

# Signs of the Times

## AFTER THE FIRE

After the fire, aye, the fierce, awful fire,  
Raging and burning and melting its way,  
Making of heart-hopes a funeral pyre,  
Crackling and dancing like demons at play,  
Mad with the rage of the bottomless pit,  
Darting and speeding its forked tongues of hell;  
Mocking the stars in the night lurid lit,  
Sweeping and swirling with maddening swell;

Treasures of years in its merciless maw,  
Labors of lives in its ashes and smoke;  
Mocking at sentiment, laughing at law,  
Smiting the heart with a death-dealing stroke.  
After the fire! It is ashes and dust;  
Over the ruins men wander half dazed;  
Buildings of men have passed as the gust;  
Hearts are awweep, and souls stand amazed.

After the fire! Is the character burned?  
Do hopes of the years lie in ashes to-day?  
Have we lost the lessons of life we have learned?  
Are the dust and the ashes the end of the way?  
After the fire! with hearts humbled low  
At the feet of the Master who reigneth above  
The quake and the fire, His covenant bow  
Shineth bright by His throne alight with His love.

After the fire spake the quiet, small voice,  
God's voice of pleading and peace to the soul,  
Rejected, destruction; accepted, rejoice,  
And its life power of God makes thee every whit whole.  
Out of the fire! No fierce flames of earth,  
Burn they so deeply or climb they the sky,  
Burn they can not that of heavenly birth,  
Burn they can not what is rooted on high.

Out of the fire! Shall it purge thee of sin?  
The dross from the gold, the false from the true?  
In all of thy life shall God enter in,  
A merging with Him who our souls shall bedew  
With the water of life? No fire can withstand it,  
In its flood-tide from God our souls grow apace,  
And, soul, it is free; did not He command it—  
The flood-tide of glory, the flood-tide of grace?

Out of the fire of the earth's desolation  
The city and land of our God shall arise,  
And the souls shall come forth who are heirs of salvation,  
The joy of His heart and the light of His eyes.  
Forever shall stand that city eternal,  
Forever shall live all her citizens pure;  
Established of Him in glory supernal,  
No fire can destroy; they forever endure.

W.





# 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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Oxford Bibles have been received since the fire, and orders can be promptly filled.

Books in the Spanish Language.—"Christ Our Saviour" has been published in Spanish, and quantities have already been shipped. The price of this is 50 cents, board cover; 75 cents, cloth. Steps have been taken to bring out an edition in the East of "Steps to Christ." The price of this is 50 cents, cloth.

"Heralds of the Morning," an edition of 25,000 of which was burned, was immediately placed with a firm in Kansas City; it will soon be out. The International Publishing Association of College View, Neb., will do the type work and make the plates of the same book in German, Swedish, and Danish. To this we may add that we now have Spanish tracts on hand and are prepared to fill orders.

From a letter to the West Michigan Herald from Brother C. A. Hansen and wife, we take these encouraging words: "At last the Third Angel's Message has reached Bombay. . . . We are scattering our literature, and mean to press the truth into every corner, so that the work in this quarter will not hinder the Lord's coming in this generation. . . . While we are far from home and friends, and are often sick, yet we feel that here is a work for us to do; and whether the result seems small or great we will fight on by God's grace."

At the third annual session of the Alberta (Canada) Mission Field, held in July, that field was organized into a conference. The following officers were elected: President, C. A. Burman; Vice-president, J. W. Boynton; Secretary and Treasurer, Stella B. Lowry; Field Secretary, W. O. James; Secretary of Sabbath-school and Young People's work, Leona Burman; Conference Committee, C. A. Burman, J. W. Boynton, A. C. Anderson, Henry Block, and C. L. Holderman. A legal organization was incorporated for the purpose of holding church and conference property. Steps were also taken to organize a sanitarium and benevolent association, which will continue the sanitarium work already started at Edmonton by private parties. At this meeting six persons were baptized.

# Forth from Its Baptism of Fire

## THE SIGNS OF THE TIMES Enters upon a New Era

IT WILL NOTE the passing events of momentous importance in the daily-making history of the world.

It will have qualified correspondents in all parts of the world.

It will show the trend of great movements in Church and State.

What Means the Great Advance of Socialism?

What Means the Mighty Progress of Roman Catholicism, which a generation ago was thought by many Protestants to be a dying power in enlightened lands?

What Means the World-wide Agitation for a Union of Church and State?

What Is the Cause of the Wave of Lawlessness, Crime, Fraud, Graft, Robbery, Violence, which is engulfing the nations?

Why the Agitation in All Christendom over the Question of the Sabbath Day?

What Is the Meaning of the Tremendous Growth of the Cults of Spiritism, Theosophy, New Thought, Christian Science, etc.?

## What Is Bible Christianity?

ALL THESE QUESTIONS will be considered in THE SIGNS OF THE TIMES, not from the view-point of human philosophy or theological theorizing; but in the light of

## God's Book THE "MORE SURE WORD OF PROPHECY"

THE SIGNS OF THE TIMES stands for the Christianity which makes and re-makes men,—the religion of justice, of honesty, of righteousness, of kindness, of truth, in the world, in the home, in private life. It stands for the rights of the individual of whatsoever creed he may be. Whether you believe with us on many of these great questions or not, you need the paper. Its price is only \$1.50 a year. :: :: :: ::

ADDRESS

THE SIGNS OF THE TIMES

Mountain View

::

California



# Sings 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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## BROOK AND BLESSING.

The Brook Jabbok.

NOT an inviting name is Jabbok, meaning outpouring, or emptying. Not a beautiful picture is the rough woodcut on this page. But the suggestive lesson of the swift-flowing Jabbok is of tremendous interest and vital importance to the Christian pilgrim. The Jabbok was a little river which flowed through Gilead on the east of Jordan, emptying into the latter river midway between the Dead Sea and the Sea of Galilee. At times it was a rushing, roaring torrent. In dry weather the upper part of the bed was dry, while the lower part flowed sluggishly.

AFTER the conquest of Canaan by Joshua, the Jabbok divided between Israel on the north and Ammon on the south. It thus became a dividing line between loyalty and disloyalty, between a people God-led and a people who knew not Jehovah nor cared for Him. On one side was the world; on the other the promised land.

BUT more than this the river Jabbok suggests. It is memorable for a struggle which, in its typical significance, is of more consequence than all the great battles of earth, fought with carnal weapon. This battle by the brook was a conflict of character, which has altered the face of the earth and given hope to the halting and trembling.

ISAAC had two sons, Esau and Jacob. To the elder belonged the birthright and the father's blessing. The birthright included the double portion of inheritance, the priesthood of the family, and the pre-eminence, or rulership. With these went the blessing of the first-born by the old patriarch. The birthright was despised by Esau in comparison to a life of ease and pleasure. He could come in from his hunting, weary and hungry, longing for a dish of Jacob's savory pottage. He childishly complains that he will die if he does not get it. Jacob, ever

ready to drive a bargain, demands Esau's birthright for the food, and Esau sells it for the sake of a mere lust of appetite. Even so men are now selling eternal birthrights for messes of the world's pottage.

## The Coveted Blessing.

THE next step is the coveted blessing. Isaac, old and blind, is about to die. He would bless Esau before he died. He loved his son Esau more ardently because he ate of his venison. He told Esau to take his bow, go forth into the fields, and secure game and prepare him a savory dish, that he might bless him before he died. Esau went forth, knowing of naught between him and the ancestral blessing. But Rebekah, who read character better, knew that Jacob was more deserving, knew God's design as regards the boys, and felt that she must interfere to

BUT the time of crisis, of trial, of victory, draws near. The Lord speaks to Jacob and tells him to return to his own land and He will bless him and be with him. Little does Jacob know what must meet him before the blessing. He starts with his wives and children and flocks and herds. Some of Esau's roving followers hear of Jacob's mighty caravan, and they carry the tidings to their chief. The spirit of revenge is roused in the red chieftan, and mad with cherished hatred and hungry for plunder, he starts with four hundred armed men to meet Jacob.

## Hopeless without God.

JACOB, with his great defenseless family, hears of Esau's coming. He knows that his case is hopeless. He knows that he has done wrong in the treatment of his brother. He knows that by no device of his can he now stay the avenger's hand or escape his anger. He is no physical coward. For twenty years he has met with the Syrian wolves and fiercer beasts of the desert in defense of his flocks. He has met the robbers of the wilderness as they came to plunder. But now, after years, he is about to meet the growing results of a sowing of sin in the wrath of an offended brother, and the strong man trembles. He must have more than mortal help to gird him for that meeting, and, therefore, he stays behind to plead with God.

"O God of my father

Abraham, and God of my father Isaac, O Jehovah, who saidst unto me, Return unto thy country, and to thy kindred, and I will do thee good; I am not worthy of the least of all Thy loving-kindness, and of all the truth, which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two companies. Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he come and smite me, the mother with the children. And Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which can not be numbered for multitude." Gen. 32:9-12.

CLEARER light shines upon the "supplanter" after that prayer. He will seek to make amends for his wrongs. He will, if possible, ameliorate the wrath of the of-



THE RIVER JABBOK

secure to Jacob that which God had promised. With the co-operation of Jacob, she deceives her blind old husband; Jacob obtains the blessing; Esau is enraged, and swears vengeance. Jacob is forced to flee, and separates from his mother forever, a direct consequence of his selfish course.

JACOB, "the supplanter," flees to Laban, his uncle, in Syria. There he works fourteen years for his two wives, and meets the same ungenerous treatment from Laban that he had accorded Esau. But with humble heart he bears it, still longing for God's blessing, without which all the gatherings of the years are worthless. Jacob means to do God's will, but he does it in his own way, and always seeks to do it to his own advantage. How many Jacobs there are now among God's people!



fended one. So he sends forward two hundred and twenty goats, two hundred and twenty sheep, thirty milch camels and their colts, fifty head of cattle, twenty asses and ten colts, a princely present for a man having a family like that of Jacob, worth perhaps in our money now about \$10,000. He sends this in four droves in the hand of trusted servants, with a goodly space between them. As each meet Esau, and he inquires its meaning, each servant is to answer, "They are thy servant Jacob's; it is a present sent unto my Lord Esau. . . . Moreover, behold, thy servant Jacob is behind us. For he said, I will appease him with the present that goeth before me, and afterward I will see his face; peradventure he will accept me." There is no more deception. His motive is as open as the day.

#### The Night Struggle and Victory.

JACOB remains that night with his own, still unsatisfied. He wants the assurance of God. He can not rest. He rises in the night, sends his family over the stream, and he remains alone to plead with God. He is seized with strong hands. Jacob feels that his assailant is a robber. He wants the time for prayer; but he is spending it in an effort to overcome a robber and save his property. All the rest of that night he struggles as only a plainsman can. The morning begins to break. Neither seems to have conquered. Then his assailant reveals His superhuman power. He touches the hollow of Jacob's thigh, and the sinews are strained. Jacob knows now who it is, the Angel of the covenant. "Let me go," said the Mighty One, "the day breaketh." And Jacob having found God, as he could not find Him before in all his years of wandering, replies, I will not let Thee go except Thou bless me." No uneasiness nor pain must keep him back from the divine assurance.

God can not deny such pleading faith. "In his [Jacob's] manhood he had power with God; yea, he had power over the Angel, and prevailed; he wept, and made supplication unto Him." Hosea 12:3, 4. The Angel asked him, "What is thy name? And he said, Jacob [Supplanter]. And He [the Angel] said, Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed." Gen. 32:24-28. And Jacob called the name of the place Peniel, "the face of God," for he said, "I have seen God face to face, and my life is preserved."

JACOB—Supplanter! Israel—the Upright, Prevailer with God! It was not a new name that God gave His servant. Before man was created, God wrote the characters chosen for them in the book of life. And the name of the family was Israel. "God made man upright," literally made man Israel. Eccl. 7:29. That was God's purpose; He had no other for man. Man unmade himself. He became Jacob, a supplanter. He walked in his own way. He perverted God's way. Yet ever God calls him back to be Israel. By kindness, by love, by tribulation, by trial,

by affliction, by struggle, God calls him. He may refuse the messages God may send, one and all. He may sell his birthright for a mess of pottage and die with the world. Or he may accept God and live. But then he must meet the trial. He must come to the

ford of Jabbok and there plead with God till He who is his Adversary because of sin, becomes his Helper because of self-abasement and faith. Let us take home to our hearts the lesson of the brook Jabbok, and the lonely night of wrestling on its banks.

## OUR DIVINE, HUMAN PRIEST

### III. WHAT IS THE SANCTUARY AND ITS CLEANSING?

#### The True Center and Sacrifice of Acceptable Worship.

THE work of the little horn of Daniel 8 is specially directed against the people of God and their service to Him. His aim is to "destroy the mighty and holy people" by craft, subtlety, and violence. From the Prince of Princes to His humblest subject, all come within the scope of Rome's attack; for it is Rome that the little horn symbolizes. Its special effort is to give both the sanctuary and the host to life-union between God and His children. One holy being inquires, for the benefit of Daniel and God's people, "How long shall be the vision concerning the continual,\* and the transgression that maketh desolate, to give both the sanctuary and the host to be trodden underfoot?" The little horn "took away from Him"—"the Prince of the host," Christ—the continual, and cast down the place of His sanctuary and His truth. How long should that continue? The answer is, "Unto two thousand and three hundred evenings and mornings, then shall the sanctuary be cleansed."

#### What Is the Sanctuary?

Go back to Israel's deliverance from Egyptian bondage. God had redeemed them with a mighty hand. Their hundreds of years of slavery had unfitted them to comprehend God's great salvation and the character He required. They must have a great, multiple object-lesson which by various forms and rites would comprehend in its teaching the great plan of salvation. Therefore God instructs Moses to ask of the children of Israel free-will offerings of all that would be used in building, and "let them make Me [God] a sanctuary that I may dwell among them." Ex. 25:1-9.

Then follows the directions for building and the description of the marvelously beautiful structure (see Exodus 25-40), to build which He specially endowed His workmen. Ex. 31:1-11. The pattern was divine, given of God to Moses in the mount. Ex. 25:25-40; Heb. 8:5.

#### What It Was Like.

In brief, the sanctuary was of rectangular shape, thirty cubits long by ten wide and ten high, made of acacia wood boards set in sockets of silver, and overlaid with beaten gold. Ex. 26:15-30. Over it were spread four sets of curtains—fine linen, goats' hair, ram skins dyed red, and seal skins. The fine linen was embroidered with figures of

\*"Burnt-offering" is supplied by the translation, not being in the original. See article of last week.

cherubim in gold. The building was divided into two parts in the proportion of two-thirds and one-third. Ex. 26:1-14. The first apartment, always facing the east, was the larger, 10x20 cubits.

On the right, as one entered, was the table of presence- or show-bread, placed there fresh every Sabbath, typical of God's bread of life, His Word. Ex. 25:23-30. On the left was the seven-branched candlestick, beaten out of one piece of solid gold, in which were lamps kept constantly burning, a symbol of the seven-fold Spirit of God. Ex. 25:31-39; Rev. 4:5. In the end opposite the entrance was the altar, upon which incense was daily offered, mingling with the prayers of God's priests and people, typical of God's grace and love, which made the prayers of the humblest acceptable. Ex. 30:1-10; Rev. 8:3. This apartment was known as the holy place.

Dividing between the two apartments was a heavy embroidered veil, similar to the ceiling overhead. Ex. 26:31-35. Beyond the veil was the most holy place, in dimensions a perfect cube of ten cubits. In the most holy place was one article of furniture, the ark of God, made of acacia wood and inlaid and overlaid with gold. Ex. 25:10-15. In this ark was the holy law of God, the standard of all human character, the detector of sin, the approver of righteousness; and over it was the mercy-seat, between the cherubims, where constantly abode the shekinah of God's presence. Ex. 25:16-22; 31:18; Heb. 9:1-10.

Surrounding the sanctuary was a court, within the court on the east was the laver and the altar of burnt-offering, by which was shed the blood of the victims, representing the sinner and the sinner's sacrifice, "the Lamb of God, that taketh away the sin of the world." John 1:29.

The center of all this service was the ark and law of God. That law man had transgressed, and hence was shut away from God's glory. To reconcile him to God, God gave His Son, the "Lamb slain from the foundation of the world." He took the sinner's place, the Innocent for the Guilty, the Just for the Unjust, that He might bring us to God. The Father "made Him [the Son] to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 2 Cor. 5:21. "All we like sheep have gone astray; . . . and the Lord hath laid [made to light] on Him the iniquity of us all." Isa. 53:6.

When the sinner came to the door of the sanctuary, he brought his offering of a lamb or goat, placed his hand upon its head and confessed his sin, devoting it to death,



and thereby saying that he was guilty of death; but he embraced God's Substitute for himself, of which that offering was the type. The blood of that offering, representing the life, was borne by the priest into the sanctuary, before the veil. In other words, the sin was transferred from the repentant sinner to the sanctuary on high. This went on for every day in the year till the last. All the sins of the repentant among God's people had been in type transferred to the sanctuary and there forgiven. The last day of the year was a judgment day in which the sins of the faithful were forever removed, and the sins of the unfaithful were retained by themselves.

#### The Day of Atonement.

The record of this is found in the sixteenth chapter of Leviticus. Two goats were on that day brought to the sanctuary. Upon them lots were cast, one lot for Jehovah; one for Azazel. Verse 8. The goat for Jehovah was slain, its blood taken into the sanctuary by the high priest, even into the most holy place, and sprinkled before and upon the mercy-seat; "and he shall make atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions, even all their sins." For all the furniture and sacred vessels of the sanctuary he made atonement. "And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness [appointed] into the wilderness; and the goat shall bear upon him all their iniquities unto a solitary land; and he shall let go the goat in the wilderness." Verses 15-22.

#### Patterns of Things in the Heavens.

All this—the sanctuary and its holy service—was that of "a copy and shadow of the heavenly things." Heb. 8:5. The holy places below were copies of holy places above. Heb. 9:9, 24. The cleansing, or justification of the earthly sanctuary from sin was a type of the cleansing or justification of the heavenly sanctuary from the sin recorded there. "It was necessary therefore that the copies of the things in the heavens should be cleansed with these [that is, the blood of beasts]; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

#### The Divine Summary.

"Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this Man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests

that offer gifts according to the law; who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith He, that thou make all things according to the pattern showed to thee in the mount. But now he hath obtained a more excellent ministry." Heb. 8:1-6. "For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son [a priest], who is consecrated forevermore." All the types of the sanctuary of old pointed to the complete antitype of the priesthood of Jesus Christ.

The true spiritual service of the past was not dependent on the ceremonials and forms, save as it used them in expression for that time. The vital part of the service suffered no breach on the part of faithful souls. The center of worship moved from the sanctuary below to the sanctuary above. The onward-looking sacrifice of the lamb gave place to the Lord's Supper, which is both a remembrance of His death and a closing call to the hope of His second coming. But the continual service abides in simple faith in divine redemption through the God-ordained means, and obedience to all of God's requirements. On God's part, this was complete and continuous. On man's part, it rested in his faith.

When John was permitted to look into heaven, he saw there the heavenly sanctuary where Christ ministers. Revelation, chapters 4, 5, 8. Later on in a vision of the closing of earth's scenes, the judgment scene appears, and through the open door the prophet sees the ark of God's testament, the receptacle of His holy law. Rev. 11:18. Daniel's vision of the sanctuary, therefore, took in the whole sweep of human redemption till our Lord closes His work. The time of the vision—the 2,300 days—will be considered in our next.

#### GIVE GOD THE GLORY.

JESUS CHRIST "went about doing good." He did good in a practical way, always considering the manifest temporal needs of suffering humanity. He healed all manner of afflictions, whether mental or physical, even in a miraculous way feeding the hungry and clothing the naked. But all this had an ulterior purpose which was paramount to everything else. The prime mission of Jesus Christ to this world was to save sinners, and all the temporal relief work He did was a means to that end.

All charity work, or relief work, that has not in view the spiritual welfare of those who are assisted is work but partially done. Concerning the eternal welfare of the assisted one, such work may do more harm than good. It sometimes occurs that infidels will do relief work, will help the poor and relieve the suffering, and the one benefited will use that fact as an excuse for not accepting Christ as a Saviour. He has only in mind the necessities of this life, and, having received medical, or financial, or other needed assistance from men who were not Christians, he says, "I have no need of

Christ; unbelievers have done more for me than Christians have done." Thus men may be carried away to final destruction by the very means that Christ would have used for their salvation.

Hence the great importance of doing good in the name of Christ, that some may thereby find relief for their souls as well as for their bodies. In this principle we have the example of Christ, who, when doing good works, gave all the glory to his heavenly Father, for the reason that they were the Father's works, and the Father had sent Him to do them. The one who does good works in his own name, or takes the credit to himself, or gives the credit to any worldly institution, robs God of the glory due to His name. For all the power to do good is of God.

God is always good and merciful and long-suffering, and is always testing His creatures by giving them opportunity and power to do good. Even Judas, whom Christ knew to be a thief, was given large opportunity in this way—having the power even to work miracles in the name of Christ. So it is possible to do relief work,—to give necessary things to those in need, to assist in building charitable institutions, and in various ways to do those things that are good or appear good, and yet do it all in a spirit of selfishness, with a view to personal glory and even material gain.

But to be actuated by the Spirit of Christ, and to do good for the glory of His name and for the furtherance of His cause, may produce the double effect of giving bodily relief and calling attention of the world to the great salvation for which the Son of God gave His life. "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." g.

#### PROGRESS OF ROME'S RESTORATION.

TIME was when the Papacy controlled the world. Through excessive corruption it broke with its own weight, and reaction set in. The spirit of reaction and reform was started by the attention of isolated individuals being called to the Word of God. The Lord never had allowed Himself to be wholly without the witness of His Word. There were copies here and there, even in some of the monasteries. Through these the sparks of reformation were kindled in Great Britain, Germany, Switzerland, and various nooks and corners, until a flame of reformation broke out. Its luminous glare was seen, and the warmth of it was felt, throughout northern Europe.

Refugees from Old World tyranny fled to the wilderness of America, that they might find freedom to worship God as conscience dictated. In time a government was founded upon the principle of civil and religious liberty, and the influence of it went back to Europe. Under this influence the grip of tyranny and intolerance was to a great extent slackened. Rome lost her hold upon the reigns of government—direct temporal sway being reduced to the few square miles comprised in the Vatican grounds.





But the prophetic Word has said that the power of the Papacy would be restored, and the process is also in operation, and, strange as it may seem and hard as it is to believe, the United States becomes the leader in the grand return march of nations. This country is really looked to by Rome as the one strong national arm on which she can mostly depend. Europe will follow, is following, her lead; but some of the countries are as yet far behind in the process of cutting loose and marching around the circle to renewed allegiance. England and Germany are close on the heels of the United States. France, as a political government, has just nominally cut loose from Rome, but most of the people are Catholic to the backbone; so that reaction is a question of a very short time. In fact, Rome's influence is dominant in all but political formality. Italy, as to political connection with the state, cut loose in 1870, but is making amends as fast as she can gracefully.

But poor Spain is almost in the rear of the procession. Being the country of the Inquisition, it was a long, hard road for her to the point of political severance from Rome. But she is now in the throes of making the breach. A Madrid despatch of the 10th inst. says:

"The government continues to maintain a firm attitude on the church-and-state question. A minister to-day declared that while the government was desirous of avoiding a breach with the Vatican, it had determined to defend the supremacy of the state. At the first sitting of Parliament the government will introduce a bill making the religious orders amenable to the law controlling industrial corporations, and will also introduce a bill providing that members of orders recently expelled from France will be required to become naturalized to leave Spain. The minister said that the cabinet was determined to carry these measures and did not fear papal excommunication."

As soon as Spain closes this formal separation she will fall in behind the procession around the circle on the return; and it is fair to assume that she will return in much greater haste than she has shown in severing political allegiance. The rapid pace at which the United States and apostate Protestantism are making the round toward the embrace of Rome is telling with as wonderful effect upon the nations of Europe, as did their one-time influence in the other direction; and ere long those that are just now formally cutting the political ties will be doubling and trebling their efforts to regain favor at Rome.

The world is being greatly deceived by the action of such governments as France, Italy, and Spain in severing political allegiance with Rome. They imagine that it is evidence of a weakening influence of the Papacy. But they seem to overlook the conspicuous efforts of Great Britain, Germany, and the United States to curry favor with the Vatican—practically vying with one another for first place in favorable consideration.

The restoration of papal power in the world does not require the formal temporal

supremacy of the world, as a universal temporal kingdom. Prophecy represents the apostate church as being sustained by various nations all unitedly carrying out her will and contributing to her support. And the time is near at hand. See Revelation 18. Men are being deceived by a few apparent losses and temporary defeats that Rome is suffering. They note losses of membership here and there that go to the nominal Protestant churches, but they overlook the great fact that these same churches are themselves on the road to Rome, having adopted her specific mark of spiritual authority, the Sunday-sabbath. They overlook also that such European governments as are just now taking, or have recently taken, steps to separate politically from the Vatican do so against the conviction of the masses of the people, and will eventually be compelled to retreat in some form or other. The mouth of the Lord has spoken it that the restoration is coming, and "the Scripture can not be broken."

#### DO YOU WISH TO HELP?

THE great argument which appeals to the heart of God is humanity's need. For that He gave His only beloved Son. He bestowed this wonderful gift, not because we were worthy, but because we were needy.

But He would make us worthy, and put the same spirit within us that actuated Him. Therefore He permits humanity to be in affliction, His own people and institutions to be in dire want and distress in order that the hearts of His people may not alone be moved to sympathy, but actuated to do; for merely to be moved to sympathy, however deeply, and not exercise benevolence if within our power, proves a curse instead of a blessing.

The Pacific Press is one of the Lord's institutions. He has signally blessed it in the past; there are greater promises of blessing in the future. Its need, its *utter need*, appeals to us all now, brother; and the investment is every way worthy. Some are giving dollars gladly where it seems that they could scarcely afford cents, and where others, to the blessing of God's cause and their own good, could give hundreds and thousands. Are there not many who will give thousands?

#### Cash on Rebuilding Fund.

Cash to date	\$306.00
Kathrina B. Wilcox	10.00
Samuel McNally	2.00
H. W. Decker	10.00
General Collection Oakland Camp-meeting	606.57
St. Helena Church	5.00
Mrs. M. S. C.	100.00
Mrs. M. Lake	1.00
A. Friend	1.00
H. H. Winslow	50.00
J. N. Loughborough	25.00
Mrs. H. E. T.	10.00
H. M. Steele	20.00
N. H. Wyatt	10.00
Dr. O. C. Godsmark	10.00
Per T. A. Kilgore, pledges (?)	41.75
Oklahoma Society	1.75
Mrs. Daniels	1.00
Mrs. Wm. Chinnoek	10.00
Alberta Society	6.16
J. J. Jobe	2.00
W. T. Knox	50.00
E. E. Otterbeck	30.00
Mrs. C. Boles	5.00
Mrs. J. Piper's children	.25
Mr. and Mrs. W. R. Beatty	22.00
C. S. Fling	4.00
E. M.	2.00
Mrs. M. Fowler	7.00
J. B. Couey	4.00
Chas. W. Peter and wife	10.00
A. C. Clawges	2.00
Mrs. H. J. Porr	2.00
Mrs. Lask	100.00
Mr. Bottscheider	10.00
L. D. Pfender	25.00
Miss Hoiland	5.00

Alphonzo Anderson	5.00
M. E. Rosenquest	5.00
H. A. Maynard	5.00
Captain Chittenden	5.00
M. D.	1.25
Mary H. Brown	1.00
Mrs. E. M. Smith	14.15
Clifford T. Schrammeek	10.00
Mr. and Mrs. Chas. H. A. Brooks	200.00

Total to date .....\$1,753.89

Of these cash donations we are anything but sure they are correct. For instance, some of them have been taken from the back of an envelope handed to our treasurer. Are any of them included in the items of "General Collection" or "per T. A. Kilgore." We want the list absolutely correct. For instance, again, are F. H. Kropf in our cash list of last week and Mrs. H. F. Kropf in this week's list of pledges identical? Are M. E. Critchlow and E. M. Critchlow in this week's list of pledges the same? Help us to make the list correct.

May God bless richly the donors.

#### Pledges to the Rebuilding Fund. (CONTINUED.)

G. H. McCoon	\$ 10.00
D. A. Hazelton	5.00
M. E. and L. A. Hazelton	10.00
H. E. Chapman	10.00
Maggie Colcord	5.00
Mrs. W. C. White	5.00
Mrs. E. J. Carlon	5.00
Mrs. E. E. Brown	10.00
A. Logan	10.00
Laura W. Smith	11.00
Mrs. Irene Griffith	5.00
Mrs. Lottie Briggs	5.00
Mrs. G. A. Briggs	5.00
Arthur A. Donaldson	5.00
A. S. Hickox	10.00
Wallace McBain	.50
Mrs. L. M. Maycock	5.00
Mrs. Elmira Vail	5.00
Mr. C. O. Blincoe	1.00
Mrs. Phebe Van Patten	3.00
James and Jennie Beal	10.00
F. O. Oakes	20.00
A. Cook	5.00
Sebe Ellysen	5.00
H. S. Carter	10.00
Mrs. H. F. Kropf	5.00
Isaac Morrison	5.00
Florence Hillard	5.00
Rillah Beauchamp	5.00
A. Beauchamp	5.00
Pearl Kivett	5.00
Peter Hersellund	10.00
Mrs. J. H. Smith	5.00
Prof. D. M. Lawrence	12.00
Mrs. Fannie Fenton	5.00
A. F. Dortch	2.00
W. A. Morris	10.00
A. Friend	10.00
Mrs. N. E. Lillard	5.00
E. M. Critchlow	10.00
Mrs. M. Snook	10.00
Mrs. Vada Roberts	3.00
Samuel Zin	20.00
L. Filer	5.00
Frank E. Wood	1.00
F. S. Stafford	2.00
Mrs. J. S. Adams	5.00
D. E. Robinson	5.00
Helen Hoiland	10.00
M. S. Critchlow	5.00
J. P. Novak and daughter	1.00
J. G. Foster	5.00
Mrs. A. Ruoff	10.00
H. Haslam	5.00
Martin Bumgartner	10.00
Mrs. Ed. Menzel	10.00
Chas. Lindstrom	1.00
Morris Ress	5.00
Mrs. Cora Bunch	5.00
A. C. Mantor	5.00
B. B. Davis and wife	5.00
J. B. Eldridge	5.00
Mrs. Papworth	5.00
Mrs. Beckwith	2.50
Amy Kivett	5.00

These pledges, as stated last week, were taken on the Oakland camp-ground. They were written on slips under all sorts of difficulties, and mistakes may have been made in various ways. W. E. Whitman in our last should have been Whitmore. Any such errors we shall be glad to correct, and also to transfer to our cash list as rapidly as paid.

There were still other pledges in books for library, a gold ring, labor on Press building, proceeds from sale of a gun, a lot in Fresno; but these must be taken into account later.



## OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

### XIV. HIDDEN TREASURE.

**A** GAIN the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover, the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth that he had taken such pains to preserve was left for the fortunate finder. In Christ's day it was not uncommon to discover in neglected land old coins and ornaments of gold and silver.

A man hires land to cultivate, and as the oxen plow the soil, buried treasure is unearthed. As the man discovers this treasure, he sees that a fortune is within his reach. Restoring the gold to its hiding place, he returns to his home, and sells all that he has in order to purchase the field containing the treasure. His family and the neighbors think that he is acting like a madman. Looking on the field, they see no value in the neglected soil. But the man knows what he is doing, and when he has a title to the field, he searches every part of it to find the treasure that he has secured.

#### Efforts in Searching.

This parable illustrates the value of the heavenly treasure, and the effort that should be made to secure it. The finder of the treasure in the field was ready to part with all that he had, ready to put forth untiring effort, in order to secure the hidden riches. So the finder of heavenly treasure will count no labor too great and no sacrifice too dear in order to gain the treasures of truth.

In the parable, the field containing the treasure represents the Holy Scriptures. And the Gospel is the treasure. The man who bought the field searched every part of it to find the treasure he had secured. So we are to take the Word of God and search its pages, that we may find the treasures of truth. It is the Holy Spirit's office to direct and reward this labor. The searcher finds lodes of precious ore, and he sinks the shaft still deeper for still more valuable treasure. The gold fields of earth are not more closely interlaced with veins of precious ore than are the fields of revelation with veins of truth that bring to view the unsearchable riches of God.

Many are too well satisfied with the surface truths of revelation. Precious gems

are passed by because their value is not seen. Let the Bible student put his mind to the task as he studies God's Word; for the meaning often lies hidden beneath the surface. The knowledge thus gained will be like heavenly seed planted by the divine Sower.

#### Faithfulness Rewarded.

The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your knowledge, and the more you will feel like exclaiming with Paul, "O, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" Every day you should learn something new from the Scriptures. Search them as for hid treasure, for they contain the words of eternal life. Pray for wisdom to comprehend these holy writings. If you would do this, you would find new glories in the Word of God; you would feel that you had received new and precious light on subjects connected with truth, and the Scriptures would gain constantly a new value in your estimation.

#### Knowledge of His Will All-Important.

Salvation depends upon our knowledge of God's will as contained in His Word. Never cease asking and searching for truth. It is God's will that you shall know what He has said to you. But you must exercise faith. As you search the Scriptures, you must believe that God is, and that He is a rewarder of those who diligently seek Him.

Search, O search the Bible with a heart hungry for spiritual food. Dig into the Word as the miner digs into the earth to find the veins of gold. Do not give up your search till you have ascertained your relation to God and His will concerning you.

"Search the Scriptures; for in them ye think ye have eternal life." To search means to look diligently for something. Search for the hidden treasures in God's Word. You can not afford to be without them. Study the difficult passages, comparing verse with verse, and you will find that scripture is the key which unlocks scripture. Those who prayerfully study the Bible go from each search wiser than they were before.

That which is worth having is not obtained without earnest, persevering effort. In business life, those only who are willing to put forth determined effort see successful results. Without earnest toil we can not expect to obtain a knowledge of spiritual things. Those who find the jewels of truth must dig for them as the miner digs for the precious ore hidden in the earth.

"THE infidel man who boasts that he is not confined to the narrow faith of the Bible is like the man on the bleak wintry

moor, who boasts that he is not hampered by the petty limitations of a house to shelter him."

### II. THE MANNER OF HIS COMING.

"Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him." Rev. 1:7.

"And they shall see the Son of Man coming in the clouds of heaven with power and great glory." Matt. 24:30.

"The Lord Jesus shall be revealed from heaven with His mighty angels." 2 Thess. 1:7.

"For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16.

"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." Acts 1:11.

**W**ITH these texts before us one would think there is no chance for doubt or confusion in any way; yet the Saviour, looking down to the last days of earth's history, saw that the simple Word of God would be doubted, and wrested to excuse error and support the positions of false teachers and prophets. Every evil that has ever come into the world is met by the Scriptures, and this specious error is clearly met in the Saviour's own words: "If any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show signs and great wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth; behold, He is in the secret chamber; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be." Matt. 24:23-27.

His coming is to be literal, personal, "this same Jesus," "the Lord Himself," shall so come "in like manner," attended by every loyal angel of the heavenly courts, "ten thousand times ten thousand, and thousands of thousands," with a shout that shall call from their graves the sleeping saints and those that pierced Him, with a lightning-like splendor that shall destroy the living wicked. Think you that such a shout, such splendor, will not be seen and heard by every inhabitant of this sin-cursed earth?

This is not the "rapping" of a spirit in a "secret chamber," a spiritualistic seance, a fanciful falsehood of New Thought, a delusive deception of Christian Science, nor is it a Christ revealed only to the elders in the Mormon temple "in a desert place." It is a triumphant and joyful shout, a lightning flash; the trembling earth, the troubled sea, giving up their dead; the saints of God being caught up together to the sea of glass with shout of praise and song of joy,—"and so shall we ever be with the Lord." Not to a few only will the Saviour come, a favored few, not in a secret or a desert place, but, "as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be."

MAX HULL.





### THE LAST REFUGEES.

WHEN any great calamity, such as an earthquake, tidal wave, or a fire, befalls a locality, a country town, or city, some, and oftentimes many, lose not only their earthly all, but also their lives. But there is another class, often very numerous, who escape with their lives, and these are called refugees. They are homeless, and destitute, and wholly dependent upon those not involved in the same catastrophe, for food and shelter.

Would it not be fearful to contemplate an earthquake and a fire that should envelop the whole world. All cities, towns, and villages broken down, all farms, all homes, great or small, magnificent or humble, shaken to pieces, all mountains moved out of their places, all islands disappearing, indeed, the whole world involved in one and the same awful holocaust. As destruction and ruin would be everywhere, there would be no place of safety on earth for refugees to flee.

Well, we can inform the reader on the authority of Him who said, "Heaven and earth shall pass away, but My words shall not pass away" (Matt. 24:35), that just such a desolation is coming, and according to all the signs, is coming fast. These local disasters in different parts of the world are only precursors of the great earthquake, so mighty and so great that none like it was ever known since man was upon the earth. It is predicted, and quite fully described, in the Word of God. Some of the statements of that Word relating to that day are as follows:

"Behold the Lord maketh the earth empty, and maketh it waste, and perverteth the face thereof. . . . The land shall be utterly emptied, and utterly spoiled. . . . The earth shall reel to and fro like a drunkard." "The earth is moved exceedingly," "when He ariseth to shake terribly the earth." "I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger. For thus hath the Lord said, The whole land shall be desolate; the cities of the nations fell." "And every mountain and island were moved out of their places."

It will be the beginning of the day of the Lord. Man's day of probation and grace is forever ended. It will be a time of trouble such as never was since there was a nation on the earth. Riches, rich men, mighty men, learned men, men of all classes, will cry then bitterly. They will weep and howl for the miseries that shall come upon them. Refugees by the million, with no place of refuge on earth to which they may flee! They might have prepared for that day, and were exhorted to do so, but they would not, and did not, hence it comes upon the great majority unexpectedly, and they are utterly unprepared.

When that great day comes, Jesus comes to reap the harvest of the earth. His own will be gathered into the heavenly garner. That will be their secure and eternal refuge. They have fought the good fight of faith by

so doing, and laid up for themselves a good foundation against that time to come. Then they will lay hold of eternal life, on a foundation that will never be moved. They will lose all things earthly in that day, but what care they, for they have laid up their treasure above, and will then find refuge in their own eternal home. All the sleeping saints will be raised to life, and then, together with the living saints, will be changed in a moment, in the twinkling of an eye, from mortals to immortals, their vile bodies changed and fashioned like unto Christ's glorious body—all caught up in the air to meet Christ, a mighty host of glorified refugees from an utterly desolate earth. Jesus will then lead them, not to some spot on earth, but to His Father's house of many mansions, where He now is preparing a place for them.

They had repented and obeyed the Gospel; they had kept the commandments of

### LOVE IN ALL THINGS.

[James Buckham, in *Christian Advocate*.]

THE love of God is manifold,  
And malleable as beaten gold.  
Tho varied are the forms it takes,  
Like gold, it bends but never breaks.

We tremble at the frown divine,  
Forgetting it is love's sure sign.  
God's punishment ne'er worketh ill;  
His wrath doth but His love fulfil.

Whate'er affliction we deplore,  
Whatever trial irks us sore,  
If we but deeper trace, we'll find  
Hath roots of love about it twined.

God's love is faithful first and last;  
No arms but love's are 'round us cast  
Yea, we shall know before the Throne  
That love rules life, and love alone.

God and the faith of Jesus; their names were in the Lamb's book of life; and, therefore, they were delivered from a sinking, perishing world, and given an abundant entrance through the gates into the holy and heavenly city. And never again will they come in contact with sin or any of its consequences.

Reader, is your name written there, in the book of His kingdom? If not, make no delay to enroll your name with the rapidly gathering host of refugees, to be glorified by the Rock of Ages. H. A. ST. JOHN.

### EASTERN CUSTOMS.

[Mrs. Ghosn-el-Howie, in *S. S. Times*.]

Luke 18:12.

"I Fast Twice in the Week."—Orientals, and oriental Christians especially, perpetuate the principle that fasting is a means of grace or an instrument of merit-making. Eastern Christians fast twice a week, Wednesday and Friday; some of them add a third, Saturday. The ritual pronounces a curse on whomsoever fails in this duty.

"I Give Tithes of All that I Get."—The non-Moslem population of Syria and other parts of the Ottoman Empire are twice taxed. (1) The tax which they levy on themselves, or which is required of them by the regulations of their respective churches, and which they pay willingly for the services of their own religion, and which, let me

add, corresponds with the tax of "a tenth of all I get," which this Pharisee paid, and evidently was proud and glad to pay. This taxing is, moreover, referred to in Matthew 23:23. (2) "Il Aashur" ("the tenths"), which are collected for purely government purposes. This part of the taxes is paid unwillingly, and fault-finding with tenth-farming and tenth-collectors is common everywhere. It is this taxing and manner of collecting it which forcibly reminds us every day of the dislike which the Jews felt toward publicans, who were the tax-collectors in the interest of the officials of Rome, whom the Jews regarded as intruders and usurpers.

*Sidon, Syria.*

### FROM THE LAPIDARY'S TABLE.

"The Father Himself loveth you." John 16:27.

IN olden days God opened a way of communion with man by establishing the sanctuary service, with all its typical lessons and parables. In that inspired record there is no respect of persons. God's marvelous doings were indited in enduring history, indited by His Holy Spirit, and preserved to us in the Bible, that we might profit by them. 1 Cor. 10:11.

One of the most interesting lessons of that service was connected with the personal work of the high priest (the type of Christ), in which the tender love of God the Father is most touchingly revealed.

When our heavenly Father was about to establish the service of the sanctuary, for the better training of those ransomed Hebrew captives, He found that its very foundation—His law—had so far been obliterated from their minds by long association with the heathen customs of the sun-worshipping Egyptians that it would have to be proclaimed to them in such a manner that it would convey to their darkened minds a becoming sense of its sacredness and its lasting claim upon them.

God did not proclaim that law alone, but associated with Himself the Mediator, who gave His life to redeem man from the curse of the broken law, and the ministry of His holy angels. The inspired record says: "What then is the law? It was added because of transgression till the Seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a Mediator." Gal. 3:19.

After the law had thus been proclaimed by the voice of the promised Saviour, it was inscribed in stone and placed in the ark of the covenant standing in the most holy place of the sanctuary. Just above the receptacle containing the tables of the law was the mercy-seat overshadowed by the cherubim. It was from this sacred place that the shekinah of God's presence shone forth in answer to the earnest plea of the high priest that God would cleanse the sanctuary from all the sins of Israel—confessed and placed before the veil in the blood of sacrifice during the year ending with this ceremony. The glory of God would shine upon the face of the high priest and gladness would fill his heart. And this glory



would in part be reflected to the people as he appeared before them with the gracious tidings that all was forgiven.

Now, concerning that Mediator whom God appointed to declare His law, the Scripture speaks on this wise: "The Lord swear and will not repent, Thou art a priest forever after the order of Melchizedek; by so much was Jesus made a surety of a better testament. . . . Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." "We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, A MINISTER OF THE SANCTUARY, AND OF THE TRUE TABERNACLE, which the Lord pitched, and not man." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 7: 21-25; 8: 1, 2; 9: 24. "For there is one God, and one Mediator between God and men, the MAN Christ Jesus; who gave Himself a ransom for all, to be testified in due time." 1 Tim. 2: 5, 6.

As He ministers in the most holy place of the tabernacle in heaven, and as our advocate presents our plea for pardon before His Father, the bright radiance from that presence encircles Him. O, that we might behold His joy as He receives the word of pardon: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, TO GIVE THE LIGHT OF THE KNOWLEDGE OF THE GLORY OF GOD IN THE FACE OF JESUS CHRIST" for "God was in Christ, reconciling the world unto Himself." 2 Cor. 4: 6; 5: 19. And the knowledge of this glory should, and will, cause the faces of the forgiven ones to shine with the love of God thus shed abroad in their hearts, and the world will know that Jesus is the Sent of God, and that God loves these humble, believing ones even as He does His own Son.

Reader, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2: 9. And when we take time to consider these deep things of the Spirit, the heart thrills with the possibilities that open before the souls who "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 14.

GUALTERIO.

Mountain View, Cal.

## SEARCH THE SCRIPTURES.

### Second Thessalonians.

NOT long after writing the first letter to the Thessalonian church, Paul found it necessary to send them another epistle. These letters seem to have been written about A. D. 54. To give correct information concerning the second coming of our Lord seems to have been one great object of this letter. "When the Lord Jesus shall be revealed from heaven with His mighty angels," is the time to which the saints are pointed, as the termination of all their persecutions, and the beginning of their eternal reward.

Chapter two gives us very definite in-

struction concerning the events that occur in immediate connection with the second advent of Christ in power and great glory. The idea that nothing can be known concerning the time of this stupendous event, is refuted by the statement of the apostle that a certain event would necessarily take place before the final close of this earth's history. That event is called a "falling away." The term in the original, the Greek, is "the apostasy." "That day shall not come except there come the apostasy first."

That apostasy has surely come and been developed; so the next thing in order is unmistakably the advent of the King of glory. That apostasy had its definite development in what is here termed the "man of sin," the son of perdition, "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This power is brought to view in Dan. 7: 24, 25, and in Rev. 13: 5-8.

It is quite generally acknowledged by Protestants that reference is made in these scriptures to the papal power. What other

### STRENGTH.

For strength we ask  
For the ten thousand times repeated task,  
The endless smallnesses of every day.  
  
No, not to lay  
My life down in the cause I cherish most,  
That were too easy. But whate'er it cost,  
  
To fall no more  
In gentleness toward the ungente, nor  
In love toward the unlovely, and to give  
  
Each day I live,  
To every hour with outstretched hand its  
meed  
Of not-to-be-regretted thought or deed.  
—Ethelwyn Wetherald.

institution has\*there been upon earth that has posed before men as having an infallible human head, a man that could take the place of God as far as matters of religious duty and forgiveness of sins are concerned? This waymark is then already in the past. We are surely near the great event of all events, the bright appearing of the Lord.

Also in close connection with the coming of our Lord was to be "the working of Satan with all power and signs and lying wonders." 2 Thess. 2: 9. This is fulfilling in the manifestations of modern Spiritualism in its various forms. That miracles are wrought by this agency can not be denied; but, according to Rev. 13: 13, 14; 16: 13, 14; 19: 20, these wonders are wrought for the purpose of deceiving the people and leading them into error. This will be the period concerning which our Saviour forewarned us when He said, "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24: 24.

The career of the Papacy, then, and the reappearance of ancient necromancy in the form of modern Spiritualism have marked our age as the one that is to witness the appearance of the Son of Man on the white cloud. Let us all make ready for that grand event. What a magnificent treasure is this

Second Epistle to the Thessalonians for the priceless information it gives concerning that grand climax of all earthly events.

### Confidence.

What a splendid thing it is to express confidence to our fellow helpers in the truth. Notice the occurrence of this in this epistle: "We have confidence in the Lord touching you, that ye both do and will do the things which we command you." Chapter 3: 4. Similar utterances are found elsewhere. "I rejoice therefore that I have confidence in you in all things." 2 Cor. 7: 16. "Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say." Philemon 21. It is not unbecoming to let our brethren know upon suitable occasions that we do have confidence in them. And wo be to the church if that confidence does not exist. Distrust, lack of confidence, not only in God, but also in His people, has wrought great havoc in the church.

### Disorderly Conduct.

The church was admonished that there were some among them who were walking disorderly. This consisted in their trying to live without work, "working not at all." The apostolic decision upon this matter is rendered in the following well-known words: "We commanded you that, if any would not work neither should he eat,"—a Christian rule that has not yet become obsolete.

It seems from 2 Thess. 3: 17, taken in connection with chapter 2: 2, that there were individuals who palmed off some of their own productions as the genuine letters of the apostle Paul. The expression, "nor by letter as from us," is rendered by some, "as tho it were a letter that we had written." Chapter 3: 17 is also translated: "The salutation of Paul with mine own hand, which is the token in every epistle, because it is my style of writing." That is, they might know that the epistle was genuine by the unique signature.

It seems that since he had been afflicted with defective eyesight, Paul had not himself written many of his epistles. The writing of a letter with his own hand was an act deserving special notice. Gal. 6: 11. But to the letters, usually written by Timothy or some other assistant, he affixed his signature with his own hand that they might know it was dictated by him. The ignoring of this epistle was a serious matter. Chapter 3: 14. Let us not ignore or neglect it.

F. D. STARR.

AMBITION has its disappointments to sour us, but never the good fortune to satisfy us; its appetite grows keener by indulgence, and all we can gratify it at present serves but the more to inflame its insatiable desires. —Benjamin Franklin.

AMIABLENESS is the object of love, the scope and end is to obtain it, for whose sake we love, and which our mind covets to enjoy. —Burton.

WITH him who knocks at the door of peace, seek not hospitality. —Saadi.





## TRAINING TO HABITS OF PROMPTNESS.

MRS. L. D. AVERY-STUTTLE.

"NO!" exclaimed Mrs. Harris, with a frown upon her usually smooth brow, "no, Marion did not secure the position."

"What can have hindered her?" The speaker seemed troubled and surprised, and tapped the carpet impatiently with her foot as she continued: "Really, Mrs. Harris, you can not blame me for her failure, for you know how hard I tried to keep your niece, —and, as her teacher, I think I can truthfully say she was fully prepared for the position, and not every young stenographer has so lucrative a situation awaiting her acceptance. I am quite puzzled."

"O, she was perfectly competent—thanks to your thorough teaching—she was competent and willing, and she needed the work so badly, but Marion has one sad fault to overcome: she is always behindhand. Punctuality is not one of her virtues."

"But how did it happen? I wrote her to go immediately to see Mr. B—— for he had written me that he must engage a capable person at once."

"O yes, at once; that's just the trouble. Marion never could do anything at once, you know. I urged her to go as soon as she received your letter, but she wanted to finish a bit of embroidery she was doing—in fact she said she didn't feel like going just then—guessed the position would keep, and so she kept putting it off, until finally when she did go, the position had been filled. She came back feeling so badly that she cried."

"Well, I tell you the poor girl needs the lesson, and I hope she will profit by it. Because she can never be really fitted to occupy any position of trust until she has learned to be prompt and punctual."

Poor Marion is not the only one who needs to learn the lesson which the wise man sought to inculcate when he said: "Whatsoever thy hand findeth to do, do it with thy might;" and "There is a time for everything under the sun." Habits of punctuality and promptness are as necessary to the Christian as to the man or woman of the world.

"But there are the children; how are parents to teach this virtue—for virtue is —to the little ones?"

How? Well I know of no better way than by example. I tell you, we must act in all the affairs of life as we would like our children to act. They are reasonably sure to imitate us.

There is an old story, but it will perhaps bear repeating, about a mountaineer having occasion to take his journey over a dangerous pathway in the mountains. The rocks were steep and precipitous, and many dark chasms yawned at his feet. Still he hur-

ried on, for he knew no fear, and he was accustomed to picking his way over the mountains. The deep snow, treacherous and unstable, lay white and glistening in his path. Suddenly he heard a cry behind him. His little boy—the darling of his heart—was hurrying along after him as fast as the tiny feet could fly. The father's heart stood still. If he had known the child was coming he would have chosen a safer route.

"Look out, father, I'm coming, and I'm stepping in your tracks!" and sure enough the little feet were jumping nimbly along over the dangerous way, with no thought of fear;—had not his father gone on before him? Now, with his boy in his arms, how carefully that father finished his journey. Ah, how much more careful would we be as we pass over life's rough highway, a way beset with dangers and difficulties,

## THE ORACLE.

I LAY upon the summer grass.  
A gold-haired, sunny child came by,  
And looked at me as loath to pass,  
With questions in her lingering eye.

She stopped and wavered, then drew near;  
(Ah, the pale gold around her head!)  
And o'er my shoulder stooped to peer—  
"Why do you read?" she said.

"I read a poet of old time  
Who sang through all his living hours  
The stars more lovely than the rhyme.  
Beauty of earth—the streams, the flowers,

"And now I read him since men go  
Forgetful of these sweetest things;  
Since he and I love brooks that flow,  
And dawns, and bees, and flash of wings."

She stared at me with laughing look,  
Then clasped her hands upon my knees—  
"How strange to read them in a book!  
I could have told you all of these!"  
—Arthur Davison Ficke.

could we but realize that our little ones are following on after us—in our very tracks.

"Mama," said little Ella, "papa said I must bring him those papers to-day at just ten o'clock, there will be a gentleman at the office who wants to see them."

Ten o'clock came and found Ella busy with her sewing. "It is time for me to go, mama, see, it's just ten o'clock; will you get the papers for me?" "O child, I'm busy; I can't get the papers now,—papa will have to wait.

"But, mama, he told me to be sure and be on time."

"Well, I guess half an hour won't matter much." The half hour passed. "Mama, can you get the papers now?"

"O yes, yes, in a minute; I forgot all about it. I guess you'll have to run or you'll be late."

The panting child arrived at the office

twenty minutes later,—but the gentleman had gone.

The disappointed father severely reprimanded the child, for her tardiness had occasioned a considerable loss to him—but who was to blame? and who can wonder if, under such discipline, the child grows up to be unreliable and irresponsible?

## WHY I AM A TOTAL ABSTAINER.

[General Fred. D. Grant, in *The Defender*.]

WHEN I was a boy, at school, and at West Point, I was made a pet because of the greatness of my father. I was given every opportunity to drink, and I did drink—some. As I got older and mixed with men, war-scarred veterans who fought with my father would come up, and, for the sake of old times, ask me to celebrate with them the glory of past events, and I did—some.

Then when I was made Minister to Austria, the customs of the country and my official position almost compelled me to drink, always. I tried to drink with extreme moderation, because I knew that alcohol is the worst poison a man could take into his system, but I found out it was an impossibility to drink moderately.

I could not say, when drink was placed before me: "No, I only drink in the morning," or at certain hours. The fact that I indulged at all compelled me to drink on every occasion, or be absurd.

For that reason, because moderate drinking is a practical impossibility, I became an absolute teetotaler—a crank, if you please. I will not allow it even in my house. When a man can say, "I never drink," he never has to drink, is never urged to drink, never offends by not drinking. At least that is my experience.

Remember, I do not say, "Moderate drinking is harmful." The fact is, maybe, it isn't so harmful, but this fact is indisputable—the hard drinker was once a moderate drinker, and the chances are all against a moderate drinker remaining such, and I—well, I, for one, don't propose to take such chances.

I know a man—maybe two or three—who died a moderate drinker. The stuff didn't seem to hurt him much. But the poor devils that I know, scores and scores of them, intelligent men, talented and all that, who have been ruined, disgraced, by the greatest curse of Christendom—drink! Ah, the picture is a sad one.

In many respects a hard drinker is a safer man in the army—and elsewhere, too—than a moderate drinker; that is, one who gets drunk once a year or so. You see, a hard drinker is known. No important commission is ever his to execute. But your moderate drinker, why, he's apparently capable. On the surface he's all right. Consequently he's given an important duty to perform. Then he drinks. He's sure to just at that critical time, to steady his nerves—infernal idiocy—and fails ignominiously to himself and his family, and disastrously to others.

Give me the sober man, the absolute teetotaler, every time. He's dependable. If I



had the greatest appointive powers in the country, no man would get even the smallest appointment from me unless he showed proof of his absolute teetotalism.

#### CHILDREN'S WORK.

Not long ago I spent a few weeks in a home where family worship is never omitted, and in which every child takes part. The Sabbath-school lesson is the basis of Bible study. The father takes the lead, and the answers are read or given in the words of scripture. One of the children being too young to read, an older one reads the verse, and he repeats it after her. Comments are made and practical points are emphasized. Those of tender years are often called on to lead in prayer and all join in repeating the "Our Father."

At the table it is quite customary for one of the children to return thanks. All who are more than eight years are church members, and are good children. There is very little disposition to tease each other, and disobedience is rare indeed.

The church to which this family belong is a rapidly growing one, and there can be no doubt that its growth is largely attributable to the conduct of its young people and children. We are told that a well-regulated family has very much to do with helping their neighbors to be converted. All can help by good examples. In 1 Tim. 4:12 the apostle asks the young to be an example of the believers. Therefore by good conduct and right life even children may be helpful in teaching others of Jesus.

MRS. D. A. FITCH.

#### RECALLING A MAILED LETTER.

MANY times people would like to recall a letter after it has been mailed. This can be done even if the letter has reached the post-office of its destination. At every post-office there are what are called "withdrawal blanks." On application they will be furnished, and when a deposit is made to cover the expense, the postmaster will telegraph to the postmaster at the letter's destination, asking that it be promptly returned.

The applicant first signs this agreement: "It is hereby agreed that, if the letter is returned to me, I will protect you from any and all claims made against you for such return and will fully indemnify you for any loss you may sustain by reason of such action. And I herewith deposit \$— to cover all expenses incurred, and will deliver to you the envelope of the letter returned."

In many cases persons have made remittances to fraudulent parties or irresponsible firms, not learning their true character until after the letter had gone, and have succeeded in recalling them.—*Boston Transcript.*

APOLOGIZING,—a very desperate habit,—one that is rarely cured. Apology is only egotism wrong side out. Nine times out of ten, the first thing a man's companion knows of his shortcomings is from his apology.—*Holmes.*

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#### NOTICE.

The Santa Barbara Sanitarium, a corporation existing under the laws of California, for the purpose of caring for the sick and education of humanity along hygienic and temperance lines, offers for sale 100 shares of stock at \$100 per share, non-assessable, and paying a guaranteed dividend of 6 per cent. per annum. Stock may be secured through the President of the corporation.

Dr. M. E. Eastman,  
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Route 2. Cal.

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

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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?

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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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## WORDS OF CHEER FROM THE FIELD.

"A word fitly spoken is like apples of gold in pictures of silver."

It is impossible for us to print all the kind expressions of sympathy that come to us from our business acquaintances and friends, and our brethren all over the field. We are sure they have not been uttered in order that they may be printed. They have been sent us from hearts of sympathy for those whom they felt to be in need, and we appreciate them more than words can say. We glean a few sentences from various letters that our readers may join with us in the good thoughts that have been expressed in these messages of love and condolence.

One of our faithful laborers, Elder T. Godfrey, of Montesano, Wash., writes:

"Dear Brother and Co-laborer: The news of the burning of the Pacific Press, and the complete destruction of all the machinery, has caused sadness to fill all our hearts. Sad indeed was the news. We were too sad to weep. We asked one another, Why is this? Why has God's protecting hand been removed? Why should our dear SIGNS OF THE TIMES be utterly consumed? We loved the SIGNS because it was one of our greatest missionaries. Thousands of copies were going to the world every week. Thousands of men and women were hearing the voice of the last great message in this silent messenger. Many precious souls have been led into the truth through the reading of its columns. But now it is in ashes! Then the question rose, Will it ever be built up again? Will we ever see another copy of the good old SIGNS OF THE TIMES? We were swept away with a wave of sympathy that seemed to submerge all other things. And we said, How do these our brethren feel, who had worked almost day and night to keep the work moving, and who no doubt wept over the piles of ashes?

"There is a great lesson for us all to learn by this sad experience. So let us listen for the 'still, small voice,' and as Elijah of old, let us bow in submission to His holy will.

"In the midst of our sorrow we were made to rejoice. We had waited patiently to see what would be next, so the next thing was a copy of the SIGNS. Then we wept for joy! Now I hope and pray that all the readers of the SIGNS will do as Job's friends and relatives did, when they gave him a piece of money or an earring of gold, so that his last estate was greater than the first, and precious souls were added to the family. And I do pray that this may be true in the case of the SIGNS."

Mr. T. E. Bowen, Secretary and Treasurer of the New York Conference, writes:

"The SIGNS which came to us—the first since the fire—seems the most precious of any one issue of the SIGNS. Then to see the spirit of courage and faith in God breathed through all this that is said in it surely is a good illustration of the Christian's hope, and that there is an anchor within the veil which holds. Who knows but this experience of itself thus brought out before the world will be one of the means in the hands of the Lord to turn many to righteousness?"

Prof. J. L. Shaw, who has charge of our mission in India, but who is now in this country for a little time, writes:

"We are glad to hear of the splendid courage

and zeal of the brethren in the Pacific Press in arising to rebuild that which has been laid in ashes. May the good hand of our God rest upon you and greatly bless you in this valiant undertaking."

Elder W. A. Alway, Twin Falls, Idaho, writes:

"I have read to-day with much pain the sad news communicated by your letter to the *Review* of the complete destruction of the Pacific Press plant. It certainly seems like a severe blow, coming as it did so closely upon the heels of the earthquake loss. Yet I believe that if we as a people, generally, can become fully possessed of the Gospel principles as expressed so forcefully in your letter it will prove an inheritance cheaply purchased."

Elder Geo. M. Brown, Chairman of our Mission Board in Mexico, writes:

"Your letter received. Am sorry that you have met with such a terrible loss."

Mr. C. M. Snow, our old co-worker on the SIGNS, writes from Washington, D. C.:

loss you have sustained, and I can imagine how you all feel about it. You have my fullest sympathy, and if I can be of any service I will gladly do all I possibly can."

Miss Katherine B. Hale, one of our best school teachers, writes:

"I can not say how sorry I am about the Pacific Press calamity."

Sister Carrie Kingston writes from Bangor, Mich.:

"SIGNS received this morning, and I feel myself one with you as with tearful eyes I read pages 7 and 8, 'Our Sabbath Service.'"

One of our esteemed contributors, Mr. L. A. Phippeny, of Battle Creek, Mich., writes:

"My Dear Brother, we want to express our sorrow also with the Press in its calamity. We have wondered what we could do to help. The only thing besides praying for your welfare that we can think of is to promise something in literary lines. We hope your courage is reviving, and that you may be prospered in whatever right lines may be indicated before you. The Lord overrules yet in the affairs of men. At times we do not appreciate this, when the course of living runs on about us as usual. Now and again His hand appears unmistakably, and we see with clearness of vision that He is leading."

We certainly shall appreciate what Brother and Sister Phippeny may be able to do for



This cut appeared in our issue of August 8 as "Our First Sabbath Service." This was wrong; it should have been Our First Sunday Morning Chapel Service, after the fire, July 22, 1906, held in front of our boarding house.

"My sympathy and prayers have been with you in the terrible affliction that has come to the cause on the Pacific Coast particularly; but we feel that it is our loss here as well. The work is one, and we are one in this sorrow."

Miss Estella Houser, Home Secretary of the General Conference, writes:

"I can assure you that our sympathies are with you in this great calamity, and you can depend on us here to do anything we can to help you in your work."

Mr. Charles Mente, whose work as an artist has so often illustrated, embellished, and beautified the SIGNS, as well as other of our publications, writes from Congers, N. Y.:

"About the time I received your letter I also had one from Mr. White telling me of the great

us in a literary way, and we are sure our readers will.

Mrs. Mary M. Brown writes from Auburn, N. Y.:

"I sympathize with you in this trouble. It seems to be my trouble, too. Whatever hurts one of us should hurt the rest, as we are all brothers and sisters of the same family."

Mr. L. D. Eversole, contractor and builder, of Topeka, Kansas, writes:

"Editor of the SIGNS OF THE TIMES, Dear Sir and Brother: I am profoundly sorry to read of the great loss of your printing plant. As I read and look upon the picture of the burning that this week's number contains it brings tears to my eyes and sorrow to my heart. I, with the many thousands of readers, will look upon the disaster as the greatest



loss that this country ever sustained. While the great foundation of God's Word is still flowing full, yet we are sorry to have one of the greatest streams that the world ever knew destroyed. Remember that the sun shines just as brightly as ever, and I, for one, trust that your march will be onward, and that ere long you will be installed in a more beautiful building, decorated with the blessings of our God, fitting you still better for the great work which is in store for those who are His own. Accept my heartfelt sympathy."

A. A. John, M.D., one of our old co-laborers in Great Britain, writes from Mexico:

"Dear SIGNS, All deeply sympathize for you in the loss with sadness of heart. Look up. Yours fraternally."

One sister who does not wish her name to be mentioned closes a sympathetic letter with these lines:

"I hope you will often recall the following:  
 'Some day all doubt and mystery will be made clear,  
 The threatening clouds which now we see will disappear,  
 Some day what now seems punishment, or loss, or pain  
 Will prove to be God's blessing and our everlasting gain.'"

ready for occupancy, and is the wonder of the town."

FROM the Atlantic Union Gleaner we learn that on the 4th ult., a church of thirteen members was organized at Pittsfield, Mass. The day following three candidates were baptized. These services were conducted by Brother H. F. Ketrang.

A NOTE in the Northern Union Reaper says: "A church of twenty-eight members was recently organized among the Russians south of Balfour, N. D. Twenty-one of these had just accepted the truth through the labors of Brother Bohienks, of Manitoba."

THE report of the General Conference Educational Convention, held at College View, June 29 to July 10, is now ready for distribution. It is of special value to teachers and to conference and school officers, and all interested in the education of our youth will find in it matter of much interest. Price, ten cents, or \$9.00 a hundred, carriage prepaid. Address and make remittances payable to Union College Press, College View, Neb.

THE report of the president of the Texas Conference for the year ending June 30, showed encouraging progress. The tithe increased \$4,157.49 over the previous year. This does not include the offerings to the amount of \$3,870. The conference expended \$1,887.95 for labor outside of the United States, and \$384.85 for labor out of the state but in the United States. Brother C. Santee has been

At the recent educational convention held at College View, Neb., the following declaration was adopted: "We fully and firmly believe that the Holy Scriptures plainly teach: (1) That it is God's purpose to finish in this generation His work in behalf of mankind. (2) That this will be done by the proclamation to all the world of the Gospel as set forth in the great threefold message of Rev. 14:6-14. (3) That the proclamation of this message to the world will be made by the church, the Lord's people who are called out and developed by the message itself."

## WANTED FOR MISSIONARY WORK.

(Always prepay postage.)

CLEAN copies of the SIGNS, Liberty, Life and Health. Address, Mrs. Della Gossage, West Scio, Ore.

## Question Corner

### 1886.—The Time of the Last Wo.

When is the last wo given to the world? Is it before probation closes or after? What is the meaning of it? Is it the twelfth chapter of Revelation and the twelfth verse? If not, where is it?

E. B. A.

The record is found in Rev. 11:14-19. The last three trumpets are wo trumpets. The second wo trumpet closed in 1840; the third wo trumpet began its sounding in 1844; and the wo is made up of various calamities and judgments which follow from that time forward, until the judgment shall close. You will notice that it begins before probation ends, and extends until the judgment of God is finished. The seven last plagues are one of the items which fall under the great wo, included in the expression in verse 18, "And Thy wrath is come;" and the very closing part of God's judgments which will blot sin forever from the earth is expressed in the last clause of verse 18. Consequently the third wo would cover all of the great judgments of God.

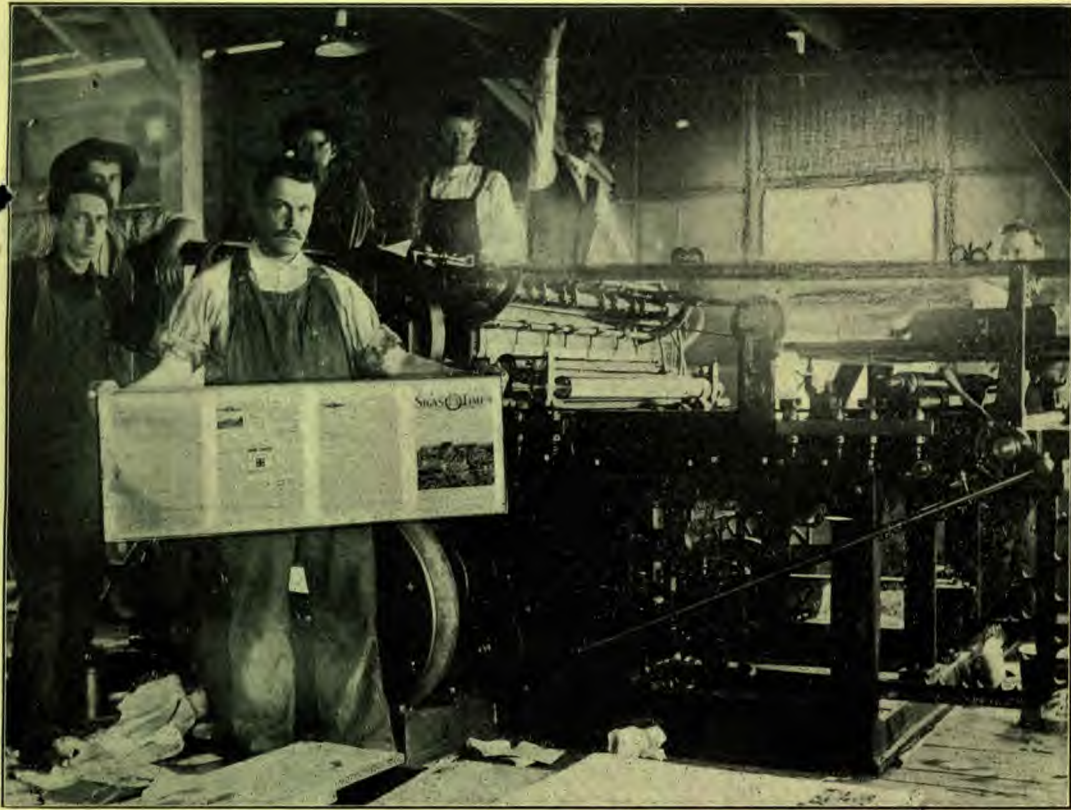
### 1887.—Marrying Outsiders.

Please state in the SIGNS if it is right for an Adventist to keep company with a person they know is not a Christian.

H. C. E.

By keeping company we suppose is meant with the intention of future union in marriage relationship. Mere friendship and common visiting is another thing. For Adventist please substitute Bible Christian, any one who follows the Lord Jesus Christ. For all such God has given instruction in His Word. Again and again in the Old Testament has He pointed the danger that follows marriage between believers and unbelievers, or those among His people uniting with those outside.

If a believer and an unbeliever marry, one of these things must follow: The unbeliever will become a believer, or the believer will become an unbeliever, or there will be a nominal union of years in which there is no real true heart-union, or separation will eventually take place. Now speaking after the world, the chances are altogether against the first supposition, and thousands upon thousands have found it so to their sorrow. Why not take right home to heart the instruction that God has given in 2 Cor. 6:14-16, beginning with: "Be ye not unequally yoked together with unbelievers." It seems to us that the closest and most sacred relation earth knows, in the light of Christianity ought not to be corrupted by setting Christ aside, or in forming unions which Christ Himself can not bless. The happiness of both parties will be conserved by waiting until there is union of religious principles and objects; and any Christian ought not to deal with these things in any other way but seriously. Of course, the question naturally arises, What about those marriages in which a husband or a wife becomes converted? Then, according to the advice of the apostle in 1 Cor. 7:13-15, let them abide as they are, and let the converted one do everything in his or her power to win the unconverted.



Our New Cottrell Press, on which the SIGNS was printed last week. The foreman of the press room in front.

### OUR WORK AND WORKERS.

A CAMP-MEETING is to be held at Holly, Mich., September 27 to October 8.

At the last quarterly meeting of the church at Arvilla, N. D., three persons were baptized.

In the Wisconsin Reporter Brother S. Swinson notes the baptism of eight candidates at Rhineland.

At the last quarterly-meeting of the church at Bradford, Pa., two members were added. Brother J. W. Watt officiated.

FOR an "Outline of Courses of Study" at Loma Linda College of Evangelists, address Prof. W. E. Howell, Loma Linda, via Redlands, Cal.

THE visible fruit of tent labor at Double Creek, Md., as reported to the Gleaner by Brother John L. Jones, is represented in the baptism of five candidates.

OF the cause at Ithaca, Mich., Brother R. B. Thurber writes to the Banner that "the beautiful little new school building near the church is almost

re-elected president. In connection with the late conference session and camp-meeting at Alvarado, twenty-four candidates were baptized.

On the 3rd inst., at Oshkosh, Wis., three candidates were baptized in Lake Winnebago, and with two others were added to the church. The ordinance was administered by Brother J. S. Shrock.

THE Twelfth Annual Announcement of Oakwood Manual Training School, Huntsville, Ala., for 1906-1907, is a neat pamphlet of sixteen pages, illustrated with views of buildings and grounds. It contains quite full information concerning the purposes of the school, the requirements of students, courses of study, terms, etc. The fall term will commence September 19 and continue till December 11. "The Oakwood Manual Training School is devoted to the betterment of society through such culture of the Negro as will make him a more helpful servant, a more suitable neighbor, a more prosperous and law-abiding citizen, and a more intelligent Christian worker." Address, Oakwood School, Huntsville, Ala.





## The American Federation of Catholic Societies

(Reported for the SIGNS OF THE TIMES)

AS LOOKED AT BY A BIBLE PROTESTANT.

THE Great National Convention of the American Federation of Catholic Societies is a thing of the past, but its influence is yet a matter of the future. The annual convention of this year, the fifth in the history of the organization, was held in Convention Hall, Buffalo, N. Y., July 29, to August 1, inclusive.

Truly, it was the most representative gathering of Catholic citizens since Columbus discovered America, and unfurled the papal flag of the Spanish sovereignty upon the virgin soil of a new continent.

### What Is American Federation of Catholic Societies?

It is the grouping together of all the great and strong Catholic Societies, and even of the whole world, into one organized mass that can be wielded for and in the interest of the Roman Catholic religion and the Catholic Church, and directed by the masterly mind of a single individual. And to write the history of this Convention of Catholic Societies is simply to rewrite the history of that other great religious convention, the Inter-Church Conference on Federation of Protestant Churches, which met in New York City last November; for in the manner of its rise, its demands, its utterances, its organic action, avowed purpose and design, the Catholic Federation Convention was precisely like the Protestant Conference, with the one exception that there was absolutely no difference in the former upon points of doctrine or respecting the faith, and a possible single other exception unworthy of public notice. Indeed, it seems to one who was in constant attendance at both conferences, that the Catholic Conference was but an *adjourned session* of the Inter-Church Conference, so strong was the likeness of one to the other. And this is positively the most interesting feature, and the most significant item, to be noted in particular of these dual religious bodies.

### The Object of Catholic Federation

may be ascertained from several reliable sources. The Rt. Rev. J. F. Regis Canevin, D.D., of Pittsburgh, in a public discourse delivered just prior to the opening session of the convention, and which was listened to by the delegates in a body, stated the principal objects to be:

1. The Christian education of youth.
2. The sanctity and perpetuity of the Christian marriage as the basis of the family, and the preservative of the morality and happiness of the home.
3. To correct error and expose falsehood and injustice, whether in the misrepresentation of history, doctrine, or principles of morality.
4. To oppose and root out the great social and political evils which confront and menace us—socialism, anarchy, perversion of marriage, divorce, dishonesty in business, corruption in politics and offices of public trust, the lawlessness of wealth and the law-defeating power of money, the evasion of justice and widespread disregard for law. And added:
1. We stand for sanctity of the Christian home and family, resting on the sacred and stable foundations of Christian marriage.
2. We maintain that man was created to know and serve God. Hence religion ought to be fostered and inculcated in every department of education from the lowest to the highest.
3. We wish Christian principles to rule every-

where; in the State, in business, in labor unions, in all the civic, social, financial, and industrial relations of men.

We must combat the materialism and secularism which are the sources of nearly all the great evils which threaten the country to-day.

Article II of the Constitution and By-Laws of the Federation, states:

The objects of this Federation are the cementing of the bonds of fraternal union among the Catholic laity and the Catholic societies of the United States; the fostering and protecting of Catholic interests and works of religion, piety, education, and charity; the study of conditions in

best expressed in a sentence taken from the official communication of Cardinal Merry del Val's conveying the pope's blessing upon the convention, as follows: "Finally to endeavor to renovate public and private life in conformity with the teachings of Jesus Christ." Archbishop Messmer, of Detroit, at the very foundation of the Federation, thus tersely stated it:

"Our object is not political. We positively repudiate the charge. It is foreign to our intentions to become a political party or to affiliate ourselves to any of the existing political organizations and no 'political jobbing' is to be allowed in our federation. Yet we can not and shall not keep away from politics. Catholic interests, religious and civil, are greatly affected in many of our public institutions, the management of which is subject to legislation and the rulings of public officers—whether State or Federal. It becomes necessary to claim or defend our full religious and civil rights as American citizens, or those of our Catholic fellow citizens in these public institutions; it must be done through political action and influence.

"Again, should the social questions and troubles of the day become a matter of public or political agitation, Catholic citizens will be found by a duty of religion as well as of citizenship, to take part in it. . . . While, therefore, in the very nature of the case this Federation is to be at certain times or under certain conditions forced to exert a political influence, yet it will never do so for mere temporal, material, or purely political purposes."

The question of purpose is well epitomized in the words of Pope Leo XIII., everywhere appearing upon the literature of the Federation:

"May the Faithful unite their efforts more effica-



Convention Hall, Buffalo, where the Federation Meeting was held, July 29 to Aug. 1, 1906.

our social life; the dissemination of the truth and the encouragement of the spread of Catholic literature, and the circulation of the Catholic press.

Bishop James H. McFaul, thus defines its purpose:

"To realize the objects covered by the Constitution. Broadly stated, these objects are: (1) The unification of the Catholic nationalities in America; (2) the voicing of Catholic public opinion on the solution of modern problems; (3) the destruction of divorce; (4) the banishment of Socialism; (5) the education of all citizens to a realization of the injustice of taxing us to maintain a system of public instruction which we can not conscientiously patronize.

"Federation is not then a mere grievance committee, altho it will use its influence whenever possible to redress grievances. It is not a political party; it will not engage in partisan politics; yet there is no power known to American citizenship which it will not employ in the interests of Catholics."

Perhaps its greatest, all-absorbing purpose, is

ciously for the common good, and may their union rise like an impregnable wall against the fierce violence of the enemies of God."

While it disavows any intention to engage in partisan politics or to identify itself with political parties, or even to be purely political within itself, yet the Federation does frankly avow and declare its purpose and intention to exercise its influence in civic affairs, and to wield its power in the arena of politics. Nor can any one fail to see its political character in the sense that it will seek to control political parties. In this, it is exactly identical with the purpose and intention of Protestant federation. Since the Federation will not exert its influence for "mere temporal, material, or purely political purposes," there is only one other sphere that remains in which it may, and for which it may exert itself, and that is the domain of the spiritual, or religious. But since the spiritual is, and can be, no part of the temporal, we must



reach the unavoidable conclusion, that since the Federation does not desire to, and will, employ the temporal means and political ways, it is therefore not spiritual, and, necessarily, is altogether political. It will exert its influence and make its demands for creed and for church. As a matter of fact, the Catholic Federation is simply to become a great fighting machine in the political world to demand and to secure all that the church desires in her interest!

The object of Protestant Federation is "to secure a larger combined influence for the church of Christ in all the matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life."

The object of Catholic Federation is, in short, "to endeavor to renovate public and private life in conformity with the teachings of Jesus Christ." And it, too, designs to secure a "larger influence for the church of Christ in all matters affecting the moral and social conditions of the people." In addition, Cardinal Merry del Val said: "How much joy all this (the plan of federation) gave to the Sovereign Pontiff can be more easily imagined than described. For you are aware that he has

## STRICKEN VALPARAISO.

**A**UGUST 18 the whole world was startled by telegraphic news that severe earthquakes had occurred in the country of Chile, west coast of South America. Sunday morning, August 19, that news was confirmed by cable messages that Santiago was destroyed and 175,000 homeless, and that 5,000 deaths were reported from Valparaiso. The shock occurred at eight o'clock in the evening, and the shaking continued for hours after. Reports were that Valparaiso, Limache, a city of 4,000 inhabitants, Le Ligua, with a population of 15,000, Vina Del Mar, Quilque, and other towns were in ruins and thousands of people homeless.

Valparaiso is the seaport town of Chile, and one of the most advanced and progressive cities of South America. The population is about 150,000, having besides its Spanish and native population a large English, German, and Dutch contingent. The city is so situated in a little hollow bowl facing the coast that it is peculiarly subject to earthquakes, landslides, or tidal waves. Valparaiso means "the Vale of Paradise," but, no doubt, it has seemed to many of those who have formerly rejoiced in it, the gateway to Hades. It was a well-lighted, a well-watered city, having all the

August 21. The first shock lasted four minutes and fifty seconds, causing the bells of the churches to ring. There was a great heaving motion of the ground. Islands have been thrown up in the sea, the coast line has been changed in many places, great fissures have been filled in the mountains and others opened; in fact, it is impossible to tell from the reports which have come to us anything definitely except that one of the great calamities of the world has overtaken the people of our sister republic.

The night following the first severe shock there were eighty-one more. Since that, they have run up into the hundreds. The earthquake has been recorded in Italy, Albany, N. Y., and presumably at many of the great observatories in the world. One of the tidal waves from its effect reached the Hawaiian Islands, threw the big trans-Pacific Man-churia out of her course, and ran her onto a reef. While all souls were saved, the fate of the steamship itself seems hopeless.

Despatches of August 22 declare that instead of decreasing, the horror of the situation grows with every hour. Fires are still burning in every section of the city, while thousands of men and women are almost without food, half-crazed by the awful calamity. Thousands of them have gone to Santiago, and the authorities are alarmed at the awful condition. The deaths, we are told, will probably reach 3,000, but this is a mere guess. Many who were killed by the earthquake have doubtless been consumed by the flames, even as they were in San Francisco. Few of those who were killed in the open have been buried. In one house fifty children and three Catholic nuns who were attempting to rescue them were crushed to death. Of the one hundred forty prisoners in the jail when it collapsed all but one were killed. Of the forty who were working on telephones, thirty-eight were killed. People arriving in Valparaiso from every direction say that they saw nothing but devastation and ruin wherever they have been.

All of these, we need not say, are evidences that the earth is waxing old, as God has told us again and again in His Word. The time is soon coming when "as a vesture" the Creator shall change them, and they shall be changed, when at His coming in glory His voice shall shake the earth that everything worthless shall be shaken out, that that which is of Himself and can not be shaken may remain.

Some in San Francisco have responded to Chile's awful need, and \$10,000 have already been sent from one stricken city to a city worse stricken. As we receive authentic and connected reports from our representatives there, to whom we have cabled, we will lay the facts more fully before our readers.



**GROUP OF DELEGATES TO THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.**

First to the left, standing, Edward Feeney, of Brooklyn, N. Y., newly elected president of the Federation; second from left (top row), National Treasurer C. H. Shulte; third, Anthony Matre, secretary; fourth, J. B. Oelkers, chairman of Convention; fifth, Rev. J. J. Wynne, S. J.; sixth, Very Rev. Joseph Schrembs. Bottom row: First, from left to right, Rt. Rev. James McFaul; second, Archbishop S. G. Messmer; third, Rev. H. J. Maeckel, S. J.

federation of this kind very much at heart because of the abundant blessings that accrue from them to society."

Federation is for the concentration of effort, for the removal of social evils, the cleansing of the centers of vice and corruption, and the promotion of temperance, Sabbath observance, and general morality. Hence it is evident the purpose and design of the religious federations are alike in every particular. There is unanimity of opinion startling in its significance. "Righteousness, God in the Home, the School, the Nation" was the watchword of both of these great religious conventions. This much anent the question of the uniformity of purpose upon the part of religious federations.

It is said that the loss by fire in Chile falls largely upon Chilean insurance companies. The law has been such that nearly all the foreign companies have been driven out; consequently Chilean capital will have to suffer almost wholly from the awful calamity.

conveniences of modern municipalities. But all these seem to have been ruined; in fact, fires followed the earthquake, and the latest advices, August 23, tell us that the fires are still burning, many of them doubtless caused by electricity.

Thousands were killed by the falling of houses, others seem to have been buried under landslides in the hills and mountains at the back of the town. The loss in Chile is estimated at \$250,000,000. The conservative estimate of the loss of life is 2,500 in Valparaiso alone.

One of the worst features connected with the earthquake is the fact that it is now midwinter in Chile, and the nights are very cold, and the people in many cases are without shelter. Provision-men, whose hearts seem to be moved by greed, have raised the price of provisions until milk costs two Chilean dollars a liter, and it is almost impossible to obtain meat of any kind. We are told that the situation is very much worse than it was in San Francisco. One hundred thousand people are homeless and penniless. Much of the food supply was destroyed by fire.

The first paper was published in Valparaiso,

Occasionally there is an alarm sounded concerning the deadly tobacco habit, but it is usually because army and navy authorities find that it interferes with their securing recruits. Somehow people generally do not realize that any habit which unfits young men physically for active service in the army or navy naturally unfits them for more useful employment. If the loss to those worse than useless occupations were all the evil effects of tobacco upon our youth, it would be a comparatively small matter. But we hear more complaints from these sources than from any other, and are therefore indebted to them for some very practical information, which might be advantageously applied to all other callings. If people in general would reflect that the peculiar character of the physical injuries inflicted by the use of tobacco works in an especial manner to impoverish the mind, there would be far more effort to discourage, or even to prevent its use. But the latest complaint from the army is that of Lieutenant Bennett, a recruiting officer in New Orleans. He says that out of 106 applications for enlistment during July only twenty-nine were accepted. Cigaret smoking is given as the principal cause of physical degeneracy among the youth of Louisiana, Mississippi, and Texas. It is one of the causes everywhere.

THE truth is always the strongest argument.—*Socrates.*





MOUNTAIN VIEW, CAL., SEPTEMBER 5, 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.

To All Our Friends.—Please send no more papers unless we write for them.

As we look over our company of busy, pleasant, earnest workers we praise God that the fire did not burn hearts and brains and muscles. All are at work.

Our mailing lists are rapidly being mended. The SIGNS list is nearly complete. Our *Little Friend* list is still defective, but by the help of our friends in the field and the just complaint of subscribers who do not get the paper we hope soon to have it in perfect shape.

"Go Forward"—it is God's battle cry of the ages. Mountains may tower on either side, the Red Sea may roll its waves before, but "Go forward" is still the cry. God can make a path through the sea or level the mountains. Only let them know that they are following the cloudy, fiery pillar of God's presence. Where He leads, it is ever safe to follow, and He leads in no pathway that is not consecrated by His presence.

Our insurance is at last settled. We have received seventy-two and one-half per cent. of the amount insured for. While this is less than it should have been, in view of the earthquake and the San Francisco fire, we are glad that it is as much as it is. Some men of good judgment thought, in view of the circumstances, we would do well to get fifty per cent. Others thought we would get nothing. Justly, we should have gotten the full amount. Our brethren who have had it in hand have done nobly.

A New Seismograph.—A despatch from San Francisco, dated August 4, to an eastern paper, says that Prof. A. O. Leuschner, director of the observatory of the University of California, has invented a new type of seismograph, one that even indicates the effect that the tide has upon the earth, and is quoted as saying, "The tide was not known to have depressed the shore previous to the earthquake. I believe we would have known it, however, if we had had the new seismograph in operation then. In my opinion the same condition always prevailed." This, the professor tells us, is no cause for alarm because it has always been known that the earth is elastic. We wonder if the next thing we hear will be that the earthquake itself was caused by the tide. We wonder what theories men will have and what seismographs will show when Ps. 46:1-3 is fulfilled.

Our temporary factory is being enlarged by an extension, 34x48 feet. This is an addition of nearly two-thirds to the former "shack," which is 48x56. In the first building we have two large presses—one is a Miehle, with bed 46x62 inches, and the other is a C. B. Cottrell, bed 33x46 inches. Both are new and first-class. This paper was printed on the Miehle, which takes the whole sixteen pages. Besides these presses we have a half-medium Colt's Armory job press. We have also a linotype machine, on which the type is set for the SIGNS and *Our Little Friend*. In addition to this machine, we have a few stands and cabinets of type of various styles. Other machinery includes a mailing machine, a wire stitcher, a power paper cutter,

and a board cutter for binders' use. This material is all new. The book department occupies the remainder of this building. The annex to this structure will be used for bindery, as soon as the machinery arrives, and folding tables, which are now inconveniently housed in a tent, and thus rendered too liable to accident. We have no room yet for an electrotype foundry, which requires more substantial quarters. We are still obliged to use electricity furnished by the public corporation, and it will be some time before our own power-house can be rehabilitated. The wreck of our once excellent engine, boilers, and dynamo, and their roofless and charred and blackened quarters are still reminders of the uncertain duration of the greatest power that man can devise, of its limitations and susceptibility to sudden check by the elements of nature.

#### ASSURANCE.

"For tho the fig tree shall not flourish,  
Neither shall fruit be on the vines;  
The labor of the olive shall fail,  
And the fields shall yield no food;  
The flock shall be cut off from the fold,  
And there shall be no herd in the stalls;  
Yet I will rejoice in Jehovah,  
I will joy in the God of my salvation.  
Jehovah, the Lord, is my strength;  
And He maketh my feet like hind's feet,  
And will make me to walk upon my  
high places."

Hab. 3: 17-19.

#### THE AMERICAN FEDERATION OF CATHOLIC SOCIETIES.

IN this issue will be found the first instalment of one report on the above organization. In publishing this and the articles which may accompany it, we know we are risking the friendship of many of our readers who are in sympathy with Roman Catholics, or are Protestant Catholics. We ask all such to hear us patiently, considering what we have to say, and weigh well the evidence of history and Holy Scripture.

LET us here say at the outset that we have naught against a single Roman Catholic in the world from Pope Pius X. to the last convert in New Guinea.

WE believe that the Roman Catholic has as good a right to espouse his religion and teach it as any soul upon earth, and no more. He has the fullest rights to dissent from, protest against, and by proper arguments and methods oppose any other religion upon earth. And he claims this.

BUT any other soul on earth has a wholly equal right to espouse his religion, of either positives or negatives, as has the Roman Catholic. Any other man, whatsoever his belief, or non-belief, has the fullest right to dissent from, protest against, and by proper arguments and methods to maintain his own views and to oppose the Roman Catholic or any other religion upon earth. In other words the Catholic and the non-Catholic are equal in this respect before God, and should be so before the law. These rights are natural and unalienable. No man can of right be deprived of them, nor has he power to barter them away.

MORE than this: If a man truly believes in these rights, he holds them not for himself, but for his opponent. He believes in the other man's right to think and pray and preach for himself within the bounds of civility.

It is the crowning glory of the Christian religion, the religion of the Bible, that it does not compel, coerce, or seek in any way to bind or dethrone the conscience of men. That conscience may be all wrong, the majority may be all in the right, but the majority of either numbers or might

have no right to bind or coerce a single soul. Listen to Him whose life alone has the right to condemn all unrighteousness:

"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." John 12:47.

Listen to the great apostle to the Gentiles:

"Knowing therefore the terror of the Lord, we persuade men." 2 Cor. 5:11. "Not that we have dominion over your faith, but are helpers of your joy; for by faith ye stand." 2 Cor. 1:24.

Listen to the bold disciple Peter, in his instruction to those who have charge of the flock:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5:2, 3.

THE only thing, therefore, that the civil law should jealously guard is not the religion or the religious dogmas and institutions held by any man as sacred, but the rights of the individual, be he Catholic or Protestant, Mohammedan or Jew. For when the rights of the individual are guarded, the rights of all are guarded and protected in him. For these rights for all we contend. A religion that has not within itself sufficient preservative power deserves to die.

WHATEVER we may have to say as to Roman Catholic aims, objects, and principles is in harmony with the foregoing. We plead for the man Catholic, but we can not indorse his principles of the relationship between the church and the state, because we believe these principles to contravene the liberty which is consonant to the Gospel of Christ; because we believe them to be subversive of the best interests of the church and state. And our whole aim is to warn him and all others of the fearful outcome of such principles, and to persuade him, if possible, to accept in their stead the glorious Gospel of Jesus Christ.

In the history of the great nations of the past, it was first a growth of power through self-denial and great energy and endurance; then, following power, wealth accumulated; then luxury followed, then corruption, and then—decay. Now the Word of God tells us that "the thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." There is not a great nation to-day whose history—past, present, and future—is not written in the histories of the great nations that are past. Every one of them is in the corruption stage, following in the inevitable rut of human government. A straw comes in the form of a press despatch from Berlin: "A gambling case in the garrison town of Dienne, Lorraine, is up before court-martial. A number of Bavarian officers, including a son of an eminent duke, are said to be implicated in the affair. Balls were given by the club, at which the guests were practically unclothed, and at which, in cases of last resort, women gamblers were the stakes. The affair is said to be the cause of much excitement. It is doubtful if Belshazzar's feast, the last given in Great Babylon before its fall, descended to such a depth of immorality.

From Cuba comes the news of a revolution which seems to be rapidly spreading throughout the island. In one or two engagements the rebels have come off at least evenly victorious in their conflicts with the government troops. President Palma fears for his life. There seems to be no desire on the part of the American Government to interfere, and yet the revolutionists seem to be doing all they can to provoke interference. They have shown special enmity toward American settlers there. It certainly was to be hoped that Cuba might make a success of self-government, for surely the island has had enough of the ravages of war. Later: The Cuban Government has called on this government for help.