

Signs of the Times

CALLING THE ANGELS IN.

BY MARGARET J. PRESTON.

We mean to do it; some day, some day,
We mean to slacken this fevered rush
That is wearing our very souls away,
And grant to our goaded hearts a hush
That is holy enough to let them hear
The footsteps of angels drawing near.

We mean to do it; O, never doubt,
When the burden of daytime toil is o'er,
We'll sit and muse while the stars come out,
As the patriarch sat at the open door
Of his tent, with a heavenward gazing eye,
To watch for the angels passing by.

We've seen them afar at high noontide,
When fiercely the world's hot flashings beat,
Yet never have bidden them turn aside
And tarry awhile in converse sweet,
Nor prayed them to hallow the cheer we spread,
To drink of our wine and eat our bread.

We promised our hearts that when the stress
Of life-work reaches the longed-for close,
When the weight that we groan with hinders less,
We'll loosen our thoughts to such repose
As banishes care's distracting din,
And then we will call the angels in.

The day we dreamed of comes at length,
When, tired of every mocking quest,
And broken in spirit and shorn of strength,
We drop, indeed, at the door of rest,
And wait, and watch, as the days wane on--
But the angels we meant to call are gone!



SIGNS OF THE TIMES



The Home of the "Signs of the Times."

PUBLISHED WEEKLY

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Cambridge Springs, Pa., July 25, 1906.

SIGNS OF THE TIMES, Mountain View, Cal.

Enclosed please find P. O. order for \$1.50 for my subscription to the SIGNS—a blessed good paper in our home.

T. C. REYNOLDS.

San Francisco, Cal., July 16, 1906.

SIGNS OF THE TIMES, Mountain View, Cal.

Gentlemen: I received notice some time ago that my subscription to the SIGNS has expired. I had fully intended to renew before receiving this notice, but we are like the rest of our folks. Scattered sheep, we have been burned out and lost everything we possessed in the way of worldly goods, positions, and all, yet we are thankful to remain a living witness to the things that are taking place in the close of this world's history. I have lost very few numbers of the SIGNS during this great calamity. I have been getting them at the church, and distributing all through the East to our friends. No, we don't want to lose any SIGNS, the best paper in the world. It's so interesting to those who love the Word of God. It is our greatest spiritual pleasure. Enclosed please find \$1.50 for a year's subscription.

Sincerely yours in the truth.

MRS. JOHN L. HILLERICH.

179 Warren St., Albany, N. Y., July 10, 1906.

EDITOR SIGNS OF THE TIMES, Mountain View, Cal.

Dear Brother: Since I took up work with the SIGNS, I have had an experience I would not exchange for anything. The outside cover has had such good words that it alone sells the paper. Even tho the words are only read in passing they bless. Those good scriptures in prominent type take hold of people more than any words of any canvasser. I have had the joy of beholding their effect as I make my Saturday night pilgrimage through the saloons of the worst district in Albany, and I feel encouraged. There is a call for the "Union Label" by many men, and I hand them a Capital and Labor issue, telling them what scripture tells the laborer to do—"Be patient unto the coming of the Lord." I hope you can get out something special for Labor Day, for I am sure they will appreciate it.

Praying God's richest blessing on the SIGNS and its laborers, I am,

Sincerely your sister in the faith,

LILIAN S. MARDEN.

Messages^a and Messengers

The Great Controversy and Heralds of the Morning

The "Great Controversy" and "Heralds of the Morning" are filled with soul-saving messages for the people *just now*. That this fact is appreciated by scores who have read and received their messages, the following records prove:

"GREAT CONTROVERSY" SALES IN MISSOURI FOR JUNE

Agent	Hours	Orders	Value
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Geo. W. Kiehnhoff*	241	65	201.25
F. H. Phillips*	238	95	305.00
Etta Oppy*	207	139	449.00
A. L. Elliott	154	32	102.25
E. Max Trummer	150	59	203.00
E. C. Eden	148	24	96.00
Erma Fisher	114	30	165.50
Lizzie Peebles	76	15	49.00
Flossie Foster	70	20	64.75
Mrs. C. G. Bellah	69	42	169.05
	1,732	561	\$1,955.30

*May and June.

Average per hour, \$1.13.

Doesn't the above record stir up the minds of many of our readers who formerly acted as messengers for the truths contained in the "Great Controversy"? If so, will you not arrange at once to secure a prospectus and work up a fall delivery for this book? Special suggestions from old experienced agents have been recently printed and will be furnished free to you.

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U. V. Wilcox	85	112	206.25
Ella Olsen	81	74	130.00
J. V. Pierson	80	47	82.25
Inez Hoiland	71	136	350.50
Glen Kennedy	70	29	47.50
Emma Covell	66	20	35.00
Earle Benton	62	88	154.00
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M. J. King	49	56	126.00
	1,165.5	1,027	\$1,950.80

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There never was so good a time to sell this book as just now. Are there not hundreds of young people, particularly, who will become messengers for the message contained in "Heralds of the Morning"?

Although the plates and a large edition of both "Great Controversy" and "Heralds of the Morning" were burned in our fire, new editions are being printed, and the books will be supplied on time. For prices and detailed information, address your state tract society.

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Signs of the Times.

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

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

A PRESENT LESSON FROM THE PAST. The Feast of Belshazzar.

A MOST striking lesson of the past, pre-eminently applicable to-day, is the fall of Belshazzar, the last of the kings of rich, proud, luxurious, voluptuous Babylon. "Whatsoever things were written aforetime," an apostle of Jesus Christ declares, "were written for our learning." Be assured we can study this with profit. Belshazzar was not sole king of Babylon. He reigned conjointly with Nabonadius, his father, who gave up his last days to his religious devotions and temple-building, leaving the pleasure-loving Belshazzar to deal with the grave affairs of state. Belshazzar seems to have been the grandson of Babylon's mightiest king, Nebuchadnezzar.

He had had the privilege of learning some of the useful lessons of life. He must have known of the dream of Nebuchadnezzar, interpreted by Daniel, the prophet of the God of Israel; and that God in that interpretation had declared that it was He, the God of heaven, that had given to Nebuchadnezzar his kingdom. He had learned of Nebuchadnezzar's attempt to force the loyal servants of God to worship the great golden image on the plains of Dura. He had learned the utter failure of that attempt, the death of the king's warriors who attempted to execute his sentence, and the miraculous preservation of the servants of God in the furnace of fire. He had learned of the proud monarch's humiliation when he exalted himself against God, of his seven "times" of insanity and exile, of his subsequent restoration to his kingdom, and his acknowledgment that the God of Israel "doeth according to His will in the

army of heaven, and among the inhabitants of earth," and that "those who walk in pride He is able to abase." Belshazzar doubtless knew, or had had the opportunity to know, all these things; for they must have been matters of public record. Yet he did not take them to heart.

INSTEAD of learning that "the Most High ruleth in the kingdom of men," he seemed to think that *he* ruled, and his kingdom, Babylon, would stand forever; that even then, while the victorious Medes and Persians were without, the city's mighty walls would resist all attack; and in nightly revel he boasted of his puny power and cheap

BELSHAZZAR had taken his last step, and had crossed the "hidden boundary," beyond which there is no returning. "In the same hour" the hand sent from God traced in letters of fire on the plaster of the wall of the palace before the king, "MENE, MENE, TEKEL, UPHARSIN"—numbered, numbered, weighed, divided. The king's guilty heart told him that it portended evil, but he could not read it. His wise men and astrologers and soothsayers and Chaldeans are blind to its meaning. The fiery, heart-piercing letters strike deeper terror to the guilty soul of the king as they remain unread. Finally, through Nebuchadnezzar's widow, Daniel, the aged, is called. He comes in; boldly he tells the king to give his rewards to others, and keep his gifts to himself. It is not the mission of God's prophets to labor for such baubles. He pointed out the lessons which God had taught the kings of Babylon through Nebuchadnezzar, how God humbled his pride, and yet Belshazzar had not humbled his heart, though he knew it all; but he had lifted up himself against



The Feast of Belshazzar.

glory. On the last night of his inglorious revel, drunken with wine and vanity, he called to his lackeys to bring forth, from the place where Nebuchadnezzar had deposited them, the golden vessels taken from the holy temple of Jerusalem, "that the king, and his princes, his wives, and his concubines, might drink therein." In the graphic words of the poet—

"Bring forth, cried the monarch, those vessels of gold
Which my father tore down from the temple of old.
They are brought, and before him the vessels all shine;
And he bows unto Baal, and he drinks the dark wine."

The Scriptures declare, "They drank wine and praised the gods of gold, and of silver, and of wood, and of stone." He debased the holy of the Lord to honor the heathen sun-god Baal and his images.

God, had profaned God's holy things by praising the gods that were no gods, while "the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Therefore the writing, the sentence, the doom: "MENE: God hath numbered thy kingdom, and finished it. TEKEL: Thou art weighed in the balances and art found wanting. PERES: Thy kingdom is divided, and given to the Medes and Persians." That very night was slain Belshazzar the king, and Babylon passed to her conquerors.

"WHATSOEVER things were written aforetime were written for our learning." Rom. 15: 4. God gave these lessons in the beginning to teach those who lived at the time the lesson was given. He had them written, that after ages might profit by the same lessons. May we not learn the lesson here? There are no divers weights and measures in God's

balances. His weights and measures and rules are of eternal righteousness, weighing, measuring, estimating, us at just what we are.

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HE has given us lessons, many precious lessons, and often repeated. By numerous scriptures and simple laws, repeated "o'er and o'er again," has He told us His will. He has declared the reward of obedience, and the fearful results of disobedience. He has illustrated this by numerous examples, from Cain to Ananias. He has shown, and is constantly showing, us that righteousness is life, and sin is death. He has shown that righteousness enlightens, while sin blinds and deceives. He has revealed by precept and example how holy are His precepts and institutions, and that He accepts no substitutes for either. His glory will He not give to another. The proud ruler and the humble peasant are alike amenable to His laws.

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THE common fire will not become sacred, tho kindled by a consecrated priest, whose miter bears the inscription, "Holiness to the Lord." The holy ark can not be wantonly handled by the "holy nation," or even by the consecrated Levites. Not even the king may serve at the priestly altar; in the holy work, with unholy heart and hands, health turns to leprosy. The man and woman who loved a lie could not live in the presence of the Spirit of God, while the sinner who longed for righteousness is cleansed and made whole. These are among the lessons that God has given this generation, lessons that should lead to consecrated carefulness and faithfulness in His service. More than this, He has revealed to us His great love and His mighty helpful power and sympathy in Christ Jesus,—a love longing to save, stooping to save, mighty to save, from sin to righteousness. And God has revealed all this that responsive love and gratitude may lead us to the greatest faithfulness in His service.

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WEIGHED—but we shall be weighed, all and each. The kings and rulers of earth will be weighed. A great, proud, worldly church will be weighed in the balance of God's sanctuary. Six thousand years of light and object-lesson have been flooding and beaconing her pathway; how has she received it? Has she turned toward it? or has she placed herself between it and the clearly revealed duty, blinding self and obscuring duty? God's law of Ten Words, interpreted by prophet and apostle, worked out in the life of Christ, has been demanding obedience—obedience to the one God, the Creator of heaven and earth, regard for His holy name, reverence and observance of His holy Sabbath; how has she regarded these things?—She has turned from the law to tradition, has offered her man-made substitute for the holy Sabbath of the Lord. "Her priests have violated My law, and have profaned Mine holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and

have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26. God is weighing these things. He is weighing each one, you, reader, among the rest. He is measuring your character by the law; He will weigh us all by the unerring scales of truth and justice.

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"FOUND WANTING"—shall this be the verdict? Man's tradition, however hoary, will not profit then. Great names, however honored of men, will not furnish introduction to Eden's home. Church, priest, or pope can not grant absolution then of sins unconfessed to God. The counterfeit Sab-

bath or creed or character will not pass current there. The all-scrutinizing eye of God will detect every sham and every flaw. The letters of living light of His holy law will strike through and through with fearful dread every guilty soul, and TEKEL will be inscribed on every brow, "Thou art weighed in the balances, and found wanting." But it need not be so to a single soul. God has given us this lesson of Belshazzar to warn us. He has given us His Word to guide us. He has given us His Spirit to enlighten us. He has given us His Son to save us. Will you not yield all to Him, that the verdict may be, "Well done"?

OUR DIVINE-HUMAN PRIEST

THE 2,300 DAYS.

WE have learned the meaning of the symbols of the vision of Daniel 8. The two-horned ram represented Medo-Persia; the rough goat represented Grecia; the first notable horn of the goat represented Alexander the Great; the four horns represented the four divisions of Alexander's kingdom; the little horn, which "waxed exceeding great," represented the empire of Rome, beginning small, yet by craft and conquest extending its dominion throughout the world.

Rome did more than this: that power stood up against the Prince of princes, took away from Him the spiritual, continual service due Him, and by craft and subtlety and policy perverted God's truth and destroyed souls.

How long, one holy one asked another, should this work of perversion and iniquity and oppression go on, in which God's people should be persecuted and His truth and worship trodden down. And the holy one answered the prophet:

"Unto two thousand and three hundred evenings and mornings; then shall the sanctuary be cleansed." Dan. 8:14.

Then came he who in the courts of God is called Gabriel, commissioned of heaven to show Daniel, and us through Daniel, the vision. And Gabriel, faithful to his trust, declared to Daniel, what we have already learned, the meaning of the symbols. When this was accomplished, the angel left the prophet with this assurance, "The vision of the evenings and mornings which hath been told is true; but shut thou up the vision; for it belongeth to many days to come." Verse 26.

Daniel could at that time bear no more of the great revelation, and was "sick certain days." But he did not forget the vision. What of the vision of the mornings and evenings? What of the number of them—2,300? Altho for many days to come, what did they mean?

Prophetic Time.

The term evening and morning is a Hebrew term for a day. See the days of Genesis 1. So our Common Version renders, "two thousand and three hundred days," but leaves the expression in verse 26 so

that the ordinary reader sees no direct and specific connection between verse 14 and 26. The latter specifically refers to the former.

These days are symbols of years. As God uses short-lived beasts to represent long-existing empires, so, in the same connection, He uses short periods of time to represent long periods. The prophetic law is clearly stated elsewhere by the Spirit, "a day for a year." See Eze. 4:4-6; Num. 14:34.

But where does this period begin? Where end? Daniel tells us that none understood the matter. Dan. 8:27. This, however, did not prevent him from exercising an eagerness to know. He seems to connect this period of time in some way with the return of his people from captivity as foretold by Jeremiah. A little from the time of the angels' visit, Belshazzar, the last of the Chaldean kings, had fallen, and a Mede, reigning by permission of Cyrus, the Persian had come to the throne of world-empire. But notwithstanding this sweeping revolution, in which Daniel so strongly figured, we find him a little later still seeking God in behalf of his people. He set his face to know God's will. By confession of sin and earnest supplication with fasting he sought God. A sample of his pleading is given in chapter 9, verses 3-19.

And God answers prayer. Even while Daniel was praying Gabriel comes again. That Daniel may know the object of his coming, he immediately reverts to the unexplained 2,300 days of the previous vision:

"O Daniel, I am now come forth to give thee wisdom and understanding; . . . therefore consider the matter, and understand the vision. Seventy weeks are decreed upon thy people."

Note the following facts: (1) The vision of chapter 8 includes certain symbols and a period of time; (2) Gabriel was commanded to explain the vision of chapter 8 to Daniel (8:16); (3) Gabriel explained the symbols (verses 17-25); (4) He did not explain the time; but declared that it was true, and that it referred to far future time (verse 26); (5) The reason why the angel could not explain it was doubtless because Daniel could not bear it (verse 27); (6) Gabriel therefore left an important part of the vision unexplained, and his commission of God un-

fulfilled; (7) Therefore at the first opportune time he returns to Daniel, tells him wherefore he had come, refers to the unexplained vision, and begins where he left off; namely, on the matter of the time.

“Seventy weeks are decreed upon thy people.” Seventy weeks of what?—Evidently of the 2,300 days. The word “decreed” is in the common version “determined.” The original word is *chathak*, the literal meaning of which, according to Gesenius, Strong, and others, is “cut off.” “Seventy weeks are cut off upon thy people.” Cut off from what?—The time of the vision, the 2,300 days.

The Seventy Weeks.

Seventy weeks of years are 490 years;

of the commandment to restore and build Jerusalem.” This was “the commandment of the God of Israel,” carried out by the decrees of three kings, Cyrus, Darius, and Artaxerxes. Ezra 6:14. The decree of Cyrus did not meet God’s commandment, for it had to do with the temple alone. Darius merely renewed the decree of Cyrus. But Artaxerxes Longimanus issued a decree given to us in the very language in which it was issued, which covered God’s purpose. It embraced the temple building, and the restoration of the Jewish city and commonwealth, even to the trial of all cases and the execution of the death penalty. It is found in Ezra 7:12-26. This decree was given in the seventh year of Artaxerxes,

the cross, sealing its principles forever. His disciples for three and one-half years more taught these principles among the Hebrews. This brings us to A. D. 34, where the seventy weeks ended. Then the Jews rejected Christ again in the proto-martyr Stephen; Paul, the apostle to the Gentiles, was raised up the next year, and the Gospel message was speedily spread to the world.

5. In consequence of the rejection of Christ, the Jews were left to themselves. They had said, “His blood be upon us and upon our children;” “we have no king but Caesar.” God gave them their choice and left them to the tender mercies of Caesar. Then “the people of the prince that shall come,” the Romans, destroyed the city and the temple; and upon the flood-tide of that nation’s iniquity came the utter destruction of the nation, the desolation of their land, and the scattering of the people.

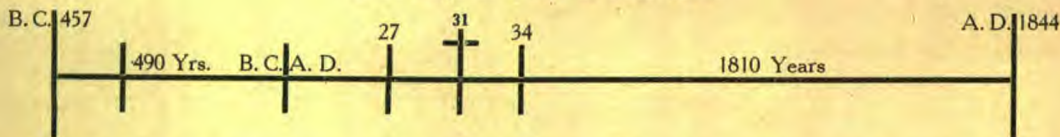
6. Taking the seventy weeks from the 2,300 years, and there remains 1810. This added to A. D. 34 carries us to A. D. 1844, the time of the cleansing of the sanctuary, when Jesus shall close His priestly work.

The next paper will explain more fully what is meant by the cleansing of the sanctuary.

The Seventy Weeks or 490 Years of Dan. 9:24-27.



2,300 Days or Years of Dan. 8:14.



and these years are allotted to the Jewish people. Read what those seventy weeks shall see:

“Seventy weeks are decreed upon thy people and upon thy holy city, to finish transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and discern, that from the going forth of the commandment to restore and to build Jerusalem unto the Anointed One, the Prince, shall be seven weeks, and threescore and two weeks; it shall be built again, with street and moat, even in troublous times. And after the threescore and two weeks shall the Anointed One be cut off, and shall have nothing; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and even unto the end shall be war; desolations are determined. And He shall make a firm covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease; and upon the wing of abominations shall come one that maketh desolate; and even unto the full end, and that determined, shall wrath be poured out upon the desolate.” Dan. 9:24-27.

1. Here are the events to occur, and their meaning: (1) “To finish transgression;” that the Jewish nation might fill up its cup of iniquity (Matt. 23:32; Luke 19:45, 46); (2) “To make an end of sins” in the perfect overcoming of Jesus Christ, who lived for all; (3) “To make reconciliation for iniquity” by His death upon the cross; (4) “To bring in everlasting righteousness” in the perfect character of Christ; (5) “To seal up vision and prophecy,” the vision and prophecy made sure by the complete fulfilment of the seventy weeks; (6) “To anoint the Most Holy,” either the anointing of Christ as He entered upon His everlasting priesthood (Heb. 2:9), or the anointing of the heavenly sanctuary, as in the type (Ex. 40:9-13), or both.

When the Days Began.

2. The days began from “the going forth

who began his reign in B. C. 464. Seven from 464 is 457. The going forth of the commandment to restore and build Jerusalem occurred in B. C. 457.

3. From that date to the Anointed One—Messiah, for so the word means—shall be seven weeks and sixty-two weeks, aggregating sixty-nine weeks, or 483 years. From the autumn of B. C. 457 (for then the decree went into effect), 483 full years reach to 27 A. D. In that year Jesus was baptized, was anointed with the Holy Spirit, and entered upon His three and one-half years of earthly ministry. See Mark 1:15; Luke 4:18; Acts 10:38. When Jesus declared “the time is fulfilled,” direct reference was made to Dan. 9:25. The seven weeks of the first part of the sixty-nine weeks were given to the building of the wall and the repairing of Jerusalem, which by Prideaux is fixed as closing in B. C. 408.

4. After the 483 years end, the Anointed One, the Messiah, shall be “cut off, and shall have nothing.” Compare with Isa. 53:8; Matt. 26:53; John 1:11. This can refer to nothing but the crucifixion. Then He had no justice, and His very own forsook Him and fled. This event occurred, not in the middle of a week of days, but in the midst of this week of years. By His crucifixion He rendered nugatory the sacrifice and oblation of the earthly temple.

Jesus began His ministry in the autumn of A. D. 27. He attended four Passovers, John 2:13; 5:1; 6:4; 13:1. His first Passover occurred in the spring of A. D. 28; His second in the spring of 29; His third in the spring of 30; and His fourth in the spring of 31, at which He was crucified. The crucifixion is fixed by Dr. Hale’s chronology in the spring of 31. During the first half of this week Jesus taught the principles of His covenant to the Hebrews. He confirmed the covenant by His death upon

FORM VERSUS POWER.

AS a characteristic of some professing Christians in the last days, the apostle Paul represents them as “holding a form of godliness, but having denied the power thereof.” That is, their dependence is altogether in the form; the power, or the source of power—the Holy Spirit—having been ignored, there is no power in the form. The Lord has designed certain formalities for the effectual carrying out of His work, and for the effectual witnessing to the Gospel; also ordinances, as memorials for the strengthening and encouragement of His people. The Lord’s work in the earth is to be an organized work, therefore there will be more or less of formality connected with it. This is not to be ignored, but as a sole dependence it is nothing. Profession of Christianity is essential to personal witnessing for Christ, but without the power of the Holy Spirit, it is as “sounding brass.” The profession can not take the place of the power. This power, to be effectual in connection with Christian profession, must first find place in the individual heart. Unless it be manifest in a changed life, a humble, unselfish purpose, the form of godliness can be nothing else than form. Simon, the magician of Samaria, thought to buy this power with money; but Peter quickly assured him that, notwithstanding his profession and his influence among the people, he had “no part nor lot” in the fellowship of Christ.

While the apostle notes this failing as a characteristic of “the last days,” the Lord, by His own mouth, has told us that it would be the condition of “many,” and that in the judgment it would be fatal to their prospects of salvation. “Not every one that saith unto Me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will

of My Father who is in heaven. *Many* will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you; depart from Me, ye that work iniquity." G.

THE TREND OF POPULAR UPRISING.

OF the Persian governmental policy it will not much longer be said that the law "altereth not" (Dan. 6:8). It is officially stated that Persia is to have a constitution. Of course it will not be such a constitution as that formally acknowledged in the United States, or even in some of the constitutional monarchies of the Old World; but it will be a constitution—at least a small concession to the rights of the people. It is said that the shah found at last, that surrender, or a little show of surrender, had to be made or there would be revolution. The absolute monarchs are finding the truth of the old adage.

"Uneasy lies the head that wears a crown."

The poor czar of Russia has been forced to surrender twice within a year; first he yielded to the people, and then to the dukes and nobles. At present Russian "government" is a kind of see-saw, with nominal order and virtual chaos sitting on the opposite ends. It remains to be seen what the people of Persia, after thousands of years of absoluteism, will do with a little taste of recognition.

The people of China are also being agitated by a desire for some measure of popular sovereignty, and it is expected that the government will yield a little before long, and the less important of the Asiatic countries will probably follow. The wave is on, and there are great expectations in some circles that popular sovereignty, liberty, and "civic righteousness" in general will prevail.

But it never will reach the degree of liberty comprehended in the Constitution of the United States. This is obvious for two reasons: (1) There is not sufficient time prior to the Lord's coming for such a development from the crude idea of liberty that prevails among the masses. (2) The ideal set up by the framers of the United States Constitution, which has been the ideal to which the rank and file of other peoples have longingly yet almost hopelessly looked, has lost too much of its force even at home. The tide of liberty is ebbing in the great American republic even faster than it is flowing on the other side of the world.

The Constitution has become the victim of Supreme Court construction to such an extent that its dearest and most vital provisions are deemed legitimate food for judicial whim. And it has all been in the interest of the great combinations of capital, who support and control an army of legal counsel and political operators. Long before Russia and Persia and Turkey and China, and a score of smaller peoples, have really learned the rudimentary principles of civil and religious liberty, the United States will

be deep in the mire of church and state union. Then the admirers and followers of the Western Star will become so befogged that the "great day of the Lord" will overtake them unawares, and they will perish in their confusion.

The trouble with the popular uprisings of our day is, they are largely under the auspices of secret societies and leagues and unions of one kind or another. As the grain bound into bundles is more convenient of gathering, so the gathering of men into organized bundles, especially the secret, oath-bound bundles, renders them more susceptible to manipulation. These are aggregated, or "federated," and thus made more easily controlled by leading, the unscrupulous, minds whose ultimate purpose is selfish aggrandizement. "While they promise them liberty, they themselves are the servants of corruption." 2 Peter 2:19.

So it is everywhere to-day; the victims of oppression are banded together and led to their own hurt by agitators of various kinds whose purpose is self-interest. In these last days, days of increasing delusion and deception, the sovereignty of the people, civic righteousness, religious liberty, and political equality for the masses, are dreams that will be but partially realized. "Put not your trust in princes, nor in the son of man, in whom there is no help. . . . Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." Ps. 146:3-5. G.

DECEPTIVE VIEWS OF SATAN.

A GOOD move of the National Bill Posters' Association is the declaration that in the future no placards will be posted which bear pictures purporting to represent Satan. The association's reason for this step is not stated, but one very good reason for it would be that such caricatures are very deceptive. These absurd representations have very much strengthened the deception that there is no such being as Satan—no personal adversary of all that is good. Nothing could better please this arch-deceiver, or conduce more to the success of his seductive schemes.

The Scriptures of truth reveal him, under the figure of the king of Tyre, as being "full of wisdom, and perfect in beauty." Furthermore the Lord says of him, "Thou art the anointed cherub that covereth; and I have set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

This was before his fall; and it is also said of him, "Thou wast in Eden, the garden of God; every precious stone was thy covering." See Eze. 28:13-16. He lost none of his cunning by being cast out of heaven, of which action we are informed by Christ in Luke 10:17, 18 and Rev. 12:7-12. Satan knows well how to deceive, and he knows that to carry out his purpose of drawing away men from their allegiance to God he could not succeed by appearing to them as a hideous

monster. When he deceived Eve in the Garden of Eden, he chose for a medium the most beautiful and "subtle" of all the earthly creatures, excepting man himself. That the serpent now crawls upon the ground, a loathsome, hated thing is the result of the curse that fell upon it. Gen. 3:14, 15.

Satan has the power to assume different appearances, even to personate individuals, as in the case of Samuel (1 Samuel 28). He is able to appear as "an angel of light" (2 Cor. 11:14), that his deceptions may appear to men to be righteous. He could not do this in the horrible forms in which he is popularly made to appear. It would be far better if men, women, and children were made to fear to do the will of the adversary in disobeying the commandments of God, than to fear bodily harm from some haunting genius, or some imaginary hideous creature with horns and cloven hoofs and a dragon's tail. The worst harm that Satan can do to any one is in his most beautiful appearance as "an angel of light," disseminating his pernicious doctrines that the law of God is abolished and that men have natural immortality in themselves. G.

Question Corner

1888. Once in Grace Always in Grace.

Is the doctrine of once in grace always in grace a Bible doctrine? If a man is truly converted, will he fall away forever?

D.

There is no such Bible doctrine; it is a part of the theology of men. Take one instance in reply to the latter question. When Saul was anointed king, and yielded himself to God, God converted him, as Samuel predicted he would do. Here is prediction and fulfillment: "The Spirit of Jehovah will come mightily upon thee, and thou . . . shalt be turned into another man." "And it was so, that, when he turned his back to go from Samuel, God gave him another heart." See 1 Sam. 10:6-9. But Saul, tho once in grace, and possessing a new heart, even being counted among the prophets, fell from grace; God departed from him; and he died because of his intercourse with familiar spirits. Read 1 Sam. 28:3-7; 1 Chron. 10:13, 14. To keep us from this, note the following instructions from the Word: "He that endureth to the end, the same shall be saved." Matt. 24:14. "For we are made partakers with Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:14. "By which [the Gospel] also ye are saved, if ye keep in memory [if ye hold fast, margin] what I have preached unto you, unless ye have believed in vain." 1 Cor. 15:2. This last is to them who "stand" in the Gospel. "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. We may rebel and refuse to go forward right on the very border of the Promised Land.

1889. The Parable of the Prodigal Son. Luke 15.

In the parable of the prodigal son, who is represented by the prodigal, the sinner or the backslider? Who does the elder brother represent?

C. M. D.

There seems to be good reason for saying that the elder brother represents the Jews, and the prodigal, the Gentiles. The two classes of peoples are well represented in the brothers. But above all this is shown—and that is the great object of the parable—the great love of God to the undeserving, whether he be Jew or Gentile, backslider or sinner. God is no respecter of persons.

OUR GREAT TREASURE-HOUSE

By MRS. E. G. WHITE

XV. THE VALUE OF TREASURE.

LET none think that there is no more knowledge for them to gain. The depth of human intellect may be measured; the works of human authors may be mastered; but the highest, deepest, broadest flight of the imagination can not find out God. There is infinity beyond all that we can comprehend. We have seen only the glimmering of divine glory and of the infinitude of knowledge and wisdom; we have, as it were, been working on the surface of the mine, when rich, golden ore is beneath the surface, to reward the one who will dig for it. The shaft must be sunk deeper and yet deeper in the mine, and the result will be glorious treasure. Through a correct faith, divine knowledge will become human knowledge.

No one can search the Scriptures in the Spirit of Christ without being rewarded. When a man is willing to be instructed as a little child, when he submits wholly to Christ, he will find the truth in His Word. If men would be obedient, they would understand the plan of God's government. The heavenly world would open its treasures of grace and glory for exploration. Human beings would be altogether different from what they are now; for by exploring the mines of truth, men would be ennobled. The mystery of redemption, the incarnation of Christ, His atoning sacrifice, would not be, as they are now, vague in our minds. They would be, not only better understood, but altogether more highly appreciated.

The Saviour saw that men were absorbed in getting gain, and were losing sight of eternal realities. He undertook to correct this evil. He sought to break the infatuating spell that was paralyzing the soul. Lifting up His voice, He cried, "What shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" He presents before fallen humanity the nobler world they have lost sight of, that they may behold eternal realities. He takes them to the threshold of the Infinite, flushed with the indescribable glory of God, and shows them the treasure there.

The value of this treasure is above gold or silver. The riches of earth's mines can not compare with it.

"The depth saith, It is not in me!
The sea saith, It is not in me.
It can not be gotten for gold,
Neither shall silver be weighed for the price thereof.
It can not be valued with the gold of Ophir,
With the precious onyx, or the sapphire.
The gold and the crystal can not equal it;
And the exchange of it shall not be for jewels of fine gold.

No mention shall be made of coral or of pearls,
For the price of wisdom is above rubies."

This is the treasure that is found in the Scriptures. The Bible is God's great lesson-book, His great educator. The foundation

of all true science is contained in the Bible. Every branch of knowledge may be found by searching the Word of God. And above all else, it contains the science of all sciences, the science of salvation.

In His prayer to the Father, Christ gave to the world a lesson which should be graven on mind and soul. "This is life eternal," He said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." This is true education. It imparts power. The experimental knowledge of God and of Christ transforms man into the image of God. It gives man the mastery of himself, bringing every impulse and passion of the lower nature under the control of the higher powers of the mind. It makes its possessor a son of God and an heir of heaven. It brings him into communion with the mind of the Infinite, and opens to him the rich treasures of the universe.

This is the knowledge that is obtained by searching the Word of God. And this treasure may be found by every soul who will give all to obtain it. "If thou criest after knowledge and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God."

TWENTY-EIGHT SECONDS.

APRIL 18, 1906, will long be remembered as the day when a long list of calamities, by earthquake and fire, occurred in various localities of Central California. These all took place simultaneously, the cause being an instantaneous shock, without a moment's warning, and lasting but *twenty-eight seconds*. Not less than five hundred, perhaps a thousand, human lives were sacrificed, and the financial loss was hundreds of millions of dollars.

And yet those twenty-eight seconds, to all within the limits of the great earthquake, were long enough and weighty enough to indelibly impress themselves upon the memory of all conscious life to come.

Oftimes in this life of probation the decisions, or actions, of a few seconds are fraught with eternal consequences of weal and wo. It took mother Eve but a brief moment to believe the tempter's lie and disobey God. Then, shortly after, it required but a short interview for her to persuade her husband to do the same thing; and what human mind ever can measure or comprehend the awful consequences. Even the direful disaster of April 18, 1906, together with all like disasters that have ever occurred in the past, or will ever take place in the future, in this world, are the results of that first brief act of disobedience. And

these have been supplemented and augmented by subsequent, all hasty and unwise decisions and actions.

There is a right way, and a wrong way. In the right way we are always safe, no matter what may come. "All things work together for good to them that love God," even in this state of mixed good and evil; and the day is coming fast when we shall be forever beyond all accidents, mishaps, or misfortunes—in a home where all will be bliss and always bliss. But in the wrong way we are never safe, and if those who walk it should escape many misfortunes here, there is a hurt that is sure to come to them some day, and that is "the second death." And the consequences of such a hurt will be fearful, fatal, and forever. "He that overcometh shall not be hurt of the second death." Rev. 2:11.

H. A. ST. JOHN.

EIGHT REASONS WHY I OBSERVE THE SEVENTH DAY AS THE SABBATH.

CHRIST is the Author of the Sabbath. He made all things. Says the apostle, "For by Him were all things created, that are in heaven, or that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him, and for Him." Col. 1:15-19. Read also John 1:1-3.

In the work of the Creation doubtless the Father and the Son were associated together. In Gen. 1:26 we find God saying, "Let Us make man in *Our* image, after *Our* likeness." Evidently He must have been speaking to another Person of the Godhead. The plural form of the pronoun indicates this. Hence as Jesus Christ is the Author of all things, as He was associated with the Father in the work of Creation, He is the Author of the great memorial of Creation, the Sabbath of the Lord.

The question naturally arises, How did Christ create the Sabbath? The record of Gen. 2:1-3 clearly outlines this. The weekly cycle of seven days was before Him. He chose the seventh. Upon this He was pleased to rest, constituting it His own rest day. After resting upon it Himself, He was pleased to pronounce His blessing upon this seventh day, making it a holy day. Placing upon it His benediction, He sanctified it, or set it apart for the use of the human family. This brings me to my second reason.

2. The Sabbath was given to Adam, the father of the race, and through him to the human family in all ages. The words of our Saviour in Mark 2:27 bear out this: "The Sabbath was made for man,"—for *the* man Adam, the representative and father of all men. Note in this connection:

(a) The Sabbath was given to man in his innocency. It was thus designed for the use of a holy race.

(b) It was re-affirmed to man after sin entered, thus showing that God designed it for man in every condition.

(c) It was the birthday of the world, the great memorial of God's creative power, and

as such is as enduring as the Creation of God.

(d) In being given to the human family before sin entered, it therefore had no necessary connection with the types and ceremonies and offerings which came in in consequence of sin; hence it did not, like the ceremonial law, expire by limitation.

(e) It was given to the human family before the existence of a Jewish nation; therefore was not in any sense Jewish in its origin or purpose.

3. The Sabbath was made an integral part of the great moral law of Ten Commandments. It was placed in the very bosom of that law, bulwarked before and behind, as tho God would preserve it from every assault, thus showing that it partook of the same moral character as do the other nine commandments. Ex. 20: 8-11. Moral principles are eternal and perpetual. The law was not written upon parchment, but was engraved upon enduring stone.

4. The particular day of the Sabbath was signalized by a special miracle for forty years. In this way God pointed out the definite day of the week which He designed should be observed. Ex. 16: 12-36.

5. The Sabbath was not only instituted by Jesus Christ as Creator, but was also kept by Him during His earthly life. Luke 4: 16. And Christ not only observed it in His regular practise, but by His teaching and miracles He sought to remove from it the traditions by which the Jews had made it a burden, restoring it to its original design and purpose in the order of God. He thus recognized the existence of the law, and the Sabbath as a part of that law. Read Matt. 5: 17-19; Matt. 12: 1-12.

6. The Sabbath was observed by the most intimate disciples and associates of our Lord after His crucifixion and burial. Luke 23: 54-56; 24: 1. This scripture declares that they rested the Sabbath day according to the commandment, which could have been none other than the day enjoined by the commandment, namely, the seventh day of the week. It also proves that they considered the Sabbath day too sacred on which even to anoint the body of the blessed Lord, but they went on the first day of the week to do the work which they would not do on the seventh day.

And the Lord Himself closed up His work on the sixth working day of the week, rested quietly in the tomb from His labor on the Sabbath day, and the first day of the week resumed once more the busy activities of His earthly life.

7. The Sabbath was not only kept by the intimate associates of the Lord after His death, but was likewise regularly observed and became a stated day of public worship by the great apostle to the Gentiles. Acts 17: 1-3; 18: 4-11.

Please note that in these scriptures it was the stated custom of the apostle Paul to use the Sabbath as a day of worship, the same as in the case of our Lord; and Paul not only used the seventh day Sabbath as a day of regular worship in meeting with the Jews and Jewish converts, but he likewise used the same day in his labor for the Gentiles. Acts 13: 42-44.

8. The Sabbath of the Lord will be observed in the future state when sin has been forever banished from the universe of God. Isa. 66: 22, 23.

The Sabbath, like a great arch, spans this world of sin, reaching from Eden to Eden. It was given to man in his innocency, and when Eden is restored, it will be observed by the whole family of the redeemed in harmony with the original purpose of God. Like a golden thread it has run through the warp and woof of this earth's history. Often it has been obscured by darkness and ignorance and superstition. Error has sought to break the strand, but the power of God has preserved it against every assault. And in that blessed day when truth is triumphant, when victory turns on the side of righteousness, and evil is forever vanquished, the Sabbath of God stands forth in its full resplendent glory, the great sign of God's power, the symbol, and likewise the earnest, of the blessed rest of all eternity.

FRANCIS M. WILCOX.

PATIENCE.

To THOSE who sit and watch at night
And look to God alone for strength,
There will arise, I know, at length,
A foregleam of eternal light.

The morning does not hesitate;
The glory of its hour is fixed,
The sorrow has been strangely mixed
In all our lives, there is no fate

That can retard the coming day.
Be patient. In His perfect time
God's purposes will unfold, sublime,
And light and joy shall have their way.
—Edward Collins Downing.

DANIEL AND HIS PROPHECIES FROM THE CRITICAL STANDPOINT.

The Various Views.

IN discussing the numerous questions regarding the value and meaning of the messages contained in such a book as that of Daniel, we can not avoid taking some things for granted, whether explicitly stated or tacitly assumed. Most modern critics always work from the supposition that every point in the record, either the narratives or the prophecies, which comes under the head of the "supernatural" ought to be regarded as fabulous. Hence in such a book as that of Daniel the "critics" do not leave very much that they are willing to endorse as of value to the world to-day, in spite of the express statement in various places therein that "*the vision belongeth to the time of the end.*"

But we as Christians ought to follow the teaching of Christ. The books of the Old Testament, viewed from the Christian standpoint, derive their authority from the recognition accorded them by our Lord and the apostles, as well as from the intrinsic character of the book themselves. And tho there are legitimate questions regarding the interpretation of these scriptures, or even regarding their textual value in some cases, yet the historical parts of the Old Testament endorsed in the New Testament writings ought to be accepted by Christians as true; and

no part of the entire Hebrew literature has received a more emphatic seal of authenticity in this respect than the book of Daniel.

Of course the New Testament writers nowhere declare that the text of the Old Testament books had been preserved intact even to their day. But both the apostles and Christ Himself constantly appealed to the form in which these books had been handed down by the Great Synagogue and in the Septuagint version; and, however imperfect the received text may be in some passages, we may rest assured that a book so emphatically endorsed by our Lord and Master has been preserved from anything that would cause our moral or spiritual confusion here in this twentieth century.

It is true there are many points in both the historical and the prophetic portions of the Scriptures which we in the present state of our knowledge can not fully clear up; yet in even the most difficult cases a professed Christian commentator and critic ought to discard all explanations which imply that Christ was ignorant of the history of the past, or of the future which He professed to reveal. We can not admit that while on earth our Lord was subject to the ignorant prejudices of the age in which He lived, and of the people from which He sprung. But on the day of His resurrection, in His glorified state, He *twice* affirmed the truth of the prophecies which He had previously explained to the disciples. *Twice* did He explain to their dull, unbelieving minds that the Messianic prophecies contained in the law of Moses, the Prophets, and the Psalms (Luke 24: 44) testified of Himself; and if in this He was, as the critics of the "New Theology" affirm or imply, either grossly mistaken or simply acting a part, it seems to me that the whole system of revealed religion is gone.

The historical portions, of course, have been one of the main points of attack by the destructive critics. In the present state of the controversy, while the battle is still going on, and fresh discoveries are continually being made among the monuments of Babylonia, it seems very unwise to treat any point as settled adversely against the historical statements recorded in the book of Daniel, as even such a stout defender of the Old Testament as Professor Sayce of Oxford seems to do. It is true that while the buried witnesses have risen in whole armies from the dust-heaps of forgotten centuries to testify to the literal accuracy of great portions of other parts of the Old Testament, there are many statements in the history of Daniel, like the capture of Jerusalem related in the first chapter, and the account of "Darius the Mede," which have not yet been thus vouched for by contemporary inscriptions; yet the argument from our ignorance is never secure, and is not likely to carry very much weight for the patient believer in the Word of God, who remembers the history of oriental discovery during the last century or so. But in a brief article like this the details of such matters can not be discussed, nor can we pause to consider such matters as why there are *two*, possibly *three*, languages used, or why Daniel himself is always spoken

of in the *third* person in the first six chapters, while the *first* person is employed in the rest of the book. But the prophetic part is of more interest, and indeed of more importance to us; and in beginning this subject I can not do better than quote from a valuable book recently issued by Rev. Chas. H. H. Wright, of Oxford University, England:

In discussing chapters VII-XII, one must strongly repudiate the "methods" which have been adopted by critics in order completely to destroy its importance.

If it were admitted that the Roman empire is the fourth kingdom depicted in chapters II and VII, the conclusion must follow that the writer of the book of Daniel was *supernaturally gifted with prophetic insight into the future*. Unbelieving critics have, therefore, from the time of Porphyry downwards, been compelled to suggest some other solution of the enigma. *Those four kingdoms were expounded by eminent Jewish interpreters to be the Babylonian, Medo-Persian, Grecian, and Roman, in ages before Christ came into the world, and long after that event. The same explanation is followed by Christ, and by the great majority of Christian expositors for nearly two millenniums.*—*"Daniel and His Prophecies," Introduction, XII. Williams and Norgate, London, 1906.*

The very numerous and conflicting interpretations of the prophecies of Daniel that have been put forth may be conveniently arranged in three distinct classes or schools.

1. The Orthodox or Biblical School.

These consider the prophecies of Daniel to be history in outline written beforehand; that they sketch the great outlines of history from Daniel's time down to the second coming of Christ. As is stated in the above given quotation, this view has been the one almost universally received by the church until quite recent times.

2. The Critical School.

These strive to maintain that the book of Daniel was written in the days of the Maccabees, say B. C. 164, and is not in any sense a prediction of future events, but merely a statement of contemporary and past occurrences. During much of the nineteenth century it was fashionable in critical circles to interpret the fourth kingdom to be the empire ruled over by the Diadochoi, or the successors of Alexander. This view is now quite generally abandoned, tho still maintained by Dean Farrar and some others. But in place of this solution, most modern critics *subdivide the Medo-Persian into two distinct empires, the Median and the Persian*. These, they claim, are respectively the second and third kingdoms referred to in the prophecies, while the fourth, the Grecian, can still be squeezed in between the time of Nebuchadnezzar and the date at which it is alleged the book of Daniel was composed, and thus the whole thing become not real prophecy, but merely past history written in the prophetic style. This view, it may be remarked in passing, is based almost wholly on the casual mention of "Darius the Mede" having received the kingdom at the death of Belshazzar, and the assumption that the writer regards the Median and the Persian empires as distinct.

3. The Futuristic School.

This might almost be called also the Roman Catholic school, for it seems to have

originated with Ribera (1585), a Jesuit, who was opposing the work of the Reformation; and it was eagerly adopted by other Jesuit interpreters of the seventeenth century. The essence of this view is that the "little horn" of Daniel 7 and other parallel passages *refers to an anti-Christian power destined to arise yet in the future*, in connection with the beginning of the setting up of Christ's everlasting kingdom. It would lead us too far afield to examine in detail the fantastic views of this school regarding the imaginary antichrist of the last days. As Wright well points out, these interpretations have led the Futurists into conclusions which tend to undermine the foundations of all Christian evidences, their reasonings and principles being "more incredulous than those of the infidel," while Professor Birks, of Cambridge, stated as long ago as 1841 that "when such opinions gained general currency and approval in the church, the reign of *open infidelity* would be at hand."

Similar warnings to that effect were uttered by other writers. The warnings have passed by unheeded. What was foreseen has long since come to pass. Both in England and Germany the old interpretation of Daniel and the Apocalypse has been too often cast aside, as worthy at best only of the study of antiquarians, and the disparagement of the prophecies of Scripture as truly "inspired" has grown apace.

I must close this article with another quotation from Wright showing how these false views of prophecy tend directly to make converts to the Roman Catholic Church:

When the Tractarians began their work in the Church of England under the leadership of Newman, Pusey, and their confederates, they soon discovered that it was absolutely necessary for the spread of their opinions that a blow should be struck at the old so-called "Protestant" interpretation of prophecy, which was then almost universally accepted as correct. Newman, as he states in his *Apologia pro vita sua*, was long kept back from imbibing peculiar Romish views by the notion which had been instilled into him in early days that the pope was the anti-christ. When that opinion was once demolished to his satisfaction, he proceeded comfortably on the road towards Rome.

These Futuristic views of prophecy quite naturally were soon popular among the High Church Party, and were imitated by many others to avoid the pointed, convincing arguments of those who still adhered to the old interpretation, and who showed that important truths are due at the present time. The so-called "Plymouth Brethren" have quite generally adopted these views, as well as such men as Baxter, Dimbleby, G. H. Pember, and Sir Robert Anderson, the author of "Daniel in the Critics' Den." But from Daniel and the Apocalypse, as interpreted by Christ and by nearly all Christian writers for many centuries, we can not avoid the conclusion that God has a vital, special message for the world at the present time. And the work of the Futuristic school, as well as that of the "higher critics," is only an effort, weak and ineffectual, to avoid the claims of this message upon our attention to-day.

At some future time perhaps we may consider this subject more in detail.

GEORGE MCCREADY PRICE.

THE foundation of culture, as of character, is at last the moral sentiment.—Emerson.

JOINT-WATER.

IN the fourth chapter of Ephesians, beginning at the eleventh verse, we have an enumeration of the gifts of the Holy Spirit which have been placed in the church, a statement of the object of those gifts, and the period during which they are to continue. Then in the 15th and 16th verses, we have an illustration. The Church is compared to the human body with Christ as the head, "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of body unto the edifying of itself in love."

Notice, the whole body is fitly joined together and compacted "by that which every joint supplieth." Now every one who is at all acquainted with the human body, knows that "every joint" supplies what is called joint-water. This fluid is found in every joint of the body, and its office, or work, is to prevent friction. The different members of the body are brought together at the joints, and were it not for the presence of the lubricating joint-water, there would be friction, and such friction as would make it almost, if not quite, impossible for the body to exist.

The most important office of this joint-water, however, is "the effectual working in the measure of every part." That is, by means of this joint-water every part, or every member of the body, is enabled to attain to its full measure, or size. Whereas, were it not for the presence of this lubricant, the stronger member coming in contact with the weaker one, would prevent its growth, and the body would thus present an unnatural, or abnormal appearance, instead of being symmetrical in all its parts as it should be.

And the Creator has displayed no less wisdom in supplying this important joint-water to the spiritual body as well as to the natural body. The passage quoted above, and other passages, make it plain that this important fluid is love. The church is made up of members coming together from all the various stations of life, entirely unacquainted with each other's peculiarities and needs, and often having no sympathy for the weaknesses and failings of their fellow members,—weaknesses and failings which they, with their superior advantages in life, know little about. Under such circumstances it is nothing to be wondered at that there should be more or less friction at the joints; and in these days of confusion and general misapprehension it is of the utmost importance that every church-member be provided with a liberal supply of joint-water.—*Canadian Union Messenger*.

HE who fears to venture as far as his heart urges and his reason permits, is a coward; he who ventures farther than he intended to go is a slave.—Heine.

WHEN you are in company, talk often, but never long; in that case if you do not please, at least you are sure not to tire your hearers.—Lord Chesterfield.



TRAINING CHILDREN FOR GOD.

[Floyd W. Tompkins, S. T. D., in *S. S. Times*.]

PARENTS have no right—I put it strongly—to direct their children toward worldly ideas of life. They must remember that God has a prior claim, and that they must answer to Him if they disregard such claim. Why was it that the first-born son was, amongst the Jews, dedicated to the Lord? What meant the presentation of Christ in the temple (Luke 2:22-32) if it placed no accent on this claim of the Almighty? If mothers of old gave their sons gladly and proudly to God; if Hannah stands as a superb example of gracious motherhood; if the enthusiasm of the Roman matron, who preferred her sons to return from battle dead, but victorious, rather than alive and defeated, is an enthusiasm of proud and high-toned womanhood; if life means more than food and clothing and short-timed adulation and honor; if it has an association, through service, with the centuries to come, on earth and in heaven,—then surely the intelligent parent can not but find an impulse too strong for resistance in the guiding of a son Godward from the earliest years, and this guiding will at least suggest the prophetic office.

The Parents' Duty of Direct Influence.

I believe in a positive consecration at birth of the child to God for this holy calling. If the Lord pleases to change the direction of this consecration, then it is well; but the mother has done her duty and exercised her faith and given her gift. Nothing is so deplorable as the day-dreaming of a fond mother concerning her babe's future, mingled, as it so often is, with earthly considerations and human foibles. I would commend the reading of Mrs. Browning's wonderful poem, "Mary to the Child Jesus," as leading to higher and diviner dreams.

Some devout parents hesitate to infringe upon the sacredness of the child's personality, or to seem to assume authority before God, by leading or speaking or praying in the direction of the ministry for their sons. "Must it not be a voluntary offering given in maturer years by the youth himself when he can judge concerning his gifts and the world's needs? Must not God call, and has even a father or mother the right to assume in advance such a call, by leading the easily moulded mind of the child toward a certain goal?" The ready answer is found in the parents' consecration, proved by the very desire and guidance, the love of the heart for God and His work instinctively offering to God the gift of a life.

It is a poor thing that the world, with its chance and changing forces, should be permitted to influence the boy, rather than the earlier and holier affection of the parents.

No man wrongly seeks to assume God's part when His only longing is that the child whom God has given shall be given back again to God in the noblest of careers.

The chief difficulty is the worldliness of

parents who look for human greatness and power and comfort for their sons. This can be overcome only by a deeper holiness of life and purpose. We need to advance the character of our personal religion in order to attain our aim.

The need of ministers is great. The commonly assigned reasons are faulty. Pastors and Sunday-school teachers and parents hold the issue in their hands. O, for an awakening which shall make us all brave to meet the issue, and to help answer our own prayers when we say, "Lord, send forth laborers into Thine harvest!"

THE SOURCE OF HEALTH

By W. S. SADLER, M. D.

I. GOD THE SOURCE OF HEALTH AND HEALING.

LIFE is the mystery of the ages, the one phenomenon that has baffled physician, philosopher, and physicist. The researches of science, while they have shed much light upon the workings of Nature, have utterly failed to disclose the source and secret of life. We must turn away from Science to Inspiration, and there learn that the mysteries of life are folded in the mystery of Divinity. "With Thee is the fountain of life." Ps. 36:9. "Power belongeth unto God." Ps. 62:11.

"God be merciful unto us, and bless us, and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations." Ps. 67:1, 2.

The light of God's countenance brings health to man; the shining of His face ministers healing to the nations. *God alone is able to work the wonder of health.*

"Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise Him, who is the health of my countenance." Ps. 43:5.

Says the psalmist, "God . . . is the health of my countenance." Why should we so quickly surrender our moral courage and mental happiness to every passing influence of wind and weather, when God Himself is the very health of our countenance and the source of our life? Does it well become the Christian to make himself the victim of every change of weather and whim of feeling? Are not many of our mental harassments, moral doubts, and physical difficulties, due to the fact that we forget the great truth that God is our Helper, Christ our Healer, and that both Father and Son are faithful keepers and sustainers of all the faculties of mind, soul, and body?

"For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord." Jer. 30:17.

If health is lost through transgression, is it reasonable to expect God will restore it before we experience a change of heart and habit with reference to our physical and spiritual practises? Must not a change of sowing invariably precede a change in the reaping? When God grants the harvest of health which He has previously withheld, is

it not because He discerns the spirit of repentance and sorrow for sin?

Not infrequently the question of co-operating with God in the cultivation of the health is lightly regarded by many who, like Naaman the leper, seem to think that sooner or later, God will, without any effort on their part, even in the face of their continued transgressions, miraculously and instantaneously heal them of their distress or disease.

"And He sent them to preach the kingdom of God, and to heal the sick." Luke 9:2.

The commission to preach the Gospel has connected with it the command to heal the sick. Christ inaugurated a twofold Gospel in the world. He commanded His disciples to preach the Gospel of the spiritual kingdom, and to minister healing for the physical man. Christ was the world's greatest medical missionary; and His followers, to be consistent, must minister to the bodies of their fellows as well as to their souls.

Divine power only can heal the sick. Neither the minister's prayers, the doctor's wisdom, the nurse's treatment, nor any other human influence, can heal the body, any more than these agencies can save the soul. God in heaven is the source of life. The Lord is the Healer.

Harmony with God is the secret of spiritual and physical health. The great river of life proceeds from the throne of God, and every created being is absolutely dependent upon the Creator for life. All life and health and healing emanate from this one divine source.

Within every grain of corn and wheat the Creator has placed the vegetable life which, under proper conditions, will spring into activity and bear fruit. Likewise, every man has been given a lease of human life; and still beyond is the gift of the spiritual life; for it is said of Christ that He is the "Light of life," and "the true Light which lighteth every man that cometh into the world." John 1:9.

THE WOMAN'S FRIEND.

He who gave back to the widow her only son, as he was carried to the burial, is touched to-day by the wo of the bereaved mother. He who wept tears of sympathy at the grave of Lazarus, who gave back to Mary and Martha their buried brother,

who pardoned Mary Magdalene, who remembered His mother when He was hanging in agony upon the cross, who appeared to the weeping women after His resurrection, and made them His messengers first to spread the glad tidings of a risen Saviour,—He is woman's best friend to-day, and is ready to aid her in her need if she will but trust in Him.

Jesus is woman's friend and helper, surely the husband, the father of her children should not feel it beneath his dignity to sympathize with the mother in her cares, and assist in bearing her burdens. He should feel the sin and littleness of adding to her trials by bitter words. He should manifest a noble generosity of spirit toward her, not watching with a critic's eye every little neglect on her part, every failure to meet his peculiar ideas.

Christ respected and honored woman. There is not an instance in His entire life wherein by word or act he gave the least encouragement to speak or think disparagingly of woman, or gave the impression that she was not to be respected and honored equally with man.—Mrs. E. G. White.

THE LORD'S PRAYER AND THE LIQUOR TRAFFIC.

THINK of praying:

"Our Father who art in heaven,"

and then voting with tax and license parties to perpetuate the liquor traffic upon earth; thus aiding the powers of darkness; or,

"Hallowed be Thy name,"

then voting to legalize the liquor traffic by tax or license, which causes God's name to be continually blasphemed;

"Thy kingdom come,"

then voting that Satan's kingdom—the saloons—may continue if they will only pay the price which politicians have fixed upon them;

"Thy will be done,"

then voting with and for liquor sellers to keep on under tax or license laws, which is the greatest hindrance to having God's will done on earth;

"Give us this day our daily bread,"

and then voting to legalize that which takes the bread from thousands of starving mothers and helpless children;

"Lead us not into temptation,"

then voting that the allurements and destruction of the saloons may go on under some form of tax or license;

"Deliver us from evil,"

and then voting that the state and nation may continue the liquor evil, both at home and to heathen lands, providing they will only make the price of blood high enough in the form of tax or license.

Can you, dear brother, do all the above and then heartily say, "AMEN."—Selected.

RECIPE FOR SCANDAL MONGER.

TAKE a grain of falsehood, a handful of run-about, a sprig of herb of backbite, a teaspoonful of don't you tell it, six drachms of malice, and a few drops of envy. Stir well and let simmer for an hour. Add a little discontent and jealousy, then strain through a bag of misconstruction. Cork it in a bottle of malevolence and hang it on a skein of street yarn. Shake it occasionally for a few days and it will be ready for use. Take a few drops before going out to walk, and you will succeed.—Selected.

The benefits of outdoor living, so far as health is concerned, has been demonstrated in San Francisco. The editor of the *Pacific Nurses' Journal* has been talking in Chicago about the situation in San Francisco, and takes special pains to emphasize the fact that the stricken city is not a good place for nurses just now. It was at first supposed that the exposure of so many people to the rigors of outdoor life would cause much sickness, if not epidemics of various kinds, and thus make a demand for nurses. But this has not been the case. While the winds of the peninsula are damp and raw, they are ocean breezes, and the people

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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—



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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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in the camps have enjoyed more than usual good health. Notwithstanding the many inconveniences and otherwise disagreeable features of the situation, the nurses have found their occupation limited to an unexpected degree. All of which goes to prove that fresh air is much more conducive to good health than the atmosphere in closely built houses, however "modern" and elaborately furnished. But it should not be forgotten that the sanitary regulations inaugurated in the beginning under the auspices of the regular army, and rigidly maintained as long as the army was in charge, set the prestige for the order that has greatly affected the results. Thus it has been demonstrated to thousands of people that fresh air and sanitary surroundings are leading factors in the maintenance of good health. The lesson is well worth learning.

THE advice that is wanted is generally unwelcome, and that which is not wanted is evidently impertinent.—Dr. Johnson.

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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THE BUGLE CALL OF MISSIONS.

GEO. MCCREADY PRICE, editor the *Modern Heretic*.

I.

O'ER the ocean comes the wailing of the millions in the East,
Burdened with the heathen's dreary, blank despair;
Can we hear these brothers calling,
Can we see their sad tears falling,
And delay the saving message that we bear?

Chorus—

Let us take the message to them as they die in heathen lands,
Let us tell them that the Lord is at the gate,
Tell them with the Spirit's power
That we're in the judgment hour,
For their blood will be upon us if we wait.

II.

Hark! a nation now is waking from the lethal sleep of years,
Waking her four hundred million hopeless souls;
They must hear the wondrous story
Ere our Saviour comes in glory,
They must know the promise which our heart consoles.

III.

Afric's swarthy tribes are waiting for the Gospel's sweet release,
From the burden of long centuries of sin;
Sick, with hopeless days of sorrow,
Blind, but dreaming of no morrow,
Knowing not eternity will soon begin.

IV.

And the church-and-state dominions, which for centuries have crushed
Like a mountain on the mind and soul of man,
Now are losing fast their power,
And to Freedom one brief hour
Now is granted to proclaim the Gospel plan.

V.

We alone among the people who profess the Saviour's name
Have a saving message for the world to-day,
And to every tribe and nation,
Every rank and every station,
We must take it, lest His coming we delay.

RUSSIA'S RELIGIOUS IDEALS.

The Influence of the Bible.

THE Greek Church can scarcely be called a Christian Church. The Russian common people have a religious nature, but no religious education. The Greek Church pastor is generally despised. The local political boss dictates what he should say. The common people look upon him as an obsequious, cringing agent of the government. As a moral teacher, he has little or no force in the community.

This much must be said, that in every case where the Russian common people have had any opportunity to get at the real meaning of Christianity, they have been converted and shown marvelous insight into the practical elements of the Christian system. The Stundists are fine examples of the truth of this statement. In contact with some of the Protestant Germans, and with an open Bible in their hands, they made wonderful progress.

Whatever Russia has in the way of Christian ideals she owes to the Stundists. No sooner had they "tasted of the good Word of God," and begun to rise into personal consciousness of duty, than a storm of per-

secution from the Greek Church broke upon them. They were driven out of that church for the simple reason that they insisted upon taking the Bible as their sufficient rule of faith and life. The Bible was introduced into Russia as early as 1857, and in the early sixties made a powerful impression. Not the Nihilists, not the terrorists, furnish the working basis of the ferment in Russia, but the Bible. The Bible even now is working, and is, in fact, the only hope of Russia.

Among the Protestant sects that have grown up from the independent study of the Bible are the Molokhans and the Dukhoborzis. These independent sects, for no other reason than their faith, were driven by the Holy (?) Synod into the wilds of Siberia. The fact remains that the Russian nature, savage and barbarous as it is in its wild estate, responds to higher spiritual conceptions of the Christian system.

An Object Lesson.

We are all familiar with the story of Colonel Pashkoff, a commander of the Imperial Guards, a man of great wealth and of a distinguished family. He was converted while on a visit to England in a Methodist meeting. He went back to St. Petersburg and began to preach the Gospel, and in a short time the poor and despised of the whole city knew him and followed him. His palace was open to the poor. He founded hospitals, he went down into the slums, and in a few years thousands of Russians blessed his name. The Holy Synod could not stand that sort of social reform. His fine estates were confiscated. He was banished, and died of a broken heart in Paris in 1902.

We cite these cases to show that all Russia needs to cure her terrorism, her Nihilism, is the Gospel of Jesus Christ. We are not spinning a theory, but dealing with practical matters. Thousands of Russians are coming into this country, even into California, and settling upon the Pacific Coast. Our presiding elders and missionary authorities should lose no time in giving them the Bible and teaching them Protestant ideas of Christianity. It is estimated that Russia has at least two millions of Protestant Christians. These Christians are the hope, the only hope, of Russia. The Greek Church has exploited and miseducated the masses, until at last, in bitter, hopeless atheism, the wild Tartar in the Slav has turned upon his own land in a fit of desperation.

When the czar comes to himself, shakes off the spell of probably the meanest and cruelest tyrant in all the world, Pobiedonosteff [head of the Russian Church], opens again the Bible, and withdraws the hand of persecution, then a decade will change the social and political status of all Russia.
—*Christian Advocate*.

WORDS OF CHEER FROM THE FIELD.

(Continued.)

One of our contributors, Mr. S. H. Carnahan, writes to the SIGNS:

"Dear Old Friend: Knowing you to be one of the staunchest advocates of truth and justice, I was made sad indeed when you had been made partaker with others in the sufferings from the great earthquake of April 18. In your more recent afflictions through fire we were also afflicted."

Mr. Wilson S. Boone, of New Straitsville, Ohio, writes:

"The great loss which we have sustained in the destruction of the SIGNS office is not a local calamity; but should be felt and deplored more than can be expressed by each and every member of the denomination in the whole world."

Mr. Edward Howard, St. Louis, Mo., writes:

"My sympathies are with you in your recent affliction, and I hope that in the providence of God the Pacific Press will soon be running again full-handed."

Mr. John S. Wightman, Religious Liberty Secretary of New York, writes:

"No event occurring since I came into the truth, Jan. 29, 1895, has caused so much uneasiness and given such general sorrow in my mind as the loss of the SIGNS plant. May the pitying, gentle Shepherd give you help, spiritual and temporal, at this time, is my prayer. None will chide, no good man will find fault, all will hope for better, for grander things."

Mr. W. B. Otwell, Editor of the *Farm Boy*, Carlinville, Ill., writes:

"Dear Friends, I am grieved at the great calamity that has overtaken you. I trust that you may rise greater and stronger than you have ever been before."

Elder J. W. Boynton, of Ponoka, Alberta, Canada, writes:

It is needless to say that I was very much shocked and distressed to hear the sad news of the fire, for I count myself as one with you in this calamity, for 'all ye are brethren.' I am sure this is Satan's work, but for some good reason God has permitted it."

Mrs. L. Flora Plummer, Secretary of the Sabbath-school Department of the General Conference, writes:

"Personally I was appalled to hear of the calamity to the Pacific Press. Certainly some of these things are past understanding. I want to assure you that the loss is personal with us all, and we do not feel that a calamity of this kind is local in its nature at all. I am glad that you were able to continue the publication of the papers. It would certainly be a very serious calamity were these to be discontinued even for a time."

The Rev. T. B. Griffin, of Berkeley, Cal., writes:

"I am inexpressibly shocked, and earnestly pray that God may sustain you in this deep affliction."

Mrs. Vesta J. Farnsworth, one of our valued missionaries and contributors to OUR LITTLE FRIEND, writes:

"I can not tell or express the sympathy we feel in this great calamity that has come to the Pacific Press. Words are feeble in such a time as this to express the emotions of the soul. We feel that this great loss is our own, and yet we can not make it seem real. God knows the reason why such a thing should be permitted, and we wish to learn the lesson there is in it for us. We pray that our dear brethren there at Mountain View may learn the lesson there is in it for them. In some way even this will work for good, and His cause will go forward in spite of loss, and some day we shall know why it was permitted. Our

thoughts are with our institution in ashes, and our prayers go up in behalf of our brethren that they may have wisdom to deal with the situation, and that great good may result from this loss. Mr. Farnsworth joins with me in Christian love and sympathy to you and the brethren and sisters there."

Mrs. Henrietta McAlexander, one of our old contributors, writes:

"We were all made very sad to hear of this temporary triumph of the enemy in hindering the work of God, yet God has permitted it for reasons we can not know, but we shall know hereafter. We know the enemy could do nothing at all except the Lord suffered him. We do not know what the accuser has said or how he has provoked the Lord to prove the faith and loyalty of His servants. Job 1:8-12. I did rejoice to see the faith and courage with which the SIGNS arose under the first blow and in the ruins of the office sent out a warning that had no 'uncertain sound' to the world. May God give you added grace to rise in the second blow, knowing that the Lord is able to multiply the means to carry on your appointed work."

Another one of our contributors, Elder F. D. Starr, writes from Forest, Idaho:

"When I sent you my article on 1 Thessalonians I did not know that our beloved Publishing House was even then in ruins, as it seems was the case. I trust the Lord may abundantly bless and direct you in the matter of getting started again. I desire to extend to you my sympathy."

One of our prized contributors, Mrs. L. D. Avery-Stuttle, whose excellent and interesting book, "Making Home Peaceful" was burned, writes:

"We in this city have been inexpressibly pained to hear of your additional disaster. It is sorrow upon sorrow. Don't you think maybe Job 2:3 applies? I can not help thinking that God has something good in store for you and all of us. 'And the Lord blessed the latter end of Job more than his beginning.'"

OUR WORK AND WORKERS.

In a report to the Reaper, Brother H. Steen notes one convert at Bath, four at Rushford, two at Minneapolis, and one at Gilchrist, Minn.

At one early morning meeting of the camp-meeting at Hastings, Mich., fifteen of the young people testified to their faith in Christ for the first time.

Writing to the Southern Illinois Herald, Brethren P. G. Stanley and M. B. Butterfield report ten converts to the faith from their tent labors at Urbana.

An "encouraging meeting" at Zanesville, Ohio, is reported in the Visitor by Brother B. L. House and his co-laborers. A dozen had started to "keep the commandments of God, and the faith of Jesus."

PERSONS desiring to address the Ohio Conference or Tract Society, or individuals formerly addressed at Academia, Ohio, are informed that such addresses are changed to Mount Vernon, the post-office at Academia having been discontinued.

A TRAINING class for missionary nurses will be opened at Kansas Sanitarium, Wichita, October 1. The time to be covered in this course is two years, and the instruction will be such as will fit young men and women for the business of practical nursing. For particulars, address L. C. Christoferson, Wichita, Kansas.

The Washington (D. C.) Training College is planning to conduct a special course of instruction for laborers who feel the need of a further preparation, and for others who want to inform themselves fully in regard to the denominational work. The course will commence October 24 and continue till December 19. Address Prof. J. W. Lawhead, Takoma Park Station, Washington, D. C.

THE brethren at Merrill, Wis., are erecting a church-school building.

THE Canadian Union Messenger notes the baptism of three candidates at Palmerston, Ont.

THE annual session of the Maritime Conference will be held in Williamsdale Academy, September 13-23.

AT the last quarterly meeting of the church at Woodward, Texas, three persons followed their Lord in baptism.

THE churches of Seger and Salem, O. T., have decided to build a church at Cordell and have a church school there this winter.

NOTING the result of meetings held at Capital Hill, O. T., Brother E. L. Maxwell says that "six new Sabbath-keepers have been developed."

WE are informed by Brother W. T. Knox, president of the Northern California Conference, that the recent camp-meeting at Eureka was quite a success. About one hundred seventy-five of our people were in attendance, and twenty-two candidates were baptized.

IN the Wisconsin Reporter Brother C. McReynolds notes the baptism of eight candidates at Rhineland, July 27. Later a church was organized and others added until the membership reached eighteen. This result was due to labors by Brethren J. B. Locken and S. Swinson, assisted by some sisters as Bible-workers.

A HANDSOME illustrated calendar of Cedar Lake (Mich.) Academy for 1906-1907 has come to hand. It is replete with such information as is desirable for those who desire to take advantage of the educational facilities of the school. First term of eighteen weeks will commence September 25. Address, Prof. S. M. Butler, Cedar Lake, Mich.

AT the recent session of the Kansas Conference, officers were chosen as follows: President, R. C. Porter; Vice-President, A. R. Ogden; Secretary and Treasurer, J. M. Fletcher; Corresponding Secretary Sabbath-school work, Minnie Fletcher; Superintendent of Education and Young People's Work, H. M. Hiatt; Superintendent of Scandinavian Work, J. Emil Anderson; Executive Committee, R. C. Porter, A. R. Ogden, L. J. Truby, Jacob Riffel, B. W. Brown, N. T. Sutton, H. Osterloh.

OUR people should beware of wolves in sheep's clothing. If any one comes to you assuming large proportions, and claiming to be a minister in good standing from Missouri or some other place, etc., etc., ask him to show his commission. An unknown worker has no right to travel without his credentials; and if he does not produce them, do not allow your sympathies to be aroused. Then, too, you ought always to send your donations through the tract society, and when a slick stranger comes along and puts up a smooth tale, you can inform him that his cause will be assisted, but that the money will have to go through the regular channel. Whatever you do, don't intrust a stranger with money—and many of our people have sincerely regretted having given or loaned money to men whom they thought they knew.—*Workers' Bulletin.*

A LETTER from Brother J. D. Baker, who, with his wife, has been connected with the sanitarium at Leicester, England, for some time, gives an encouraging word for the work on that side of the Atlantic. He says: "All our people in Europe are becoming fired with the missionary spirit. The brethren of Germany are supporting three stations in German East Africa. We have one young man on the way to British East Africa, and a sister is soon to start for the same place. Scandinavia is sending Brother and Sister Jensen (Danish) to Abyssinia. This makes almost a complete chain of missions on the northeastern and southern coast of Africa." These results come of increased faithfulness in the systematic payment of tithes and offerings. Faithfulness in restoring to the Lord that which is due in tithes and offerings, are His conditions of pouring out blessing. See Mal. 3:7-12.

JULY 15, a church of fifteen members was organized at Wheelock, N. D.

RECENT labor at Richville, N. D., has resulted in the baptism of twelve converts to the faith.

THE name of the industrial school at Harvey, N. D., has been changed to Sheyenne River Academy.

AUGUST 6, three children were baptized in Muskoka Lake, Ont., by Brother A. O. Burrill, president of the provincial conference.

REPORTING to the Herald concerning the progress of tent-meetings at Niles, Mich., Brethren H. C. Pitton and W. E. Videto say that "six are awaiting baptism."

THE Union Conference Record says that Brother R. A. Caldwell, having completed his canvassing work in Hong Kong, China, has gone to Yokohama, Japan.

THE Sabbath-school donations of the Australasian Union Conference for the present quarter go to the support of the work in New Guinea. This note has an encouraging sound.

A SISTER who has labored in Australia, but who has removed to Berkshire, England, tells of her tract work near home. She says: "Many thanked me for my trouble, as they called it. But to me it is not trouble, but pleasure, as it is the happiest time of my life when I am out with tracts. I praise the dear Lord for the strength He gives me for His work." When this sentiment becomes more general, the message will soon go to the world, and no Seventh-day Adventist press will have to run on common work in order to pay expenses.

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The American Federation of Catholic Societies

(Reported for the SIGNS OF THE TIMES by John S. Wightman.)

II. OPENING OF CONVENTION.

THE Fifth Annual Convention at Buffalo was opened at St. Joseph's Cathedral, Sunday morning, July 29, with solemn pontifical high mass for the delegates, celebrated by Archbishop Messmer. This was followed by a great mass meeting in Convention Hall, presided over by Bishop Colton.

Mayor J. N. Adam welcomed the convention and the delegates to the city, and assured them of its most cordial esteem and a genuine hospitality. He,

Rev. L. L. Kavanaugh, of New Orleans; Dr. F. X. Dolan, of Boston; Rev. Thomas Burke, of Seneca, Kan.; and Rev. Cyprian Pena, of Porto Rico.

The following national organizations were represented:

Catholic Order of Foresters; German Roman Catholic Central Verein; Catholic Knights of America; Catholic Mutual Benefit Association; Knights of St. John; Irish Catholic Benevolent Union; Western Catholic Union; Catholic Knights and

and her possessions. Its cosmopolitan character commands attention. Altogether, 1,500,000 members of the affiliated societies were represented by the hundreds of delegates.

During the three days succeeding the auspicious commencement of the first day, business meetings were held morning and afternoon, and mass meetings on Monday and Tuesday evenings, July 30 and 31. The mass meetings were addressed by Hon. Nicholas Gonner, of Dubuque, Iowa, on "Socialism and its Evils;" Hon. Daniel J. Kenefek, of the Supreme Court of New York, on "Divorce;" Rev. Thomas H. Kelley, of La Peer, Mich., on "The Dream of Equality;" and Bishop C. H. Colton, on "Purposes of Federation."

Socialism, divorce, religious education, and federation itself were the chief subjects of discussion, while the Sabbath, immorality, extension of church work, missionary efforts, the separate school question, and Catholic rights in the civic government claimed a good share of the time and attention of the delegates.

The address of Nicholas Gonner was a vehement arraignment of Socialism and a tirade upon the Socialist Party. He spoke of the dangers likely to result from the growth of Socialism; of rebates, price-juggling, and other unfair and unchristian methods, and said there was no greater helpmate to the cause of Socialism than the excesses of a business world "in which the principles of Chris-



Interior of Convention Hall, Buffalo, N. Y., where the Federation meetings were held. Note its gorgeous drapings and festoonings.

in return, received an enthusiastic ovation on the part of the convention. The Hall was profusely decorated with American flags and bunting, interspersed here and there with the colors of the Vatican.

Priests and dignitaries of prominence from every part of the country lent dignity and influence to the scene. Among these were Archbishop S. G. Messmer, of Milwaukee; Bishop James A. McFaul, of Trenton; Rt. Rev. J. F. Regis Canevin, D.D., of Pittsburg; the far-famed Bishop Charles H. Colton, of the diocese of Buffalo; the eminent speaker and orator, Rev. Thos. H. Kelley, of La Peer, Mich;

Ladies of America; Women's Catholic Order of Foresters; Catholic Women's Benevolent Legion; Young Men's Institute; Ancient Order of Hibernians; Bohemian Roman Catholic First Central Union; The Texas Bohemian Catholic Union; and the South Slavonic Catholic Union.

The ten thousand Indians of Sioux Reservation in South Dakota were represented by Chiefs Joe Horn Cloud and Eugene Little, and Porto Rico Societies were represented by a priest-delegate. Catholic federation is backed by eleven state, four hundred county, and fourteen national organizations; in short, by the Catholic laity of the United States

tianity have been lost." In concluding, he remarked:

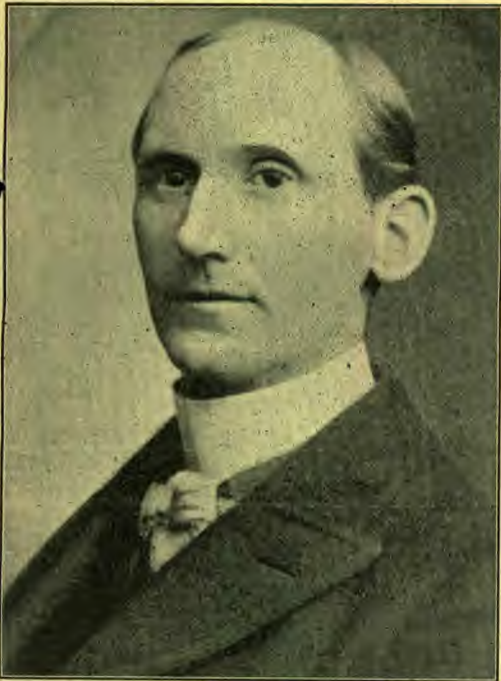
Fortunately there are in America men who will not allow the abuses to continue that lead to the abyss of Socialism. With the help of God, and under the leadership of strong men like our strenuous President or such eminent Christian statesmen as Mr. William J. Bryan and thousands of their equals, and especially with the Christian spirit of the masses of the American people, the United States will easily avoid the Scylla of irreligion and infidelity and the resultant Charybdis of Socialism. That is the strong foundation of our hopes as Christian Americans. While we know that the tendencies we have pointed out in different fields

of American religious, political, and civil life threaten to lead to the hopeless Utopia of Socialism, we have an unalterable faith in the regenerating powers of Christianity. "Omnia restaurare in Christo!" "To restore all things in Christ!" the motto of our gloriously reigning pontiff, Pope Pius X., is the motto of all friends of Christian order in society.

The address of the Hon. Daniel J. Kenefick, of the Supreme Court of New York, upon "Divorce and its Present Evils," received marked attention, and, from a judicial standpoint, was a most admirable and comprehensive presentation of the subject, showing the existing evil of diversified divorce legislation and abuses under its regulation. His plea was chiefly for uniformity of legislation, and gave to the church canon the entire credit for all that was right and proper in the system, and endeavored to show that church and state stand together in their view of the marriage relation. In closing his able address, he said:

May we not look forward to the time when the state, looking back at the divorce laws of our day, shall say to society: "Those laws were written because of the hardness of your hearts. They are repealed. The state proclaims the unconditional perpetuity of marriage as essential to the peace and happiness of mankind, and to the progress of civilization."

Rev. Father Kelley's address, "The Dream of Equality," was worthy of note for many reasons, one of which must not be overlooked. For him there is no equality in reality other than that which



Anthony Matre.

must be the legitimate outcome of religious government, and that is maintained under the supervising force and power of church discipline. This brings equality of the right kind. His address was a complete Catholic argument for religious teaching as a part of all sound education. The most striking statement of this speaker, apropos the question of a tolerant policy in educational matters upon the part of the civic government, was:

If we were more intolerant this would be a better country. We want intolerance of the right kind. Intolerance instead of false instruction. Instruction is not education. True education implies a trinity—the church, the home, and the school. Education is discipline and nothing else.

Bishop Colton's mass meeting address was altogether to the point of federation and its practical results. In part he said:

All must admire the aim and purposes of Catholic federation. The church has ever been assiduous in establishing societies from the beginning, so that now we have tens of thousands of societies and church organizations, and millions in their membership. These societies have mainly for their object the advancement of religion and the salvation of souls. The progress of the Catholic Church in this country, which has been so marvelous, is due largely to the societies which she established in her parishes from their beginning. As the local organizations help religion and strengthen society in particular districts, so the federal body is to help

the church and country at large. The federation has accomplished much already, and it will accomplish still more as time goes on. The federation has at heart the interests of 80,000,000 of American citizens.

Telegrams and cablegrams were read from prelates and federation societies in many parts of the world, wishing success for the deliberations of the convention and for the movement. Resolutions were reported and adopted recommending Catholics to seek membership in Catholic organizations in preference to non-Catholic bodies, favoring the wide distribution of Catholic literature, placing the convention on record as against the use of any one language in the Catholic Church; re-asserting Catholic principles and demands in the public school question; denouncing all forms of socialism; re-affirm-



Bishop S. G. Messmer, of Milwaukee, Wis.

ing the Catholic position on divorce; deprecating and strongly condemning the "unchristian action of those employers, both public and private, who, actuated merely by greed and in absolute and scandalous disregard of the sanctity of the Lord's Day, force their employees to perform unnecessary labor on the Lord's Day;" condemning the public display of indecent posters; expressing sympathy with English Catholics; and providing for the Volksverein plan of membership by which parish societies and individuals may be admitted to the Federation. This last is a genuine stroke of policy upon the part of ardent federationists by which it is hoped within a single twelve-month to increase the membership of the Federation from its present number of 1,500,000 to 15,000,000. Speaking in reference to the adoption of the Volksverein plan, a plan which originated with the Catholic societies in Germany, and of the probable immediate effect, Bishop McFaul said: "It has been an epoch-making congress. We feel now that we have got this federation on a basis that will eventually reach out to every Catholic in the United States." Great satisfaction was expressed upon every hand over the adoption of the Volksverein plan. "Now that this plan is adopted," says the Buffalo Enquirer, "the federation will proceed to enrol the eligibles. When this is accomplished, the American Federation of Catholic Societies will become the greatest brotherhood organization in the world." Bishop Canevin said:

To carry out the purpose of this association, every force of religious activity, pastors, and people, bishops, priests and laymen, speakers and writers, must be solidly united to speak with one voice and act with one will for God and our country.

Bishop M. C. Harris, recently from Korea, tells us that since Japan came into Korea new life is taking hold of the Koreans. They are beginning to feel that education is absolutely everything, and

that without that progress is impossible. The right kind of education will certainly help in the advancement of the Gospel.

FIRST CONVICTION OF A LYNCHER.

MUCH comment is made over the fact that in North Carolina the ringleader of a lynching mob has been convicted in court and sentenced to fifteen years' imprisonment. It has been intimated by some that, because he was the only one of the mob officially punished, the fact of his being an ex-convict accounts for his conviction and sentence. Stress is also laid on the fact that this is the first conviction of a lyncher in the South that has been secured. There has been considerable criticism of the South because of the lynching habit; but it would be well for the critics to remember that for some time the lynchings north of the line have outnumbered those on the south side, and there has not yet been even one conviction of the offenders against the law. It would be well for sections, as well as for individuals, to remember the scriptural admonition: "Thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same thing. . . . And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Rom. 2:1-3.

G.

The strike of street-car employees in San Francisco bids fair to be a long and bitter contest. The carmen ask for \$3.00 for an eight-hour day. That the strikers are determined is shown by the fact that they quit work on the morning of the day when the president of the company was to arrive from the East to consider the situation, thus refusing to wait even a few hours for a conference. That the officials of the company are likewise determined is evident by their having made preparations to carry on their work independently of the strikers. Altho Mayor Schmitz, himself a pronounced labor unionist, has said that unwise counsel led to the strike at this time, yet the strikers are backed by the labor unions in general—several of which have given assurance of both moral and financial assistance. The carmen are confident of success, because they have an amount of funds on hand and in prospect to support themselves for some time; and, of course, they expect to be able to induce many of the imported workmen to give up their jobs. In this way they expect that the new force will become so unsatisfactory that the company will be compelled to yield. At best, however, strike wars, like all other wars, are very expensive on both sides; and in any event add to the strife and animosity already so prevalent among human beings in our "perilous times."

A candidate for governor in one state writing to his supporters from a county jail in a distant state, is one of the strange things that confront us in these last days. William D. Haywood, secretary of the Western Federation of Miners, now the Socialist candidate for governor of Colorado, is in jail in Boise City, Idaho, on a charge of being accessory to the murder of Governor Steunenburg. Haywood was in Colorado at the time of the murder, but because the murderer claims to have done the deed under the auspices of the Federation, the president and secretary were arrested as accomplices and held for trial. It is claimed by the Socialists that Haywood was kidnapped in Colorado and illegally taken to Idaho, and this claim was probably the basis of his nomination for governor. It is said that there is great enthusiasm among the Socialists of Colorado in support of their candidate, and he writes very hopefully from his headquarters in the jail at Boise, Idaho. This political campaign is certainly unique in the political history of the great American republic. The Colorado election will be held on the 6th of November.



SIGNS OF THE TIMES

MOUNTAIN VIEW, CAL., SEPTEMBER 12, 1906.

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

Some kind friend has sent us three volumes of Stubb's Mosheim, published in London, 1863. Please accept our thanks.

We wish to acknowledge with gratitude the receipt of unbound volumes of the *Review and Herald* from our office in Washington, D. C.

As our presses have been more fully examined since the insurance was adjusted, we are grateful to find that the big SIGNS rotary press is in much better shape than we supposed. It can be repaired and at much less expense than we first thought. For this we are devoutly thankful. It will prove a great blessing both to the SIGNS OF THE TIMES and to our book work.

Our insurance is settled. Out of \$100,000 insurance we get \$72,500. Taking all things into consideration, which we can not here explain or enumerate, we think that we have done well. The San Francisco fire occurred April 18 to 21. Our fire occurred three months later. Congressman Kahn states that not more than twenty per cent., or one-fifth, of the insurance of San Francisco has been paid to date. Ours was paid a little over one month after the fire.

Once again we say to our kind friends, Please do not send any papers or publications unless we ask for them. Kindly let us know what you have and what disposition you are willing to make of them, but do not send them without orders. Some numbers we have many more of than we can possibly use. Some numbers we find are very scarce. Thanking all these who have been so willing to furnish us with publications, and assuring them that we shall call upon many of them sooner or later, we express anew our thankfulness to those whose sympathy is thus manifested.

A Friend to San Francisco.—We are aware that in the great waves of censure which are passing over the country, many of them have beaten against the bulwarks of the immense railroad systems, and doubtless there is reason for it. We do not know of any one of them that has been more condemned by some newspapers than have the western roads, but it is only just to say that the Southern Pacific has been a friend to San Francisco. It has done everything in its power to keep the Pacific Coast from suffering because of the great calamity. It has used thousands upon thousands of money in creating traffic in California, and from the very beginning it has placed at the disposal of the needy ones every facility which it possessed. When the calamity was right upon the city it carried thousands upon thousands of refugees to places of safety and plenty, and it did this freely, tho doubtless imposed upon hundreds of times. It did not wait to discriminate, but gave the benefit of the doubt on the side of mercy. It has, and still is, expending money freely for the rebuilding of the city, and speaking words of courage for its benefit everywhere, altho it lost tremendously itself by the great fire. Forty-five thousand copies were burned of one of the finest publications ever issued, "The Road of a Thousand Wonders," describing the country from Los Angeles to Portland. It will be reissued again at an expense of \$75,000, and a similar book, "The Overland Route," is to be printed

with the same beautiful colored illustrations, showing the way from Omaha to San Francisco. These will be printed in San Francisco, and made largely, we believe, by western artists. Certainly we do not see how we could do otherwise than state in simple justice a part of the work this great trans-continental line is doing.

Sad news comes to us of the death of one of our prominent ministers, the president of the New York Conference, Elder S. H. Lane, who died suddenly at 10:30 A. M., August 19, at West Bangor, New York, of congested liver with complications. We have not heard the particulars. We suppose he was in that vicinity at the time in connection with his duties in the conference, visiting the churches from place to place. He was generally considered to have a strong, rugged constitution. His age, we believe, was about sixty years, but he gave promise of having many more years of usefulness before him. He it was who gave currency to the phrase which has spread everywhere, denominating the SIGNS OF THE TIMES "Our Able Minister." We extend to the widow, Sister Lane, our sincere sympathies.

Donation on Earthquake Fund.—Inquiries have come to us as to the amount of money received to repair damages done by earthquake on Pacific Press buildings and others of our institutions in central California. We would say that few of the individual donations came to this office. Most of them were sent to the Pacific Union Conference, or to the General Conference offices at Washington. So far as we have been able to secure figures the matter stands at present as follows:

1. Donations to the Pacific Press alone...	\$ 5,732.39
2. Donations sent to this office for various institutions	2,479.88
3. Donations for all institutions to Pacific Union Conference	5,614.75
4. Donations sent to General Conference..	3,213.87

Total receipts\$17,040.89

Of this amount, we suppose, that which was sent direct to the Pacific Press will go to that institution, and the balance will be divided proportionally to losses among all the suffering ones. Of this amount the Pacific Press will have its proportion. This will be determined by the Union Conference Committee.

A Lesson Ages Old.—A daily newspaper informs us that conditions are such among the "400" of Newport society that no self-respecting butler can remain with them. He goes on to state what is required of a butler,—education, refinement, poise, etc.—and yet that he is treated so that he loses, in remaining in his situation, his own respect for himself, that the wages butlers receive are altogether too inadequate to live respectably; that tips and gifts are almost nothing, while hours of service are long and tedious. Drinking to excess is so common that the cottagers think nothing about it. One-third of the women of Newport drink to excess, and at least one-fifth drink so much that their condition is noticeable in public. He mentions one of the ladies whom he served as drinking a pint of champagne every morning for breakfast, a Scotch whisky between breakfast and luncheon, at luncheon another whisky, in the afternoon at least two whiskeys, and at dinner a cocktail, or sherry to begin, some claret or a highball, and champagne; and that these are by no means the worst things, and that conditions are growing worse instead of better. It was an eternal truth applicable to all such conditions which the Lord in His goodness spoke of Sodom: "This was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters neither did she strengthen the hands of the poor and needy. And they were haughty, and committed abomination before Me; therefore I took them away as I saw good" Eze. 16:49, 50. And Jesus declares that "as it was in the days of Sodom, so shall it be in the days when the Son of Man shall appear."

Affairs in San Francisco.—In a little sheet issued by the Passenger Department of the Southern Pacific Company, entitled "Progress," we are told by Hon. Julius Kahn that only about one-fifth of the insurance has been paid, and this has greatly retarded the work of rebuilding. Doubtless much of the freight that the railroad company has been forced to unload, freight that was not called for, has been ordered by those who expected to pay for the goods with the insurance which they expected to receive before the goods arrived. This, of course, is a sad, sad thing for the merchants and business men who expected to reestablish themselves by the insurance which was due them. At the very best the city has had a fearful time to build itself up again out of its ruin, and it would seem that its pitiable condition ought to have appealed to the officers of every insurance company to adjust losses as rapidly as possible. The bank clearings, however, show an increase of 9.3 per cent. over corresponding weeks of last year, and for the first time San Francisco takes sixth place in Bradstreet's list, having passed Pittsburg by some \$350,000. Car-fare receipts before the strike showed above 325,000 rides a day. This, of course, would not tell the population because there may be many visitors. It shows, however, that the city is not depopulated. And yet as one looks upon its ruins and the almost pitiful struggle of its people, he longs for the "city which hath foundations, whose builder and maker is God."

The earthquake that recently wrought such havoc on the western coast of South America sent a tidal wave as far as the Hawaiian Islands. The Pacific Mail Steamship Company's new \$2,000,000 steamer Manchuria was carried so far out of its course as to be thrown upon the rocks of Oahu Island, one of the Hawaiian group, where the vessel is now stranded. The Oceanic Steamship Company's liner Sierra, on arriving at Honolulu from Australia and New Zealand, also reported an extraordinary current, running toward the northwest, which in one day carried the vessel thirty miles out of her reckoning. The passengers of the Manchuria, 200 in number, were all rescued, but the latest report gives little hope of the vessel's being saved.

That new island in Bering Sea, that we noticed recently, has been heard from more definitely. The officers of the revenue cutter Perry, after an investigation of the region, have made some reports. The island first rose above the surface of the sea in June last, about fifty miles from Dutch Harbor. It is being pushed higher until it is now over nine hundred feet above the sea-level. In the immediate neighborhood, the water is boiling, and clouds of steam are continually rising. Until it cools off, it will be impossible to make a close examination, altho photographs have been taken at a distance.

"A Mind to Work."—It was said by the doubters and critics of old, as God's servants began work upon the ruins of a burned city and temple, "What do these feeble Jews?" "Will they revive the stones out of the heaps of the rubbish which are burned?" But the servants of God wrought on, and "all the wall was joined together; . . . for the people had a mind to work." There is no end of the power of the consecrated ability of God's people.

A Questionable Standard.—One would naturally be inclined to question a "standard" which is glowingly advertised of a certain kind of food, especially when, emblazoned as a trade mark, is a fiery red devil, with horns and hoof, barbed tail, etc. Still that may be about the best sort of a thing for any part of swine's flesh as food. It seems as tho those who indulge in it would prefer a standard of a different sort.

The poem, "The Bugle Call of Missions," had been set to music just before the fire by Mr. H. F. Leffingwell. It was burned in the fire, together with his address. We are wondering if he preserved a copy of his music.