

SIGNS OF THE TIMES

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

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For Terms, See Page 7

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"IN THE BEGINNING GOD."

IN these simple, expressive, majestic words the Bible begins. It does not hide the beginning behind some obscure scientific term which might mean everything, or something, or nothing. We are not left to indulge in speculative fancies or conjecture as to the *origin* of the earth. "In the beginning God." He was there. Before that beginning was,

and the heavens are the works of Thy hand." Heb. 1:10. And to man He says: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding; . . . when the morning stars sang together, and all the sons of God shouted for joy." Job 38:4-7. God is its Author, Architect, Maker; and He "is the true God; He is the living God, and an everlasting King." Why,

the darkness of chaos, so it was the light of His love that pierced the dark void which sin had made, and brought the cosmos of regeneration and righteousness and life out of the chaos of sin and death. He is the Author of our faith. "In the beginning" of man's redemption, God.

THE Sacrifice of the Universe was made "in the



The ruins of some of the magnificent printing machines which have helped to herald the truth to the world. The press in the center background on the brick foundation is a Cottrell, which has run for twenty-five years, and was doing first-class work at the time of the fire. The large press at the right on its side is the SIGNS rotary press, installed in 1899. This issue is printed on a new Cottrell.

and before every other beginning of which there is a record was, God *was*, enthroned in majesty sublime, the self-existent God.

God was the Creator in duality of personality. The Father said to the Son, "Let *Us* make." "And He is before all things, and in Him all things consist." Col. 1:17. "In the beginning was the Word, and the Word was with God, and the Word was God." John 1:1. "Thou, Lord, in the beginning didst lay the foundation of the earth,

then, turn from the simple, reasonable, consistent story of Holy Writ? "If weak thy faith, why choose the harder side?" "In the beginning God."

WHEN man sinned, he forfeited all the gifts and blessings of God. Then came to him in the darkness of despair a ray of kindling hope of whom the Author was God. "In the beginning [of man's hope] God." On Him and His Word is based the promise. In Him was the hope. Just as He spoke the cosmos of light and order and beauty out of

beginning." He was the Lamb of God slain before the foundation of the world. God's eternal purpose provided "in the beginning" all things needed by His children. His mighty purpose provided for all contingencies. He is surprised by no aberration that sin could bring, no effort which the author of sin could put forth. When all is finished in the last great day of final assize, it will be seen that all the forces of evil have had every opportunity, every advantage, yet He who was in the beginning prevails by the everlasting power of righteousness.

"In the beginning God!" The thought should be a suggestive one to the child of God. "In the beginning [of life] God." Let the little child be taught to look up to the great kind Father who is love from the beginning. Teach the child and the older child to bring God into his thoughts and plans at the beginning of every day. Let the first moments and thoughts of morning be open to His presence, His guidance, His wisdom. Let Him spread over us His protectingegis, proof against all the fiery darts of the enemy. Knowing and realizing His presence in the beginning, we shall desire His presence, His companionship, His guidance, all the way.

"In the beginning [of every plan and scheme and device and trade and bargain] God." Of old it is said of the wicked, "God is not in all his thoughts." And how true is this of many professed Christians. How many plans are devised in human wisdom, in which self alone is consulted. How many trades and bargains are driven with which God has naught to do, and which, in consequence, hurt hearts and destroy souls. What a different world it would be

if in all things Christians did have God in them from the beginning, if He were but their Author.

THERE may be those who read these lines who have not had God in the beginning of their life, in the beginning of their purposes, in their plans at all; and they have met and are meeting disappointment. To such we say, Despair not. Go on in disappointment no longer. Bring all the old life to God; give it to Him, and take from His heart, His own free gift, a new life, new affections, new birth. Make a new record, of which "in the beginning God" shall be your all in all. And your feet shall tread the pathways of disappointment no longer.

"In the beginning God!" He who is in the beginning is the same yesterday and to-day and forever. He is the Author of our faith; praise God, He is the Finisher. He is the Friend who abides with us all the way through. Friends turn from us here, and our hearts grow hard and bitter. Other friends die, and our hearts sorrow in bitter disappointment. But this Friend, God "in the beginning," abides forever, our Creator, Redeemer, Saviour, Brother, Father, Friend.

OUR DIVINE, HUMAN PRIEST

II. THE CORRUPTING OF THE FAITH.

In our study of Daniel 8 last week we learned the meaning of the three symbols used in the first part of the chapter. The two-horned ram referred to Medo-Persia; the rough goat was a symbol of Grecia; the notable horn referred to Alexander the Great; and the four horns to the four divisions of the empire. The little horn which "waxed exceeding great" applied to Rome in the entirety of the career of that power.

Prediction of Its Work.

Among the things which it is predicted that power will do is the following:

"It magnified itself, even to the Prince of the host; and it took away from Him the continual [burnt-offering], and the place of His sanctuary was cast down. And the host was given over to it together with the continual [burnt-offering] through transgression; and it cast down the truth to the ground, and it did its pleasure and prospered.

"Then I heard a holy one speaking; and another holy one said unto that certain one who spake, How long shall be the vision concerning the continual [burnt-offering] and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot? And he said unto me, Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed [Hebrew, margin, *justified*]." Verses 11-14, A. R. V.

The "Continual."

We have placed "burnt-offering" in the three instances where it is used above, in brackets. It is not in the original, and is supplied by the translators as necessary to complete the sense; evidently because the adjective "continual" (in our common version "daily") is so frequently applied to that in the Old Testament. About a score of times it is used with burnt-offering; but it is used of other things as well. It is applied to the pillar of fire and cloud, to the sacred showbread, to the holy miter, to the incense, to the meal offering, to the ever-burning lamp; to all the various things relating to the service of God. The original word is rendered in our common version alway, always, continue, continual, daily, ever, evermore, perpetual.

The great thought of the word is continuance, constant. It here refers to no mere ceremony, like the burning of a lamb, or the offering of an oblation; but to the constant service of God. Christ is set before us in contrast to the things which fail. "They shall perish; but Thou continuest;" "they shall be changed; but Thou art the same." Heb. 1:11, 12. The abiding pillar of fire and cloud with Israel's host represented Christ's part of this constancy or continuance; and the spiritual service

of Israel by living faith represented by their entire worship, was that which made effectual for them the continuance of Christ. That pillar of fire and cloud was a witness to His presence. The presence bread was a symbol of the life-giving, nourishing Word; the ever-burning lamp, the light of His Spirit; the daily sacrifices, of His offering of Himself once for all; the fragrant incense, the Spirit-given graces of contrition and faith which make prayer effectual at His throne.

All these offered by sincere hearts was the continual service which Jehovah prized:

"Seek ye Jehovah and His strength;

"Seek His face evermore [continually]." 1 Chron. 16:11; Ps. 105:4.

"Let them say continually, The Lord be magnified." Ps. 35:27; 40:16.

"I have set Jehovah always [continually] before me;

"Because He is at my right hand, I shall not be moved." Ps. 16:8.

"And take not the word of truth utterly out of my mouth. . . .

"So shall I observe Thy law continually." Ps. 119:44, 117.

And many other passages might be cited to show that the continuance is the continual abiding presence of God with His people, and their own spiritual, devoted service, responding to His presence and manifesting His life.

In the prophecy of Daniel this continual abiding union between God and His people, fruitful in all things good, is set over against the transgression which maketh desolate. It is God's desire for the church that He may guide her continually, satisfy her soul in dry places, and make her like a watered garden, and like a spring of water, whose waters fail not. Isa. 58:11. It is the object of the enemy to bring her into dry places that she may famish, to delude her and deceive her and make her desolate.

The little horn is one of the great agents of the evil one. It magnifies itself, ever assuming equality with the Son of God, and taking away from Him the continual, spiritual service which His people should render, holding Him as the Head, the center of all true worship.

How exactly is all this fulfilled in the great apostasy in the Christian church. When Jesus Christ ascended on high, He represented in Himself all the fulness of salvation; "for it pleased the Father that in Him should all fulness dwell." "In Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 1:19; 2:9, 10. He was "the Head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1:22, 23. But He became

the Head of the church by becoming "the Head of every man." 1 Cor. 11:3; Rom. 7:4.

The great center of His presence, service, and work is in the sanctuary, at "the right hand of the throne of the majesty in the heavens." Heb. 8:1. There He pleads in our behalf His precious blood, a continual offering by a continual priesthood before God. Heb. 7:24-28; 10:5-24. He also has His sanctuary, His temple on earth, the faithful worshippers at the sanctuary above. 1 Cor. 3:16; 6:19. His people, His sanctuary, below is the visible manifestation to men of the effectual service of God, tho they are only a part of the great sanctuary service on high, represented by their adorable Head, who, when He ascended, "made us to sit with Him in the heavenly places." Eph. 2:6. While on the other hand, by His Spirit He dwells with His church militant on earth, "Christ in you, the hope of glory." Col. 1:27; Rom. 8:10; 2 Cor. 6:16. This is the abiding, the continuance, between Christ and His people: He abiding by His Spirit with them here, and manifesting His power through the fulness of spiritual gifts; and His church dwelling with Him by living faith in His divine headship, bound to Him by the life of His indwelling word.

All this holy beauty, effectiveness, and continuity of service has been broken by that apostasy represented by the little horn. Men arose out of the church speaking perverse things, and leading away disciples after themselves, instead of Christ. Acts 20:30. Man was exalted. The elders, the bishops, assumed authority God had not given. Cordons of priests and prelates and saints came between Christ and His people. Human intercessors and advocates were exalted, and Christ and His fulness of offering was made of none effect. For the all-potential Head of the church a substitute was placed in the Vatican at Rome; a new head, "the vicar of Christ was given the church;" and the church followed in the apostasy, transgressing more and more, until the man of sin was in the church, and the transgression that maketh desolate had taken the place of the continual before God. The great apostasy was on, and Christ and His blessed fulness of saving truth was lost to the world for centuries.

We do not mean by this that men were not saved during those truly dark centuries. The heart which follows one ray of light will find in it salvation. But the unifying, perfecting fulness of truth was lost to the world. The headship of Christ was set aside for a human head. The mass eclipsed the continual available offering of the sacrifice of Christ. Christ was Himself removed far away by intervening saints and prelates and priests. Purgatory and eternal hell blackened the justice and mercy of God. The law of God was transgressed, set aside, and human tradition substituted. The truth of God was cast down, and error and transgression prospered.

How long should this continue? How long would God's service and continual interflow of life and love be blasted? The angel answers: "Unto two thousand three hundred evenings and mornings, then shall the sanctuary be cleansed."

What is the sanctuary? What is its cleansing? are questions which will be more fully answered in our next.

A Decadent Liberalism.—One of the decisions handed down by a German court, declares that *lese-majesty* pertains not only to criticizing a reigning monarch, but that monarch's ancestors. And that is one of the series of late decisions, the *Literary Digest* tells us, of the same tenor. The *Welt am Montag* of Berlin, we are told, voices well the feelings of its colleagues when it says that press freedom with a gallows beside it is the ideal in Prussia to-day. The constitution is supposed to grant liberty, article 27 declaring that "the freedom of the press is only limited by those restrictions which are now in existence," but the papers above referred to tell us that "from the lowest to the highest judicial body the press is denied the right to expose public corruption and evils. Indeed the attitude of all the courts toward the press and freedom of the press is the quintessence of animosity."

THE TERMS OF SALVATION.

MODERN preaching of the Gospel is tending more and more to the giving of half a message; perhaps we might call it a one-sided message. Great stress is laid on such texts as John 3:16, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Also verse 36, "He that believeth on the Son hath life; and He that believeth not the Son shall not see life," etc. These are the words of the Lord in person, and His servants Paul and Silas, when asked by the Philippian jailer, "What must I do to be saved?" replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." Acts 16:30, 31.

It is not the intention here to discount these statements of the way of salvation, but to let the Scriptures give them their full meaning. This, we assert, is what modern Gospel preaching, to a great extent, fails to do. In order to get the full force of these promises of salvation, we must allow the Scriptures to define the idea of belief as a condition of salvation. Scripture belief is faith, and faith is a substantial, unerring evidence of something that is so sure that it is impossible for it to fail. Heb. 11:1. It is not merely conceding a thing to be true because of some human testimony, or even because of the testimony of one's own natural senses.

Faith is always accompanied by some practical evidence of belief. It is always a belief in God's Word, for there is no other ground of faith. Belief in or of anything short of this can not be any more than mere confidence, and confidence, however strong, may be misplaced. Therefore confidence may fail, because it may be placed in some fallible object. But faith can not fail (1 Cor. 13:13), for if it should cease to produce the tangible evidence—obedience to God's Word—it would cease to be faith.

The scripture tells us that "Abraham believed God, and it was counted unto him for righteousness." Now righteousness is right doing, as well as right being; for all of God's commandments are righteousness (Ps. 119:172), therefore to obey them is righteousness (Deut. 6:25). Abraham's belief is also called faith (Gal. 3:6-9), and it is this kind of belief that insures justification (verse 24; Rom. 5:1). When the Scriptures tell us of some person's faith, it is always said or implied that he did something to prove his faith. "By faith Abel offered unto God a more excellent sacrifice than Cain." "By faith Noah, being warned of God, prepared an ark to the saving of his house." "By faith Abraham, when he was called to go out, . . . obeyed; and he went out, not knowing whither he went." See Hebrews 11 for various other examples of faith attested by practical evidence.

It is further stated that "by faith Abraham, when he was tried [or tested], offered up Isaac." Thus his faith was characterized by obedience to God. This is shown, not merely by his going out from Mesopotamia, and by his offering his son, but the Lord testifies of him, "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. So the disciples of Christ, being the children of Abraham (Gal. 3:7, 29), must have such a belief as Abraham had when he "believed God, and it was accounted unto him for righteousness" (verse 6). And as the evidence of that belief, or faith, was obedience, so the belief in Christ that will justify the sinner must be attested by the spirit of obedience.

The disciple of Christ must be not only a learner, but a follower of Him. He is our great Example, and we read of Him that, "being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross." Obedience is certainly a very important matter, when our chief Example and Teacher made so much of it as to sacrifice His life in the vindication of the principle. It was that implicit obedience of His to the law that sinners had transgressed that confirmed Him as a competent Saviour; and His obedience was "made perfect through suffering."

Then the full Gospel requirement is a belief that begets obedience—a "faith that works by love."

So the Lord puts the test in this way: "If thou wilt enter into life, keep the commandments." "Ye are My friends if ye do whatsoever I command you." "If ye love Me, keep My commandments." And Christ "became the Author of eternal salvation unto all them that obey Him." Heb. 5:9.

That Gospel belief is a belief that obeys, a belief that is synonymous with obedience, is shown by two Scripture witnesses: In John 3:36 Christ says that the wrath of God abideth on him that *believeth not*; and in 2 Thess. 1:7-10, the apostle Paul tells us that when the Lord Jesus shall be revealed from heaven He will take vengeance on them that *obey not* the Gospel. So the profession of belief in Christ goes for nothing unless there be a corresponding evidence of obedience. In the judgment the disobedient professor of discipleship will be classed with the unbelievers.

G.

Question Corner

1881.—The Matter of Eating.

Does the fifteenth verse of Mark 7, giving the words of Christ Himself, indicate that Christians are to choose what they eat or drink according to their liking? And as to science, should it enter into this question at all? Should not the Word of God be the guide alone? Your remarks, Mr. Editor, as to eating pork, are that it is unwise. So some tell us as to the use of tea and coffee, that they poison our systems. Now it is well known that thousand of good Christians consume tea and coffee as well as pork. It is hard to understand why pork should be placed as one of the most abominable things when we remember that all that God made was "very good," according to His Word. I can not see what the investigation of slaughter-houses has to do with the eating of pork. Is it not like the Jewish washing of hands, of no vital importance? One Bible scholar takes Bible ground for the drinking of wine—of course not grape juice; another Bible scholar strongly condemns the drinking of fermented wine. Can both men be right? If so, should not the controversy on these questions cease and allow every sensible Christian to be persuaded in his own mind.

SEARCHER.

1. First of all let us say that Mark 7:15 does not refer to distinctions between clean and unclean foods at all. The question that was before the Saviour was not as to what beasts were fit to eat and what were not. It was a mere matter of following Jewish ceremonial laws of their own devising, or paying no attention to them. Let the context itself decide as to the meaning of the text in question.

2. We should not make our *likings* the guide in our eating and drinking. While our *likings* should not be ignored, they should certainly not be made primary. The primary thing in our eating and drinking, and all things else, is the glory of God—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." True temperance is not moderation in all things, but moderation in all things good. We would smile even at the fatal result of a man who took prussic acid or potassium cyanide, in fatal doses, if he said before expiring that he took it in moderation! The best definition, as the word is used in the Bible, is self control, having absolute control over the appetite, passions, and physical emotions. Another good definition from our human view-point is, Moderation in all things good; total abstinence from all things evil.

3. As to science. Science means knowledge, and true science is true knowledge; and when the world has, through scientific experiment of six thousand years, demonstrated by science that the use of pork is not wholesome, why not accept it? Science, or knowledge, has demonstrated that a certain size post of a certain kind of timber will bear so much weight

safely, and no more. If a builder or architect puts more than that weight upon the timber the building falls, and he is held responsible; not because he put timber in there, but because he did not give heed to knowledge which had been demonstrated. If one is ill of almost any disease, one of the first foods always prohibited by the wise physician is pork. Thousands upon thousands have used it for years to the detriment of their health, and have always been benefited when they gave it up. Is not this experience worth something? The use of pork is a sin if we are transgressing physical law in the use of it. It may be a sin of ignorance which God does not hold against us. It may be to the strong man whose bodily functions readily throw off the poisons in food of no effect, but through his using it, others who are weaker may be led to use it, and so become greatly injured thereby.

4. As to tea and coffee. The only reason in the world that people form the habit of using tea and coffee is for the toxic principle in these drinks. The *thein* in tea and *caffein* in coffee are poisons, and as poisons, intoxicating in a degree to all who use them. Used in large quantities they tend to disturb the entire system. There is no argument in their favor, there is every argument against them.

5. True it is that the Lord pronounced everything that He made "very good," but that was before sin entered and perverted His work. He has certainly pronounced evil since that which is made evil because of perversion. It is well to remember that it is God's Word that classes swine's flesh with the abominable. See Lev. 11:7, 8; Isa. 65:4. No, the condition of slaughter-houses would not have any particular bearing as to whether the things handled there were good or bad, except for those who get their food from there.

6. As regards Bible wine. We are certainly told to "look not upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Prov. 23:31. There is other wine in the Bible that is commended. Certainly the ancients knew both fermented and unfermented wine. However, they knew no distilled drinks. Their intoxicating drinks were fermented; their unintoxicating drinks non-fermented. They had also a way of preserving the unfermented wine so that it could be kept. It is very difficult indeed to compare wine of the old Bible times with the wine of the present day. When the Word of God warns us against the drinking of it, when it declares, "We unto him that putteth the bottle to his neighbor's lips," when it classes drunkenness among such sins as murder and adultery, it certainly ought to mean something to a Christian. When it declares that it "is neither good to eat flesh nor drink wine, nor do anything else whereby thy brother stumbleth or is made weak," it certainly ought to mean something to a Christian. When thousands upon thousands abstain from these things constantly, and have abstained through all the ages of the past, and have been just as healthy and lived even more happily, this ought to mean something to the Christian. And certainly the progressive man ought to be willing to be instructed; and the agitation of these questions help to instruct. And yet it is true that every Christian, sensible or otherwise, ought to be "persuaded in his own mind" on all that he does. Whether right or wrong, whether to do or not to do, whether commanded of God or not commanded, "let every man be fully persuaded in his own mind;" but in persuading himself it is well that he take for his guide God's Word, and yield to that motive which is to the glory of God.

If San Francisco gets considerable advertising because of alleged strange doings in connection with the large relief fund being dispensed to her citizens, the responsibility will rest upon the local newspapers. For instance, we read in one of them that the application of a poor woman with four children was refused because it was not typewritten. Such unconcern for actual need may account for the disappearance of whole drayloads of supplies in ways that no one can explain.

OUR GREAT TREASURE-HOUSE.

By MRS. E. G. WHITE

XIII. THE PROMISES OF GOD'S WORD.

We are pilgrims and strangers on this earth, looking for a city which hath foundations, whose builder and maker is God. The path in which we travel is narrow, and calls for the exercise of self-denial and sacrifice, but God has not left us without help. He has filled His Word with wonderful promises, to strengthen and cheer His children. In these promises He draws back the veil from eternity, and gives us glimpses of the far more exceeding and eternal weight of glory that awaits the overcomer.

A Few Examples of Promise.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass. And He shall bring forth thy righteousness as the light, and thy judgment as the noonday."

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, tho the earth be removed, and tho the mountains be carried into the midst of the sea; tho the waters thereof roar and be troubled, tho the mountains shake with the swelling thereof." "For this God is our God forever and ever; He will be our guide even unto death."

"The Lord is gracious, and full of compassion; slow to anger, and of great mercy. . . . The Lord is good to all; and his tender mercies are over all His works. . . . The Lord upholdeth all that fall, and raiseth up all those that be bowed down. . . . The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them."

"Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness. . . . When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."

"Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding. He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

"And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

"And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations."

And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

All along the pathway of life God places these fair flowers of promise, to brighten our journey. But many refuse to gather them, choosing instead the thorns and thistles. At every step they weep and mourn, when they might rejoice in the Lord.

Rejoice Always.

How much joy we might bring into our life here below if we would but make these promises our own. As we talk of the mansions that Christ is preparing for us, we shall forget the petty annoyances that we meet day by day. It is our privilege to sing the songs of Zion now, to turn our eyes to the light, to bring hope into our hearts and into the hearts of others. God desires us to gather up His promises, that we may be strengthened and refreshed. Let us take our eyes off the curse, and fix them on the grace so abundantly provided.

Comfort, encouragement, and support have been provided for every condition of life. Let us rejoice in the love of God. Let us praise Him who has made promises so royal. Let these promises keep our hearts in perfect peace. Jesus lives. His hand is guiding us. Constantly our hearts may be filled with the peace that passeth all understanding, even the peace that Jesus gives. Let us make the promises of God's Word our own. In times of test and trial these promises will be to us glad springs of heavenly comfort.

THE HOUSEHOLDER'S RETURN.

The Promise.

"LET not your heart be troubled;" we read in the Gospel by John, "ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

These are the Saviour's own words. Here is the expression of the Desire of all the Ages. "Let not your heart be troubled" was the first message of mercy to fallen man. In the Garden of Eden the promise of a Saviour came to the guilty pair, promise of forgiveness if obedient to Him. To them the blood of their daily sacrifices was a type of the blood of the Lamb slain from the foundation of the world. Down through the patriarchal and Jewish ages, from righteous Abel to Malachi, to John the Baptist,—Enoch, Noah, Abraham, and his seed, David, Samuel, the prophets,—all believed in God, and believed in the promised One who should "save His people from their sins."

David sang of the Father's house, in which he should dwell forever; Isaiah told of the New Jerusalem, where the "voice of weeping shall be no more heard," where "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. . . . And mine elect shall long enjoy the work of their hands."

These all believed in the ultimate establishment of Christ's kingdom on the earth, lived their lives of toil and ministry, died with the hope of eternal life their comfort and reward, rejoicing in the hope that they saw the land but dimly by the eye of faith. And here the Saviour tells His sorrowing disciples not to be troubled, for it is His desire to receive them unto Himself, to dwell with Him. Then not only has the hope of a Saviour been in the hearts of men, but He, the Desire of the Ages, has longed for the restitution of a w.ell.

The Object.

What more natural thing could be expected?

Created pure and sinless, man fell from his exalted state, lost the face-to-face communion with the Creator and all the heavenly intelligence, forfeited all right to life and its blessings. At man's creation the "morning stars sang together, and all the sons of God shouted for joy;" but how soon was their joy turned to mourning. Yet in the hopeless condition man was cheered with the promise of redemption. Who can imagine the shouts of praise and adoration that burst from that multitude of glorious creatures when the Son of God made known to them His plan to redeem man! Rebellious man must be of infinite value to Him who so loved the world. Will not He who did so much to redeem man finish the work? Will His love be satisfied till He has the faithful ones about Him, praising and reigning together?

That this is the great object of His coming is clearly indicated by many Scriptures. Matt. 24:31 reads: "And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Again: "Then shall the King say, Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

The angels that stood by the disciples and believers who watched their Lord ascend into the heavens gave the comforting message: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Paul writes to the Thessalonians: "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And John writes: "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him."

So His message of love and comfort is recorded for us: "I will come again, and receive you unto Myself; that where I am, there ye may be also." The prophets of old looked forward to that day; the angels, and the prophets of this dispensation bear the same message; and to those "upon whom the ends of the world are come" it is proclaimed with the same cheer and comfort as of old.

To reward the faithful is not the only object of our Lord's return. This earth is full of sin. Not only has man fallen from his high estate, but every living thing has suffered as well. The ground was cursed as a consequence of sin, and as a result has brought forth thorns and thistles; the earth has waxed old like a garment, torn and seamed with age and internal forces ever at war with each other. All this must be changed, for the earth is to be fitted for the abode of the righteous; every trace of sin must be destroyed, every scar that sin has made must be obliterated. Peter writes of the "day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," "the earth also, and the works that are therein shall be burned up."

Not only the earth and the works that are therein, but the wicked will be cast into the unquenchable fire prepared for the devil and his angels. Sinful man must perish with that to which he has clung so tenaciously. The Lord cometh "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Where Do We Stand?

Will we hear the words of welcome, or the sentence of doom? With each is the choice, and that choice must be made soon. No one has promise of life beyond to-day, and the day hastens in which no man will have the power to choose. "Behold, now is the accepted time; behold, now is the day of salvation."

"Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise,

look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless. . . . Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:11-18. MAX HILL.

EXPRESSIONS OF SYMPATHY.

SINCE our last issue we have received the following expressions of sympathy in the loss that has come to us, for which we are very grateful indeed:

Mr. C. M. Everest, Missionary Secretary of the Minnesota Conference, writes: "You may be sure that we sympathize with you in the great calamity that has befallen our Pacific Press Publishing House," and kindly gives to us ten or twelve volumes of the *Signs* which he has been preserving for his own use. We need not say that we are very grateful.

Prof. M. E. Olsen of London, England, writes: "While we joyed over the large edition of the *Signs* at the time of the earthquake, we have felt to sympathize deeply in the loss of the institution in the way of damage; and now the news of the terrible fire redoubles our sorrow. For one I feel like doing as Job's friends did to begin with, sitting still in silent sympathy. When they began to talk they were all wrong, and that is likely to be the case to-day. No doubt there is some lesson for every one of us in every calamity that God permits to come upon our institutions or upon some individual, but the lesson may take years to be perfectly understood and comprehended. I feel to pray with all humility of heart: "Teach me Thy way, O Lord, and lead me in a plain path, because of mine enemies." . . . May God abundantly bless you, and may the Pacific Press, rising out of the ashes, become in time an even more powerful factor in spreading the beautiful light of the Gospel than ever in the past is the prayer of your brother."

Mr. Wilbur A. Reaser, the artist, writes us: "Three days ago the first shocking news reached us of your terrible loss. With all our hearts we sympathize with you. This is a great mystery why the Pacific Press should be called upon to make so great a sacrifice at such a time as this. It may be some great light will come to us when we shall be literally saved as by fire."

Elder H. A. St. John, chaplain of the St. Helena Sanatorium, writes: "I feel that the loss of the Pacific Press Publishing House is my loss, but I further see and feel that to you, more than any other person, it seems to me, the loss must be greatest. How many things pertaining to your connection with the office were doubtless consumed that money or memory can never reproduce. But after all I believe it to be a chastisement upon us all, and if we are rightly exercised by it, its full meaning will be seen in the peaceable fruits of righteousness that will follow. I expect great good to each of us, and much to the cause of God will come out of it."

Prof. J. L. Derby, who had a series of articles, nine in number, destroyed by the fire, writes: "My present solicitation is only how to get the Pacific Press rebuilt. It will rise again, rise through the self-sacrifice of a determined people. When they recover from the confusion of the shock, they will, slowly perhaps, but none the less surely, lift anew. In the final reckoning the adversary can not complain that he was not given every advantage—money, talent, government; while the Lord took the poor in this world, the mean in natural gifts, the victims of governmental oppression, and has accomplished and will accomplish His purposes."

Elder R. A. Underwood, president of the Northern Union Conference, writes from Minneapolis, July 31:

"We have heard of the terrible loss of the Pacific Press. We were almost appalled by the news. God has something in it for us, and I believe our brethren will rally to the support of the Press as never before. Wishing you abundance of success, and with the assurance that your calamity is our calamity, I am your brother."

Mr. Wm. Thomson, of Thomas Nelson & Sons, publishers of the American Standard Revised Version of the Bible, writes: "We regret very much to learn of your serious loss by fire and earthquake, and beg to assure you that you have our sympathy and that we will do everything in our power to assist you in rebuilding your business. We appreciate very much your kind expressions with reference to the American Revised Standard Bible, and for your information and assistance."

Pastor R. C. Porter, president Kansas Conference, writes under date of August 1: "I assure you I was very glad to learn more of the facts concerning the burning of your plant at Mountain View—I say *your* plant; I should have said *our* plant. I am sure we are all equally interested in these publishing plants that have been established by our people for the dissemination of the message of truth we hold so dear. Anything that touches the publishing houses touches the hearts of our people. . . . We stand ready to join in any plan to further the work. . . . Assuring you of my hearty co-operation and sincere sympathy, I am sincerely yours."

Elder A. G. Daniells, president of the General Conference, writes from Washington under date of August 2: "It is not necessary for me to use many words in telling you how terribly we have all felt over the destruction of your plant. You have no doubt had many letters of sympathy. Words from us can not tell you of the terrible impression this disaster has made upon us. . . . We join with you in earnestly praying the Lord to teach us the meaning of this calamity, how to learn the lesson and secure the blessing He designs we shall. We are deeply interested in the plans you may develop for the restoration of your plant. . . . Closing, I wish again to assure you of our sympathy and our fullest desire to co-operate with you in placing your institution on vantage-ground."

COURAGE.

BECAUSE I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife;

Because I lift my head above the mist,
Where the sun shines and the broad breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow—

Think you I find no bitterness at all,
No burden to be borne, like Christian's pack?
Think you there are no ready tears to fall
Because I keep them back?

Why should I hug life's ill with cold reserve
To curse myself and all who love me? Nay!
A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears,
Kept bravely back, He makes a rainbow shine.
Grateful, I take His slightest gift. No fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds are past,
One golden day redeems a weary year.
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

—Selected.

THE SOLID GROUND OF FAITH.

God's immutable and unchangeable Word is the solid ground of faith. That Word retains all of its original vigor, and authority. To the believing, trusting soul, God's printed Word still thrills with all its former warm and quivering life energy. The unchangeableness of God's Word demands that if He, in Christ, once said to a poor, heart-broken, be-

lieving, pleading penitent, "Thy sins which are many are all forgiven thee," He will *now* and *always* speak in the *same way* to all those who put themselves in exactly the same moral relations to Him.

The attributes of God's character demand that if He once said to a confessing, believing, praying, tho dying, thief, "Verily I say unto thee to-day, Shalt thou be with Me in Paradise," He will speak in exactly the same voice to-day to any poor culprit who will put himself in the same moral relations to Him and His Law.

And is it not an eternal truth that the Author and the embodiment of all true laws is bound by His own attributes to speak in Christ, to a weeping, praying, believing mother by her daughter's dying bed, to-day, as in the past, "O woman, great is thy faith; be it unto thee even as thou wilt"?

God's very omniscience, omnipotence, omnipresence, and immutability are the pledges of the fact that He will forgive the sinner, cleanse the leper, heal the sick, cast out devils, etc., to-day, as in the past, if a similar set of moral circumstances are brought about in faith, penitence, humiliation, confession, restitution, earnest prayer, and an intelligent and constant purpose to do His whole will.

Pseudo scientists deny the possibility of a supernatural, spiritual blessing, and a divine and supernatural healing of the body and mind; and an ignorant ministry and an unscriptural church membership endorse their fallacies, or qualify either the spiritual blessing or bodily healing practically out of existence. Yet sound science, and the very nature and being of God demand that both be definite facts to-day, as unlimited and free to penitent, intelligent faith as the natural air to the body. This view forms an inspiration to faith, and an inducement to prayer and holy living, in that it leaves no question as to God's certainty of answering, if the conditions are intelligently met. The Gospel of Jesus in its fulness embraces all we have suggested in the preceding, and that Gospel is for the church to carry to all the world in this generation. The lack of this faith and experience is the disgrace of the church to-day, and this disgrace to Christianity is the infidel-making element of the age. Failure or defeat in the work of God is a plain call of penitence, heart searching, a truer and stronger faith, a clearer perception of the divine will, and better and wiser adjustment of life generally, as the cause of the failure must be in us, and not in God. Let the messengers of the Gospel go everywhere in the fulness of the blessing of the Gospel of Christ.

H. A. ST. JOHN.

THE END.

"AND this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The end! Thank the Lord for the end. Nothing that is good, holy, and pure will ever end. The invisible things of righteousness are eternal, as enduring as the throne of God itself. Only that which is evil will have an end.

It is the works of sin which are to be burned up. "Then cometh the end." The end of the awful reign of that remorseless tyrant death, the end of sorrow; the end of pain; the end of tears; the end of disappointment; the end of blasted hopes, ruined prospects, and crushed ambitions; the end of storms, and devastation wrought through fire, flood, and tremendous cataclysm of nature; the end of war with its terrible suffering and cruelty; the end of famine and destitution of every sort; the end, in short, of *sin* with all the misery, wretchedness, and wo which it has brought into the world; the end of that which is ephemeral and marked with decay, and the beginning of that which will endure forever, and upon which the decrepitude of age will never be seen. The end means also the beginning of that eternal period of righteousness and peace which will fill the earth as the waters cover the sea. Thank the Lord for the end, which is also the beginning. May this glad day soon dawn.

G. B. THOMPSON.



INCREASE OF CRIME.

It is a good thing that there are some men who are clear-sighted enough and are willing to lift themselves above the range of low human vision high enough to see the condition of the world. Years ago the servant of the Lord told us that evil men and seducers would wax worse and worse, deceiving and being deceived. See 2 Timothy 3. He pointed out that in the last days among those who made profession of godliness there would be no less than eighteen different sins held by those "having a form of godliness, but denying the power thereof," and our Lord tells us that as the days of Noah were "so shall the coming of the Son of Man be." And we are told that in Noah's day the imaginations of men's hearts ran to evil, while the earth was filled with violence.

Some of these facts, at least, have been noted by the Rev. Wiley J. Phillips, of Los Angeles Emanuel Baptist Church. He is reported to have said that altho this is the twentieth century, almost two thousand years after Christ, less than five per cent. of our young men ever darken a church door, and only two and one-half per cent. are even brought into vital touch with the religion of Christ. One reason for this, he declares, is the defective system of family government and lack of a proper sense of moral responsibility. The child begins with disobeying the parents, a juvenile law-breaker, and continues that way the rest of his life, and finds placed in his pathway more saloons than churches, more saloon-keepers than preachers, more saloon-keepers than Sunday-school teachers. Eighty dollars is paid for the support of the liquor traffic to every dollar paid for the education of our children; one hundred three dollars is paid for the support of the saloon to every dollar we pay for the support of the Gospel of Christ.

He instances San Francisco before the fire, which had thirty-four hundred saloons and less than two hundred churches. During the last twenty-five years San Francisco increased thousands yearly in population, and yet the church membership was several thousand less than it was twenty-five years ago. The excuse is made that saloons are needed for revenue. San Francisco's thirty-four hundred saloons paid last year \$268,000, while the city paid for police protection more than \$1,500,000. It costs \$737,000 more to patrol the city than is gotten from the saloons. And all this is in harmony with the prophetic Word.

MILITARISM.

A CARTOONIST in an Austrian journal represents the condition of European countries by a man clothed in complete armor, with sword, dagger, and pistols, while dragging after him is a war-vessel and cannon. And that well represents the condition of the world. Ten years ago Great Britain expended on her army and navy thirty million pounds sterling a year, but estimated cost this year exceeds sixty millions. Japan, in the fiscal year 1895-1896, expended on its army and navy about six million dollars, but in 1905-6, ten years later, apart from the expense of troops in the field, she expended thirty million dollars. So while she was successful over Russia, the war has left her with an incubus of debt which, as one writer remarks, "remains as a permanent dead weight upon the country's life and enterprise." Russia expends \$185,000,000 a year; Germany, \$157,000,000; France, \$133,000,000; United States, \$112,000,000; India, \$98,000,000; Austria, \$84,000,000; Italy \$55,000,000. The last issue of the World Almanac gives the

expenditures of this country of the army and navy, fortifications, and military academy as about \$185,000,000, with \$140,000,000 more in pensions. Certainly the outlook is not for a millennium.

GROWTH OF SUNDAY INTOLERANCE.

THE most delusive feature of the Sunday-law principle is hidden in the exceptions; for the reason that most people who know the whole principle to be tyrannical and intolerant will withhold opposition if only the things in which they are interested are excepted. The man who accepts an exemption of his particular interest in lieu of prohibition of wrong virtually throws his influence in favor of the wrong; he really concedes that the whole principle is right, and that his exemption is a compromise of right. In other words, he accepts a bribe for his tacit approval of that which he knows to be unjust.

On the other hand, it is a compromise of principle to grant the privilege of conducting enterprises conducive of evil under the protection of law, on condition that they be closed on Sunday. Yet nearly all observers of Sunday yield to this compromise; in fact, it is a small minority of them that ever ask any more even in respect to the saloon evil—that great hatchery of crime.

But a certain proposition for exceptions to the Ohio Sunday law called forth the spirit of Sunday legislation, and its hold upon the people, in a way that made the proposition at least worth the while. During the last session of the Ohio Legislature a bill was introduced providing for an amendment to the Sunday law excepting from its penalty the baseball games and theatrical performances. The result was a defeat by a vote of eighty-four to eight. This was regarded, and no doubt correctly, as a fair expression of popular sentiment regarding the Sunday law as it is. It might even be regarded as an indication that even a more stringent one would be tolerated—with a little popular agitation of the question.

The real spirit behind such legislation was manifested when the member who introduced the proposed amendment was not even allowed to discuss his bill before the house. This was carrying the spirit of intolerance well along toward the extreme, when a "republican" legislative body denies to one of its own members the right of free speech on a question of popular rights, and arbitrarily declares what men may not do on Sunday—solely because it is Sunday. The action, on the whole, was a deliberate step backward from the principle of civil and religious liberty which gave this republic its prestige among nations.

When the fathers of our government founded a republic they, perhaps unwittingly, allowed the colonies to bring over their Sunday laws and incorporate them into their state statutes, and that seed of church-and-stateism has grown and spread its baleful influence until it has become a formidable menace to our most cherished institutions. And National Reformism and Church Federationism are making it a stepping-stone to the enthronement of a political church as a national dictator.

President Roosevelt and Catholicism.—Bishop Gabriels of Ogdenburg, N. Y., one of a company of American pilgrims to Rome, read an address before the Pope, in which he said that Catholicism is making rapid strides in America, owing to the freedom which the church enjoys and the good-will of the American civil authorities. He quoted Presi-

dent Roosevelt as saying to him, on learning that the Bishop was conducting a pilgrimage to Rome: "Tell the pope that I send him my profoundest regards. I have tried to treat Protestants and Catholics alike, as my recent appointments show. I will try to perpetuate this policy. This Republic will stand for many a century. I expect that there will be Catholic presidents as well as Protestant. I trust that they all will treat each other as I have tried to do." The pope in reply, we are told "expressed great love for the United States, and the very highest esteem for President Roosevelt."

Logically no Roman Catholic ought to be President, because he professes his highest allegiance to one who claims to be the ruler of the earth. It may be very readily seen that the influence of a Catholic president would be used to further the aims of his church in this country.

WHY SOME CHILDREN ARE CHILDISH.

THE *Sunday-School Times* has a good note on this subject in a recent issue. The subject can not be taken too seriously, for the childish mind is plastic wax to be impressed by every statement and action of those about them. We quote:

"If we want children to tell the truth, we must tell the truth to them. If we want them to behave seriously, we must behave seriously toward them. Two women sat in a railroad station with two little girls. 'How does the man know when the train is ready, and when the train that is ready is going?' asked one of the little girls, as the man who called out the trains from a platform in the corner of the station began to shout through his megaphone. 'O, he knows by instinct, or by revelation,' said one of the women.

"That was a lie, and a lie bound to have large and evil educational results, alike on the child's confidence in truth, and in others as tellers of the truth, and on the child's thoughts about revelation.

"Then the other woman began to nag the children. She exchanged their hats, greatly to their distress, pulled them about playfully, and otherwise affronted their childish but just ideals of propriety. Under her educating influence, one of the children soon began to be as childish as the woman was, and threw one of the woman's possessions on the floor. That brought things to an end, and the woman reproved the child for what the child would not have done except for the woman's example and influence.

"There is a good deal of latent foolishness in children. But from whom did they inherit it? Doubtless some of it will work out in any case, but if grown people would be a little less foolish, the children would stand more chance of growing up as wise and sensible children. Children learn more foolishness from grown-up people than they would ever develop out of original sin."

WHY DRINK IS DANGEROUS.

[Beatrice Fairfax, in *Examiner*.]

WHISKY and prosperity can not rule the same house.

Where you find the head of the home addicted to drink, you find poverty and wretchedness.

The wife is harassed and careworn, the children are shabby and ill-nourished.

Instead of looking upon their father as the best man in the world, they fear and distrust him.

Instead of looking forward to his homecoming, they dread it.

The wife sees other women with comfortable homes, pretty clothes, well-dressed children.

She knows that she can not have any of those things because the money which should buy them is spent on whisky.

The man she promised to "love, honor, and obey" is nothing but a burden to her.

He is no help to her in the upbringing of the children. They can learn no good from him for the reason that they have absolutely no respect for him.

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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The duty of a father toward his children is quite as great as that of a mother.

It is his duty to train them to be honorable, diligent, useful citizens.

He should be the guide and counselor of his sons, ordering his life in such a way that they will have the greatest respect for his judgment.

But if he loves drink better than he does his children, he can do nothing for them.

He can only handicap them by obliging them to live down their father's shame and degradation.

The husband and father can not afford to drink. He has married a woman, taken her, perhaps, from a comfortable home, and promised to do his best to support her in comfort for the rest of her days.

He has become a father, and his plain duty and responsibility demand that he should give his wife and children the best that he can afford.

But if he is cursed by the love of drink he can be no help to them.

The saddest home in the world is the drunkard's home.

Grim poverty sits enthroned everywhere. There is little to eat and little to wear.

The pinched faces and shivering bodies of his children should be enough to bring the father to his senses.

His fellow men have no respect for him. His word counts for nothing. He is known as a bore and a nuisance.

In his time he was probably called a "good fellow" and a "sport." He drank for conviviality's sake, and this is what it has brought him to.

The head of the house is supposed to stand as an example of all that is fine and splendid in his children's eyes.

If he is addicted to drink they will very soon discover that their idol has feet of clay.

Instead of loving and respecting him, they will be ashamed to call him father. As time goes on there will be nothing left but the cause of his downfall—whisky. Wife, children, friends, honor—all will have left him.

NOTICE.

A Seventh-day Adventist lady wishes work for her son (sixteen years of age) with Seventh-day Adventist family on a California ranch.

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SPECIAL MEETING OF THE PACIFIC PRESS PUBLISHING CO.

A special meeting of the stockholders of the Pacific Press Publishing Co. will be held at their place of business at Mountain View, Cal., on Monday, Sept. 10, 1906, at 2 o'clock P. M., for the purpose of considering the question of rebuilding their plant.

PACIFIC PRESS PUBLISHING COMPANY,
By H. W. COTTRELL, President,
H. G. CHILDS, Secretary.

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

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Is your husband proud of your COOKERY?

Likes good things to eat—does he?

Wouldn't it be a pleasant surprise to him in the winter time to set out some sliced tomatoes on a pretty white plate, fixed up just the way he likes them—



ECONOMY JARS

Or some sweet corn on the cob, as juicy and creamy as the day it was plucked, or green peas, or—

Say—a dish of brook trout—

Or some other article of food of which he is particularly fond, but which can not be obtained for love or money, out of season?

Well—

The ECONOMY Jar enables you to give him that very surprise.

The ECONOMY Jar is a wide mouth, self-sealing, perfectly air tight jar. Nothing else like it.

By its use, you can perfectly preserve fruit, whole or sliced; vegetables, fish, game, or any other article of food, without the use of preservatives or any means except heat and pure water.

No burned or cut fingers when you use the ECONOMY—no rubber-rings to contaminate—no dangerous acids to develop.

The next time the man of the house brings in a basket of trout or game, just put up some of them in an ECONOMY Jar. Then, without saying a word to him, set them out for his dinner some day next winter. They will be as sweet and wholesome and appetizing as the day they were put up. The treat will be like a vacation day in the woods or mountains. A single dozen ECONOMY Jars will prove this to you. Get them at your dealers.

Sit down right now and write us your name and the name of your dealer and state whether he sells the ECONOMY Jar, and we will send you (FREE) a booklet of recipes—tell you all about preserving the Economy way—tell you where you may buy the jars, and all about pleasant ways to surprise the man's palate, without a penny of cost to you or any trouble further than writing us one short letter.

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SPECIAL MEETING OF THE PACIFIC PRESS PUBLISHING ASSOCIATION.

A special meeting of the members of the Pacific Press Publishing Association will be held at their place of business in Mountain View, Cal., on Monday, Sept. 10, 1906, at 3 o'clock P. M., for the purpose of considering the question of rebuilding the plant of the Pacific Press Publishing Co.

PACIFIC PRESS PUBLISHING ASS'N,
M. C. WILCOX, President,
E. A. CHAPMAN, Secretary.



MOUNTAIN VIEW, CAL., AUGUST 22, 1906.

All Manuscripts should be addressed to the Editor.

For further information see page 7.

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

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.

We have important announcements next week regarding the American Federation of Catholic Societies. And every one of our readers will wish to know what it is.

This paper is printed on our new Cottrell cylinder press. The outside printers did the best they could for us, but they were not fitted to do the work, and were also full of other work. Consequently we are behind. But we hope soon to be on time.

Our Next Issue.—We had hoped to make our next issue a sixteen-page number, but it takes a little time to install a big cylinder press capable of printing sixteen pages of the SIGNS. One more eight-page issue; then our sixteen-page, filled to the full of matter of vital importance.

More than \$8,000 have come to us in promises and cash since the fire. We hoped to be able to print the names and the amount in this issue, but we have not yet gotten all the names of our Oakland donation. Next week we will give a partial list of names, and continue them from week to week. God's cause needs help here now, and we are sure it will come from our friends.

The pictures which the "Signs" has published on the fire were taken by Francis E. Stafford, the foreman of our photo-engraving department. Providentially his camera had been left at home that night, altho he usually kept it at the office. It was therefore not burned, and he was able to take a picture of the fire when it was burning. He has made prints of these pictures on post cards suitable for either mailing or mounting, and if any readers desire them they will be sent for five cents apiece. Address F. E. Stafford, Box 176, Mountain View, Cal.

Russia's situation is briefly stated in the following extract from a St. Petersburg despatch: "The *douma* is only one of the many troubles of the czar. His empire is already suffering from numerous calamities and is threatened with more. Industrial paralysis; financial depression; uprisings of the peasants; mutinies in the army and navy; famine in five provinces, with a population of twelve millions of people on the verge of starvation; and thirty-five thousand unemployed workmen in St.

Petersburg, most of them armed, and a corresponding number in other cities."

What Is Martial Law?—Answering this question for a subscriber, the San Francisco *Call* says: "Military and martial law are not one and the same. The former is for the government of the army, equally in peace and war, and is administered by courts martial. Martial law is an arbitrary law that proceeds directly from the military power and has no immediate constitutional or legislative sanction. It is founded on paramount necessity, excludes all matters of civil or criminal jurisdiction, and is never used except in time of war, rebellion, or similar great and serious emergency. Whenever it is imposed on any district or state, all the inhabitants, old and young, and both sexes alike, and all their actions, however trivial, are brought within its dominion."

Progress in San Francisco.—There is no question but what San Francisco's residence parts will build up slowly, very slowly, but in its mass of business the fire seemed hardly to have checked it. As measured by the customs receipts in June, for instance, the amount is more than one thousand dollars greater than last year, \$716,812 as against \$609,934. The volume of business is also very great. Much of this doubtless has been created by the fire, in the matter of building material and machinery. More than one million dollars' worth of merchandise has been shipped to Alaska, Hawaii, etc. The loss to the schools was about six million dollars. The school board has organized tent schools in the refugee districts, which seem to be prospering well.

Russia and France.—A writer in *La Revue* of Paris, who signs himself "A Friend of the Franco-Russian Alliance," declares that "if the Russian autocracy continues its heroic exploits for a few months longer, certain leading banks of France, including the *Credit Lyonnais*, will go to the wall." He accuses France of supporting tyranny and gaining the hatred of the whole Russian people; that even now ladies of society boycott foreign merchants, and the *Douma* discusses the venality of the French press. The independent papers declare that if France makes another loan to the czar under the same condition she will turn all the feelings of the Russian people into one of resolute hostility to her, including Russia's coming legislature, and then France will forfeit an ally and "can gain in recompense nothing but a vast cemetery for her savings." Certainly this is a warning that France would do well to heed.

Hot Weather.—News comes to us by way of New York and Los Angeles that there has been great suffering from heat in Inyo County goldfields, this state. A mining engineer says that during his stay at Panamint six bodies were brought there, all victims of sunstroke. At Ballarat the thermometer registered 135 at noon, and at midnight following had dropped to 114, which was the average for three days. In the desert section south of Redlands the mercury climbed to 160. Reports from New York also tell of the fearful weather in which the deaths have run up to ten or more a day on account of heat prostrations, with the thermometer 106 degrees, with far greater humidity, of course, than we have in California.

Germany.—The *Nineteenth Century and After* has an article which very clearly points out that Germany has designs upon Holland. She has begun through her merchants to capture Holland's commerce, and it is thought that in a little while she may be taking possession of the very country itself. If Germany can thus gain her desired end, the writer of the article, Mr. J. Ellis-Barker, tells us that France would be reduced to a third-class power, Germany would be much more formidable as an antagonist of England; in fact, she would demand a great part of the English fleet in the Channel to guard her home ports, while France

would be at her mercy. Germany's security on the continent of Europe would be absolutely overwhelming. How near or remote this may be will be for time to tell, but certainly history is making in Europe rapidly.

A Dying Fad.—Losing the power of simple, spiritual religion, based on implicit faith in the Word, a few years ago the Institutional Church was advocated as a means of rousing the waning devotion of Protestantism. The Institutional Church combined in itself club room, kitchen, hospital, employment agency, etc. Many pastors in large cities adopted it, but most of them have found it to be of little benefit. One of these is A. C. Dixon, D.D., of the Ruggles Street Baptist Church of Boston, who tells us that "it is easier to reach the bodies of men through their souls than souls of men through their bodies." He thought the International idea a very beautiful one, but he has found that "besides helping to pauperize some it repels the self-respecting poor." Then the employment agency also prejudiced the people against the church. In fact in all the various departments of the Institutional Church he saw no spiritual results after two or three years of faithful work. After the people were cured in a dispensary, they did not like to come back to the church to be reminded of their sickness; after they had spent some time in the church hospital, they did not like to go back to be reminded that they were objects of charity. It got so at last that when a working man was asked to go to the Ruggles Street church he replied, "I am no beggar, why should I go there." Dr. Dixon concludes: "The body is redeemed and Christians should do all they can to help physical want, but the great work of the church is the redemption of the soul, and everything should be made secondary to that."

Socialism and Anarchy.—According to the *Literary Digest* a writer in the *Rassegna Nazionale* of Florence, Italy, expresses what is a conclusion to which many have come, and while it can not be said that Socialism is responsible for anarchy and violence, as it continually asserts it is not, yet it is undeniable that all anarchists have one time or another served in the ranks of Socialism. The writer declares that the constant propaganda of hatred for the wealthier classes and institutions carried on by Socialism must instil in the minds of the uneducated and primitive an element of violence which will eventually bear fruit. The quotation closes with these words: "Socialism poisons the mind, perverts the heart, and when it finds a subject well adapted for what it euphemistically calls, 'The Propaganda of Action,' it puts the weapon in his hand. Then it is anarchy that deals the blow."

It seems that carelessness, filthiness, and dishonesty in the preparation of preserved foods is not confined to Chicago, or to America. Philadelphia seems to be troubled as truly as Chicago, tho not to the same extent. In London some thorough investigations have been going on in the jam factories, and they furnish plenty of material for startling revelations. Dirty factories, we are told, are commoner than clean ones, and in some of them the most elementary cleaning is neglected. In one factory the jam pots were washed in a tank in which the water was changed about once a week and then left to dry themselves before receiving the contents.

We have received from Mr. Chas. P. Whitford, singing evangelist and Bible worker of Fort Ogden, Fla., two beautiful songs, one entitled, "Footsteps that Never Come," and the other "Homeward." Both of these consist of song and chorus, printed on sheets 7½ by 10½. The poem in each is by L. D. Santee and the music by F. S. Stanton, Mus. Doc. The price of the two is 25 cents post-paid. We are sure that these will bear singing. Those who desire them address all orders to C. P. Whitford, Fort Ogden, Fla.