sum of all good things. God wants you to take it. O, how willingly He will give it to you, when the conditions are met. It awaits your demand and reception. It is the fulness of the Spirit. It is Jesus coming into you, and making your heart His lasting home. He will cleanse the soul-temple. He will drive out all foes, and break down all idols. He will bring all His graces in, and rule in every thought and purpose of your soul. Then you will shine without constraint or

effort, and the people around you that sit in darkness will see great light, whether they will heed it or not.

But some souls will surely come to thy light, when the glory of the Lord shall be seen upon thee. Then, in all holy conversation and godliness, you will be looking for, and hastening unto, the coming of our dear Lord to take us Home.

H. A. ST. JOHN.

TO BE offended with unbelievers is to show that you are not yourself quite sure of the faith to which you would compel them.—*Marie Corelli.*

BEING LIGHTS.

BEING lighted is never the end of the Christian's life; not even being lighted from above. Being "lights"—that is the end. The moon is bright when it happens to be in a bright place; when the earth comes between it and the sun, it is dark. There are moon-light Christians who are bright enough when lighted by God's manifest favor, but if the darkness of earth—a sorrow or a burden—rises between them and God, they are black and dark. . . . Christ would have us so "dwell in the light" that we may become "children of the light," in whom there is "no darkness at all."—*Selected.*

An Important and Typical Meeting---No. 3

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

THE MEANING OF SUNDAY LAWS.

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

Compulsory Sunday Observance.

REV. E. M. Deems, D.D., of Hornellsville, addressed the convention on the subject of "Personal Responsibility in My City, County, or Local Community for the Sabbath," and dwelt upon the question of the how, when, and where, with reference to personal responsibility and obligations. What had been done for the Lord's day was encouraging, and every man should be more bold, more efficient, more determined in taking a personal stand both in private and public life, for the preservation of the Christian sabbath. Keep the matter of the observance of the sabbath before the people. "Agitate, agitate, agitate," he said, "and finally success will crown your efforts. I am one of the few of those old-fashioned Puritanical lovers of the sabbath day still left, and no Christian civilization can endure without the Christian sabbath!"

Protected and Perpetuated by Civil Power.

Rev. Mr. Deems was followed by Rev. H. S. Southall, pastor of the Centenary Church of Elmira. "The Moral Effect of the Sunday Crusade in Elmira," was his theme. He thought it was too early, we were too near the scene of the struggle for compulsory Sunday observance to rightly comprehend its far-reaching effect. One great effect, however, was that the people would begin to realize what the law said and what it meant, and that it meant what it said. The crusade has created a wholesome respect for law. The fight for the supremacy of the Sunday law had "compelled" many hundreds of people to have a wholesome respect for the law—"for the Sunday law of the state of New York." It had revived the true meaning of the word "sacred." A lack

of reverence was everywhere in evidence. The moral effect was "to teach the young men and the young women that there is such a thing as reverence and sacredness as applied to the sabbath, and it has revived their sense of obligation." The result of the crusade had been to teach the community the essential preeminence of moral and spiritual forces, and that there was something else in this world beside "work, money, and eating and drinking." The sabbath was one of the means of maintaining and cultivating the higher moral and spiritual nature. Therefore the sabbath must be protected and perpetuated by the civil power. For "no sabbath, no worship; no worship, no reverence; no reverence, no civilization; no civilization, no government." We have taught the people that, in order to properly develop all these necessary things to our well-being, there must be due regard for the sabbath.

Law-enforced Reverence.

"The result of the crusade has, to a large extent, given the ministry the true position which it should assume on this question; it has given the community to understand that the ministry in a sacred calling are the true custodians of the moral welfare of the people. We have taken our proper place, and should fear not criticism, nor be turned aside from the path of duty by the butt of ridicule everywhere assailing us. We are responsible for the moral welfare and spiritual uplifting of the people; we have quickened the moral palate, quickened the moral respect of the degenerate. It has been like the 'gold cure.' The effect of the Sunday crusade has toned the people up, proved to be a splendid nerve-tonic for the morally degenerate. All, including the most degenerate inhabitant, have been morally benefited in an increase of reverence for the law, for the clergy, and for God! It has added momentum to every good word and every good work; it has been a great and far-reaching victory for the moral forces in the civil."

(Continued on page 15.)



CHRIST THE LIVING CHANNEL OF HEALTH AND HEALING.

"I am come that they might have life, and that they might have it more abundantly." John 10: 10.

THE plan of salvation is a life-giving, healing plan. The whole purpose of Christ's work in behalf of humanity was "that they might have life, and have it more abundantly." God's Word is life and spirit to those who receive it. John 6: 63.

Christ is the Fountain of spiritual life for our fallen world; and the reason we have so little of His life is that we doubt its reality and refuse to co-operate with the Life-giver. Says the Master, "Ye will not come to Me that ye might have life." John 5: 40.

There is life in light, death in darkness. The light that shines forth from the word of revelation, in nature, or through the laws of health, contains life for all who receive it. Jesus said, "I am the Light of the world. He that followeth Me shall not walk in darkness, but shall have the *light of life*." John 8: 12.

"Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." John 5: 39.

Through Christ a flood of light is shed abroad in our dark world, light concerning the physical life, the mental life, and that greater and deeper light concerning the spiritual life—life everlasting. The light of these truths, brought to us by the revelation of God, contains life and health and healing in their respective spheres.

The living principles of truth are, as it were, leaves from the tree of life, which are for "the healing of the nations," in that they enable us to turn our practises from wrong channels into those of obedience and co-operation with the Life-giver.

In Contrast with the False.

"She said, If I may but touch His clothes, I shall be whole. And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of that plague. And Jesus, immediately knowing in Himself that virtue had gone out of Him, turned about in the press, and said, Who touched My clothes?" Mark 5: 28-30.

When this poor sufferer had been made whole, Jesus knew that virtue—healing power—had gone out of Him. What the suffering woman had received, the Master had given. And it is the same with each and every sufferer to-day. Whatever is received in the sick room in the way of health and healing, comes to us through the channel of our blessed Redeemer. Christ Jesus is the only source of life and health for fallen humanity. Those who seek for spiritual and physical healing at the hands of false and bogus

"healers" are sure to meet with bitter disappointment. Is it not the duty of every soul who has found the genuine fountain of healing to give the trumpet of truth a certain sound, that honest souls be not swept from their anchorage by the flood of deceptive teachings, false divine healers, "Christian Science," "Theosophy," "Spiritualism," "New Thought," etc., many of which are spreading throughout the country with prairie-fire rapidity. The day has arrived when we should unfurl our banners to the breeze with the truths of health and healing written thereon so plainly that the honest in heart may read and be saved from the many deceptions springing up on every side.

The Word of Life and Light.

"And the Word was made flesh, and dwelt among us." John 1: 14.

STEP UP HIGHER.

(Adelbert F. Caldwell, in *Wellspring*.)

If to-day you've made some progress,
Do not tire.

Sit not down!—upon the morrow
Step up higher!

If to-day you've felt a soul-growth,
Then aspire!

Loftier ideals still await thee,
Step up higher!

If you've seen the mountain summits
Tipped with fire;

Beyond are scenes aflame with glory,
Step up higher!

If you've heard the Master's whisper,
Then draw nigher.

There is offered life to him who
Steps up higher!

The Word of God, the channel of healing to the world, was "made flesh and dwelt among us." And there, in the person of Jesus, was a fountain of life and health. Everywhere He went He was found healing diseases and forgiving sin.

"Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life." John 8: 12.

There is life in the light that shines from the cross of Calvary. Every ray of divine light is laden with divine life. While God, in His love, because He is no respecter of persons, gives a certain amount of His healing ministry to both saint and sinner, yet the believer in Christ, the one who obeys the Healer's laws, is in personal communication with the unbounded resources of health and the infinite powers of healing that are bound up in Jesus—God's great gift to man. The divine way is the path of health and holiness. It is not enough to hold truth as a mere theory of the mind; it must reach the heart, transform the character, and find actual

expression in the life. "Sanctify them through Thy truth; Thy word is truth." John 17: 17.

We must become acquainted with God's way in our bodies. There is purifying power and sanctifying possibility in God's truth. The laws of health are God's ways in the physical man; and by diligent study and conscientious obedience we may so relate ourselves to God's ways that we shall experience for ourselves "His saving health," and through us it will be shown forth to the nations. It is by the aid of the light of truth that we come to know God, whom to know aright "is life eternal." John 17: 3.

There is health in His way,—the right way, the way of obedience,—while there is disease of the body and anguish of the soul, in the enemy's way, the wrong way,—"the way of sinners."

So the conscience ever admonishes the sin-sick soul, saying, "This is the way, walk ye in it." Isa. 30: 21. Likewise, physical pain all the while seeks to direct the transgressor back to the paths of obedience, saying, "You are in the wrong way; turn back to the path you have strayed from; cease your transgression." The trampling underfoot of truth, and the rejection of light is the crucifixion of life.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth." Jer. 33: 6.

The abundant revelation of God's peace and truth should precede and accompany the ministry of healing. We must first cooperate, to the full extent of our knowledge, with the healing power that God has placed within us, before we can consistently make requests for the manifestation of additional and miraculous healing in our behalf. In accepting the light of truth, we lay hold of the most powerful transforming agent in the whole universe. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

W. S. SADLER, M. D.

NO EXCUSE ALLOWED.

A SUCCESSFUL business man told me there were two things which he learned when he was eighteen, which were ever afterwards of great use to him—namely, "Never to lose anything, and never to forget anything." An old lawyer sent him with an important paper, with certain instructions what to do with it.

"But," inquired the young man, "suppose that I should happen to lose it, what shall I do then?"

"You must not lose it," said the lawyer frowning.

"I don't mean to," said the young man; "but suppose I should happen to?"

"But I say you must not happen to. I shall make no provision for such an occurrence; you must not lose it."

This put a new train of thoughts into the young man's mind, and he found that

if he was determined to do a thing he could do it. He made such a provision against every contingency that he never lost anything. He found this equally true about forgetting. If a certain matter of importance was to be remembered, he pinned it down on his mind, fastened it there and made it stay. He used to say, "When a man tells me he forgot to do something, I tell him he might as well have said, 'I do not care enough about your business to take the trouble to think of it again.' I once had an intelligent young man in my employment who deemed it sufficient excuse for neglecting an important task to say, 'I forgot.' I told him that would not answer; if he was sufficiently interested, he would be careful to remember. It was because he did not care enough that he forgot. I drilled him with this truth. He worked for me three years, and during the last of the three he was utterly changed in this respect. He did not forget a thing. His forgetting, he found, was a lazy and careless habit of the mind, which he cured."—*Selected.*

MISS HARRIET'S CORNERS.

'ROUND the restaurant table sat an agreeable little company, composed of some gentlemen, a lady, and a girl with a charming face and vivacious ways. Meal and conversation were proceeding pleasantly, until—the waiter upset a cup of chocolate in the girl's lap!

After an interval, during which chairs were thrust back, napkins flourished, and exclamations launched, the frightened waiter doing his best to repair damages, the flurry subsided somewhat and the party reseated itself.

"My dear Harriet," cried the lady, ruefully, "your pretty suit is ruined!"

"O, there are more in the shops," was the gay rejoinder.

The waiter having got a smile from the heroine of the accident, went off in a dazed condition. The gentlemen were staring silently.

"Now look here, Miss Harriet," began the man with white hair, recovering first, "tell us how you did it!"

"Did what?" mischievously.

"Kept your equanimity, when most women would have—well, no matter! I was looking right at you when it happened, and the corners of your mouth went back instantly in a smile and—"

"O, did you notice that?" asked the girl, suddenly interested. Then she checked herself, coloring. But the others scented a story and insisted, until Miss Harriet yielded, laughing.

"Well, since Mr. Pierce is so discerning—but really there is nothing to tell, you know. I had a new hat sent home once, the night before Easter. I was to sing in church, and that hat was the prettiest thing! O, don't be frightened,"—she laughed merrily,—"I won't describe it. In fact I never got very familiar with it, anyhow; for, when I left my room a moment, my puppy found it and had a personal interview with it.

"No, I didn't shake the puppy—he was a dear. I just dropped into a chair and contemplated the ruins.

"But presently I caught sight of my face in the dressing-table mirror, and—I forgot even the ruins! I was so shocked that I said right out, 'Is that you, Harriet Corey?' Why it was the most woe-begone, forbidding countenance—my mouth made a perfect capital U, turned upside down.

"It came to me that that was how I probably looked whenever things went wrong.

"Well, I experimented immediately. I made the corners of my mouth move back and up, and I decided that a presentable face was better than an Easter hat. And I concluded right there that when things went wrong, I'd at least see that the corners of my mouth stayed up.

"Really, you've no idea," she finished ingeniously, "how it helps when horrid things happen. You just can't feel cross and blue if you keep your corners right."

Miss Harriet, absorbed in her narrative, had been unaware of admiring eyes. Now her cheeks began to redden.

"It's better than controlling corners in wheat!" murmured Mr. Pierce.—*Christian Worker.*

A TEMPERANCE STORY.

A WOMAN entered a barroom, and advanced quietly to her husband, who sat drinking with three other men. She placed a covered dish on the table, and said, "Thinking ye'd be too busy to come home to supper, Jack, I've fetched it to you here." And she departed.

The man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish. The dish was empty. It contained only a slip of paper that said: "I hope you will enjoy your supper. It is the same your wife and children have at home."—*Selected.*

BE SIMPLE IN HOSPITALITY.

"I PRAY you, O excellent wife, not to cumber yourself and me to get a rich dinner for this man or this woman who has alighted at our gate, or a bed-chamber made ready at too great a cost. These things they can get for a dollar at any village. But let this stranger, if he will, see in your looks, in your accent, and behavior and will, that which he can not buy at any price in any village or city, and which he may well travel fifty miles and dine sparsely and sleep hard in order to behold.

Certainly, let the board be spread, and let the bed be dressed for the traveler; but let not the emphasis of hospitality lie in these things. Honor to the house where they are simple to the verge of hardship, so that there the intellect is awake and reads the laws of the universe.—*Ralph Waldo Emerson.*

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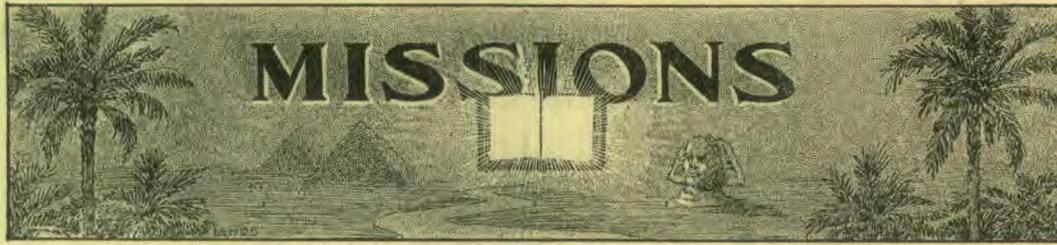
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Among artisans and shop-keepers generally business is carried on without any regular interruption. In some parts of the country the farmers rest half a day every fifth day—at times when their work is especially taxing upon their strength.

The Principal Holidays.

The principal holidays of the year are the New Year's season, the festival for girls on the third of March, the boy's festival on the fifth of May, and the emperor's birthday on November 3. The most popular religious festival comes in mid-summer, and is held in honor of the souls of the departed dead, who are believed to return to their former abodes during this time. Festivals at the various Buddhist and Shinto temples are common,

IV. WORK DAYS AND PLAY DAYS IN JAPAN.

It hardly need be said that the Japanese as a people possess a good degree of energy and thrift. The first sight of their shores bears evidence of this. Fishing boats throng the coasts; and every available plot of land is carefully cultivated, even steep mountain-sides being terraced to their summits, and verdant with growing crops. And a closer examination of the country, and a better knowledge of the people sustain the first impression.

Labor Methods.

And yet, in Japan, as elsewhere, varying standards seem to exist in different lines of work as to what constitutes a day's labor. To illustrate: The Japanese carpenter seems to have reached or even passed the goal of the eight-hour day. He begins work anywhere from half past seven to eight o'clock, spends considerable time in sharpening his tools, stops work three or four times in a half day for a smoke, and in cold weather frequently stops to warm himself at a fire of shavings. At the other extreme of the laboring class are the factory hands, often mere children, who work from early morning till night for a very small wage indeed.

One curious custom among some workmen in the Orient is that of concert work. It is interesting and amusing to see twenty or thirty men and women working a pile-driver with rhythmic movements, to the accompaniment of a kind of chant, in which all join. In this instance the unison of effort is nec-

yet this artistic, playful vein in their character lies very near the surface, which fact doubtless accounts for its having been discovered by foreigners earlier than their sterner traits. The cares of life seem to rest lightly upon them, and their highly developed artistic sense responds to all the beauties of nature. It is difficult for foreigners to appreciate their keen enjoyment of these. A Japanese will walk miles to see



Interior of a Japanese Shop.



Viewing the Cherry Blossoms.

essary. Not so, it would seem, in the case of a squad of railway section hands, all raising their picks at the same time and letting them fall together. It has been pointed out that this mechanical method of labor necessarily detracts from the excellence that results from more individual effort. But of course this method of working can only be applied to certain forms of unskilled labor.

The Artistic and Poetic.

The more recent history of Japan has convinced the world that the Japanese are to be taken seriously, and no longer regarded as "pretty, interesting, artistic little dolls or children, fantastic and whimsical." And

a display of red maple leaves in the fall, or a pond full of lotus blooms in summer. In April the resorts famous for cherry blossoms are literally thronged with sightseers. In June the morning-glories are at their best. Here in Tokyo there is one place famous for these flowers. Throngs of people come to see them in the early morning, and return home by way of the lotus pond, to feast their eyes on the pink and white beauties that stud the surface of the water. The full moon on a clear night offers attractions that draw many admiring spectators, and furnish the topic for many a poem.

With this keen appreciation of the beauties of nature, it is natural that the people should be much given to outdoor excursions and pastimes. Long trips are made on foot to noted shrines, and to places famous for their scenic beauty. Frequent outings to parks and groves are planned for the school children. Old and young of all classes seem to enjoy such recreation very much.

But for all this, and with all their holidays and festivals, the Japanese really have few true rest days; for there is no weekly Sabbath. Workmen in factories and other establishments are allowed two rest days in a month, commonly the first and fifteenth days, regardless of the day of the week.

but the time of these varies for different temples.

Until the early days of the present era, the Japanese reckoned time by the old lunar calendar, still in vogue in China, and in the rural and more remote parts of Japan. The beginning of this year occurs in February, several weeks after the rest of the world have begun a new year. The year is composed of twelve lunar months, with an occasional intercalary month. The months have no specific names, but are known by their numbers.

Lost Account of the Week.

It has already been observed that the Japanese have no weekly rest day. And it is interesting to note that until their recent contact with Europeans, they had practically lost all account of the week. Yet there are customs and traditions which prove quite conclusively that they once had a knowledge of the week, and observed a weekly rest day or holiday. Among physicians it was common to prescribe a course of medicine for one *mawari*. The literal meaning of this word is "a turn; revolution; rotation;" but as used above it meant, and still means, "one turn or a period of seven days." It is also said that among priests a similar period of seven days was assigned to the

performances of certain ceremonies and prayers. There is also a tradition among the people that in ancient times their ancestors observed a rest day or festival once every seven days.

But the most remarkable and convincing proof on this point pertains to their old calendar. In their calendars as issued from year to year, from time immemorial the Chinese character for the sun was written in regularly recurring intervals of seven days. The reason for this became lost, even to scholars. But in time, when the Japanese came in contact with Europeans, and compared calendars, the days in their calendar to which the character for the sun was attached were found to coincide exactly with Sunday, the first day of the week. The candid reader is left to decide the bearing of this remarkable fact upon the "lost time" question.

Early in the present era the Japanese government adopted the Julian calendar; and with this change came the complete recognition of the week. Specific names were attached to the days of the week. The first day of the week was named for the sun, the second for the moon, as in our calendar. The remaining days were named for the planets Mars, Mercury, Jupiter, Venus, and Saturn, in the order given.

Sunday in Japan.

Through contact with foreigners, it has come about that Sunday is observed as a sort of legal holiday or "civil sabbath." All schools are closed on Sunday. Also all government offices, and such government establishments as the arsenal in Tokyo and the government paper mills at Oji; but the work in these is continued on Sunday when urgent. But with these and similar exceptions, the work-a-day world in Japan pays little attention to the "venerable day of the sun," except that the day is coming to be regarded as a day of recreation and pleasure. It is said that the Sunday receipts of theaters, restaurants, tea-houses, and other resorts in the cities, are twice what they are on other days. The day is often chosen for celebrations and other large gatherings. The triumphal procession of the army through the streets of Tokyo after the war was set for a Sunday.

When the missionaries came to Japan with the Gospel, the Japanese had no weekly rest day, as has been shown. Under existing conditions a low standard of Sunday observance has been accepted or tolerated in the churches. Sunday is observed much as it was during the early centuries of the Christian era. Japanese Christians commonly attend church on Sunday, but, having done this, the great majority then feel free to carry on their usual work. It is exceptional for a Christian shop-keeper to close his shop on Sunday. Even among the native pastors the standard is surprisingly low. The case of a pastor sending out on Sunday morning to buy bread for communion service will serve to illustrate.

Wanting a Divine Command.

Some of the leaders in the churches, both natives and foreigners, are quite exercised

over the situation; and a few years ago an organization was formed, called the Japan Sabbath Alliance, having for its object the furtherance of Sunday observance. The principal obstacle met has been the indifference of the native believers. The chief drawback in the furtherance of such a work is the lack of a divine command for Sunday observance.

And not only this, but the people are being taught the binding obligation of the fourth commandment, just as it reads. And a little company of believers has been brought out to observe the true, seventh-day Sabbath. Literature on the subject is being circulated, and personal work is being done, to turn the people from every false way to the obedience of all God's commandments. This work has had a small beginning, but it is growing like the mustard of the parable. It is a work of faith, as the Lord's work always is; and so we are confident of the final triumph of truth over error in the Land of the Rising Sun.

F. W. FIELD.

OUR WORK AND WORKERS.

OCTOBER 13, eight members were added to the church at Stanley, N. D.

FIVE persons were baptized at Pasadena, Cal., November 10, by Brother G. W. Reaser.

OCTOBER 27, two persons were baptized at Kansas City, Kan., at the close of the morning service.

LAST week the regular SIGNS list increased 1,024 copies, making an increase in three weeks of over 2,000.

NINE members have recently united with the church at Thief River Falls, Minn., where Brother J. F. Anderson is laboring.

A CHURCH was recently organized at Lucky, Ark., by Brother H. Clay Griffin. The brethren have also erected a house of worship.

ON Sabbath, November 17, four persons were baptized by Elder Hanhardt, as a result of the German tent effort in Jersey City, N. J.

TEN have accepted the truth at Thief River Falls, Minn., during the summer just closed, through the labors of Brother John F. Anderson.

AT the last quarterly meeting of the church at Stevens Point, Wis., three members were added. They were baptized by Brother F. F. Peterson.

AT Holton, Kan., about twenty-five have taken hold of the truth, and the interest is still good. The laborers are A. E. Ogden and L. F. Trubey.

TWENTY-FIVE new Sabbath-keepers are reported in the Kansas Worker, as a result of meetings held at Holton, by Brethren A. E. Ogden and L. F. Trubey.

THE Northern Union Reaper says: "Five have accepted the truth at Clifford, N. D., during the past summer as the result of Martin Olson's labors."

AT Peoria, Ill., on the 10th ult., twelve candidates were baptized by Brother W. D. Parkhurst. These were mainly the fruit of home missionary work by the church.

THE annual meeting of the Nebraska Conference will be held December 24-31. The notice in the conference organ does not state the place. It is probably College View.

IN all there have been one hundred and thirty-five baptized members added to the church in New York City during the year. A Swedish church of about twenty-five members has been organized. In South Brooklyn the interest has been very good among the Scandinavians, twelve of whom have accepted the truth as a result of a tent effort.

BROTHER C. A. Pedicord baptized three persons in the Ohio River recently. Two united with the Cincinnati church and the other with the church at Hamilton, Ohio.

SIX willing souls were buried in baptism at the South Side church, Chicago, Sabbath, October 26, by Brother Williams. A few weeks later five more were baptized by L. D. Santee.

THE church at Vernon, Southern California Conference, has increased so much that it has been found necessary to enlarge the house of worship. An extension of 34 by 24 feet has been added.

MEETINGS held at Cats, Ark., by Brother V. B. Watts, have resulted in twenty-seven converts to the truth, and when he reported to the Record, he was contemplating the organization of a church.

IN nearly every conference and state paper that we see are reports of those who learn the truth through reading the SIGNS and other literature. Are you doing all you can to sell, loan, and give these truth-filled books and periodicals to your neighbors?

RECENTLY three candidates were baptized at Stevens Point, Wis., by F. F. Peterson. Two of these are young people who have given up home and home ties to fit themselves for service in the great needy harvest field.

FOUR new churches have been organized in New Jersey during the last year, making the number of churches in the conference eighteen, with a total membership of 491, a gain of 51 from January 1 to September 30, 1906.

AT a mass meeting recently held in the Majestic Theater, Grand Rapids, Mich., Prof. J. G. Lamson spoke against Sunday legislation. The meeting was an enthusiastic one, the address well received and well reported by the city paper, the Grand Rapids Herald.

THE first Italian Seventh-day Adventist Church in the United States was organized November 17 in New York City, with a membership of ten. Among them are two highly educated men, one formerly a Methodist minister. This is the result of the labors of Brother Zecchetto.

BROTHER F. C. Gilbert and his associates are doing a good work among the Jews of Boston. They report encouraging progress. A monthly paper, Good Tidings of the Messiah, is published in the interests of the work. The subscription price is 25 cents a year. Address, Good Tidings of the Messiah, 105-107 Staniford St., Boston, Mass.

THE Elmira (N. Y.) Evening Star of November 1 contains a column-and-a-half report of an address on "Christian Liberty in the Civil State," by Brother K. C. Russell, chairman of the International Religious Liberty Association. He was greeted by a large audience, and gave special attention to the Sunday-law agitation of the New York Sabbath Association in that city.

DO OUR readers realize the real missionary work that can be carried on through regular correspondence? A sister in one of the central states spends a large share of her time corresponding with isolated ones, encouraging and instructing. Any worker could give names of many who have few if any church privileges, and who would appreciate good Christian letters, and be greatly helped by being thus remembered.

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FRANCE AND THE VATICAN.

THE war seems to be on in earnest between the Vatican and the French Government. The *New York World* reports in a despatch from Paris, November 10, that the prelates of the church are very outspoken in their antagonism. For instance, at a meeting of Catholic lawyers at Perigueux, Mgr. Delamaire, coadjutor to the Archbishop of Cambrai, who presided, announced that it was the duty of all Catholic priests throughout France to hide the portable treasures preserved in the churches before December 11 next, when the law of separation goes into effect.

The bishop openly exhorted all French priests to preserve the sacrament in the tabernacles and to remain in the churches until expelled by military force.

"As to the sacred vases and other articles used in the ceremonies of the church," the bishop said, "the parish priests must cause every one of them which is not inventoried to disappear."

As to the treasures of the fabriques, the prelate advised them to present some sort of an account to the representatives of the government in order to prove their honesty, but strongly advised them to get away with the cash on hand and to answer all questions of the government officials in such a way as not to reveal the whereabouts of the safe, the keys, and the bonds possessed by their churches.

Speaking of the present situation of the church in France, the same prelate said: "The time has now passed for philosophy. War has been declared, and the enemy is at the gates. It is necessary to adopt an energetic plan of offensive. Let us attack Clemenceau and his gang; let us strip them all off and show to the world the turpitude of their action. No quarter shall be given."

The French ministers, it is said, will take action on this.

TOLD BY THEMSELVES.

THE stories of brigandage and municipal corruption in San Francisco are not made up by rival localities. The very worst representations come from the city papers and prominent citizens. Just now, however, as active investigation has set it, the air is full of recrimination on the part of rival politicians. A published statement by Archbishop Montgomery is significant as touching life in our large cities. It is pertinent testimony in evidence of the wisdom of God when He discouraged city building on the part of the people who, in replenishing the earth after the Flood, came to the great plain of Shinar and attempted to build the city and tower of Babel. The archbishop says:

"I do not believe that we are worse than other large cities, and if San Jose and the outside world generally regard us as being very bad, I suppose we have ourselves to thank for it. We have been making a rather ugly confession of our civic sins lately. But if the saying proves true in this instance that 'an open confession is good for the soul,' we must have good times ahead of us. The proposed investigation of our municipal affairs seems at the present moment to overshadow every other interest. We have suffered disaster from fire and earthquake, but are suffering far more just now from the exhibition we are making of ourselves before the world. We are losing the respect of those who came to our aid so generously in the hour of our need. As matters now are, I believe every well-wisher of San Francisco feels that the only way to retain our self-respect and regain the respect of others is to push the investigation as rapidly as possible to a conclusion."

We wish, however, to keep it before the people that during the two months or more after the fire,

while the saloons were closed, the city was remarkable for good order, as compared with any other period of its history. Even the administration and the police force, which openly sympathize with the saloon element, were compelled to acknowledge what was patent to all.

President Roosevelt, in an article in the *Century Magazine* for October, 1900, expressed the following sentiment: "In this country we are long past the stage of regarding it as any part of the state's duty to enforce a particular religious dogma." It is to be hoped that he will remember and honor this utterance when the time comes, as it surely will, when he will be called upon to affix his seal to any Sunday-enforcement law. For compulsory Sunday observance in any degree is the enforcement of a religious dogma. Nothing but religion ever made Sunday in any way distinctive from other days, and but for the alleged religious character of the day we would not hear any clamor for its enforced observance on any pretext whatever. The physical rest argument, the sanitary claim, and



Two of the Famous Swiss Guards of the Vatican.

the police regulation pretext are all mere subterfuges to veil the real purpose of the desired law. And this has been many times acknowledged by the religious advocates of the measure. Any purpose excepting a religious regard for the day could be conserved by resting on any other day of the week; but no advocate of a legal rest-day would consider for a moment the adoption of any day but Sunday. Why?—Because, as declared by a prominent Fresno pastor, the Sunday law "has its roots in religion."

Commander Robert E. Peary, in his search for the North Pole, has reached the highest point north, 87 degrees, 6 minutes, 203 miles from the pole. In his ship "Roosevelt," he met fearful and incessant storms, and suffered terrible privation. But no deaths are reported. Gales broke up the ice, destroyed his caches, where food was stored, and cut off communication with supporting bodies. On the return, his party was forced to eat eight dogs.

The man who pleads for a religious law or a civil law to protect a religious institution, either has little or no faith in God, or he does not believe that

God is back of the institution he seeks to have the civil law protect. Is Sunday of God? If so, it needs no law to protect it. It will stand because connected with Him, fed of His life. Is it not of God, then let it forever die. Jesus says, "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:13. Let it be supported by God's word if it be of God's word; if not, let it perish. Do not let it be used as an instrument of tyranny, intolerance, persecution.

Russia's Second Douma.—When the emperor dissolved the first Douma in July, he announced March 5, 1907 as the date for the second Douma. It is now reported that the government has fixed on December 30 for the elections of the new Douma. A circular has been sent to the various provincial governors, advising them of this decision, and instructing them to bend all their efforts to secure the election of government candidates. "Government candidates" are understood to mean at least "Regenerationists," and Constitutional Democrats are to be defeated. In view of the elections, doubtful points in the election laws are receiving governmental interpretation. Only actual resident house-owners will be counted as peasant electors. Persons of peasant origin, who are no longer residents of the villages will not be permitted to vote. This will exclude educated leaders of the peasant group, like Alladin and Annikin, who have been considered to be peasants, no matter how long they have been absent from the paternal village. Such educated peasants are usually extremely radical. The new rulings will also disfranchise sons who are not heads of households, even if they have passed the qualifying age of twenty-five. Thus in several ways the peasant suffrage will be restricted. Exiles will be held ineligible to stand as candidates. A similar ruling before the last Douma would have barred several prominent members. As a further limitation of the activity of leaders of the Alladin type, who travel from village to village educating the peasantry, Premier Stolypin has ordered the local authorities to prohibit non-residents from speaking at, or participating in, ante-election meetings in the cities or villages.—*The Public*.

Mutual Interest.—It is doubtful which of the two is more interested, the pope in America, or American politicians in the pope. Every opportunity that is offered, the pope takes occasion to express his kind interest in America, glad of the conditions that exist here and the progress the church is making; while at every seeming opportunity politicians seem to vie with each other to obtain his blessing; as for instance, one very active politician, who controls four or five great papers, raised a fund for the sufferers from the Vesuvius eruption, and received a letter from the pope containing the papal blessing, which has been widely circulated, evidently to obtain as much Catholic support as possible. The blessing, however, did not seem to tell much in a political way as the politician in question was badly defeated in a recent state election. The pope, of course, is doing all in his power to get the support of America. France, "the eldest daughter of the church," has split with the Vatican, and Spain, the faithful, occupies an exceedingly uncertain position just now. But the Papacy is doing good political work in making itself strong in the great western republic as well as in Protestant Germany. It seems to be the very irony of history that the so-called Protestant countries should now be the main support of the Papacy, yet so it is. It ought to tell to us that Protestantism is vastly different from what it was at the time of the Reformation.

The arms recently taken from the Cuban insurgents by the United States Government have been thrown into Havana Bay. A Havana despatch says, "Thousands of rifles and carbines were sunk in thirty fathoms of water from Morro Castle." But all the insurgents are not yet satisfied, as protection from depredations is asked by the people of three provinces.

THE MEANING OF SUNDAY LAWS.

(Continued from page 9.)

A Note of Discord.

The Hon. Charles R. Pratt, ex-judge of the Chemung County Court and eminent member of the Elmira bar, was the next speaker. His address was on "Sunday Laws and Official Responsibility for Their Enforcement." The judge frankly admitted that there was no divine command for Sunday observance. "It has no divine sanction. It grew up gradually among the early Christians as an appropriate occasion on which to meet together and celebrate the event that distinguished their cult from all others. Hesse, in one of the Bampton lectures, shows that up to the end of the fifth century, and even later, the two days were not considered to have any relation to each other. It was finally worked into the church calendar as one of the chief holy days." Judge Pratt, very carefully and in language not to be misunderstood, put Sunday upon a distinctly civil basis, and declared that "Sunday as a religious institution can receive no legal recognition." "It is manifest that the religious liberty of the Jew or the infidel would be violated by a compulsory observance of Sunday as a religious institution. Sunday laws, so far as they require a religious observance of the day, are unconstitutional, and can not be enforced." Judge Pratt put many things in the matter of regulating the public order and peace of the day within the domain of the police power, but always upon far different reasons than those given by the clergy generally who had preceded him. He proceeded with a very elaborate plea for the rights of individuals, and closed with these words: "You can not compel a man to rest unless he wishes to. You can not make man virtuous or pious by concurrent resolutions. But you can prevent others from interfering with the rest to which he is entitled, and you secure to him the uninterrupted observance of any form of religious worship or moral and spiritual refreshment desired, leaving others to do otherwise—so long as neither interferes with the others."

The writer can hardly refrain from relating that the reading of Judge Pratt's paper produced a marked and decided chilling effect upon the assembly! I need not point out the reason; it is obvious!

A Pandora's Box of Evils.

Then a question-box was opened by President Burrell, and proved to be a veritable "Pandora's box of evils" to those who were basing their demands for compulsory first-day Sunday observance upon a commandment of God that demanded the observance of the seventh day of the week. Here are some of the questions: "What divine authority can you give for the observance of the first day of the week?" "Have you not departed from the seventh-day Sabbath and supplanted it with the first?" There were many others of like import.

The replies to all questions were so wide of the mark that it is not necessary to relate them. Suffice it to say, that ambiguous replies to the questions enumerated were as follows: 1. By the authority of God (evidence was lacking). 2. There is no departure. One day in seven was required. No more.

And then President Burrell actually launched out in a tirade against a minority that was setting up an argument and a demand for a day other than that recognized by the great Christian civilization, and was advocating other plans and ways of converting the world and benefiting society than those so universally recognized by all authorities. That "little band" could not keep the seventh day on the round world; "could not locate the definite seventh day of the week;" and "could not accomplish anything," only to mar the uniformity of the Christian civilization, and desire of the peoples of earth. Striking a posture of emphasis and shaking his finger vehemently at some imaginary foe, President Burrell fairly thundered forth in deep tones:

"Do not stand out against the vast majority and mar the uniformity of the Christian civilization, but come over and join, close up the ranks, and work for a common end, the glory of God and upbuilding

of His kingdom, and save ALL FUTURE TROUBLE!"

Sad, sad, unutterably sad indeed, that men can not see the real spirit that is back of all such work and words as these I have faithfully chronicled. Well may the Angel of the Apocalypse, flying in the midst of heaven, give forth the clarion cry to the world: "Wo, wo, wo, to the inhabitants of the earth."



Post-Office and Court House, in Elmira, N. Y.

The Certain End.

Just before the afternoon adjournment of the convention Dr. Stanley read a letter he had just received from a state senator, in which the senator had requested him to draft a bill providing for a strict observance of Sunday by the railways, street railways, and the corporations of every kind, and promising that he would introduce it on the very first day of the assembling of the Legislature at Albany, and use his influence and utmost endeavor to see it passed if possible. The convention was elated by the news of the letter, and in a measure it renewed the ardor that had been so signally dampened by the address of Judge Pratt.

Then the convention adjourned to meet one year hence in the city of Oswego. Thus came and went



Statue of Filippo Giordano Bruno, an Italian philosopher, born 1548, died at the stake Feb. 17, 1600, because he was a dissenter from the Roman Catholic faith. From the time he was arrested by the Inquisition, in 1593, to his death, he was subjected to persecution and imprisonment. Under papal protest this monument was erected in 1889, on the spot where he met his death. The very spirit which put Bruno to death is in the Sunday-law régime.

the sixteenth anniversary of the New York State Sabbath Association. One more step has been taken toward the ultimate goal of the complete supremacy of the church over the state. What will be the next step? Time will tell.

I must not neglect to say that on the evening following the adjournment of the convention, Dr.

Burrell addressed a large audience in one of the largest churches of the city, upon "The Christian Sabbath." Herein he showed how we could "keep the first day on a round world and in all countries;" how "Sunday was the definite first day of the week;" and how all things could be accomplished in uplifting society and curing the evils of Christendom by an acknowledged uniformity in Christian practices and usages, and the universal acknowledgment of Sunday as the sabbath of the New Testament times.

So ends a true tale of what took place at Elmira, October 28, 29, 30, 31. Reader, you may draw your own conclusions; that is your right. But do not regard this recital of trivial importance. It is of national importance because the American Sabbath Union promises to carry these principles and these conditions, such as have had an apparent victory in Elmira, to every state in the union, until the very last analysis of religious legislation necessarily shall be reached, and a free people find themselves at last in the iron grasp of a religious despotism that acknowledges no boundary line, knows no limit.

While New Jersey is the recognized home and foster-mother of most of the great trusts and many other corrupt corporations, it has the credit of having a good Sunday law. Theoretically, it ought to counteract all the evils of such institutions, rather than to encourage them; at least that is the doctrine that is being advocated in California as an inducement for a state Sunday law. The Sunday law is to be the great purifier and disinfectant of all branches of society; but it has no undisputed testimonials from other states. Even Utah Mormonism sustains its Sunday law. New Jersey's Sunday law makes the buyers as well as the sellers of liquors amenable to the law, which is at least equitable; but all Sunday-closing laws make the liquor traffic and its auxiliaries legitimate six days in the week. How temperance advocates can favor legislation giving the business the dignity of legal support six-sevenths of the time is a mystery.

"Asia for the Asiatics."—Late advices state that the Japanese are working quietly in India to cultivate friendly relations between the two countries, and to instil Japanese sentiment regarding the problem of a general Asiatic cause. The Buddhists of the two countries are said to be exchanging visits, with a view to the encouragement of Hindu students to attend Japanese schools. Hindu students now in Tokyo have published an address, in which they appeal to India to heed the call of "Asia for the Asiatics." This means for the people of India to cast off the British yoke. It is also said that Japanese merchants are endeavoring to supplant British merchandise, now under boycott in India, with Japanese goods.

President Roosevelt has again taken his stand on the right of a workingman to resist the demands of a labor union. According to a Washington despatch in the *Woman's National Daily*, he has ordered a reprimand for Willis L. Moore, chief of the Weather Bureau, for his action in the case of a printer named Cooper in his office who had been expelled from the Typographical Union for not paying his strike assessments. It is said that Moore urged Cooper on two occasions to pay his assessments, but the latter refused, and was expelled from the union. Then Cooper was transferred to New Orleans, and he alleges that this action on the part of Moore was intended as a punishment for not complying with the demands of his union.

The play for religious support on the part of a politician was well illustrated in New York recently, when a prominent candidate for office, who runs several seven-day papers, with their special sensational and comic Sunday editions, told a company of people assembled before his residence that he had "no desire to make any political address on Sunday." And this is a fair sample of the politician's view of enforced Sunday observance—it is a vote-catching expedient.

THE SIGNS OF THE TIMES

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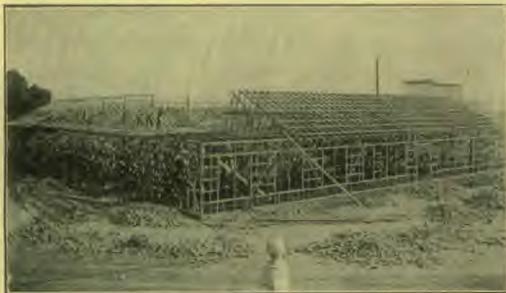
MOUNTAIN VIEW, CAL., DECEMBER 12, 1906.

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

Our next number will have some "Christmas" features which will be of interest, and we hope of profit.

There are but two more numbers in this volume of the SIGNS OF THE TIMES. We are glad to report a rising subscription list. There has been added during the last three weeks an aggregate of 2,000 subscriptions. This is good; push it on, and on, till the 100,000 mark is reached.

Our Thanksgiving number sold well in this valley. A few of our earnest workers went out from this church and found a ready sale. Two young ladies sold each twenty-five copies in about three-fourths of an hour in Redwood City. One young man in part of a forenoon sold fifty copies in Mountain View.



Press Building, Nov. 8, 1906, looking northeast, from boarding-house balcony.

With deep feelings of sadness we record the loss of one of our faithful workers, the oldest and longest with the Pacific Press of any of our office force, William Newton Glenn, associate editor of the SIGNS OF THE TIMES. He was taken with a severe chill, Sabbath, November 24, which rapidly developed into pneumonia in one lung. Everything was done that could be done by skillful physicians and intelligent nurses. The crisis of the disease passed safely in one week, and temperature fell to normal, but the extremely weak heart was not strong enough to throw off in the circulation the poisons in the system, and the next day acute jaundice set in and he failed rapidly, falling asleep, near sunset, Sabbath, December 1, in his seventieth year. More of the particulars of his life and service will be given next week. Personally he has been directly associated with us for eighteen years, and we feel his loss greatly, but our heart goes out to the bereaved widow, who, in her feeble health, will feel her loss more keenly and deeply than words can express. May God comfort her heart in this sad hour of sorrow.

The great religious question of the day, burke it as men will, is the Sabbath question.

The question is not merely a question between two days of twenty-four hours each; it is a question between the living Word of God and dead human tradition.

The question is more than this. It is a question between evolution and creation; between a long process of education and the regenerating power of God. Evolution destroys the dying sinner's hope.

God's creative power, of which the Sabbath is a sign, a memorial, is filled with present help to the weakest.

Therefore, the question of the Sabbath is all-important to every soul. The great distinctive mark of the true God, the one attribute which the Bible ever sets before us, in contrasting Him with false gods, is His creative power. "All the gods of the nations are idols; but the Lord made the heavens." Ps. 96:5. See Jer. 10:10, 12; Acts 14:15; 17:24-26; Isaiah 40; Rev. 14:6, 7. The good tidings which God sends the world is that the power of God manifest in creation is the power which is manifest in



Press Building, Nov. 14, 1906, looking southeast from across railway track. The building is much further along now. Progress on interior work can not, of course, be shown. The cement floor is well started, and the roof nearly covered.

salvation. He who knows it in his life can truly say: "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation, to every one that believeth. . . . For therein is the righteousness of God revealed from faith to faith." For all this God's Sabbath stands; it is the mark, the seal, of His covenant love and saving power. It asks no other place in this world than the hearts of those whom God has regenerated. None other can observe the holy day.

The great religio-civil question of the day is the Sabbath question. It meets the legislators of every land and state. They must meet it. They may laugh it down, may bury it in committees, may kill it with amendments; but it will face them the next session—this demand for a legally enforced day of worship. Legislators, who understand the principles of government and liberty, know that such legislation is wrong; know it in their very souls, and yet they fear to face a religious element who are clamoring for it. If they oppose such legislation, they fear defeat at the polls when they again come before the people; and so many weakly yield manhood, principle, justice, to the religio-political clamor, which never ought to have a place in American government or politics. Any religious institution whatsoever, that demands legislative support may be set down at once as not of God and the Bible.

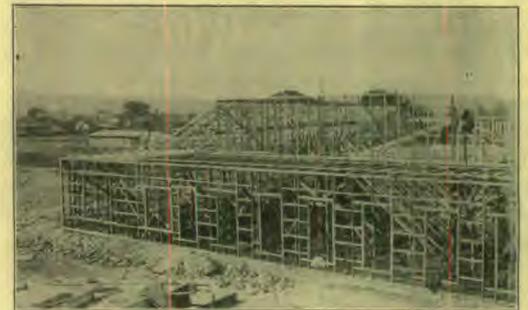


Interior of Press Building, Nov. 14, 1906, looking eastward; diagonal strips are temporary braces.

To yield to this demand is to encourage the church to go into politics; is to turn the ecclesiastical conscience in the wrong direction. Bigotry is always conscientious. The worst persecutors the world has known have been conscientious. Better a thousand times the rough old legislators of early California, who were ready to fight to the death at the drop of a hat, whose language was not always fit for the drawing-room, but who loved justice and believed in equality, than a legislature of preachers. The preacher's business lies elsewhere. Let him be God's mouthpiece for saving souls. There his worth

is priceless. But perverted good is the worst of evil. And when we write this, we know that every true, intelligent, fair-minded preacher in California, be he Sunday-keeper or not, will agree with us. The church of Jesus Christ has no business in politics. The minister of Jesus Christ has no business lobbying in legislative halls, and the truth of Jesus Christ needs no support from civil law.

Destruction to both church and state is in this demand of religious legislation if the state yields to it. If the state does not yield, she will save herself, and the church left to herself and God may find the good way. If the state yield, she yields to ruin. The United States Senate well said in 1829: "Religious combinations to effect a political object are . . . always dangerous. The first effort of the kind calls for the establishment of a principle which . . . would lay the foundation for dangerous innovations upon the spirit of the Constitution and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it, and the catastrophe of other nations furnishes an awful warning of the consequence." Wise, indeed, will he be who reads aright the omens of the day.



Press Building, Nov. 14, 1906, looking southwest, from engine room.

Mayor McClellan, of New York City, says that the project of bringing water for the city from the Catskill Mountains, a distance of a hundred miles, is a greater undertaking than the digging of the Panama Canal. But it is safe to predict that the city will do the work in much less time than the United States Government will take to finish the Panama enterprise. The difference is that New York people want and need the new water supply, while the men who were influential in securing the choice of the Panama over the Nicaragua canal route, were moved by a desire to delay, and eventually to kill, the canal project altogether.

At the annual convention of the American Federation of Labor, held in Chicago a few weeks ago, the following bit of statistics was presented in the report of the secretary: "There is \$111,540.60 in the treasury of the federation. During the year there were 887 strikes, in which there were 91,530 men involved. Of that number, 68,812 were benefited and 11,183 not benefited. The total cost of strikes during the year was \$3,982,865.66."

It would be a fitting climax to the graft and greed and grime of San Francisco officialdom to finish off with a Sunday-closing ordinance, as proposed. Pittsburg, whose record now stands about as dark morally as her belching coal smoke has painted her physically, began with a Sunday law. The dark city in western Pennsylvania has for years been a head center of National Reformism and Sunday-law agitation.

Why did not the United States Government use those arms, taken from the Cuban insurgents, and forge them into "plowshares," and give them to the poor Cuban peasants. This would have been in harmony with many of our latter-day predictions.