

FOURTH OF
SIGNS OF THE TIMES
JULY NUMBER



FUNDAMENTAL AND VITAL
PRINCIPLES.

"God . . . hath made of one blood all nations of men."
—Paul the Apostle.

"One is your Master even Christ, and all ye are brethren."
—Jesus the Christ.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."
—Declaration of Independence.

"And if any man hear My words and believe NOT, I judge him not, for I came not to judge the world, but to save the world."
—Jesus the Christ.

"Knowing therefore the terror of the Lord, we PERSUADE men."
—Paul the Apostle.

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."
—Article 1, Amendments to the Constitution.



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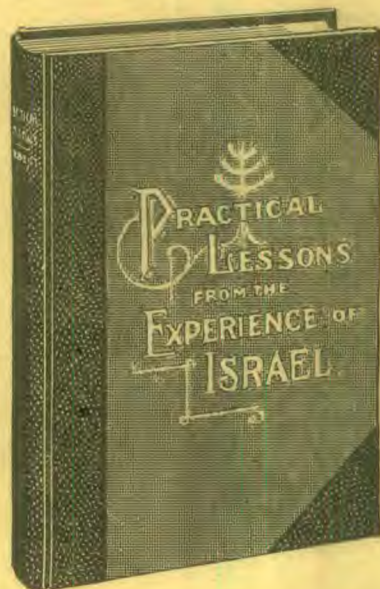
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"But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts."

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AMERICAN LIBERTY.

Symbols, Principles, Facts.

THERE are principles and symbols of principles. Some hold to the principles, but pay little regard to the symbol. Many honor or worship the symbol, but forget and trample underfoot the principles. It is the principle itself which ought to be loved or hated, and not the symbol of the principle.

THERE are American symbols,—Independence Hall in Philadelphia, Liberty Bell, Faneuil Hall, Bunker Hill Monument, the Flag, and other things dear to the American heart. Independence Hall and Faneuil Hall are in themselves no more than many other old buildings; but they stand for principles, and those principles were at one time considered of vital worth to the people of this country. The flag of itself is of no more worth than any other tri-colored cloth; but the principle of freedom it stands for is of tremendous value. The old Liberty Bell in itself is worth only what it will sell for as bell metal, but the principle of liberty for which it once rung is of priceless worth.

THE great danger is in worshipping the symbol and forgetting the principle for which it stands. Independence Hall and Liberty Bell are sacred to the heart of many who trample their principles underfoot. Men will worship the flag, and liken its trinity of colors to the trinity of Deity; they will hail "Old Glory" as it is flung to the breeze as the aboriginal does his idol god, while the principles of true freedom, which in a measure gave birth to the flag, are set aside as out of date, and the flag is used to foster tyranny and slavery.

Lessons of History.

THERE are not wanting such lessons. Every decadent nation, every backslidden church, is an object-lesson. Here is one from the Book of God. As long as Israel was faithful to God, cherishing His holy law and rich mercy in their hearts, the ark of God, which contained the tables of the law and the cover of which was the mercy-seat, was a symbol of God's

presence and strength to withstand all foes. Before that ark Jordan's rolling flood was stayed. In its presence, while shouting victory by faith, God's invisible army threw down the strong walls of Jericho. When Israel had forgotten God, when His presence in their life had departed, they worshiped the ark as a sort of charm or fetish. When they hoped it would get them victory, they met defeat, and the ark, captivity. The true condition of that nation then was written in one word, "Ichabod," the glory is departed.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

DECLARATION OF INDEPENDENCE

NEHUSHTAN.—

When poor sinning Israel were bitten by the fiery serpents of the wilderness, fit symbols of sin, Moses was told to make a brazen serpent and put it on a pole so high that all afflicted

ones who so desired could see it. Looking upon that symbol by faith in the power and love of God meant healing, and many were healed. Centuries after Israel forgot God's mercy and goodness, and worshiped the brazen serpent as tho there were virtue in it. But Hezekiah, true reformer that he was, in breaking down the high places and images of the licentious sun-worship, also "broke in pieces the brazen serpent that Moses had made; for to those days the children of Israel did burn incense to it, and he [Hezekiah] called it *Nehushtan*," that is, "a piece of brass." It was only that when the faith, the character, the cleansing, for which it stood, were all gone.

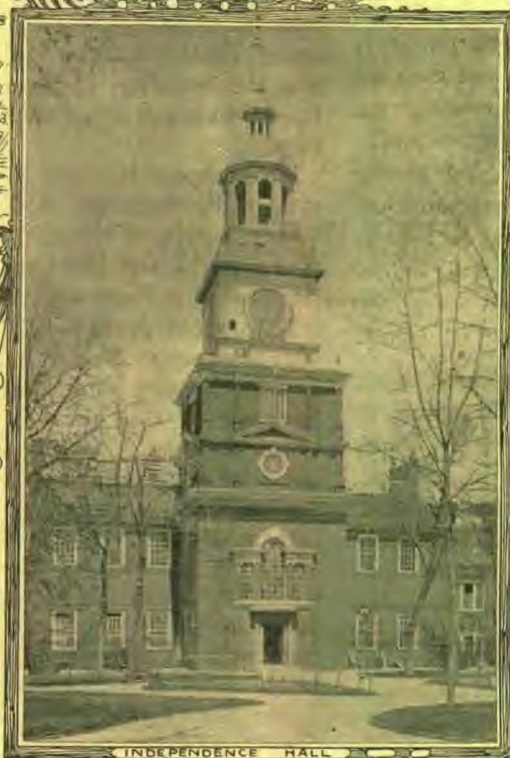
In many cases we may trace the images they now worship as having virtue in themselves, back to some good principle which the original image symbolized. But later generations forgot the principle and worshiped the image; and the more the principle was forgotten, the more elaborately was the image worshiped, and the more sacredly was it regarded, till it became a symbol of persecution against all who did not agree with its worshippers.

INDEPENDENCE HALL, Liberty Bell, and the old Flag stood for something in the days of 1776. They stood for two principles dear to the heart of every lover of humanity and liberty. These principles are the **equality of man**, and **religious liberty**. The former of these is embodied in the Declaration of Independence: "We hold these truths to be self-evident; that **all men are created equal**; that they are endowed by their Creator with certain unalienable rights; that among these are *life, liberty, and the pursuit of happiness*." This was the basic principle of that document to which the fathers of this country affixed their names July 4, 1776, in Independence Hall, Philadelphia: "To secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

Man yields no unalienable right in being a subject of true civil government. A just government protects him in those rights and secures them to him. Another principle is involved in the Declaration of Independence; but it was thought necessary especially to emphasize it in the first amendment to the Constitution of the new nation; and that was the principle of **religious liberty**, the right to worship or *not* to worship, to believe or *not* to believe, to be wholly untrammelled in religious worship by human interference. Thus it is guarded in the Constitution: "Congress shall make no law respecting an establishment of religion, or prohibiting the free

exercise thereof." And later on in Amendment XIV.: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States; nor shall any state deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the *equal* protection of the laws."

CHRISTLIKE.—Both of these principles are Christian in their origin. Equality of man



INDEPENDENCE HALL

without and within the church is expressed in such scriptures as these: "God is no respecter of persons;" "God . . . hath made of one blood all nations of men for to dwell on all the face of the earth;" "For one is your Master, even Christ, and all ye are brethren." And the second grand principle of religious or non-religious freedom is thus expressed by Jesus Christ and the apostle Paul: "*If any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the world.*" "Knowing therefore the terror of the Lord, we *persuade* men." That these principles were what these symbols stood for in 1776, the founders of the nation speak abundantly.

ON the reverse side of the great seal of the United States is the Latin motto, "*Novus ordo seclorum*," "A new order of ages." And so began in the United States a new order of ages in government. Every man was the peer of his fellow. Here was a "state without a king and a church without a pope." Religion was free, to live or to die as its devotee willed. The government *protected the man*, not the religion. If worthy, if of God, the religion would stand of itself without the support of civil government. If unworthy, let it die. So the founders of this government considered, and so they expressed it in the charters of our liberty.

BUT "the new order of ages" is passing away, and the old order of the Dark Ages is reviving. He who has carefully read the history of the first five centuries of the Christian era may see Rome's life being lived over again in this country. The religious element of the country, having lost the Pentecostal power, is seeking affiliation with the state, and state aid to religious institutions. Not knowing the power of godliness, they are seeking the power of the civil arm. They are bringing strong pressure to bear upon politicians, municipal officers, state legislatures, the national Congress, the state, district, and federal courts. All these institutions have bent under the pressure.

THE fulcrum over which the strongest lifting has been done is the Sunday law in a hundred different phases. Judges in our state courts have yielded; the Supreme Court has yielded; Congress and the Chief Executive have yielded. Scores have been imprisoned in different states for the simple exercise of the unalienable rights vouchsafed of God to every human being, and supposed to have been secured by the Magna Charta of American liberty.

JUST now there is a lull in the persecution. But honest and misguided souls are working through our young people's societies, through law-and-order leagues, through so-called "Christian citizenship," through temperance organizations and church federations, to secure what will finally culminate in the fullest union of church and state in this country, and which will result in the utter ruin of both church and state.

Now is the time for every lover of liberty to be alarmed and aroused. Now is the time for these religio-political reformers to examine anew the ground and motive of their work in

the light of past history and in the blazing brightness of New Testament teaching. We can not afford to be mistaken. "Eternal vigilance is the price of liberty." Already the flag, which should be a symbol of liberty existing, is made an instrument of tyranny in some parts of our land in compelling its worship in public schools. So is every principle of right becoming perverted.

It is the *symbol* and not the *principle* which is honored by the *backslider* in every true cause. It is the *principle*, the *truth*, God-given, which is honored by the true reformer in both church and state.

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.—*Dr. Philip Schaff, in "Church and State in the United States," page 14.*

JESUS AND THE TEACHINGS OF HIS TIME.

ONE of the most groundless, and infamous charges that has ever been made against our Saviour and His work upon the earth is that put forward by the apostles of the "higher criticism," to the effect that the teachings of Jesus were moulded by the customs and the prevailing thought of His time.

The purpose is to rob Him of His divinity, to rob His teachings of their influence upon human hearts, to hide the Saviour from a perishing world, and blind men's minds even to the need of a divine sacrifice for them.

If they can prove that Jesus Christ thought after the manner of His time, they make Him a mere human, and Himself in need of a Saviour. If they could prove that He saw "with the eyes of His age," they make Him one who could not even interpret aright the law of God, much less exemplify its teachings in His life. If He thought and taught after the manner of His times, He never could have been the power that He was and has been to lift men out of their surroundings, out of their environments, out of the teachings of their times—out of themselves.

Because He did not so teach, He has become the magnet that has lifted souls out of the most adverse conditions and enabled them to perfect characters reflecting the glory of God. Because He did not so teach, His teachings have so laid hold of the hearts of men and women, and even children, that they have faced threatened death in multitudinous forms rather than turn aside from the living pathway of eternal truth. But turning aside from an argument of contingencies, let us listen to the teachings of Jesus Himself in this regard, and also note whether He reflected the customs of His times. He says of His teachings: "The word which ye hear is not Mine, but the Father's who sent Me." John 14:24. Then

are the words of the Father also tinctured with the human teachings of the times of Christ? It would have to be so if Jesus' teaching were tinctured with the thought and teaching of His time, while at the same time He was teaching the very words of the Father. Surely, not even a "higher critic" will be so bold as to make such a terrible charge. Nevertheless it is all involved in the charge they bring against Jesus and His work.

Again He says: "I have given them Thy word; and the world hated them, because they are not of the world, even as I am not of the world." And He reiterates it: "They are not of the world, even as I am not of the world." John 17:14-16. How much does this passage teach that either Jesus or His followers were conforming to the world, or teaching as the world taught? The world hated them because they were not doing as it did and teaching as it taught. If the charge of the "higher critics" were true, the opening clause of the last quotation should have read: "I have given them My own words modified by their own thoughts and teachings." He also should have said: "The world loves them, because they are conformed to it and moulded by its thought. . . . They are of the world, even as I also am, influenced by its teachings and its customs." The whole animus of such teachings is directly contrary to the character, the business, and the Gospel of Jesus Christ.

Had Jesus been teaching in harmony with the teachings of those times, or been influenced by them, His teachings would have created neither stir nor astonishment. But what is the fact in the case? "When Jesus had finished these words, the multitudes were *astonished at His teaching*; for He taught them as one having authority, and *not as their scribes.*" Matt. 7:28, 29. This shows that there was a complete opposition between His teachings and the teachings of His time. It was this very fact that filled the scribes and Pharisees with hatred against Him; and it was this fact that inspired them to persecute His followers, dispersing them from Jerusalem, and following them even beyond the boundary of Palestine. Christ could have escaped the cruel death He suffered, and His followers could have escaped their persecutions, had they been willing to conform to the teachings and customs of their time.

The record declares concerning Christ that He "emptied Himself, taking the form of a servant." Now the query arises, Having emptied Himself, by whom, or by what was He filled? If His teachings were in consonance with, and moulded by, the teachings and customs of His time, then it was with the teachings and the customs of His time that He was filled, rather than the words, and will, and instructions of the Father. Concerning this, the Word declares of Christ: "Lo, I am come; in the roll of the book it is written of Me: I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps. 40:8. That purpose to do the will of the Father, without any regard whatever to other influence, filled the entire life of Jesus Christ. "I am come down from heaven," said Jesus, "not to do Mine own will, but the will of Him that sent Me." John 6:38.

Filled with this fulness, and maintaining this uncompromising attitude, Jesus Christ went about the mission which brought Him to this world. He healed the sick; He raised the dead to life; He cast out demons; He cast out from the temple of God those who would

turn it aside from the purpose God designed it should accomplish. Teaching as He did, living as He did, and dying as He did, He became the long-looked-for Redeemer of the race. Emptied of self, He was filled with the fulness of God, and we are complete in Him, and in Him alone. S.

PRAYER AS A PRIVILEGE.

THE privilege of petition, of asking favor, is highly appreciated by all human beings.

There is nothing that so wounds one's sense of right and justice as to be denied the privilege of soliciting from those who have the power to grant whatever is needed or desired. The child that is denied a request may still cherish hope that by repeating the request, by coaxing or teasing, or by crying if other means fail, the object may be gained. But, when sharply told not to ask again, hope is dispelled; the last avenue is closed.

When the subjects of a kingdom are denied the right to petition the throne, there is no way open by which they may gain redress for their grievances, or make suggestions for the betterment of their condition. To deny the right of petition, the privilege of subjects to make request of their king, is the last step to absolute despotism. The only remedy in such a case is rebellion and forcible overthrow of the government.

While no privilege is more highly prized than the right to appear before the ruler to make request for favor, or for the recognition of right, there is nothing more disheartening to the loyal subject than to be denied that privilege. But recently the first Douma, or popular Parliament, of Russia, received a message from the emperor, and supposed that the reply might be borne to his majesty by the president of the Douma in person, as the representative of the people. But to the great disappointment of the representatives, and of the peasantry at large, this privilege was not allowed.

In a republican government, the forbidding of personal or representative privilege of direct appeal to the president, or other high official, is even more disappointing, altho it is becoming more common. It is a significant sign of the times that personal access to the executive mansion of our own boasted "land of the free" is much more difficult than it was before the Civil War inaugurated and inculcated the military spirit as a dominant feature of the process.

In general, throughout the so-called civilized world, there is nothing that so encourages the spirit of rebellion as the appreciation of the privilege of petition and the discouragement of having it withheld.

And hereby is disclosed a wonderful contrast, showing the superiority of the governmental polity of the Supreme Ruler, of His wisdom and judgment in dealing with His creature subjects. Instead of denying the privilege of prayer, He invites, yea, urges that men come to Him and state their wants and wishes. His promise is, "Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." And by parable (of the unjust judge) He impresses the expediency of importunate prayer.

Moreover, when by sin (disobedience of His holy law) man had rendered it a physical and

spiritual impossibility to approach the majesty of heaven, God devised a way by which this disability could be overcome. The only-begotten Son of the ever-loving Father humbled Himself and became man, taking upon Him the likeness of sinful flesh. Thus, being "God manifest in the flesh," sinful man could approach unto Him. Through faith in this merciful arrangement, access to the throne itself by petition is complete. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Not only does the great King of the universe invite us to ask of Him, but He wants us to come to Him at any time, at all times, and to ask believing that we shall receive. The only prayer that is not honored is that in which there is not the element of faith. "Let us therefore come *boldly* unto the throne of grace; that we may obtain mercy, and find grace to help in time of need."

If men would appreciate the privilege of

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 consequence.

—United States Senate Report, 1829.

prayer to the Giver of "every good and perfect gift" as much as they do the prestige of access to earthly rulers, they would enjoy a far greater measure of both temporal and spiritual good. G.

Question Corner

We wish to say again that anonymous communications to this department, whatever the questions, find their quickest way to the waste basket. We do not ask the writer's name for publication, and invariably append whatever the querist desires if not too long. If no request is made, we give initials.

1840.—To Live or to Die. Phil. 1:21-23.

Will you kindly give a concise explanation of Phil. 1:21-23. C. T.

The scripture reads: "For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

There are three things mentioned in this passage. Paul had no choice between two of them—life and death. He would escape persecution, and Christ would be glorified by his death if he died a martyr to his faith. If he lived, he would still work for Christ. Between these two things he knew not which to choose. There was a third thing that he desired above these, and that was neither the grave nor living here; it was to depart from this world and be with Christ, which was much to be preferred to the other two. When does such departure take place?—Not at death, but at the Lord's coming. John 14:1-3; 1 Thess. 4:16; 17, Phil. 3:20; Matt. 16:27; 1 Tim. 4:8. Then, and not till then, did Paul expect his reward, and it was this departure from the earth that Paul preferred either to life or death.

The word rendered "depart" in Phil. 1:23 is in Luke 12:35 rendered "return," when Christ "shall return from the wedding."

1841.—His Angel.

What is meant in Acts 12:15, "It is his angel"? N. B.

Every child of God has a guardian angel. Heb. 1:14. The people referred to seemed to have the idea that Peter's angel spoke as would the apostle. Of course they were mistaken.

The other text referred to (Luke 24:37) clearly shows that some of the disciples at least believed in "ghosts," or phantoms. Of course, when their hope in Jesus had gone, they were left to their old superstitious fears, common especially among fishermen. Belief in a conscious state of the dead has been held since Satan's first lie, "Ye shall not surely die." The Jews had imbibed some of the same errors. They might have thought it an evil spirit. These, of course, are composed of substance, but have not flesh and bones like humanity. The evil spirits are fallen angels. Rev. 12:4, 9. No evil spirit can possess the soul or mind of a person without that person's consent, or his body without God's permission. See Job 1 and 2.

1842.—Knowing the Time of Christ's Coming.

Does any one but the Father know the time of Jesus' coming? Will you kindly answer in the Question Corner, or by letter? It seems that Jesus would know, and yet His own language in Matt. 24:36 seems to indicate He does not. O.

It seems to us that He knows. See John 2:20. The word rendered "know" in Matt. 24:36 is sometimes used in the sense of "making known," as in 1 Cor. 2:2: "I determined not to know anything among you, save Jesus Christ and Him crucified;" that is, "I determined not to make known anything among you save Jesus Christ and Him crucified." So to no other being in the universe has the Father given the commission to announce the day and hour of Jesus' coming save Himself. No one save the Father knoweth in order to make known. When He declares from the throne, "It is done," then may we know that Christ Jesus our Lord is about to appear. Then it is that probation is closed and character is fixed. This is our understanding of Matt. 24:36.

1843.—Mechanical Prayer.

A good brother (and he is one of many) writes a letter and encloses a card which he has received. This card requests him to pray for missions and missionaries and to write five other cards like it to as many names, asking them to pray the same prayer, and each of them write to five others, etc. This card numbers six hundred and something, in a chain numbering 1,000 links. If the receiver of the card can not write, he is asked to return the card so that the "chain" will not be broken. Another request comes to this brother in the same month, asking him to write nine prayers and send them to as many persons, with the promise that he would be "signally blest" in so doing, but that if he did not do this some great misfortune would come to him. The brother wishes to know what the SIGNS thinks of it.

The heathen and superstitious have prayer wheels to turn or beads to count, and they think that the greater number of revolutions of the wheel or the more beads told off, the greater their merit before God. The prayer on that wheel may be good. Each turn of the beads may represent a good prayer; but going over them that way, trusting in the form, the number, is as dead and hopeless of results as the hills of Gilboa or the waters of the Dead Sea. Let every soul seek God, humble himself before God, giving himself to God, and receiving Christ as His Saviour. Let him know His own need and God's goodness. Then will he seek God. Then will his heart go out to others. Then will he pray with the Spirit, definitely, specifically, prevailingly; and one such prayer is worth more than the whole chain of a thousand or ten thousand links. There are dear, timorous souls ever praying for others, who would fear to refuse a request of this kind. But their prayers are of no more worth because of this "chain." It is mere formalism, hoping that in some contrivance of *ours* we can accomplish results. Besides all this, think of the expense involved. Our advice is to pray, and pray earnestly, but utterly ignore all these schemes and plans, which are purely human and heathen. And ignoring, be afraid of no evil results; "the curse causeless shall not come."



BY F. C. GILBERT.
(A Hebrew Christian.)

VI. WHAT THE LAW COULD NOT DO; WHAT CHRIST COULD DO.

IN his great discussion on the law question in the book of Romans the apostle Paul declares that "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. When God gave to man His plan for him in the garden, among other things He said, "Of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:17. The words which are rendered, "Thou shalt surely die," in the Hebrew are "*Moth Ta-mooth*," which second word is simply a repetition of the first. In other words, God assured man that as surely as he ate of the forbidden tree the death sentence was passed upon him; and as far as he was concerned he would be separated from God. He would die, he would be alienated from God's life, he would be irretrievably lost, and there would be no hope for him. Death was certain, and man could not help himself.

God's Plan Devised.

So when man did eat of the forbidden tree he realized he *was* a lost man, and immediately started to hide himself. Gen. 3:8. Sin had brought in the separation. Isa. 59:2. Man had gone out of the way, and had become alienated from the life of God. Rom. 3:12; Eph. 5:18. He could not find his way back to God. He had forfeited his right to life, and now the death sentence was lawfully to be imposed upon him. Having disobeyed God, he lost the power and ability in himself to do anything for God that was demanded of him. The law condemned him; it demanded his life, and die he must. If, however, he is to have another opportunity, God must devise a way whereby he can be brought back, which will still demonstrate the justice of God in man's receiving the death sentence, yet manifest the love and kindness of a tender God.

The Lord, therefore, did devise a means whereby his banished creature should be brought back. 2 Sam. 14:14. Immediately Jehovah God starts in pursuit of man, and calls him to come back. "Adam," the Lord calls, "Where art thou?" Gen. 3:9. And from that hour to this present moment Jehovah has been calling men to come back to Him. He has devised a plan whereby man might find the way back to God, where there need not be any separation or alienation, while at the same time the death sentence has been proclaimed, and the demands and claims of the law are as obligatory as ever.

Adam immediately begins to excuse himself by blaming some one else. God listens. Before He passes the death sentence upon Adam, and through him upon the human race, the Lord utters these sentiments to the serpent: "And I will put enmity between thee and the woman, and between thy seed

and her Seed; He shall crush thy head, and thou shalt bruise [or hinder] His steps." Gen. 3:15, Hebrew translation. The thought in the Hebrew of the last clause in this verse is that the serpent would seek to bruise or wound or hinder the progress of the Seed of the woman, even as one person would hinder another by holding him by the heels, and not allowing him to go forward. Yet, in spite of this, he would make progress. The word translated "heel" in this verse is the same word that is translated "steps" in Ps. 56:6.

Jehovah Jesus, God's Way of Return.

In this promise to man and death-knell to the serpent is contained God's remedy for



Statue of "The Minute Man" at the "Old North Bridge," near Concord, Mass., where the first conflict of the Revolution occurred, April 19, 1775. On the monument is this verse:

"By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world."

At one end of the bridge stood the British troops, at the other the American minute men from counter, shop, and field. Minute men are needed in God's moral fields to-day.

bringing back His exiled children, and doing for them what the law could not do, while yet he was a just God. This was the first Gospel sermon. This was the first ray of hope. This was truly the Seed which God had planted in Eden's garden through which man might feel that, tho a sinner, tho unable to do God's will in himself, tho having forfeited the gift to life, tho impossible to obey God's law, there was still a hope for him that he could do what the Lord wanted him to do.

This Seed was none other than the Lord Jesus Christ. Gal. 3:16. It was right there in Eden that the Lord Jesus declared to Satan that tho he had deceived man, and had led him away from God; tho he had brought wo, misery, and sorrow into the world; tho he had caused man to do on earth what *he* had done

heaven; and had brought rebellion into existence in this planet; tho he had made null and void Jehovah's law, there was a plan devised whereby man would be able to do God's will, and to be brought back into the favor of God, and to have accomplished in him what God desired originally to have done. Jehovah, with whom he had battled on heaven's plains and who had overcome him, would take the place of man, would come to earth as a man, would live the life of a man, would obey the law of God like a man, would die the death penalty for man, would eventually crush the head of Satan with every righteous man.

Old Testament Revealed Christ.

From that day forward God unfolded to Adam and to all his posterity what he would do for men in the person of His own divine Son; and every promise from that time onward, if man would but appreciate it, was God's unfolding his plan in Jehovah Jesus to reveal to man his help and power to do right by the new divine life in God's Son. This was manifest all through the Old Testament, in every offering which had shed blood, and in nearly all the experiences of the holy men of God.

We are told that Abel offered up a better sacrifice than Cain. Heb. 11:4. Wherein was it better?—It had blood, while Cain's did not.

But what was involved in this shed blood?—A testimony that Abel was righteous. But how could Abel be righteous? The Bible tells us, "There is none righteous, no, not one." Rom. 3:10. By the offering of this lamb, Abel by faith saw the life, the death, the obedience, the virtue, the efficacy of the Lamb of God which would bear away the sin of the world. He accepted this as his portion; and this divine life of Jehovah Jesus was imputed and imparted to Abel, and thus he became a righteous man.

This was also true of Noah. Of this patriarch we read, "But Noah found grace in the eyes of the Lord. These are the generations of Noah; Noah was a just man and perfect in his generations, and Noah walked with God." "By faith Noah . . . prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith." Gen. 6:8, 9; Heb. 11:7. But righteousness is found only in Jehovah Jesus: "This is His name whereby He shall be called: Jehovah our Righteousness." "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Jer. 23:6; 1 Cor. 1:30. Righteousness by faith, however, is contained in the Gospel (Rom. 1:16, 17); and this is the Gospel of Christ. Therefore, Noah was enabled to see Jehovah Jesus as his Saviour and Redeemer, living the life acceptable to God, fulfilling all the will of God, dying the death that he should have died to pay the penalty for sin, and living the righteous life which the law demanded. Noah accepted it, and thus became heir of the righteousness which is by faith.

Thus the cloud of witnesses might be multiplied, all of which shows that what the law could not do on account of the condition of man because of sin, Jesus Christ, the divine Son of God, who became the Son of Man, did for all who had faith in Him. He became the ladder uniting earth and heaven. Gen. 28:10-22; John 1:51. He became the Rock which was smitten. 1 Cor. 10:1-4. He became the great Judah, pleading that He might

become the surety in order to bring back the lost brother. Gen. 43:8, 9; Heb. 7:14. In the fulness of the time He became the helpless Babe, born in a stable and cradled in the manger. Gal. 4:4. He became the Mediator, the Middle-man, the God-man, that He might bring God to man, and might take man back to God. 1 Tim. 2:5. Bless God, Jesus Christ became the great Link which was lost in the chain that bound heaven and earth together. He is the All-in-all, and all is in Him. He came to do what the law could not do, in order that the world and universe might see what the law was intended to do, and what it will do when redemption shall have been completed and man is restored to a condition of obedience. Rom. 8:3, 4; 7:10; 3:21.

NAZARITES

WHAT is a Nazarite?—One separated, or set apart, for the service of God. This being true, how very impressive are the words found in Lev. 20:26, "Ye shall be holy unto Me; for I the Lord am holy, and have separated you from the peoples that ye should be Mine."

For how long is that condition to continue?—*Forever*. Was not Christ, as a man on earth, a life-long Nazarite? Does not faith in Him and having His Spirit in us make us true Nazarites? Of course we are not under the old Mosaic law; but being free men in Christ Jesus, and our bodies being temples of the Holy Spirit, all of us ought to refrain from following the foolish fashions of the Gentile world. Of every believer it can be said, "All the days of His separation he is holy unto the Lord." Num. 6:8.

In the New Testament, also, the thought of complete separation is found. Here the command is, "Come out from among them, and be ye separate." From whom are we to be separated?—By reading 2 Cor. 6:14 it will be seen that it is unbelievers. Why should we be so urgently commanded to withdraw from intimate association with them?—Because in being yoked with them we become associated with unrighteousness. Yet, notwithstanding the results in prospect, many souls prefer such association, and disregard the call to come out. Surely it behooves us all to beware of the opinions of men who are living in unbelief. Their sentiments can not be a safe guide in either social or religious life. It is sad to note that many professing Christians in these days are so influenced by public opinion (or the ideas of those who are in the New Testament designated "unbelievers") that they readily conform to the fashions of the world.

John the Baptist was a true Nazarite, and no greater teacher, excepting Christ Himself, ever lived. Self indulgence is inconsistent with the life which the Lord calls us all to live in order to fit us for service as forerunners of His second advent. A. CARTER.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which governments can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them. —United States Senate Report, 1829.

OUR GREAT TREASURE-HOUSE

BY MRS. E. G. WHITE

XI. THE BOOK OF REVELATION.

AS we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study.

The book of Revelation, in connection with the book of Daniel, demands close study. Let every God-fearing teacher consider how most clearly to comprehend and present the Gospel that our Saviour came in person to make known to His servant John,—“The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass.” None

was banished to the Isle of Patmos. But his banishment did not separate him from Christ. The Lord visited His faithful servant in his banishment, and gave him instruction regarding what was to come upon the world.

This Instruction Is of the Greatest Importance

to us; for we are living in the last days of this earth's history. Soon we shall enter upon the fulfilment of the events which Christ showed John were to take place. As the messengers of the Lord present these solemn truths, they must realize that they are handling subjects of eternal interest, and they should seek for the baptism of the Holy Spirit, that they may speak, not their own words, but the words given them by God.

The book of Revelation must be opened to the people. Many have been taught that it is a sealed book, but it is sealed to those only who reject truth and light. The truths that it contains must be proclaimed, that people may have an opportunity to prepare for the events which are so soon to take place. The Third Angel's Message must be presented as the only hope for the salvation of a perishing world.

The perils of the last days are upon us, and in our work we are to warn the people of the danger they are in. Let not the solemn scenes that prophecy has revealed are soon to take place be left untouched. We are God's messengers, and we have no time to lose. Those who would be co-workers with our Lord Jesus Christ will show a deep interest in the truths found in this book. With pen and voice they will strive to make plain the wonderful things that Christ came from heaven to reveal.



Bunker Hill Monument, Breed's Hill, Boston. Corner stone laid June 17, 1825, the fiftieth anniversary of the battle of Buuker Hill. Daniel Webster delivered the address. Lafayette was present. Of Quincy granite, 221 feet high, 80 feet square at the base, 15 feet square at the spring of the apex; 295 steps to the top.

should become discouraged in their study of Revelation because of its apparently mystical symbols. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not." "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." We are to proclaim to the world the great and solemn truths contained in the book of Revelation. Into the very designs and principles of the church of God these truths are to enter. There should be a closer and more diligent study of this book, a more earnest presentation of the truths it contains, truths which concern all who are living in these last days. All who are preparing to meet their Lord should make this book the subject of earnest study and prayer. It is just what its name signifies,—a revelation of the most important events that are to take place in the last days of this earth's history. John, because of his faithful trust in the word of God, and the testimony of Christ,

OUR DAY.

OUR day,—a day far more than seems
When all the trembling air
Is laden with forgotten dreams
That come and go in fitful gleams,
Like sunshine on the placid streams
That seem so bright and fair.

It is a day among the years,
A time the prophets saw.
'Tis full of doubts and wondering fears,
'Tis full of wo and pain and tears,
'Tis full of scorn and scoffing jeers;
And souls are filled with awe.

For this our day is one of thought,
A trumpet sound is heard,
A message by the humble taught,
Traditions old declared as naught,
And Christians, worldlings—all besought
To search God's written Word.

Our day is one of dazzling light
From God's own living throne.
His law the standard true of right
Tho men its claims ignore and slight,
It will the church of God unite
When Jesus claims His own.

And what the key-note of our day
That gives to it a song?
'Tis found in that one word—*obey*.
No use to talk and work and pray,
And then go on the same old way.
God wants His people strong.

ELIZA H. MORTON.

TEMPORAL POWER OF THE PAPACY

The Papacy the Same.

ANY change that we see in the Papacy is one of form and not of heart. I believe that from what I have already written that we are well persuaded of this fact, and for this reason the scope of the present article will be to round off and substantiate this thought.

I have already shown that the often-repeated maxim that the church never changes is easily susceptible of proof and is founded on fact. Therefore we can not expect the Papacy to change in its foundation principles, but only in its mode of applying them.

The Papacy persecutes, and this not because a Catholic is of different nature than other men; persecution is the logic of the principles he holds. One has but to know something of the inner workings of the Papacy and become somewhat intimately acquainted with the clergy to be thoroughly persuaded of the foregoing statement. For if the church had the power, there would not be a Protestant missionary in the city to-morrow. The truth of this statement can be verified very easily by looking into what the church did up until the very time when it lost its temporal dominion.

Not very long ago I met an American whose father was here in Rome from about 1860 and onward. This gentleman told me that in those days his father met an English clergyman who came to Rome for a tour of sight-seeing. The boat in which this minister had taken passage from New York to London was wrecked, and using this incident as a basis, he wrote a sermon of purely evangelical nature and in which no tinge of doctrinal controversy entered. He took with him to Rome several hundred copies of this sermon, thinking to distribute some of them. The very next day after he arrived, he made a visit to St. Peter's cathedral and incidently gave a copy of his sermon to the cabman. Likewise, while in the church, meeting with a very friendly abbot, he offered him a copy which was readily accepted. He then returned to the hotel where he was stopping. Early the next morning he was awakened by a heavy rap upon his door, and two policemen entered and inquired if he did not have some sermons in his baggage. He replied in the affirmative, and they immediately proceeded to take possession of them. They then told him that he would find his sermons when he arrived at Civita Vecchia, a town some miles distant from Rome, and he was ordered to leave the city that very afternoon; which he was obliged to do.

The Bible Considered the More Dangerous.

Another clergy man was returning from a tour to the Holy Land, about 1860, and stopped at Rome on his return trip. Before starting on his voyage he had provided himself with a revolver, as he had heard that things were not quite safe in Palestine. When he entered Rome the city official, while inspecting his baggage, found the revolver as well as a copy of the Bible. They told him that he might retain the revolver but the Bible they would be compelled to take from him, as he could not be allowed to enter the city with such a weapon.

The gentleman previously mentioned, whose father resided at Rome, told me that one day

his father happened to be in a park here when he fell into a conversation with a gentleman who told him a number of things about the papal corruption. A short time afterwards this gentleman's father was saluted by an American archbishop whom he had incidently met in New York. The gentleman who had told him of the papal abuses seeing this, thought that he must have mistaken his man, and hurried up to him pale and trembling, and said that he owed him an apology for speaking so freely of the papal corruption for he had mistaken him for a Scotchman, a Protestant. He begged him to forget what he had told him and not to tell the authorities of their conversation. For, he added, if the papal authorities should find out that he had spoken of their abuses, he would be banished immediately from Rome and his business would be ruined. The other gentleman assured him that he need

for omitting to put a stamp on the sign advertising his meeting. Ordinarily such omissions are passed over or the fine given them is small, but in this case the punishment meted out showed the spirit that was back of it. These are but straws which show how the wind is blowing. An English Baptist minister who was born in Rome told me that he believed that the day is not far distant when the persecutions will be renewed in Rome.

A friend of mine recently interviewed a leading prelate in relation to the apparent changes that are taking place in the church. The prelate said:

The Papacy is such an institution that it never changes with the change of things and time. It is a mistake to say that the Papacy is losing its energy. It is more correct to say that the obstacles that confront it are greater than those of yesterday, and the past. The masses subtract from its influence by leaving the church because they are dominated by the spirit of rebellion which is the result of modern rationalism. But the times change and men are teachable and the nations are capable of being healed. The Papacy sees the time in which again its authority will be venerated and recognized. It does not hurry matters, but serenely and calmly awaits its time. For in the past other tempests



From a Photograph of Sports in the Vatican before the Pope, who is dressed in white in the center of the background.

have no cause for alarm, for he was a strong Protestant and no one would be informed of the matter.

These are a few of the many instances of similar nature that might be given, but perhaps they may suffice to give us an idea of the spirit that actuated the Papacy up to the time that the temporal power was wrested from it. Nor has the Papacy changed in the principles which demand persecution in the short period of the last thirty years.

Some Recent Events

also give us an indication of the feeling of intolerance that exists and is ever waiting for an opportunity of venting itself. But a short time ago the city authorities refused to allow the Protestants the right of putting out posters to advertise their meetings. This privilege has always been conceded to them in the past from the time that Rome was open to evangelical work. In another city of Italy a minister was fined recently two hundred dollars

have assailed the Papacy but it ever remained solid and immovable and then seemed stronger afterwards than before. Society progresses and the church follows it and stands near at hand to watch it and save it.

Sports in the Vatican.

The prelate makes it plain that no real change in the Papacy is contemplated, but only a slight modification in its method in order to keep up with the progress of society. In fact, a short time ago the Catholics of the old school were almost scandalized by the new departure that was taken towards introducing into the Catholic societies a régime of gymnastics and out-door sports.

The pope took the initiative in this matter by inviting the young people's societies to give an athletic performance in his presence at the Vatican. The church had been accustomed in the past to frown upon anything that savored of athletic sports and therefore this new move caused a storm of comment from every side. And now the young priests can

be seen in the public parks playing football. Among other comments that appeared on the subject was a comic poem written by a prominent Italian poet. He was himself a student for the priesthood when a young man, and in his poem contrasts the dreary seminary life of the past with the present, and speaks thus of the innovations being introduced:

But now, my dear children, there is no more the sorrowful time of that ecclesiastical austerity, but the style of the modern seminarists is to come in short breeches to perform gymnastics. And all are now members of the Christian democracy. And soon we shall see the holy muscles* playing at football and in the wolf chase.

These changes have helped to strengthen the church's hold on the young men of the country. As I have said, the church is making some changes in form in order to keep in tune with the present conditions.

This question was put to a leading priest of Rome: "It seems that the Papacy has broken to some extent the iron bands that separated it from the world?" He answered:

It is a great mistake to say that there has been an iron band separating the church from society. The church is ever cautious, prudent, and watchful. It can not put itself in accord with errors, but it loves the erring and follows them near at hand. It watches for the times to ripen, and when they arrive at the point to offer good prospects for society, it blesses and sanctifies the progress and gives it new impulses and tries to make it more Christian. The modern society is easily offended and touchy, and it is necessary to use much indulgence in dealing with it.

It is evident from these statements that the church has the same attitude toward society as in the past, but is ever watching its opportunity to ingratiate itself into its good wishes and make it "more Christian," which means to make it more Catholic. The present policy of the church, therefore, is to try to lay aside to some extent the rod of iron of the past and use more indulgence until the times ripen. Its aims have not in the least changed, but it has modified to some extent its means of attaining them.

The Papacy and the Italian Parliament.

A prelate was asked the question, "Does the Papacy intend to reform the Italian Parliament?" He answered:

And why not? By reforming the Parliament the nation will be reformed. Because, "*Regis ab exemplo totus componitur orbis*" [to the example of the king the world conforms itself].

Its designs, therefore, upon the government remain the same, and it still sighs for the restoration of its lost power. For while recently the Papacy has accepted from the Italian Government the money for its Italian missions which it has refused since 1870, yet it has not even in this respect been willing to recognize itself as in any way obligated to the government. It accepts this money without in the least relinquishing its claim on Rome or renouncing its intention of again setting up its temporal dominion. For as one Catholic journal says, "Pius X., like Pius IX. and Leo XIII., strictly maintains the rights of the Holy See."

So that from whatever point of view one looks at the present attitude of the Papacy it is evident that it has not in the least changed its aims nor committed itself to a modification of its principles, but it has only varied its means of obtaining its object in conformity with the times.

C. E. MILTON.

MUSIC.

MUSIC is the language of the soul, the expression of its emotions. Therefore, as all other language, it is a power, a great power, for good or evil.

As there is but one source of good and one of evil, so good music is of God and bad music of the devil. Music must either exalt Him who is the Author of all good, or honor the enemy who has so well succeeded in perverting all of God's blessings.

What makes music good or bad are principally three things: (1) Its Aim; (2) Its Performance; (3) Its Composition.

I. Its Aim.

We must not lose sight of this fact, that the original end of all music was to honor the Creator and thereby be a blessing to His creation.

Ah, who can without strong emotion think of those myriads of angels worshiping around the great white throne, or, again, of the ecstasy of that song of triumph of the redeemed—the Song of Moses and the Lamb! Ought we not to learn to sing to such noble sentiments in anticipation? Therefore, music that does not express true emotions is not honorable to the Lord, such as praise, devotion, love (not passion), sincerity, majesty, sympathy, scenic beauty, childish joy, or even playfulness.

Good music arouses feelings of rectitude, but the result of bad music is fleshly lusts, indolence, worldly love, etc.

II. Performance.

Good music can be spoiled by being performed in a frivolous or faulty manner. Therefore, sacred music should be performed by such as are in harmony therewith. Why does the organ adapt itself so well to sacred music? It is because its keys can not so easily be struck in a frivolous and light manner.

Whence comes this idea that church or praise music must be very fast and light, or it is not praise? The old Hebrew way of singing the Psalms is so solemn and grandly religious, that the hearer is impressed with the grandeur of its thoughts without understanding one word of it.

Little by little we have drifted into the worldly, and our taste is so far perverted that we call for the light rather than for the solemn; the frivolous and worthless, rather than the grand and worthy.

Luther's hymns are known for their slowness and reverential expression. Listen to a congregation of thousands singing the inspiring hymn that gave Luther courage to stand alone against the world: "*Ein fester Burg ist unser Gott!*" The children are impressed with true sentiments on hearing such tunes.

It is to be very much deplored that hymns are sung so fast that they can hardly be discerned from other light, worldly tunes. Slowness in singing is not dragging behind time. Majestic clearness, majesty, and sweetness in music is an art that the evil one has replaced by his way. The time should be true, but true time must not be confounded with fast and frivolous time. The singing in church should be a rebuke to irreverence and worldliness.

III. Composition.

True composition must agree with the aim of the music; this makes its character.

Much could be written on this phase of the subject. Listen on passing saloons or other amusement places. Here the phonograph

emits a tune, with such a *confusion* of voices, and noises, even whistling, stamping, etc., that its aim can not be mistaken. Or, again, it is a tune sung so as to arouse baser passions or nonsensical hilarity. Its character is *confusion*, anything but beautiful harmony. Such like pleasures—the world. Nay, even some who profess to know better things seem to be charmed by it. O, let us return to the true in our devotion. Let music be a means of giving the sorrowful comfort, the despairing hope, the weak ones strength. In one word let it be as a pure sacrifice laid at the feet of the Father and the Lamb. In these days when every art is cast into the shrine of false gods, let the Lord Jehovah receive from His own the un-mixed tribute of this beautiful art—music.

LINA HALL.

A SINGING HEART.

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place." 2 Cor. 2:14. "More gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

HOWEVER dark may be the day,
However long the night,
And whether it be bloom of May,
Or chill of winter white,
The soul may have fair atmosphere,
Through Faith's celestial art,
And Nature sings a song of cheer,
With every singing heart.

However sad may be the way,
However lone the hour,
Or whether it be thongs of day,
Or silent prison tower,
To him who triumphs in the truth,
In Love's eternal part,
Ah! he shall revel as in youth,
And have a singing heart.

However death may sore bereave,
Or hate and envy win,
Or malice round her webs enweave,
To bind and kill thee in,
O, yet the hour of triumph's there
To cast aside each dart,
And angels to the voice of prayer
Shall give the singing heart.

Should death itself upon thee fall
For righteousness and love;
It need not come to sore appal,
But open Heaven above;
Like Stephen with an angel's face,
Like Christ who died apart,
Thou'lt know the glory of the grace
That gives the singing heart.

The grave itself that makes thy bed
Shall not have chains to hold;
For Love arises from the dead,
Immortal from the mold.
Celestial from the very sod
Transfigured thou shalt be,
To dwell forevermore with God,
To sing eternally.

FRANCES E. BOLTON.

IF we never had nights, we could never see the stars. And so if you and I never had any trouble, we could never enjoy promises of sustaining grace. We do not love nights, but we do love the stars. We do not love sorrow and trouble, but we do bless God for sustaining grace. We do not love weakness, but we rejoice in such promises of God as will uphold us when weakness comes.—G. B. F. Hallock.

SELF-CONCEIT is the very daughter of self-will, and of that loud crying out about I, and me, and mine, which is the very bird-call for all devils, and the broad road which leads to death.—C. Kingsley.



GOD'S HOLY DAY.

"CALL ye the Sabbath a delight,
The holy of the Lord,"
The warning cry comes to the world
From God's own holy Word.

Upon God's day let every voice
Join in the joyful song,
For short the time until the day
When right shall conquer wrong.

Tho Satan's power has "thought to change"
The perfect law of God,
Soon, soon his rule shall have an end
And Truth shall reign abroad.

False doctrines blind the world, and lead
In devious paths astray;
Soon Christ will come with glorious power,
And earth shall own His sway.

The scoffer will not question then,
Which day the Sabbath is,
The seventh, through the ages blest,
Christ will acknowledge His.

Verona, N. Y.

IVA A. CLUTE.

HOW RODNEY CELEBRATED THE
"FOURTH."

THE two boys were passing through the hall, and Rodney was telling his friend, Sidney, what he intended to do on the "Fourth."

"I'm going to have bushels of firecrackers and torpedoes," he said, excitedly, "and at night I'm going to fire off 'Roaming' candles and pinwheels, and may be some balloons. Papa's going to help me. I've got five dollars to spend if I want to."

As the noise of their departure receded, Aunt Margaret, who was spending a short visit with her sister, looked up and smiled. Then she sighed. She and Rodney's mother were sewing in the cool sitting-room, and she had heard her nephew's words.

"I'm afraid you're spoiling that boy, Ellen," she said. "He's too good to be spoiled, too."

"I know it," admitted her sister, "but it isn't my fault. It's his father's. He'd buy the moon and give it to Rodney if he could."

"I shall have to lecture your husband," said Aunt Margaret, good-humoredly. "He needs it." Then, after a minute, she continued, "Do you care if I take Rodney to Chicago with me, when I go back?"

"Not at all," said Mrs. Carroll, "if you can get his father's consent." Mrs. Carroll knew her sister, and realized that the plan she had in mind was a good one. Aunt Margaret was a mission worker, and had spent many years doing good among the lowly in one of our large cities.

"Just think of his spending five dollars for fireworks," said the good woman, "when there are hundreds of boys in Chicago that never dreamed of a place like this. Why, look at your chickens and your rabbits and your brook and everything. I know of two little chaps in particular that would just go wild if they could fish in that brook. Lake Michigan isn't a circumstance to it. Do you see what I'm aiming at?"

"Perfectly," said Mrs. Carroll, with a bright smile. "It's a lovely plan, too, and I'm willing to have it succeed. I suppose you'd add that Rodney could honor the Fourth just as well, and perhaps better, by giving these two boys an outing as by wasting his money on fireworks."

"Exactly," nodded Aunt Margaret. "You are very bright, Ellen. I only hope Philip will be as apt." Then she added, more reverently, "And Rodney would be honoring God, too."

That noon the gentle Christian woman headed off her brother-in-law, as he was leaving the house, and walked with him to the village. She told him about the two little urchins in which she was interested, and begged that Rodney might accompany her to the city, to realize how fortunate he was compared with some other boys. Kind-hearted Mr. Carroll was soon interested, and readily gave consent. Rodney, when told of the trip, was filled with excitement and began preparations that night.

On the afternoon of the same day that they arrived in Chicago, Aunt Margaret and her nephew took a walk. After leaving the evangelist's house, at which they had rooms, they traveled for several blocks down a hot, dusty, crowded street, then turned into a narrow, dirty alley.

Rodney was surprised that his aunt should take him to such a place as this. He had thought they would first visit the parks. Yet here they were passing close to filthy garbage cans and rattling wagons, filled with various things. Rodney objected to the evil smell in the hot, choking air. But his aunt did not seem to mind it. She looked serene, even happy.

Soon they came to a rambling, unpainted building, the ground floor of which proved to be a horse stable. Rodney was amazed to see his aunt cheerfully begin to mount the unsteady stairs that led to the living-rooms above. However, he was loyal, and followed.

"Two of my best friends live up here," said his aunt, while they were ascending. "Their names are Johnny and Frankie Slimski. You have heard me speak of them. John is just your age—ten. They may seem a little odd at first. But they're nice boys, and I hope you'll like them."

The door was open, and they had no sooner paused at the threshold than eight ragged children, of different sizes and ages, rushed pell mell at Aunt Margaret, with glad cries of "Hello, teacher!" "Here's Miss Carr!" and so forth. They ranged, in ages, from twelve years down to twelve months, and were all brothers and sisters. Their father, Aunt Margaret learned, after introducing Rodney, was at his work in the stock yards. Their mother was away washing. The baby was sick; and, almost unconsciously, Rodney began to fan away the flies that crawled over her poor little face.

The third child older than the baby was also sick, but not so much as the little one. The other children had been told to stay in

doors and mind the invalids. It interested Rodney to note how Johnny, the boy who was just his age, but who was pitifully crippled by "hip disease," began to try to tidy up the room; and how Frankie flew to the sink, wet a rag, and began to scrub the grimy face of one of the smaller children.

It was almost impossible to keep clean, Rodney learned, in the midst of so much filth. He wondered how they managed to breathe in such small, cluttered rooms. He wondered if the baby would ever get well. Probably she would if she had better care in a better place. A vision of his own clean, cool home came to Rodney, as he sat there, listening to the children's queer "city talk," and noting the squalor of their surroundings.

After Aunt Margaret, who, among other good things, was a medical missionary nurse, had done all she could for the sick children, she and Rodney bade "good-by" to the young Slimskis and descended the stairs. It was a very sober little boy who walked beside his aunt that afternoon. That he had been interested and impressed was clear, and Miss Carr was glad at heart. Rodney had responded to the friendly advances made by the Slimski boys, and she did not doubt that her nephew would at length do his duty.

"They must have a pretty hard time of it up there in those hot rooms, mustn't they, Rodney?" she asked, giving his shoulder an affectionate pat.

"Yes," said Rodney, soberly, "it must be awful, especially for Johnny and the sick ones. I wish I could do something for them."

Aunt Margaret smiled to herself. "Why don't you, then? I'm sure you can if you try."

"We might take them to the park," ventured Rodney, stilling another suggestion that was trying to make itself heard.

"So we might," said Aunt Margaret, "and we will."

The seed had not quite sprouted, but Miss Carr had faith to believe that it would. She and Rodney took the Slimski children to the parks and also treated them to nice, long car rides. Mr. Carroll had supplied his son with "spending money," and Rodney bought plenty of oranges, bananas, and peanuts for the little Slimskis. For once the slum children were happy.

A whole week passed quickly. Only three days of June, and of Rodney's visit, remained. He knew he would be sorry to part with John and Frank. Still, when he got home, there was the "glorious Fourth" for which to prepare. However, his aunt had another experience in store for him—an experience that she hoped would make easier the unfolding of her plan, if she had to unfold it. And it is safe to say that Rodney never forgot the Sunday-school he attended in a certain mission on State Street.

About twenty little urchins, of from fifteen years to fifteen months, straggled into the building and wriggled expectantly into the rows of chairs. Most of them were clean, and all were oddly gowned. Some wore such strangely-put-together outfits that the effect would have been laughable if it hadn't been so pathetic. Their little faces looked strangely hungry. Poverty stamped them all.

Rodney, who had plenty of love and plenty of everything else that makes comfort, thought of the members of his own little Sunday-school class, back home. They were all plump and healthy looking, and came to church dressed prettily, in "nice" clothes. The prayers, the

singing, and the lesson were not so very different. But in other ways the contrast was striking. Some way Rodney felt sorry for this poor little Sunday-school class. John and Frank were among the members.

Sunday afternoon Miss Carr decided that, since the seed still seemed inactive, she would help it to germinate.

"All the Slimski family except the father and mother are going to have a vacation this year," she began. "That is, I expect John and Frank are going to. But I'm not sure. I may be disappointed."

Rodney looked up questioningly into her face.

"My friend, Miss Morris, is going to take Mary and Nellie out to her home in Indiana. But it isn't decided who shall take John and Frank. If I could afford it, I'd send them home with you. But I haven't the money. It would take five dollars for both of them."

Then the suggestion came suddenly back and the seed sprouted.

Rodney withdrew his hand from his aunt's and sat looking with troubled eyes out of the window. Could he do it? Could he give up his cherished Fourth-of-July celebration, for which he had planned so long? It would be a great sacrifice, indeed.

Unconsciously he felt in his pocket, where, secure in a little purse, lay the folded five-dollar bill that his father had given him. Was it his duty to give those Slimski boys an outing with that five dollars? He loved the noise of fireworks as well as any lad. But, on the other hand, there was Johnny, with his poor little withered leg.

Rodney gave a troubled sigh and looked up at his aunt. She had risen and was putting on her bonnet to go to the evening service at the mission.

When she was ready, she turned and, placing her hands on her nephew's shoulders, said, "When in doubt, look to Christ and ask Him to guide you to do what is right. God bless you, Rodney. O, are you coming with me?"

While they were walking along the street, and even after the meeting had begun, the troublesome question kept recurring to the boy. Should he gratify himself by wasting his money, or should he really benefit himself by helping some one less fortunate?

When they returned to the evangelist's, Rodney was still sad and undecided. But, remembering his aunt's words, he knelt by his cot and asked to be led to do what was right.

God answered his prayer by keeping him awake and making him think. When the clock struck eleven he was still listening to his conscience. Fifteen minutes later he turned over heavily, sighed, and gave his pillow a thump. "I'll do it!" he said. At twenty-five minutes after eleven he rose, tiptoed across the carpet, and paused at the door between his aunt's room and his own.

"O, Aunt Margaret," he whispered, "are you awake?"

"Yes," she whispered back; "why?"

"Because I'm going to spend that five dollars by taking Johnny and Frankie home with me," he said.

"God bless you, little man, I knew you would."

As long as they live, John and Frank will remember those two delightful weeks (which lengthened into four) that they spent at Rodney's home. They played in the brook to their heart's content, went berrying, and helped a man do his haying. They fed the

chickens, rode around with a neighbor's horse, and did many other delightful things that they had never dreamed of doing. Even the big, sheltering hills gave them joy. They had never seen a hill before. And, best of all, the hue of health soon bloomed on their little pinched cheeks.

Rodney says that if he lives to be two hundred, he doesn't expect to celebrate a more glorious Fourth than when he gave the Slimski boys a vacation. On that particular day his mother gave a select party for seventeen children out under the apple trees. Rodney was somewhat embarrassed when his friend Sidney inquired when he was going to shoot off his "Roaming" candles and things. But as every one praised him and no one ridiculed him, he was soon as happy as the boys he had helped.

BENJAMIN KEECH.

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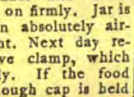
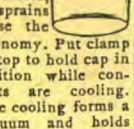
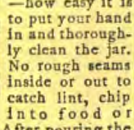
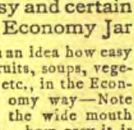
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OUT OF EGYPT.

I ONCE dwelt down in Egypt,
And served a cruel king,
But through the blood of Jesus
I now His praise can sing;
I fled at darkest midnight,
But Jesus led the way,
The cloud was ever present,
To guide me night and day.

I had a crooked pathway
Before I reached the prize,
But God was ever with me,
His Spirit satisfies;
I murmured in the desert,
I thought the end was near,
But passing through the river
Praise God I now am here.

I find His grace sufficient
To keep me day by day,
I ever more shall follow
Tho' thorny be the way;
Dear brother, will you enter,
The door is open wide,
The cloud will go before you,
And Jesus be your guide.

Santa Rosa, Cal.

E. R. BUTTON.

CHILE

EIGHTEEN months have passed since our arrival in Valparaiso. The morning of our arrival was one long to be remembered. After our ship anchored we waited anxiously the coming of Brother Ketring, whose knowledge of the language was a great help to us in getting ashore. At the end of a few day's searching, we found rooms in which to live, and I began immediately working in the mission office.

Four months later we moved into the mission, where we were living when it was burned. The loss of our household goods, together with other things of value, was a severe trial to us, but it has only served to help us more fully to realize the perishable character of earthly treasures, and the necessity of making sure of heavenly ones.

As we read week after week in the columns of the *Review* of the new workers who have gone to swell the band of reapers, our hearts are made glad, for we know that soon the harvest will be reaped, and our Saviour will come to give the faithful ones their promised reward.

The first of the present year I had the pleasure of taking a trip to Iquique in company with Brother J. W. Westphal. From Valparaiso north to Peru there are no railroads; it was necessary therefore to make the trip by steamer.

In order to save expense we traveled third class, which on these coast steamers has about as few accommodations as one can imagine. One must take his own bed, and if he can find room to lay it on the deck, he is fortunate. Traveling in this way one has companions of both sexes and nearly all classes. On our trip both going and coming all the available space allotted to third-class passengers was occupied. Many of these people have never had a bath since they were infants, and if appearances

count for anything they did not get many even then.

One man with whom I conversed, remarked that he was, "*un hombre muy seco*," never having had a bath since he could remember. One must also provide his own tin pan from which to eat the soup and beans which are supplied to the passengers in this class. Twice a day a very black, dirty, usually ragged boy brought a large can filled with soup, or beef and beans, as the case may be, and served the guests. One must needs be ready to receive his portion at once or go without, as the boy never tarries long.

From Coquimbo north to Peru the country is very mountainous and barren; there is absolutely no vegetation, the people are engaged in mining salt-petre and copper, there being many mines of this class.

Our first meeting was held in Antofagasta, where there is a little company of six members. Three of these have been engaged more or less in the canvassing work, and have awakened an interest to hear the truth in some of



Railroad Plaza in Antofagasta, Chile.

the mining camps. No doubt several will be added to their number during this year as the result of the labors of these faithful canvassers. We continued to hold meetings at this place for nearly a week, and left the brethren much encouraged.

As our steamer stopped only a short time at each port, we held no other meetings until we reached Iquique, at which place we held our annual meeting for the brethren in the north of Chile. Two meetings were held each day, which were fairly well attended, especially the evening meetings.

The church was reorganized, and is in better working condition than ever before. During these meetings four precious souls were buried with our Lord in baptism. Three were baptized the Sabbath after we left by the local elder, and others desired baptism in the near future. One of the brothers baptized accepted the truth some two or three years ago, but had been afraid of being baptized because of ill health, the doctors telling him he would die if he entered the water. The next day after

his baptism he said he felt better than for some time.

As the general meeting for the south of Chile was to commence the 9th of February, we were obliged to return to Valparaiso the last of January without visiting the isolated brethren, as we desired very much to do. This meeting was held in Santiago, the capital of the republic, and the brethren were united in saying it was the largest, best, and most harmonious one ever held in Chile. The Lord was present to bless. Three new believers were baptized, and three backsliders reclaimed. The report of the secretary and treasurer showed that there had been a good increase in the tithes and offerings in the ten months ending Dec. 31, 1905, over the thirteen months ending February 1905.

The brethren in all parts of the field are taking more interest in the different branches of the work, and we expect greater advancement the present year than ever before. To the Lord be all the praise. WM. STEELE.

Sec. and Treas. West Coast Mission.
Casilla 787, Valparaiso, Chile.

OUR WORK AND WORKERS.

A CAMP-MEETING is announced for August 2-12, at Pana, Ill.

THE camp-meeting for Alberta mission field will be held at Red Deer, July 10-17.

THE baptism of three candidates at Ola, Mich., by Brother O. Soule, is noted in the Banner.

TENT-MEETINGS are being held at Cincinnati, Ohio, by Brethren C. A. Pedicord and J. P. Gaede.

THE East Michigan Conference has four tent companies in the field, one of which is located in the important city of Detroit.

May 26, five members were added to the church as Streator, Ill., by baptism. Brother E. A. Curtis administered the ordinance.

WISCONSIN's two important cities of Milwaukee and La Crosse are each being served by a tent company the present season.

THE brethren at Red Cloud, Neb., are erecting a church-school building, which will be ready for occupancy by the beginning of next term.

THREE students of the Elk Point (S. D.) Industrial School and one other candidate were baptized May 26, by Brother E. G. Hayes.

THE Indiana Reporter notes the baptism of six candidates at Connersville, by Brother C. J. Buhalts. Also the baptism of twelve at Wolf Lake and three at Eaton, by Brother W. A. Young.

THE baptism of three candidates at Bache, I. T., by Brother T. J. Hickman, is reported in the Record. Others have also accepted the faith as presented by Brother W. F. Talburt.

A CAMP-MEETING is to be held at Aurora, Neb., July 19-29. Besides some of the General Conference laborers, it is announced that Brother R. C. Porter, president of Kansas Conference, will be present.

RECENT meetings held in Garnet, Mont., by Brethren W. H. Holden and D. H. Hanson, resulted in the conversion of eleven souls—eight being adults and three of the younger class. A Sabbath-school was organized.

As a result of house-to-house work in Palmerston, Ont., Brother A. L. Miller reports that six persons are now keeping the Sabbath of the Lord. The SIGNS, Liberty, and Life and Health are kept in the public library.

THE recent baptism of seven candidates at Eau Claire, Wis., by Brother F. F. Petersen, is noted in

the Reporter. Also the baptism of five near Clintonville, by the same brother, and three at Mill Creek, by Brother J. C. Mikkelsen.

In the West Michigan Herald Brother H. Nicola reports the baptism of eight candidates at Bedford.

In the Nebraska Reporter, Brother L. Johnson notes an interesting meeting at Denmark, May 22. The whole church, with one exception on account of sickness, drove twenty miles to North Platte River, where nine persons were baptized. The company consisted of fifty-four persons, conveyed by nine teams. A few days later Brother Johnson baptized two candidates at Dannebrog.

THE calendar of Union College for 1906-07 notes the affiliation of the college with the Nebraska Sanitarium and the Medical Department of the Nebraska University, whereby the first two years of the university's six-year combined college and medical course may be taken at Union College. For free copy of calendar, address President of Union College, College View, Neb.

THE Sabbath-school lessons in our churches for the present quarter are on the general subject of "Practical Religion in the Home." They ought to be of interest, and therefore profitable to all. The pamphlet containing the lessons and valuable notes costs only five cents. It is worthy of study in all families whether the members attend Sabbath-school or not. It is a good missionary pamphlet.

A GENERAL camp-meeting will be held at Oakland, Cal., July 19-29. Owing to the large number of former San Franciscans now stopping in Oakland, many of them without permanent occupation at present, there is excellent opportunity for calling their attention to the truth. The camp is to be located between Grove Street and Telegraph Avenue, north of Forty-first Street, easily accessible from all parts of Oakland, Berkeley, Alameda, and Fruitvale, as well as from the railroad stations.

A RECENT letter from Brother J. D. Baker, of Leicester, England, to his father at this office, says, "Our conference meetings have just been held, and all the reports show an advance all along the line in all parts of this field." Of the work at the sanitarium, where he is engaged, he says: "Our rush is still keeping up. Every room is occupied. This is the largest run we have ever had here." Another item of interest is that "the British Union Conference is at present engaged raising funds for the East African mission. A young African, a native of Nyassaland who has been in the school, is leaving for Hamburg, and from there he goes to German East Africa; thence, with Brother Ems, to British East Africa, to look up a site for a mission. As soon as funds are available, others will be sent."

In the Montana Bivouac, it is reported by Brother J. A. Holbrook that a church of twenty-nine members was organized at Kalispel, April 28. Eleven of these had been members in other places. One of those who were baptized was almost eighty years of age. It was at this place, while preaching on the subject of the alleged change of the Sabbath, that Brother Holbrook was interrupted by a "Christian" minister, and reminded that he had omitted an important text. He then mentioned a "text in Hebrews which says, 'Not forsaking the assembling of yourselves together on the first day of the week, as the manner of some is.'" Of course he referred to Heb. 10:25 and was no doubt surprised to learn that the words italicized were only in his imagination. Ignorance of the Scriptures is a very prolific cause of opposition to the truth. Even to the learned Jewish leaders Jesus said, "Ye do err, not knowing the Scriptures."

R. F. D. No. 5, LOS ANGELES, CAL.,
JUNE 12, 1906.

EDITOR OF THE SIGNS—Dear Brother:

I have just closed a two month's effort in the city of Pasadena, Cal. The dear Lord has gone before us in a marked manner, for which I praise Him. I had intended at first to erect a large pavilion, but was hindered on account of a very stringent city ordinance which forbids the erection of any building not made of brick or stone, within certain prescribed territory which included the main part of the business section. It seemed for a time that it would be impossible to enter the city with the message. I finally secured a large empty store building in the center of the city, and spent considerable money in fitting it up for evening exercises. I also secured the largest auditorium in the place for every Sunday

evening. I can now see the guiding hand of the Lord in this arrangement, as the weather has been very unfavorable for a tent effort.

Our expenses have been about five hundred dollars, but I am glad to be able to say that they have been more than met by the collection, and I have only taken up one collection a week. The Lord has doubled every dollar that has been invested. The collection last Sunday evening alone amounted to five hundred and thirty dollars, which would more than pay the expenses of the whole two month's effort. Truly the glory of the Gentiles, which is their money, has been flowing unto us, as the Lord has promised. Best of all, some of the Gentiles have come along with it. Over forty adults have taken their stand on God's side and are rejoicing with us in this precious truth. Thirty-six were baptized and were taken into the Pasadena church last Sabbath. Some have moved to other places and are witnessing for the truth. Others are awaiting baptism. Many are yet in the valley of decision, and we are praying that God will give them the courage to obey their convictions.

Truly the Lord has poured out such a blessing on the Pasadena church that they are not able to receive it. The church is now crowded to its utmost. Plans are now being laid to enlarge their borders.

We feel that a great responsibility rests upon the older members of the Pasadena church to care for these lambs of the flock. I am glad that I can leave them all under the care of the great Shepherd.

I will now take a few days of rest with my family, and then commence another series of meetings in the city of Santa Ana, Cal., the Lord willing, and from there I am planning to work some of the large cities in the northern part of the state. Brethren,

pray for us that the Word of the Lord may be glorified and that we may be delivered from unreasonable and wicked men. As I sense the awful responsibility resting upon us who know this truth, it almost overwhelms me. I am thoroughly convinced that there is nothing on this earth of so much importance as this message. I thank God from the depth of my soul for a humble part in His cause, and with you dedicate myself with all that I have or ever expect to have in helping to sound the loud cry of the Third Angel's Message in all the earth in this generation.

Your brother in Christ,

WM. SIMPSON.

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A FRENCH STATESMAN ON THE SEPARATION OF CHURCH AND STATE.

YVES GUYOT, former French minister of public works, declares that "to be constructive and progressive a national governor must neither ally itself to, nurture, nor even protect beyond that protection properly offered any other social or industrial body, a religion." In an article telling "Why France Sought Separation of Church and State," which has just appeared in a leading American newspaper, we have the most recent expression on the subject from the side of the champions of church and state separation in France. M. Guyot says:

The trouble between France and Rome, which has lately terminated in the law of separation, began with the Concordat, negotiated by Napoleon and Pius VII. This instrument served to enrol the clergy of France for the sole benefit of the Vatican. It organized and marshalled them without any regard to the wishes of the national government, and practically made them independent of the authority of the archbishops and bishops, who, under the Concordat, were state officials. It withdrew the higher clergy from the criticism and control of the inferior clergy. Finally, it withdrew the whole body of clergy from the criticism and control of faithful Roman Catholics. It elevated them above and beyond all controversy.

The Concordat so organized the Catholic Church in France that all competition with her was impossible. To seek to oppose the clerical party and the Roman influence without first destroying that organization was to wish to suppress the effects without destroying the cause. Men who benefited by that organization made an abuse of the power it gave them as much from the point of view of home policy as from that of foreign policy. The Catholic Church fancied she had found in General Boulanger the "pronunciamento" man she was ever seeking. The effort having failed, the clerical party, under the leadership of the Jesuits, invented the Panama scandals. Their object in doing that was to cast suspicion on parliamentary institutions. With that object in view they also imported anti-Semitism from Austria, where it had been invented. Their chief desire was to drive the Jews from the army; the Jews once driven out, they would proceed to hunt the Protestants, then the Freemasons, and all independent men. They intended that the officers of the army should all be pupils of the Jesuits.

It was the present pope who, by his attitude toward M. Loubet during the voyage of the latter to Italy, provoked the separation of church and state. Up to that time, whatever may have been the discords between the Elysee and the Vatican, the influence of the pontiff on the foreign policy of France had been incalculable, and often only discernible in subsequent events. The diplomacy of the French Republic, even in its secular functions, had often been subordinated to clerical influence. The occupation of Tunis, which provoked the Triple Alliance in 1882, was the result of a manoeuvre of Bismarck and the Catholics, of which France was the dupe.

It needed the secularization of home politics to secularize the foreign politics of France. The king of Italy had visited France in 1903. The Vatican sought to prevent M. Loubet from returning the visit. On April 28, 1904, he sent a circular to the powers declaring that he considered such a visit "a grave offense against the sovereign pontiff." M. Loubet went to Rome, and the ambassador of the French Republic to the Vatican was withdrawn, and the separation of church and state, about which French politicians had hesitated so long, became the happy consequence of the papal insolence.

Napoleon established the Concordat to make it an *instrumentum regni*. All the strength that the Catholic clergy drew from the Concordat they employed against every government which had existed since 1800 in France, including even that of the Restoration. Not only did the official organization made possible under the Concordat preserve the church in France against schism and competition of all other sects and societies—religious as well as industrial—by placing the bishops' authority above all control, but it also allowed the church to make a permanent and violent interference in the home politics of France, and, moreover, to obtain an influence, as powerful as it was bad, over the foreign policy also.

The separation of church and state has for the first result the freeing of public life, of parliamentary debates, from clerical questions and their ever-hazardous and dangerous contingences. The second, I trust, will be a permanent separation between religion and all politics—foreign and home. Moreover, from all points of view—social, political, moral, and religious—a movement for the liberation of religion from the control of the state will also be proved to be right.

CAUSES OF EARTHQUAKES.

THE following have been among the alleged causes of earthquakes: Professor Howe, Denver University, the earth's cooling; shrinkage of the interior causes cracking of the exterior.

Professor Milne, of London, upheaval in the interior of the earth.

Professor Goode, of the Chicago University, due to the Rocky Mountains, which are gradually rising.

Professor Wright, of Yale, believes it is owing to earthquakes in Japan and Formosa.

Prof. John C. Branner, of Stanford University,



Board of Trade Building after the Fire in San Francisco. How quickly may the riches of this world pass away! What a lesson the calamities of the world ought to teach us of laying up treasure in heaven!

gives three causes of earthquakes: Explosions, slipping of rocks one against another, and fractures in the earth's crust, the very heavy pressure brought to bear upon the mass of rock to cause it to break. The slipping of rocks is the cause, he thinks, of the California earthquake. As to the cause of the slipping, he gives three theories: expansion of rock, contracting of rock by cooling, and the shifting of the load upon the top of the earth.

Prof. J. C. Hartzel, Geological Department of University of the Pacific, declares that it is owing to the more rapid cooling of the surface of the earth. The contracting of the cooler part pushes inward, causing distortion of the strata of the earth's surface. This earthquake, he thinks, was simply the slipping of the surface strata in this vicinity.

Charles Buckner, of Oakland, contends that the center of the earth is a mass of solid rock covered with an elastic bark, and in this bark the earthquakes originate; pent-up gases force openings; coal oil and gas in the cavities of the earth combine with other material, or the falling of a rock in the

porous section produces sparks, and that produces gas.

There are all these and still other theories, of which one can take his choice. Suffice to say, every one knows there was an earthquake.

THE BOAST OF THE "GRASSHOPPER."

AMONG the sad things connected with San Francisco's disaster is the defiant spirit in which the determination to rebuild is expressed. It may be courageous and enterprising to begin building before the embers are cool, but to assume that man is above the power of nature's forces, and can defy the earthquake and the flames is sheer presumption. One capitalist declares that "San Francisco came into existence at the command of commercial and industrial forces, potencies which earthquake and fire can not move or destroy. Cities merely measure the potency of the commercial and industrial forces which create them. . . . The elements may destroy buildings, but they can not destroy the primal causes at whose command cities came into being."

But neither commercial nor industrial force is invincible. One wonders if the aforesaid capitalist ever read of Tyre, of Babylon, of Nineveh, and other world centers of commerce and industry. Tyre was the great commercial mart of the world; but what is she to-day? what has she been for centuries? The boasting capitalist of San Francisco says that city's "position on the commercial map of the world is indestructible by fire or earthquake;" but there are other forces that may alter these. The merchants

of Tyre thought their position on the commercial map of the world was invincible, but the God of heaven, whose law was defied by her corruptions, found a way to change the map.

The Lord foretold the ultimate *permanent* fall of that proud city: "When thy wares went forth out of the seas, thou fillest many people; thou didst enrich the kings of the earth with the multitude of thy riches and of thy merchandise. In the time when thou shalt be broken by the seas in the depths of the waters thy merchandise and all thy company in the midst of thee shall fall." All this prophecy has been history for many centuries, but it has been "written for our learning" (Rom. 15:4), "for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). But, regardless of the lesson and its admonition, men continue to regard their positions invincible and themselves able to rear buildings that the forces of the Almighty can not throw down.

And the mighty One whose powers are so flipantly ignored, and whose Word is so lightly

regarded, "is He that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in; that bringeth the princes to nothing; He maketh the judges of the earth as vanity." G.

PERVERSION OF LAW BY SENATORS.

WHILE the recent Railroad Rate Bill was under consideration in the United States Senate, a member offered the following as an amendment:

It shall be unlawful for any common carrier engaged in interstate commerce to operate as such interstate common carrier for compensation any steam-propelled vehicle of transportation of passengers or freight between sunrise and sunset on the Sabbath day.

In support of the proposed amendment the member said: "I want to read verses 8, 9, 10, and 11 of the twentieth chapter of Exodus, so that when a senator, if there is a senator here who has not read this, comes to vote on this amendment, if he votes against it, he may know that he is voting against one of the Ten Commandments, and one that is also germane to this bill." Then he read:

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

Being asked if he would stop telegraphic messages and mails on Sunday, too, the senator replied:

"I would stop the whole business and let everybody rest. I would let the telegraph operators and the railroad employees—the men who run the trains on Sunday and never get a Sunday and never know what a Sunday is—rest. I would stop all those trains. I would allow the train crews and laborers a rest of one day in seven, as commanded by the Almighty. That is what the Almighty, through Moses, commanded, and I would give Moses a fair chance in this."

This is a specimen of the confusion that arises when men undertake to legislate religious institutions into the laws of the state. When senators quote the law of God concerning one day of the week as applying to another day, they are treating that law in a manner that they would not for a moment tolerate in respect to their own laws. And no court would so construe a state law. When men in the national Legislature undertake to enforce by statute the dogmas of the Papacy, through perversion of the law of God, the result must soon be Babylon. In the instance above cited, however, to the credit of the majority, the project failed.

A REMARKABLE ADMISSION.

It has long been a query how ministers of the Gospel can conscientiously base their argument for Sunday observance upon the Fourth Commandment of the Decalogue. It will be a source of interest to many to read the following remarkable admission made by Rev. Lichliter, at Olean, N. Y., in a sermon delivered before the Epworth League on the subject of Sabbath observance, and reported in the Rochester Herald of May 20. Here is what he says:

This matter of Sabbath observance is a practical question, and must be treated in a practical manner. Our ministers have been basing their arguments for Sunday observance upon the Fourth Commandment. What is the use? What good does it do to base our arguments upon a thing which technically is not binding, which the Jewish rabbis and Socialist organizations know is not, and laugh to scorn any arguments upon that ground. We must base our arguments upon something besides the Fourth Commandment, for they know that that is Jewish in spirit and temper, and laugh us to scorn for quoting a commandment which we do not obey and will not.

While all lovers of truth should be thankful for this admission so frankly made, yet it would have been more satisfactory had the admission embraced the whole Bible as being an unwarranted basis for Sunday observance. It is to be regretted, however, that the Rev. Lichliter has associated with such a noble admission the statement that the Fourth

Commandment is Jewish in spirit; for there is no more foundation for such a statement than there is for its being a basis for Sunday observance. Jesus Christ is the one who gave the law, as can be proven from the Scriptures. In Heb. 12:26 we read of Christ: "Whose voice then [at the time the law was given] shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also the heaven." Also in Isa. 33:22 the same truth is emphasized, "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us." The apostle Paul, in Rom. 7:14, says, "We know that the law is spiritual."

These and many other scriptures plainly indicate that the law of God is not possessed of a Jewish spirit, but the Holy Spirit, and Christ is its author; therefore it is His law.

K. C. RUSSELL.

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.—

Report of House of Representatives, 1830.

Among all the religious persecution 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.—*United States Senate Report, 1829.*

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.—*United States Senate Report, 1829.*

Let the national Legislature once perform an act which involves the decision of 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 to the fairest portions of the Old World.—*United States Senate Report, 1829.*

SUNDAY ENFORCEMENT ITEMS.

THE merchants of Glen Roy, Ohio, were recently notified by the prosecuting attorney "to do no business on Sunday."

An agreement "to close their drug-stores on Sunday, except for the filling of bona fide prescriptions from physicians," has been signed by all the druggists of Bessemer, Ala.

At Walla Walla, Wash., on February 10, County Attorney Wilson "served notice on all proprietors of cigar stands, book stores, and confectionery parlors that if their doors were not closed on Sundays he would file complaints against them." The druggists were also notified not to dispose of any article except drugs. This action was taken in response to the demand of the liquor dealers of the city, that the Sunday law be enforced to the letter, and that all places of business coming under the scope of the law be compelled to obey it; and this demand was in retaliation for the action of the city council in causing the saloons to close on Sunday.

A MEASURE taking Sunday baseball and theaters from under the restrictions of the Sunday law and giving city councils the power to regulate these amusements, known as the Adler bill, was "stamped to death" in the lower house of the Ohio Legislature on February 15. "The right of the author to be heard on the measure was denied, an unusual procedure," and on a motion for its indefinite postponement, made the moment it was called up, the measure was rejected by a vote of 84 to 8. Immediately following this action of the house, a statement was issued on the authority of Governor Pattison, who has taken such a decided stand for the enforcement of the Sunday laws, declaring that "the defeat of the Adler bill by a vote of 89 to 8 in the House of Representatives, which measure sought to interfere with the American Sabbath and existing Sunday laws, may be considered an accurate reflection of public sentiment on the subject, and an indorsement of the governor's attitude." The governor "insists that the Sunday laws shall be obeyed to the letter," and it is even rumored that he will call out the state militia if necessary to prevent Sunday baseball playing in the big cities this spring and summer. Evidently there are to be lively times in the Sunday-enforcement line in Ohio.

"Any enforcement of Sunday as the Sabbath, or a religious institution, is contrary to the principles of our government; for religion is a personal matter." Such is the declaration of Mr. Karl A. M. Scholz, of the Independent Citizens' Union of Maryland, which organization is attempting to secure the repeal of the "Sabbath" laws of that state. Mr. Scholz declares that these laws do not reflect the opinion of the time, and are obsolete. And correctly does he affirm that "hypocrisy and corruption are fostered by these ancient statutes, openly and avowedly enacted as compulsory church-attendance laws, which men generally disregard, but have not the moral courage to repeal." He also declares that the low and degrading Sunday resorts for liquor and their consequences "are the direct outgrowth of our present unholy Puritan 'Sabbath laws.'"

In resolutions adopted at the annual meeting of the Christian Endeavor Unions of Springfield, Mass., and vicinity, held on March 13, the members of the Massachusetts Legislature from that section of the state were urged "to help to secure the passage of the bill recently introduced in the interest of Sabbath observance. The resolutions were presented by the treasurer of the United Society of Christian Endeavor, who explained "that the bill was to prevent fake benevolent schemes from desecrating the Sabbath by holding their unholy gatherings and amusements on that day, particularly in the theaters." It was set forth in the resolutions that they were the expression of "seven hundred Christian Endeavors, representing thirty societies in Springfield and vicinity."

MINNESOTA newspapers are noting that the new code of that state which went into effect on March 15 "changes the Sunday law in that persons of certain faiths who, according to their religious belief, observe Saturday or some other day than Sunday as the Sabbath, may resume their usual work and business on Sunday." The Owatonna Journal says this change "will be a great boon to many of the Hebrew people who conduct stores and who worship on Saturday," and that thereby "religious freedom is provided by the new code" for the observers of other days than Sunday. It seems, then, that hitherto religious freedom has not been granted in this matter to such citizens in Minnesota.

FIFTY of the theatrical people arrested at Toledo, Ohio, on March 11 on the charge of violating the Sunday law in connection with theatrical performances were tried in a justice's court on March 14, and "a fine of \$1.00 was assessed on each actor and actress." Immediately, on warrants "secured by the Law and Order League of the Federation of Churches," all were brought before the city court and there "bound over to the Probate Court" for trial on the same charge. It appears that two sets of warrants were secured, and that those from the justice's court were issued on complaint of the theater managers themselves, who evidently expected thereby to outwit the church people in the matter, knowing that only a small fine would be imposed in the justice's court. But it seems that the church people want to have a sorer penalty inflicted. Church bigotry is always characterized by unchristian vindictiveness.



MOUNTAIN VIEW, CAL., JULY 4, 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 authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common (King James) Version, the Revised Version, or the American Standard Revised Version is used, quotations will not be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be from one of the two revised versions, usually the American Standard.

CONTAINED IN THIS NUMBER.

Poetry.

A Singing Heart, FRANCES E. BOLTON	7
Our Day, ELIZA H. MORTON	9
God's Holy Day, IVA A. CLUTE	10
Out of Egypt, E. R. BUTTON	12

Editorial.—American Liberty—Jesus and the Teachings of His Time—Prayer as a Privilege 3-5

Question Corner.—Nos. 1840-1843 5

General.

Temporal Power of the Papacy, C. E. MILTON	6
Music, LINA HALL	7
The Royal Law, F. C. GILBERT	8
Nazarites, A. CARTER	9
Our Great Treasure-House, MRS. E. G. WHITE	9

The Home.—How Rodney Celebrated the "Fourth," BENJAMIN KEECH 10, 11

Missions.—Chile, WM. STEELE 12, 13

Outlook.—A French Statesman on the Separation of Church and State—Causes of Earthquakes—The Boast of the "Grasshopper"—Perversion of Law by Senators—A Remarkable Admission—Sunday Enforcement Items 14, 15

Publishers

Change of Field.—Before this paper reaches its readers the SIGNS OF THE TIMES will have lost one of its valuable helpers. Mr. Charles M. Snow leaves our editorial staff to take a position on the editorial staff of the *Review and Herald* at Washington, D. C. In 1901 Brother Snow became one of the editors of the SIGNS OF THE TIMES. He connected with the office in 1892, as a member of our office force, acting as stenographer and assisting in editorial work. We can truly say that we do not wish to lose him. He has been an efficient co-worker, as he is an earnest Christian, an agreeable companion, a loyal brother, and whole-souled gentleman. He goes to a field of greater opportunity in some respects. It is at the headquarters of our work and at the capital of the nation, the center of the arena, where men struggle and grow. We wish him noble success in his future field, constant growth in his work, and health and blessing, both here and hereafter. Mrs. Snow was for many years connected with the office, serving as one of our most efficient proof-readers.

A pleasant occasion to afford his fellow-workers in office and church to bid God-speed to himself and family was held in the office chapel (the only place sufficiently commodious), on the evening of June 23, on which occasion, as a token of regard, was presented to Brother Snow an American Standard Revised Version Bible.

The death of Hon. A. P. Gorman, United States Senator from Maryland, removes a prominent politician from the ranks of national statesmen. He had served in the Senate from 1881 to 1899, and had but recently taken his seat for another term. No earthly position, however high, or however honorably it may be filled, can save the occupant from the inevitable goal. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth forever."

EARTHQUAKE AND FIRE SPECIAL.

Signs of the Times Souvenir Edition.

This is our third and last and best edition on the great misfortune which came to the Pacific Coast. It is of much more than ordinary interest; it is the best thing yet gotten out. Let us tell you a few things it contains:

I. In Art and Illustrations.

1. A fire picture of the burning of the city in colors.
2. Two two-page panoramic views—one of the great fire and the other of the ruins, in colors.
3. A portrait of the governor of California, Hon. Geo. C. Pardee.
4. A whole page (seven views) of Stanford University buildings before and after the great temblor.
5. A whole page (six views) of refugee scenes, camps, etc.
6. A page on areas covered by earthquake and fire, including a relief map of San Francisco, with burned district in red.
7. A fine page-view of fire and ruins, looking up California Street.
8. Twenty-four other illustrations of graphic earthquake scenes, seismographic records, ruins of noted places, such as San Francisco City Hall, Palace and Fairmont hotels, eruption near Healdsburg, safe-opening scene, etc., etc., with interesting stories of each. A total of forty-seven illustrations. The six seismographic records alone, including tracings taken in California, New York, and Austria, are worth the price of the paper, as are several of the other illustrations.

II. The Articles.

1. "California: Her Condition and Resources," by Governor Geo. C. Pardee.
2. An article on This Issue.
3. "The Earthquake."
4. "The Queen City of the West in Sackcloth and Ashes."
5. "Oakland, Berkeley, and Alameda." By A. J. S. Bourdeau.
6. "Stanford University." By President David Starr Jordan.
7. "How San Jose Fared." By C. M. Snow.
8. "Mountain View's Experience." By W. N. Glenn.
9. "What Do These Things Mean?" By J. O. Corliss.
10. "Santa Rosa's Sad Story." Mostly from the pen of Mr. Geo. E. Peery.
11. "Some Direct Causes of the Earthquake." From "Patriarchs and Prophets."
12. "A Mighty Ruin—Sure Trust," by C. M. Snow.
13. "Divine Law—Normal and Abnormal."
14. "The Eruption in Alexander Valley." By Prof. L. A. Reed.
15. "Some Graphic Descriptions." A few extracts from Hewitt's and Hopper's articles on the earthquake and fire.
16. A list of contributions to the Relief Funds.
17. Some Disasters of the present year.
18. Increase of Earthquakes, a list of the most destructive.
19. Destructive Fires in the United States.
20. Fire Losses in the United States from 1875 to 1905.
21. Tornado Statistics in this country to 1888.

This paper will be an issue which you will wish to keep. Twenty-four pages; price 10 cents; in lots of 5 to 500, SIX cents each; 500 and upward, FIVE cents each. Mailed direct from this office to lists of names furnished in lots of five or more, six cents each. Address, SIGNS OF THE TIMES, Mountain View, Cal.

Independence-Day.—The date of this paper is July 4, 1906, just one hundred and thirty years since the founders of this Republic signed the charter of its liberties, and launched upon the great political sea an independent nation. A derelict barque many thought it would prove; but they knew not the principles which gave it birth. These principles are set forth in the first article in this issue. Upon these principles, or, rather, striving to realize these ideal principles, America reached her pinnacle of greatness. In her origin she stood for "a church with-

out a pope, a state without a king." In her borders has been demonstrated that a pope is not necessary to make or maintain righteous character, nor a king necessary to preserve government.

It is well that Americans should remember these principles. Some seem to solace themselves by the noise of the Fourth, by the bombs and anvils and cannon and fireworks and the cheering, thinking that if we demonstrate as did those in 1776 we are as good patriots as they. But they shouted and screamed and celebrated because of the principles, and not merely to have a good time. They had the principles of liberty and equality with a lot of boyish exuberance and foolish noise. We have the foolish noise, and that is about all. Many, very many, utterly repudiate the principles. Read them, dear friends, as set forth in the article above referred to and as printed in black type in this issue. "Are these being repudiated?" you ask.—We reply, They are, by a continually growing constituency with little or no protest.

In the early days of the Republic there were strong, clear-visioned men who saw the dangers and felt the bondage of a church-and-state government. They kept the young Republic clear of it in its organic law. Its wise men stood as bulwarks of strength in resisting all influences to the contrary. As late as 1829 to 1831 both houses of Congress took clear, strong ground, and turned the tide against Sunday-closing of post-offices and post-roads. Some of their utterances are printed in black type in this issue. Read them, ponder them, and appropriate them.

America is not the same to-day that she was when. In 1892 and 1893 all these principles were repudiated by all three of the coordinate branches of our Federal government,—legislative, judicial, and executive; in the matter of closing the Columbia Exposition on Sunday and in the Trinity-Church case decision. Since that time the foundation principles of this government have been repudiated again and again. And now there will be brought to bear upon every branch of government the tremendous force of the National Federation of Churches. In the blare of trumpet and flare of torch, in the sound of drum and fife and cannon, we need to remember these things, and act accordingly.

Here and Elsewhere.—"Do you not wish to leave California now?" we are asked by friends; and we reply, Not at all. "Are you not afraid?"—Not at all. "But there may come another earthquake."—Very likely; but it may come first in Texas or Nebraska or Michigan or Pennsylvania. If not an earthquake, a tornado or cyclone may do equal damage. We are not afraid. From a purely worldly point of view we would to-day invest and build in California as quickly as in any other state of the Union. From a Christian view-point the safest place in the world is where God wants us to be, doing the thing He would have us do.

The Center of the Earthquake.—A gentleman from San Jose writes to the *Independent* an article on the earthquake in which he declares that the greatest intensity of the earthquake was at San Jose. Surely, he had not visited Santa Rosa and some other places. It reminds us of the remark of a lady in Mountain View. She concluded, from what she actually felt, that the most intense and severest shock was directly under her bed. There were some mighty results in various places.

No Postage Stamps.—Now that the warm weather is here it is especially requested by the publishers that our patrons do not send postage stamps, as they stick together and become useless by the time they reach us. Remit by bank draft, express order, post-office order, or by registered letter. Please oblige us.

Earthquake and Cyclone.—It is reported that a family on their way to California from the East heard of the earthquake, feared to come, and turned aside into Texas. A day or so later the fearful cyclone which destroyed the town of Bellevue killed the whole family.